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From: Francisca Chinchilla

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State of Florida - Dept of Education

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January 12, 2023

Brian Barnes
Senior Director
College Board Florida Partnership
BBarnes@CollegeBoard.org

Mr. Barnes,

Please allow this letter to serve as confirmation that the Florida Department of Education (FDOE) does not approve the inclusion of the Advanced Placement (AP) African American Studies course in the Florida Course Code Directory and Instructional Personnel Assignments (adopted in State Board of Education Rule 6A-1.09441, Florida Administrative Code). As presented, the content of this course is inexplicably contrary to Florida law and significantly lacks educational value.

In the future, should College Board be willing to come back to the table with lawful, historically accurate content, FDOE will always be willing to reopen the discussion.

If you have any questions, please feel free to contact the Office of Articulation at 850-245-0427.

Sincerely,

The Office of Articulation

FDOE REVIEW OF AP AFRICAN AMERICAN STUDIES – PILOT COURSE GUIDE

Course Content	Concern	Possible Violation
A “Course Heading” or “Unit Topic” is listed here.	INTRODUCTORY MATERIALS	Florida Statutes, Administrative Rules, and Policy Statements that may be violated in the AP African American Studies Pilot Course Guide. Six items, Numbers 1 through 6, may be in this column and the pertinent provisions are written at the end of this document.
About AP – Enrolling Students: Equity and Access - p. 1	<p>“Educators should make equitable access a guiding principle for their AP programs.... We encourage the elimination of barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved.... It is only through a commitment to equitable preparation and access that true equity and excellence can be achieved.”</p> <p>FDOE staff must determine how the AP program defines “equity.”</p>	May violate 1, 2, 3, and 6.
About AP – Enrolling Students: Equity and Access - p. 1	<p>“Educators should make equitable access a guiding principle for their AP programs.... We encourage the elimination of barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved.... It is only through a commitment to equitable preparation and access that true equity and excellence can be achieved.”</p> <p>FDOE staff must determine how the AP program defines “equity.”</p>	May violate 1, 2, 3, and 6.

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<p>About AP – How the AP Program is Developed - p. 1</p>	<p>“The scope of content for an AP course and exam is derived from an analysis of hundreds of syllabi and course offerings from colleges and universities. Using this research and data, a committee of college faculty and expert AP teachers work within the scope of the corresponding college courses (e.g. African American Studies, Africana Studies, African Diaspora Studies, Black Studies) to articulate what students should know and be able to do upon the completion of the AP course.”</p> <p>Many of the college course titles cited here almost certainly include content prohibited by Florida, statute, rule and policy. FDOE staff should review the course exam and content closely to determine there are no likely violations.</p>	<p>May violate 1, 2, 3, and 6.</p>
<p>About AP – How the AP Program is Developed - p. 2</p>	<p>“Members of the inaugural development committees for new courses also support the development of instructional supports,... Committee members are selected to represent a variety of perspectives and institutions (public and private, small and large schools and colleges) and a range of gender, racial/ethnic, and regional groups.”</p> <p>The “Acknowledgements” page lists the members of the Development Committee, Independent Consultants, Advisory Board, and Content Writing Team. It appears that many of these members may teach content that promotes the principles of Critical Race Theory.</p> <p>There appear to be no conservative Black scholar/members on these committees, such as Dr. Glenn Loury, Dr. Shelby Steele, and Dr. William B. Allen. FDOE staff should review the teachings and writings of the Committee members to determine if there is an adequate level of intellectual balance not based on the principles of critical race theory. Conservative and</p>	<p>May violate 1, 2, 3, and 6.</p>

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	<p>traditional liberal members may need to be added to the committees to bring balance and ensure compliance with Florida statutes, rules, and policies.</p>	
<p>About the AP African American Studies Course – Course Goals – p. 4</p>	<p>“Course Goals” include: 1) Identify the intersections of race, gender, and class,... in the United States and the broader African diaspora in the past and present; 2) Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad; and 3) Describe the formalization of African American studies... and create a more just and inclusive future.”</p> <p>Item 1) requires the teaching of intersectionality, a concept based in critical race theory. Items 2) and 3) use the terms “systemic marginalization” and “inclusive,” which can be taught from a critical race theory perspective.</p>	<p>May violate 1, 2, 3, or 6 if the AP AAS course is taught from a critical race theory perspective.</p>
<p>About the AP African American Studies Course – Course Goals – p. 4</p>	<p>“Course Goals” include: “Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality.”</p> <p>DOE would like to know the definition of equality as it is used here.</p>	

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<p>Course Framework Components – p. 5</p>	<p>“3. Topics – Each topic typically requires 1-2 class periods of instruction. ...to receive authorization to label this course “Advanced Placement,” all topics must be included in the course.”</p> <p>Several topics, such as “Intersectionality,” “Reparations,” and “The “Movement for Black Lives,” appear to violate Florida statute, rule, and/or policy and offer no critical perspective or countering opinion.</p>	<p>May violate 1, 2, and 3.</p>
<p>Course Framework Components – p. 5</p>	<p>From the Course Content Overview: “ Teachers should utilize these required components, as well as college-level textbook of their choice and locally selected secondary sources and readings...”</p> <p>Per College Board’s statement there is a wide variation of content taught in AAS courses at the College level, which does include content prohibited in the state of Florida. Teachers choosing any college level textbook could prove problematic.</p> <p>* “The course framework includes primary text, visual, and data sources for each topic that help teachers and students stay focused on the actual works and documents of African American studies rather than on extraneous political opinions or perspectives. In other words, anchoring the AP course in primary sources fosters an evidence-based learning environment.”</p> <p>This is exactly how all course are to be taught in the state of Florida and we commend College Board on this position.</p>	
<p>Unit 1 – Origins of the African Diaspora - Recurring Concepts – p. 15</p>	<p>“3. Intersections of Identity – African American studies examines the interplay of distinct categories of identity (such as class, gender, religion, race, ethnicity and nationality, and ability) with each other and within a society’s dominant power structure. Various categories</p>	<p>May violate 1, 2, 3 and 6.</p>

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	<p>of identity are emphasized throughout the course, and students should develop the habit of considering how different aspects of identity impact their experience.”</p> <p>The interplay of distinct categories of identity” as described here addresses “intersectionality,” a concept based on the unsubstantiated ideology of critical race theory. This appears to be subjective content.</p> <p>Encouraging students to develop the habit of considering how identity impacts their experience is inappropriate. The concept of “identity” is controversial and much debated.</p>	
	<h2>UNIT 1 – ORIGINS OF THE AFRICAN DIASPORA</h2>	
<p>Topic 1.1 What is African American Studies?</p>	<p>“History of Black Studies” is one required video, and it describes the beginning of Black Studies on college campuses. The narrator describes that students took over Brookings Hall at Washington University in St. Louis in 1968 and issued the 1968 “Black Manifesto” to university administrators. In response, the university created a Black Studies program in 1969, in part because “the curriculum was too white.”</p> <p>The actions of Black students in 1968 to protest the treatment of African Americans at that time is understandable. It may be a concern that course teachers could imply that little or no progress has been made for African Americans in the U.S. due to systemic deficiencies, and these deficiencies can only be remedied by a Marxist restructuring of American society.</p>	<p>May violate 1, 2, or 3 if the course is taught from a critical race theory perspective.</p>

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<p>Topic 1.1 What is African American Studies</p>	<p>The Learning Objective is to “Describe the features that characterize African American Studies.” And “Explain how African American Studies reframes misconceptions about early African and its relationship to people of African descent.”</p> <p>In the poem “Outcast” by Claude McKay it states “For I was born, far from my native clime, Under the white man's menace, out of time.” It also states “But the great western world holds me in fee, And I may never hope for full release”</p> <p>McKay has been linked to being a member of the communist party and his other works have expressed anti-colonialism. He has works that appeared in radical socialist publications.</p> <p>EK.1.1.B.2 – Perceptions of Africa Have shifted over time, ranging from <u>misleading</u> notions of a primitive continent with no history to recognition of Africa as a homeland of powerful societies and leaders that made enduring contributions to humanity.</p> <p>The above Essential Knowledge benchmark is worded in a subjective manner. It is not specific in whose perceptions they are talking about and there is no credible evidence cited in the unit.</p> <p>The Resources provided do not appear to provide the information to back up and substantiate the essential knowledge.</p>	<p>May violate 1</p>
<p>Topic 1.2 40 Million Ways to Be Black: The Diversity of Black Experiences in African American Studies</p>	<p>This lesson emphasizes the diversity of thought within the long tradition of African American studies in American higher education.</p>	<p>May violate 1, 2, or 3 if the course is taught from a critical race theory perspective.</p>

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	<p>This lesson has few if any parameters on how this topic should be taught. This could allow course teachers to instruct from a variety of perspectives – including from a critical race theory perspective.</p>	
<p>Topic 1.2 The African Continent: A Varied Landscape</p> <p>* This topic used to be 1.4</p>	<p>The Learning Objective is “Describe the geographic features of the African continent.” and “Explain how Africa’s varied landscape impacted patterns of settlement and trade between diverse cultural regions”</p> <p>There does not appear to be any violation of Florida Statures or administrative code in this topic.</p>	N/A
<p>Topic 1.3 Reframing Early African History in African American Studies</p>	<p>“How to Write about Africa,” (2006) by Binyavanga Wainaina is required reading and appears to “offer satirical advice to Westerners writing about Africa. In doing so, he points out the clichés and simplifications of much of Western media’s coverage of the continent.” This may not be the best selection for what could be considered a sensitive subject.</p> <p><i>Black Marxism: The Making of the Black Radical Tradition</i> by Cedric Robinson is an optional resource for teachers to use in the class. Robinson was a highly influential and well-known radical Marxist, and many of his views appear to be based on the unsubstantiated ideology of critical race.</p>	May violate 1, 2, 3 and 6.
<p>Topic 1.3 Population Growth and Ethnolinguistic Diversity</p> <p>*This topic used to be 1.5</p>	<p>The Learning Objectives are “Describe the causes of Bantu expansion across the African continent.” And “Explain how the Bantu expansion affected the linguistic diversity of West and Central Africa and the genetic heritage of African Americans.”</p> <p>There does not appear to be any violation of Florida Statures or administrative code in this topic.</p>	N/A

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<p>Topic 1.4 The African Continent: A Varied Landscape</p>	<p>The learning objective is to “Describe the impact of Africa’s varied landscape on patterns of settlement and trade between diverse cultural regions in West Africa.”</p> <p>This topic covers the general geography and climate of Africa and these influences on patterns of settlement, trade, and culture.</p> <p>There does not appear to be any apparent violations of Florida Statutes or administrative code.</p>	<p>N/A</p>
<p>Topic 1.4 Ancestral Africa: Ancient Societies and African American Studies</p> <p>*New Topic</p>	<p>The Learning Objectives are “Describe the features of and goods produced by complex societies that emerged in ancient East and West Africa.” And “ Explain why Africa’s ancient societies are culturally and historically significant to Black communities and African American studies.”</p> <p>Note of concern: EK.1.4.B.1 “...The Aksumite Empire exemplifies African societies that adopted Christianity <u>on their own terms, beyond the influence of colonialism or the later transatlantic slave trade.</u>”</p> <p>The underlined portion of the Essential knowledge benchmark is worded in a biased way.</p> <p>The Resources provided do not appear to provide the information to back up and substantiate the essential knowledge.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>

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<p>Topic 1.5 Population Growth and Ethnolinguistic Diversity</p>	<p>The learning objective is to “Describe the causes of Bantu dispersal and their effects on the linguistic diversity of West and Central Africa.”</p> <p>This topic covers the spread and influence of Bantu-speaking peoples on Western and Central Africa from approximately 1500 B.C. to 500 A.D.</p> <p>This topic uses the historical dating terms “Before Common Era” (BCE) and “Common Era” (CE) instead of “Before Christ” (BC) and “Anno Domini” (AD).</p> <p>There does not appear to be any apparent violations of Florida Statutes or administrative code.</p>	N/A
<p>Topic 1.5 The Sudanic Empires</p> <p>*This topic used to be 1.6</p>	<p>The Learning Objectives are “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.” And “Explain the connection between the Sudanic empires and the early generations of African Americans.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	N/A
<p>Topic 1.6 The Sudanic Empires</p>	<p>The learning objective is to “Describe the influence of geography, Islam, and trade on the rise and decline of the empires of Ghana, Mali, and Songhai.”</p>	N/A

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	<p>This topic examines the emergence, rise and decline of e Sahelian empires of Ghana, Mali, and Songhai from the 7th to the 15th century.</p> <p>There does not appear to be any apparent violations of Florida Statutes or administrative code.</p>	
<p>Topic 1.6 Global Visions of the Mali Empire</p> <p>*This topic used to be 1.7</p>	<p>The Learning Objective is “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.”</p> <p>There does not appear to be any violation of Florida Statures or administrative code in this topic.</p>	N/A
<p>Topic 1.7 Global Visions of the Mali Empire</p>	<p>The learning objective is to “Explain what sources like the <i>Catalan Atlas</i> reveal about how non-African groups perceived the wealth and power of West African empires.”</p> <p>This topic examines how the <i>Catalan Atlas</i> (circa 1375 AD) details the wealth and influence of the ruler Mansa Musa and the Mali Empire based on the perspective of cartographer Elisha ben Abraham Cresques of Spain.</p> <p>There does not appear to be any apparent violations of Florida Statutes or administrative code.</p>	N/A
<p>Topic 1.7 Learning Traditions</p> <p>(Note: title and content change – This topic is now 1.13))</p>	<p>Learning objective is to describe the institutional and community-based models of education present in early West African societies.</p> <p>The topic centers on West African empires which housed centers of learning. Mali, Timbuktu are mentioned. The Griots who were prestigious historians, storytellers, and musicians.</p> <p>The Epic of Sundiata (the “lion prince”) of the Mali Empire is central to this lesson.</p>	May violate

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	Under essential knowledge. “Gender played an important role in the griot tradition.”. Gender mentioned in this way may be a violation of Florida law.	
<p>Topic 1.8 East Africa: Culture and Trade in the Swahili Coast (Note: This topic is now 1.10)</p>	<p>The learning objective is to “Describe the geographic, cultural, and political factors that contributed to the rise and fall of the city-states on the Swahili Coast.”</p> <p>This topic examines the Swahili Coast city-states from the 11th through 15th centuries. These city-states were united by the shared language of Swahili and the shared religion of Islam.</p> <p>There does not appear to be any apparent violations of Florida Statutes or administrative code.</p>	N/A
<p>1.8 Indigenous Cosmologies and Religious Syncretism</p> <p>Note: title and content change</p>	<p>The learning objective is to explain how syncretic practices in early West African societies developed and were carried forward in African-descended communities in the Americas. The blending of faith with indigenous spiritual practices.</p> <p>There does not appear to be any apparent violations of Florida Statutes or administrative code.</p>	N/A
<p>Topic 1.9 Southern Africa: Great Zimbabwe</p>	<p>The learning objective is to “Describe the function and aesthetic elements of Great Zimbabwe’s stone architecture.”</p> <p>This topic examines Great Zimbabwe, which was best known for its large stone architecture, including the Great Enclosure, which served the purposes of military defense and religious rituals.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code.</p>	N/A

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<p>Topic 1.9 Southern Africa: Great Zimbabwe</p>	<p>The learning objective is to “Describe the function and importance of Great Zimbabwe’s stone architecture.”</p> <p>This topic examines Great Zimbabwe, which was best known for its large stone architecture, including the Great Enclosure, which served the purposes of military defense and religious rituals.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code.</p>	<p>N/A</p>
<p>Topic 1.10 West Central Africa: The Kingdom of Kongo (Note: This lesson is now 1.11)</p>	<p>The learning objective is to “Describe the short- and long-term consequences of the Kingdom of Kongo’s conversion to Christianity.”</p> <p>This topic examines the late 15th century when King Nzinga and his son Afonso I converted the West Central African Kingdom of Kongo to Roman Catholicism to secure a political and economic alliance with the Portuguese monarchy.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code.</p>	<p>N/A</p>
<p>Topic 1.10 East Africa: Culture and Trade in the Swahili Coast (This topic was 1.8)</p>	<p>The learning objective is to “Explain how the geographic, cultural, and political factors contributed to the rise and fall of the city-states on the Swahili Coast.”</p> <p>This topic examines the Swahili Coast city-states from the 11th through 15th centuries. These city-states were united by the shared language of Swahili and the shared religion of Islam.</p> <p>There does not appear to be any apparent violations of Florida Statutes or administrative code.</p>	<p>N/A</p>

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<p>Topic 1.11 Indigenous Cosmologies and Culture (Note: This lesson is now 1.8)</p>	<p>The learning objective is to “Describe the development and interactions of various belief systems present in early West African societies.”</p> <p>This topic examines how the imported faiths of Christianity and Islam were blended with indigenous African spiritual beliefs and cosmologies, and how some Africans brought their experiences of religious and cultural syncretism to the Americas.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code.</p>	<p>N/A</p>
<p>Topic 1.11 West Central Africa: The Kingdom of Kongo (This was changed and was formerly 1.8)</p>	<p>The learning objective is to “Explain how the adoption of Christianity affected economic and religious aspects of the Kingdom of Kongo.” Christianity.”</p> <p>This topic examines the late 15th century when King Nzinga and his son Afonso I converted the West Central African Kingdom of Kongo to Roman Catholicism to secure a political and economic alliance with the Portuguese monarchy.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code.</p>	<p>N/A</p>
<p>Topic 1.12 Kinship and Political Leadership</p>	<p>The learning objective is to “Compare the political, spiritual, and military leadership of Queen Idia of Benin and Queen Njinga of Ndongo-Matamba.”</p> <p>This topic examines the political leadership of Queen Idia of Benin in the 15th century and Queen Njinga of Ndongo in the 17th century. “1619” is referred to as “when Ndongans became the first large group of enslaved Africans to arrive in the American colonies.”</p> <p>Queen Njinga is also identified as “She fought to protect her people from enslavement by the Portuguese,” and</p>	<p>May violate 1, 2, or 3 if the course is taught from a critical race theory perspective.</p>

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	<p>“she created sanctuary communities for those who escaped Portuguese enslavement.” There is no mention here of any role, if any, played by continental Africans in the internal African slave trade.</p> <p>The use of the term “1619” as “when Ndongans became the first large group of enslaved Africans to arrive in the American colonies” should be reviewed for accuracy and objectivity.</p> <p>This topic may not address the internal slave trade/system within Africa, which led to the exportation of slaves to the Americas. This topic presents only one side of this issue and does not offer any opposing viewpoints or other perspectives on the subject.</p>	
<p>Topic 1.12 Kinship and Political Leadership</p>	<p>The learning objective is “describe the function of kinship along with the varied roles women played in early West and Central African societies.”</p> <p>“Compare the political and military leadership of Queen Idia of Benin and Queen Njinga of Ndongo-Matamba.”</p> <p>Describe the legacy of Queen Idia of Benin’s and Queen Njinga of Ndongo-Matamba’s leadership.</p> <p>This topic examines the political leadership of Queen Idia of Benin in the 15th century and Queen Njinga of Ndongo in the 17th century</p> <p>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.”</p>	<p>N/A</p>

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<p>Topic 1.13 Learning Traditions</p> <p>(Note: This topic is now 1.7)</p>	<p>The learning objective is to “Describe the institutional and community-based models of education present in early West African societies.”</p> <p>This topic examines West African empires, such as Mali, that housed centers of learning in their trading cities and the role of “griots,” historians, storytellers and musicians who maintained and shared a community’s history, traditions and cultural practices.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code.</p>	<p>N/A</p>
<p>Topic 1.13 Global Africans</p>	<p>First learning objective is to “Explain the reasons why Africans went to Europe and Europeans went to Africa before the onset of the transatlantic slave trade.”</p> <p>Second learning objective is to “Explain how early forms of enslaved labor by the Portuguese shaped slave based economies in the Americas.”</p> <p>This topic examines the trade between West Africa kingdoms and the Portuguese for gold, goods, and enslaved people. This trade increased the presence of Europeans in West Africa and Africans in Mediterranean port cities like Lisbon and Seville.</p> <p>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.</p> <p>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.</p>	<p>This lesson might violate state statutes if the course is taught from a critical race theory perspective.</p>

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	<p>This topic may not address the internal slave trade/system within Africa, which led to the exportation of slaves to the Americas. This topic may only present one side of this issue and may not offer any opposing viewpoints or other perspectives on the subject.</p>	
<p>Topic 1.14 Global Africans (Note: This topic is now 1.13)</p>	<p>The learning objective is to “Describe the factors that brought Africans to Europe and Europeans to Africa before the onset of the transatlantic slave trade.”</p> <p>This topic examines the trade between West Africa kingdoms and the Portuguese for gold, goods, and enslaved people. This trade increased the presence of Europeans in West Africa and Africans in Mediterranean port cities like Lisbon.</p> <p>This topic also addresses the Portuguese colonization of the Atlantic islands of Cabo Verde and Sao Tome where plantations were established and which may have served as models for slave-based economies in the Americas.</p> <p>This topic may not address the internal slave trade/system within Africa, which led to the exportation of slaves to the Americas. This topic may only present one side of this issue and may not offer any opposing viewpoints or other perspectives on the subject.</p>	<p>May violate 1, 2, or 3 if the course is taught from a critical race theory perspective.</p>
<p>Topic 1.15 Visions of Africa in African American Art and Culture</p>	<p>The learning objective is to “Explain how contemporary African American artist and writers illustrate the diversity of African cultures and their influence on the Africa diaspora.”</p> <p>This topic examines how African American communities emerged from the blending of multiple African cultures in</p>	<p>N/A</p>

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	<p>the Americas. Many African Americans cannot trace their heritage to a single ethnic group. Because of this, African American cultural production often reflects a creative blend of cultural elements from multiple societies and regions in Africa.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code.</p>	
<p>Topic 1.16 Envisioning Africa in African American Poetry</p>	<p>The learning objective is to “Explain how Countee Cullen uses imagery and refrain to express connections to, or detachments from, Africa in the poem, “Heritage.”</p> <p>In the poem, “Heritage,” Cullen uses imagery to counter negative stereotypes about Africa and to express admiration. Countee also explores the relationship between Africa and African American identity through introspective reflection.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code.</p>	<p>N/A</p>
	<p>UNIT 2 – FREEDOM, ENSLAVEMENT, AND RESISTANCE</p>	
<p>Topic 2.1 American Explorers in America</p>	<p>The learning objective is to “ Describe the varied roles Africans played during colonization of the Americas in the 16th century.”</p> <p>The optional resource, “Writing about Slavery? Teaching about Slavery?” advises: “Remember that slavery was the economic foundation of every country in the Americas, not just the United States.” This follows the flawed history of the NYT “1619 Project.”</p>	<p>May violate 3.</p>

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<p>Topic 2.1 African Explorers in America</p>	<p>EK 2.1.B.ii This appears to present “Europeans” as the only benefactors of the mining and agricultural raw materials produced by enslaved laborers in the colonies. This viewpoint lacks insight to the global network of other countries or nations that were not considered Europeans that either supported by trading enslaved or benefited directly from the raw materials produced by enslaved peoples in the Americas. This may lead to a viewpoint of a “oppressor vs. oppressed” based solely on race or ethnicity.</p>	<p>May violate 2, 3</p>
<p>Topic 2.2 Slave Trading Regions in Africa</p>	<p>The learning objective is to “Identify the primary slave-trading zones in Africa from which Africans were forcibly taken to the Americas.”</p> <p>This topic does not appear to address the internal slave trade/system within Africa, which led to the exportation of slaves to the Americas. This topic presents only one side of this issue and does not offer any opposing viewpoints or other perspectives on the subject.</p>	<p>N/A</p>
<p>(Revised Title) Topic 2.2 Departure Zones in Africa and the Slave Trade to the U.S.</p>	<p>EK 2.2A.3 Concern of accuracy of Charleston S.C. being considered “the center of U.S. slave trading,” New Orleans is also considered to be the center by some resources like the Smithsonian Magazine Before the Civil War, New Orleans Was the Center of the U.S. Slave Trade History Smithsonian Magazine</p> <p>EK 2.2.A.4 Names only European nations as the “top five enslaving nations involved in the transatlantic slave trade.” This description does not include African nations that provided the enslaved peoples to those European nations as complicit trading partners. This may inaccurately construct a viewpoint showing the slave trade as a purely European enterprise.</p>	<p>May violate 2, 3</p>

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<p>Topic 2.3 African ethnicities in the U.S. South</p>	<p>The learning objective is to “Explain how the distribution of enslaved Africans influenced the cultural development of African American communities in the U.S. South.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>(Changed topic) Topic 2.3 Capture and the Impact of the Slave Trade on West African Societies</p>	<p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 2.4 Capture and Impact of the Slave Trade on West African Societies</p>	<p>The learning objective is to “Explain how writers such as Olaudah Equiano use literary techniques to convey the horrors of the Middle Passage and the impact of the slave trade on West African communities.”</p> <p>This topic does not appear to address the internal slave trade/system within Africa, which led to the exportation of slaves to the Americas. This topic presents only one side of this issue and does not offer any opposing viewpoints or other perspectives on the subject.</p>	<p>N/A</p>
<p>Topic 2.4 Architecture and Iconography of a Slave Ship</p>	<p>The learning objective is to “Describe the purposes, contexts, and audiences of slave ship diagrams during and after the era of slavery.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 2.5 Architecture and Iconography of a Slave Ship</p>	<p>The learning objective is to “Describe the purposes, contexts, and audiences of slave ship diagrams during and after the era of slavery.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>

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<p>Topic 2.5 Resistance on Slave Ships</p>	<p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	
<p>Topic 2.6 Resistance on Slave Ships</p>	<p>The learning objective is to “Describe the methods by which Africans resisted their commodification and enslavement individually and collectively during the Middle Passage.”</p> <p>Under “Additional Context,” the second bullet point suggests the works of Historian Sowande Mustakeem who explains, “that slaves ships staged the first historical encounter between unbridled economic possibilities and the mass incarceration and surveillance of people of African descent.” This seems to encourage the idea of ongoing institutionalized racism in America.</p>	<p>May violate 1, 2, and 3.</p>
<p>Topic 2.6 Slave Auctions</p>	<p>EK 2.6.A.1 “Slavery leveraged the power of the law and white supremacist doctrine to assault the bodies, minds, and spirits of enslaved Africans and their descendants,” what is meant by “law” and “doctrine” and “descendants.” How do we provide instructors with instructional guidance for the context of these terms in the EK?</p>	<p>May violate 2, 3</p>
<p>Topic 2.7 Slave Auctions</p>	<p>The learning objective is to “Compare the purposes, contexts, and audiences in Solomon Northrup’s account of a slave auction.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 2.7 The Domestic Slave Trade and Forced Migration</p>	<p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	

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<p>Topic 2.8 The Domestic Slave Trade and Forced Migration</p>	<p>The learning objective is to “Compare the purposes, contexts, and audiences in a broadside from the 19th century.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 2.8 The Domestic Slave Trade and Forced Migration</p>	<p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	
<p>Topic 2.9 Labor and Economy</p>	<p>The learning objective is to “Describe the economic effects of enslaved people’s commodification and labor, within and outside of African American communities.”</p> <p>“Enslaved people were foundational to the American economy, and yet they and their descendants were alienated from the wealth that they both embodied and produced. Over centuries, slavery deeply entrenched wealth disparities along America’s racial lines. Enslaved African Americans had no wages to pass down to descendants, no legal right to accumulate property, and individual exceptions depended on their enslavers’ whims.”</p> <p>This quote supposes that no slaves or their descendants accumulated any wealth. This is not true and may be promoting the critical race theory idea of reparations.</p> <p>This topic presents only one side of this issue and does not offer any opposing viewpoints or other perspectives on the subject.</p>	<p>May violate 1, 2, and 3.</p>

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<p>Topic 2.9 Slavery and American Law: Slave Codes and Landmark Cases</p>	<p>The learning objective is to “Explain how American law impacted the lives and citizenship rights of enslaved and free African Americans between the 17th and 19th centuries.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	
<p>Topic 2.10 Slavery and American Law: Slave Codes and Landmark Cases</p>	<p>The learning objective is to “ Explain how American law impacted the lives and citizenship rights of enslaved and free African Americans between the 17th and 19th centuries.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	N/A
<p>Topic 2.10 The Concept of Race and the Reproduction of Status</p>	<p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	
<p>Topic 2.11 Race and the Reproduction of Status</p>	<p>The learning objective is to “Describe the impact of <i>partus sequitur ventrem</i> on African American families and the emergence of racial taxonomies in the United State.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	N/A
<p>Topic 2.12 Faith and Song Among Free and Enslaved African Americans</p>	<p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	
<p>Topic 2.12 Faith and Song Among Free and Enslaved African Americans</p>	<p>The learning objective is to “Explain how African American faith and musical traditions, including spirituals, emerged in their social and cultural context.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	N/A

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<p>Topic 2.12 Music, Art, and Creativity in African Diasporic Cultures</p>	<p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	
<p>Topic 2.13 Music, Art, and Creativity in African Diasporic Cultures</p>	<p>The learning objective is to “Explain how African Americans combined influences from African cultures with local sources to develop new musical and artistic forms of self-expression.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 2.13 Black Pride, Identity, and the Question of Naming.</p> <p>*Used to be 2.23</p>	<p>The Learning Objective is “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.</p> <p>Note: Cannot verify the source.</p> <p>Note: EK2.13.A.1 After the U.S. banned international slave trading in 1808, the percentage of African-born people in the African American population declined (<u>despite the importing of enslaved Africans continuing illegally</u>)</p> <p>The underlined portion adds no value to the essential knowledge and there is no evidence provided to verify the claim.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	

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<p>Topic 2.14 African Americans in Indigenous Territory</p>	<p>The learning objective is to “Describe the impact of the expansion of slavery in the U.S. South on relations between Black and indigenous people.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>2.14 The Stono Rebellion and Fort Mose (new title)</p>	<p>The learning objective is to "Explain effects of the asylum offered by Spanish Florida to enslaved people in the 17th and 18th centuries.</p> <p>Letter from governor of Florida to His majesty, 1739 - couldn't locate</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 2.15 Maroon societies and Autonomous Black Communities</p>	<p>The learning objective is to “Describe the purpose of Black maroon societies and their lasting influence on African American studies and the African diaspora.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>2.15 Legacies of the Haitian Revolution</p> <p>(Was topic 2.20)</p>	<p>The learning objectives are:</p> <p>A) To explain the historical and cultural significance of the Haitian Revolution.</p> <p>B) Describe the role of maroons in the Haitian Revolution.</p> <p>C) Explain the impacts of the Haitian Revolution on African diaspora communities and Black political thought.</p> <p>Concern - The use of the term "Black political thinking".</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>

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<p>Topic 2.16 Race to the Promised Land: The Underground Railroad</p>	<p>The learning objective is to “Describe the changes in freedom-seeking routes from the 18th century to the 19th century and the role of the Underground Railroad.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>2.16 Resistance and Revolts in the U.S. (Was topic 2.22)</p>	<p>The learning objectives are: A) to describe the daily forms of resistance demonstrated by enslaved people. B) Explain connections between enslaved resistance within the U.S. and political developments outside of the U.S.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 2.17 Separatism and Emigration</p>	<p>The learning objective is to “Compare perspectives held by African Americans on separatism and emigration as strategies for achieving Black equality during the 19th century.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>2.17 Black Organizing in the North: Freedom, Women's Rights, and Education (part of 2.24 previously)</p>	<p>The learning objectives are: A) Explain how free Black people in the North and South organized to support their communities. B) Describe the techniques used by Black women activists to advocate for social justice and reform. C) Explain why Black women's activism is historically and culturally significant.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>

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<p>Topic 2.18 Integration: Transatlantic Abolitionism and Belonging in America</p>	<p>The learning objective is to “Explain how transatlantic abolitionism influenced Frederick Douglass’ political views about the potential for African Americans’ integration and belonging in American society.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>2.18 Maroon Societies and Autonomous Black Communities (Was topic 2.15)</p>	<p>The learning objectives are: A) Describe the characteristics of maroon communities and the areas where they emerged across the African diaspora. B) Describe the purposes of maroon wars throughout the African diaspora.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 2.19 Gender and Resistance in Slave Narratives</p>	<p>The learning objective is to “Explain how gender impacted women’s experiences of enslavement.”</p> <p>The only concern is the use of the term “gender” in this lesson. Since the term is referring to biological females, the term “sex” would be better.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>2.19 Diasporic Connections: Slavery and Freedom in Brazil (new title)</p>	<p>The learning objectives are: A) Describe features of the enslavement of Africans in Brazil. B) Explain shifts in the numbers of enslaved Africans in Brazil and the United States during the 19th century.</p> <p>www.slaveryimages.org would not load</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>

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<p>Topic 2.20 Legacies of the Haitian Revolution</p>	<p>The learning objective is to “Describe the immediate and long-term impacts of the Haitian Revolution on Black politics and historical memory.”</p> <p>One concern is whether the “impacts” cited in this topic are the most important impacts that occurred. A second concern is the use of the term “Black politics” in relation to “long-term impacts.” There are no “Black” politics in that African Americans embrace a variety of political positions today.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>2.20 African Americans in Indigenous Territory (Was topic 2.14)</p>	<p>The learning objective is to explain how the expansion of slavery in the U.S. South impacted relations between Black and Indigenous peoples.</p> <p>Abraham, a Black Seminole leader, 1863 - not sure if this is a piece of art or writing. Only found descriptions of who he was. Not sure what this resource is.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 2.21 Radical Resistance</p>	<p>The learning objective is to “Compare David Walker’s and Henry Highland Garnet’s political strategies for radical resistance, their audiences, and the reception of their ideas.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>2.21 Emigration and Colonization (new title)</p>	<p>The learning objective is to explain how 19th-century emigrationists aimed to achieve the goal of Black freedom and self-determination.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>

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<p>Topic 2.22 Resistance and Revolts in the U.S.</p>	<p>The learning objective is to “Describe the interconnected influence of enslaved people’s revolts and the impact of different resistance strategies.”</p> <p>One concern is with the use of the term “white supremacist ideology” In the “Additional Context” section. Was this term used at this time in U.S. History? If so, what did it mean then? If this term is used, its real meaning needs to be clear.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 2.22 New title is: Anti-Emigrationism: Transatlantic Abolitionism and Belonging in America</p>	<p>The learning objective is to “Explain how transatlantic abolitionism influence anti-emigrationists’ political views about the potential for African Americans belonging in American society.</p> <p>“ ‘What to the Slave is the Fourth of July’: Descendants Read Frederick Douglass’s Spech,” 2020 (video, 6:59). The speech has no violations. The “Coda” starting at 4:41 does have prohibited content. “This part of it is still relevant, especially with today’s protests.” “I think that when people are oppressed they feel silenced and if they feel silenced they get angry. There are certain tactics that you need to use to get people to really hear your voice and it’s not always going to be a calm discussion.” “While the 4th of July probably does not feel the same to me that it does to others I wouldn’t say that it has no meaning because it is the time when America the country became free from another country but it’s not the time that I gained my freedom.” “ I’m getting to the point in my life where, I’m only twenty years old, but I’m exhausted like I’m I have these thoughts, ‘will we ever get to this point’ or is this really something that we should actually spend our time fighting for?” “Someone once said that pessimism is a tool of white oppression and I think that’</p>	<p>May violate 3, 8b, and 1003.42 (s)(h).</p>

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	<p>true. I think we're still slaves to the notion that it will never get better.”</p> <p>The Coda lacks balance.</p> <p>Teacher Resources, and Optional Resources and Additional Context have been permanently removed from the course? There were no objections to the content.</p> <p>The written sources are not available so that the website can be reviewed for prohibited content.</p>	
<p>Topic 2.23 Black Pride, Identity, and the Question of Naming</p>	<p>The learning objective is to “Explain how factors like cultural pride, demographics, and politics influenced the terms African Americans used to identify themselves in the 19th century and beyond.”</p> <p>One concern is with the use of the term “white supremacist ideology” In the “Additional Context” section. Was this term used at this time in U.S. History? If so, what did it mean then? If this term is used, its meaning in that historical context needs to be clear.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 2.23 New title is “Radical Resistance”.</p>	<p>The learning objective is “Describe the features of 19th-century radical resistance strategies promoted by Black activists to demand change.”</p> <p>Source one, <i>Appeal</i> by David Walker, 1829. This is a primary source, he did write it at the time on the topic of slavery. However, it contains content prohibited under Florida law and Administrative Rules.</p> <p>Source two, “An Address to the Slaves of the United States” by Henry Highland Garnet, 1843. Is a primary source, but with factual mis-representations. For</p>	<p>May violate 3, 5, 7, and 8.</p>

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	<p>example, “They came not with glad spirits to select their homes in the New World. They came not with their own consent, to find an unmolested enjoyment of the blessings of this fruitful soil. The first dealings they had with men calling themselves Christians, exhibited to them the worst features of corrupt and sordid hearts; and convinced them that no cruelty is too great, no villainy and no robbery too abhorrent for even enlightened men to perform, when influenced by avarice and lust.” It is documented that tribes sold captured enemy combatants, slaves, and those who were punished under their judicial systems, to the Dutch in exchange for weapons...which were then used against other tribes. African tribes also enslaved other Africans.</p> <p>The speech was also denounced by many abolitionists of the time.</p> <p>Question: Why was the entirety of “Resistance and Revolts in the U.S.” removed from the previous version of the course? Lacks accuracy.</p>	
<p>Topic 2.24 Black Women’s Rights and Education</p>	<p>The learning objective is to “Explain the significance of African American women activists’ advocacy for justice at the intersection of race and gender.”</p> <p>“Intersectionality” is a key plank of critical race theory and is defined as the interconnected nature of social categorizations such as race, class, gender, and sexual orientation as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or oppression. Course content contains intersectionality and examining inequalities, terms that usually refer to equality of outcome, which is steeped in Marxism.</p>	<p>May violate 1, 2, and 3.</p>

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	<p>The attempt to apply, in some way, the CRT concept of intersectionality to 19th century America appears to be inconsistent or disingenuous.</p>	
<p>2.24 Race to the Promised Land: Abolitionism and the Underground Railroad</p>	<p>Learning objective LO 2.24.A is to “Describe the role and scale of the Underground Railroad In providing freedom-seeking routes.”</p> <p>Learning Objective LO 2.24.B Describe the broader context of the abolitionist movement in which the Underground Railroad operated</p> <p>Learning Objective LO 2.24.C Explain the significance of Harriet Tubman’s contributions to abolitionism and African Americans’ pursuit of freedom.</p> <p>Essential Knowledge: EK.2.24.A.3. “Due to the high number of African Americans who fled enslavement, Congress enacted the Fugitive Slave Acts of 1793 and 1850, authorizing local governments to legally kidnap and return escaped refugees to their enslavers.”</p> <p>Question: Isn’t “...local governments to arrest and return escaped slaves to their ‘owners’” more accurate to the written laws of the time?</p> <p>EK 2.24.B.1 “The abolitionist movement in the United States between 1830 and 1870 advocated for the end of slavery. The movement was led by Black activists and White supporters, and was championed and spread by a number of existing churches as well as organizations created solely for this cause.”</p>	<p>May violate 1003.42 (h)</p>

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	<p>Question: Were not the White “supporters” the original activists? Benjamin Franklin and John Jay created the first abolitionist organizations in the country in the 1780s.</p> <p>Sources: “Freedom on the Move: Rediscovering the Stories of Self-Liberating People (teacher choice of advertisement” Where is the list of choices? Where are the sources?</p> <p>Not factually inclusive and balanced.</p>	
<p>Topic 2.25 The Civil War and Black Communities</p>	<p>The learning objective is to “Describe enslaved and free African American men and women’s contributions during the U.S. Civil War.”</p> <p>One concern is that this content is likely already taught in Florida’s high school U.S. History course. This could be seen as redundant. A second concern is which resources will be used to teach this topic? It appears there is great latitude for teachers to select a wide array of teaching resources.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 2.25 Legacies of Courage in African American Art and Photography</p>	<p>Learning Objective LO 2.25 is to Explain the significance of visual depictions of African American leaders in photography and art during and after the era of slavery.</p> <p>ESSENTIAL KNOWLEDGE EK 2.25.A.1 In the 19th century, African American leaders embraced photography, a new technology, to counter stereotypes about Black people by portraying themselves as citizens worthy of dignity, respect, and equal rights.</p>	

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	<p>EK 2.25.A.2 Sojourner Truth sold her carte-de-visites to raise money for the abolitionist cause as well as activities such as speaking tours and recruiting Black soldiers to the Union army. Her photos showcased the centrality of Black women’s leadership in the fight for freedom.</p> <p>EK 2.25.A.3 Frederick Douglass was the most photographed man of the 19th century. Photos of formerly enslaved African Americans like Harriet Tubman and Frederick Douglass were especially significant, as they demonstrated Black achievement and potential through freedom.</p> <p>EK 2.25.A.4 Many contemporary African American artists draw from Black aesthetic traditions to integrate historical, religious, and gender perspectives in representations of African American leaders. Their works preserve the legacy of these leaders’ bravery and resistance.</p> <p>None of the photographs listed in Essential Knowledge are listed in Course Content, and are unavailable. They weren’t included.</p>	
<p>Topic 2.26 Commemorating the Ongoing Struggle for Freedom</p>	<p>The learning objective is to “Explain how photographs of Juneteenth celebrations – from the period before Juneteenth’s recognition as a federal holiday – reveal the value of these commemorations for the participants.”</p> <p>One concern is the “Ongoing Struggle for Freedom” only addresses Juneteenth celebrations. This seems like a narrow way to celebrate such a grand theme, and may be an overemphasis on a relatively new national holiday.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>

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<p>Topic 2.26 Gender and Resistance in Slave Narrative</p>	<p>Learning Objectives: LO 2.26.A Explain how enslaved women used methods of resistance against sexual violence.</p> <p>LO 2.26.B Explain how gender impacted the genre and themes of slave narratives in the 19th century</p> <p>LO 2.26.C Explain the impact of Black women’s enslavement narratives on political movements in the 19th century.</p> <p>Essential Knowledge: EK 2.26.B.3 Narratives by formerly enslaved Black women reflected 19th-century gender norms. They focused on domestic life, modesty, family, and resistance against sexual violence, whereas narratives by enslaved men emphasized autonomy and manhood. EK 2.26.C.1 In the U.S. and the Caribbean, Black women’s narratives of their distinct experiences under slavery advanced the causes of abolition and feminist movements in their respective societies.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 2.27 The Civil War and Black Communities (New Topic)</p>	<p>Learning Objectives: LO 2.27.A Describe enslaved and free African American men and women’s contributions during the U.S. Civil War.</p> <p>LO 2.27.B Describe African American soldiers’ motivations for enlisting during the U.S. Civil War and the inequities they faced.</p> <p>LO 2.27.C Explain how Black soldiers’ service impacted Black communities during and after the U.S. Civil War</p> <p>There is no mention that 10,000 Black men and over 600,000 White men died in the war that ended slavery.</p>	<p>May violate 1003.42 (h)</p>

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	There does not appear to be any violation of Florida Statutes or administrative code in this topic.	
Topic 2.28 Freedom Days: Commemorating the Ongoing Struggle for Freedom	<p>Learning Objectives: LO 2.28.A Describe the events that officially ended legal enslavement in the United States.</p> <p>LO 2.28.B Explain why Juneteenth is historically and culturally significant.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	N/A
	UNIT 3 – THE PRACTICE OF FREEDOM	
Topic 3.1 Social Life: Reuniting Black Families	<p>The learning objective is to “Explain the importance for African American of reuniting families after abolition and the Civil War.”</p> <p>This subject may not warrant an entire period of instruction.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	N/A
<p>Topic 3.1 The Reconstruction Amendments</p> <p>**Note that this was 3.2</p>	<p>The learning objective is to “Explain how the Reconstruction Amendments impacted African Americans by defining standards of citizenships”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	N/A

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<p>Topic 3.2 The Reconstruction Amendments and Black Citizenship</p>	<p>The learning objective is to “Explain how post emancipation constitutional amendments defined standards of citizenship in the U.S. and impacted everyday lives of African Americans.”</p> <p>Placing the term, “Black,” in front of “Citizenship” may be problematic.</p> <p>This topic is already taught in Florida U.S. History and Civics courses.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 3.2 Social Life: Reuniting Black Families</p>	<p>The learning objective is to “Explain how African Americans strengthened family bonds after abolition and the Civil War.”</p> <p>The sources take you to a database where we are unable to review all content that may include prohibited content.</p>	<p>N/A</p>
<p>Topic 3.3 Land and Neo-Slave Labor</p>	<p>The learning objective is to “Explain how African American labor was exploited after the Civil War to replace the loss of enslaved people’s labor.”</p> <p>From the “Convict Leasing” required resource video – “The pipeline from prisons to profits has deep roots in this country.” This statement assumes that prisons were created for profit and not to administer the criminal justice system. Or it may assume that profit is a bad thing. This may be considered indoctrination instead of education</p>	<p>May violate 1, 2, and 3.</p>
<p>Topic 3.3 Blake Codes, Land, and Labor</p>	<p>The learning objective is to “Explain how Blake codes undermined the ability of African Americans to advance after the abolition of slavery.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>

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<p>Topic 3.4 The Defeat of Reconstruction</p>	<p>The learning objective is to “Describe the factors that led to the end of Reconstruction, curtailing the rights, protections, and economic stability of freed African Americans.”</p> <p>The use of the term “white supremacy,” capitalizing “Black,” while not capitalizing “white” and using W.E.B. Du Bois as the only required reading appears to indicate this topic is one-sided and there is no balancing opinion.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 3.4 The Defeat of Reconstruction</p>	<p>The learning objective is the “Explain how Reconstruction-era reforms were dismantled during the late 19th century.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	
<p>Topic 3.5 Jim Crow Segregation and Disenfranchisement</p>	<p>The learning objective is to “Describe the responses of African American writers and community leaders to Jim Crow segregation laws, disenfranchisement, and anti-Black violence.”</p> <p>While perhaps historically accurate, this topic presents only one side of this issue and does not offer any opposing viewpoints or other perspectives on the subject.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 3.5 Disenfranchisement and Jim Crow Laws</p>	<p>The learning objective is to “Explain how the introduction of Jim Crow laws impacted African Americans after Reconstruction.”</p> <p>The second learning objective is to “Describe the responses of African American writers and activists to racism and anti-black during the nadir.”</p>	<p>N/A</p>

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	<p>In regards to the second learning objective the essential knowledge can't be substantiated by the limited sources provided.</p> <p>I am unable to read the entire first chapter from the source "A Red Record by Ida B. Wells-Barnett" and I am unable to fully vet the source with could contain prohibited content.</p> <p>While perhaps historically accurate, this topic presents only one side of this issue and does not offer any opposing viewpoints or other perspectives on the subject.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	
Topic 3.6 Violence and White Supremacy	<p>The learning objective is to "Summarize the range of African American responses to white supremacists' use of racial violence to control and oppress them."</p> <p>While perhaps historically accurate, this topic presents only one side of this issue and does not offer any opposing viewpoints or other perspectives on the subject. There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	N/A
Topic 3.6 White Supremacist Violence and the Red Summer	<p>The learning objective is to "Describe the causes of heightened racial violence in the early 20th century."</p> <p>I am unable to read all the source "If we must Die" By Claude McKay, 1919 and unable to determine if there is any prohibited content.</p>	N/A

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<p>Topic 3.7 The Color Line and Double Consciousness in American Society</p>	<p>The learning objective is to “Describe the various psychological effects of institutional racism on African Americans described in African American literary and scholarly texts.”</p> <p>The use of the term “institutional racism” may be problematic if used to refer to current American society.</p> <p>While perhaps historically accurate, this topic presents only one side of this issue and does not offer any opposing viewpoints or other perspectives on the subject.</p>	<p>May violate 1, 2, and 3.</p>
<p>3.7 The Color Line and Double Consciousness in American Society</p>	<p>The learning objective is to “Explain how W.E.B Du Bois’s grounding text The Souls of Black Folk (1903) portrays Black humanity and the effect of racism on African Americans in the early 20th century.”</p> <p>This seems to be an opening for CRT if the year is missing. For example: what does "agency and adaptation" mean now vs in 1903?</p> <p>I am unable to read the full text of the “We Wear the Masks” and this could be</p>	<p>May be a violation of 3</p>
<p>Topic 3.8 Uplift Ideologies</p>	<p>The learning objective is to “Describe the various strategies for economic, political, social, and spiritual uplift advanced by African Americans writers, educators, and leader in the generation after slavery.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 3.8 Uplift Ideologies</p>	<p>The learning objective is to “Describe the various strategies for racial uplift (or social advancement proposed by African American writers, educators, and leaders at the turn of the 20th century”</p>	<p>N/A</p>

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	There does not appear to be any violation of Florida Statutes or administrative code in this topic.	
Topic 3.9 Lifting as We Climb: Black Women’s Rights and Leadership	<p>The learning objective is to “Explain how Black women activists advocated for their own voices and leadership in collective efforts to advance African Americans.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	N/A
Topic 3.9 Lifting as We Climb: Black Women’s Rights and Leadership	<p>The learning objective is to “Describe ways that Black women promoted the advancement of African Americans.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	N/A
Topic 3.10 Black Organizations and Institutions	<p>The learning objective is to “Summarize the various ways African American organizations, institutions, and businesses promoted equity, economic stability, and the well-being of their communities.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	N/A
Topic 3.10 – Black Organizations and Institutions	<p>Learning Objective: Explain how African Americans promoted the economic stability and well-being of their communities in the early 20th century.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic. NOTE: the new LO does remove the word “equity” from the previous version LO.</p>	N/A

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<p>Topic 3.11 HBCUs and Black Education</p>	<p>The learning objective is to “Summarize the founding and impact of historically Black colleges and universities (HBCUs) on the educational, professional, and communal lives of African Americans.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 3.11 – HCBUs and Black Education</p>	<p>LO: Describe the founding of historically Black colleges and universities (HBCUs) in the late 19th and early 20th centuries, including the role White philanthropists played. Explain how the creation of HBCUs in the United States impacted the educational and professional lives of African Americans nationally and internationally.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic. NOTE: The wording of the first LO has changed from the previous version.</p>	<p>N/A</p>
<p>Topic 3.12 The New Negro Movement and the Harlem Renaissance</p>	<p>The learning objective is to “Explain how themes of racial pride and self-definition manifested during the New Negro movement.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 3.12 – The New Negro Movement and the Harlem Renaissance</p>	<p>LO: Describe ways the New Negro movement emphasized self-definition, racial pride, and cultural innovation.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic. NOTE: The wording of the LO has changed from the previous version. NOTE: There is a passing reference to Marcus Garvey in the Source Notes. However, there does not appear to be any Essential Knowledge points which elaborate on or support Garvey’s philosophy or activities.</p>	<p>N/A</p>

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<p>Topic 3.13 Art and Social Change</p>	<p>The learning objective is to “Describe the context, purpose and significance of photography by New Negro artists such as James Van der Zee.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 3.13 – Photography and Social Change (new title)</p>	<p>LO: Explain how African Americans used visual media in the 20th century to enact social change.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic. NOTE: The wording of the LO has changed from the previous version. NOTE: There is a passing reference to Marcus Garvey in the Source Notes. However, there does not appear to be any Essential Knowledge points which elaborate on or support Garvey’s philosophy or activities.</p>	<p>N/A</p>
<p>Topic 3.14 The Birth of Black History</p>	<p>The learning objective is to “Describe the academic context that led New Negro renaissance writers, artists, and educators to research and disseminate Black history and explain the impact of their work on Black students.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 3.14 - Envisioning Africa in Harlem Renaissance Poetry (new title)</p>	<p>LO: Explain how Harlem Renaissance poets express their relationships to Africa in their poetry.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic. NOTE: This seems to be a new or modified topic from the previous of the same number.</p>	<p>N/A</p>
<p>Topic 3.15 The Great Migration</p>	<p>The learning objective is to “Identify causes and effects of the Great Migration and explain its impact on Black communities and American culture.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>

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<p>3.15 – The Birth of Black History</p>	<p>LO: Explain why New Negro renaissance writers, artists, and educators strove to research and disseminate Black history to Black students.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic. NOTE: This topic was previously numbered 3.14 and the LO language has changed from the previous version.</p>	
<p>Topic 3.16 Afro-Caribbean Migration</p>	<p>The learning objective is to “Describe the factors that spurred Black Caribbean migration to the U.S. during the first half of the 20th century and the impact that migration had on Black communities in the U.S.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 3.16 - Genealogy of the Field of African American Studies (new title)</p>	<p>LO: 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.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 3.17 The Universal Negro Improvement Association</p>	<p>The learning objective is to “Describe the mission, methods, and lasting impact of Marcus Garvey and the Universal Negro Improvement Association (UNIA) on political thought in African diaspora communities.”</p> <p>Marcus Garvey was a powerful and controversial figure and his words criticizing the “white race” must be considered in the context of his time. That being said, Teachers of this course could possibly go beyond teaching the history of the Marcus Garvey to advocating for some of his separatist objectives for today which would be of great concern.</p>	<p>May violate 1, 2, 3, or 6 if the AP AAS course is taught from a critical race theory perspective.</p>

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	<p>“Address to the Second UNIA Convention” by Marcus Garvey is one of the required resources in this topic. The following quote is from the speech:</p> <p>“There will come a day, Josephus Daniels wrote about it, a white statesman, and the world has talked about it, and I warn the world of it, that the day will come when the races of the world will marshal themselves in great conflict for the survival of the fittest. Men of the Universal Negro Improvement Association, I am asking you to prepare yourselves, and prepare your race the world over, because the conflict is coming, not because you will it, not because you desire it.”</p> <p>A concern is the optional resource, “Set the World on Fire: Black Nationalist Women and the Global Struggle for Freedom” by Keisha N. Blain. Keisha N. Blain, a 2022 Guggenheim Fellow, is an award-winning historian, professor, and writer. She is the author of the multi-prize-winning book 'Set the World on Fire' and co-editor, with Ibram X. Kendi, of the #1 New York Times bestseller 'Four Hundred Souls.' She is a Professor of Africana Studies and History at Brown University and a columnist for MSNBC. Kendi is directly associated with CRT as the author of “How to be an Anti-Racist”.</p>	
<p>Topic 3.17 – The Great Migration (new title)</p>	<p>LO: Describe the causes of the Great Migration. Explain the impact of the Great Migration on Black communities and American culture.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic. NOTE: This topic was previously numbered 3.15.</p>	<p>N/A</p>

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<p>Topic 3.18 Genealogy of the Field of African American Studies</p>	<p>The learning objective is to “Using Manning Marble’s framework, describe the development and aims of the Black intellectual tradition that predates the formal integration of African American studies into American colleges and universities in the 20th century.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 3.18 - Afro-Caribbean Migration (new title)</p>	<p>LO: Describe the reasons for the increase in Black Caribbean migration to the United States during the first half of the 20th century. 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.</p> <p>Listed in Sources is “Restricted West Indian Immigration and the American Negro” by Wilfred A. Domingo, 1924. Domingo was part of a community of West Indian radicals active in Harlem’s New Negro Movement. He was a socialist. This article is not available online so its contents are unknown.</p>	<p>May violate 6A-1.094124(3)(b) (CRT)</p>
<p>Topic 3.19 - The Universal Negro Improvement Association (previous 3.17)</p>	<p>LO: Describe the mission and methods of the Universal Negro Improvement Association (UNIA). Describe the impact of Marcus Garvey and the UNIA on political thought throughout the African diaspora.</p> <p>Marcus Garvey was a powerful and controversial figure and his words criticizing the “white race” must be considered in the context of his time. That being said, Teachers of this course could possibly go beyond teaching the history of the Marcus Garvey to advocating for some of his separatist objectives for today which would be of great concern.</p>	<p>May violate: Section 1000.05; 6A-1.094124(3)(b) (CRT)</p>

	<p>“Address to the Second UNIA Convention” by Marcus Garvey is one of the required resources in this topic. The following quote is from the speech:</p> <p>“There will come a day, Josephus Daniels wrote about it, a white statesman, and the world has talked about it, and I warn the world of it, that the day will come when the races of the world will marshal themselves in great conflict for the survival of the fittest. Men of the Universal Negro Improvement Association, I am asking you to prepare yourselves, and prepare your race the world over, because the conflict is coming, not because you will it, not because you desire it.”</p>	
	<p>UNIT 4 – MOVEMENTS AND DEBATES</p>	
<p>Topic 4.1 The Negritude and Negroism Movements</p>	<p>The learning objective is to “Describe the central elements of the concept of <i>negritude</i> and its relationship to <i>negritude</i> and the New Negro renaissance.”</p> <p>The only required reading is “Discourse on Colonialism” by Aime Cesaire.</p> <p>The ‘Essential Knowledge’ for the topic states, “In ‘Discourse on Colonialism,’ Cesaire describes the hypocrisy of the narrative that European colonialism civilized colonized subjects. He highlights: the violence and exploitation required to overturn autonomous leadership and maintain systems of coerced labor; and the racial ideologies that underpin colonial intervention.”</p> <p>“In Discourse on Colonialism, Aime CeSaire connects racism and colonialism as a mutually dependent means</p>	<p>May violate 1, 2, and 3.</p>

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	<p>of dehumanizing people of African descent in African and Caribbean.”</p> <p>Cesaire was at one time a member of the French Communist Party, and it appears he viewed everything through the prism of race. His ideas appear to have been grounded in an ideology similar to critical race theory.</p> <p>There is no critical perspective or balancing opinion in this lesson.</p>	
<p>Topic 4.1 - The Négritude and Negrismo Movements</p>	<p>LO: Describe the context of and connections between the négritude and negrismo movements in the first half of the 20th century. Explain why proponents of négritude and negrismo critiqued colonialism.</p> <p>Essential Knowledge: 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.</p> <p>“In ‘Discourse on Colonialism,’ Cesaire describes the hypocrisy of the narrative that European colonialism civilized colonized subjects. He highlights: the violence and exploitation required to overturn autonomous leadership and maintain systems of coerced labor; and the racial ideologies that underpin colonial intervention.”</p> <p>“In Discourse on Colonialism, Aime CeSaire connects racism and colonialism as a mutually dependent means of dehumanizing people of African descent in African and Caribbean.”</p>	<p>May violate: Section 1000.05; 6A-1.094124(3)(b) (CRT)</p>

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	<p>Cesaire was at one time a member of the French Communist Party, and it appears he viewed everything through the prism of race. His ideas appear to have been grounded in an ideology similar to critical race theory.</p> <p>Frantz Fanon was a West Indian political philosopher who was influential in the fields of Critical Theory and Marxism.</p> <p>Frantz Fanon’s “The Wretched of the Earth,” advocates violence by colonial people to overthrow the systemic oppression of colonialism. Fanon argues that subjugated people should be open to “any means necessary” and “not bound by nonviolence” to overthrow colonial subjugation, which is maintained by violence. An affection for violence is promoted here.</p> <p>“The “Wretched of the Earth” became a foundational text for revolutions around the world.”</p> <p>Though these sources are not specifically listed, the authors are listed.</p>	
<p>Topic 4:2 – Anticolonialism and African America Political Thought</p>	<p>The required text is Frantz Fanon’s “The Wretched of the Earth,” (pp. 35-37) which advocates violence by colonial people to overthrow the systemic oppression of colonialism. Fanon argues that subjugated people should be open to “any means necessary” and “not bound by nonviolence “ to overthrow colonial subjugation, which is maintained by violence. An affection for violence is promoted here.</p> <p>“The “Wretched of the Earth” became a foundational text for revolutions around the world.”</p>	<p>May violate 1, 2, and 3.</p>

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	<p>“Living under Jim Crow segregation. Many African Americans saw their community as a colony within a nation during the civil rights era.”</p> <p>“Black Power advocates leveraged Fanon’s notion of the “colonized intellectual: to critique the respectability politics of some middle class, nonviolent activists as assimilationist.”</p> <p>There is a disproportionately strong emphasis in this lesson and in the curriculum overall on the use of violence, such as that promoted by individuals like Malcom X and groups like the Black Panthers. There is no counter perspective given in this lesson. It is especially important to balance a critical issue like the use of violence with competing non-violent perspectives.</p>	
<p>Topic 4.2 - Discrimination, Segregation, and the Origins of the Civil Rights Movement (new title)</p>	<p>LO: Describe the enduring forms of segregation and discrimination in daily life that African Americans faced in the first half of the 20th century.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic. NOTE: This was previously Topic 4.3. The problematic sources in the previous version have been eliminated and the focus of the topic has shifted to a historically-based study.</p>	<p>N/A</p>
<p>Topic 4.3 Discrimination, Segregation, and the Origins of the Civil Rights Movement</p>	<p>The learning objective is to “Describe the forms of segregation African Americans endured in the middle of the 20th century that provided a foundation for the civil rights movement.”</p> <p>The topic focuses on the what appears to be widespread racial discrimination, violence and segregation experienced by Blacks across America in the period between World War II and the advent of the Civil Rights</p>	<p>May violate 1, 2, and 3.</p>

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	<p>movement. The topic focus is primarily on the hardships and obstacles African Americans had to face. While this may be true, the resources cited are limited in scope and inadequate to make a strong case for this claim.</p> <p>There is no critical perspective or balancing opinion in this lesson to indicate that many American Blacks were prospering and becoming successful in spite of these challenges.</p> <p>The optional resource “<i>School Integration</i>” may imply that racism is embedded in American society.</p> <p>The optional resource “<i>Mamie Till Mobley</i>” may imply that racism is embedded in American society. The video narrator states, “Today, the widespread use of social media plays an enormously critical role in the pursuit of justice for black victims of state sponsored violence.” This is a subjective statement not based on evidence, but it is consistent with the principles of critical race theory.</p>	
<p>Topic 4.3 - The G.I. Bill, Redlining, and Housing Discrimination (new title)</p>	<p>LO: Describe African Americans’ access to the benefits of the G.I. Bill. Explain the long-term effects of housing discrimination on African Americans in the second half of the 20th century.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic. NOTE: This was Topic 4.4 in the previous version. The problematic sources have been removed in the new version. However, this new version is still lacking critical perspective or balancing opinion in this lesson to indicate that many American Blacks may have been prospering and becoming successful in spite of these challenges.</p>	<p>N/A</p>

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<p>Topic 4.4 The G.I. Bill, Redlining, and Housing Discrimination</p>	<p>The learning objective is to “Describe the forms of housing discrimination that African Americans faced in the mid-20th century and their long-term impacts.”</p> <p>The topic focuses on the what appears to be widespread discrimination in housing, finance and government benefits experienced by Blacks across America in the period between World War II and the advent of the Civil Rights movement. The topic focus is primarily on the hardships and obstacles African Americans had to face. While this may be true, the resources cited are limited in scope and inadequate to make a strong case for this claim. Many topics use the same source for video resources, which is “Black History in Two Minutes or So,” narrated primarily by Dr. Henry Louis Gates, Jr. There should be a broader body of resources to draw from for this course.</p> <p>There is no critical perspective or balancing opinion in this lesson to indicate that many American Blacks may have been prospering and becoming successful in spite of these challenges.</p> <p>The optional resource “The G.I. Bill of Rights” may imply that racism is embedded in American society.</p>	<p>May violate 1, 2, and 3.</p>
<p>Topic 4.4 - Major Civil Rights Organizations (new title)</p>	<p>LO: Describe the leadership, multiracial membership, and essential strategies of the major civil rights organizations. Explain how nonviolent resistance strategies mobilized the civil rights movement. Describe coalitions that developed between African Americans, Whites, and other groups to advance civil rights. Explain how civil rights activism in the mid-20th century led to federal legislative achievements.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>

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<p>Topic 4.5 The Arts in the Politics of Freedom</p>	<p>The learning objective is to “Explain how artists, poets , and musicians of African descent advocated for racial equality and brought international attention to the Black Freedom movement.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 4.5 - Black Women’s Leadership in the Civil Rights Movement (new title)</p>	<p>LO: Describe the ways Black women leaders furthered the goals of the major civil rights organizations.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 4.6 Major Civil Rights Organizations: NAACP, CORE, SCLC, SNCC</p>	<p>The learning objective is to “Describe the resistance strategies embraced by the four major organizations of the civil rights movement.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 4.6 - The Arts and the Politics of Freedom (new title)</p>	<p>LO: Explain how artists, performers, poets, and musicians of African descent advocated for racial equality and brought international attention to the Black Freedom movement.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic. NOTE: This topic was numbered 4.5 in the previous version.</p>	<p>N/A</p>
<p>Topic 4.7 Major Civil Rights Organizations: SNCC</p>	<p>The learning objective is to “Describe the roles women played in the Student Nonviolent Coordinating Committee (SNCC) during the civil rights movement.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>

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<p>Topic 4.7 - Faith and the Sounds of the Civil Rights Movement (new title)</p>	<p>LO: Explain how faith and music inspired African Americans to combat continued discrimination during the civil rights movement.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic. NOTE: This topic was numbered 4.8 in the previous version.</p>	<p>N/A</p>
<p>Topic 4.8 Faith and the Sounds of the Civil Rights Movement</p>	<p>The learning objective is to “Explain the influence of faith and music on the many strategies African Americans developed to combat systemic discrimination and represent themselves authentically.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 4.8 Diasporic Solidarity: Africans Americans and Decolonization in Africa</p> <p>[This is a new Topic]</p>	<p>Learning objectives are: 1) “Describe examples of diasporic solidarity that emerged between African Americans and Africans in the 20th century.” And 2) “Explain the impact of diasporic solidarity between African Americans and Africans in the 20th and 21st centuries.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 4.9 The Black Power Movement</p>	<p>The learning objective is to “Explain how Malcolm X’s ideas represent a transition from the strategies of the civil rights movement to the Black Power movement.”</p> <p>The one required resource in Malcom X’s “The Ballot or the Bullet” speech, which was delivered at a Freedom Now Party rally in 1964. The Freedom Now Party is rooted in Marxism.</p> <p>In “The Ballot or the Bullet,” Malcolm X refers to white people as colonizers and the enemy of black people.</p>	<p>May violate 1, 2, 3, 4, 5, and 6.</p>

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	<p>This seems to indicate that the civil rights movement evolved or progressed into the Black Power Movement, whereas a more accurate description would be that the Black Power Movement was a divisive faction that came out of the Civil Rights Movement.</p> <p>This topic appears to be one-sided as it offers no critical perspective or competing opinion.</p>	
<p>Topic 4.9 The Black Power Movement</p>	<p>The learning objective is to “Explain how Black Freedom movement strategies transitioned from civil rights to Black Power.”</p> <p>Only Required reading is: The Ballot or the Bullet - Malcolm X - 1964</p> <p>The one required resource in Malcom X’s “The Ballot or the Bullet” speech, which was delivered at a Freedom Now Party rally in 1964. In “The Ballot or the Bullet,” Malcolm X refers to some white people as colonizers, crackers, and the enemy of black people. He calls Billy Graham a “white nationalist,” while he refers to himself as a “black nationalist.”</p> <p>The speech theme is that the American Government is the enemy of Black people, because the Government has failed to secure civil and voting rights for Black Americans. Therefore, in 1964, Black Americans need to choose to use the ballot to secure their freedom, or they will be left with only choosing the bullet (violence) to secure their freedom.</p> <p>While the speech is harsh, offensive in some ways and allows for violence to resist violence, the speech appears to be a true representation of the Black American struggle for freedom in 1964 and is an acceptable resource for this course. A concern could be that an AP</p>	<p>N/A</p>

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	<p>AAS teacher would take this part of U.S. History out of context and teach that Black Americans continue to be oppressed by the American Government today.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	
<p>Topic 4.10 The Black Panther Party for Self-Defense</p>	<p>The learning objective is to “Describe the social, political and economic aims of the Black Panther Party.”</p> <p>“Inspired by the writings of intellectuals like Frantz Fanon.” “Eldridge Cleaver called Frantz Fanon’s <i>The Wretched of the Earth</i> “the bible of the Black revolutionary movement.”” For the Global Social Theory, Lucy Mayblin states, “In <i>The Wretched of the Earth</i> Fanon argued for violent revolution against colonial control, ending in socialism.” Fanon’s works are closely tied to Marxism and Critical Theory.</p> <p>EK 4.10.A The Black Panther Party for Self-defense was a revolutionary, Black Nationalist, separatist organization in the 1960s through the 1980s</p> <p>EK 4.10.D ...“Their militant forms of self-defense from police brutality made them a target for the FBI, which imprisoned and murdered some of their leaders (e.g., Fred Hampton).” There were members of the Black Panthers who were imprisoned and killed, those individuals being imprisoned and murdered by federal law enforcement for their stand against police brutality is unsubstantiated.</p>	<p>May violate 1, 2, 3, 4, 5, and 6.</p>

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	<p>Teachers could possibly go beyond teaching the history of the Black Panther Party to advocating for some of the group’s objectives which would be of concern.</p> <p>These topics appears to be one-sided as no critical perspective or competing opinions are provided.</p>	
<p>Topic 4.10 The Black Panther Party</p>	<p>The learning objective is to “Explain how the Black Panther Party pursued political, economic, and social reforms in the 20th century.”</p> <p>Only Required reading is: Black Panther Party Ten-Point Program - 1966</p> <p>Teachers could possibly go beyond teaching the history of the Black Panther Party to advocating for some of the group’s objectives which would be of concern.</p> <p>This topic appears to be one-sided as no critical perspective or competing opinions of the Black Panther Party is provided. The BPP, as expressed in its “Ten-Point Plan espoused Communism, anti-Americanism and violence (in some cases).</p>	<p>May violate “Required Instruction Rule “ (b) “Instruction on the required topics must be factual and objective, and may not suppress or distort significant historical events.”</p>
<p>Topic 4.11 The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam</p>	<p>The learning objective is to “Analyze James Baldwin’s evaluation of the origins and limitations of the civil rights movement and the Nation of Islam.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 4.12 The Fire Next Time: Achieving Our Country</p>	<p>The learning objective is to “Analyze how the conclusion of James Baldwin’s “The Fire Next Time” documents the spiritual and political changes whites and Blacks will need to make to “achieve our country” and how it warns of the destruction failure could bring.”</p>	<p>N/A</p>

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	<p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	
<p>Topic 4.12 Black Women and Movements in the 20th Century</p>	<p>The Learning Objective is: “Explain why many Black women became disillusioned with their roles in the fights for civil and women’s rights.”</p> <p>Only required reading is: What the Black Woman Thinks about Women's Lib - Toni Morrison -1971 - NY Times</p> <p>This article is short and does not appear to address all the “Essential Knowledge” points. It appears that AP AAS teachers would need to draw from additional unnamed resources to attempt to meet the “Essential Knowledge” points. This is concerning because the sources to be drawn from are unknown and may violate a Florida law or rule.</p> <p>The use of the phrase “Many Black lesbians,” in the “Essential Knowledge” seems to be out of place.</p> <p>The “Source Notes” cite “Kathleen Cleaver is a legal scholar and was an activist of the Black Panther Party and the Black Power movement.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 4.13 Overlapping Dimensions of Black Lives</p>	<p>The Learning Objective is: “Explain how Black writers have articulated the overlapping dimensions of Black lived experiences.”</p> <p>The only required resources are a short story and a poem that do not appear to address all the “Essential Knowledge” points. It appears that AP AAS teachers</p>	<p>N/A</p>

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	<p>would need to draw from additional unnamed resources to attempt to meet the “Essential Knowledge” points. This is concerning because the sources to be drawn from are unknown and may violate a Florida law or rule.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	
<p>Topic 4.13 The Black Feminist Movement and Womanism</p>	<p>The learning objective is to “Describe the goals and inspiration for the Black feminist movement and womanism as described in the Combahee River Collective Statement.”</p> <p>The following excerpts from “The Combahee River Collective Statement,” 1977 are of concern as they touch on subjects that are closely linked to Critical Race Theory.</p> <ol style="list-style-type: none"> 1. The genesis of Contemporary Black Feminism Black women’s extremely negative relationship to the American political system (a system of white male rule) has always been determined by our membership in two oppressed racial and sexual castes. 2. What We Believe We know that there is such a thing as racial-sexual oppression which is neither solely racial nor solely sexual, e.g., the history of rape of Black women by white men as a weapon of political repression. 3. Problems in Organizing Black Feminists As an early group member once said, “We are all damaged people merely by virtue of being Black women.” 4. Black Feminist Issues and Projects We are of course particularly committed to working on those struggles in which race, sex, and class are simultaneous factors in oppression. In her introduction to Sisterhood is Powerful Robin Morgan writes: “I haven’t the faintest notion what possible revolutionary role white heterosexual men could fulfill, since they are 	<p>May violate 1, 2, 3, and 6.</p>

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	<p>the very embodiment of reactionary-vested-interest-power.”</p>	
<p>Topic 4.14 The Social Construct of Race</p>	<p>The learning objective is to “Describe how understandings of the concept of race differed in the 15th century compared to the present.”</p> <p>EK4.14.B The association of race with physical characteristics (namely, skin color) was created in the late 15th century in the context of European colonialism. In the 17th century, associating race with skin color enabled European colonizers to categorize and subjugate African people for use as an enslaved labor force. Well into the 20th century, forms of scientific racism continued, defining people of African descent and other racial groups as inferior to those of European descent.</p> <p>EK4.14.D Sociologists Michael Omi and Howard Winant provide a landmark contribution to how concepts of race are created and transformed in relation to social, economic, and political conflict. Omi and Winant argue that race is deeply embedded in American life, shaping both individual identities and larger structural frameworks.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 4.14 The Growth of the Black Middle Class</p>	<p>The Learning Objective is: “Explain how economic growth in Black communities has been hindered and promoted in the second half of the 20th century.”</p> <p>To Expand the Economy, Invest in Black Business - Brookings Institute - 2020</p>	<p>May violate “Required Instruction Rule “ (b) Instruction on the required topics must be factual and objective, and may not suppress or distort significant historical events.... Examples of theories that distort</p>

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	<p>The only required resource is a Brookings Institute study, “To Expand the Economy, Invest in Black Business,” by Andre Perry and Carl Romer, published in December 2020.</p> <p>One “Essential Knowledge” points states, “Despite the growth of the Black middle class, substantial disparities in the 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 White families.”</p> <p>The only required resource in this topic cites “systemic racism,” “discrimination,” systemic barriers,” “structural barriers,” and “structural racism” as a primary or significant causative factor explaining this disparity of wealth.</p> <p>This topic appears to be one-sided as no critical perspective or competing opinions are cited to explain this wealth disparity.</p>	<p>historical events and are inconsistent with State Board approved standards include... the teaching of Critical Race Theory, meaning the theory that racism is not merely the product of prejudice, but that racism is embedded in American society and its legal systems in order to uphold the supremacy of white persons.</p>
<p>Topic 4.15 African American Women’s History and the Metalanguage of Race</p>	<p>The learning objective is to “Explain how the concept of metalanguage can be used to understand Black women’s experiences in the U.S. through the intersections of gender, race and identity.”</p> <p>Evelyn Brooks Higginbotham’s view in “African American Women’s History and the Meta language of Race,” appears to be based on intersectionality, a key component of Critical Race Theory.</p>	<p>May violate 1, 2, 3, or 6 if this topic is taught from a critical race theory perspective.</p>

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	<p>An additional concern with this content can be found in the essential knowledge for this topic.</p> <p>EK4.15.C.i</p> <p>The concept of race has been utilized as a tool for both liberation and to justify oppression against African-descended people in the U.S. since slavery.</p> <p>These topics appears to be one-sided as no critical perspective or competing opinions are provided.</p>	
<p>Topic 4.16 Intersectionality</p>	<p>The learning objective is to “Explain the concept of intersectionality and its connection to earlier Black feminist activism.”</p> <p>Intersectionality is an unsubstantiated theory foundational to Critical Race Theory, and it ranks individuals based on their race, gender, wealth, and sexual orientation. Kimberle Crenshaw is the only required reading in this topic, and she is known as the “founder” of Intersectionality and is the co-editor of “Critical Race Theory: The Key Writings That Formed the Movement.”</p> <p>“Kimberlé Crenshaw, one of the founding scholars of CRT and the executive director and co-founder of the African American Policy Forum, says that critical race theory ‘is a practice—a way of seeing how the fiction of race has been transformed into concrete racial inequities. ‘It’s an approach to grappling with a history of white supremacy that rejects the belief that what’s in the past is in the past, and that the laws and systems that grow from that past are detached from it,’ Crenshaw told TIME in an email.” (Time Magazine, Cady Lang, September 29, 2020).</p> <p>“Additional Context”</p>	<p>May violate 1, 2, 3, and 6.</p>

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	<p>bell hooks – “Why ‘White Supremacist Capitalist Patriarchy?’ I began to use the phrase in my work “white supremacist capitalist patriarchy” because I wanted to have some language that would actually remind us continually of the interlocking systems of domination that define our reality.” (Media Education Foundation, an interview with bell hooks, “Cultural Criticism and Transformation,” 1997).</p> <p>Patricia Hill Collins – “Intersectionality as Critical Social Theory introduces and develops core concepts and guiding principles of what it will take to develop intersectionality as a critical social theory. I do not detail what intersectionality as critical social theory actually is. Rather, I develop a set of conceptual tools for how we might move intersectionality closer to becoming a critical social theory.” (<i>Intersectionality as Critical Social Theory</i>, p. 6, Duke University Press, 2019).</p> <p>“Critical social theory” is defined as “constitutes an effort to rethink and reform Marxist social criticism; it characteristically rejects mainstream political and intellectual views, criticizes capitalism, promotes human liberation, and consequently attempts to expose domination and oppression in their many forms. The extent to which science and technology may be associated with domination and oppression has been a major theme of critical theory.” (Encyclopedia.com)</p> <p>In addition, this topic appears to offer no critical perspective and no competing opinion.</p>	
<p>Topic 4.16 Demographic and Religious Diversity in Contemporary Black Communities</p>	<p>The learning objectives are: 1) “Explain how the African American population has grown and become more diverse since 2000;” and 2) “Explain how religion and faith have played dynamic social, educational, and</p>	<p>N/A</p>

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	<p>community-building roles in African American communities.”</p> <p>The only required resources are: 1) “The Growing Diversity of Black America,” Christine Tamir, PEW Research Center, 2021; and 2) “Young Black Adults Less Protestant than their Elders,” Pew Research Center, 2021.</p> <p>The Growing Diversity of Black America</p> <p>Young Black Adults Less Protestant than their Elders</p> <p>There does not appear to be any violation of Florida Statutes or administrative code.</p>	
<p>Topic 4.17 Black is Beautiful</p>	<p>The learning objective is to “Describe the purpose, context, and significance of artworks such as Elizabeth Catlett’s <i>Negro es Bello II</i> during the Black is Beautiful movement of the 1960s and 1970s.”</p> <p><i>Negro Es Bello II</i> is a 1969 lithograph that has is filled with depictions of buttons that consist of the logo of the Black Panther Party (a black panther) and the words “Black Is Beautiful.” The Black Panther Party was a revolutionary, Black Nationalist, separatist organization in the 1960s through the 1980s which supported Marxist ideology.</p> <p>E.K. 4.17.A - “The emphasis on the beauty of Black people resists the notions of Black inferiority and the dehumanizing pressure to conform to Eurocentric standards.” A concern is whether the term “Eurocentric standards” is being applied according to a “woke” critical race theory perspective, which is critical of things like punctuality, hard work, free speech and equal treatment.</p>	<p>May violate 1, 2, 3, and 6 if this topic is taught from a critical race theory perspective.</p>

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<p>Topic 4.11 Black is Beautiful and the Black Arts Movement</p>	<p>The Learning Objectives are: 1) “Explain how the Black is Beautiful and Black Arts movements influenced Black culture in the 1960s and the 1970s;” and 2) Explain how the Black is Beautiful and Black Arts movements influenced the development of African American studies and ethnic studies.”</p> <p>“Essential Knowledge” includes “The Black is Beautiful movement’s rejection of cultural assimilation laid a foundation for later multicultural and ethnic studies movements.”</p> <p>AP AAS Teachers could possibly teach that rejecting cultural assimilation, and promoting multiculturalism and ethnic studies are current worthy objectives for African Americans today, which would be of concern. This type of instruction tends to divide Americans rather than unify Americans around the “universal principles in the Declaration of Independence.”</p>	<p>May violate “Required Instruction Rule “ (b) “Instruction on the required topics must be factual and objective, and may not suppress or distort significant historical events... by defin[ing] American history as something other than the creation of a new nation based largely on universal principles stated in the Declaration of Independence.”</p>
<p>Topic 4.18 The Evolution of African American Music</p>	<p>The learning objective is to “Describe Portia Maultby’s argument about how African-based musical elements influence the music of the African diaspora.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>
<p>Topic 4.17 The Evolution of African American Music</p>	<p>The learning objectives is: “Explain how African-based musical elements and changing social conditions in the U.S. influenced the evolution of African American music.”</p> <p>The required resource is “The Evolution of African American Music” by Portia Maultsby, 1980, Chart</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	<p>N/A</p>

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<p>Topic 4.19 Afrocentricity</p>	<p>The learning objective is to “Describe the origins and concept of Afrocentricity.”</p> <p>The only required resource is pages 170-174 from “The Afrocentric Idea” by Molefi Kete Asante, 1987. Unable to access this text. A 1991 article by Asante, titled “The Afrocentric Idea in Education,” states: “Schools are reflective of the societies that develop them (i.e., a White supremacist-dominated society will develop a White supremacist educational system.” It appears that Asante writings on Afrocentrism may be based on critical race theory.</p> <p>“The central tenets of Afrocentricity include: challenges to Eurocentric notions of human and world history; elevation of African culture as central to the human experience; and foregrounding people of African descent in world history and promoting African agency.”</p> <p>Optional Resources: “Molefi Kete Asante: Why Afrocentricity?” by George Yancy and Molefi Kete Asante, <i>New York Times</i>, 2015.</p> <p>“Race in America is a psychological, physical and social location for determining the conditions of one’s current and future life. This is because America’s benefits and privileges have been structured around race and its markers for difference. Those markers, largely physical, identify some people as being privileged and others as being victims. As a central concept in America’s history, race has always been an arena for selecting who will eat and who will not eat or for determining the quality and condition of a group’s possibilities.”</p>	<p>May violate 1, 2, 3, 4, 5 and 6</p>

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	<p>“Who acculturates racists? What does a white child learn about privilege? How can we dismantle the apparatus that supports white exceptionalism in a multicultural society? It will take really bold and courageous action to bring about several key components of a national will to overcome racism. It must mean an acceptance of the fact that racism is a principal fact of American life.”</p>	
<p>Topic 4.20 Tools of Black Studies Scholars</p>	<p>The learning objective is to “Describe the characteristics of scholarship in the field of African American studies as articulated by Darlene Clark Hine in “A Black Studies Manifesto.”</p> <p>“In ‘A Black Studies Manifesto,’ Darlene Clark Hine describes five approaches that characterize research in the interdisciplinary field of African American studies. These five approaches are: 1) Intersectionality; 2) Nonlinear Thinking; 3) Diasporic Perspectives and Comparative Analyses; 4) Oppression and Resistance; and 5) Solidarity.”</p> <p>One of more of these approaches could possibly be taught from a critical race theory perspective.</p>	<p>May violate 1, 2, 3, or 6 if the AP AAS course is taught from a critical race theory perspective.</p>
<p>Topic 4.21 Demographic Diversity in African America Communities</p>	<p>The learning objective is to “Draw conclusions from the Pew Research Center fact sheet regarding the growth and diversity of the African American population, which includes areas such as ethnicity, education, and religion.”</p> <p>This topic addresses the growth and diversity of the African American population.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code.</p>	<p>N/A</p>

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<p>Topic 4.22 Politics and Class</p>	<p>The learning objective is to “Describe the diversity of 21st century African American communities in terms of politics and class.”</p> <p>Essential Knowledge for this topic includes, “Black access to economic and educational attainment impacts political affiliation and participation. In the 20th century, many African Americans shifted political affiliations from the Republican to the Democratic party.”</p> <p>This point appears to imply that American Blacks shifted political affiliations from the Democratic to the Republican party because the Democratic party provided greater access to economic and educational opportunity for Blacks than did the Republican party. This appears to be an assumption with inadequate evidence to support this position.</p> <p>“The 21st century has witnessed historic precedents in Black executive political leadership, including the elections of Barack Obama and Kamala Harris.”</p> <p>There is no critical perspective or balancing opinion in this lesson. Political party affiliation is a constantly changing dynamic, and there are Black leaders in both political parties. This topic presents the Democratic party and its representatives favorably.</p> <p>In fact, it appears that more Blacks are switching from the Democratic party to the Republican party than vice versa Young, Black Americans are Turning to the GOP - NY Post - 11.24.22</p>	<p>N/A</p>
<p>Topic 4.15 Black Political Gains</p>	<p>The learning objectives are: 1) “Describe the growth of Black political representation in American politics in the late 20th century; and 2) “Describe major advances in</p>	<p>N/A</p>

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	<p>Black federal political leadership in the late 20th and early 21st centuries.”</p> <p>The only required resources are a photograph of Colin Powell and Barack Obama at an education roundtable in 2011, and an [unspecified] “Excerpt from Condoleezza Rice’s speech at the RNC in 2012.”</p> <p>While the “Essential Knowledge” items make good points and appear to be an attempt to bring balance to this issue, the only two required resources provide very little direction. It appears that AP AAS teachers would need to draw from additional unnamed resources to attempt to meet the “Essential Knowledge” points. This is concerning because the sources to be drawn from are unknown and may violate a Florida law or rule.</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	
<p>Topic 4.23 Religion and Faith</p>	<p>The learning objective is to “Explain how religion and faith have played dynamic social, educational, and community building roles in African American communities.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code.</p>	<p>N/A</p>
	<p>TOPIC 4.24, 4 OPTIONS – CONTEMPORARY ISSUES AND DEBATES</p>	
<p>Topic 4:24, Option 1 – Medicine, Technology, and the Environment</p>	<p>This topic explores “The complex relationships between the American medical establishment and African American communities, including medical experimentation and abuses, racial health disparities,</p>	<p>May violate 1, 2, 3 and 6.</p>

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	<p>and Black efforts to secure access to adequate healthcare.”</p> <p>“Killing the Black Body: Race, Reproduction, and the Meaning of Liberty” (Introduction), Dorothy E. Roberts, 1997 is required reading for this topic and states:</p> <p>“My objective is to place these issues in their broader political context by exploring how the denial of Black reproductive autonomy serves the interests of white supremacy. I am also interested in the way in which the dominant understanding of reproductive rights has been shaped by racist assumptions about Black procreation.” (p.5)</p> <p>“Achieving Racial and Ethnic Equity in U.S. Health Care: A Scorecard of State Performance,” The Commonwealth Fund (2021) is also required reading for this topic. The <i>Scorecard</i> “Conclusion” states:</p> <p>“Racial and ethnic equity in health care should be a top priority of federal and state policymakers. A good start would be to identify policies and proposed legislation that impede progress toward health equity.</p> <p>“Given that structural racism has played a significant role in shaping those policies that have spawned widespread health inequities, leaders at the federal, state, and local levels should reexamine existing laws and regulations for their impact on people of color’s access to quality care. And new reforms to ensure good insurance coverage and timely access to primary and specialty care need to target communities across the United States that have long been ignored.</p>	
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	<p>“Equally important is the development and use of equity-focused measures to monitor the progress of efforts intended to advance health equity and to engender accountability for achieving desired outcomes. And systems are needed to track whether states, health systems, and health plans are reducing racial disparities in clinical outcomes, coverage, access to clinicians, and a host of other health-related gaps.</p> <p>“Too often in the U.S., race and ethnicity are correlated with access to health care, quality of care, health outcomes, and overall well-being. This is a legacy of structural, institutional, and individual racism that predated the country’s founding and that has persisted to the present day, in large part through federal and state policy. By pursuing new policies that center racial and ethnic equity, expand access to high-quality, affordable care, and bolster the primary care workforce, we as a nation can ensure that the health care system fulfills its mission to serve all Americans.”</p> <p>There appears to be no critical perspective or balancing opinion in this lesson.</p>	
<p>Topic 4:18 – Black Achievements in Science Medicine, and Technology</p>	<p>The learning objectives are: 1) “Describe African Americans’ contributions to scientific or technological advancements;” and 2) “Describe African Americans’ contributions to American medical care, training, and medical advancements.</p> <p>The only required resources are two photographs of Mary Jackson at work, 1977, and Mae Jemison works at zero gravity, 1992. The following note is also included: “Teacher and students have the flexibility to study a wide range of African American scientists and inventors to</p>	<p>N/A</p>

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	<p>support the learning objectives and essential knowledge statements below.”</p> <p>There does not appear to be any violation of Florida Statutes or administrative code in this topic.</p>	
<p>Topic 4:24, Option 2 – Incarceration, Abolition, and the New Jim Crow</p>	<p>This topic explores “How the growth of a prison industrial complex emerged from racial discrimination that disproportionately targeted African Americans.”</p> <p>The primary required resource is “The New Jim Crow: mass Incarceration in the Age of Colorblindness” by Michelle Alexander, who writes from a critical race theory perspective.</p> <p>“In The New Jim Crow, Michelle Alexander argues that Jim Crow... racial discrimination was reconstituted into new forms of oppression. Alexander highlights the mass incarceration as an example of the New Jim Crow.”</p> <p>One U.S. Department of Justice, Office of Justice Programs review of Alexander’s book states, “This book argues that the U.S. criminal justice system is being used as a contemporary system of racial control even as it adheres to the principle of colorblindness. The author states that despite the election of Barack Obama, the United States has not ended the use of racial caste, instead it has merely redesigned it by targeting Black men through the War on Drugs and the decimation of communities of color. She argues that mass imprisonment of the poor and minorities has exposed the racial and class bias by American politicians and Black leaders.”</p> <p>There is no critical perspective or balancing opinion in this lesson. The disproportionality of African America male incarceration is a controversial and highly debated</p>	<p>May violate 1, 2, and 3.</p>

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	<p>contemporary political issue, and this lesson only presents racial discrimination and systemic racism as causative.</p>	
<p>Topic 4:24, Option 3 – Reparations</p>	<p>This topic explores “The primary historical and contemporary debates about reparations for African Americans in the U.S.”</p> <p>Although the term “debate” is used here, the lesson provides no debate as to whether “reparations” should be pursued as a policy objective. The only “debate” is to determine the best course of action to bring about reparations.</p> <p>The only three “Starting Points” for the lesson are:</p> <ol style="list-style-type: none"> 1) Commission to Study and Develop Reparation Proposals for African Americans Act “This bill establishes the Commission to Study and Develop Reparation Proposals for African Americans. The commission shall examine slavery and discrimination in the colonies and the United States from 1619 to the present and recommend appropriate remedies.” Rep. Sheila Jackson Lee 2) The Case for Reparations - by Coates in The Atlantic – Part of the article by-line states “Until we reckon with our compounding moral debts, America will never be whole.” 3) Smithsonian Museum Pinback button promoting Reparations for the Tulsa Massacre <p>Coates’ article “highlights the enduring effects of systemic racism in American life, contesting the notion that it is a relic of a distant past and this is not quantifiable or compensable.”</p>	<p>May violate 1, 2, and 3.</p>

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	<p>There is no critical perspective or balancing opinion in this lesson. Reparations is a controversial and highly debated contemporary political issue, and this lesson only presents one side.</p>	
<p>Topic 4:24, Option 4 – The Movement for Black Lives</p>	<p>This topic explores “Similarities and differences between 20th-century Black political movements and the 21st century Movement for Black Lives.”</p> <p>A topic “Possible Focus Area” states, “The Movement for Black Lives encompasses a coalition of activist organizations that support Black Communities and calls for the end of anti-Black racism, state sanctioned violence and gender discrimination. Organizations of this movement advocate for reparations, Black liberation, and gender equality.”</p> <p>“The Black Lives Matter Statement: What We Believe” is also required reading. Black Lives Matter is based in great part on a critical race theory framework.</p> <p>The Movement for Black Lives (M4BL) has an extensive far-left policy platform that advocates to end jail and prisons, pretrial detention, money bail and to end the war on black trans, queer, gender nonconforming and intersex people, among other initiatives.</p> <p>Required reading also includes “#BlackLivesMatter to Black Liberation” (2019) by Keeanga-Yamahtta Taylor, who writing is also based squarely in critical race theory. There is no critical perspective or balancing opinion in this lesson. M4BL is promoted as expressing “the” Black perspective on interpreting American society and what are public policy objectives. These matters and highly</p>	<p>May violate 1, 2, 3, and 6.</p>

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	<p>debated contemporary issues, and this lesson only presents one side.</p>	
<p>Topic 4.25 Black Study and Black Struggle in the 21st Century</p>	<p>The learning objective is to “Describe how the field of African American studies has evolved since the 1980s in its advancement of research and engagement with African American communities.”</p> <p>The only required reading in this topic is “Black Study, Black Struggle,” by Robin D.G. Kelley, <i>Boston Review</i>, 2016.</p> <p>In “Black Study, Black Struggle,” Kelley argues that activism, rather than the university system is the catalyst for social transformation. Kelley writes, “The fully racialized social and epistemological architecture upon which the modern university is built cannot be transformed by simply adding darker faces, safer spaces, better training, and a curriculum that acknowledges historical and contemporary oppressions. This is like asking for more black police officers as a strategy to curb state violence. We need more faculty of color, but integration alone is not enough.”</p> <p>This topic repeats the statement from the previous topic supporting The Movement for Black Lives: “The Movement for Black Lives encompasses a coalition of activist organizations that support Black Communities and calls for the end of anti-Black racism, state sanctioned violence and gender discrimination. Organizations of this movement advocate for reparations, Black liberation, and gender equality.”</p>	<p>May violate 1, 2, 3 and 6</p>

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<p>Topic 4.19 Black Studies, Black Futures, and Afrofuturism</p>	<p>The learning objectives are: 1) “Explain how the discipline of African American studies has contributed to interdisciplinary academic studies; and 2) “Explain how Afrofuturism envisions Black lives in futuristic environments.”</p> <p>The only required resource for this topic is a 2-minute video titled, “Let’s Talk about ‘Black Panther’ and Afrofuturism.”</p> <p>Terms such as “Afrocentrism,” “socialist” and “egalitarianism” are mentioned in the video or the topic content. A concern is that this lesson has few if any parameters on how this topic should be taught. This could allow teachers of the AP AAS course to teach from a variety of perspectives – including from a critical race theory perspective.</p>	<p>N/A</p>
<p>Topic 4.26 Black Futures and Afrofuturism</p>	<p>The learning objective is to “Explain how features of Afrofuturism envision Blackness in futuristic environments.”</p> <p>The only required resource for this topic is a 2-minute video titled, “Let’s Talk about ‘Black Panther’ and Afrofuturism.”</p> <p>Terms such as “Afrocentrism,” “socialist” and “egalitarianism” are mentioned in the video or the topic content. A concern is that this lesson has few if any parameters on how this topic should be taught. This could allow teachers of the AP AAS course to teach from a variety of perspectives – including from a critical race theory perspective.</p>	<p>May violate 1, 2, 3, or 6 if the AP AAS course is taught from a critical race theory perspective.</p>
<p>Project Description Topics</p>	<ul style="list-style-type: none"> • Black lives matter: Origins, Impacts, Critics • Legacy of Redlining 	

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	<ul style="list-style-type: none"> • Intersectionality and the dimensions of Black experiences • The complexities of Afrocentricity and Black Nationalism • Gay life and expression in the Black communities • Reparations debates in the U.S./the Americas • Movements led by Black women: Combahee River Collective and beyond 	
Exam Information		

Florida Statutes, Administrative Rules, and Policy Statements that may be violated in the AP African American Studies Pilot Course Guide

1. Section 1000.05, F.S. - Discrimination against students and employees in the Florida K-20 public education system prohibited
 - (2)(a) **Discrimination on the basis of race, color, national origin, sex, disability, religion, or marital status against a student or an employee in the state system of public K-20 education is prohibited.**
 - (4)(a) **It shall constitute discrimination on the basis of race, color, national origin, or sex under this section to subject any student or employee to training or instruction that espouses, promotes, advances, inculcates, or compels such student or employee to believe any of the following concepts:**
 1. Members of one race, color, national origin, or sex are morally superior to members of another race, color, national origin, or sex.
 2. A person, by virtue of his or her race, color, national origin, or sex, is inherently racist, sexist, or oppressive, whether consciously or unconsciously.
 3. A person’s moral character or status as either privileged or oppressed is necessarily determined by his or her race, color, national origin, or sex.
 4. Members of one race, color, national origin, or sex cannot and should not attempt to treat others without respect to race, color, national origin, or sex.
 5. A person, by virtue of his or her race, color, national origin, or sex, bears responsibility for, or should be discriminated against or receive adverse treatment because of, actions committed in the past by other members of the same race, color, national origin, or sex.

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6. A person, by virtue of his or her race, color, national origin, or sex, should be discriminated against or receive adverse treatment to achieve diversity, equity, or inclusion.
 7. A person, by virtue of his or her race, color, sex, or national origin, bears personal responsibility for and must feel guilt, anguish, or other forms of psychological distress because of actions, in which the person played no part, committed in the past by other members of the same race, color, national origin, or sex.
 8. Such virtues as merit, excellence, hard work, fairness, neutrality, objectivity, and racial colorblindness are racist or sexist, or were created by members of a particular race, color, national origin, or sex to oppress members of another race, color, national origin, or sex.
- (b) Paragraph (a) may not be construed to prohibit discussion of the concepts listed therein as part of a larger course of training or instruction, provided such training or instruction is given in an objective manner without endorsement of the concepts.

2. Section 1003.42, F.S. - Required Instruction

- (1)(a) Each district school board shall provide all courses required for middle grades promotion, high school graduation, and appropriate instruction designed to ensure that students meet State Board of Education adopted standards in the following subject areas: reading and other language arts, mathematics, science, social studies, foreign languages, health and physical education, and the arts.
- (2) **Members of the instructional staff of the public schools,... shall teach efficiently and faithfully,... the following:**
- (a) **The history and content of the Declaration of Independence, including national sovereignty, natural law, self-evident truth, equality of all persons, limited government, popular sovereignty, and inalienable rights of life, liberty, and property, and how they form the philosophical foundation of our government.**
 - (b) **The history, meaning, significance, and effect of the provisions of the Constitution of the United States and amendments thereto, with emphasis on each of the 10 amendments that make up the Bill of Rights and how the constitution provides the structure of our government.**
 - (f) **The history of the United States, including the period of discovery, early colonies, the War for Independence, the Civil War, the expansion of the United States to its present boundaries, the world wars, and the civil rights movement to the present. American history shall be viewed as factual, not as constructed, shall be viewed as knowable, teachable, and testable, and shall be defined as the creation of a new nation based largely on the universal principles stated in the Declaration of Independence.**
 - (h) **The history of African Americans, including the history of African peoples before the political conflicts that led to the development of slavery, the passage to America, the enslavement experience, abolition, and the history and contributions of Americans of the African diaspora to society. Students shall develop an understanding of the ramifications of prejudice, racism, and stereotyping on individual freedoms, and examine what it means to be a responsible and respectful person, for the purpose of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values**

and institutions. Instruction shall include the roles and contributions of individuals from all walks of life and their endeavors to learn and thrive throughout history as artists, scientists, educators, businesspeople, influential thinkers, members of the faith community, and political and governmental leaders and the courageous steps they took to fulfill the promise of democracy and unite the nation. Instructional materials shall include the vital contributions of African Americans to build and strengthen American society and celebrate the inspirational stories of African Americans who prospered, even in the most difficult circumstances. Instructional personnel may facilitate discussions and use curricula to address, in an age-appropriate manner, how the individual freedoms of persons have been infringed by slavery, racial oppression, racial segregation, and racial discrimination, as well as topics relating to the enactment and enforcement of laws resulting in racial oppression, racial segregation, and racial discrimination and how recognition of these freedoms has overturned these unjust laws. However, classroom instruction and curriculum may not be used to indoctrinate or persuade students to a particular point of view inconsistent with the principles enumerated in subsection (3) or the state academic standards. The department shall prepare and offer standards and curriculum for the instruction required by this paragraph and may seek input from the Commissioner of Education’s African American History Task Force.

3. 6A-1.094124(3) Required Instruction Planning and Reporting – Adopted by the Florida State Board of Education on July 26, 2021

(b) Instruction on the required topics must be factual and objective, and may not suppress or distort significant historical events....

- **Examples of theories that distort historical events and are inconsistent with State Board approved standards include... the teaching of Critical Race Theory, meaning the theory that racism is not merely the product of prejudice, but that racism is embedded in American society and its legal systems in order to uphold the supremacy of white persons.**
- **Instruction may not utilize material from the 1619 Project.**
- **[Instruction] may not define American history as something other than the creation of a new nation based largely on universal principles stated in the Declaration of Independence.**

(c) Efficient and faithful teaching further means that any discussion is appropriate for the age and maturity level of the students, and teachers serve as facilitators for student discussion and do not share their personal views or attempt to indoctrinate or persuade students to a particular point of view that is inconsistent with the Next Generation Sunshine State Standards and the Benchmarks for Excellent Student Thinking (B.E.S.T.) Standards.

4. 6A-1.09411 K-12 Civic Education Curriculum - Adopted by the Florida State Board of Education on November 23, 2021

(1) It is the intent of the State Board of Education that high school graduates have sufficient knowledge of United States civics and government, particularly the principles reflected in the Declaration of Independence and the Constitution of the United States, so as to be capable of discharging the responsibilities associated with American citizenship.

(3) The integrated civic education curriculum must assist students in developing:

(a) An understanding of their shared rights and responsibilities as residents of the state and of the founding principles of the United States, and must include the following topics:

2. The history and content of the Declaration of Independence, including national sovereignty, natural law, self-evident truths, equality of all persons, limited government, consent of the governed, right of resistance, popular sovereignty, and the divine source of inalienable rights of life, liberty, and property, and how those rights form the philosophical foundation of our government.

3. The history, meaning, significance, and effect of the provisions of the Constitution of the United States and amendments thereto, with emphasis on each of the ten (10) amendments that make up the Bill of Rights, and how the Constitution provides the structure of our government.

(d) An understanding of the civic-minded expectations of an upright and desirable citizenry that recognizes and accepts responsibility for preserving and defending the blessings of liberty inherited from prior generations and secured by the United States Constitution. An upright and desirable citizen:

1. Has a thorough knowledge of America's founding principles and documents, and is equipped to apply this knowledge.

2. Demonstrates civic virtue and self-government that promotes the success of the United States constitutional republic through personal responsibility, civility, and respect in political, social, and religious discourse and lawful civic engagement.

3. Respects the military, elected officials, civic leaders, public servants, and all those who have defended the blessings of liberty in pursuit of the common good, even at personal risk.

4. Understands the United States Constitution, Bill of Rights, and other amendments in their historical context; defends the core values of these documents and the principles that shaped them.

5. Recognizes how political ideologies, such as communism and totalitarianism, conflict with the principles of freedom and democracy essential to preserving the United States constitutional republic.

6. Appreciates the price paid by previous generations to secure the blessings of liberty and why it is the responsibility of current and future generations to preserve it.

5. K-12 Civics and Government Teaching and Learning Priorities - Adopted by the Florida State Board of Education on July 14, 2021. The revised Civics and Government standards [effective School Year 2023-24] reflect the following priorities for K-12 Civics and Government teaching and learning in Florida schools:

- **Students study primary source documents to understand the philosophical underpinnings of the American Republic and the root cause of American exceptionalism.**
- **Students compare the success of the United States and the success or failure of other nations' governing philosophies to evaluate their past, present and likely future effects.**
- Students have a sense of civic pride and participate regularly in all levels of government.
- Students reflect upon United States civic history, so they understand their rights and responsibilities as citizens, including the process of advocating properly with government officials.

6. Florida College System Presidents Statement on Diversity, Equity, Inclusion and Critical Race Theory – Adopted on January 18, 2023

“...To be clear in this environment, the FCS presidents, by and through the FCS Council of Presidents (COP), will ensure that all initiatives, instruction, and activities do not promote any ideology that suppresses intellectual and academic freedom, freedom of expression, viewpoint diversity, and the pursuit of truth in teaching and learning. As such, our institutions will not fund or support any institutional practice, policy, or academic requirement that compels belief in critical race theory or related concepts such as intersectionality, or the idea that systems of oppression should be the primary lens through which teaching and learning are analyzed and/or improved upon. Further, if critical race theory or related concepts are taught as part of an appropriate postsecondary subject's curriculum, our institutions will only deliver instruction that includes critical race theory as one of several theories and in an objective manner.”

General Concerns with the AP African American Studies Pilot Course Guide

- The required reading resource for most topics are short – some as short as a few pages from a book or a magazine article. This allows AP AAS teachers to go far afield in selecting what could be resources contrary to Florida law or academic standards.
- There is a left-leaning bias in almost all topics – even if the topics do not appear to be contrary to Florida law or academic standards.
- The field of African American Studies, just like any college-level “studies” field arguably are intellectually subjective, inconsistent, and biased. “Studies” courses tend to indoctrinate, not educate.
- Much content addresses a narrow field of study. This precludes students from learning other content that may be more important academically and not written from a subjective perspective.

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- Some topics, such as Topic 3.2, “The Reconstruction Amendments and Black Citizenship,” are already taught in Florida U.S. History and Civics courses.
- The Course uses an exorbitant number of short videos produced by “Black History in Two Minutes,” which leans Left. For example, the “Convict Leasing” required resource video includes the statement, “The pipeline from prisons to profits has deep roots in this country.” Dr. Henry Louis Gates, Jr., a Harvard University professor, narrates most of these videos. Also featured in these videos is OSU professor Hasan Jeffries, brother of House Minority Leader Democrat Hakeem Jeffries.
- There appears to be a high number of references in the Course to the year “1619.” This may be intended to promote the “1619 Project’s” flawed view that 1619 is the real start date for American History.

 CollegeBoard

AP[®]

INCLUDES

- ✓ Course framework
- ✓ Instructional section
- ✓ Sample exam questions

AP[®] Calculus AB and BC

COURSE AND EXAM DESCRIPTION

Effective
Fall 2020

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About AP

The Advanced Placement® Program (AP®) enables willing and academically prepared students to pursue college-level studies—with the opportunity to earn college credit, advanced placement, or both—while still in high school. Through AP courses in 38 subjects, each culminating in a challenging exam, students learn to think critically, construct solid arguments, and see many sides of an issue—skills that prepare them for college and beyond. Taking AP courses demonstrates to college admission officers that students have sought the most challenging curriculum available to them, and research indicates that students who score a 3 or higher on an AP Exam typically experience greater academic success in college and are more likely to earn a college degree than non-AP students. Each AP teacher’s syllabus is evaluated and approved by faculty from some of the nation’s leading colleges and universities, and AP Exams are developed and scored by college faculty and experienced AP teachers. Most four-year colleges and universities in the United States grant credit, advanced placement, or both on the basis of successful AP Exam scores; more than 3,300 institutions worldwide annually receive AP scores.

AP Course Development

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

Individual teachers are responsible for designing their own curriculum for AP courses and selecting appropriate college-level readings, assignments, and resources. This publication presents the content and skills that are the focus of the corresponding college course and that appear on the AP Exam. It also organizes the content and skills into a series of units that represent a sequence found in widely adopted college syllabi. The intention of this publication is to respect teachers’ time and expertise by providing a roadmap that they can modify and adapt to their local priorities and preferences.

Enrolling Students: Equity and Access

The Advanced Placement® Program strongly encourages educators to make equitable access a

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

Offering AP Courses: The AP Course Audit

The AP Program unequivocally supports the principle that each school implements its own curriculum that will enable students to develop the content understandings and skills described in the course framework.

While the unit sequence represented in this publication is optional, the AP Program does have a short list of curricular and resource requirements that must be fulfilled before a school can label a course “Advanced Placement” or “AP.” Schools wishing to offer AP courses must participate in the AP Course Audit, a process through which AP teachers’ course materials are reviewed by college faculty. The AP Course Audit was created to provide teachers and administrators with clear guidelines on curricular and resource requirements for AP courses and to help colleges and universities validate courses marked “AP” on students’ transcripts. This process ensures that AP teachers’ courses meet or exceed the curricular and resource expectations that college and secondary school faculty have established for college-level courses.

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

Please visit collegeboard.org/apcourseaudit for

more information to support the preparation and submission of materials for the AP Course Audit.

How the AP Program Is Developed

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

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

Committee members are selected to represent a variety of perspectives and institutions (public and private, small and large schools and colleges), and a range of gender, racial/ethnic, and regional groups. A list of each subject’s current AP Development Committee members is available on apcentral.collegeboard.org.

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

How AP Exams Are Scored

The exam scoring process, like the course and exam development process, relies on the expertise of both AP teachers and college faculty. While multiple-choice questions are scored by machine, the free-response questions and through-course performance

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

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

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

Using and Interpreting AP Scores

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

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

While colleges and universities are responsible for setting their own credit and placement policies, most private colleges and universities award credit and/or advanced placement for AP scores of 3 or higher. Additionally, most states in the U.S. have adopted statewide credit policies that ensure college credit for scores of 3 or higher at public colleges and universities. To confirm a specific college's AP credit/placement policy, a search engine is available at apstudent.org/creditpolicies.

BECOMING AN AP READER

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

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

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

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

How to Apply

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

About the AP African American Studies Course

AP African American Studies is an interdisciplinary course that examines the diversity of African American experiences through direct encounters with authentic and varied sources. The course focuses on four thematic units that move across the instructional year chronologically, providing students opportunities to examine key topics that extend from the medieval kingdoms of West Africa to the ongoing challenges and achievements of the contemporary moment. Given the interdisciplinary character of African American studies, students in the course will develop skills across multiple fields, with an emphasis on developing historical, literary, visual, and data analysis skills. This new course foregrounds a study of the diversity of Black communities in the United States within the broader context of Africa and the African diaspora.

Learning Outcomes

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

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

College Course Equivalent

AP African American Studies is designed to be the equivalent of an introductory college or university course in African American studies.

Prerequisites

There are no prerequisites for AP African American Studies. Students should be able to read college-level texts and write grammatically correct, complete sentences.

AP AFRICAN AMERICAN STUDIES

Course Framework

Course Framework Components

Overview

This course framework provides a description of what students should know and be able to do to qualify for college credit or placement.

The course framework includes the following components:

SKILLS

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

COURSE AT A GLANCE

The course at a glance provides an outline of all four units of the course as well as the weekly instructional focus for each unit.

TOPICS

Each weekly instructional focus is broken down into teachable segments called topics. The course topics and topic descriptions outline the essential content knowledge students should learn through multidisciplinary source analysis. Although most topics can be taught in one or two class periods, teachers are encouraged to modify instructional pacing to suit the needs of their students and school.

Note to the AP African American Studies symposium participants: the breadth of topics is currently larger than what is found in any one semester of introductory African American studies courses at colleges. We anticipate a 10-20% reduction of topics based on feedback from the Symposium.

UNIT 1 INSTRUCTIONAL EXEMPLAR: ORIGINS OF THE AFRICAN DIASPORA

The instructional exemplar for Unit 1 provides an example of the deeper content and instructional guidance teachers will receive in the course and exam description. This section includes:

- **Learning Objectives:** Learning objectives define what a student should be able to do with content knowledge. Learning objectives pair skills with disciplinary knowledge.
- **Source Encounters:** For almost every topic, a recommended source is provided to help focus and guide instruction of the topic. Sources invite interdisciplinary learning and analysis.
- **Essential Knowledge:** Essential knowledge statements comprise the knowledge required to demonstrate mastery of the learning objective.
- **Suggested Instructional Resources:** Where possible, instructional resources are listed that might help teachers address a particular topic in their classroom.

The full course and exam description will articulate this information for every topic across all four units of the course.

Skills

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

Skill Category 1

Applying Disciplinary Knowledge

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

Skill 1.A Identify and explain course concepts, developments, and processes.

Skill 1.B Explain the context of a specific event, development, or process.

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

Skill Category 2

Written Source Analysis

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

Skill 2.A Identify and explain an author's claim(s), evidence, and reasoning.

Skill 2.B Describe a written source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context and audience.

Skill 2.C Explain the function of character, setting, word choice, imagery, and/or symbols in a written source.

Skill Category 3

Data Analysis

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

Skill 3.A Identify and describe patterns and trends in data.

Skill 3.B Draw conclusions based on patterns, trends, and limitations in data, making connections to relevant course content.

Skill Category 4

Visual Analysis

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

Skill 4.A Describe a visual source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context, and audience.

Skill 4.B Explain how an artist's techniques, materials, or style achieve a particular effect or elicit a specific response.

Skill Category 5

Argumentation

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

Skill 5.A Articulate a defensible claim.

Skill 5.B Support a claim or argument using specific and relevant evidence.

Skill 5.C Use reasoning to guide the audience through a well-supported argument.

Course at a Glance

Units and Weekly Instructional Focus

Unit 1: Origins of the African Diaspora

5 weeks

- Africa: First Look
- The Strength and Reach of West African Empires
- Intercultural Forces in African Kingdoms and City-States
- Gender, Community, and Knowledge Production
- Envisioning Early Africa in African American Studies

Unit 2: Freedom, Enslavement, and Resistance

8 weeks

- Atlantic Africans and the Transatlantic Slave Trade
- The Middle Passage
- Communal Life, Labor, and Law
- Gender and Reformation of Kinship
- Strategies for Change, Part 1
- Strategies for Change, Part 2
- Black Identities
- Abolition and the Politics of Memory

Unit 3: The Practice of Freedom

7 Weeks

- Reconstruction and Black Politics
- Uplift Ideology
- The New Negro Renaissance
- Art, Literature, and Music
- Migrations, Pan-Africanism, and Black Internationalism
- [AP Extended Essay]

Unit 4: Movements and Debates

8 weeks

- Anti-Colonial Movements and Military Service
- The Long Civil Rights Movement
- Black Power, Black Arts, Black Pride, and the Birth of Black Studies
- The Black Feminist Movement, Womanism, and Intersectionality
- African American Studies: Movements and Methods
- Diversity Within Black Communities
- Black Lives Today
- New Directions in African American Studies

Unit 1: Origins of the African Diaspora

Weekly Instructional Focus: Africa: First Look

TOPIC 1.1	Introduction to African American Studies and Interdisciplinarity	This topic introduces the interdisciplinary field of African American studies and invites students to explore multiple perspectives by examining works of art.
TOPIC 1.2	Exploring Africa's Geographic Diversity	This topic explores the diversity of Africa's primary regions and climate zones using maps. Students can examine misconceptions through readings, such as the essay "How to Write About Africa" by Binyavanga Wainaina.
TOPIC 1.3	Ethnolinguistic Diversity and Bantu Dispersals	This topic explores how the Bantu dispersals affected linguistic diversity across African regions. Students may investigate maps and music selections to examine this topic.
TOPIC 1.4	Geography, Climate, and the Emergence of Empires	This topic explores the influence of Africa's geography on settlement and trade and encourages examination of African climate zone maps.

Weekly Instructional Focus: The Strength and Reach of West African Empires

TOPIC 1.5	The Sudanic Empires: Ghana	This topic explores the role of geography and the influence of Islam on ancient Ghana. Students may examine selections of historical texts describing Ghana's strength, such as Al-Bakri's <i>Book of Routes and Realms</i> (1068).
TOPIC 1.6	The Sudanic Empires: Mali	This topic explores how Mali's geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana. Students may apply textual and visual analysis to works of art and primary source documents.
TOPIC 1.7	The Sudanic Empires: Songhai	This topic explores how trade routes contributed to the rise and decline of the Songhai Empire using maps and primary source accounts.

Weekly Instructional Focus: Intercultural Forces in African Kingdoms and City-States

TOPIC 1.8	East Africa: The Swahili Coast	This topic explores the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states. Students may analyze primary source accounts to build their understanding.
TOPIC 1.9	Southern Africa: Great Zimbabwe	This topic explores the significance of Great Zimbabwe's stone architecture by inviting students to study images of the walls and stone enclosure.
TOPIC 1.10	West-Central Africa: The Kingdom of Kongo	This topic explores the consequences of the Kingdom of Kongo's conversion to Christianity. Students may review primary source documents, such as letters, as well as artistic images.
TOPIC 1.11	Enslavement in Africa	This topic explores the characteristics of enslavement in West Africa prior to the Atlantic slave trade using historical documents related to voyages, such as those by Alvise Cadamosto.

Weekly Instructional Focus: Gender, Community, and Knowledge Production

TOPIC 1.12	Women and Leadership	This topic explores various facets of Queen Idia's and Queen Njinga's leadership by inviting students to consider art works and secondary texts.
TOPIC 1.13	Learning Traditions	This topic explores institutional and community-based models of education in medieval West African societies using historical accounts and oral histories.
TOPIC 1.14	Indigenous Cosmologies and Culture	This topic explores various belief systems in West African societies. Students can view and discuss musical performances from artists such as Osain del Monte.
TOPIC 1.15	Africans in Europe and European in Africa	This topic explores the factors that brought Africans to Europe and Europeans to Africa prior to the transatlantic slave trade. Students may have the opportunity to apply visual analysis to artworks and maps.

Weekly Instructional Focus: Envisioning Early Africa in African American Studies

TOPIC 1.16 Reframing Early African History	This topic explores how African American studies reframes conceptions of early Africa and its relationship to people of African descent. Students may analyze secondary text selections from historians such as Nell Irvin Painter.
TOPIC 1.17 Interdisciplinarity and Multiple Perspectives	This topic explores how the interdisciplinary approach of African American studies incorporates multiple perspectives. Students may read and discuss topics from among the key debates in African American studies as presented by scholars such as Henry Louis Gates Jr.
TOPIC 1.18 Imagining Africa	This topic explores the question of Africa’s relationship to African American ancestry and culture. Students may analyze poetry that expresses connections to and detachments from Africa, such as “Heritage” by Countee Cullen.
TOPIC 1.19 Visualizing Early Africa	This topic explores techniques contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

Unit 2: Freedom, Enslavement, and Resistance

Weekly Instructional Focus: Atlantic Africans and the Transatlantic Slave Trade

TOPIC 2.1	African Explorers in the Americas	This topic explores the various roles Africans played during colonization of the Americas in the 16th century. Students may analyze a primary source text or apply visual analysis to a work of art.
TOPIC 2.2	Origins and Overview of the Transatlantic Slave Trade	This topic explores the primary embarkation zones in West Africa used during the transatlantic slave trade. Students may examine a map of the transatlantic slave trade and a secondary text to build their awareness that the Africans who arrived in the U.S. originated from regions beyond West Africa.
TOPIC 2.3	Impact of the Slave Trade on West African Societies in Literature	This topic explores how African and African American authors often combine literary techniques with historical research to convey the impact of the slave trade on West African society. Students may read a short excerpt from a contemporary novel.
TOPIC 2.4	Architecture and Iconography of a Slave Ship	This topic explores the purpose, context, and audiences for slave ship diagrams circulated during and after the era of slavery. Students may examine archival images or modern art.

Weekly Instructional Focus: The Middle Passage

TOPIC 2.5	Experiences of Capture and the Middle Passage	This topic explores narratives by formerly enslaved Africans that detail their experience of capture and the middle passage. Students may analyze literary techniques used in primary accounts, such as Olaudah Equiano’s narrative, to also consider how these narratives served as political texts that aimed to end the dehumanizing slave trade.
TOPIC 2.6	Resistance on Slave Ships	This topic explores methods by which Africans resisted their commodification and enslavement during the Middle Passage. Students may examine a primary account, such as the transcript from the <i>Amistad</i> trial.
TOPIC 2.7	The Middle Passage in African American Poetry	This topic explores how African American writers use imagery and the senses to recount experiences of enslaved Africans’ resistance and foreground resistance as endemic to the slave trade. Students may read or listen to a poem, such as Robert Hayden’s “Middle Passage.”

TOPIC 2.8 Slave Auctions and the Domestic Slave Trade

This topic explores the assault to the bodies, minds, and spirits of enslaved Africans at slave auctions and the physical and emotional effects of being sold to unknown territory. Students may analyze a narrative, poem, or historical broadside to build their understanding.

Weekly Instructional Focus: Communal Life, Labor, and Law

TOPIC 2.9 Labor and Economy

This topic explores the economic effects, within and outside African American communities, of enslaved people's commodification and labor using a narrative or secondary text.

TOPIC 2.10 Slavery and American Law: Slave Codes and Landmark Cases

This topic explores the impact of slave codes and landmark cases intended to strip enslaved African Americans of their rights and freedoms and harden the color line in American society for free Blacks. Students may analyze selections from slave codes from different states.

TOPIC 2.11 Faith Among Free and Enslaved African Americans

This topic explores the context in which various African American faith traditions emerged. Students may analyze a musical performance or apply textual analysis to a song lyric.

TOPIC 2.12 Music, Art, and Creativity in African Diasporic Cultures

This topic explores how African Americans combined influences from African cultures and local sources to develop new musical and artistic forms of self-expression. Students may examine a work of art or poetry, such as those by David Drake.

Weekly Instructional Focus: Gender and Reformation of Kinship

TOPIC 2.13 Gender and Slavery in Literature

This topic explores the impact of gender on women's experiences of enslavement, seeking freedom, and writing about their experiences. Students may read select passages from Harriet Jacob's *Incidents in the Life of a Slave Girl: Written by Herself*, for example.

TOPIC 2.14 Reproduction and Racial Taxonomies

This topic explores the impact of *partus sequitur ventrem* on African American families and the emergence of racial taxonomies in the United States. Students may examine a secondary text, by Jennifer Morgan for example, to build knowledge of the emergence of race as a social construct and part of a system of classification.

TOPIC 2.15 Recreating Kinship and Traditions

This topic explores the disruptions slavery created for African American families and how enslaved people forged marital and kinship bonds despite these challenges. Students may analyze a poem, such as France Ellen Watkins Harper's "The Fugitive's Wife" or a selection from a narrative.

Weekly Instructional Focus: Strategies for Change, Part 1

TOPIC 2.16 Race to the Promised Land: The Underground Railroad	This topic directly explores innovative methods of escape via the Underground Railroad. Students may analyze an example of visual or textual narratives, including Harriet Tubman’s reflections as captured by a biographer.
TOPIC 2.17 Fleeing Enslavement	This topic explores the accounts and experience of fleeing enslavement in pursuit of freedom. Students may investigate archival sources such as broadsides and kidnapping advertisements.
TOPIC 2.18 The Maroons: Black Geographies and Autonomous Black Communities	This topic explores the creation of maroon societies and their lasting influence on the concept of <i>marronage</i> , using a selection from a secondary text.
TOPIC 2.19 Legacies of the Haitian Revolution	This topic explores the immediate and long-term impacts of the Haitian Revolution on Black politics and historical memory. Students may analyze an excerpt from a Haitian founding document, such as the Haitian Constitution (1805) or Haiti’s Declaration of Independence (1804) or a secondary text from anthropologist Michel-Rolph Trouillot.

Weekly Instructional Focus: Strategies for Change, Part 2

TOPIC 2.20 Radical Resistance	This topic explores strategies advocating for radical resistance and the reception to those ideas. Students may analyze a text from leaders such as David Walker and Henry Highland Garnet.
TOPIC 2.21 The “Common Wind” of Revolt Across the Diaspora	This topic explores the interconnecting influence of slave revolts and the impact of different strategies. Students may examine a secondary source on figures like Nat Turner, for example.
TOPIC 2.22 Moral Suasion and Literary Protest	This topic explores the political strategies of moral suasion and radical resistance among African Americans in the United States. Students may analyze a primary text from authors such as Phillis Wheatley or a secondary text.
TOPIC 2.23 Separatism: Emigration and Colonization	This topic explores various perspectives on African American emigration and colonization by reviewing a primary source document, such as a newspaper article or letter.

Weekly Instructional Focus: Black Identities

TOPIC 2.24 Integration: Transatlantic Abolitionism and Belonging in Antebellum America	This topic explores the influence of transatlantic abolitionism on Frederick Douglass' political views on the potential for African Americans' integration and belonging in American society. Students may analyze a text by Douglass, such as "What to the Slave Is the Fourth of July?"
TOPIC 2.25 A Question of Naming: African and/or American	This topic explores factors that influenced African Americans' self-identification within American society. Students may examine a secondary source from a historian or analyze a primary source from a Black newspaper such as <i>The Liberator</i> .
TOPIC 2.26 Black Women's Rights & Education	This topic explores the intersection of race and gender in African American women activists' advocacy for justice. Students may analyze a primary source speech.
TOPIC 2.27 Black Pride	This topic explores John S. Rock's 1858 speech on Black pride and the significance of the concept for African American communities. Students may review and discuss the speech alongside another text, such as Thomas Jefferson's <i>Notes on the State of Virginia</i> .

Weekly Instructional Focus: Abolition and the Politics of Memory

TOPIC 2.28 The Civil War and Black Communities	This topic explores the contributions of free and enslaved African Americans in the U.S. Civil War. Students may examine a poem and archival images to deepen their knowledge.
TOPIC 2.29 Theorizing Slavery and Resistance in African American Studies	This topic explores the utility of the concept of social death for understanding African American agency during the period of enslavement. Students may compare arguments from secondary texts related to this concept.
TOPIC 2.30 The Afterlives of Slavery in Contemporary Culture	This topic explores artistic reflections on slavery's enduring legacy for African Americans. Students may analyze lyrics from a contemporary music selection.
TOPIC 2.31 Commemorating the Ongoing Struggle for Freedom	This topic explores Juneteenth and its significance for African Americans prior to its recognition as a federal holiday. Students may analyze photographs of Jubilee celebrations.

Unit 3: The Practice of Freedom

Weekly Instructional Focus: Reconstruction and Black Politics

TOPIC 3.1	Reconstruction and Its Discontents	This topic explores the Reconstruction amendments that defined Black citizenship and Black leadership in the post-emancipation period. Students may analyze historical texts from writers such as W.E.B. Du Bois and Booker T. Washington.
TOPIC 3.2	Health and Education for Freedpeople	This topic explores freedpeople's efforts to acquire educational and healthcare resources immediately after abolition and the institutions that supported these efforts. Students may review historical photographs of freedpeople's schools and hospitals and a selection from a scholarly text by an author such as Heather Williams.
TOPIC 3.3	Violence and White Supremacy	This topic explores Black responses to white retaliation against strides toward Black political and social advancement during and after Reconstruction. Students may explore the manifestations of racial terrorism physically (e.g., through lynching), socially, and in discriminatory policies through historical texts, by writers such as Ida B. Wells-Barnett and Claude McKay.
TOPIC 3.4	Reuniting Black Families	This topic traces African Americans' efforts to reconstruct their families in the 1860s and 1870s, including their searches for lost kin separated by slavery and their decisions to consecrate families through marriage. Students may explore these efforts through a primary source, such as a newspaper ad, or a scholarly source by writers such as Heather Williams and Tera Hunter.

Weekly Instructional Focus: Uplift Ideology

TOPIC 3.5	Racial Uplift	This topic explores ideas and strategies for Black social, political, and economic advancement within Black communities. Students may explore the speeches and writings of leaders such as Booker T. Washington and Henry McNeal Turner.
TOPIC 3.6	Black Suffrage and Women's Rights	This topic explores Black women's advocacy for justice and political inclusion at the intersection of race and gender in the late 19th century. Students may explore a speech or text from leaders such as Anna Julia Cooper and Frances Ellen Watkins Harper.

TOPIC 3.7 HBCUs and Black Education This topic introduces the founding of autonomous Black educational institutions, including Historically Black Colleges and Universities. Students may examine historical photographs of these institutions and a text on Black education by Carter G. Woodson.

TOPIC 3.8 Labor and Economics This topic examines the nature of Black labor and Black businesses in the late 19th and early 20th centuries. Students may examine the simultaneity of exploitative post-slavery labor systems (e.g., sharecropping and convict leasing) and the advent of Black inventions and businesses through a scholarly text and visual analysis of photographs.

Weekly Instructional Focus: The New Negro Renaissance

TOPIC 3.9 The New Negro Movement This topic explores new visions for Black identity that emerged around artistic and literary expression and social thought. Students may explore the influence of the New Negro Movement on the political ideas of subsequent movements through text by a writer such as Alain Locke.

TOPIC 3.10 Black Expression This topic explores diverse perspectives on the flourishing of African American artistic and expressive forms. Students may examine the influence of “New Negro” themes in the writings on art by figures such as Langston Hughes, George Schuyler, and Zora Neale Hurston.

TOPIC 3.11 Everyday Life in Literature This topic explores everyday life during the Harlem Renaissance as portrayed by an author such as Jean Toomer.

TOPIC 3.12 Black Identity in Literature This topic explores aspects of Black identity, including colorism, through the literary works of Harlem Renaissance authors, such as Nella Larsen and Wallace Thurman.

Weekly Instructional Focus: Art, Literature, and Music

TOPIC 3.13 The Harlem Renaissance in Art This topic explores elements of visual art from the Harlem Renaissance through the work of artists such as Palmer Hayden, Lois Mailou Jones, Romare Bearden, James Van Der Zee, and Aaron Douglas.

TOPIC 3.14 The Rise and Fall of Harlem This topic explores reflections on the rise and fall of Harlem and its impact on African American communities in the U.S. and abroad. Students may explore reflections on the newly fashioned identities, emerging post-slavery folk traditions, or continuing effects of institutional racism from a writer, such as Ralph Ellison, Manuel Zapata Olivella, and James Weldon Johnson.

TOPIC 3.15 Music and the Black National Anthem

This topic explores the musical genres that African Americans innovated in the early 20th century and the use of music for social and political purposes. Students may explore the contemporary prominence of what is known as the Black national anthem, “Lift Every Voice and Sing” through sources by James Weldon Johnson and Imani Perry.

TOPIC 3.16 Black in America: Reflections

This topic explores enduring themes in literature on Black experiences in the U.S. Students may examine a selection from Black writers, such as Paul Laurence Dunbar, W.E.B. Du Bois, and James Baldwin.

Weekly Instructional Focus: Migrations, Pan-Africanism, and Black Internationalism

TOPIC 3.17 The Great Migration

This topic explores the scale and impact of African American migration in the century after the Civil War, including motivations to escape racial oppression and political and economic marginalization in the U.S. South. Students may explore sources such as newspapers and photographs, the art of Jacob Lawrence, or scholarly texts, such as one from Isabel Wilkerson.

TOPIC 3.18 Afro-Caribbean Migration to the U.S.

This topic examines the wave of Afro-Caribbean migration to the U.S. and the influence of changing demographics on African American political thought. Students may explore this process through a figure like Arturo Schomburg or an excerpt from the writings of Wilfred A. Domingo.

TOPIC 3.19 Marcus Garvey and the UNIA

This topic explores the influence of Marcus Garvey and the founding of the Universal Negro Improvement Association (UNIA) on the Black political sphere in the early twentieth century. Students may examine political ideas in a speech from Marcus Garvey or a debate between Garvey and other African American leaders.

TOPIC 3.20 The Pan-African Congresses

This topic explores the political concept of Pan-Africanism, including its roots in the collective experiences of Afro-descendants throughout the world and response to European colonialization in Africa. Students may explore contrasting perspectives on Pan-Africanist approaches through texts from authors such as W.E.B. Du Bois or George Schuyler.

Unit 4: Movements and Debates

Weekly Instructional Focus: Anti-Colonial Movements and Military Service

TOPIC 4.1	Anti-Colonial Politics and the African Diaspora	This topic explores the writings of Martinican psychiatrist Frantz Fanon on the impact of colonialism and racism on Black consciousness and the influence of this work on Black political movements in the U.S.
TOPIC 4.2	The Négritude Movement	This topic explores the literary and political influence of the Négritude Movement, including the influences of the Harlem Renaissance and its promotion of Black cultural pride throughout the diaspora. Students may examine selections of a text by Aimé Césaire.
TOPIC 4.3	African Americans and the U.S. Occupation of Haiti	This topic explores the impact of the U.S. occupation of Haiti on Black political discourse in the U.S. Students may explore how the occupation influenced ideas about transnational Black identity and American values through an excerpt from the writings of James Weldon Johnson.
TOPIC 4.4	Black Military Service and the G.I. Bill	This topic explores Black military service and the differential benefits of the G.I. Bill for White and Black veterans. Students may examine historical photographs and selections from a scholarly text.

Weekly Instructional Focus: The Long Civil Rights Movement

TOPIC 4.5	Segregation, Discrimination, and the Origins of the Civil Rights Movement	This topic explores the impact of Jim Crow–era segregation and discrimination in the areas of housing and education. It also foregrounds the grassroots organizing at the foundation of the Civil Rights Movement. Students may examine primary sources such as maps, newspaper articles, or selections from landmark cases including <i>Brown v. Board of Education of Topeka</i> .
TOPIC 4.6	The Big Four: NAACP, SCLC, SNCC, CORE	This topic explores unique facets of the major organizations, ideas, and events of the Civil Rights Movement, with special emphasis on the National Association for the Advancement of Colored People (NAACP), Southern Christian Leadership Conference (SCLC), Student Nonviolent Coordinating Committee (SNCC), and Congress of Racial Equality (CORE). Students may examine historical photographs, a primary source text, or a selection from a scholarly text.

TOPIC 4.7 Civil Rights Leaders This topic explores distinctions between major political leaders of the Civil Rights era. Students may examine speeches, a primary source text, and photographs of leaders such as Fannie Lou Hamer, Martin Luther King Jr., and Malcolm X.

TOPIC 4.8 Faith and the Sounds of the Civil Rights Movement This topic explores the impact of faith, religious organizations, and music on Black advocacy for civil rights. It focuses on African Americans' use of music for empowerment and to express visions for a better future. Students may examine lyrics, performances, or a selection from a scholarly text on the freedom songs of the Civil Rights Movement.

Weekly Instructional Focus: Black Power, Black Arts, Black Pride, and the Birth of Black Studies

TOPIC 4.9 The Black Power Movement and the Black Panther Party This topic introduces the political shift of the Black Power Movement through the lens of the Black Panther Party. Students may examine photographs and a text featuring leaders such as Huey P. Newton and Bobby Seale.

TOPIC 4.10 The Black Arts Movement This topic explores the influence of the Black Power Movement on the emergence of the Black Arts Movement's artist-activists and intellectuals in the 1960s and 1970s. Students may examine various forms of visual art and an example of the writings of Amiri Baraka.

TOPIC 4.11 The Black Is Beautiful Movement This topic explores how the movement to express pride in aesthetic and cultural elements of Black heritage became an instrument of Black joy and liberation. Students may examine excerpts from articles in *Ebony* magazine or Elizabeth Catlett's piece, "Negro es Bello."

TOPIC 4.12 Student Protest and the Birth of Black Studies This topic explores the birth of the field of Black studies from student-led protest and the political and cultural movements of the late 1960s and 1970s. Students may examine a primary or secondary source on the founding of Black studies departments across the nation, including from writers like June Jordan and Fabio Rojas.

Weekly Instructional Focus: The Black Feminist Movement, Womanism, and Intersectionality

TOPIC 4.13 The Black Feminist Movement and Womanism	This topic explores the Black feminist movement, the concept of womanism, and approaches that center the unique everyday experiences of Black women. Students may analyze a text such as the Combahee River Collective Statement or an excerpt from writers such as Keeanga-Yamahtta Taylor, Alice Walker, or Audre Lorde.
TOPIC 4.14 African American Women’s History and the Metalanguage of Race	This topic explores scholarship on the intersections of analyses of race, power, and Black women’s experiences in a text by Evelyn Brooks Higginbotham.
TOPIC 4.15 Intersectionality and Activism	This topic examines intersectionality as an analytical framework and its connection to Chicana and Asian American feminist thought. Students may explore a text from the writings of Kimberlé Crenshaw, Patricia Hill Collins, or Angela Davis.
TOPIC 4.16 Black Feminist Literary Thought	This topic explores the literary contributions of Black feminist and womanist writers. Students may examine a literary text from authors such as Toni Morrison, Gloria Naylor, bell hooks, and Nikki Giovanni.

Weekly Instructional Focus: African American Studies: Movements and Methods

TOPIC 4.17 The Black Intellectual Tradition	This topic explores the development of a Black intellectual tradition before and after slavery at the foundations of Black studies. Students may examine a text by Manning Marable and Darlene Clark Hine.
TOPIC 4.18 Movements and Methods in Black Studies	This topic explores how Black social and political movements shaped Black studies and the impact of institutionalization in universities on the field. Students may examine a text by Sylvia Wynter.
TOPIC 4.19 Black Queer Studies	This topic explores the concept of the queer of color critique, grounded in Black feminism and intersectionality, as a Black studies lens that shifts sexuality studies toward racial analysis. Students may examine texts by writers such as Cathy Cohen, Roderick Ferguson, or E. Patrick Johnson.
TOPIC 4.20 Afrocentricity in Black Studies	This topic explores the lens of Afrocentricity in Black studies and its influence on Black cultural practices. Students may examine a text by a writer such as Molefi Kete Asante.

Weekly Instructional Focus: Diversity Within Black Communities

TOPIC 4.21 Demographic Diversity in African American Communities	This topic explores the diverse experiences and identities of Black communities in the U.S. in areas such as nationality, ethnicity, religion, class, language, or education, with specific attention to the last 20 years. Students may analyze a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.22 “Postracial” Racism and Colorblindness	This topic explores concepts such as postracialism, colorblindness, racecraft, or inequality through a scholarly text by authors such as Eduardo Bonilla Silva and Barbara J. Fields.
TOPIC 4.23 Politics and Class in African American Communities	This topic explores the diversity of political and economic affiliations among African Americans and the range of perspectives held on various political issues. Students may examine a selection of scholarly texts or a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.24 Religion and Faith in Black Communities	This topic explores Black Liberation Theology and connects to contemporary debates on the role of religious activism as a tool for overcoming anti-Black racism and oppression. Students may analyze a text from scholars such as James Cone and Jacquelyn Grant.

Weekly Instructional Focus: Black Lives Today

TOPIC 4.25 Medicine, Technology, and the Environment	This topic explores the impact of the intersections of race, medicine, technology, and the environment on the lives of African Americans. Students may examine inequities and opportunities for change in these areas through a scholarly text.
TOPIC 4.26 Incarceration and Abolition	This topic explores the long history of Black incarceration from the 13th Amendment to the present and the influence of 19th-century policies on the prison industrial complex. Students may examine the relationship between carceral studies and abolition movements in the work of a scholar such as Michelle Alexander.
TOPIC 4.27 The Evolution of African American Music	The topic explores the evolution of the African American music and its influence on broader American musical production. Students may examine performances and scholarship in ethnomusicology from a writer such as Portia Maultsby and Amiri Baraka.

TOPIC 4.28 Black Vernacular, Pop Culture, and Cultural Appropriation

This topic explores the concept of cultural appropriation and the influence of African American communities on popular culture and American vernacular. Students may examine a scholarly text or an analysis of social networks such as Black Twitter.

Weekly Instructional Focus: New Directions in African American Studies

TOPIC 4.29 Movements for Black Lives

This topic explores the origins, mission, and global influence of the Black Lives Matter movement and the Movement for Black Lives. Students may examine a primary source text, photographs, or a secondary text from scholars such as Keeanga-Yamahtta Taylor and Leslie Kay Jones.

TOPIC 4.30 The Reparations Movement

This topic explores the case for reparations for the centuries-long enslavement and legal discrimination of African Americans in the U.S. Students may examine House Bill H.R. 40 and a text by Ta-Nehisi Coates.

TOPIC 4.31 Black Study and Black Struggle in the 21st Century

This topic explores reflections on the evolution of Black studies and the field's salience in the present through a text by scholars, such as Robin D.G. Kelley.

TOPIC 4.32 Black Futures and Afrofuturism

This topic explores the cultural aesthetics and practices of Afrofuturism. Students may examine a scholarly or literary text or film such as an example from the writings of Octavia Butler, Tiffany E. Barber, or the film *Black Panther*.

UNIT 1 INSTRUCTIONAL EXEMPLAR:
**Origins of the African
Diaspora**

5 WEEKS

Unit at a Glance

Topic #	Topic Title	Instructional Periods	Skill Focus
Africa: First Look			
1.1	Introduction to African American Studies and Interdisciplinarity	1	1.A
1.2	Exploring Africa's Geographic Diversity	1	3.B
1.3	Ethnolinguistic Diversity and Bantu Dispersals	2	1.B
1.4	Geography, Climate, and the Emergence of Empires	1	1.C
The Strength and Reach of West African Empires			
1.5	The Sudanic Empires: Ghana	1	1.C
1.6	The Sudanic Empires: Mali	2	1.B, 2.B
1.7	The Sudanic Empires: Songhai	1	1.C
Intercultural Forces in African Kingdoms and City States			
1.8	East Africa: The Swahili Coast	1	1.A
1.9	Southern Africa: Great Zimbabwe	1	4.B
1.10	West-Central Africa: The Kingdom of Kongo	1	1.B
1.11	Enslavement in Africa	1	1.A
Gender, Community, and Knowledge Production			
1.12	Women and Leadership	2	4.B
1.13	Learning Traditions	1	1.C
1.14	Indigenous Cosmologies and Culture	1	1.A
1.15	Africans in Europe and Europeans in Africa	1	1.B
Envisioning Early Africa in African American Studies			
1.16	Reframing Early African History	1	5.A
1.17	Interdisciplinarity and Multiple Perspectives	1	5.B
1.18	Imagining Africa	1	2.C
1.19	Visualizing Early Africa	1	4.A

TOPIC 1.1

Introduction to African American Studies and Interdisciplinarity

Instructional Periods: 1 period
Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Describe how the interdisciplinary approach of African American studies incorporates multiple perspectives.

SOURCE ENCOUNTER

- “[I Go To Prepare A Place For You](#)” (2021) by Bisa Butler

ESSENTIAL KNOWLEDGE

- **1.1.A.1** African American studies explores the experiences of people of African descent and their connections to the wider world from their own perspectives.
- **1.1.A.2** African American studies is an interdisciplinary field that integrates knowledge and analysis from multiple disciplines to examine a problem, question, or artifact more effectively than through a single disciplinary perspective.
- **1.1.A.3** Bisa Butler’s artwork exemplifies the incorporation of multiple perspectives that is characteristic of African American studies. Her quilted portraits draw from African American quilting traditions to integrate historical, religious, diasporic, and gender perspectives (among others) in a visual and tactile format.
- **1.1.A.4** Bisa Butler’s *I Go To Prepare a Place For You* contextualizes Harriet Tubman’s legacy, emphasizes Black women’s beauty and strength, illustrates the link between faith and leadership in Tubman’s life, and draws connections between African Americans and Africa.

SUGGESTED INSTRUCTIONAL RESOURCE

- Compare Butler’s piece (2021) to the work that inspired it: Benjamin F. Powelson’s carte-de-visite portrait of Harriet Tubman (1868–1869).

TOPIC 1.2

Exploring Africa’s Geographic Diversity

Instructional Periods: 1 period
Skills Focus: 3.B

LEARNING OBJECTIVE

- A. Describe the diversity of Africa’s primary regions and climate zones.

SOURCE ENCOUNTER

- Physical and political maps of Africa
- “How to Write About Africa” (2005) by Binyavanga Wainaina

ESSENTIAL KNOWLEDGE

- **1.2.A.1** As the second-largest continent in the world, Africa is geographically diverse. There are five main geographic regions: North Africa, East Africa, West Africa, Central Africa, and Southern Africa.
 - **1.2.A.2** The African continent is made up of five primary climate zones: desert (e.g., the Sahara), semi-arid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.
 - **1.2.A.3** Binyavanga Wainaina’s satirical essay “How to Write About Africa” critiques Western depictions of Africa that rely on negative stereotypes and oversimplify the continent’s complexity, diversity, and centrality to humanity’s past and present. The essay encourages the reader to develop a more complex understanding of Africa’s 54 countries, including ongoing changes in the landscapes, cultures, and political formations within them.
-

TOPIC 1.3

Ethnolinguistic Diversity and Bantu Dispersals

Instructional Periods: 2 periods
Skills Focus: 1.B

LEARNING OBJECTIVE

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

SOURCE ENCOUNTER

- Map of Bantu dispersals
- **Miriam Makeba performing “Qongqothwane,”** a Xhosa wedding song
- Selection from “Dispersals and Genetic Adaptation of Bantu-Speaking Populations in Africa and North America” (2017) by Etienne Patin et al.

ESSENTIAL KNOWLEDGE

- **1.3.A.1** Africa is the ancestral home of thousands of ethnic groups and languages.
 - **1.3.A.2** Two important factors contributed to population growth among Bantu-speaking peoples in West Africa, triggering a series of migrations throughout the continent from 1500 BCE to 500 CE:
 - ♦ Technological innovations (e.g., the development of iron tools and weapons)
 - ♦ Agricultural innovations (e.g., cultivating bananas, yams, and cereals).
 - **1.3.A.3** Bantu-speaking peoples’ linguistic influences spread throughout the continent. Today, the Bantu linguistic family contains hundreds of languages that are spoken throughout West, Central, and Southern Africa (e.g., Xhosa, Swahili, Kikongo, Zulu). Western and Central African Bantu speakers also represent a large portion of the genetic ancestry of African Americans.
-

TOPIC 1.4

Geography, Climate, and the Emergence of Empires

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how Africa’s varied geography influenced patterns of settlement and trade between diverse cultural regions in West Africa.

SOURCE ENCOUNTER

- Map of African climate zones

ESSENTIAL KNOWLEDGE

- **1.4.A.1** Variations in climate and geography in West Africa facilitated opportunities for regional trade.
 - ♦ In desert and semiarid areas, herders were often nomadic, moving in search of food and water, and some traded salt.
 - ♦ In the Sahel, people traded livestock.
 - ♦ In the savannas, people cultivated grain crops.
 - ♦ In the tropical rainforests, people grew kola trees and yams and traded gold.
 - **1.4.A.2** Medieval empires strategically emerged in the Sahel and the savanna grasslands for three important reasons:
 - ♦ Fertile land supported the growth of agriculture and domestication of animals.
 - ♦ Water routes (e.g., the Senegal and Niger rivers) facilitated the movement of people and goods through trade.
 - ♦ The Sahel and savannas connected trade between communities in the Sahara to the north and in the tropical regions to the south.
-

TOPIC 1.5

The Sudanic Empires: Ghana

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Describe the influence of geography and Islam on the empire of ancient Ghana.

SOURCE ENCOUNTER

- Selection from *Book of Routes and Realms* (1068) by Abu Ubaydallah Al-Bakri
- Map of the Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.5.A.1** The ancient empire of Ghana grew as a confederation of Soninke settlements along the Senegal and Niger rivers (throughout the seventh and 13th centuries). These water routes contributed to Ghana's rise through regional trade.
 - **1.5.A.2** Ancient Ghana's wealth and power came from its gold. Arab writers nicknamed its capital city, Kumbi Saleh, "land of the gold."
 - **1.5.A.3** Along with Muslim scholars, jurists, and administrators, trans-Saharan trade played an essential role in introducing Islam to the region. Despite the spread of Islam, many Soninke people continued to follow indigenous spiritual practices, causing divisions within the empire and its leadership.
 - **1.5.A.4** The Ancient Ghana (located in present-day Mauritania and Mali) was eventually incorporated into the Mali Empire as a vassal state.
-

TOPIC 1.6

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

- A. Explain how Mali’s geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana.

SOURCE ENCOUNTER

- Selection from *The Rihla* (1355) by Ibn Battuta
- Images of Mali’s terracotta horseman sculptures

ESSENTIAL KNOWLEDGE

- **1.6.A.1** The Mali Empire emerged during the decline of ancient Ghana, flourishing between the 13th and 17th centuries. Like ancient Ghana, the Mali Empire was renowned for its gold and its strategic positioning. It was located at the nexus of multiple routes that connected trade from the Sahara (toward Europe) to sub-Saharan Africa.
- **1.6.A.2** Mali’s wealth and access to trade routes enabled its leaders to crossbreed powerful North African horses and purchase steel weapons. These tools gave Mali an advantage over foot soldiers and contributed to the empire’s ability to centralize and extend power over local groups.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- Selection from “Mansa Musa and Global Mali,” a chapter in in Michael Gomez’s *African Dominion: A New History of Empire in Early and Medieval West Africa* that contextualizes Ibn Battuta’s text

TOPIC 1.6 continued

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

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

SOURCE ENCOUNTER

- *Catalan Atlas* (1375), created by Abraham Cresque

ESSENTIAL KNOWLEDGE

- **1.6.B.1** The wealth and power of the Mali Empire attracted the interest of merchants and cartographers across the eastern Mediterranean to southern Europe, prompting plans to trade manufactured goods for gold.
-

TOPIC 1.7

The Sudanic Empires: Songhai

Instructional Periods: 1 period

Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how trade routes contributed to the rise and decline of the Songhai Empire.

SOURCE ENCOUNTER

- Selection from *History and Description of Africa* (1550) by Leo Africanus
- Map of the Sahelian/Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.7.A.1** The Songhai Empire emerged from the Mali Empire and achieved preeminence during the fifteenth and sixteenth centuries. Acquiring revenue from taxes and trans-Saharan trade, Songhai eclipsed the Mali Empire through territorial expansion, the codification of its laws, and its establishment of a central administration with representation from conquered ethnic groups.
 - **1.7.A.2** The Songhai Empire was undermined in part by internal strife and the diversion of trade from trans-Saharan to Atlantic trade routes, occasioned by Portuguese exploration along the coast of western Africa and the European trade that followed. Shifting trade routes diminished the empire's wealth, as gold-producing regions increasingly benefited from direct access to non-African markets.
-

TOPIC 1.8

East Africa: The Swahili Coast

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Explain the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states.

SOURCE ENCOUNTER

- Selection from *A Description of the Coasts of East Africa and Malabar in the Beginning of the Sixteenth Century* (1514) by Duarte Barbosa
- Map of Swahili Coast trade routes

ESSENTIAL KNOWLEDGE

- **1.8.A.1** The Swahili Coast (named from *sawahil*, the Arabic word for *coasts*) stretches from Somalia to Mozambique. The coastal location of its city-states linked Africa's interior to Arab, Persian, Indian, and Chinese trading communities.
- **1.8.A.2** Between the 11th and 15th centuries, the Swahili Coast city-states were united by their shared language (Swahili, a Bantu lingua franca) and a shared religion (Islam).
- **1.8.A.3** The strength of these trading states garnered the attention of the Portuguese, who invaded major city-states and established settlements in the 16th century in an attempt to control Indian Ocean trade.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Swahili Coast,"** a video clip (2:59) from the PBS series, *Africa's Great Civilizations*

TOPIC 1.9

Southern Africa: Great Zimbabwe

Instructional Periods: 1 period

Skills Focus: 4.B

LEARNING OBJECTIVE

- A. Describe the aesthetic elements and functions of Great Zimbabwe’s stone architecture.

SOURCE ENCOUNTER

- Images of Great Zimbabwe’s walls and stone enclosures

ESSENTIAL KNOWLEDGE

- **1.9.A.1** Great Zimbabwe was linked to trade on the Swahili Coast, and its inhabitants, the Shona people, became wealthy from its gold, ivory, and cattle resources.
- **1.9.A.2** Great Zimbabwe is best known for its large stone architecture, including the Great Enclosure, which served the purposes of military defense and religious rituals.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **“The City of Great Zimbabwe,”** a video clip (2:36) from the PBS series *Africa’s Great Civilizations*

TOPIC 1.10

West-Central Africa: The Kingdom of Kongo

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

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

SOURCE ENCOUNTER

- Selection from a letter by Afonso I, King of Kongo, to Manuel I, King of Portugal, 5 October 1514”
- [Images of Kongo Christian artworks](#)

ESSENTIAL KNOWLEDGE

- **1.10.A.1** In the late 15th century, King Nzinga and his son Afonso I converted the West Central African Kingdom of Kongo to Roman Catholicism to secure a political and economic alliance with the Portuguese monarchy. This had three important effects:
 - ♦ It increased Kongo's wealth through trade in ivory, salt, copper, and textiles.
 - ♦ The Portuguese demanded access to the trade of enslaved people in exchange for military assistance. Despite persistent requests made to the king of Portugal, Kongo's nobility was unable to limit the number of captives. This region (Kongo, along with the greater Central Africa region and West Africa) was the largest source of enslaved people in the history of the Atlantic slave trade.
 - ♦ A syncretic blend of Christian and indigenous religious beliefs and practices emerged.
- **1.10.A.2** In the Americas, West Central Africans continued the practice of merging forms of Christianity with African beliefs to create new syncretic faiths.

SUGGESTED INSTRUCTIONAL RESOURCE

- Selection from *The Art of Conversion: Visual Culture in the Kingdom of Kongo* by Cécile Fromont

TOPIC 1.11

Enslavement in Africa

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Identify characteristics of enslavement in West Africa before the Atlantic slave trade.

SOURCE ENCOUNTER

- Selections from *The Voyages of Cadamosto and Other Documents on Western Africa in the Second Half of the Fifteenth Century* edited (2015) by G.R. Crone

ESSENTIAL KNOWLEDGE

- **1.11.A.1** Enslavement in Africa existed in many forms, including some that were very different from chattel slavery in the Americas. Enslaved status was considered temporary and could change throughout one's lifetime.
 - ♦ People became enslaved through debt, through poverty, as prisoners of war, or by seeking protection under elite custodianship. Some labored as attendants while others worked in administration, the military, and as agricultural or mine laborers.
 - ♦ Slavery was not based on race, and enslaved people most often came from different religious or ethnic groups than their enslavers.
 - ♦ Slavery in Africa tended to include women and children who were thought to assimilate more easily into kinship networks.
-

TOPIC 1.12

Women and Leadership

Instructional Periods: 2 periods
Skills Focus: 4.B

LEARNING OBJECTIVE

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

SOURCE ENCOUNTER

- **Queen Mother Pendant Mask: *Iyoba*** (16th century)
- Illustrations of Queen Njinga
- Selection from *Njinga of Angola: Africa's Warrior Queen* (2017) by Linda M. Heywood

ESSENTIAL KNOWLEDGE

- **1.12.A.1** In medieval West African societies, women played many roles, including spiritual leaders, political advisors, market traders, educators, and agriculturalists.
- **1.12.A.2** 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, and she became one of the best-known generals of the renowned Benin army. She was known to rely on spiritual power and medicinal knowledge to bring victories to Benin.
- **1.12.A.3** Shortly after 1619, when Ndongans became the first large group of enslaved Africans to arrive in the American colonies, Queen Njinga became queen of Ndongo (present-day Angola). She fought to protect her people from enslavement by the Portuguese.
- **1.12.A.4** After diplomatic relations between Ndongo and Portugal collapsed, Queen Njinga fled to Matamba, where she created sanctuary communities, called *kilombos*, for those who escaped Portuguese enslavement. Queen Njinga's strategic guerrilla warfare solidified her reign, her legacy throughout the African diaspora, and the political leadership of women in Matamba.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Country of Angola,"** a video clip (5:18) from the PBS series *Africa's Great Civilizations*

TOPIC 1.13

Learning Traditions

Instructional Periods: 1 period

Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Compare the institutional and community-based models of education present in medieval West African societies.

SOURCE ENCOUNTER

- Griot performance of *The Epic of Sundiata*
- Description of Timbuktu in *History and Description of Africa* (1550) by Leo Africanus

ESSENTIAL KNOWLEDGE

- **1.13.A.1** West African empires housed centers of learning in their trading cities. In Mali, Mansa Musa established a book trade and learning community at Timbuktu, which drew astronomers, mathematicians, architects, and jurists.
- **1.13.A.2** Griots were prestigious historians, storytellers, and musicians who maintained and shared a community's history, traditions, and cultural practices.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"City of Timbuktu,"** a video clip (1:40) from the PBS series *Africa's Great Civilizations*

TOPIC 1.14

Indigenous Cosmologies and Culture

Instructional Periods: 1 period

Skills Focus: 1A

LEARNING OBJECTIVE

- A. Explain the development and interactions of various belief systems present in West African societies.

SOURCE ENCOUNTER

- [Video of performance by Osain del Monte](#) (Afro-Cuban performance group)

ESSENTIAL KNOWLEDGE

- **1.14.A.1** Although the leaders of empires often converted to Islam (e.g., in Mali and Songhai) or Christianity (e.g., in Kongo), they were not always able to convert their subjects, who instead blended these faiths with indigenous spiritual beliefs and cosmologies.
 - **1.14.A.2** Africans brought indigenous religious practices and their experiences blending traditional beliefs with Catholicism from the continent to the Americas. They infused elements of their performative traditions into the religious cultures they created in the diaspora. Cultural practices such as veneration of the ancestors, divination, healing practices, and collective singing and dancing survive in African diasporic religions such as Louisiana Voodoo and *regla de ocha* in Cuba.
-

TOPIC 1.15

Africans in Europe and Europeans in Africa

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

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

SOURCE ENCOUNTER

- Images of artworks showing Africans in Renaissance Europe, such as the *Chafariz d'el Rey (The King's Fountain)* in the Alfama district of Lisbon, 1570
- 16th-century Portuguese map of northwestern Africa and the Iberian Peninsula

ESSENTIAL KNOWLEDGE

- **1.15.A.1** Trade between West African kingdoms and the Portuguese for gold, goods, and enslaved people grew steadily, bypassing the trans-Saharan trade routes. This trade increased the presence of Europeans in West Africa and the population of sub-Saharan Africans in Mediterranean port cities like Lisbon.
 - **1.15.A.** In the mid-fifteenth century, the Portuguese established a trading post at Elmina Castle (present-day Ghana). They also colonized the Atlantic islands of Cape Verde and São Tomé, where they established cotton, indigo, and sugar plantations based on the labor of enslaved Africans. These plantations became a model for slave-based economies in the Americas. By 1500, about 50,000 enslaved Africans had been removed from the continent to work on these islands and in Europe.
 - **1.15.A.3** Elite, free Africans, including the children of rulers, traveled to Mediterranean port cities for diplomatic, educational, and religious reasons.
 - **1.15.A.4** In the early 16th century, free and enslaved Africans familiar with Iberian culture journeyed with Europeans in their earliest explorations of the Americas, including the first Africans in territory that became the United States.
-

TOPIC 1.16

Reframing Early African History

Instructional Periods: 1 period

Skills Focus: 5.A

LEARNING OBJECTIVE

- A. Explain how African American studies reframes conceptions of early Africa and its relationship to people of African descent.

SOURCE ENCOUNTER

- Selection from Chapter 1: “Africa and Black Americans” from *Creating Black Americans: African-American History and Its Meanings, 1619 to the Present* (2006) by Nell Irvin Painter

ESSENTIAL KNOWLEDGE

- **1.16.A.1** Perceptions of Africa continue to shift, from the notion of a primitive continent with no history to recognition of Africa as the homeland of powerful societies and leaders that made enduring contributions to humanity.
 - **1.16.A.2** Early African societies saw developments in many fields, including the arts, architecture, technology, politics, economics, mathematics, religion, and music.
 - **1.16.A.3** The interdisciplinary analysis of African American studies has dispelled notions of Africa as a “dark” continent with an undocumented or unknowable history, affirming early Africa as a diverse place full of complex societies that were globally connected well before the onset of the Atlantic slave trade.
-

TOPIC 1.17

Interdisciplinarity and Multiple Perspectives

Instructional Periods: 1 period
Skills Focus: 5.B

LEARNING OBJECTIVE

- A. Explain the importance of incorporating multiple perspectives on Africa and African Americans to the field of African American studies.

SOURCE ENCOUNTER

- “Forty Million Ways to be Black” (2011) by Henry Louis Gates Jr. from *Call and Response: Key Debates in African American Studies*

ESSENTIAL KNOWLEDGE

- **1.17.A.1** There was no singular way of life in early Africa, and there is no singular perspective among African Americans about their ancestry or history.
 - **1.17.A.2** The field of African American studies interrogates the development of ideas about Africa’s history and its ongoing relationship to communities of the African diaspora.
-

TOPIC 1.18

Imagining Africa

Instructional Periods: 1 period

Skills Focus: 2.C

LEARNING OBJECTIVE

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

SOURCE ENCOUNTER

- “Heritage” (1925) by Countee Cullen

ESSENTIAL KNOWLEDGE

- **1.18.A.1** The question of Africa’s relationship to African American ancestry, culture, and identities remains a central and fraught one for communities of the African diaspora, due to the ruptures caused by colonialism and Atlantic slavery. In response, writers, artists, and scholars interrogate and imagine their connections and detachment.
 - **1.18.A.2** In “Heritage,” Countee Cullen uses imagery to counter negative stereotypes about Africa and express admiration.
 - **1.18.A.3** In “Heritage,” Countee Cullen explores the relationship between Africa and African American identity through introspective reflection.
-

TOPIC 1.19

Visualizing Early Africa

Instructional Periods: 1 period

Skills Focus: 4.A

LEARNING OBJECTIVE

- A. Identify techniques that contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

SOURCE ENCOUNTER

- “Spirit” video (4:30) by Beyoncé

ESSENTIAL KNOWLEDGE

- **1.19.A.1** Perceptions of Africa and its early history have influenced ideas about the ancestry, cultural heritage, and identities of people of African descent in the Americas.
 - **1.19.A.2** Artists from the African diaspora often aim to counter negative stereotypes about Africa with narratives that emphasize the strength, beauty, diversity, and dynamism of African cultures as the foundation of the broader inheritance of African Americans.
 - **1.19.A.3** Communities of the African diaspora emerged from the blending of multiple African cultures in the Americas. Because many African Americans cannot trace their heritage to a single ethnic group, African American cultural production often reflects a creative blend of cultural elements from multiple societies and regions in Africa.
 - **1.19.A.4** African American studies seeks to recover and reframe the continuities and transformations of African cultural practices, beliefs, and aesthetic and performative traditions within the diaspora.
 - **1.19.A.5** Research in African American studies underscores the role that diversity of early African societies played a significant role in the diverse expressions of African culture that exist in diaspora communities today.
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AP AFRICAN AMERICAN STUDIES

Assessment

Assessment Overview

The AP African American Studies assessments measure student understanding of the skills, learning objectives, and essential knowledge outlined in the course framework. The assessment score is based on multiple components: an extended essay, administered during the course, and source-analysis objective questions and open-ended writing questions, administered at the end of the course. All of these assessment components require source analysis and application of course content knowledge and skills.

Assessment Component	Description
EXTENDED ESSAY	<p>The extended essay engages students in interdisciplinary source analysis and extended essay writing based on key questions, debates, and perspectives addressed in the AP African American Studies course. Students will:</p> <ul style="list-style-type: none">▪ Analyze and evaluate interdisciplinary sources, including scholarly texts from the field of African American studies.▪ Develop an argument essay in response to the prompt using specific and relevant examples from the sources and applying course concepts and disciplinary knowledge.▪ Use reasoning to guide the audience through a well-supported argument.▪ Demonstrate a complex understanding of African American studies course content. <p>Essays are scored by college professors of African American studies and AP educators. The course project comprises approximately 20% of a student’s cumulative exam score.</p>
SOURCE-ANALYSIS OBJECTIVE QUESTIONS	<p>The source-analysis objective questions on the AP Exam assess an extensive breadth and depth of course content knowledge and interdisciplinary skills.</p> <ul style="list-style-type: none">▪ Source-analysis objective questions typically appear in sets of three to four questions, each requiring examination of one or more sources.▪ The sources reflect the range of materials students encounter in the course, including primary texts, secondary texts, literary texts, images (e.g., artwork, photos, posters), charts and other data sources, and maps. Additionally, students will be asked to examine paired sources representing different source types from similar or different time periods.▪ Source-analysis objective questions require analysis of the provided sources as well as application of disciplinary concepts learned throughout the course.

Assessment Component	Description
	Source-analysis objective questions are machine scored and comprise approximately 60% of a student’s cumulative exam score.
OPEN-ENDED WRITING QUESTIONS	<p>The open-ended writing questions provide an opportunity for in-depth and focused assessment of important concepts, developments, and perspectives from the course.</p> <ul style="list-style-type: none"> ▪ Each question asks students to examine either a single source or a paired source based on a variety of different types of sources (text, visual, and data). ▪ Each question has multiple parts and requires students to draw evidence both from the source as well as course content. ▪ Students respond in writing, with appropriate responses requiring well-formed complex sentences or, at times, paragraphs. <p>Open-ended writing questions are scored by AP readers and comprise approximately 20% of the cumulative exam score.</p>

Across these assessment components students will examine sources that they have encountered in the course framework as well as new and unfamiliar sources.

Illustrative AP African American Studies Assessment Questions

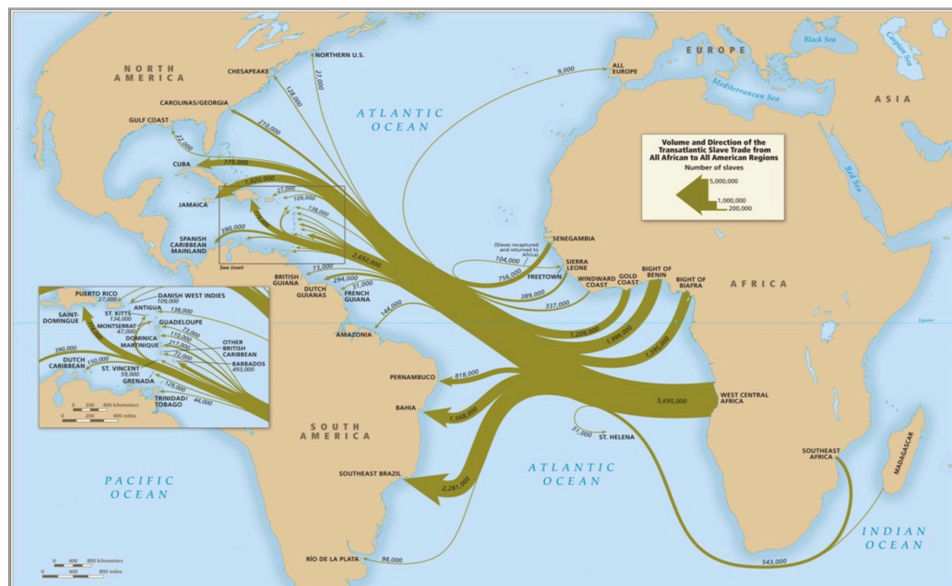
The illustrative assessment questions and sources that follow illustrate the relationship between the course framework and the AP African American Studies assessment. After the illustrative questions is a table that shows to which Skill, Unit, and Topic each question relates. For the purpose of this course and exam overview, only the sources and question prompts for the source-analysis objective questions are included.

Open-Ended Writing Questions

The following are examples of the kinds of open-ended writing questions found on the exam.

1. Use the map below to answer all parts of the question that follows.

Volume and direction of the transatlantic trade in enslaved persons from all of Africa to all American regions



David Eltis and David Richardson,
Atlas of the Transatlantic Slave Trade (New Haven: Yale University Press, 2010)

- (A) Identify the African embarkation zone from which the largest number of enslaved persons was transported to the Americas.
- (B) Explain why the largest number of enslaved persons transported to the Americas came from that African embarkation zone.
- (C) Identify the mainland North American destination that received the largest number of enslaved persons.

(D) Describe one way enslaved persons transported to North America contributed to the economy in the U.S. North.

(E) Describe two effects of the Haitian Revolution on enslaved African-descended populations beyond the Caribbean.

2. Use the text below and image on the next page to answer all parts of the question that follows.

Paul Laurence Dunbar, "The Colored Soldiers," 1895

If the muse were mine to tempt it
And my feeble voice were strong,
If my tongue were trained to measures,
I would sing a stirring song.
I would sing a song heroic
Of those noble sons of Ham
Of the gallant colored soldiers
Who fought for Uncle Sam!

In the early days you scorned them,
And with many a flip and flout
Said "These battles are the white man's,
And the whites will fight them out."
Up the hills you fought and faltered,
In the vales you strove and bled,
While your ears still heard the thunder
Of the foes' advancing tread.

Then distress fell on the nation,
And the flag was drooping low;
Should the dust pollute your banner?
No! the nation shouted, No!
So when War, in savage triumph,
Spread abroad his funeral pall—
Then you called the colored soldiers,
And they answered to your call.

William Morris Smith, District of Columbia. Company E, 4th U.S. Colored Infantry at Fort Lincoln, one of the seven forts defending the U.S. capital from the Confederates, 1863–1865



Library of Congress

- (A) Describe the condition of the Union military effort, as conveyed by Dunbar in the second stanza of the poem, before African Americans joined the Union army.
- (B) Explain how Dunbar establishes a tension between African Americans answering the call and the circumstances under which they were recruited into the Union army.
- (C) Describe two details in the photograph that counter commonly held perceptions of the role of African Americans in the military at the time of the Civil War.
- (D) Explain what motivated African Americans to fight for the cause of the Union.
- (E) Explain the significance of recording African American participation during the U.S. Civil War as represented in poems and photographs such as these.
- (F) African Americans played instrumental roles in abolishing slavery in the U.S. beyond active military participation. Provide a piece of specific and relevant evidence to support this claim.

Source-Analysis Objective Questions

The following are examples of the kinds of sources and question prompts that will appear on the AP Exam. Specific question phrasing and answer choices are not included for the purpose of this overview but will be included as samples for AP teachers who will implement the course.

Questions 3–5 refer to the image below.

Unknown artist, Crucifix (Nkangi Kiditu),
Kingdom of Kongo (modern-day Angola), 1500s

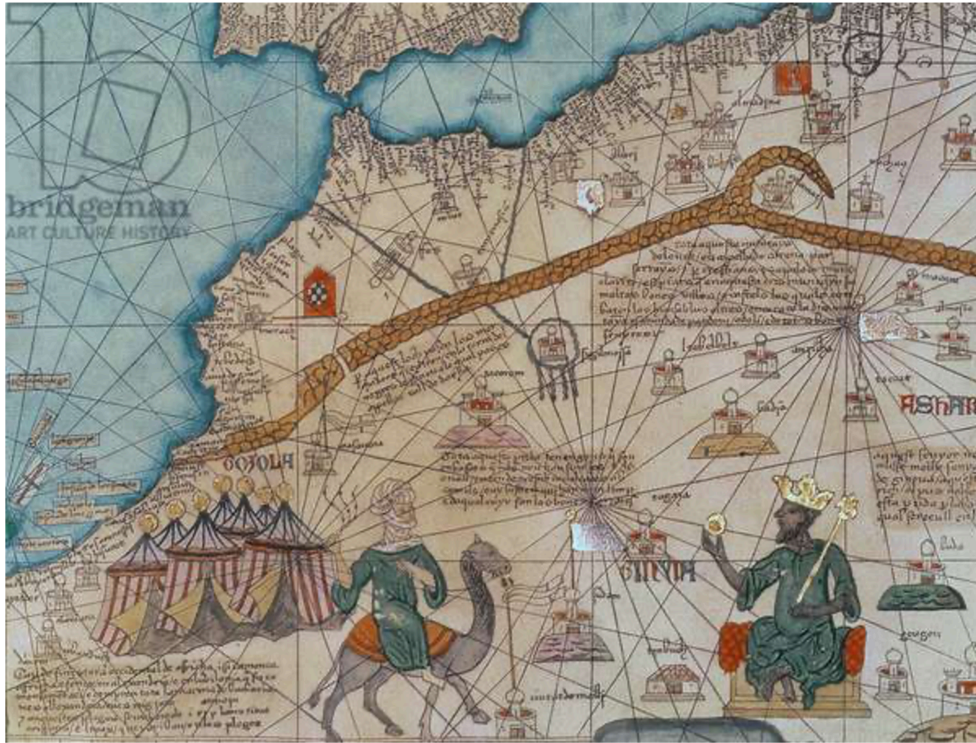


Creative Commons-BY Brooklyn Museum

3. Explain how the image best illustrates one cultural process in the period 1450 to 1600.
4. Describe a historical development in the West Central African Kingdom of Kongo that best contextualizes the image.
5. Explain why objects with features similar to those in the image emerged in the African diasporic religions of the Americas in the following centuries.

Questions 6–8 refer to the image below.

Abraham Cresques, detail from the Catalan Atlas, 1375



Bridgeman Images

6. Describe the historical development that best explains the voyage of a Muslim trader to the empire of Mali as depicted in the map.
7. Explain the significance of how the map conveys Mansa Musa, ruler of the Mali Empire.
8. Identify one likely intended audience for the map.

Questions 9–10 refer to the passage below.

“To the honorable Andrew T. Judson, Judge of the District Court of the United States for the District of Connecticut:

The Respondents by protestations . . . say they are natives of Africa and were born free, and ever since have been, and still of right are and ought to be free, and not slaves . . . that on or about the 15th day of April 1839 they were in the land of their nativity unlawfully kidnapped and forcibly and wrongfully carried on board [*La Amistad*] near the coast of Africa by certain persons to them unknown and were thence unlawfully transported to the Island of Cuba for the unlawful purpose of being there sold as slaves.

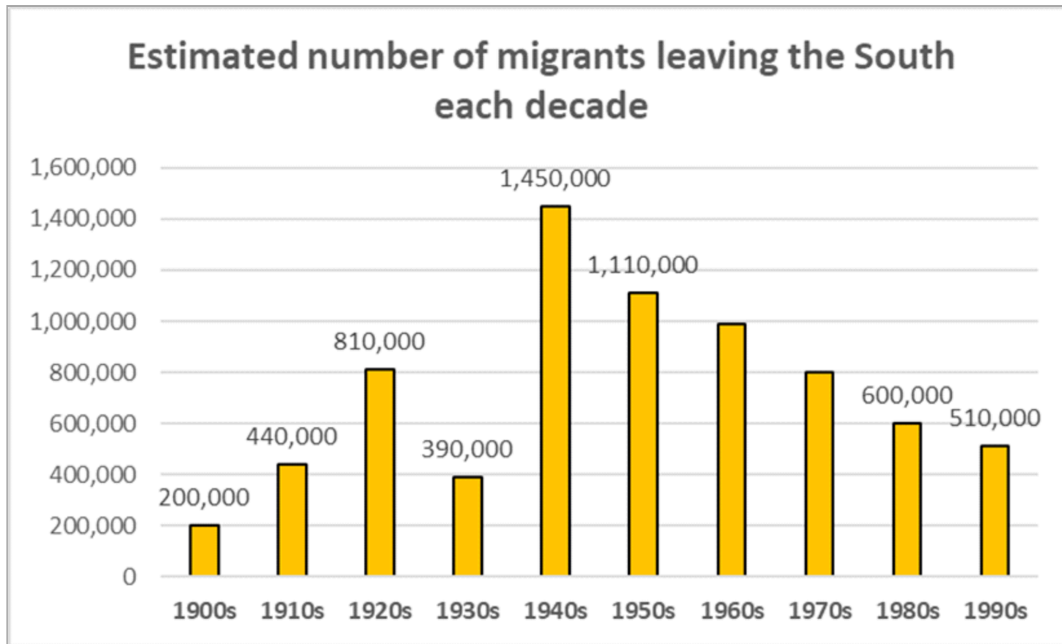
That the respondents, being treated on board said vessel with great cruelty and oppression, and being of right free, were incited by the love of liberty natural to all men, and by the desire of returning to their families and kindred, to take possession of said vessel, while navigating the high seas with the intent to return therein to their native country or to seek an asylum in some free State where Slavery did not exist in order that they might enjoy their liberty under the protection of its government.

Wherefore the Respondents say that neither by the Constitution or laws of the United States or any Treaty pursuant thereto nor by the law of nations doth it pertain to this Honorable Court to exercise any jurisdiction over these respondents and they pray to be hence released, and to remain as they of right ought to be free and at liberty from this process of this Honorable Court.”

Plea to the Jurisdiction of Cinque and Others, regarding the case of the ship *La Amistad*,
August 21, 1839

9. Identify one group that would have directly opposed the arguments described in the passage.
10. Describe how the passage represents an example of broader African efforts to resist enslavement.

Questions 11–12 refer to the chart below.



Civil Rights and Labor History Consortium, University of Washington

11. Identify one historical development that most likely generated the spike in the 1920s relating to the number of migrants shown in the chart.
12. Describe one factor in the trend illustrated by the number of migrants from the South after the 1970s.

Questions 13–15 refer to the passage below.

“Black studies students and scholars are not bound by any geographical location. We consider the world to be our purview and thus it is necessary to study black experiences within global processes of racial ordering in the Americas, Europe, Africa, the Pacific, and Asia. Black studies scholars connect, draw parallels, and chart discontinuities between people of color in diverse locations, at disparate times or eras. Black studies scholars explore all societies that have had historical or contemporary experiences with slavery, colonialism, segregation, and apartheid. In other words, because black peoples have had to engage in freedom struggles and wars of liberation even in the aftermath of slavery, they have often had to contend with *de jure** slavery such as the legal disfranchisement and segregation in the Jim Crow era. Because the end of colonialism has often been followed by political and economic neo-colonialism and vestiges of colonial racial stratification such as colorism, freedom struggles remain ongoing imperatives.”

*practices that are legally recognized

Darlene Clark Hine, “A Black Studies Manifesto,” *The Black Scholar*, Summer 2014

13. Identify a major claim Clark Hine makes in this passage.
14. Describe Clark Hine’s purpose in writing the passage.
15. Explain why the author of the passage would agree that a comparative approach to Black studies enriches the understanding of the experiences of African-descended peoples.

Questions 16–18 refer to the image below.

Willie Ford, “Drawing: man and woman with Black Power fist on shirt,” 1970–1976



California State University, Los Angeles

16. Describe the artist’s purpose in creating the drawing.
17. Identify a social or cultural development that coincided with the drawing.
18. Explain the significance of the woman’s gaze and of her hands crossed over a dress that resembles the U.S. flag.

Question Alignment to Course Framework

Open-Ended Writing Questions	Skill	Unit	Topic
1	1.A, 1.B, 1.C, 3.A, 3.B	Unit 1 Unit 2	1.10 West-Central Africa: The Kingdom of Kongo 2.2 Origins and Overview of the Transatlantic Slave Trade 2.3 Impact of the Slave Trade on West African Societies 2.21 Legacies of the Haitian Revolution
2	1.C, 2.A, 2.B, 2.C, 4.A, 5.B	Unit 2	2.28 The Civil War and Black Communities

Source-Analysis Objective Questions	Skill	Unit	Topic
3	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
4	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
5	1.C	1	1.10 West-Central Africa: The Kingdom of Kongo
6	1.C	1	1.6 The Sudanic Empires: Mali
7	4.B	1	1.6 The Sudanic Empires: Mali
8	4.A	1	1.6 The Sudanic Empires: Mali
9	2.B	2	2.6 Resistance on Slave Ships
10	1.B	2	2.6 Resistance on Slave Ships
11	3.B	3	3.17 The Great Migration
12	3.B	3	3.17 The Great Migration
13	2.A	4	4.12 Student Protest and the Birth of Black Studies

Source-Analysis Objective Questions	Skill	Unit	Topic
14	2.B	4	4.12 Student Protest and the Birth of Black Studies
15	2.B	4	4.12 Student Protest and the Birth of Black Studies
16	4.A	4	4.10 The Black Arts Movement
17	1.B	4	4.10 The Black Arts Movement
18	4.B	4	4.10 The Black Arts Movement

AP AFRICAN AMERICAN STUDIES

Appendix

Research Summary

Introduction

This summary provides an overview of the research activities that informed the African American studies course design principles, framework, and assessment design. In 2021, after conducting exploratory research during prior years, the AP Program conducted new, focused research including the following inputs:

- Syllabi collection and analysis (higher education and high school)
- Virtual small-group academic conversations with college faculty
- Online surveys of college faculty
- Virtual advisory sessions with college faculty
- Virtual focus groups with high school and college students

In addition to these insights, the AP Program listened to feedback from a five-member writing team and six-member advisory board of college faculty and also considered perspectives from high school teachers and administrators through focus groups.

Research Goals

Each research strand pursued distinct goals:

- Syllabi collection and analysis
 - ♦ Collect, review, and analyze at least 100 college course syllabi for introductory African American studies or similar courses
 - ♦ Understand course content, organization, assessments, and texts
 - ♦ Ensure syllabi represent a diverse cadre of institutions
- Virtual academic conversations with college faculty
 - ♦ Gather perspectives from at least 80 college faculty in small-group, semi structured discussions about course goals, skills, and content topics
 - ♦ Socialize the proposed course design to understand top-line feedback
 - ♦ Test assumptions gleaned from syllabi analyses
- Surveys of college faculty
 - ♦ Confirm and clarify positions on key areas shaping the course design
- Expert judgement
 - ♦ Assemble subject-matter experts through an advisory board and writing team to harness research insights into a course design and guiding principles
- Virtual advisory sessions with college faculty
 - ♦ Gather feedback on detailed course outline
- Student focus groups
 - ♦ Understand students' interest in and expectations for the proposed course

Key Takeaways

Across all research strands, there was tremendous alignment in what we heard and observed over the course of 2021. This strengthened the rationale for the course learning outcomes, skills, unit structure, and content topics.

The primary learnings from our investigation centered on 1) course structure, scope, and content, 2) considerations for the course name, and 3) professional learning for teachers. While the AP Program offers robust professional learning and teacher support for all courses, additional considerations for AP African American Studies are needed. Deeper content support may be warranted for teachers with limited academic and teaching experience in the discipline. Additionally, antiracist pedagogical guidance will be important to provide teachers with tools for creating culturally inclusive classroom. To ensure fidelity in our approach, the AP Program will partner with experienced organizations to equip teachers with strong content and pedagogical support. In addition to surfacing the importance of teacher resources and supports, the research offered clear evidence for a preferred course framework structure, geographic scope, disciplinary perspectives, and essential disciplinary content. Finally, while stakeholders agree that the name of the course matters and should not be taken lightly, there is substantial support to position the course title as AP African American Studies.

Each research takeaway has been translated to a course design priority. These takeaways are highlighted throughout the Voices in the Field section on the subsequent pages.

Research Methods

COLLEGE SYLLABI ANALYSIS

Between February and August 2021, Advanced Placement program staff collected, reviewed, catalogued, and analyzed syllabi from 107 colleges and universities, surpassing our goal of 100. This included 11 Historically Black Colleges and Universities, all eight Ivy League institutions, and over 20 state flagship institutions. The syllabi examined came from a database of department chairs at over 200 institutions.

Several methods were employed to track and quantify data from the 107 syllabi, including coding and analyzing the characteristics of content (geographic scope, topics, themes, disciplines included), texts and sources (including text based, visual, film, and audio), and assessments (type and weight).

ACADEMIC CONVERSATIONS

Academic conversations were held virtually between April 27 and May 27, 2021, with 132 college faculty. Participants were drawn from a list of over 1,000 faculty contacts. The academic conversations were designed as semistructured focus groups. Each discussion was capped at 8–10 participants to enable in-depth perspectives and questions to be shared.

At the conclusion of each academic conversation, all participants received a 19-question Qualtrics survey via email asking them a series of questions based on topics from the conversations. Respondents were also asked about their interest in various forms of future involvement with the course. The survey was designed to confirm and quantify comments we heard. A total of 65 participants responded to the survey (response rate of 49%).

EXPERT JUDGEMENT

Using the insights from the syllabi analysis and academic conversations, the course lead assembled disciplinary experts in the format of a writing team and advisory board. These groups advised on the course outline and principles that would translate the research to course design priorities.

ADVISORY PANELS

In fall 2021, the AP Program gathered deeper input and fresh-eyes perspectives on the course design through four virtual advisory sessions with college faculty and disciplinary experts. Some participants took part in the spring academic conversations and were able to reflect and see how we had incorporated earlier feedback, while others were new to the conversation and provided a fresh review and perspective.

As part of these advisory panels, participants were asked to rank course content and indicate which areas, if any, could be consolidated, abbreviated, or removed to ensure a balance of depth versus breadth and a course that can effectively be taught in 140 instructional periods—the design target for an AP course framework.

STUDENT FOCUS GROUPS

Finally, student focus groups were held virtually over two weeks in October 2021, with a total of 21 high school and seven college students participating across four sessions. Participants were recruited from existing contacts with AP staff, staff connections with Cooperman College Scholars and SEO Scholars, and a large urban school district that has expressed interest in offering the course. Focus groups were conducted over Zoom, each lasting one hour.

Voices from the Field

COURSE STRUCTURE

Research Takeaways:

- Research supports the design of thematic units that follow a chronological structure. The course framework should promote **depth and focus** by including the most important and essential topics.
- Thematic units should follow a chronological structure to support student understanding and ease of implementation.

Syllabi analysis suggested that college courses take a variety of approaches to structuring their courses. More than one in three syllabi followed a chronological–thematic blended model or a thematic approach. One in five syllabi pursued a strictly chronological (historical) approach. However, distinctions among these approaches are not always clear in what is presented through syllabi, so we also asked academic-conversation participants in the follow-up survey how they would define their course structure. That research instrument revealed that over two-thirds of respondents embrace a chronological-thematic, or blended, model, while one in six structure their course chronologically and one in 10 use a thematic approach. While the exact percentages diverged between these two data sources, the consistent takeaway was that strictly chronological approaches are in the minority, with most college courses introducing some thematic organization.

High school course documents reveal the same variety of course structure models, and while a much larger percentage adopts a chronological approach, more than half embrace a thematic or blended chronological and thematic approach, suggesting that this model can be successfully adopted at the secondary level.

TABLE 1: COURSE STRUCTURE APPROACHES IN HIGHER EDUCATION AND HIGH SCHOOL

	College Syllabi	Postconversation Survey	High School Syllabi
Chronological	21%	17%	44%
Thematic	36%	9%	8%
Chrono-Thematic (Blended)	37%	69%	44%
Other (Not Specified)	6%	5%	4%
Combined Thematic or Chrono-Thematic	73%	78%	52%

Qualitative data also support these findings. Anecdotally, the writing team and advisory board expressed a preference for a thematic structure that moves chronologically, and across the academic conversations a greater number of participants indicated they preferred a thematic structure with chronological anchors. “[The course

should be organized] thematically, but chronologically within those units,” one participant recommended. Another indicated that they preferred a chrono-thematic model that would allow the course to begin with themes as a foundation, then move into chronology, and then turn back to themes. “[A] hybrid approach is appropriate because you can explore chronologically but explore different lenses and scopes and themes within,” shared another participant. Some participants also pointed out that a chronological approach will be more familiar to and comfortable for teachers and students because this is what they are used to, so it is imperative to include chronology in some form, further supporting a chrono-thematic rather than thematic-only structure.

COURSE CONTENT

Research Takeaways:

- Students should understand **core concepts**, including diaspora, Black feminism and intersectionality, the language of race and racism (e.g., structural racism, racial formation, racial capitalism) and be introduced to important approaches (e.g., Pan-Africanism, Afrofuturism).
- Each unit should foster **interdisciplinary analysis**, with specific disciplines identified (e.g., history, literature, arts, social sciences) and recurring across the course.

The research inputs helped define the essential course topics and concepts. Among college syllabi that embrace a chronological or chrono-thematic approach, slavery was nearly always included (98%), while more than two-thirds of institutions referenced the Civil Rights movement and transatlantic slave trade. These were also the top three historical developments represented on high school syllabi. Among college syllabi that follow a thematic or chrono-thematic approach, the most represented themes were culture, the field of African American studies, and social justice. Not surprisingly, high school syllabi show strong alignment for culture and social justice but are quite low for the studies of the evolution of the field itself and intersectionality, as these are typically themes that emerge in the postsecondary environment.

Interestingly, in student focus groups, participants expressed a strong desire not to delve deeply into slavery because this is the one topic they feel has been covered extensively and is traumatic. While we know we cannot have an African Americans studies course in which slavery is absent, this feedback indicates that the AP course should endeavor to expand student understanding and not repeat instruction students have already encountered.

TABLE 2: COMMON COURSE CONTENT AS INDICATED ON COLLEGE AND HIGH SCHOOL SYLLABI¹

Historical Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Slavery	98%	96%
Civil Rights	70%	96%
Transatlantic Slave Trade	68%	84%
Resistance	60%	60%
Precolonial Africa	52%	80%
Reconstruction	52%	84%
Emancipation	44%	--
Civil War	34%	80%

¹ Data shown for content represented on at least 30% of college syllabi in the sample.

Harlem Renaissance	32%	64%
Movement for Black Lives	32%	--
Thematic Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Culture (Including Food, Art, Music)	78%	72%
The field of African American Studies	69%	8%
Social Justice (Including Civil Rights and Black Power)	69%	96%
Gender/Sexuality/Intersectionality	68%	20%
Diaspora	55%	36%
Race	48%	32%
Politics	40%	60%
Religion	38%	20%
Family	32%	16%
Identity	32%	24%

In the academic conversations, diaspora was the most frequently mentioned concept, followed by intersectionality. “Diaspora is so important to contextualize what happens in great Northern America,” one participant commented. Another added, “Africana context in the world in general needs to be taught. Important to know the African history has influences in the larger context of [the U.S.]” One participant bound together the importance of the diaspora and intersectionality in the course, offering, “Please think about Black women and LGBTQ people as central to the history and future of the African Diaspora.” Another added, “Scope is key; [this is] not just Black male studies.”

For the postconversation survey, the AP Program proposed more specific titles for content topics and themes. These are similar to the data shown in Table 3 but are not a 1:1 match, so results should be interpreted with that caveat in mind. Intersectionality, Cultural Production and Appropriation, and Structural Racism were selected as the most essential themes. In terms of alignment with actual college courses, respondents indicated they spend the most time on slavery and resistance in the Americas (42% spend three or more weeks) and Civil Rights/Black Power movements (36% spend three or more weeks).

Student focus group participants expressed a desire for depth of content and noted that most of their existing knowledge about African American studies is self-taught, often via social media. Only one quarter of the participants said they had some level of knowledge, typically about the Civil Rights Movement and notable leaders like Martin Luther King Jr. and Rosa Parks, but stressed that this was not as much as they could have. They have a desire to learn more and are not presented with opportunities to do so. “From a scale of 1-5 I’d give myself a 3 because all I know about African American studies is the Civil Rights Movement, notable leaders, and the different types of protests they’ve done. But I’m sure there’s more to know and I don’t really know the dates off the top of my head,” said one participant.

Moving beyond history and making connections across geographies, chronologies, and perspectives was also important for students. “I would like to learn how these historical events and historical people have affected African Americans today. I feel like that’s such an important topic to talk about and it helps us understand more about how society works,” one participant explained.

STUDENTS' EXPECTATIONS FOR THE COURSE

Given that most students who participated in focus groups had not taken an African American studies course, rather than asking them about their prior experiences we asked about their expectations for a course like this. What would they want to see, learn, and do? What would make this a positive or a negative experience for them?

Students expressed these four expectations for the course:

- Black perspectives should ground the text and materials.
- Emphasis should be placed on joy and accomplishments rather than trauma.
- Students should be provided with an unflinching look at history and culture.
- Students should have an opportunity to learn about lesser-known figures, culture, intersectionality, and connections across time and topics.

Regarding Black perspectives, one participant shared their thoughts on what would make the course stand out for them as a Black student:

I think it is also important how the course material is presented. If a Black student is taking the course, will they feel that the course is written for white students? Or will it feel like it is written for me? Will it have that 'wow' factor – like I never knew this before. Or, will it have to accommodate to a larger [white] audience. Readings by Black people, Black voices. Not just an analytical discussion. The sources especially, having primary sources written by Black people is really important, and not looking at Blackness from the white perspective.

Several students mentioned that when learning about African American history and racism they have been assigned texts by white authors or offered a Eurocentric perspective, which can be disheartening. *"I feel like it's always coming from the white man's perspective ... African Americans are usually side characters in the U.S. history classes,"* said one participant.

In terms of emphasis on Black joy, multiple participants expressed fatigue with learning about slavery since this is one of a few topics they have learned about throughout their primary and secondary educations. *"I'm tired of hearing about [slavery],"* one said. Another echoed, *"All the courses I've taken we've heard about slavery."* One college student who is majoring in African American studies offered a potential framing for the course that includes enslavement and goes beyond it to also focus on culture, family, and achievements.

"I would like for them to start out outside of the framework of slavery and start on the continent and then move towards enslavement. I think too often we constrain the history of African Americans to slavery, and I feel like it's very limiting. I would also want to learn more about the ways African culture has been adapted to American culture, like how it's seen in Louisiana in the Creole culture or the Mardi Gras Indians. I would also like to learn about the adaptations of African culture into music, like jazz and hip-hop, and also the ways arts were used as liberation tools."

Students feel that they have been inundated with trauma, whether through school or the media, and hope that this course will allow them to learn about and understand broader facets of African American history, life, and culture.

At the same time, when learning about traumatic events they want to know that they are getting the whole truth and not a watered down, sanitized version. *"I don't want some details to be hidden,"* said one participant, while another wanted to focus on *"debunking myths and misconceptions like how Lincoln was the ultimate savior when it comes to slavery,"* and a third asked that this course *"show us everything. The good and bad."*

Finally, the request to learn more about lesser-known figures and topics was a common refrain across focus groups, with students noting that Black feminism and intersectionality are not typically covered in high school courses, that there are leaders and changemakers beyond Martin Luther King Jr., Malcolm X, and Rosa Parks, and that it can be useful to learn about perspectives from ordinary people. *"We did an exercise where we would look at women, ordinary people, rich white people, and Black people and how historical events affected them,"* one participant said, describing a course they had taken. *"That inspired me to take more classes, since you*

realize there are so many different perspectives. In order to really get into history, you have to know each perspective and how it affected everybody.”

Addressing the students’ feedback, the course framework recommends sources that deepen students’ awareness of key African American studies figures that receive less attention in standard U.S. history or English courses, such as Juan Garrido, Maria Stewart, and Frances Ellen Watkins Harper, and illuminate Black perspectives through the works of W.E.B. DuBois, Manning Marable, and Nell Irvin Painter, among others.

GEOGRAPHIC SCOPE

Research Takeaway:

Students should understand the **complexity of African cultures** as the foundation of the diversity of the **African diaspora**. They should learn about the ongoing relationship between Africa and the US/diaspora throughout the course (not just during the period of enslavement) as constitutive of Black identities, Black thought, and the field of Black studies.

It was difficult to determine the geographic scope of college courses from reviewing their syllabi, so our research and analysis efforts in this area focused on feedback in the academic conversations and on the postconversation survey. Nearly half of the participants offered a preference for diasporic connections represented in the course as opposed to focusing solely on the Black experience in the United States. “Blackness is global in so many ways. West Africa is crucial in a diasporic way. Haiti is crucial - not just about oppression, or Louverture. It has to do with rights of man,” one participant explained. Another added that if this is intended as a foundational survey course, it should include a global perspective. “If the course is meant to be a foundation for further study, or if they don’t actually take any other courses in the field, for both reasons the course must emphasize the global Black experience.” One in six participants suggested that if the entire course is not diasporic, elements of the African diaspora should be woven throughout the course, either as a learning outcome or in the content/material. At the same time, some participants expressed concerns about whether high school teachers could teach within a diasporic lens if they don’t have the requisite training or understanding of the content.

On the postconversation survey, respondents were asked about specific percentages for the course’s geographic scope. When given the options ranging from 100% U.S. focused to 100% global focused, most respondents preferred some focus on regions beyond the U.S. Over half of respondents felt that 75% focus on the U.S. and 25% on Africa and other regions in of the diaspora was the appropriate balance.

TABLE 3: PREFERRED GEOGRAPHIC SCOPE OF THE AP COURSE IN AFRICAN AMERICAN STUDIES

Geographic Scope	Percentage of Respondents
100% U.S.	6%
75% U.S.; 25% Africa and other regions of the diaspora	53%
50% U.S.; 50% Africa and other regions of the diaspora	31%
25% U.S.; 75% Africa and other regions of the diaspora	0%
100% global	5%

Students also expressed a preference for a course that includes diasporic connections. “We shouldn’t limit our understanding to just America,” one participant recommended. Another echoed this, saying, “I think to focus on African Americans, we need to focus on African Americans everywhere, since this isn’t a U.S. history class.” And one student noted that this depth and breadth of understanding is missing in traditional courses: “[I] have not learned much about African American history in the broader world. It would be eye opening.”

SOURCES

Research Takeaway:

Careful curation of texts and sources should provide students **direct and deep encounters** with historical, cultural, and intellectual developments across multiple perspectives and disciplines.

Among the sample of 107 college course syllabi, just under two-thirds list a textbook (61%, n = 65). A total of 27 textbooks are referenced across the syllabi. Twelve textbooks are used by more than one institution, with Karenga's *Introduction to Black Studies*, Gomez's *Reversing Sail*, and Anderson and Stewart's *Introduction to African American Studies* being the top three.

TABLE 4: TEXTBOOKS AS INDICATED ON COLLEGE SYLLABI

Textbook	Author(s)/Editor(s)	# Institutions Using
<i>Introduction to Black Studies</i>	Karenga	8
<i>Reversing Sail</i>	Gomez	6
<i>Introduction to African American Studies</i>	Anderson and Stewart	6
<i>Africana Studies</i>	Azevedo	5
<i>Freedom on My Mind</i>	Gray White, Bay, and Martin	5
<i>Out of the Revolution</i>	Aldridge and Young	3
<i>Keywords for African American Studies</i>	Edwards et al.	3
<i>A Turbulent Voyage</i>	Hayes	3
<i>The African-American Odyssey</i>	Hine Clark	3
<i>From Slavery to Freedom</i>	Franklin and Higginbotham	2
<i>Race in North America</i>	Smedley and Smedley	2
<i>African Americans: A Concise History</i>	Clark Hine, Hine, and Harrold	2

In addition to textbooks, types of texts were catalogued, revealing that short nonfiction pieces (e.g., essay, journal article, speech) are the most used type of literature with 79% of the sample including these texts. Long nonfiction pieces (e.g., full-length books) were also common, with 75% of the sample including these, as were various forms of media (e.g., film, music, podcast), with 71% of the sample including these. Less common were literature sources (e.g., novel, short story, poetry), with just over one-third of the sample naming these types of texts on their syllabi (36%).

As far as the specific titles of works on syllabi, W.E.B. DuBois's *The Souls of Black Folk* is by far the most widely represented text, with 24 syllabi including this text. Other texts span genres including poetry, essays, letters, narratives, speeches, journal articles, folklore, and calls to action. Among the most frequently used texts, only four are written by women.

For high school courses, there is some overlap with frequently listed texts. Of the 16 most common texts for high school and college courses, five texts are common: *Incidents in the Life of a Slave Girl*, "Letter from a Birmingham Jail," *Narrative of the Life of Frederick Douglass*, *The Interesting Narrative of the Life of Olaudah Equiano*, and "What to the Slave Is the Fourth of July?"

When looking at the most common authors, many are the same names that appear on the list of most common texts, though there are some differences, particularly for authors of multiple seminal works rather than a single common text (e.g., Henry Louis Gates Jr., James Baldwin, Audre Lorde).

TABLE 5: COMMON TEXTS ON COLLEGE SYLLABI²

Text	Author	Genre	# Institutions Using
"The Souls of Black Folk"	W.E.B. DuBois	Essay	24
<i>The New Jim Crow: Mass Incarceration in the Age of Colorblindness</i>	Michelle Alexander	Nonfiction book	18
"Letter from a Birmingham Jail"	Martin Luther King, Jr.	Letter	12
<i>Appeal to the Colored Citizens of the World</i>	David Walker	Call to action	12
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative	12
"Discourse on Colonialism"	Aimé Césaire	Essay	11
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative	11
"The Negro Artist and the Racial Mountain"	Langston Hughes	Essay	9
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech	8
<i>Notes on the State of Virginia</i>	Thomas Jefferson	Nonfiction book	8
"The Case for Reparations"	Ta-Nehisi Coates	Article	7
<i>The Mis-Education of the Negro</i>	Carter G. Woodson	Nonfiction book	7
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative	6
Atlanta Exposition Address/Atlanta Compromise	Booker T. Washington	Speech	6
"If We Must Die"	Claude McKay	Poem	6
<i>Sundiata: An Epic of Old Mali</i>	D.T. Niane	Folklore	6
"The Ballot or the Bullet"	Malcolm X.	Speech	6
<i>The Wretched of the Earth</i>	Frantz Fanon	Nonfiction book	6
"Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color"	Kimberlé Williams Crenshaw	Article	5
"On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of <i>Desêtre</i> : Black Studies Toward the Human Project"	Sylvia Wynter	Book chapter	5
<i>Between the World and Me</i>	Ta-Nehisi Coates	Nonfiction book	4
"Message to the Grassroots"	Malcolm X.	Speech	4
"The Negro Art Hokum"	George Schuyler	Article	4

² Only texts that appeared on at least three college syllabi are listed here.

"The Black Campus Movement and the Institutionalization of Black Studies, 1965–1970"	Ibram H. Rogers	Article	3
"Black Studies and Global Perspectives: An Essay"	St. Clair Drake	Essay	3

TABLE 6: COMMON TEXTS ON HIGH SCHOOL SYLLABI

Text	Author(s)	Genre
13th, 14th, and 15th Amendments	Founding Fathers	Laws
<i>Brown v. Topeka Board of Education</i>	NA; course opinion written by Justice Earl Warren	Court Case
Declaration of Independence	Founding Fathers	Declaration
Emancipation Proclamation	Abraham Lincoln	Proclamation
Fugitive Slave Acts	NA	Laws
"I Have a Dream"	Martin Luther King Jr.	Speech
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative
"Letter from a Birmingham Jail"	Martin Luther King Jr.	Letter
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative
<i>Plessy v. Ferguson</i>	NA; court opinion written by Justice Henry Billings Brown	Court Case
<i>The Color of Law: A Forgotten History of How Our Government Segregated America</i>	Richard Rothstein	Nonfiction Book
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative
Three-Fifths Compromise	Founding Fathers	Law
<i>Twelve Years a Slave</i>	Solomon Northrup	Narrative
U.S. Constitution	Founding Fathers	Law
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech

Beyond written texts, many syllabi also referenced visual and audio texts, with film being most common. Some common films showing in college courses are *Race: The Power of an Illusion*, *Black Is ... Black Ain't*, and *The Birth of a Nation*.

TABLE 7: AUTHORS APPEARING ON 10 OR MORE INSTITUTIONS' SYLLABI

Author	Number of Institutions Using
W.E.B. DuBois	54
Frederick Douglass	21
Martin Luther King Jr.	17
Ta-Nehisi Coates	16
Michelle Alexander	16
Henry Louis Gates Jr.	15
Malcolm X.	15
David Walker	13
Langston Hughes	12
James Baldwin	11
Aimé Césaire	11
Patricia Hill Collins	11
Harriet Jacobs	11
Audre Lorde	11

In contrast, high school courses are more likely to incorporate excerpts from feature films than documentaries in their courses, often turning to more recent pieces. The only film that was common to both college and high school syllabi was the 1987 PBS documentary series *Eyes on the Prize*.

TABLE 8: FILMS APPEARING ON HIGH SCHOOL COURSE DOCUMENTS

Work	Type
42	Feature film
<i>12 Years a Slave</i>	Feature film
<i>Amistad</i>	Feature film
<i>Eyes on the Prize</i>	Documentary
<i>The African Americans: Many Rivers to Cross</i>	Documentary
<i>Roots</i>	Television miniseries
<i>The Great Debaters</i>	Feature film
<i>The Rise and Fall of Jim Crow</i>	Documentary

From these analyses it is evident there is some overlap in written and visual texts between high school and college courses, though college courses emphasize nonfiction writing and documentary films, while high school courses lean toward court cases, U.S. founding documents, and feature films.

PROFESSIONAL LEARNING AND TEACHER SUPPORT

Research Takeaway:

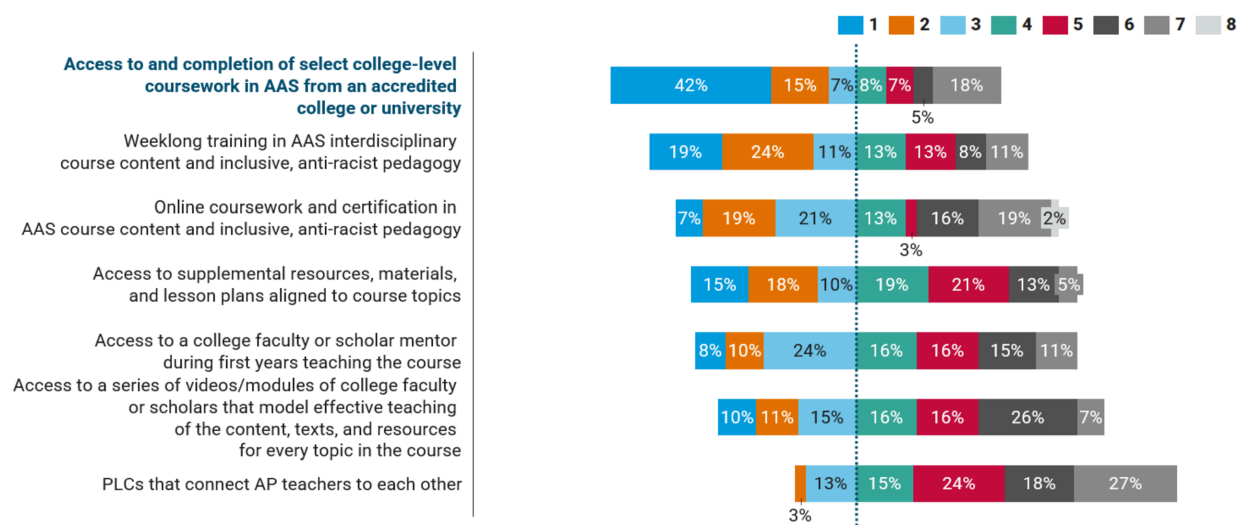
The AP program should dedicate significant time and resources to building a **robust suite of professional learning resources**. AP teacher support should be buttressed in the areas of disciplinary content and antiracist instructional approaches. The AP Program should leverage partnerships with higher education institutions and other organizations and provides all teachers with the tools they need to teach this course well.

Professional learning/development was one of the most prominent topics that emerged in the semistructured academic conversations with college faculty. Nearly one in five comments centered around this theme, with participants focusing on aspects such as educational requirements for teachers of this course, resources, suggestions for professional development opportunities, and concerns.

Participants suggested that teacher preparation requirements could range from taking an introductory-level college course to having an undergraduate credential (major or minor) or obtaining a master's degree in the field. “[I’m] interested in using AP African American Studies to recruit Black teachers into the teaching profession, showing what can be done with graduate training in AFAM,” one participant stated.

Others acknowledged that some teachers may not have formal education and training so other supports and resources should be implemented. “[It’s] crucial, since most teachers are going to be white, that they are educated [in teaching African American studies]. For people who don’t have a background in the field, [they] should go through some type of curriculum and certification before teaching.” In terms of professional development opportunities, participants suggested mandatory week-long or summer-long training, or a year-long cohort approach to learning. “Have modules that experts in the area who have a depth of training could partner with for a frame and help guide teachers at a secondary level. Leaning on folks in the community like professors in African American studies in nearby institutions.”

CHART 1: WHAT PREPARATION AND ONGOING SUPPORT IS MOST NECESSARY FOR HIGH SCHOOL TEACHERS TO EFFECTIVELY TEACH THIS COURSE? (PLEASE RANK ORDER FROM 1 TO 8, WHERE 1 IS MOST NECESSARY AND 8 IS LEAST NECESSARY).³



³ N = 62

The survey question above sought to probe on the comments voiced during the academic conversations, asking more targeted questions around perspectives on professional learning. When presented with seven options for professional learning and asked to rank them from most to least necessary, respondents felt it was most necessary for AP teachers in African American studies to have access to and complete select college-level coursework from an accredited college or university (42% of respondents ranked this #1, and 64% ranked this in their top three). This was followed by the recommendation for a weeklong training in African American studies interdisciplinary course content and inclusive, antiracist pedagogy (19% ranked #1, 54% ranked in top three).

ASSESSMENTS AND ASSIGNMENTS

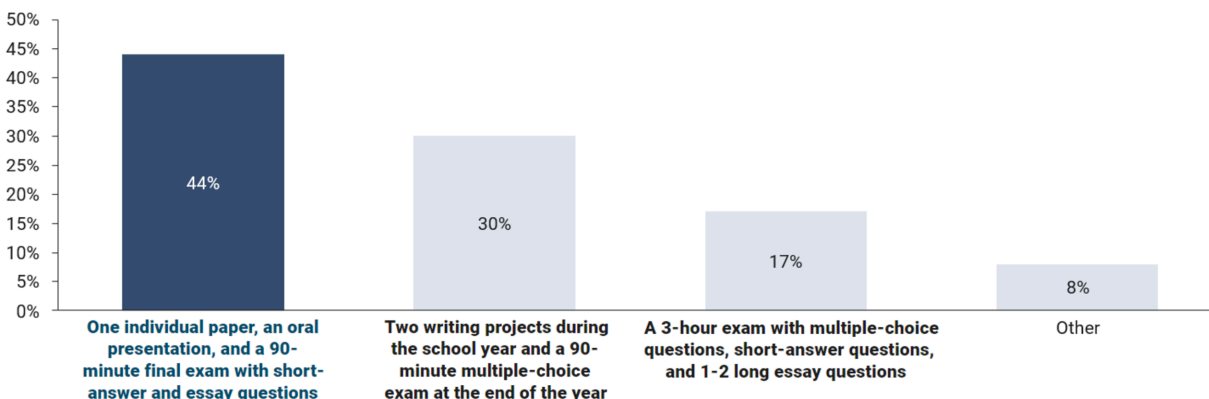
College syllabi analysis revealed not only common assessment types but also weightings for each. Assessing students using attendance and participation is ubiquitous, with over three-quarters of sample institutions incorporating this in their final grade, but the weightings are typically low (mean: 16%). In contrast, we discovered generally high percentages of institutions assessing students using exams (64%), short essays (<5 pages, 43%), and quizzes (37%), all at more substantial percentages (means of 42%, 33%, and 23%, respectively). Long essays or research papers (>5 pages) and projects were each included on around one-quarter of syllabi in our sample (24% and 22%, respectively) but carried higher weights when they were included (means: 33% and 28%, respectively). These higher-weighted assessment types of exams, essays, and projects align well with the current AP assessment model.

High school syllabi analysis showed a slightly different picture, with the majority using exams (76%), projects (71%), and quizzes (65%) to assess students. Short essays were less prevalent in high school (35%), though long essays were the same as in our higher ed sample (24%).

Discussion in the academic conversations was more nuanced and focused not just on how students were assessed, but why. Projects as a way of helping students see the connection of theory and practice, and activism building on the roots of the discipline's founding and evolution, were both discussed and debated. "Project-based approach captures students, and they take the information they are learning and apply it," one participant explained. "Finding those things that reach [the students] and pique their interest and be able to show in current time." Others expressed trepidation with projects, particularly service-learning, noting the potential for students to develop a savior complex or to benefit more than the communities and populations they were attempting to serve. "Service-learning can reinforce a 'Savior Complex' and perpetuate power dynamics. These projects, when done poorly, also encourage parachuting into a community to deliver short-term support, which can result in a feel-good experience for the student but no meaningful engagement."

When participants from the academic conversations were asked on the follow-up survey which assessment model they would prefer for the AP course in African American studies, most preferred multiple assessment components as opposed to the traditional three-hour exam.

CHART 2: FOR THE AP AFRICAN AMERICAN STUDIES EXAM, WHICH EXAM DESCRIPTION WOULD BEST MEASURE WHETHER A STUDENT DESERVES COLLEGE CREDIT AND PLACEMENT OUT OF YOUR INSTITUTION'S INTRODUCTORY COURSE?⁴



This model, selected by just under half of respondents, is similar to the model used for the AP Seminar course, while the option selected by nearly one-third of respondents is similar the model used for the AP Computer Science Principles course. A through-course assessment task and end-of-course exam are currently proposed for the AP African American Studies summative assessment components.

COURSE NAME

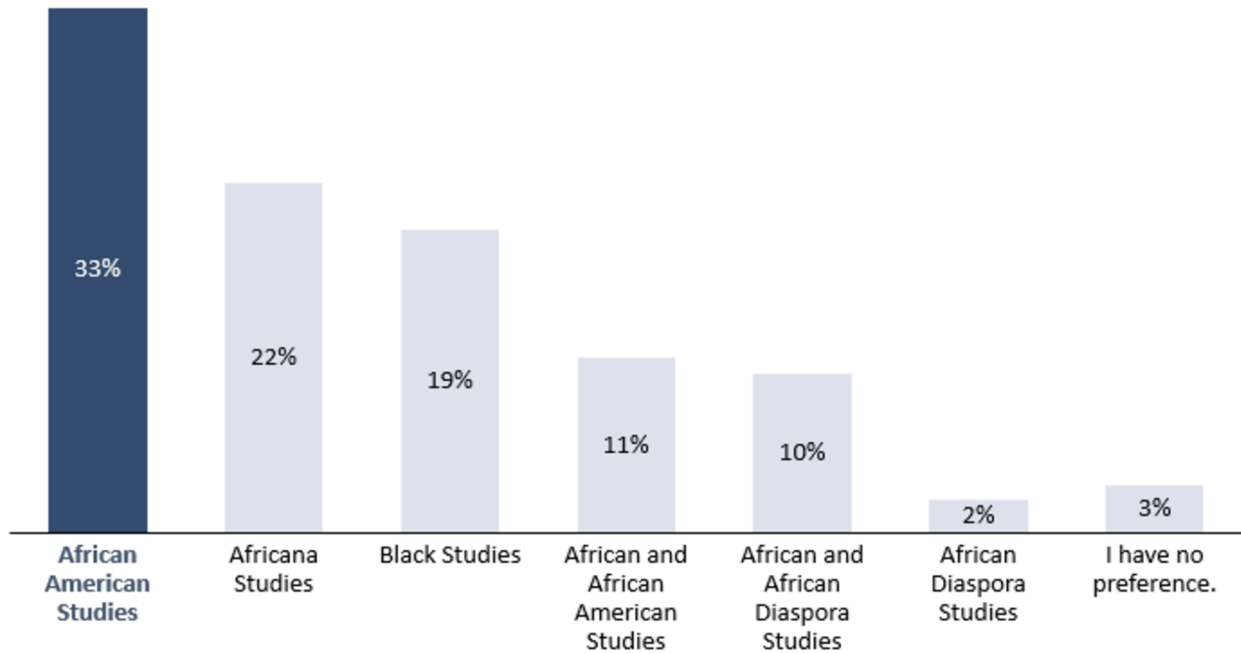
There are many facets to consider regarding the name of the course. For example, should the course title reference studies, history, or literature? Should it reflect the United States, the Americas, or the broader African diaspora? What name will resonate the most with high school students? What will align with current practices in higher education?

Through conversations with stakeholders, we recognized that the name of the course should reflect its content and geographic scope. The course we have developed embraces an interdisciplinary approach, and while it contains both historical perspectives and literary resources, “studies” is a more apt description than either history or literature, given the attention to art, culture, political science, and sociology across course topics. We heard from college faculty that the diaspora should be part of the course, but that emphasis should still be heaviest on the United States. When asked to consider specific balances by percentage, nearly 60% of respondents indicated that at least 75% of the course should focus on the United States. Student focus group participants commented that the course name should reflect the course content.

One of the tenets of the AP Program has always been alignment with higher education. Our research into the current higher education landscape vis-à-vis syllabi collection revealed that at over 100 institutions the words “African American” appear in 50% of course titles, while “Africana” and “Black” appear in 17% and 13%, respectively. As one academic conversation participant shared, “For simplicity’s sake and teacher introduction’s sake, [the] name of the course should be Introduction to African American Studies or something along those lines.” Taken together, these data have led us to confirm AP African American Studies is the best option for the course title.

⁴ N = 63

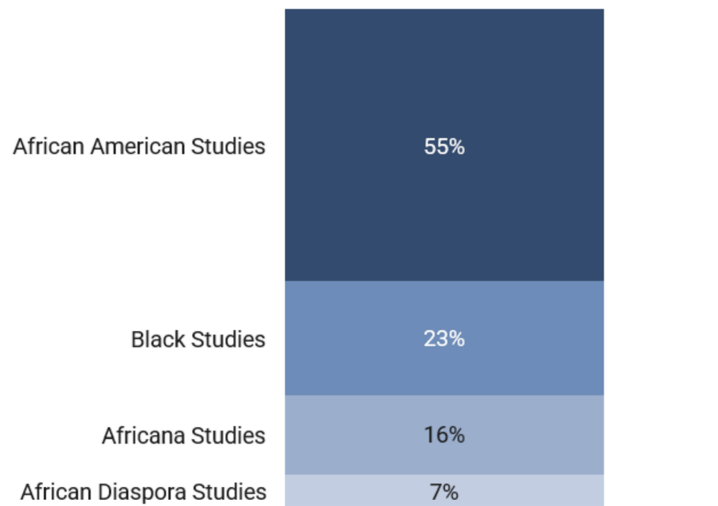
CHART 3: PERCENTAGE OF COLLEGE FACULTY RESPONDENTS FROM ACADEMIC CONVERSATIONS RANKING EACH PROPOSED COURSE TITLE AS #1 (HIGHEST RANKED)



Finally, when asking for specific feedback from college faculty, our survey data reveal that African American Studies was ranked number one by one-third of respondents when asked to rank various options, 11 percentage points higher than the second highest-ranked option of Africana Studies.

Narrowing the options from six to four for the virtual advisory sessions, participants provided even greater clarity, as more than half of survey respondents selected African American Studies as their choice, primarily because they felt it most clearly tells students what the course is about and will resonate with high school students.

CHART 4: PERCENTAGE OF COLLEGE FACULTY FROM ADVISORY SESSIONS SELECTING COURSE NAME OPTION AS THEIR PREFERENCE



Regardless of the course title, academic conversation participants expressed a desire that the course include a discussion of the origins of the field to explain the reasons behind the name and what differentiates this course from others.

Conclusions and Next Steps

Taken together, the data obtained through a review of 100+ college syllabi, direct feedback from more than 150 college faculty through academic conversations, virtual advisory sessions, and expert committees, and direct feedback from current high school and college students, give us a clear and consistent concept of what key stakeholders value in an AP African American Studies course and the major contours of course learning outcomes, skills, content, and interdisciplinary perspectives.

Syllabi analysis offered a foundation for course objectives, content, and assessment and provided insight into source types and texts that are common across many institutions. Conversations and survey data confirmed the analysis. Specifically, we saw alignment across institutions in terms of chronological scope, geographic scope, assessment types, disciplinary concepts and themes, and a grounding in the field of African American studies, all of which influenced our course design.

In addition to guiding the course framework architecture, we heard time and again, from students and faculty alike, that the spirit of the course must emphasize Black joy and resilience while offering an unflinching examination of traumatic developments, patterns, and processes. For example, with the examination of centuries of enslavement and its brutalities, students should also study persistent models of resistance, agency, and vitality. This course aims to achieve this teaching and learning spirit through its interdisciplinary design, thematic units that follow a chronological progression, and deep and direct encounters with sources, texts, and ideas from the diversity of Black experiences in the United States and the broader diaspora.

Sources for Consideration

The following sources represent a strong consensus across the college syllabi analyzed for the AP course design and will likely be examined during the course. As we continue to engage college faculty, partner museums, and other organizations throughout the course development and pilot phase, the AP Program will actively curate textual, visual, and data sources to infuse into the course experience.

- *The Souls of Black Folk* by W.E.B. DuBois
- *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander
- “Letter from a Birmingham Jail” by Martin Luther King Jr.
- *Appeal to the Colored Citizens of the World* by David Walker
- *Narrative of the Life of Frederick Douglass* by Frederick Douglass
- “Discourse on Colonialism” by Aimé Césaire
- *Incidents in the Life of a Slave Girl: Written by Herself* by Harriet Jacobs
- “The Negro Artist and the Racial Mountain” by Langston Hughes
- “What to the Slave Is the Fourth of July?” by Frederick Douglass
- *Notes on the State of Virginia* by Thomas Jefferson
- “The Case for Reparations” by Ta-Nehisi Coates
- *The Mis-Education of the Negro* by Carter G. Woodson
- *The Interesting Narrative of the Life of Olaudah Equiano* by Olaudah Equiano
- Atlanta Exposition Address/Atlanta Compromise by Booker T. Washington
- “If We Must Die” by Claude McKay
- *Sundiata: An Epic of Old Mali* by D.T. Niane
- “The Ballot or the Bullet” by Malcolm X.
- *The Wretched of the Earth* by Frantz Fanon
- “Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color” by Kimberlé Williams Crenshaw
- “On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of *Desêtre*: Black Studies Toward the Human Project” by Sylvia Wynter
- *Between the World and Me* by Ta-Nehisi Coates
- “Message to the Grassroots” by Malcolm X.
- “The Negro Art Hokum” by George Schuyler
- “The Black Campus Movement and the Institutionalization of Black Studies, 1965–1970” by Ibram H. Rogers
- “Black Studies and Global Perspectives: An Essay” by St. Clair Drake



AP[®] African American Studies

PILOT COURSE GUIDE FALL 2022

What AP® Stands For

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

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

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

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

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

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About AP

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

AP Course Development

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

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

Enrolling Students: Equity and Access

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

How the AP Program Is Developed

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

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

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

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

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

How AP Exams Are Scored

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

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

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

Using and Interpreting AP Scores

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

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

BECOMING AN AP READER

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

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

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

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

How to Apply

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

BECOMING AN AP EXAM QUESTION WRITER

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

About the AP African American Studies Course

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

Course Goals

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

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

College Course Equivalent

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

Prerequisites

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

Course Framework Components

Overview

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

The course framework includes the following components:

1 SKILLS

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

2 UNITS

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

3 TOPICS

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

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

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

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



AP African American Studies Skills

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

Skill 1

Applying Disciplinary Knowledge 1

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

Skill 2

Written Source Analysis 2

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

Skill 3

Data Analysis 3

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

Skill 4

Visual Analysis 4

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

Skill 5

Argumentation 5

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

Course at a Glance

UNITS AND WEEKLY INSTRUCTIONAL FOCUS

UNIT
1

Origins of the African Diaspora

5 Weeks

Introduction to African American Studies

The Strength and Complexity of Early African Societies

Early African Kingdoms and City-States

Community and Culture

Envisioning Early Africa in African American Studies

UNIT
2

Freedom, Enslavement, and Resistance

8 Weeks

Atlantic Africans and the Transatlantic Slave Trade

From Capture to Sale: The Middle Passage

Slavery, Labor, and American Law

Culture and Community

Resistance Strategies, Part 1

Resistance Strategies, Part 2

Radical Resistance and Revolt

Abolition and the War for Freedom

UNIT
3

The Practice of Freedom

7 Weeks

Reconstruction and Black Politics

The Color Line: Black Life in the Nadir

Racial Uplift

The New Negro Renaissance

Migrations and Black Internationalism

Course Project: two-week placeholder

UNIT
4

Movements and Debates

8 Weeks

Anticolonial Movements in the African Diaspora

Freedom Is Not Enough: The Early Black Freedom Movement

The Long Civil Rights Movement

Black Power and Black Pride

Black Feminism, Womanism, and Intersectionality

Identity and Culture in African American Studies

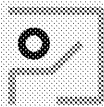
Diversity Within Black Communities

Contemporary Debates and New Directions in African American Studies

AP AFRICAN AMERICAN STUDIES

UNIT 1

**Origins of
the African
Diaspora**



~19
CLASS PERIODS

UNIT 1

~19 CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

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

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

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

Origins of the African Diaspora



Developing Understanding

ESSENTIAL QUESTIONS

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

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

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

Building Course Skills

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

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

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

Recurring Concepts

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

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

SAMPLE INSTRUCTIONAL ACTIVITIES

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

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

TOPIC 1.1

What Is African American Studies?

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 1.1

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

ESSENTIAL KNOWLEDGE

EK 1.1.A

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

EK 1.1.B

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

EK 1.1.C

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

TOPIC 1.1

What Is African American Studies?**TEACHER RESOURCES**
(Not Required)

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

Optional Resources

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

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

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

TOPIC 1.2

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

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 1.2

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

ESSENTIAL KNOWLEDGE

EK 1.2.A

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

EK 1.2.B

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

EK 1.2.C

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

EK 1.2.D

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

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

TOPIC 1.3

Reframing Early African History in African American Studies

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 1.3

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

ESSENTIAL KNOWLEDGE

EK 1.3.A

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

EK 1.3.B

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

EK 1.3.C

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

EK 1.3.D

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 1.3

**Reframing Early
African History
in African
American Studies**

Optional Resources

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

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 1.4

The African Continent: A Varied Landscape

Required Course Content

SOURCE ENCOUNTER

- Map showing the major climate regions of Africa

LEARNING OBJECTIVE

LO 1.4

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

ESSENTIAL KNOWLEDGE

EK 1.4.A

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

EK 1.4.A.i

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

EK 1.4.A.ii

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

EK 1.4.B

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

EK 1.4.B.i

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

EK 1.4.B.ii

In the Sahel, people traded livestock.

EK 1.4.B.iii

In the savannas, people cultivated grain crops.

EK 1.4.B.iv

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

ESSENTIAL KNOWLEDGE *(Continued)*

EK 1.4.C

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

EK 1.4.C.i

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

EK 1.4.C.ii

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

EK 1.4.C.iii

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

TOPIC 1.4

**The African
Continent: A
Varied Landscape**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

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

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

TOPIC 1.5

Population Growth and Ethnolinguistic Diversity

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 1.5

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

ESSENTIAL KNOWLEDGE

EK 1.5.A

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

EK 1.5.A.i

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

EK 1.5.A.ii

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

EK 1.5.B

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

TOPIC 1.5

**Population
Growth and
Ethnolinguistic
Diversity**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

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

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

TOPIC 1.6

The Sudanic Empires

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map showing [Africa's kingdoms and empires](#)

LEARNING OBJECTIVE

LO 1.6

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

ESSENTIAL KNOWLEDGE

EK 1.6.A

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

EK 1.6.B

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

EK 1.6.C

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

TOPIC 1.6

The Sudanic Empires**TEACHER RESOURCES**
(Not Required)

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

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

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

TOPIC 1.7

Global Visions of the Mali Empire

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

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE**LO 1.7**

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

ESSENTIAL KNOWLEDGE**EK 1.7.A**

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

EK 1.7.B

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

EK 1.7.C

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

TOPIC 1.7

**Global Visions of
the Mali Empire****TEACHER RESOURCES**
(Not Required)

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

Optional Resources

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

TOPIC 1.8

East Africa: Culture and Trade in The Swahili Coast

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map of Indian Ocean trade routes from the Swahili coast

LEARNING OBJECTIVE

LO 1.8

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

ESSENTIAL KNOWLEDGE

EK 1.8.A

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

EK 1.8.B

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

EK 1.8.C

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

TOPIC 1.8

**East Africa:
Culture and
Trade in The
Swahili Coast**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

TOPIC 1.9

Southern Africa: Great Zimbabwe

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Images of Great Zimbabwe's walls and stone enclosures

LEARNING OBJECTIVE

LO 1.9

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

ESSENTIAL KNOWLEDGE

EK 1.9.A

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

EK 1.9.B

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

TOPIC 1.9

**Southern Africa:
Great Zimbabwe****TEACHER RESOURCES**
(Not Required)

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

Optional Resources

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

TOPIC 1.10

West Central Africa: The Kingdom of Kongo

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 1.10

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

ESSENTIAL KNOWLEDGE

EK 1.10.A

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

EK 1.10.B

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

EK 1.10.B.i

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

EK 1.10.B.ii

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

EK 1.10.B.iii

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

TOPIC 1.10

**West Central
Africa: The
Kingdom of
Kongo**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

TOPIC 1.11

Indigenous Cosmologies and Culture

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 1.11

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

ESSENTIAL KNOWLEDGE

EK 1.11.A

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

EK 1.11.B

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

TOPIC 1.11

**Indigenous
Cosmologies
and Culture****TEACHER RESOURCES**
(Not Required)

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

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

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

TOPIC 1.12

Kinship and Political Leadership

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 1.12

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

ESSENTIAL KNOWLEDGE

EK 1.12.A

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

EK 1.12.B

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

EK 1.12.C

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

EK 1.12.D

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

TOPIC 1.12

**Kinship and
Political
Leadership****TEACHER RESOURCES****(Not Required)**

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

Optional Resources

- **"The Country of Angola,"** from *Africa's Great Civilizations* (video, 5:18)
- Plaques of the Benin armies
- **Head of a Queen Mother (Iyoba)**, 18th century, The Metropolitan Museum of Art (sculpture)

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

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

TOPIC 1.13

Learning Traditions

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 1.13

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

ESSENTIAL KNOWLEDGE

EK 1.13.A

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

EK 1.13.B

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

EK 1.13.C

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

TOPIC 1.13

**Learning
Traditions****TEACHER RESOURCES**
(Not Required)

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

Optional Resources

- **"The City of Timbuktu,"** from *Africa's Great Civilizations* (video, 1:40)
- *Sundiata: An Epic of Old Mali* by D.T. Niane, 2006

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

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

TOPIC 1.14

Global Africans

SUGGESTED SKILLS

1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE**LO 1.14**

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

ESSENTIAL KNOWLEDGE**EK 1.14.A**

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

EK 1.14.B

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

EK 1.14.C

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

TOPIC 1.14
Global Africans**TEACHER RESOURCES**
(Not Required)

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

Optional Resources

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

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

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

TOPIC 1.15

Visions of Africa in African American Art and Culture

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 1.15

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

ESSENTIAL KNOWLEDGE

EK 1.15.A

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

EK 1.15.B

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

EK 1.15.C

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

TOPIC 1.15

**Visions of Africa
in African American
Art and Culture**

TEACHER RESOURCES (Not Required)

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

Optional Resources

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

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

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

TOPIC 1.16

Envisioning Africa in African American Poetry

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"Heritage"** by Countee Cullen, 1925

LEARNING OBJECTIVE**LO 1.16**

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

ESSENTIAL KNOWLEDGE**EK 1.16.A**

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

EK 1.16.B

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

EK 1.16.C

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

TOPIC 1.16

**Envisioning
Africa in African
American Poetry****TEACHER RESOURCES**
(Not Required)

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

Optional Resources

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

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

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

AP AFRICAN AMERICAN STUDIES

UNIT 2

**Freedom,
Enslavement,
and
Resistance**



~39
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

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

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

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

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

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

Freedom, Enslavement, and Resistance

ESSENTIAL QUESTIONS



These pages intentionally left blank. The Unit Opening content for Units 2–4 is still in development and will be provided to teachers in the fall.

SAMPLE INSTRUCTIONAL ACTIVITIES

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

Activity	Topic	Source Encounter	Sample Activity
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1

2

3

This page is intentionally left blank. The Sample Instructional Activities content for Units 2–4 is still in development and will be provided to teachers in the fall.

TOPIC 2.1

African Explorers in America

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.1

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

ESSENTIAL KNOWLEDGE

EK 2.1.A

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

EK 2.1.B

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

EK 2.1.B.i

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

EK 2.1.B.ii

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

EK 2.1.B.iii

as free skilled workers and artisans.

EK 2.1.C

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

TOPIC 2.1

**African Explorers
in America**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

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

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

TOPIC 2.2

Slave Trading Regions in Africa

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.2

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

ESSENTIAL KNOWLEDGE

EK 2.2.A

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

EK 2.2.B

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

EK 2.2.C

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

EK 2.2.D

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

TOPIC 2.2

**Slave Trading
Regions in Africa**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

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

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

TOPIC 2.3

African Ethnicities in the U.S. South

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.3

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

ESSENTIAL KNOWLEDGE

EK 2.3.A

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

EK 2.3.B

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

TOPIC 2.3

**African
Ethnicities in
the U.S. South****TEACHER RESOURCES****(Not Required)**

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

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

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

TOPIC 2.4

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

SUGGESTED SKILLS

2 Written Source Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.4

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

ESSENTIAL KNOWLEDGE

EK 2.4.A

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

EK 2.4.B

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

EK 2.4.B.i

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

EK 2.4.B.ii

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

EK 2.4.B.iii

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

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

The transatlantic slave trade had destabilizing effects on African communities.

EK 2.4.C.i

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

EK 2.4.C.ii

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

EK 2.4.C.iii

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 2.4

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

Optional Resources

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

Additional Context

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

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 2.5

Architecture and Iconography of a Slave Ship

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.5

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

ESSENTIAL KNOWLEDGE

EK 2.5.A

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

EK 2.5.A.i

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

EK 2.5.A.ii

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

EK 2.5.A.iii

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

EK 2.5.B

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

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.5.C

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

TOPIC 2.5

**Architecture and
Iconography
of a Slave Ship****TEACHER RESOURCES****(Not Required)**

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

Optional Resources

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

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

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

TOPIC 2.6

Resistance on Slave Ships

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.6

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

ESSENTIAL KNOWLEDGE

EK 2.6.A

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

EK 2.6.B

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

EK 2.6.B.i

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

EK 2.6.B.ii

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

EK 2.6.C

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

TOPIC 2.6

**Resistance on
Slave Ships****TEACHER RESOURCES****(Not Required)**

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

Optional Resources

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

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

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

TOPIC 2.7

Slave Auctions

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.7

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

ESSENTIAL KNOWLEDGE

EK 2.7.A

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

EK 2.7.B

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

TOPIC 2.7

Slave Auctions

TEACHER RESOURCES**(Not Required)**

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

Optional Resources

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

TOPIC 2.8

The Domestic Slave Trade and Forced Migration

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.8

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

ESSENTIAL KNOWLEDGE

EK 2.8.A

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

EK 2.8.B

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

TOPIC 2.8

**The Domestic
Slave Trade and
Forced Migration**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

TOPIC 2.9

Labor and Economy

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.9

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

ESSENTIAL KNOWLEDGE

EK 2.9.A

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

EK 2.9.B

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

EK 2.9.C

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

EK 2.9.D

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

TOPIC 2.9

**Labor and
Economy****TEACHER RESOURCES****(Not Required)**

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

Optional Resources

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

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

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

TOPIC 2.10

Slavery and American Law: Slave Codes and Landmark Cases

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.10

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

ESSENTIAL KNOWLEDGE

EK 2.10.A

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

EK 2.10.B

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

EK 2.10.B.i

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

EK 2.10.B.ii

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

EK 2.10.C

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

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

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 2.10

Slavery and American Law: Slave Codes and Landmark Cases

Optional Resources

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

Additional Context

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

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

TOPIC 2.11

Race and the Reproduction of Status

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.11

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

ESSENTIAL KNOWLEDGE

EK 2.11.A

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

EK 2.11.A.i

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

EK 2.11.A.ii

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

EK 2.11.B

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

EK 2.11.B.i

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

EK 2.11.B.ii

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

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.11.C

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

EK 2.11.C.i

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

EK 2.11.C.ii

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

TOPIC 2.11

**Race and the
Reproduction
of Status**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

TOPIC 2.12

Faith and Song Among Free and Enslaved African Americans

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.12

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

ESSENTIAL KNOWLEDGE

EK 2.12.A

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

EK 2.12.A.i

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

EK 2.12.A.ii

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

EK 2.12.B

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

EK 2.12.B.i

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

EK 2.12.B.ii

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

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

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

EK 2.12.D

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 2.12

Faith and Song Among Free and Enslaved African Americans

Optional Resources

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

Additional Context

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

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 2.13

Music, Art, and Creativity in African Diasporic Cultures

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.13

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

ESSENTIAL KNOWLEDGE

EK 2.13.A

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

EK 2.13.B

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

EK 2.13.C

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 2.13

Music, Art, and Creativity in African Diasporic Cultures

Optional Resources

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

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 2.14

African Americans in Indigenous Territory

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.14

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

ESSENTIAL KNOWLEDGE

EK 2.14.A

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

EK 2.14.B

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

EK 2.14.C

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

EK 2.14.D

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 2.14

African Americans in Indigenous Territory

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

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

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

3

TOPIC 2.15

Maroon Societies and Autonomous Black Communities

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.15

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

ESSENTIAL KNOWLEDGE

EK 2.15.A

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

EK 2.15.B

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

EK 2.15.C

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

EK 2.15.D

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

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.15.E

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

EK 2.15.F

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

EK 2.15.G

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

EK 2.15.G.i

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

EK 2.15.G.ii

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

TOPIC 2.15

**Maroon Societies
and Autonomous
Black Communities****TEACHER RESOURCES****(Not Required)**

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

Optional Resources

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

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

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

TOPIC 2.16

Race to the Promised Land: The Underground Railroad

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.16

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

ESSENTIAL KNOWLEDGE

EK 2.16.A

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

EK 2.16.B

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

EK 2.16.C

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

EK 2.16.C.i

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

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

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

EK 2.16.C.iii

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

EK 2.16.C.iv

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 2.16

Race to the Promised Land: The Underground Railroad

Optional Resources

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

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

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

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 2.17

Separatism and Emigration

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.17

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

ESSENTIAL KNOWLEDGE

EK 2.17.A

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

EK 2.17.B

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

EK 2.17.C

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

EK 2.17.D

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 2.17

Separatism and Emigration

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

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

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 2.18

Integration: Transatlantic Abolitionism and Belonging in America

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.18

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

ESSENTIAL KNOWLEDGE

EK 2.18.A

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

EK 2.18.B

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

EK 2.18.C

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

EK 2.18.D

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 2.18

**Integration:
Transatlantic
Abolitionism
and Belonging
in America**

Optional Resources

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

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

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

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

TOPIC 2.19

Gender and Resistance in Slave Narratives

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.19

Explain how gender impacted women’s experiences of enslavement.

ESSENTIAL KNOWLEDGE

EK 2.19.A

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

EK 2.19.B

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

EK 2.19.B.i

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

EK 2.19.B.ii

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

EK 2.19.B.iii

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

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.19.C

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

TOPIC 2.19

**Gender and
Resistance in
Slave Narratives**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

TOPIC 2.20

Legacies of the Haitian Revolution

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.20

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

ESSENTIAL KNOWLEDGE

EK 2.20.A

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

EK 2.20.B

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

EK 2.20.C

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

EK 2.20.C.i

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

EK 2.20.D

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

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

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

EK 2.20.F

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 2.20

Legacies of the Haitian Revolution

Optional Resources

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

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

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

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

TOPIC 2.21

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

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

LEARNING OBJECTIVE**LO 2.21**

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

ESSENTIAL KNOWLEDGE**EK 2.21.A**

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

EK 2.21.B

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

EK 2.21.C

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

EK 2.21.D

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

EK 2.21.D.i

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

EK 2.21.D.ii

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 2.21

Radical Resistance

Optional Resources

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

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

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

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

TOPIC 2.22

Resistance and Revolts in the U.S.

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.22

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

ESSENTIAL KNOWLEDGE

EK 2.22.A

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

EK 2.22.B

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

EK 2.22.C

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 2.22

Resistance and Revolts in the U.S.

Optional Resources

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

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

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

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 2.23

Black Pride, Identity, and the Question of Naming

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.23

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

ESSENTIAL KNOWLEDGE

EK 2.23.A

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

EK 2.23.B

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

EK 2.23.B.i

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

EK 2.23.B.ii

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

EK 2.23.B.iii

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

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.23.C

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

TOPIC 2.23

**Black Pride,
Identity, and
the Question
of Naming****TEACHER RESOURCES****(Not Required)**

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

Optional Resources

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

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

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

TOPIC 2.24

**Black Women’s Rights
and Education**

SUGGESTED SKILLS

2 *Written Source
Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content**SOURCE ENCOUNTER**

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

LEARNING OBJECTIVE**LO 2.24**

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

ESSENTIAL KNOWLEDGE**EK 2.24.A**

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

EK 2.24.B

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

TOPIC 2.24

**Black Women's
Rights and
Education****TEACHER RESOURCES**
(Not Required)

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

Optional Resources

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

TOPIC 2.25

The Civil War and Black Communities

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.25

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

ESSENTIAL KNOWLEDGE

EK 2.25.A

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

EK 2.25.B

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

EK 2.25.C

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

EK 2.25.D

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

TOPIC 2.25

**The Civil War
and Black
Communities****TEACHER RESOURCES****(Not Required)**

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

Optional Resources

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

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

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

TOPIC 2.26

Commemorating the Ongoing Struggle for Freedom

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 2.26

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

ESSENTIAL KNOWLEDGE

EK 2.26.A

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

EK 2.26.B

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

EK 2.26.C

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

TOPIC 2.26

**Commemorating
the Ongoing
Struggle for
Freedom**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

AP AFRICAN AMERICAN STUDIES

UNIT 3

**The Practice
of Freedom**



~23
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

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

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

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

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

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

The Practice of Freedom

**ESSENTIAL
QUESTIONS**



These pages intentionally left blank. The Unit Opening content for Units 2–4 is still in development and will be provided to teachers in the fall.

SAMPLE INSTRUCTIONAL ACTIVITIES

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

Activity	Topic	Source Encounter	Sample Activity
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1

2

3

This page is intentionally left blank. The Sample Instructional Activities content for Units 2–4 is still in development and will be provided to teachers in the fall.

TOPIC 3.1

Social Life: Reuniting Black Families

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE**LO 3.1**

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

ESSENTIAL KNOWLEDGE**EK 3.1.A**

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

EK 3.1.B

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

EK 3.1.C

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

TOPIC 3.1

**Social Life:
Reuniting Black
Families**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

TOPIC 3.2

The Reconstruction Amendments and Black Citizenship

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.2

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

ESSENTIAL KNOWLEDGE

EK 3.2.A

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

EK 3.2.B

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

EK 3.2.C

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

EK 3.2.D

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

TOPIC 3.2

**The Reconstruction
Amendments and
Black Citizenship**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

TOPIC 3.3

Land and Neo-Slave Labor

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.3

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

ESSENTIAL KNOWLEDGE

EK 3.3.A

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

EK 3.3.B

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

EK 3.3.B.i

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

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

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

EK 3.3.B.iii

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

EK 3.3.C

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

EK 3.3.D

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

TEACHER RESOURCES (Not Required)

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

TOPIC 3.3

**Land and
Neo-Slave Labor**

Optional Resources

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

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

TOPIC 3.4

The Defeat of Reconstruction

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.4

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

ESSENTIAL KNOWLEDGE

EK 3.4.A

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

EK 3.4.B

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

EK 3.4.B.i

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

EK 3.4.B.ii

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

EK 3.4.C

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

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.4.D

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

EK 3.4.E

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

TOPIC 3.4

The Defeat of Reconstruction

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

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

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

TOPIC 3.5

Jim Crow Segregation and Disenfranchisement

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.5

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

ESSENTIAL KNOWLEDGE

EK 3.5.A

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

EK 3.5.B

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

EK 3.5.C

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

EK 3.5.D

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

TOPIC 3.5

**Jim Crow
Segregation and
Disenfranchisement****TEACHER RESOURCES****(Not Required)**

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

Optional Resources

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

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

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

TOPIC 3.6

Violence and White Supremacy

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.6

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

ESSENTIAL KNOWLEDGE

EK 3.6.A

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

EK 3.6.B

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

EK 3.6.C

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

EK 3.6.C.i

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

EK 3.6.C.ii

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

EK 3.6.D

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

TOPIC 3.6

**Violence and
White Supremacy****TEACHER RESOURCES**
(Not Required)

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

Optional Resources

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

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

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

TOPIC 3.7

The Color Line and Double Consciousness in American Society

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.7

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

ESSENTIAL KNOWLEDGE

EK 3.7.A

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

EK 3.7.B

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

EK 3.7.C

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

EK 3.7.D

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

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

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 3.7

The Color Line and Double Consciousness in American Society

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

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

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.8

Uplift Ideologies

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.8

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

ESSENTIAL KNOWLEDGE

EK 3.8.A

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

EK 3.8.B

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

EK 3.8.C

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

EK 3.8.D

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

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

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

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

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.9

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

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.9

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

ESSENTIAL KNOWLEDGE

EK 3.9.A

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

EK 3.9.B

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

EK 3.9.C

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 3.9

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

Optional Resources

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

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

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

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.10

Black Organizations and Institutions

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.10

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

ESSENTIAL KNOWLEDGE

EK 3.10.A

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

EK 3.10.B

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

EK 3.10.C

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 3.10

Black Organizations and Institutions

Optional Resources

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

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 3.11

HBCUs and Black Education

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.11

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

ESSENTIAL KNOWLEDGE

EK 3.11.A

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

EK 3.11.B

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

EK 3.11.C

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

EK 3.11.D

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 3.11

HBCUs and Black Education

Optional Resources

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

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

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

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.12

The New Negro Movement and the Harlem Renaissance

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.12

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

ESSENTIAL KNOWLEDGE

EK 3.12.A

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

EK 3.12.B

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

EK 3.12.C

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

EK 3.12.D

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 3.12

The New Negro Movement and the Harlem Renaissance

Optional Resources

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

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

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

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.13

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

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

LEARNING OBJECTIVE**LO 3.13**

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

ESSENTIAL KNOWLEDGE**EK 3.13.A**

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

EK 3.13.B

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 3.13

Art and Social Change

Optional Resources

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

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

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

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.14

The Birth of Black History

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.14

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

ESSENTIAL KNOWLEDGE

EK 3.14.A

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

EK 3.14.B

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

EK 3.14.C

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

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.14.D

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

TOPIC 3.14

**The Birth of
Black History**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

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

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

TOPIC 3.15

The Great Migration

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content**SOURCE ENCOUNTER**

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

LEARNING OBJECTIVE**LO 3.15**

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

ESSENTIAL KNOWLEDGE**EK 3.15.A**

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

EK 3.15.B

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

EK 3.15.B.i

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

EK 3.15.B.ii

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

EK 3.15.B.iii

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

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

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

EK 3.15.B.v

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

EK 3.15.C

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

EK 3.15.D

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

EK 3.15.E

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

TEACHER RESOURCES (Not Required)

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

TOPIC 3.15
The Great Migration

Optional Resources

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

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.16

Afro-Caribbean Migration

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.16

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

ESSENTIAL KNOWLEDGE

EK 3.16.A

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

EK 3.16.A.i

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

EK 3.16.A.ii

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

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.16.B

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

EK 3.16.B.i

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

EK 3.16.B.ii

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

EK 3.16.B.iii

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

EK 3.16.C

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

TOPIC 3.16

**Afro-Caribbean
Migration**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

TOPIC 3.17

The Universal Negro Improvement Association

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.17

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

ESSENTIAL KNOWLEDGE

EK 3.17.A

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

EK 3.17.B

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

EK 3.17.C

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

TOPIC 3.17

**The Universal
Negro
Improvement
Association****TEACHER RESOURCES****(Not Required)**

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

Optional Resources

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

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

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

TOPIC 3.18

Genealogy of the Field of African American Studies

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 3.18

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

ESSENTIAL KNOWLEDGE

EK 3.18.A

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

EK 3.18.A.i

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

EK 3.18.A.ii

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

EK 3.18.A.iii

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

EK 3.18.A.iv

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

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

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

EK 3.18.B

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

EK 3.18.B.i

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

EK 3.18.B.ii

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

EK 3.18.B.iii

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

TEACHER RESOURCES (Not Required)

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

TOPIC 3.18

**Genealogy of the
Field of African
American Studies**

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

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

AP AFRICAN AMERICAN STUDIES

UNIT 4

**Movements
and Debates**



~38
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

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

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

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

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

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

Movements and Debates

ESSENTIAL QUESTIONS



These pages intentionally left blank. The Unit Opening content for Units 2–4 is still in development and will be provided to teachers in the fall.

SAMPLE INSTRUCTIONAL ACTIVITIES

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

Activity	Topic	Source Encounter	Sample Activity
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1

2

3

This page is intentionally left blank. The Sample Instructional Activities content for Units 2–4 is still in development and will be provided to teachers in the fall.

TOPIC 4.1

The *Négritude* and *Negrismo* Movements

SUGGESTED SKILLS

- 1** Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 4.1

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

ESSENTIAL KNOWLEDGE

EK 4.1.A

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

EK 4.1.B

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

EK 4.1.C

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

EK 4.1.D

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

EK 4.1.D.i

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

EK 4.1.D.ii

the racial ideologies that underpin colonial intervention.

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

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 4.1

The *Négritude* and *Negrismo* Movements

Optional Resources

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

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

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

SUGGESTED SKILLS

- 2 Written Source Analysis

INSTRUCTIONAL PERIODS

2

TOPIC 4.2

Anticolonialism and African American Political Thought

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 4.2

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

ESSENTIAL KNOWLEDGE

EK 4.2.A

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

EK 4.2.B

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

EK 4.2.C

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

EK 4.2.C.i

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

EK 4.2.C.ii

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

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.2.C.iii

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

EK 4.2.C.iv

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

TOPIC 4.2

**Anticolonialism
and African
American
Political Thought**

TEACHER RESOURCES

(Not Required)

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

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

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

TOPIC 4.3

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

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 4.3

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

ESSENTIAL KNOWLEDGE

EK 4.3.A

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

EK 4.3.B

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

EK 4.3.B.i

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

EK 4.3.B.ii

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

EK 4.3.C

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

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

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 4.3

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

Optional Resources

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

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

TOPIC 4.4

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

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 4.4

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

ESSENTIAL KNOWLEDGE

EK 4.4.A

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

EK 4.4.B

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

EK 4.4.C

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

EK 4.4.D

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

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.4.E

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

TOPIC 4.4

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

TEACHER RESOURCES

(Not Required)

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

Optional Resources

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

TOPIC 4.5

The Arts in the Politics of Freedom

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 4.5

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

ESSENTIAL KNOWLEDGE

EK 4.5.A

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

EK 4.5.B

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

EK 4.5.C

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

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

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

TEACHER RESOURCES (Not Required)

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

TOPIC 4.5

The Arts in the Politics of Freedom

Optional Resources

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

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

TOPIC 4.6

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

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 4.6

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

ESSENTIAL KNOWLEDGE

EK 4.6.A

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

EK 4.6.A.i

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

EK 4.6.A.ii

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

EK 4.6.A.iii

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

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.6.A.iv**

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

EK 4.6.B

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

EK 4.6.C

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

EK 4.6.D

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

EK 4.6.E

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

TOPIC 4.6

Major Civil Rights**Organizations:****NAACP, CORE,****SCLC, SNCC****TEACHER RESOURCES****(Not Required)**

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

Optional Resources

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

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

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

TOPIC 4.7

Major Civil Rights Organizations: SNCC

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 4.7

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

ESSENTIAL KNOWLEDGE

EK 4.7.A

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

EK 4.7.B

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

EK 4.7.C

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

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

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

TEACHER RESOURCES

(Not Required)

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

TOPIC 4.7

**Major Civil Rights Organizations:
SNCC**

Optional Resources

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

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 4.8

Faith and the Sounds of the Civil Rights Movement

Required Course Content

SOURCE ENCOUNTER

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

LEARNING OBJECTIVE

LO 4.8

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

ESSENTIAL KNOWLEDGE

EK 4.8.A

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

EK 4.8.B

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

EK 4.8.C

Many Freedom Songs emerged through the adaptation of hymns, spirituals, gospel songs, and labor union songs in Black churches, which created space for organizing and the adaptation of hymns, spirituals, gospel songs, and labor union songs.

EK 4.8.D

In *Why We Can't Wait*, Martin Luther King Jr. describes how "We Shall Overcome" became an anthem of the civil rights movement, as activists sang this song while marching, while protesting, during arrest, and while in jail.

TEACHER RESOURCES

(Not Required)

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

TOPIC 4.8

Faith and the Sounds of the Civil Rights Movement

Optional Resources

- ["We Shall Overcome – Martin Luther King, Jr."](#) (video, 2:27)
- ["Morehouse College – We Shall Overcome"](#) (video, 4:10)

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

- "We Shall Overcome," the unofficial anthem of the civil rights movement, partners with Martin Luther King Jr.'s 1966 speech by the same name, highlighting the role of Freedom Songs as an instrument of political protest.
- Though many gospel singers like Mahalia Jackson and Harry Belafonte sang iconic renditions, these songs were most often sung by a group and reflected the community leadership fostered by Black church leaders and expressed in hymns and spirituals.

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.9

The Black Power Movement

Required Course Content

SOURCE ENCOUNTER

- **"The Ballot or the Bullet"** by Malcolm X, 1964

LEARNING OBJECTIVE

LO 4.9

Explain how Malcolm X's ideas represent a transition from the strategies of the civil rights movement to the Black Power movement.

ESSENTIAL KNOWLEDGE

EK 4.9.A

During the mid-1960s, some African Americans believed the civil rights movement's focus on racial integration, equal rights, and nonviolent strategies did not sufficiently address the systemic disempowerment and lack of safety many African Americans faced in their daily lives. Many embraced Black Power, a movement that promoted self-determination, rejected nonviolence as the only viable political strategy, and transformed Black consciousness through its emphasis on cultural pride.

EK 4.9.B

Malcolm X, a Muslim minister and activist, championed the principles of Black autonomy and encouraged African Americans to build their own social, economic, and political institutions instead of prioritizing integration into a white-dominant society that marginalized them. His emphasis on self-defense by any means necessary and on African Americans' sense of dignity and solidarity influenced political groups that emerged during the Black Power movement.

EK 4.9.C

In his 1964 speech, "The Ballot or the Bullet," Malcolm X encouraged African Americans to exercise their right to vote and to remain open to securing political equality "by whatever means necessary." His emphasis on this and on African Americans' sense of dignity, respect, and solidarity influenced the political groups that emerged during the Black Power movement.

TEACHER RESOURCES

(Not Required)

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

TOPIC 4.9

The Black Power Movement

Optional Resources

- **"Black Power,"** Black History in Two Minutes (video, 2:48)
- **"Malcolm X: How Did He Inspire a Movement?"** Black History in Two Minutes (video, 3:15)
- **"Malcolm X on Front Page Challenge, 1965: CBC Archives,"** CBC (video, 7:48)
- **"The Foundations of Black Power,"** Smithsonian National Museum of African American History and Culture, 2019
- *The Autobiography of Malcolm X: As Told to Alex Haley* by Malcolm X and Alex Haley

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

- Malcolm X's ideas evolved over his lifetime. Toward the end of his life, Malcolm X left the Nation of Islam to pursue an egalitarian and inclusive political agenda that promoted human rights and protested injustices internationally.
- Malcolm X encouraged African Americans to relinquish names associated with slavery and its demise (e.g., Negro, colored) and to embrace ethnonyms such as Black or African American with a sense of pride.

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 4.10

The Black Panther Party for Self-Defense

Required Course Content

SOURCE ENCOUNTER

- **The Black Panther Party, Ten-Point Program**, 1966
- **"Harlem Peace March (with Brownstones), National Spring Mobilization to end the War in Vietnam,"** 1967, Smithsonian National Museum of African American History and Culture (photograph)

LEARNING OBJECTIVE

LO 4.10

Describe the social, political, and economic aims of the Black Panther Party.

ESSENTIAL KNOWLEDGE

EK 4.10.A

The Black Panther Party for Self-Defense was a revolutionary, Black nationalist, separatist organization in the 1960s through the 1980s. Inspired by Malcolm X's call for self-determination, the Black Panthers aimed to organize a community response to the widespread incidence of police brutality and systemic inequality that disproportionately affected African Americans.

EK 4.10.B

Under the leadership of Black women, the Black Panther Party began to advocate for gender equality in addition to racial equality. They developed numerous programs to improve the conditions of Black communities, such as the Free Breakfast for School Children Program and relief programs that offered free medical care, clothing, and political empowerment.

EK 4.10.C

The Ten-Point Program expressed the Black Panthers' governing philosophies—promoting militant self-defense and community uplift. It called for freedom from oppression and jails; access to housing, healthcare, educational and employment opportunities; and community leadership.

EK 4.10.D

Inspired by the writings of intellectuals like Frantz Fanon, the Black Panthers did not limit themselves to nonviolent strategies, which distinguished the party from the major civil rights organizations. Their militant forms of self-defense from police brutality made them a target for the FBI, which imprisoned and murdered some of their leaders (e.g., Fred Hampton).

TEACHER RESOURCES

(Not Required)

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

TOPIC 4.10

The Black Panther Party for Self-Defense

Optional Resources

- [“The Birth of the Black Panthers,”](#) Black History in Two Minutes (video, 2:05)
- [Vietnam tour jacket with black power embroidery,](#) 1971–1972, Smithsonian National Museum of African American History and Culture
- [“The Rank and File Women of the Black Panther Party and Their Powerful Influence,”](#) by Janelle Harris Dixon, Smithsonian Magazine, 2019
- [“The Black Panther Party: Challenging Police and Promoting Social Change,”](#) Smithsonian National Museum of African American History and Culture, 2019
- [“‘A Sign of Revolution’: Why the Black Power Beret Is Making a Comeback”](#) by Priya Elan, The Guardian, 2020
- [“1965 vs. 1969”](#) (cartoon)

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

- Despite the successes of the civil rights movement, race riots continued to break out from the 1960s through the 1980s, often precipitated by police brutality against African Americans. The Black Panther party was formed by college students Bobby Seale and Huey P. Newton in Oakland, California in the wake of the assassination of Malcolm X and police killings of unarmed African Americans.
- Eldridge Cleaver called Frantz Fanon’s *The Wretched of the Earth* “the bible of the Black revolutionary movement.”
- The Black Panthers developed a visual aesthetic as a tool for political advancement and social change that influenced African American popular culture. For example, its members often wore a minimalist uniform of black leather coats, black sunglasses, and black berets.

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 4.11

The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam

Required Course Content

SOURCE ENCOUNTER

- *The Fire Next Time* by James Baldwin, 1963

LEARNING OBJECTIVE

LO 4.11

Analyze James Baldwin's evaluation of the origins and limitations of the civil rights movement and the Nation of Islam.

ESSENTIAL KNOWLEDGE

EK 4.11.A

In *The Fire Next Time*, James Baldwin documents some of the inequalities faced by Black servicemen in World War II, including how they were treated by other soldiers, how they were allowed to fraternize, and how they were treated on their return to the US.

EK 4.11.B

In *The Fire Next Time*, James Baldwin argues that the Black Muslim movement "came about ... and achieved such force" in part because white liberals could only deal with "the Negro as a victim but had no sense of him as a man." Malcolm X and others gained influence because civil rights victories were too slow and too late and they left unaddressed profound sources of inequality and cruelty.

EK 4.11.C

In *The Fire Next Time*, James Baldwin criticizes the Black Muslim movement for offering a false picture of Black America's past and an unrealistic picture for its future. Baldwin insists that Black Americans have been "formed by this nation, for better or for worse, and [do] not belong to any other— not to Africa and certainly not to Islam."

TEACHER RESOURCES

(Not Required)

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

TOPIC 4.11

The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam

Optional Resources

- Photographs of James Baldwin
- "[James Baldwin's Speech on the American Dream](#)," (video, 2:16)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.12

The Fire Next Time: Achieving Our Country

Required Course Content

SOURCE ENCOUNTER

- *The Fire Next Time* by James Baldwin, 1963

LEARNING OBJECTIVE

LO 4.12

Analyze how the conclusion of James Baldwin's *The Fire Next Time* documents the spiritual and political changes whites and Blacks will need to make to "achieve our country" and how it warns of the destruction failure could bring.

ESSENTIAL KNOWLEDGE

EK 4.12.A

James Baldwin documented how the suffering of Blacks has shaped their character in negative but also positive ways, fostering "intelligence, spiritual force, and beauty." He warned that no race should repeat the racist error of declaring itself superior.

EK 4.12.B

James Baldwin argued that the objective of the movement could not be simply an effort at equality with whites because whites must themselves change. Baldwin detailed how Black Americans see most deeply into the destructive forces in the white community that must be overcome if this country is to achieve its promise.

EK 4.12.C

James Baldwin warned that without radical action, a wave of destruction and violence will occur, which he calls "the fire next time," as devastating as the flood in the Bible. He argues that Blacks and whites must put aside long-standing illusions about themselves and each other to make the changes that will defuse this racial time bomb.

TOPIC 4.13

The Black Feminist Movement and Womanism

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- "The Combahee River Collective Statement," 1977

LEARNING OBJECTIVE

LO 4.13

Describe the goals and inspiration for the Black feminist movement and womanism as described in the Combahee River Collective Statement.

ESSENTIAL KNOWLEDGE

EK 4.13.A

In the 1970s, the Black feminist movement drew inspiration from past Black women activists to challenge Black women's marginalization in mainstream white feminist movements and Black political movements, which emphasized masculinity and leadership in the promotion of Black nationalism, political leadership, and dignity.

EK 4.13.B

Writer Alice Walker coined the term *womanist* and described womanism as opposition to racism in the feminist community and sexism in Black communities.

EK 4.13.C

The Combahee River Collective was a Boston-based, Black feminist and lesbian organization. Their Collective Statement argued that Black women's liberation would free all members of society as it would require the destruction of all systems of oppression (e.g., racism, sexism, classism, homophobia).

TOPIC 4.13

**The Black Feminist
Movement and
Womanism**

TEACHER RESOURCES

(Not Required)

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

Optional Resources

- **“Black Feminism”** Black History in Two Minutes (video, 1:56)
- **“Black Feminist Organizations,”** Black History in Two Minutes (video, 3:11)
- **“Phenomenal Woman”** by Maya Angelou, 1978
- ***Portrait of Mnonja*** by Mickalene Thomas, 2010, Smithsonian American Art Museum (painting)
- **“Seeing Black Women in Power,”** National Museum of African American History and Culture, Smithsonian

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

- Across the trajectory of U.S. history, Black women played central roles in the struggle for freedom and equality. In the 18th and 19th centuries, activists such as Jarena Lee, Sojourner Truth, and Harriet Tubman resisted injustice and oppression as enslaved and free people, and the women’s club movement organized Black women’s efforts and the development of a critical consciousness.
- Writers such as Angela Davis, Toni Morrison, and Audre Lorde detailed experiences of gender within the context of race.
- The name of the Combahee River Collective drew inspiration from Harriet Tubman’s famous Combahee River raid that freed over 700 African Americans during the Civil War.

TOPIC 4.14

The Social Construction of Race

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Racial Formation in the United States: From the 1960s to the 1990s*, Michael Omi and Howard Winant. Second edition, 1994, p. 53-56, p. 59-60.

LEARNING OBJECTIVE

LO 4.14

Describe how understandings of the concept of race differed in the 15th century compared to the present.

ESSENTIAL KNOWLEDGE

EK 4.14.A

A common view among scholars affirms the notion that race is a social construct, not one based in biology, though this has not always been the public consensus.

EK 4.14.B

The association of race with physical characteristics (namely, skin color) was created in the late 15th century in the context of European colonialism. In the 17th century, associating race with skin color enabled European colonizers to categorize and subjugate African people for use as an enslaved labor force. Well into the 20th century, forms of scientific racism continued, defining people of African descent and other racial groups as inferior to those of European descent.

EK 4.14.C

The notion of race as an identifier continues to shape life experiences and opportunities for people of African descent and other people of color around the world.

EK 4.14.D

Sociologists Michael Omi and Howard Winant provide a landmark contribution to how concepts of race are created and transformed in relation to social, economic, and political conflict. Omi and Winant argue that race is deeply embedded in American life, shaping both individual identities and larger structural frameworks.

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

TOPIC 4.15

African American Women's History and the Metalanguage of Race

Required Course Content

SOURCE ENCOUNTER

- "[African American Women's History and the Metalanguage of Race](#)," by Evelyn Brooks Higginbotham, *Signs*, 1992 (p. 251-253; 273-4)

LEARNING OBJECTIVE

LO 4.15

Explain how the concept of metalanguage can be used to understand Black women's experiences in the U.S. through the intersections of gender, race, and identity.

ESSENTIAL KNOWLEDGE

EK 4.15.A

Race is a socially constructed concept created to categorize people into social groups and distribute social advantages and disadvantages, explicitly and inexplicitly, to specific communities on the basis of this categorization.

EK 4.15.B

In "African American Women's History and the Metalanguage of Race," Evelyn Brooks Higginbotham draws from examples in Black women's history to illustrate the social construction of race, gender, and sexuality. She frames race as a "metalanguage" (a language that describes another language) to center its broader impact on the construction of other social categories (e.g., gender, class, and sexuality).

EK 4.15.C

In "African American Women's History and the Metalanguage of Race," Evelyn Brooks Higginbotham articulates the following:

EK 4.15.C.i

The concept of race has been utilized as a tool for both liberation and to justify oppression against African-descended people in the U.S. since slavery.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.15.C.ii

The emphasis on race at the exclusion of gender and class lead to male-centered historical narratives that characterize Black people and especially Black women as a monolith.

EK 4.15.C.iii

The diversity of Black women's experiences in American society, given the combined construction of race, gender, and class, is central to gaining a more nuanced understanding of U.S. history.

TOPIC 4.15

African American Women's History and the Metalanguage of Race

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- ["Shirley Chisholm, The First Black Congresswoman,"](#) Black History in Two Minutes (video, 2:05)
- ["Maya Angelou: 20th Century Renaissance Woman,"](#) Black History in Two Minutes (video, 2:46)
- ["The Revolutionary Practice of Black Feminisms,"](#) Smithsonian National Museum of African American History and Culture, 2019

Additional Context *(beyond the scope of the AP Exam)*

- Shirley Chisholm, the first Black congresswoman in the U.S., boldly embodied the intersections of the civil rights movement and the women's rights movement. She was known for the slogan "Unbought and Unbossed."

TOPIC 4.16

Intersectionality

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **“Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color”** by Kimberlé Crenshaw, *Stanford Law Review*, 1991 (pp. 1241–1245)

LEARNING OBJECTIVE

LO 4.16

Explain the concept of intersectionality and its connection to earlier Black feminist activism.

ESSENTIAL KNOWLEDGE

EK 4.16.A

The term *intersectionality* refers to the interconnected nature of social categories (e.g., race, gender, class, sexuality, ability) and the interdependence of systems that create unequal outcomes for individuals. It is an approach that examines how interlocking forms of oppression manifest in many areas of society, including education, health, housing, incarceration, and wealth gaps.

EK 4.16.B

Legal scholar Kimberlé Crenshaw coined the term *intersectionality*, building on a long tradition of Black feminist scholars and activists who critiqued the tendency to treat race and gender as mutually exclusive categories.

EK 4.16.B.i

In the 19th century, leaders such as Anna Julia Cooper and Maria Stewart linked their racial and gender identities and argued that racism and sexism could not be understood in isolation.

EK 4.16.C

In “Mapping the Margins,” Kimberlé Crenshaw explains the need for intersectional approaches to create inclusive forms of public policy that avoid reproducing discrimination by accounting for the ways individuals are affected by interlocking systems of oppression.

TOPIC 4.16

Intersectionality

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- ["Kimberlé Crenshaw: What Is Intersectionality?"](#) National Association of Independent Schools (video, 1:54)

Additional Context *(beyond the scope of the AP Exam)*

- In the 20th century, scholars, such as Patricia Hill Collins, identified the interdependence of racism, sexism, and classism in the production of social injustice, and bell hooks referred to these intersections as the "white supremacist capitalist patriarchy."

TOPIC 4.17

Black is Beautiful

SUGGESTED SKILLS**4** *Visual Analysis***INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- *Negro es Bello II* by Elizabeth Catlett, 1969, Smithsonian National Museum of African American History and Culture (lithograph)
- Video, "Kathleen Cleaver on Natural Hair," 1968 (video, 0:57)

LEARNING OBJECTIVE

LO 4.17

Describe the purpose, context, and significance of artworks such as Elizabeth Catlett's *Negro es Bello II* during the Black Is Beautiful movement of the 1960s and 1970s.

ESSENTIAL KNOWLEDGE

EK 4.17.A

"Black is beautiful" is an expression popularized in the context of the civil rights, Black Power, and Black Arts movements of the 1960s and 1970s. The phrase expresses pride in one's identity, heritage, culture, and natural self. The emphasis on the beauty of Black people resists notions of Black inferiority and the dehumanizing pressure to conform to Eurocentric standards.

EK 4.17.B

Elizabeth Catlett's print, *Negro es Bello II*, highlights the transnational and diasporic reach of the Black is Beautiful and the Black Power movements and participates in their global circulation. The piece features two faces in the style of African masks and images of black panthers encircled with the phrase, "Black is Beautiful."

TOPIC 4.17

Black is Beautiful

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Say It Loud - I’m Black & I’m Proud,”](#) James Brown song, 1968 (video, 4:43)
- [“‘I am Somebody’ - Historical footage of Rev. Jesse Jackson Leading a Crowd in a Chant of Solidarity,”](#) Cleveland.com, 1963 (video, 0:51)
- [Dashiki owned by Margaret Belcher,](#) Smithsonian National Museum of African American History and Culture
- [Afro hair comb with Black fist design,](#) 2002–2014, Smithsonian National Museum of African American History and Culture
- [Button declaring “Black is Beautiful,”](#) 1960s–1970s, Smithsonian National Museum of African American History and Culture
- [“Still I Rise”](#) by Maya Angelou, 1978
- [“From Here and From There: Exploring Elizabeth Catlett’s African American and Mexican Duality,”](#) Smithsonian National Museum of African American History and Culture, 2022

Additional Context *(beyond the scope of the AP Exam)*

- Elizabeth Catlett, the granddaughter of formerly enslaved people, was an African American artist who created paintings, sculptures, and prints that explored themes such as race, gender, class, and history. In the 1940s, she relocated to Mexico and later became a Mexican citizen. Her art reflects the influences of African, African American, and Mexican modernist traditions.
- Kathleen Cleaver is a legal scholar and was an activist of the Black Panther Party and the Black Power movement. She encouraged Black people to embrace their natural beauty and become comfortable in their own skin.
- In 2019, the California legislature passed the CROWN act (Create a Respectful and Open Workplace for Natural Hair), which prohibits discrimination based on hair style and texture.

TOPIC 4.18

The Evolution of African American Music

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"The Evolution of African American Music"** from *Africanisms in African American Music* by Portia Maultsby (pp. 326–329) (chart)
- Music samples (teacher choice):
 - ♦ African Origins: **"Elephant-Hunting Song"** (video, 3:04)
 - ♦ Spirituals: **"The Fisk Jubilee Singers: Perform the Spirituals and Save Their University"** (video, 2:39)
 - ♦ Jazz: **"Duke Ellington – It Don't Mean a Thing (1943)"** (video, 2:45)
 - ♦ Early R&B: **"Ruth Brown – Hey Mama, He Treats Your Daughter Mean (Live)"** (video, 2:01)

LEARNING OBJECTIVE

LO 4.18

Describe Portia Maultsby's arguments about how African-based musical elements influence the music of the African diaspora.

ESSENTIAL KNOWLEDGE

EK 4.18.A

African American music is a unique blend of both African and European elements.

EK 4.18.B

In "Africanisms in African American Music," Portia Maultsby describes Black music, like other cultural elements, as a form of expression that African Americans adapt based on changes in their social conditions and environments.

EK 4.18.C

In "Africanism in African American Music," Portia Maultsby explains that African-based musical elements, such as improvisation, call-and-response, syncopation, and the fusion of music with dance, influence and unites the sounds, performances, and interpretations of Black music. These and other elements create a framework that unites various genres of music throughout the African diaspora.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.18.D**

The African American musical tradition encompasses many different genres and styles that have revolutionized American music, including blues, jazz, gospel, R&B, and hip-hop. African American music continues to evolve, and contemporary genres, such as hip hop, reflect aspects of contemporary society, just as earlier genres did in their time.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.18

The Evolution of African American Music

Optional Resources

- [“The Birth of Hip Hop,”](#) Black History in Two Minutes (video, 3:16)
- [“Chicago Sound: The Birth of Modern Gospel,”](#) Black History in Two Minutes (video, 3:12)
- [“McIntosh County Shouters – ‘Spirituals and Shout Songs’”](#) (video, 6:37)
- [Soul Train Hall of Fame](#), 1973, Smithsonian National Museum of African American History and Culture (album cover and text)

Additional Context *(beyond the scope of the AP Exam)*

- *Soul Train* was a popular African American dance program modeled on American Bandstand. The show was created by Don Corenelius in 1971. The *Soul Train Hall of Fame* album features tracks from some luminaries of Black soul, including Clarence Carter, Gladys Knight and the Pips, The Delfonics, Joe Simon, and Sly and the Family Stone among others.
- African American music can provide useful entry points for explorations of interdisciplinarity (e.g., music as protest, music and economy, music in politics, music and religion), intersectionality (e.g., hip hop and black feminism), and the diaspora (e.g., consideration of reggae, Soca).

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.19
Afrocentricity**Required Course Content****SOURCE ENCOUNTER**

- *The Afrocentric Idea* by Molefi Kete Asante, 1987 (pp. 170–174)

LEARNING OBJECTIVE**LO 4.19**

Describe the origins of the concept of Afrocentricity.

ESSENTIAL KNOWLEDGE**EK 4.19.A**

Afrocentricity is a perspective in Black intellectual thought that emerged in the 1960s out of the Black studies movement. It places Africa at the center of celebrating the origin, history, and achievements of African Americans. This approach has been influenced by earlier movements that emphasized pride in African heritage.

EK 4.19.B

The concept of Afrocentricity was developed by Mofeli Asante. The central tenets of Afrocentricity include:

EK 4.19.B.i

challenges to Eurocentric notions of human and world history;

EK 4.19.B.ii

elevation of African culture as central to the human experience; and

EK 4.19.B.iii

foregrounding people of African descent in world history and promoting African agency.

EK 4.19.C

By celebrating Africa and elevating it to a central instead of marginalized position, Afrocentricity attempts to challenge and reverse the destruction of African memory that resulted from colonization and slavery.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.19

Afrocentricity

Optional Resources

- **"Molefi Kete Asante: Why Afrocentricity?"** by George Yancy and Molefi Kete Asante, New York Times, 2015
- **Factory printed cloth** by Sotiba, late 20th century, Smithsonian National Museum of African Art
- **La Source** by Nu Barreto, 2018 (painting)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.20

Tools of Black Studies Scholars

Required Course Content

SOURCE ENCOUNTER

- **"A Black Studies Manifesto"** by Darlene Clark Hine, 2014

LEARNING OBJECTIVE

LO 4.20

Describe the characteristics of scholarship in the field of African American studies as articulated by Darlene Clark Hine in "A Black Studies Manifesto."

ESSENTIAL KNOWLEDGE

EK 4.20.A

African American studies is an interdisciplinary field that integrates knowledge and analysis from multiple disciplines to examine a problem, question, or artifact.

EK 4.20.B

In "A Black Studies Manifesto," Darlene Clark Hine describes five approaches that characterize research in the interdisciplinary field of African American studies. These include examination of:

EK 4.20.B.i

the relationship between multiple categories of identity (e.g., race, gender, class, region) and dominant power structures

EK 4.20.B.ii

recurring concepts between the past and present (nonlinear thinking)

EK 4.20.B.iii

recurring concepts across geographical locations (diasporic perspectives and comparative analyses)

EK 4.20.B.iv

the relationship between oppression and multiple forms of resistance (e.g., cultural, political, spiritual)

EK 4.20.B.v

solidarity with all marginalized people and freedom struggles

TOPIC 4.21

Demographic Diversity in African American Communities

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"The Growing Diversity of Black America,"** by Christine Tamir, Pew Research Center, 2021

LEARNING OBJECTIVE

LO 4.21

Draw conclusions from the Pew Research Center fact sheet regarding the growth and diversity of the African American population, which includes areas such as ethnicity, education, and religion.

ESSENTIAL KNOWLEDGE

EK 4.21.A

The Afro-descendant population in the United States is diverse, with varied ethnic and racial identities, income and class distribution, educational attainment, and political and religious affiliations.

EK 4.21.B

African American communities include people with diverse histories, including the descendants of those enslaved in the U.S. (who may use the ethnonym *African American*), recently arrived immigrants and their children (who may identify by their ethnicity, e.g., *Afro-Colombian*), and people who identify as multiracial (e.g., with significant Black and white ancestry). These categories are often subsumed under the unifying term *Black* as indicative of the community's shared African heritage and shared experiences.

EK 4.21.C

According to the Pew Research Center report, the following key trends illustrate changes in African American communities between 2000 and 2019:

EK 4.21.C.i

The Black-identifying population has grown by nearly 30% to nearly 47 million people who comprise almost 14% of the U.S. population

EK 4.21.C.ii

As the Black population grows, the number of members who identify as multiracial and Hispanic has grown.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.21.C.iii**

The number of Black immigrants has nearly doubled since 2000, with most members coming from the Caribbean and Africa.

EK 4.21.C.iv

The Black population is younger than the median U.S. population (32 compared to 38).

EK 4.21.C.v

Over half of the Black population lives in the South.

EK 4.21.C.vi

Two-thirds of Black adults identify as Protestant, while 20% do not affiliate with any religion.

EK 4.21.C.vii

Black college degree holders have more than doubled since 2000.

TOPIC 4.22

Politics and Class

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *Blues People: Negro Music in White America* by Leroi Jones, 1963 (chapter 9)

LEARNING OBJECTIVE

LO 4.22

Describe the diversity of 21st century African American communities in terms of politics and class.

ESSENTIAL KNOWLEDGE

EK 4.22.A

Twentieth-century developments both fostered and threatened the expansion and strength of the Black middle class, which has its origins in the free Black communities (in the North and South) prior to the Civil War.

EK 4.22.A.i

Desegregation in the 1950s and 1960s fostered the growth of the Black professional and managerial class, and expanded the sales and clerical force, while the number of Black college graduates doubled.

EK 4.22.A.ii

Significant impediments to Black economic prosperity include home equity disparities, residential segregation, and employment discrimination, which has an adverse impact on wealth and access to home ownership.

EK 4.22.B

Black access to economic and educational attainment impacts political affiliation and participation. In the 20th century, many African Americans shifted political affiliations from the Republican to the Democratic party.

EK 4.22.C

The 21st century has witnessed historic precedents in Black executive political leadership, including the elections of Barack Obama and Kamala Harris.

TOPIC 4.22

Politics and Class

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Black Middle Class Needs Political Attention, Too”](#) by Andre M. Perry and Carl Romer, Brookings, 2020
- [“Black Americans Have Made Gains in U.S. Political Leadership, but Gaps Remain”](#) by Anna Brown and Sara Atske, Pew Research Center, 2021
- [“Black Conservatives Debate Black Liberals on Trump, Obama, and American Politics,”](#) Vice (video, 6:25)

Additional Context *(beyond the scope of the AP Exam)*

- Urbanization, a process that accelerated throughout the first half of the 20th century, expanded the Black middle class. Cities expanded economic opportunities, facilitated the growth of Black businesses and institutions, provided skilled and unskilled job opportunities, and increased opportunities to engage in struggles for civil and political rights.

TOPIC 4.23

Religion and Faith

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *Righteous Discontent* by Evelyn Brooks Higginbotham, 1993 (pp. 4–9)

LEARNING OBJECTIVE

LO 4.23

Explain how religion and faith have played dynamic social, educational, and community building roles in African American communities.

ESSENTIAL KNOWLEDGE

EK 4.23.A

Religion and faith have always played integral roles in Black communities. The Black church has served as an institutional space for education and community building and as a catalyst for mobilizing social and civil rights activism.

EK 4.23.B

Black religious leaders and faith communities have played substantial roles in Black civil rights and social justice advocacy by mobilizing their congregations to act on political and social issues, and developing their adherents' core values related to education, community improvement, race relations, and solidarity within the broader African diaspora.

EK 4.23.C

In *Righteous Discontent*, Evelyn Brooks Higginbotham explores the important roles of African American women as leaders that helped transform Black churches into sites of community organizing and political activism.

SUGGESTED SKILLS

See the four options for their related skills.

INSTRUCTIONAL PERIODS

Each of the four options is 4-5.

TOPIC 4.24 FRAMEWORK**Starting Points**

Sources for student investigation

Explore

A suggested learning objective or line of inquiry

Possible Focus Areas

Key developments, issues, and perspectives to build deep understanding of the topic

TOPIC 4.24, 4 OPTIONS

Contemporary Issues and Debates

Topic 4.24 provides flexibility for students to explore one contemporary topic in great depth. Four options are provided for Topic 4.24, with the intention that a student will explore one of the four suggested topics. Teachers can employ various strategies to guide student inquiry for Topic 4.24, including: selecting one topic that the entire class will study, establishing an independent exploration for each student, facilitating collaborative learning whereby small groups will each investigate one of the four topics and then engage in a full classroom activity to reflect on the learnings across each topic. Given the optional nature and flexibility for this topic, the AP Exam will not include questions about the various sources, explore statements, or focus areas outlined for Topic 4.24. Accordingly, teachers whose school year started later—and hence have later summer closing dates—may choose to focus on this topic after the AP Exam date.

Topic Overview

Throughout their history in the United States, people of African descent have held various perspectives on the issues their communities faced and have designed multiple strategies for achieving societal change. This remains true for contemporary issues and debates. African American communities are not a monolith. The field of African American studies creates space for respectful debate and arguments informed by research and evidence, as even those with shared goals, such as achieving greater equity and inclusion for communities that have been and remain marginalized, maintain diverse and conflicting opinions.

In Topic 4.24, students should select one of the four topics below and engage in further reading and discussion to understand the origins and diverse perspectives of a contemporary issue or debate.

- **Option 1** Medicine, Technology, and the Environment
- **Option 2** Incarceration, Abolition, and the New Jim Crow
- **Option 3** Reparations
- **Option 4** The Movement for Black Lives

For each topic option, the framework articulates:

- **Starting Points:** sources for student investigation
- **Explore:** a suggested learning objective or line of inquiry
- **Possible Focus Areas:** key developments, issues, and perspectives to build deep understanding of the topic

TOPIC 4.24, OPTION 1

Medicine, Technology, and the Environment

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- *Killing the Black Body: Race, Reproduction, and the Meaning of Liberty* by Dorothy E. Roberts, 1997 (Introduction)
- **“Achieving Racial and Ethnic Equity in U.S. Healthcare: A Scorecard of State Performance,”** The Commonwealth Fund, 2021 (charts)
- “Henrietta Lacks: The Woman with the Immortal Cells,” Black History in Two Minutes (video, 3:01)
- “The Tuskegee Study,” Black History in Two Minutes (video, 3:01)
- *Making a Place for Ourselves: The Black Hospital Movement, 1920–1945* by Vanessa Northington Gamble, 1995

Explore

- The complex relationships between the American medical establishment and African American communities, including medical experimentation and abuses, racial health disparities, and Black efforts to secure access to adequate healthcare

Possible Focus Areas

- Due to historic patterns of discrimination and marginalization, African Americans have been affected by disparities in healthcare that impact their life expectancy, reproduction, and access to quality medical care. African Americans’ life expectancy is over three years shorter than that of whites. Infant mortality rates are highest for African Americans (10.8 per 1,000 births compared to 4.8 for whites).
- Under slavery, African Americans had no legal right to control the treatment of their bodies.
- In the 19th and 20th centuries, Black people’s bodies were subjected to medical abuse and experimentation in medical schools.
 - ◆ The “Tuskegee Study of Untreated Syphilis in the Negro Male” (1932–1972) was conducted on poor Black men without their consent, who were also denied treatment.
 - ◆ Henrietta Lacks became the subject of medical experimentation due to cervical cancer. In 1951 her cells were used without her consent to advance medical knowledge in the areas of immunology, oncology, and in relationship to the polio vaccine.

TOPIC 4.24, OPTION 1

**Medicine,
Technology, and
the Environment**

- African Americans responded proactively to their unequal access to adequate healthcare and treatment by medical professionals.
 - ♦ They established community organizations to promote early diagnosis of ailments and free treatments.
 - ♦ They established medical schools (e.g., at Meharry College, Howard University, Morehouse, and other HBCUs).
 - ♦ They established the National Medical Association to support Black medical professionals (as they were initially barred from entry into the American Medical Association)
 - ♦ During the Black hospital movement in the mid-20th century, they collaborated with community organizations and local governments to establish hospitals that served Black communities and medical students.
- In *Killing the Black Body*, Dorothy Roberts emphasizes the need to include Black reproductive rights in discussions about racial justice. Roberts highlights the connection between race and reproductive freedom by describing Black women's fight to repeal compulsory sterilization laws and procedures that continued into the 1980s.

TOPIC 4.24, OPTION 2

Incarceration, Abolition, and the New Jim Crow

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander, 2010 (pp. 229–236)
- “Incarceration in the U.S.: The Big Picture,” Prison Policy Initiative (maps and graphics)
- “Louisiana Prison, New Orleans” by Leonard Freed, 1965, Smithsonian National Museum of African American History and Culture (photograph)
- “Guard tower from Camp H at Angola Prison,” 1900–1950, Smithsonian National Museum of African American History and Culture (structure)

Explore

- How the growth of a prison industrial complex emerged from racial discrimination that disproportionately targeted African Americans

Possible Focus Areas

- The basis for the contemporary crisis in the mass incarceration of African Americans can be traced to the 13th Amendment of the U.S. Constitution. By abolishing slavery except in the case of punishment for crime, the amendment created a loophole that allowed Southern planters to use vagrancy and loitering laws to disproportionately imprison large numbers of African Americans, subject them to coercive labor on prison farms, and profit from their unpaid labor.
- The mass incarceration of African Americans accelerated as a result of urban unrest in the post-1968 period, the backlash against civil rights, and mass protest by students, women, and non-Black ethnic minorities. The intensification of law-and-order approaches (e.g., reactive policing) doubled America’s prison population.
 - ◆ African Americans currently comprise 13% of the U.S. population and 40% of its prison population. The current national incarceration rate for African Americans is 2,306 per 100,000 compared to 450 per 100,000 for white Americans.
- In *The New Jim Crow*, Michelle Alexander documents the rise of the prison industrial complex, as the lucrative nature of incarceration fueled the expansion of prisons and prison populations. The Violent Crime Control and Law Enforcement Act of 1994 expanded the footprint of incarceration in America and its targeting of poor, vulnerable, and disenfranchised communities. It increased funding for police recruitment, detention centers for juveniles, and expanded death penalty offenses.

TOPIC 4.24, OPTION 2

**Incarceration,
Abolition, and the
New Jim Crow**

- In *The New Jim Crow*, Michelle Alexander argues that Jim Crow discrimination did not end with the *Brown v. Board of Education* ruling of 1954, the Civil Rights Act of 1964, or the Voting Rights Act of 1965. Instead, racial discrimination was reconstituted into new forms of oppression. Alexander highlights the mass incarceration as an example of the New Jim Crow. She takes an intersectional analytical approach and argues that the criminalization of African Americans emerges from unequal treatment across various areas of society, such as employment, housing, and education.
- Black political activists continue to challenge the policies and factors that contribute to the disproportionate incarceration of African Americans. They work to restore educational opportunities for inmates and ensure their access to legal representation.

TOPIC 4.24, OPTION 3

Reparations

SUGGESTED SKILLS**2** *Written Source Analysis***INSTRUCTIONAL PERIODS**

4–5

Starting Points

- H.R. 40, [Commission to Study and Develop Reparation Proposals for African Americans Act](#)
- “[The Case for Reparations](#)” by Ta-Nehisi Coates, *The Atlantic*, 2014
- Pinback button promoting reparations for the Tulsa Race Massacre, 2001, Smithsonian National Museum of African American History and Culture

Explore

- The primary historical and contemporary debates about reparations for African Americans in the U.S.

Possible Focus Areas

- The act of reparations, making amends or offering compensation for an injustice, has been debated in the case of African Americans since the 19th century. Discussions include various perspectives for understanding the impact of centuries of racial injustice inflicted on African Americans, from slavery, through Jim Crow policies, to the contemporary effects of this history that create barriers and unequal challenges for African Americans in the U.S. Just as historical and contemporary forms of anti-Black racism are global and not limited to the U.S., movements for reparations exist throughout the African diaspora.
- Contemporary debates on reparations encompass various perspectives in four areas:
 - ◆ Determining the nature and extent of wrongdoing (e.g., the developments in consideration for reparative justice, such as enslavement and Jim Crow legislation, and contemporary inequities, including health disparities, the school to prison pipeline, and the racial wealth gap).
 - ◆ Determining culpability (e.g., identifying who is responsible for harm, who has benefitted from injustices, and who should bear the cost)
 - ◆ Determining beneficiaries (e.g., the descendants of those enslaved in the U.S., recent immigrants)
 - ◆ Determining compensatory methods (e.g., monetary compensation, scholarships, public apologies)
- The H.R. 40 bill calls for the establishment of a Commission to Study and Develop Reparations Proposals for African Americans. The commission would explore the history of racial slavery, anti-Black discrimination, and the ongoing effects of both in the United States and recommend solutions for reparative justice. (At the time of publication, this

TOPIC 4.24, OPTION 3

Reparations

bill was introduced to the House of Representatives, referred to the Subcommittee on the Constitution, Civil Rights, and Civil Liberties, and ordered to be amended (2021). It had not been passed by the House, the Senate, or enacted as law.)

- Ta-Nehisi Coates' article, "The Case for Reparations," expands the call for reparations beyond repair for the unjust enslavement of African Americans. It points to the long history of systemic discrimination that continued after slavery ended in 1965. Coates examines facets of Jim Crow era policies (1865–1968), such as those that denied African Americans equal access to housing equity, subjected them to residential discrimination, and compounded the effects of 19th-century impediments like sharecropping and tenant farming. By focusing on an expansive period, Coates' perspective highlights the enduring effects of systemic racism in American life, contesting the notion that it is a relic of a distant past and thus not quantifiable or compensable.

TOPIC 4.24, OPTION 4

The Movement for Black Lives

SUGGESTED SKILLS**4** *Visual Analysis***INSTRUCTIONAL PERIODS**

4–5

Starting Points

- **The Black Lives Matter Statement: What We Believe**
- "The Matter of Black Lives" by Jelani Cobb, *The New Yorker*, 2016
- *Making All Black Lives Matter: Reimagining Freedom in the 21st Century* by Barbara Ransby, 2018
- *From #BlackLivesMatter to Black Liberation* by Keeanga-Yamahtta Taylor, 2019
- "A protester holding a Black Lives Matter sign" by Jermaine Gibbs, 2015, Smithsonian National Museum of African American History and Culture (photograph)

Explore

- Similarities and differences between 20th-century Black political movements and the 21st-century Movement for Black Lives

Possible Focus Areas

- The Movement for Black Lives encompasses a coalition of activist organizations that support Black communities and call for the end of anti-Black racism, state-sanctioned violence, and gender discrimination. Organizations of this movement advocate for reparations, Black liberation, and gender equality.
- The Movement for Black Lives builds on the strategies and philosophies of prior Black political movements of the 20th century and similarly emerged in response to the police killings of African Americans.
- The Movement for Black Lives coalition is decentralized and relies on local leaders and grassroots organizations to organize around issues of importance in local communities. This approach generated the rapid growth of the movement nationally and internationally. It allows activists to leverage the movement to focus on specific issues of importance to Black communities in the Americas and elsewhere around the world.

SUGGESTED SKILLS

- 2 Written Source Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 4.25

Black Study and Black Struggle in the 21st Century

Required Course Content

SOURCE ENCOUNTER

- "[Black Study, Black Struggle](#)" by Robin D.G. Kelley, *Boston Review*, 2016

LEARNING OBJECTIVE

LO 4.25

Describe how the field of African American studies has evolved since the 1980s in its advancement of research and engagement with African American communities.

ESSENTIAL KNOWLEDGE

EK 4.25.A

In "Black Study, Black Struggle," Robin D.G. Kelley emphasizes the identity of African American studies as a field rooted in student activism. As such, it offers a powerful lens for understanding contemporary Black freedom struggles within and beyond the academy.

EK 4.25.B

Black studies applies interdisciplinary methodologies to explore the global influence of Black artistic, musical, and other cultural forms and to address inequities in political representation, wealth, criminal justice, and health.

EK 4.25.C

In "Black Study, Black Struggle" Robin D.G. Kelly argues that activism, rather than the university system, is the catalyst for social transformation.

EK 4.25.D

The Movement for Black Lives encompasses a coalition of activist organizations that support Black communities and call for the end of anti-Black racism, state-sanctioned violence, and gender discrimination. Organizations of this movement advocate for reparations, Black self-determination, and liberation.

TOPIC 4.26

Black Futures and Afrofuturism

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “[Let’s Talk about ‘Black Panther’ and Afrofuturism](#)” Uproxx Studio (video, 2:17)

LEARNING OBJECTIVE

LO 4.26

Explain how features of Afrofuturism envision Blackness in futuristic environments.

ESSENTIAL KNOWLEDGE

EK 4.26.A

Afrofuturism blends Black experiences from the past with visions of a technologically advanced future and imagines new possibilities of liberated Black futures through art, film, and literature.

EK 4.26.B

Black Panther reflects Afrofuturist themes, such as a reimagining of both the African past (a world without colonialism and slavery) and the future (a technologically advanced, egalitarian society that celebrates its African heritage, customs, and traditions).

TOPIC 4.26

**Black Futures
and Afrofuturism**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Clips from the film, *Black Panther*
- [“How ‘Black Panther’ is Bringing Afrofuturism Into the Mainstream,”](#) Vice News (video, 5:38)
- *Kindred* by Octavia Butler, 2013 or *Parable of the Sower* by Octavia Butler, 2020
- The influence of Afrofuturism as found in the literary work of Samuel R. Delany and in the performance work of performance artists like Sun-Ra, George Clinton, Herbie Hancock, Janelle Monae, Missy Elliot, and Outkast.



Tom Grady, *Chair*
Ben Gibson, *Vice Chair*
Members
Monesia Brown
Esther Byrd
Grazie Pozo Christie
Ryan Petty
Joe York

February 7, 2023

Brian Barnes
Senior Director
College Board Florida Partnership
BBarnes@CollegeBoard.org

Mr. Barnes,

We were grateful for your February 1, 2023, preview of the College Board's updated framework for AP African American Studies Course. Furthermore, we are looking forward for your official resubmission of the course for the Florida Department of Education's (FDOE) official consideration for the 2023-2024 school year.

That FDOE and the College Board have been communicating since January 2022 regarding the proposed course is remarkable. We do appreciate the regular, two-way verbal and written dialogue on this important topic.

To recap our communications to this point:

- From January 2022 to June 2022 the College Board exchanged emails with FDOE's Office of Articulation seeking to add AP African American Studies to the Credit by Exam list and the Course Code Directory.
- The Office of Articulation leadership, at that time, sent the course out for review by faculty at institutions of higher education (IHE) for potential inclusion on the Credit by Exam list.
- In May and June 2022, IHE faculty members sent feedback to the Office of Articulation indicating what postsecondary courses would be equivalent to passing the AP exam if the course were approved.
- On 7/1/2022, Office of Articulation leadership wrote an email to College Board and shared the following:

Regarding AP African American History, can college board please communicate with us how the course complies with the following... ” and linked 1003.42 Florida Statutes and State Board of Education rule 6A-1.094124 and HB 7. The

email goes on to say, “The preview materials appear to include content that may not be permissible. In order for the review to continue, we need information from College Board that demonstrates teaching the content would not require teachers to be out of compliance with Florida law.

- On 7/5/2022, College Board acknowledged in an email the concerns and requested that College Board be allowed to respond in writing.
- On 7/21/2022, the Office of Articulation met with College Board and Bureau of Standards and Instructional Support staff (BSIS) so that College Board could share information about the AP African American Studies course.
- At that time, BSIS staff members reiterated what the Office of Articulation sent to College Board on July 1. BSIS staff members shared for the second time that any courses approved to be included in the Course Code Directory must comply with Florida law and State Board of Education rule. BSIS staff members reminded College Board that it was important to review State Board of Education rule 6A-1.094124, and Florida laws including s. 1003.42, F.S., and House Bill 7.
- On 7/22/2022, the College Board’s Brian Barnes responded (inaccurately) in writing how the course did not conflict with Florida law.
- On 7/25/2022, BSIS staff members began official course review of AP African American Studies.
- On 8/8/2022, the College Board’s Brian Barnes asked for updates on the review. The Office of Articulation informed him that the course was still in the review process.
- On 8/11/2022, BSIS staff members asked how many Florida districts and/or schools were participating in the pilot of the course in the 2022-2023 school year.
- On 8/12/2022, College Board responded that 4 Florida districts were piloting the program in 5 schools.
- On 9/23/2022, Office of Articulation issued a Memo to College Board stating the AP African American Studies course could not be added to the Course Code Directory without revisions. The memo stated College Board would have to work with FDOE to ensure that the course met the requirements in Florida Statutes and State Board of Education rules.
- On 11/16/2022, FDOE met with representatives from College Board to again discuss concerns with the AP African American Studies course. Once again, BSIS staff members informed College Board of areas of concern with the course by indicating that sections of the course may violate Florida law and State Board of Education rules. BSIS reiterated that College Board should review Florida laws including changes to statutes that occurred in House Bill 7 regarding the Principles of Individual Freedom. BSIS gave College Board the exact statutes to read. Moreover, BSIS shared specific rules including the Required

Instruction rule, 6A-1.094124, which requires that “instruction on required topics must be factual and objective and may not suppress or distort significant historical events...”

- Also, on 11/16/2022, College Board acknowledged that the course would undergo revisions; however, College Board stated that items such as “systemic marginalization” and “intersectionality” were integral elements of the course and could not be removed.
- Since College Board acknowledged that the course needed revisions, BSIS staff members requested to know what revisions would be made. College Board was not specific in their response since they indicated that the course writing team was not on the call. BSIS staff members indicated that they would have to see the final revised course prior to approving it.
- On 11/21/2022, Brian Barnes of College Board inquired about how the “12” Florida schools piloting the course would give credit to students. BSIS staff were surprised because College Board had previously stated only 5 Florida schools were piloting the course.
- On 12/7/2022, FDOE staff, including the Office of Articulation, met with College Board once again. College Board had questions about the AP African American Studies approval process again. FDOE staff strongly reiterated the process again including that all courses must meet requirements of Florida law and State Board of Education rule. Leadership reiterated what was originally shared with College Board on July 1, 2022. Florida’s position had not changed. Florida remained consistent in its review process of the course. College Board had questions about what credit students would receive in the pilot program. FDOE staff reminded College Board that the course was not approved and that students in Florida would receive credit for the corresponding course in which they were enrolled. FDOE staff indicated that schools and districts determine which courses to offer, and they enroll students in various courses. FDOE staff again, reminded College Board that House Bill 7 was important to review and reminded them that the State Board of Education rule for Required Instruction must also be adhered to. College Board said they understood and acknowledged that FDOE had shared this information previously.
- On 1/12/2023, FDOE sent a letter to the College Board indicating that the course could not be approved as written.
- By no coincidence, we were grateful to see that the College Board’s revised February 1, 2023, framework removed 19 topics, many of which FDOE cited as conflicting with Florida law, including discriminatory and historically fictional topics. The 19 topics removed included:

Topic 1.2 - 40 Million Ways to Be Black: Diversity of Black Experiences in African American Studies

Topic 1.3 - Reframing Early African History in African American Studies

Topic 1.5 - Population Growth and Ethnolinguistic Diversity

Topic 1.15 - Visions of Africa in African American Art and Culture

Topic 1.16 - Envisioning Africa in African American Poetry

Topic 2.3 - African Ethnicities in the U.S. South
Topic 4.2 - Anticolonialism and African American Political Thought
Topic 4.11 - The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam
Topic 4.12 - The Fire Next Time: Achieving Our Country
Topic 4.14 - The Social Construct of Race
Topic 4.15 - African American Women's History and the Metalanguage of Race
Topic 4.16 - Intersectionality
Topic 4.19 - Afrocentricity
Topic 4.20 - Tools of Black Studies Scholars
Topic 4.23 - Religion and Faith
Topic 4.24, Option 2 – Incarceration, Abolition, and the New Jim Crow
Topic 4.24, Option 3 – Reparations
Topic 4.24, Option 4 – The Movement for Black Lives
Topic 4.25 - Black Study and Black Struggle in the 21st Century

Again, with these requested revisions complete, we are looking forward to reviewing your complete and official resubmission of the course for FDOE's official consideration for the 2023-2024 school year.

To that end, to help FDOE staff with their comprehensive review of your resubmission, we are requesting with your resubmission that you include the additional information referenced in the February 3, 2023 NPR interview at [College Board responds to backlash over AP African American studies curriculum : NPR](#).

Specifically, the NPR interview references "a free resource called AP Classroom, and every teacher and student in AP African American studies is going to have access to it." Since these are free resources included with the revised AP course, please include these free resources, including Mr. Coleman's highlighted resources on "intersectionality," with your submission.

Again, we are looking forward to your resubmission and your inclusion of the additionally referenced materials that College Board CEO David Coleman has indicated are included with the newly proposed AP course.

Sincerely,

The Office of Articulation



February 8, 2023

Florida Department of Education
Office of Articulation
325 W. Gaines Street
Tallahassee, FL 32399-0400

Office of Articulation,

We have received your letter dated February 7, 2023.

We have a long and productive track record of working with the state of Florida to prepare students for post-secondary success. When the College Board undertakes the intensive, multi-year process to introduce a new AP course, we provide states and departments of education across the country with the information they request for inclusion of courses within their systems. We care deeply that high school students in every state have access to these rigorous, high quality, college-level courses. If any state expresses concerns during this process, we consider and incorporate such input only if it is academically valid. Our colleagues who work diligently in states across the country, including Florida, can attest to this longstanding process.

Many AP courses, especially those based in history and culture, deal with contested topics. The AP Program navigates those challenging waters by relying on our [AP Principles](#). These principles make it abundantly clear that we stand against censorship and indoctrination equally.

The recent launch of the AP African American Studies course framework is no different. In developing the official framework for AP African American Studies, we relied on the principles and practices that have allowed us to provide courses nationwide for 50 years. AP courses focus on a core set of facts and evidence where there is widespread agreement among academic experts, and they never mandate a definitive single view of contemporary events. This approach enables students to access Advanced Placement's college benefits across the diversity of US states.

It is imperative that we have clarity in our discussions with states, and we welcome this opportunity to address some key points from your recent communications regarding AP African American Studies.

1. **We never received written feedback from the Florida Department of Education specifying how the course violates Florida law, despite repeated requests.** On three occasions beginning in September 2022, we requested from FDOE specific information about why the pilot course was deemed out of compliance with Florida law. We received a commitment that such feedback would be provided, but it never was.

The first and only written feedback we have received was through a tweet from Commissioner Diaz posted on January 20, 2023. Four of the six course elements

criticized in that tweet were in fact not present in the actual pilot framework we provided you in July 2022, including readings by Angela Davis and bell hooks, and references to Leslie Kay Jones and Roderick Ferguson. The tweet also objected to “Black Queer Studies,” though no such topic appears in the July 2022 pilot course framework.

2. **Your February 7, 2023 letter alludes to course topics that you characterize as “historically fictional,” but does not specify which topics or why.** We are confident in the historical accuracy of every topic included in the pilot framework, as well as those now in the official framework.
3. **As is always the case in AP, our selection of topics for this course has been guided by feedback from educators, disciplinary experts, and principles that have long shaped AP courses.** Your letter claims that we removed 19 topics that were present in the pilot framework at the behest of FDOE. This is inaccurate.

AP’s pilot process is always designed to reduce the number of topics to a scope and sequence appropriate for teaching and learning in a single academic year. Data from faculty nationwide and surveys of college syllabi indicated in spring 2022 a need to reduce the number of topics in the pilot framework by 20%. The choice of which topics to remove drew on comparisons of the AP pilot framework to college syllabi and prioritized what is essential for college credit. We also drew on our principles for AP, including a focus on primary documents and places where the historical record is clear.

We must also clarify that no Black scholars or authors have been removed from the course. In fact, contemporary scholars and authors are never mandated in any AP framework. Instead, the AP Program utilizes our AP Classroom digital library to provide such resources, where teachers are free to assign readings but are not required to do so. Further, through the required project component, contemporary topics like the Movement for Black Lives and debates over incarceration and reparations can play a more significant role in earning college credit than in the pilot, where they were also elective but did not contribute to the exam score.

Within the official framework, the project design means that a student can select a contemporary topic and earn up to 20% of their exam score. As we state clearly in the framework – and consistent with the AP Principles – we require students to analyze and present evidence on all sides of a topic or debate for the project they select. To be clear, while a project is required, no specific topic is mandated.

4. **We did not provide FDOE a “preview” of the College Board’s official framework.** We briefed FDOE on the content of the framework after it had been shared publicly on the morning of February 1, 2023. No one in the department had seen the official framework before it was finalized and publicly shared.



5. **Finally, we need to clarify that no topics were removed because they lacked educational value.** We believe all the topics listed in your letter have substantial educational value.

We believe every student should have the opportunity to immerse themselves in the facts and evidence of the African American experience, regardless of where those students live. This course has a great deal to offer to students from every background, and it is particularly resonant for African American students. Florida has a strong track record of providing diverse students with access to AP courses: 29% of Black students in Florida’s class of 2021 took an AP course while in high school – the third highest rate in the country.

If Florida or any state chooses not to adopt this course, we would regret that decision, and we believe educators and students would as well. We look forward to continuing to work together to deliver opportunities for Florida students.

The College Board



Tom Grady, *Chair*
Ben Gibson, *Vice Chair*
Members
Monesia Brown
Esther Byrd
Grazie Pozo Christie
Ryan Petty
Joe York

September 22, 2022

Brian Barnes
Senior Director, Florida Partnership
College Board
bbarnes@collegeboard.org

Mr. Barnes:

The Florida Department of Education (FDOE) Office of Articulation is in receipt of your submission for the course of Advanced Placement (AP) African American Studies to be included in the Florida Course Code Directory and Instructional Personnel Assignments (adopted in State Board of Education Rule 6A-1.09441, Florida Administrative Code).

Upon initial review, this course cannot be approved as submitted. Courses in Florida must adhere to section 1003.42(3), Florida Statutes, *Required Instruction* and State Board of Education Rule 6A-1.094124, Florida Administrative Code, *Required Instruction Planning and Reporting*.

As always, FDOE is willing to work with College Board to ensure that this course does not violate Florida Statutes and State Board of Education rules.

Please feel free to contact the Office of Articulation at 850-245-0427 if you have any questions.

Sincerely,
The Office of Articulation

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Thursday, February 09, 2023 4:04 PM EST
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Subject: FW: AP African American Studies Exam SCNS Recommendations
Attachment(s): "AP Exam Review Sheet (African American Studies).docx"

From: Office of K-20 Articulation <Articulation@fldoe.org>
Sent: Friday, May 27, 2022 8:51 AM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: FW: AP African American Studies Exam SCNS Recommendations

FYI

From: Laurie Lahey <lahey@usf.edu>
Sent: Thursday, May 26, 2022 4:00 PM
To: Office of K-20 Articulation <Articulation@fldoe.org>
Subject: Re: AP African American Studies Exam SCNS Recommendations

Hello,

My apologies! Here is the correct document.

Best,
Laurie

Laurie Lahey, Ph.D.
Associate Professor of Instruction
School of Interdisciplinary Global Studies
University of South Florida
Tampa campus
813 974-4177



From: Office of K-20 Articulation <Articulation@fldoe.org>
Sent: Thursday, May 26, 2022 3:08 PM
To: Laurie Lahey <lahey@usf.edu>
Cc: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: RE: AP African American Studies Exam SCNS Recommendations

Dr. Lahey,

Thank you for your email. Would it be possible for you to re-send the attachment? The one received in our mailbox was blank.

Sincerely,

Office of K-20 Articulation
Florida Department of Education
325 West Gaines Street, Suite 1244
Tallahassee, FL 32399-0400
850-245-0427 phone
850-245-9525 fax
Email: Articulation@fldoe.org
Website: <http://www.fldoe.org/policy/articulation/>



From: Laurie Lahey <lahey@usf.edu>
Sent: Thursday, May 26, 2022 2:03 PM
To: Office of K-20 Articulation <Articulation@fldoe.org>
Subject: AP African American Studies Exam SCNS Recommendations

Hello,

Please find attached my recommendations for course equivalencies for the AP African American Studies exam.

Best,
Laurie Lahey

Laurie Lahey, Ph.D.
Associate Professor of Instruction
School of Interdisciplinary Global Studies
University of South Florida
Tampa campus
813 974-4177



[EXTERNAL EMAIL] DO NOT CLICK links or attachments unless you recognize the sender and know the content is safe.

2022 Credit-by-Examination Review

Reviewer: Laurie Lahey

Institution: University of South Florida

Phone Number: 856.889.7237

Email Address: Lahey@usf.edu

Exam Program: Advanced Placement (AP)

AP African American Studies

The Advanced Placement Program® (AP) enables willing and academically prepared students to pursue college-level studies while still in high school. The program consists of college-level courses developed by the AP Program that high schools can choose to offer, and corresponding exams that are administered once a year.

The American Council on Education (ACE) and the College Board recommend that colleges and universities award credit for AP scores of 3 or higher on any AP Examination. This recommendation is based upon ACE's most recent review of the AP Program and on the recommendation of the Development Committee for each course and exam.

Successful completion of an exam indicated by a passing score signifies a level of mastery achieved by a student who passed the course.

Instructions:

1. Please review the materials and determine the proper course and credit equivalency matched to courses within the Statewide Course Numbering System (SCNS).
2. If you are unfamiliar with using SCNS to research course and credit equivalency match, a SCNS User Training Manual has been included in your course materials.
3. Appropriate course credit may or may not be a course currently available at your specific institution. It is preferred that credit recommendations are provided for courses taught at multiple postsecondary institutions.
4. You may identify more than one course number if an examination adequately covers the content of multiple courses.
5. Once you find an equivalent SCNS course number, place the SCNS course number in the empty field below the score requirements.
6. If there is no equivalent SCNS course number, you may leave the space on the review sheet blank, and simply recommend the number of credits that should be awarded for successful completion of the exam.

Advanced Placement (AP)

Advanced Placement exams are taken after students complete the corresponding Advanced Placement course in high school. Advanced Placement courses are challenging, college-level courses that are designed to parallel typical lower-level undergraduate courses. Exams are developed by committees of college and secondary faculty, and are given to test groups of students in actual college courses to determine appropriate passing scores. More information about Advanced Placement, including descriptions of courses and sample examination questions, is available at <http://apcentral.collegeboard.com/apc/Controller.jspf>.

Credit-by-Examination Faculty Reviewer Recommendation(s)

Exam	AP Exam Score of 3	AP Exam Score of 4	AP Exam Score of 5	Comments
	<i>Minimum of 3 credits</i>	<i>Minimum of 6 credits</i>	<i>Minimum of 6 credits Same as a Score of 4</i>	
AP African American Studies	AFA 000-INTRODUCTION TO AFRO-AMERICAN STUDIES I <i>OR</i> AFA 001-INTRODUCTION TO AFRO-AMERICAN STUDIES II	AFA 000-INTRODUCTION TO AFRO-AMERICAN STUDIES I <i>AND</i> AFA 001-INTRODUCTION TO AFRO-AMERICAN STUDIES II	AFA 000-INTRODUCTION TO AFRO-AMERICAN STUDIES I <i>AND</i> AFA 001-INTRODUCTION TO AFRO-AMERICAN STUDIES II	

Questions:

Email: articulation@fldoe.org

Phone: (850) 245-0427

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Thursday, February 09, 2023 3:59 PM EST
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Subject: FW: AP African American Studies Review Sheet
Attachment(s): "AP Exam Review Sheet (African American Studies) - Fine.docx"

From: Office of K-20 Articulation <Articulation@fldoe.org>
Sent: Tuesday, May 31, 2022 2:21 PM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: FW: AP African American Studies Review Sheet

FYI

From: Fine, Africa R <finea@palmbeachstate.edu>
Sent: Tuesday, May 31, 2022 1:37 PM
To: Office of K-20 Articulation <Articulation@fldoe.org>
Subject: AP African American Studies Review Sheet

Hello,

My AP African American Studies Exam review sheet is attached; please let me know if you need additional information.

Best,
Africa Fine

Africa R. Fine

Department Chair and Associate Professor, English & Literature
Palm Beach State College, Boca Raton Campus
801 Palm Beach State College Drive
Boca Raton, FL 33431
561.290.0363 (text or call)
561.862.4440 (office)
finea@palmbeachstate.edu
[Faculty Web Page](#)

Please note: Due to Florida's broad open records law, most written communication to or from College employees is public record, available to the public and the media upon request. Therefore, this e-mail communication may be subject to public disclosure.

2022 Credit-by-Examination Review

Reviewer: **Africa R. Fine**
Institution: **Palm Beach State College**
Phone Number: **(561) 862-4440**
Email Address: **finea@palmbeachstate.edu**

Exam Program: Advanced Placement (AP)

AP African American Studies

The Advanced Placement Program® (AP) enables willing and academically prepared students to pursue college-level studies while still in high school. The program consists of college-level courses developed by the AP Program that high schools can choose to offer, and corresponding exams that are administered once a year.

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Advanced Placement (AP)

Advanced Placement exams are taken after students complete the corresponding Advanced Placement course in high school. Advanced Placement courses are challenging, college-level courses that are designed to parallel typical lower-level undergraduate courses. Exams are developed by committees of college and secondary faculty, and are given to test groups of students in actual college courses to determine appropriate passing scores. More information about Advanced Placement, including descriptions of courses and sample examination questions, is available at <http://apcentral.collegeboard.com/apc/Controller.jspf>.

Credit-by-Examination Faculty Reviewer Recommendation(s)

Exam	AP Exam Score of 3	AP Exam Score of 4	AP Exam Score of 5	Comments
	<i>Minimum of 3 credits</i>	<i>Minimum of 6 credits</i>	<i>Minimum of 6 credits Same as a Score of 4</i>	
AP African American Studies	AFA 000 AFA 001 AFA 102 AFA 104 AFA 110 AFA 135 AFA 150 AFA 220 AMH 407 AMH 570 AMH 571 AMH 572 AMH 573 AMH 575 AMH 576 AMH 578 AMH 672 AMH 673 AMH 674 AMH 675			I see this as a 3-credit course only for scores 3, 4 and 5.

Questions:

Email: articulation@fldoe.org

Phone: (850) 245-0427

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Thursday, February 09, 2023 4:01 PM EST
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Subject: FW: AP African American Studies Review Sheet
Attachment(s): "AP Exam Review Sheet (African American Studies) - Fine.docx"

From: Armstrong, Alexandria
Sent: Thursday, February 9, 2023 3:59 PM
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Subject: FW: AP African American Studies Review Sheet

From: Office of K-20 Articulation <Articulation@fldoe.org>
Sent: Tuesday, May 31, 2022 2:21 PM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: FW: AP African American Studies Review Sheet

FYI

From: Fine, Africa R <finea@palmbeachstate.edu>
Sent: Tuesday, May 31, 2022 1:37 PM
To: Office of K-20 Articulation <Articulation@fldoe.org>
Subject: AP African American Studies Review Sheet

Hello,

My AP African American Studies Exam review sheet is attached; please let me know if you need additional information.

Best,
Africa Fine

Africa R. Fine

Department Chair and Associate Professor, English & Literature
Palm Beach State College, Boca Raton Campus
801 Palm Beach State College Drive
Boca Raton, FL 33431
561.290.0363 (text or call)
561.862.4440 (office)
finea@palmbeachstate.edu
[Faculty Web Page](#)

Please note: Due to Florida's broad open records law, most written communication to or from College employees is public record, available to the public and the media upon request. Therefore, this e-mail communication may be subject to public disclosure.

2022 Credit-by-Examination Review

Reviewer: **Africa R. Fine**
Institution: **Palm Beach State College**
Phone Number: **(561) 862-4440**
Email Address: **finea@palmbeachstate.edu**

Exam Program: Advanced Placement (AP)

AP African American Studies

The Advanced Placement Program® (AP) enables willing and academically prepared students to pursue college-level studies while still in high school. The program consists of college-level courses developed by the AP Program that high schools can choose to offer, and corresponding exams that are administered once a year.

The American Council on Education (ACE) and the College Board recommend that colleges and universities award credit for AP scores of 3 or higher on any AP Examination. This recommendation is based upon ACE's most recent review of the AP Program and on the recommendation of the Development Committee for each course and exam.

Successful completion of an exam indicated by a passing score signifies a level of mastery achieved by a student who passed the course.

Instructions:

1. Please review the materials and determine the proper course and credit equivalency matched to courses within the Statewide Course Numbering System (SCNS).
2. If you are unfamiliar with using SCNS to research course and credit equivalency match, a SCNS User Training Manual has been included in your course materials.
3. Appropriate course credit may or may not be a course currently available at your specific institution. It is preferred that credit recommendations are provided for courses taught at multiple postsecondary institutions.
4. You may identify more than one course number if an examination adequately covers the content of multiple courses.
5. Once you find an equivalent SCNS course number, place the SCNS course number in the empty field below the score requirements.
6. If there is no equivalent SCNS course number, you may leave the space on the review sheet blank, and simply recommend the number of credits that should be awarded for successful completion of the exam.

Advanced Placement (AP)

Advanced Placement exams are taken after students complete the corresponding Advanced Placement course in high school. Advanced Placement courses are challenging, college-level courses that are designed to parallel typical lower-level undergraduate courses. Exams are developed by committees of college and secondary faculty, and are given to test groups of students in actual college courses to determine appropriate passing scores. More information about Advanced Placement, including descriptions of courses and sample examination questions, is available at <http://apcentral.collegeboard.com/apc/Controller.jspf>.

Credit-by-Examination Faculty Reviewer Recommendation(s)

Exam	AP Exam Score of 3	AP Exam Score of 4	AP Exam Score of 5	Comments
	<i>Minimum of 3 credits</i>	<i>Minimum of 6 credits</i>	<i>Minimum of 6 credits Same as a Score of 4</i>	
AP African American Studies	AFA 000 AFA 001 AFA 102 AFA 104 AFA 110 AFA 135 AFA 150 AFA 220 AMH 407 AMH 570 AMH 571 AMH 572 AMH 573 AMH 575 AMH 576 AMH 578 AMH 672 AMH 673 AMH 674 AMH 675			I see this as a 3-credit course only for scores 3, 4 and 5.

Questions:

Email: articulation@fldoe.org

Phone: (850) 245-0427

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Thursday, February 09, 2023 3:59 PM EST
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Subject: FW: Faculty Reviewer - Articulation Coordinating Committee's Credit-by-Examination List

From: Fine, Africa R <finea@palmbeachstate.edu>
Sent: Thursday, May 26, 2022 4:34 PM
To: Office of K-20 Articulation <Articulation@fldoe.org>
Cc: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: Re: Faculty Reviewer - Articulation Coordinating Committee's Credit-by-Examination List

Yes

Africa R. Fine

Associate Professor and Department Chair
English & Literature
Palm Beach State College
801 Palm Beach State College Drive, Boca Raton, FL 33431

[561.290.0363](tel:561.290.0363) (text/call)

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[Faculty Web Page](#)

From: Office of K-20 Articulation <Articulation@fldoe.org>
Sent: Thursday, May 26, 2022 11:59:48 AM
To: Fine, Africa R <finea@palmbeachstate.edu>
Cc: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: Faculty Reviewer - Articulation Coordinating Committee's Credit-by-Examination List

***** This email originated from outside the Palm Beach State College email system. *****

Please exercise additional caution when clicking links or attachments within this email or responding to requests for personal data.

Greetings,

You have been selected as a faculty reviewer by the Florida College System (FCS) to conduct a review of the following course(s) for inclusion on the Articulation Coordinating Committee's Credit-by-Examination List, incorporated into [SBE Rule 6A-10.024, F.A.C.](#)

Florida strives to facilitate the effective and efficient progression and transfer of students through Florida's K-20 education system. Through your review of the courses assigned you can help students move easily from institution to institution and from one level of education to the next. Students who earn required scores on nationally and internationally recognized assessments may receive college credit for their demonstrated mastery in these college-level subject areas. Students may transfer up to 45 credit hours based on their credit-by-examination scores.

1. AP African American Studies

Please read the attached Credit-by-Exam Test Security Agreement and reply to this email on or before May 27, 2022, with the word "Yes" to confirm that you have read and agree to the terms of the agreement and agree to serve as a faculty reviewer. Upon receipt of your "Yes," the course review materials along with instructions will be emailed to you. Once you have received your course materials, the reviewed course materials will be due on or before June 10, 2022.

If you do not agree to participate as a faculty reviewer, please respond to this email letting us know by May 27, 2022.

If you have any questions, please do not hesitate to contact Alexandria.armstrong@fldoe.org or 850-245-0090.

Best,

Alexandria

--

Alexandria Armstrong, MA
Director, Career Education and Articulation
Office of Articulation
Florida Department of Education
325 West Gaines Street, 1244
Tallahassee, FL 32399-0400

AI
OVERSIGHT

FL-DOE-23-0158-A-000428

850-245-0090 phone

850-245-9525 fax

Email: Alexandria.Armstrong@fldoe.org

Website: <http://www.fldoe.org/policy/articulation/>



Please note: Due to Florida's broad open records law, most written communication to or from College employees is public record, available to the public and the media upon request. Therefore, this e-mail communication may be subject to public disclosure.

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Thursday, February 09, 2023 4:06 PM EST
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Subject: FW: Faculty Reviewer - Articulation Coordinating Committee's Credit-by-Examination List
Attachment(s): "AP AfAm Course Framework and Exam Overview 3.1.22.pdf", "AP Exam Review Sheet (African American Studies).docx", "2022 SCNS Public User Training Manual.pdf"

From: Armstrong, Alexandria
Sent: Thursday, May 26, 2022 12:22 PM
To: Henderson, Trinity <Trinity.Henderson@fldoe.org>
Subject: Faculty Reviewer - Articulation Coordinating Committee's Credit-by-Examination List

Hi Trinity,

May you send this from the Articulation email, to Dr. Laurie Lahey lahey@usf.edu

Greetings,

You have been selected as a faculty reviewer by the Board of Governors to conduct a review of the following course(s) for inclusion on the Articulation Coordinating Committee's Credit-by-Examination List, incorporated into [SBE Rule 6A-10.024, F.A.C.](#)

1. AP African American Studies

Please find the following documents included with this communication to assist with your course review(s). It is important to note that this information is proprietary and cannot be shared outside of this review process.

- AP African American Studies
- SCNS User Training Manual
- IB Exam Review Sheet

Successful completion of an exam indicated by a passing score signifies a level of mastery achieved by a student who passed the course. Please review the materials and determine the proper course and credit equivalency matched to courses within the [Statewide Course Numbering System](#) (SCNS). Appropriate course credit may or may not be a course currently available at your specific institution. It is preferred that credit recommendations are provided for courses taught at multiple postsecondary institutions.

A review sheet is also attached to record the proposed credit recommendations based on your course review(s); please return the review sheet to the Office of K-20 Articulation at Articulation@fldoe.org on or before **June 10th, 2022**.

If you have any questions, please do not hesitate to contact Alexandria.armstrong@fldoe.org or 850-245-0090.

Best,

Alexandria

Alexandria Armstrong, MA
Director, Career Education and Articulation
Office of Articulation
Florida Department of Education
325 West Gaines Street, 1244
Tallahassee, FL 32399-0400
850-245-0090 phone
850-245-9525 fax
Email: Alexandria.Armstrong@fldoe.org
Website: <http://www.fldoe.org/policy/articulation/>



PUBLIC USER'S MANUAL

Florida's Statewide Course Numbering System facilitates the transfer of students among Florida's postsecondary institutions. By Florida law, an institution accepting a transfer student from another participating institution must award credit for courses which are equivalent to courses offered by the receiving institution that have been satisfactorily completed at the previous institution, including consideration of faculty credentials. Credits awarded must satisfy the requirements of the receiving institution on the same basis as credits awarded to native students.

The Statewide Course Numbering System is a classification system based on course content. A course is identified by a prefix, level number, course number, and lab code.

- The **prefix** is a three-letter abbreviation representing a broad subject area.
- The **level number** is the FIRST numeric digit of the course number, representing the year in college the course is usually taken:
 - 0 = college preparatory or vocational
 - 1-2 = lower-level college courses (freshman, sophomore)
 - 3-4 = upper-level college courses (junior, senior)
 - 5-9 = graduate courses
- The three-digit **course number** identifies the specific content of the course.
- The **lab code** is used to indicate that a course is a laboratory component of a lecture/lab pair, or that an integrated lab is a component of a combined course. If no lab code is specified, the course does not include a laboratory component.
 - L = lab section of a lecture/lab pair
 - C = combined lecture/lab course

The following is an example of a course identifier:

<u>PREFIX (subject area)</u>	<u>LEVEL</u>	<u>COURSE NUMBER</u>	<u>LAB CODE</u>
AMH	4	571	--

In this example, AMH 4571 is an Early African-American History course within the American History (AMH) subject area that is taught at the upper (senior) level. The course has no lab component.

The system uses the prefix and three digit course number to represent equivalent courses. Institutions may use their own titles to describe the course content. There are some categories of courses that are exceptions, and transfer is not guaranteed. Those exceptions include the following:

1. Courses not offered by the receiving institution.
2. For courses at non-regionally accredited institutions, courses offered prior to the established transfer date of the course in question.
3. Courses in the X900-999 series are not automatically transferrable, and must be evaluated individually.
4. College preparatory and vocational preparatory courses (0-level).
5. Graduate courses.
6. Internships, apprenticeships, practicums, clinical experiences and study-abroad courses with numbers other than those in the X900-999 series.
7. Applied courses in the performing arts (Art, Dance, Interior Design, Music, and Theatre [TPP x000-x299]) and skills courses in Criminal Justice are not guaranteed as transferrable.

Dual enrollment courses completed in high school, and credit completed by examination for which credit is awarded by a participating institution, will transfer on the same basis as courses satisfactorily completed at the participating institution. The receiving institution is never precluded from accepting non-equivalent courses to satisfy certain requirements (e.g., electives).

More information about the SCNS can be found in the SCNS Handbook on the homepage.

SCNS Contact Information:

Telephone: 850-245-0427

Email: articulation@fldoe.org

THE SCNS HOME PAGE

The screenshot shows the SCNS Home Page with several callouts:

- Run Reports of SCNS course information.** points to the **REPORTS** menu item.
- Useful links to additional information.** points to the **RELATED LINKS** menu item.
- Search or browse for institution or statewide courses.** points to the **FIND A COURSE** menu item.
- Download a text file of all SCNS courses.** points to the **DOWNLOAD** menu item.
- Context-sensitive help screens on every page.** points to the **HELP** menu item.

The main content area features a blue header with the title **Statewide Course Numbering System** and a sub-header: **For assistance, please contact: Administrator**.

The main text reads: **Welcome to Florida's Statewide Course Numbering System. Created in the 1960s, it is a key component of Florida's K-20 seamless system of articulation. The system provides a database of post- secondary courses at public vocational- technical centers, community colleges, universities, and participating nonpublic institutions. The assigned numbers describe course content to improve research, assist program planning, and facilitate the transfer of students.**

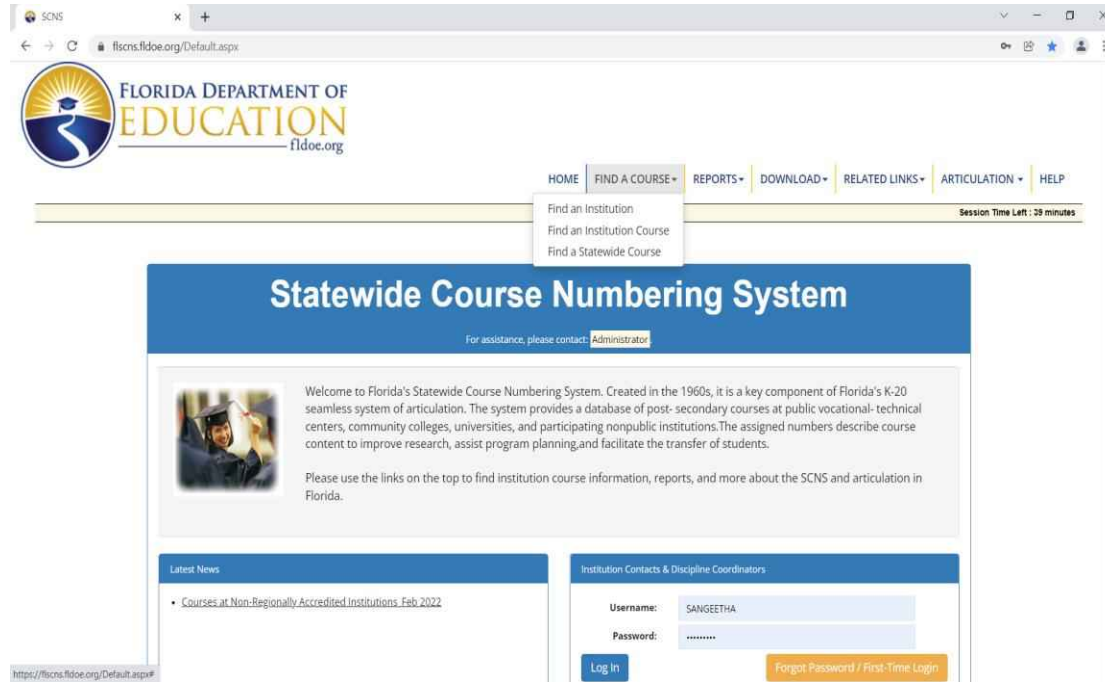
Below the main text is a **Latest News** section with a callout: **Information updates.**

To the right is an **Institution Contacts & Discipline Coordinators** login form with fields for **Username:** and **Password:** (with placeholder **Enter password**), a **Log In** button, and a **Forgot Password / First-Time Login** button. A callout points to the login form: **System login for SCNS Staff, Institution Contacts, and Discipline Coordinators. Login not required for public users.**

The footer includes the **FLORIDA SCNS Statewide Course Numbering System** logo, social media icons (Facebook, Twitter, YouTube, Pinterest, etc.), and text: **All rights reserved FLDOE © 2018**, **Privacy Statement**, **Public Records**, and **Accessibility**.

SEARCHING AND BROWSING FOR COURSES

On the home page, click the **Find A Course** tab. Three options appear: **Find an Institution**, **Find an Institution Course** and **Find a Statewide Course**.



Click on **Find an Institution Course** to look for a specific course number at a specific school. If you need more general information, you would choose **Find a Statewide Course**.

Clicking on **Find an Institution Course** gives you the following screen:

The screenshot shows a web browser window with the URL `flscns.fldoe.org/PbInstituteCourseSearch.aspx`. The page header includes the Florida Department of Education logo and a navigation menu with links for HOME, FIND A COURSE, REPORTS, DOWNLOAD, RELATED LINKS, ARTICULATION, and HELP. A session timer indicates 40 minutes left. The main content area is titled 'Institution Search / Institution Course Search' and contains two tabs: 'Search Courses' (active) and 'Browse Courses'. Below the tabs is a search form with the following fields and options:

- Institution Name:** (ALL) [dropdown]
- Discipline:** (All) [dropdown]
- Prefix:** (All) [dropdown]
- Course Status:** Active [dropdown]
- Course Number:** FROM... [input] TO... [input]
- Course Title:** COURSE TITLE CONTAINS... [input]
- Course Description:** COURSE DESCRIPTION CONTAINS... [input]

At the bottom of the search form are 'Search' and 'Reset Filters' buttons. A '15 records per page' dropdown is located in the top right corner of the search area. The Florida SCNS (Statewide Course Numbering System) logo is centered at the bottom of the page.

The blue tabs give you the option to Search Courses or Browse Courses. Searching is a more specific option, when you are seeking information about a particular course or discipline at a particular school. Browsing is more generalized, and allows you to look through the entire range of courses offered at a particular institution or statewide. This is useful if the user is unfamiliar with a specific discipline and needs assistance in choosing a course number for a New Course request.

The other tab, **Find a Statewide Course**, lets you browse the entire SCNS course taxonomy.

Taxonomy List

fscns.fldoe.org/TaxonomyList.aspx

FLORIDA DEPARTMENT OF EDUCATION fldoe.org

HOME | FIND A COURSE | REPORTS | DOWNLOAD | RELATED LINKS | ARTICULATION | HELP

Session Time Left : 40 minutes

Institution Search / Institution Course Search / Taxonomy List

Search Statewide Course | Browse Statewide Course

Search Statewide Course 15 records per page

Discipline (ALL) Prefix (ALL)

Course Number Range From... To...

Discipline Title WORD(S) IN DISCIPLINE TITLE... Prefix Title WORD(S) IN PREFIX TITLE...

Century Title WORD(S) IN CENTURY TITLE... Decade Title WORD(S) IN DECADE TITLE...

Course Title WORD(S) IN COURSE TITLE... Course Description WORD(S) IN COURSE DESCRIPTION...

Search Reset Filters

FLORIDA SCNS Statewide Course Numbering System

f t YouTube i v

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Under **Search Statewide Course**, you can input filtering terms to narrow your search results; this is useful if you are seeking related courses but do not have a specific course number or title.

On any of these pages, clicking the **Reset Filters** button will clear your choices and allow you to start a new search.

Clicking **Browse Statewide Courses** brings you to this screen:

The screenshot shows a web browser window with the URL `fscns.fldoe.org/TaxonomyList.aspx`. The page header features the Florida Department of Education logo and navigation links: HOME, FIND A COURSE, REPORTS, DOWNLOAD, RELATED LINKS, ARTICULATION, and HELP. A session timer indicates "Session Time Left: 40 minutes". Below the header, there are breadcrumb links: Institution Search / Institution Course Search / Taxonomy List. Two tabs are visible: "Search Statewide Course" and "Browse Statewide Course". The "Browse Statewide Courses" section contains three dropdown menus: "Discipline" (set to "(ALL)"), "Prefix" (set to "(All)"), and "Number Range" (set to "(All)"). There are "Search" and "Reset Filters" buttons. Below the filters is the "FLORIDA SCNS Statewide Course Numbering System" logo. The footer includes social media icons for Facebook, Twitter, YouTube, Instagram, and Messenger, along with copyright information: "All rights reserved to Florida Dept. of Education 2022 ©" and links for "Privacy Statement", "Public Records", and "Accessibility".

This is highly useful if you know what discipline area you need but are not sure of the available prefixes, or if you know the prefix but not the appropriate number range. You can select a general discipline area from the dropdown box, or you can select (or enter) a specific prefix, then click **Search**. For example, choose the discipline History from the Discipline dropdown, and then open the Prefix dropdown to see what prefixes are available under the History discipline:



Institution Search / Institution Course Search / Taxonomy List

Search Statewide Course | Browse Statewide Course

Browse Statewide Courses

Discipline	HISTORY
Prefix	(All)
Number Range	(All)

AFH - AFRICAN HISTORY
AMH - AMERICAN HISTORY
ASH - ASIAN HISTORY
EUH - EUROPEAN HISTORY
HIS - GENERAL HISTORY AND HISTORIOGRAPHY
LAH - LATIN AMERICAN HISTORY
WOH - WORLD HISTORY



By choosing a Discipline only and clicking **Search**, you will open the taxonomy for that discipline. If there is more than one prefix, you can then choose a particular prefix and click the blue arrow to open that topic area:

169	View	▶ HEALTH SCIENCES/RESOURCES
101	View	▶ HEALTH/LEISURE/PHYSICAL EDUCATION
037	View	▼ HISTORY
		▶ AFH - AFRICAN HISTORY
		▼ AMH - AMERICAN HISTORY
	▶	000-099 INTRODUCTIONS AND SURVEYS, LOWER DIVISION
	▶	100-199 AMERICAN HISTORY TO 1877
	▶	200-299 AMERICAN HISTORY SINCE 1877
	▶	300-399 TOPICS IN AMERICAN HISTORY
	▶	400-499 AREAS IN AMERICAN HISTORY
	▶	500-599 SPECIAL TOPICS IN AMERICAN HISTORY
	▶	600-699 SPECIAL TOPICS IN AMERICAN HISTORY (CONTINUED)
	▶	700-799
	▶	800-899 HISTORY OF CANADA
	▶	900-999 GENERAL MISCELLANEOUS CATEGORIES
		▶ ASH - ASIAN HISTORY
		▶ EUH - EUROPEAN HISTORY
		▶ HIS - GENERAL HISTORY AND HISTORIOGRAPHY
		▶ LAH - LATIN AMERICAN HISTORY
		▶ WOH - WORLD HISTORY
420	View	▶ HISTORY AND PHILOSOPHY OF SCIENCE
117	View	▶ HOSPITALITY MANAGEMENT

Under each prefix, you will see that there are ten groups of one hundred numbers. These are called “centuries,” and deal with broadly related topics. If you click the blue arrow for a particular century, you will see it opens up to ten groups of ten course numbers, called “decades,” which are more narrowly-related subject areas.

View		<input checked="" type="checkbox"/> HISTORY	
		<input checked="" type="checkbox"/> AFH - AFRICAN HISTORY	
		<input checked="" type="checkbox"/> AMH - AMERICAN HISTORY	
		<input checked="" type="checkbox"/> 000-099	INTRODUCTIONS AND SURVEYS, LOWER DIVISION
		<input checked="" type="checkbox"/> 100-199	AMERICAN HISTORY TO 1877
	<input checked="" type="checkbox"/>	100-109	UNITED STATES TO 1877
	<input checked="" type="checkbox"/>	110-119	UNITED STATES HISTORY TO 1789
	<input checked="" type="checkbox"/>	120-129	
	<input checked="" type="checkbox"/>	130-139	UNITED STATES HISTORY, 1763 TO 1789
	<input checked="" type="checkbox"/>	140-149	UNITED STATES HISTORY, 1789 TO 1828
	<input checked="" type="checkbox"/>	150-159	AGE OF JEFFERSON AND JACKSON
	<input checked="" type="checkbox"/>	160-169	UNITED STATES HISTORY, 1828 TO 1850
	<input checked="" type="checkbox"/>	170-179	UNITED STATES HISTORY, 1850 TO 1877
	<input checked="" type="checkbox"/>	180-189	
	<input checked="" type="checkbox"/>	190-199	SEMINAR IN U.S. HISTORY TO 1877
	<input checked="" type="checkbox"/>	200-299	AMERICAN HISTORY SINCE 1877
	<input checked="" type="checkbox"/>	300-399	TOPICS IN AMERICAN HISTORY
	<input checked="" type="checkbox"/>	400-499	AREAS IN AMERICAN HISTORY
	<input checked="" type="checkbox"/>	500-599	SPECIAL TOPICS IN AMERICAN HISTORY
	<input checked="" type="checkbox"/>	600-699	SPECIAL TOPICS IN AMERICAN HISTORY (CONTINUED)
	<input checked="" type="checkbox"/>	700-799	
	<input checked="" type="checkbox"/>	800-899	HISTORY OF CANADA
	<input checked="" type="checkbox"/>	900-999	GENERAL MISCELLANEOUS CATEGORIES

By opening up a particular decade, you will find up to ten closely-related course numbers (all numbers may not be in use).

View	HISTORY	
	AFH - AFRICAN HISTORY	
	AMH - AMERICAN HISTORY	
	000-099	INTRODUCTIONS AND SURVEYS, LOWER DIVISION
	000-009	INTRODUCTORY SURVEY
	010-019	INTRODUCTORY SURVEY TO 1877
	020-029	INTRODUCTORY SURVEY SINCE 1877
	030-039	INTRODUCTORY SURVEY SINCE 1900
	040-049	INTRODUCTORY SURVEY, SPECIAL TOPICS
	050-059	SPECIAL TOPICS IN AMERICAN HISTORY
	060-069	SURVEY OF THE HISTORY OF THE SOUTH
	070-079	SURVEY OF FLORIDA HISTORY
	AMH 070	SURVEY OF FLORIDA HISTORY
	AMH 071	SURVEY OF EARLY HIST. OF FLORIDA -- RESERVED
	AMH 072	INTRODUCTION TO FLORIDA HISTORY - AS ONLY -- RESERVED
	AMH 073	HISTORY OF THE GULF COAST (L) -- RESERVED
	AMH 074	INTRODUCTION TO FLORIDA HISTORY
	AMH 075	FLORIDA STUDIES I -- RESERVED
	AMH 076	FLORIDA STUDIES II
	AMH 077	COLLOQUIUM IN TWENTIETH CENTURY TOURISM
	AMH 078	THE AFRICAN EXPERIENCE IN FLORIDA
	AMH 079	SURVEYS OF THE HISTORY OF FLORIDA REGIONS
	080-089	SURVEY OF THE AMERICAN WEST
	090-099	HISTORY OF SPECIFIC POPULATION GROUPS
	100-199	AMERICAN HISTORY TO 1877
	200-299	AMERICAN HISTORY SINCE 1877
	300-399	TOPICS IN AMERICAN HISTORY

You will occasionally see a course title in italics, with the word “Reserved” after it. This means that the course was formerly taught at one or more schools, but is no longer being offered by any institution in Florida. Course numbers stay on reserve for five years to allow students who took the course to graduate; after five years, the number can be re-used for any new course that fits the decade topic.

In the example below, note that course numbers NUR 451 and 461 just have the word “Reserved” with no course title. That means those numbers have finished their 5-year reserve period and are available for immediate re-use for a proposed new course. NUR 466 and 468 have a course title in italics, followed by the word Reserved. That means those numbers have not yet completed their 5-year reserve period. A number can be re-used sooner than five years if the new course is very similar to the reserved course.

▼	450-459	ADVANCED MATERNAL/INFANT NURSING
	NUR 450	ADVANCED CONCEPTS OBSTETRICS
	<i>NUR 451</i>	-- RESERVED
	NUR 455	MATERNAL-INFANT NURSING
▼	460-469	GENERAL MATERNAL/INFANT/CHILD MEDICAL-SURGICAL NURSING
	NUR 460	MATERNAL/INFANT/CHILD HEALTH
	<i>NUR 461</i>	-- RESERVED
	NUR 462	NURSING III
	NUR 463	MATERNAL/INFANT/CHILD HEALTH
	NUR 464	PARENT-CHILD NURSING II
	NUR 465	CHILDBEARING/CHILDBEARING
	<i>NUR 466</i>	<i>CLINICAL PRACTICUM III -- RESERVED</i>
	NUR 467	MATERNAL AND PEDIATRIC NURSING CARE CLINICAL
	<i>NUR 468</i>	<i>CARE OF WOMEN AND CHILDBEARING FAMILIES (L) -- RESERVED</i>



AP

INCLUDES

- ✓ Course framework
- ✓ Instructional section
- ✓ Sample exam questions

AP[®] Calculus AB and BC

COURSE AND EXAM DESCRIPTION

Effective
Fall 2020

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Acknowledgements

The Advanced Placement® Program would like to acknowledge the following individuals for their assistance with and contributions to the development of this course. All individuals' affiliations were current at the time of contribution.

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About AP

The Advanced Placement® Program (AP®) enables willing and academically prepared students to pursue college-level studies—with the opportunity to earn college credit, advanced placement, or both—while still in high school. Through AP courses in 38 subjects, each culminating in a challenging exam, students learn to think critically, construct solid arguments, and see many sides of an issue—skills that prepare them for college and beyond. Taking AP courses demonstrates to college admission officers that students have sought the most challenging curriculum available to them, and research indicates that students who score a 3 or higher on an AP Exam typically experience greater academic success in college and are more likely to earn a college degree than non-AP students. Each AP teacher’s syllabus is evaluated and approved by faculty from some of the nation’s leading colleges and universities, and AP Exams are developed and scored by college faculty and experienced AP teachers. Most four-year colleges and universities in the United States grant credit, advanced placement, or both on the basis of successful AP Exam scores; more than 3,300 institutions worldwide annually receive AP scores.

AP Course Development

In an ongoing effort to maintain alignment with best practices in college-level learning, AP courses and exams emphasize challenging, research-based curricula aligned with higher education expectations.

Individual teachers are responsible for designing their own curriculum for AP courses and selecting appropriate college-level readings, assignments, and resources. This publication presents the content and skills that are the focus of the corresponding college course and that appear on the AP Exam. It also organizes the content and skills into a series of units that represent a sequence found in widely adopted college syllabi. The intention of this publication is to respect teachers’ time and expertise by providing a roadmap that they can modify and adapt to their local priorities and preferences.

Enrolling Students: Equity and Access

The Advanced Placement® Program strongly encourages educators to make equitable access a

guiding principle for their AP programs by giving all willing and academically prepared students the opportunity to participate in AP. We encourage the elimination of barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved. The Advanced Placement® Program also believes that all students should have access to academically challenging coursework before they enroll in AP classes, which can prepare them for AP success. It is only through a commitment to equitable preparation and access that true equity and excellence can be achieved.

Offering AP Courses: The AP Course Audit

The AP Program unequivocally supports the principle that each school implements its own curriculum that will enable students to develop the content understandings and skills described in the course framework.

While the unit sequence represented in this publication is optional, the AP Program does have a short list of curricular and resource requirements that must be fulfilled before a school can label a course “Advanced Placement” or “AP.” Schools wishing to offer AP courses must participate in the AP Course Audit, a process through which AP teachers’ course materials are reviewed by college faculty. The AP Course Audit was created to provide teachers and administrators with clear guidelines on curricular and resource requirements for AP courses and to help colleges and universities validate courses marked “AP” on students’ transcripts. This process ensures that AP teachers’ courses meet or exceed the curricular and resource expectations that college and secondary school faculty have established for college-level courses.

The AP Course Audit form is submitted by the AP teacher and the school principal (or designated administrator) to confirm awareness and understanding of the curricular and resource requirements. A syllabus or course outline, detailing how course requirements are met, is submitted by the AP teacher for review by college faculty.

Please visit collegeboard.org/apcourseaudit for

more information to support the preparation and submission of materials for the AP Course Audit.

How the AP Program Is Developed

The scope of content for an AP course and exam is derived from an analysis of hundreds of syllabi and course offerings of colleges and universities. Using this research and data, a committee of college faculty and expert AP teachers work within the scope of the corresponding college course to articulate what students should know and be able to do upon the completion of the AP course. The resulting course framework is the heart of the course and exam description and serves as a blueprint of the content and skills that can appear on an AP Exam. See the appendix for a deeper summary of the AP African American Studies course research process.

The AP Development Committees are responsible for developing each AP Exam, ensuring the exam questions are aligned to the course framework. The AP Exam development process is a multiyear endeavor; all AP Exams undergo extensive review, revision, piloting, and analysis to ensure that questions are accurate, fair, and valid, and that there is an appropriate spread of difficulty across the questions.

Committee members are selected to represent a variety of perspectives and institutions (public and private, small and large schools and colleges), and a range of gender, racial/ethnic, and regional groups. A list of each subject’s current AP Development Committee members is available on apcentral.collegeboard.org.

Throughout AP course and exam development, the Advanced Placement® Program gathers feedback from various stakeholders from secondary schools, higher education institutions, and disciplinary organizations. This feedback is carefully considered to ensure that AP courses and exams are able to provide students with a college-level learning experience and the opportunity to demonstrate their qualifications for advanced placement or college credit.

How AP Exams Are Scored

The exam scoring process, like the course and exam development process, relies on the expertise of both AP teachers and college faculty. While multiple-choice questions are scored by machine, the free-response questions and through-course performance

assessments, as applicable, are scored by thousands of college faculty and expert AP teachers. Most are scored at the annual AP Reading, while a small portion is scored online. All AP Readers are thoroughly trained, and their work is monitored throughout the Reading for fairness and consistency. In each subject, a highly respected college faculty member serves as Chief Faculty Consultant and, with the help of AP Readers in leadership positions, maintains the accuracy of the scoring standards. Scores on the free-response questions and performance assessments are weighted and combined with the results of the computer-scored multiple-choice questions, and this raw score is converted into a composite AP score on a 1–5 scale.

AP Exams are **not** norm-referenced or graded on a curve. Instead, they are criterion-referenced, which means that every student who meets the criteria for an AP score of 2, 3, 4, or 5 will receive that score, no matter how many students that is. The criteria for the number of points students must earn on the AP Exam to receive scores of 3, 4, or 5—the scores that research consistently validates for credit and placement purposes—include:

- The number of points successful college students earn when their professors administer AP Exam questions to them.
- The number of points researchers have found to be predictive that an AP student will succeed when placed into a subsequent, higher-level college course.
- Achievement-level descriptions formulated by college faculty who review each AP Exam question.

Using and Interpreting AP Scores

The extensive work done by college faculty and AP teachers in the development of the course and exam and throughout the scoring process ensures that AP Exam scores accurately represent students' achievement in the equivalent college course. Frequent and regular research studies establish the validity of AP scores as follows:

AP Score	Credit Recommendation	College Grade Equivalent
5	Extremely well qualified	A
4	Well qualified	A-, B+, B
3	Qualified	B-, C+, C
2	Possibly qualified	n/a
1	No recommendation	n/a

While colleges and universities are responsible for setting their own credit and placement policies, most private colleges and universities award credit and/or advanced placement for AP scores of 3 or higher. Additionally, most states in the U.S. have adopted statewide credit policies that ensure college credit for scores of 3 or higher at public colleges and universities. To confirm a specific college's AP credit/placement policy, a search engine is available at apstudent.org/creditpolicies.

BECOMING AN AP READER

Each June, thousands of AP teachers and college faculty members from around the world gather for seven days in multiple locations to evaluate and score the free-response sections of the AP Exams. Ninety-eight percent of surveyed educators who took part in the AP Reading say it was a positive experience.

There are many reasons to consider becoming an AP Reader, including opportunities to:

- Bring positive changes to the classroom: Surveys show that the vast majority of returning AP Readers—both high school and college educators—make improvements to the way they teach or score because of their experience at the AP Reading.

- Gain in-depth understanding of AP Exam and AP scoring standards: AP Readers gain exposure to the quality and depth of the responses from the entire pool of AP Exam takers, and thus are better able to assess their students' work in the classroom.
- Receive compensation: AP Readers are compensated for their work during the Reading. Expenses, lodging, and meals are covered for Readers who travel.
- Score from home: AP Readers have online distributed scoring opportunities for certain subjects. Check collegeboard.org/apreading for details.
- Earn Continuing Education Units (CEUs): AP Readers earn professional development hours and CEUs that can be applied to PD requirements by states, districts, and schools.

How to Apply

Visit collegeboard.org/apreading for eligibility requirements and to start the application process.

About the AP African American Studies Course

AP African American Studies is an interdisciplinary course that examines the diversity of African American experiences through direct encounters with authentic and varied sources. The course focuses on four thematic units that move across the instructional year chronologically, providing students opportunities to examine key topics that extend from the medieval kingdoms of West Africa to the ongoing challenges and achievements of the contemporary moment. Given the interdisciplinary character of African American studies, students in the course will develop skills across multiple fields, with an emphasis on developing historical, literary, visual, and data analysis skills. This new course foregrounds a study of the diversity of Black communities in the United States within the broader context of Africa and the African diaspora.

Learning Outcomes

As a result of this course, students will be able to:

- Apply lenses from multiple disciplines to evaluate key concepts, historical developments, and processes that have shaped Black experiences and debates within the field of African American studies.
- Identify the intersections of race, gender, and class, as well as connections between Black communities, in the United States and the broader African diaspora in the past and present.
- Analyze perspectives in text-based, data, and visual sources to develop well-supported arguments applied to real-world problems.
- Demonstrate understanding of the diversity, strength, and complexity of African societies and their global connections before the emergence of transatlantic slavery.
- Evaluate the political, historical, aesthetic, and transnational contexts of major social movements, including their past, present, and future implications.
- Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad.
- Identify major themes that inform literary and artistic traditions of the African diaspora.
- Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future.

College Course Equivalent

AP African American Studies is designed to be the equivalent of an introductory college or university course in African American studies.

Prerequisites

There are no prerequisites for AP African American Studies. Students should be able to read college-level texts and write grammatically correct, complete sentences.

AP AFRICAN AMERICAN STUDIES

Course Framework

Course Framework Components

Overview

This course framework provides a description of what students should know and be able to do to qualify for college credit or placement.

The course framework includes the following components:

SKILLS

The skills are central to the study and practice of African American studies. Students should develop and apply the described skills on a regular basis over the span of the course.

COURSE AT A GLANCE

The course at a glance provides an outline of all four units of the course as well as the weekly instructional focus for each unit.

TOPICS

Each weekly instructional focus is broken down into teachable segments called topics. The course topics and topic descriptions outline the essential content knowledge students should learn through multidisciplinary source analysis. Although most topics can be taught in one or two class periods, teachers are encouraged to modify instructional pacing to suit the needs of their students and school.

Note to the AP African American Studies symposium participants: the breadth of topics is currently larger than what is found in any one semester of introductory African American studies courses at colleges. We anticipate a 10-20% reduction of topics based on feedback from the Symposium.

UNIT 1 INSTRUCTIONAL EXEMPLAR: ORIGINS OF THE AFRICAN DIASPORA

The instructional exemplar for Unit 1 provides an example of the deeper content and instructional guidance teachers will receive in the course and exam description. This section includes:

- **Learning Objectives:** Learning objectives define what a student should be able to do with content knowledge. Learning objectives pair skills with disciplinary knowledge.
- **Source Encounters:** For almost every topic, a recommended source is provided to help focus and guide instruction of the topic. Sources invite interdisciplinary learning and analysis.
- **Essential Knowledge:** Essential knowledge statements comprise the knowledge required to demonstrate mastery of the learning objective.
- **Suggested Instructional Resources:** Where possible, instructional resources are listed that might help teachers address a particular topic in their classroom.

The full course and exam description will articulate this information for every topic across all four units of the course.

Skills

The AP African American Studies skills describe what students should be able to do while exploring course topics and examining sources. These skills are embedded and spiraled throughout the course, providing routine opportunities for students to develop and practice these skills and then transfer and apply those skills on the AP assessments.

Skill Category 1

Applying Disciplinary Knowledge

Explain course concepts, developments, patterns, and processes (e.g., cultural, historical, political, social).

Skill 1.A Identify and explain course concepts, developments, and processes.

Skill 1.B Explain the context of a specific event, development, or process.

Skill 1.C Identify and explain patterns or other relationships (continuities, changes, causation).

Skill Category 2

Written Source Analysis

Evaluate written sources, including historical documents, literary texts, and music lyrics.

Skill 2.A Identify and explain an author's claim(s), evidence, and reasoning.

Skill 2.B Describe a written source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context and audience.

Skill 2.C Explain the function of character, setting, word choice, imagery, and/or symbols in a written source.

Skill Category 3

Data Analysis

Interpret data represented in tables, charts, graphs, maps, surveys, and infographics.

Skill 3.A Identify and describe patterns and trends in data.

Skill 3.B Draw conclusions based on patterns, trends, and limitations in data, making connections to relevant course content.

Skill Category 4

Visual Analysis

Analyze visual artifacts, including works of art and material culture.

Skill 4.A Describe a visual source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context, and audience.

Skill 4.B Explain how an artist's techniques, materials, or style achieve a particular effect or elicit a specific response.

Skill Category 5

Argumentation

Develop an argument using a line of reasoning to connect claims and evidence.

Skill 5.A Articulate a defensible claim.

Skill 5.B Support a claim or argument using specific and relevant evidence.

Skill 5.C Use reasoning to guide the audience through a well-supported argument.

Course at a Glance

Units and Weekly Instructional Focus

Unit 1: Origins of the African Diaspora

5 weeks

- Africa: First Look
- The Strength and Reach of West African Empires
- Intercultural Forces in African Kingdoms and City-States
- Gender, Community, and Knowledge Production
- Envisioning Early Africa in African American Studies

Unit 2: Freedom, Enslavement, and Resistance

8 weeks

- Atlantic Africans and the Transatlantic Slave Trade
- The Middle Passage
- Communal Life, Labor, and Law
- Gender and Reformation of Kinship
- Strategies for Change, Part 1
- Strategies for Change, Part 2
- Black Identities
- Abolition and the Politics of Memory

Unit 3: The Practice of Freedom

7 Weeks

- Reconstruction and Black Politics
- Uplift Ideology
- The New Negro Renaissance
- Art, Literature, and Music
- Migrations, Pan-Africanism, and Black Internationalism
- [AP Extended Essay]

Unit 4: Movements and Debates

8 weeks

- Anti-Colonial Movements and Military Service
- The Long Civil Rights Movement
- Black Power, Black Arts, Black Pride, and the Birth of Black Studies
- The Black Feminist Movement, Womanism, and Intersectionality
- African American Studies: Movements and Methods
- Diversity Within Black Communities
- Black Lives Today
- New Directions in African American Studies

Unit 1: Origins of the African Diaspora

Weekly Instructional Focus: Africa: First Look

TOPIC 1.1	Introduction to African American Studies and Interdisciplinarity	This topic introduces the interdisciplinary field of African American studies and invites students to explore multiple perspectives by examining works of art.
TOPIC 1.2	Exploring Africa's Geographic Diversity	This topic explores the diversity of Africa's primary regions and climate zones using maps. Students can examine misconceptions through readings, such as the essay "How to Write About Africa" by Binyavanga Wainaina.
TOPIC 1.3	Ethnolinguistic Diversity and Bantu Dispersals	This topic explores how the Bantu dispersals affected linguistic diversity across African regions. Students may investigate maps and music selections to examine this topic.
TOPIC 1.4	Geography, Climate, and the Emergence of Empires	This topic explores the influence of Africa's geography on settlement and trade and encourages examination of African climate zone maps.

Weekly Instructional Focus: The Strength and Reach of West African Empires

TOPIC 1.5	The Sudanic Empires: Ghana	This topic explores the role of geography and the influence of Islam on ancient Ghana. Students may examine selections of historical texts describing Ghana's strength, such as Al-Bakri's <i>Book of Routes and Realms</i> (1068).
TOPIC 1.6	The Sudanic Empires: Mali	This topic explores how Mali's geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana. Students may apply textual and visual analysis to works of art and primary source documents.
TOPIC 1.7	The Sudanic Empires: Songhai	This topic explores how trade routes contributed to the rise and decline of the Songhai Empire using maps and primary source accounts.

Weekly Instructional Focus: Intercultural Forces in African Kingdoms and City-States

TOPIC 1.8	East Africa: The Swahili Coast	This topic explores the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states. Students may analyze primary source accounts to build their understanding.
TOPIC 1.9	Southern Africa: Great Zimbabwe	This topic explores the significance of Great Zimbabwe's stone architecture by inviting students to study images of the walls and stone enclosure.
TOPIC 1.10	West-Central Africa: The Kingdom of Kongo	This topic explores the consequences of the Kingdom of Kongo's conversion to Christianity. Students may review primary source documents, such as letters, as well as artistic images.
TOPIC 1.11	Enslavement in Africa	This topic explores the characteristics of enslavement in West Africa prior to the Atlantic slave trade using historical documents related to voyages, such as those by Alvise Cadamosto.

Weekly Instructional Focus: Gender, Community, and Knowledge Production

TOPIC 1.12	Women and Leadership	This topic explores various facets of Queen Idia's and Queen Njinga's leadership by inviting students to consider art works and secondary texts.
TOPIC 1.13	Learning Traditions	This topic explores institutional and community-based models of education in medieval West African societies using historical accounts and oral histories.
TOPIC 1.14	Indigenous Cosmologies and Culture	This topic explores various belief systems in West African societies. Students can view and discuss musical performances from artists such as Osain del Monte.
TOPIC 1.15	Africans in Europe and European in Africa	This topic explores the factors that brought Africans to Europe and Europeans to Africa prior to the transatlantic slave trade. Students may have the opportunity to apply visual analysis to artworks and maps.

Weekly Instructional Focus: Envisioning Early Africa in African American Studies

TOPIC 1.16 Reframing Early African History	This topic explores how African American studies reframes conceptions of early Africa and its relationship to people of African descent. Students may analyze secondary text selections from historians such as Nell Irvin Painter.
TOPIC 1.17 Interdisciplinarity and Multiple Perspectives	This topic explores how the interdisciplinary approach of African American studies incorporates multiple perspectives. Students may read and discuss topics from among the key debates in African American studies as presented by scholars such as Henry Louis Gates Jr.
TOPIC 1.18 Imagining Africa	This topic explores the question of Africa’s relationship to African American ancestry and culture. Students may analyze poetry that expresses connections to and detachments from Africa, such as “Heritage” by Countee Cullen.
TOPIC 1.19 Visualizing Early Africa	This topic explores techniques contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

Unit 2: Freedom, Enslavement, and Resistance

Weekly Instructional Focus: Atlantic Africans and the Transatlantic Slave Trade

TOPIC 2.1	African Explorers in the Americas	This topic explores the various roles Africans played during colonization of the Americas in the 16th century. Students may analyze a primary source text or apply visual analysis to a work of art.
TOPIC 2.2	Origins and Overview of the Transatlantic Slave Trade	This topic explores the primary embarkation zones in West Africa used during the transatlantic slave trade. Students may examine a map of the transatlantic slave trade and a secondary text to build their awareness that the Africans who arrived in the U.S. originated from regions beyond West Africa.
TOPIC 2.3	Impact of the Slave Trade on West African Societies in Literature	This topic explores how African and African American authors often combine literary techniques with historical research to convey the impact of the slave trade on West African society. Students may read a short excerpt from a contemporary novel.
TOPIC 2.4	Architecture and Iconography of a Slave Ship	This topic explores the purpose, context, and audiences for slave ship diagrams circulated during and after the era of slavery. Students may examine archival images or modern art.

Weekly Instructional Focus: The Middle Passage

TOPIC 2.5	Experiences of Capture and the Middle Passage	This topic explores narratives by formerly enslaved Africans that detail their experience of capture and the middle passage. Students may analyze literary techniques used in primary accounts, such as Olaudah Equiano’s narrative, to also consider how these narratives served as political texts that aimed to end the dehumanizing slave trade.
TOPIC 2.6	Resistance on Slave Ships	This topic explores methods by which Africans resisted their commodification and enslavement during the Middle Passage. Students may examine a primary account, such as the transcript from the <i>Amistad</i> trial.
TOPIC 2.7	The Middle Passage in African American Poetry	This topic explores how African American writers use imagery and the senses to recount experiences of enslaved Africans’ resistance and foreground resistance as endemic to the slave trade. Students may read or listen to a poem, such as Robert Hayden’s “Middle Passage.”

TOPIC 2.8 Slave Auctions and the Domestic Slave Trade

This topic explores the assault to the bodies, minds, and spirits of enslaved Africans at slave auctions and the physical and emotional effects of being sold to unknown territory. Students may analyze a narrative, poem, or historical broadside to build their understanding.

Weekly Instructional Focus: Communal Life, Labor, and Law

TOPIC 2.9 Labor and Economy

This topic explores the economic effects, within and outside African American communities, of enslaved people's commodification and labor using a narrative or secondary text.

TOPIC 2.10 Slavery and American Law: Slave Codes and Landmark Cases

This topic explores the impact of slave codes and landmark cases intended to strip enslaved African Americans of their rights and freedoms and harden the color line in American society for free Blacks. Students may analyze selections from slave codes from different states.

TOPIC 2.11 Faith Among Free and Enslaved African Americans

This topic explores the context in which various African American faith traditions emerged. Students may analyze a musical performance or apply textual analysis to a song lyric.

TOPIC 2.12 Music, Art, and Creativity in African Diasporic Cultures

This topic explores how African Americans combined influences from African cultures and local sources to develop new musical and artistic forms of self-expression. Students may examine a work of art or poetry, such as those by David Drake.

Weekly Instructional Focus: Gender and Reformation of Kinship

TOPIC 2.13 Gender and Slavery in Literature

This topic explores the impact of gender on women's experiences of enslavement, seeking freedom, and writing about their experiences. Students may read select passages from Harriet Jacob's *Incidents in the Life of a Slave Girl: Written by Herself*, for example.

TOPIC 2.14 Reproduction and Racial Taxonomies

This topic explores the impact of *partus sequitur ventrem* on African American families and the emergence of racial taxonomies in the United States. Students may examine a secondary text, by Jennifer Morgan for example, to build knowledge of the emergence of race as a social construct and part of a system of classification.

TOPIC 2.15 Recreating Kinship and Traditions

This topic explores the disruptions slavery created for African American families and how enslaved people forged marital and kinship bonds despite these challenges. Students may analyze a poem, such as France Ellen Watkins Harper's "The Fugitive's Wife" or a selection from a narrative.

Weekly Instructional Focus: Strategies for Change, Part 1

TOPIC 2.16 Race to the Promised Land: The Underground Railroad	This topic directly explores innovative methods of escape via the Underground Railroad. Students may analyze an example of visual or textual narratives, including Harriet Tubman’s reflections as captured by a biographer.
TOPIC 2.17 Fleeing Enslavement	This topic explores the accounts and experience of fleeing enslavement in pursuit of freedom. Students may investigate archival sources such as broadsides and kidnapping advertisements.
TOPIC 2.18 The Maroons: Black Geographies and Autonomous Black Communities	This topic explores the creation of maroon societies and their lasting influence on the concept of <i>marronage</i> , using a selection from a secondary text.
TOPIC 2.19 Legacies of the Haitian Revolution	This topic explores the immediate and long-term impacts of the Haitian Revolution on Black politics and historical memory. Students may analyze an excerpt from a Haitian founding document, such as the Haitian Constitution (1805) or Haiti’s Declaration of Independence (1804) or a secondary text from anthropologist Michel-Rolph Trouillot.

Weekly Instructional Focus: Strategies for Change, Part 2

TOPIC 2.20 Radical Resistance	This topic explores strategies advocating for radical resistance and the reception to those ideas. Students may analyze a text from leaders such as David Walker and Henry Highland Garnet.
TOPIC 2.21 The “Common Wind” of Revolt Across the Diaspora	This topic explores the interconnecting influence of slave revolts and the impact of different strategies. Students may examine a secondary source on figures like Nat Turner, for example.
TOPIC 2.22 Moral Suasion and Literary Protest	This topic explores the political strategies of moral suasion and radical resistance among African Americans in the United States. Students may analyze a primary text from authors such as Phillis Wheatley or a secondary text.
TOPIC 2.23 Separatism: Emigration and Colonization	This topic explores various perspectives on African American emigration and colonization by reviewing a primary source document, such as a newspaper article or letter.

Weekly Instructional Focus: Black Identities

TOPIC 2.24 Integration: Transatlantic Abolitionism and Belonging in Antebellum America	This topic explores the influence of transatlantic abolitionism on Frederick Douglass' political views on the potential for African Americans' integration and belonging in American society. Students may analyze a text by Douglass, such as "What to the Slave Is the Fourth of July?"
TOPIC 2.25 A Question of Naming: African and/or American	This topic explores factors that influenced African Americans' self-identification within American society. Students may examine a secondary source from a historian or analyze a primary source from a Black newspaper such as <i>The Liberator</i> .
TOPIC 2.26 Black Women's Rights & Education	This topic explores the intersection of race and gender in African American women activists' advocacy for justice. Students may analyze a primary source speech.
TOPIC 2.27 Black Pride	This topic explores John S. Rock's 1858 speech on Black pride and the significance of the concept for African American communities. Students may review and discuss the speech alongside another text, such as Thomas Jefferson's <i>Notes on the State of Virginia</i> .

Weekly Instructional Focus: Abolition and the Politics of Memory

TOPIC 2.28 The Civil War and Black Communities	This topic explores the contributions of free and enslaved African Americans in the U.S. Civil War. Students may examine a poem and archival images to deepen their knowledge.
TOPIC 2.29 Theorizing Slavery and Resistance in African American Studies	This topic explores the utility of the concept of social death for understanding African American agency during the period of enslavement. Students may compare arguments from secondary texts related to this concept.
TOPIC 2.30 The Afterlives of Slavery in Contemporary Culture	This topic explores artistic reflections on slavery's enduring legacy for African Americans. Students may analyze lyrics from a contemporary music selection.
TOPIC 2.31 Commemorating the Ongoing Struggle for Freedom	This topic explores Juneteenth and its significance for African Americans prior to its recognition as a federal holiday. Students may analyze photographs of Jubilee celebrations.

Unit 3: The Practice of Freedom

Weekly Instructional Focus: Reconstruction and Black Politics

TOPIC 3.1	Reconstruction and Its Discontents	This topic explores the Reconstruction amendments that defined Black citizenship and Black leadership in the post-emancipation period. Students may analyze historical texts from writers such as W.E.B. Du Bois and Booker T. Washington.
TOPIC 3.2	Health and Education for Freedpeople	This topic explores freedpeople's efforts to acquire educational and healthcare resources immediately after abolition and the institutions that supported these efforts. Students may review historical photographs of freedpeople's schools and hospitals and a selection from a scholarly text by an author such as Heather Williams.
TOPIC 3.3	Violence and White Supremacy	This topic explores Black responses to white retaliation against strides toward Black political and social advancement during and after Reconstruction. Students may explore the manifestations of racial terrorism physically (e.g., through lynching), socially, and in discriminatory policies through historical texts, by writers such as Ida B. Wells-Barnett and Claude McKay.
TOPIC 3.4	Reuniting Black Families	This topic traces African Americans' efforts to reconstruct their families in the 1860s and 1870s, including their searches for lost kin separated by slavery and their decisions to consecrate families through marriage. Students may explore these efforts through a primary source, such as a newspaper ad, or a scholarly source by writers such as Heather Williams and Tera Hunter.

Weekly Instructional Focus: Uplift Ideology

TOPIC 3.5	Racial Uplift	This topic explores ideas and strategies for Black social, political, and economic advancement within Black communities. Students may explore the speeches and writings of leaders such as Booker T. Washington and Henry McNeal Turner.
TOPIC 3.6	Black Suffrage and Women's Rights	This topic explores Black women's advocacy for justice and political inclusion at the intersection of race and gender in the late 19th century. Students may explore a speech or text from leaders such as Anna Julia Cooper and Frances Ellen Watkins Harper.

TOPIC 3.7 HBCUs and Black Education This topic introduces the founding of autonomous Black educational institutions, including Historically Black Colleges and Universities. Students may examine historical photographs of these institutions and a text on Black education by Carter G. Woodson.

TOPIC 3.8 Labor and Economics This topic examines the nature of Black labor and Black businesses in the late 19th and early 20th centuries. Students may examine the simultaneity of exploitative post-slavery labor systems (e.g., sharecropping and convict leasing) and the advent of Black inventions and businesses through a scholarly text and visual analysis of photographs.

Weekly Instructional Focus: The New Negro Renaissance

TOPIC 3.9 The New Negro Movement This topic explores new visions for Black identity that emerged around artistic and literary expression and social thought. Students may explore the influence of the New Negro Movement on the political ideas of subsequent movements through text by a writer such as Alain Locke.

TOPIC 3.10 Black Expression This topic explores diverse perspectives on the flourishing of African American artistic and expressive forms. Students may examine the influence of “New Negro” themes in the writings on art by figures such as Langston Hughes, George Schuyler, and Zora Neale Hurston.

TOPIC 3.11 Everyday Life in Literature This topic explores everyday life during the Harlem Renaissance as portrayed by an author such as Jean Toomer.

TOPIC 3.12 Black Identity in Literature This topic explores aspects of Black identity, including colorism, through the literary works of Harlem Renaissance authors, such as Nella Larsen and Wallace Thurman.

Weekly Instructional Focus: Art, Literature, and Music

TOPIC 3.13 The Harlem Renaissance in Art This topic explores elements of visual art from the Harlem Renaissance through the work of artists such as Palmer Hayden, Lois Mailou Jones, Romare Bearden, James Van Der Zee, and Aaron Douglas.

TOPIC 3.14 The Rise and Fall of Harlem This topic explores reflections on the rise and fall of Harlem and its impact on African American communities in the U.S. and abroad. Students may explore reflections on the newly fashioned identities, emerging post-slavery folk traditions, or continuing effects of institutional racism from a writer, such as Ralph Ellison, Manuel Zapata Olivella, and James Weldon Johnson.

TOPIC 3.15 Music and the Black National Anthem

This topic explores the musical genres that African Americans innovated in the early 20th century and the use of music for social and political purposes. Students may explore the contemporary prominence of what is known as the Black national anthem, “Lift Every Voice and Sing” through sources by James Weldon Johnson and Imani Perry.

TOPIC 3.16 Black in America: Reflections

This topic explores enduring themes in literature on Black experiences in the U.S. Students may examine a selection from Black writers, such as Paul Laurence Dunbar, W.E.B. Du Bois, and James Baldwin.

Weekly Instructional Focus: Migrations, Pan-Africanism, and Black Internationalism

TOPIC 3.17 The Great Migration

This topic explores the scale and impact of African American migration in the century after the Civil War, including motivations to escape racial oppression and political and economic marginalization in the U.S. South. Students may explore sources such as newspapers and photographs, the art of Jacob Lawrence, or scholarly texts, such as one from Isabel Wilkerson.

TOPIC 3.18 Afro-Caribbean Migration to the U.S.

This topic examines the wave of Afro-Caribbean migration to the U.S. and the influence of changing demographics on African American political thought. Students may explore this process through a figure like Arturo Schomburg or an excerpt from the writings of Wilfred A. Domingo.

TOPIC 3.19 Marcus Garvey and the UNIA

This topic explores the influence of Marcus Garvey and the founding of the Universal Negro Improvement Association (UNIA) on the Black political sphere in the early twentieth century. Students may examine political ideas in a speech from Marcus Garvey or a debate between Garvey and other African American leaders.

TOPIC 3.20 The Pan-African Congresses

This topic explores the political concept of Pan-Africanism, including its roots in the collective experiences of Afro-descendants throughout the world and response to European colonialization in Africa. Students may explore contrasting perspectives on Pan-Africanist approaches through texts from authors such as W.E.B. Du Bois or George Schuyler.

Unit 4: Movements and Debates

Weekly Instructional Focus: Anti-Colonial Movements and Military Service

TOPIC 4.1	Anti-Colonial Politics and the African Diaspora	This topic explores the writings of Martinican psychiatrist Frantz Fanon on the impact of colonialism and racism on Black consciousness and the influence of this work on Black political movements in the U.S.
TOPIC 4.2	The Négritude Movement	This topic explores the literary and political influence of the Négritude Movement, including the influences of the Harlem Renaissance and its promotion of Black cultural pride throughout the diaspora. Students may examine selections of a text by Aimé Césaire.
TOPIC 4.3	African Americans and the U.S. Occupation of Haiti	This topic explores the impact of the U.S. occupation of Haiti on Black political discourse in the U.S. Students may explore how the occupation influenced ideas about transnational Black identity and American values through an excerpt from the writings of James Weldon Johnson.
TOPIC 4.4	Black Military Service and the G.I. Bill	This topic explores Black military service and the differential benefits of the G.I. Bill for White and Black veterans. Students may examine historical photographs and selections from a scholarly text.

Weekly Instructional Focus: The Long Civil Rights Movement

TOPIC 4.5	Segregation, Discrimination, and the Origins of the Civil Rights Movement	This topic explores the impact of Jim Crow–era segregation and discrimination in the areas of housing and education. It also foregrounds the grassroots organizing at the foundation of the Civil Rights Movement. Students may examine primary sources such as maps, newspaper articles, or selections from landmark cases including <i>Brown v. Board of Education of Topeka</i> .
TOPIC 4.6	The Big Four: NAACP, SCLC, SNCC, CORE	This topic explores unique facets of the major organizations, ideas, and events of the Civil Rights Movement, with special emphasis on the National Association for the Advancement of Colored People (NAACP), Southern Christian Leadership Conference (SCLC), Student Nonviolent Coordinating Committee (SNCC), and Congress of Racial Equality (CORE). Students may examine historical photographs, a primary source text, or a selection from a scholarly text.

TOPIC 4.7 Civil Rights Leaders This topic explores distinctions between major political leaders of the Civil Rights era. Students may examine speeches, a primary source text, and photographs of leaders such as Fannie Lou Hamer, Martin Luther King Jr., and Malcolm X.

TOPIC 4.8 Faith and the Sounds of the Civil Rights Movement This topic explores the impact of faith, religious organizations, and music on Black advocacy for civil rights. It focuses on African Americans' use of music for empowerment and to express visions for a better future. Students may examine lyrics, performances, or a selection from a scholarly text on the freedom songs of the Civil Rights Movement.

Weekly Instructional Focus: Black Power, Black Arts, Black Pride, and the Birth of Black Studies

TOPIC 4.9 The Black Power Movement and the Black Panther Party This topic introduces the political shift of the Black Power Movement through the lens of the Black Panther Party. Students may examine photographs and a text featuring leaders such as Huey P. Newton and Bobby Seale.

TOPIC 4.10 The Black Arts Movement This topic explores the influence of the Black Power Movement on the emergence of the Black Arts Movement's artist-activists and intellectuals in the 1960s and 1970s. Students may examine various forms of visual art and an example of the writings of Amiri Baraka.

TOPIC 4.11 The Black Is Beautiful Movement This topic explores how the movement to express pride in aesthetic and cultural elements of Black heritage became an instrument of Black joy and liberation. Students may examine excerpts from articles in *Ebony* magazine or Elizabeth Catlett's piece, "Negro es Bello."

TOPIC 4.12 Student Protest and the Birth of Black Studies This topic explores the birth of the field of Black studies from student-led protest and the political and cultural movements of the late 1960s and 1970s. Students may examine a primary or secondary source on the founding of Black studies departments across the nation, including from writers like June Jordan and Fabio Rojas.

Weekly Instructional Focus: The Black Feminist Movement, Womanism, and Intersectionality

TOPIC 4.13 The Black Feminist Movement and Womanism	This topic explores the Black feminist movement, the concept of womanism, and approaches that center the unique everyday experiences of Black women. Students may analyze a text such as the Combahee River Collective Statement or an excerpt from writers such as Keeanga-Yamahtta Taylor, Alice Walker, or Audre Lorde.
TOPIC 4.14 African American Women’s History and the Metalanguage of Race	This topic explores scholarship on the intersections of analyses of race, power, and Black women’s experiences in a text by Evelyn Brooks Higginbotham.
TOPIC 4.15 Intersectionality and Activism	This topic examines intersectionality as an analytical framework and its connection to Chicana and Asian American feminist thought. Students may explore a text from the writings of Kimberlé Crenshaw, Patricia Hill Collins, or Angela Davis.
TOPIC 4.16 Black Feminist Literary Thought	This topic explores the literary contributions of Black feminist and womanist writers. Students may examine a literary text from authors such as Toni Morrison, Gloria Naylor, bell hooks, and Nikki Giovanni.

Weekly Instructional Focus: African American Studies: Movements and Methods

TOPIC 4.17 The Black Intellectual Tradition	This topic explores the development of a Black intellectual tradition before and after slavery at the foundations of Black studies. Students may examine a text by Manning Marable and Darlene Clark Hine.
TOPIC 4.18 Movements and Methods in Black Studies	This topic explores how Black social and political movements shaped Black studies and the impact of institutionalization in universities on the field. Students may examine a text by Sylvia Wynter.
TOPIC 4.19 Black Queer Studies	This topic explores the concept of the queer of color critique, grounded in Black feminism and intersectionality, as a Black studies lens that shifts sexuality studies toward racial analysis. Students may examine texts by writers such as Cathy Cohen, Roderick Ferguson, or E. Patrick Johnson.
TOPIC 4.20 Afrocentricity in Black Studies	This topic explores the lens of Afrocentricity in Black studies and its influence on Black cultural practices. Students may examine a text by a writer such as Molefi Kete Asante.

Weekly Instructional Focus: Diversity Within Black Communities

TOPIC 4.21 Demographic Diversity in African American Communities	This topic explores the diverse experiences and identities of Black communities in the U.S. in areas such as nationality, ethnicity, religion, class, language, or education, with specific attention to the last 20 years. Students may analyze a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.22 “Postracial” Racism and Colorblindness	This topic explores concepts such as postracialism, colorblindness, racecraft, or inequality through a scholarly text by authors such as Eduardo Bonilla Silva and Barbara J. Fields.
TOPIC 4.23 Politics and Class in African American Communities	This topic explores the diversity of political and economic affiliations among African Americans and the range of perspectives held on various political issues. Students may examine a selection of scholarly texts or a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.24 Religion and Faith in Black Communities	This topic explores Black Liberation Theology and connects to contemporary debates on the role of religious activism as a tool for overcoming anti-Black racism and oppression. Students may analyze a text from scholars such as James Cone and Jacquelyn Grant.

Weekly Instructional Focus: Black Lives Today

TOPIC 4.25 Medicine, Technology, and the Environment	This topic explores the impact of the intersections of race, medicine, technology, and the environment on the lives of African Americans. Students may examine inequities and opportunities for change in these areas through a scholarly text.
TOPIC 4.26 Incarceration and Abolition	This topic explores the long history of Black incarceration from the 13th Amendment to the present and the influence of 19th-century policies on the prison industrial complex. Students may examine the relationship between carceral studies and abolition movements in the work of a scholar such as Michelle Alexander.
TOPIC 4.27 The Evolution of African American Music	The topic explores the evolution of the African American music and its influence on broader American musical production. Students may examine performances and scholarship in ethnomusicology from a writer such as Portia Maultsby and Amiri Baraka.

TOPIC 4.28 Black Vernacular, Pop Culture, and Cultural Appropriation

This topic explores the concept of cultural appropriation and the influence of African American communities on popular culture and American vernacular. Students may examine a scholarly text or an analysis of social networks such as Black Twitter.

Weekly Instructional Focus: New Directions in African American Studies

TOPIC 4.29 Movements for Black Lives

This topic explores the origins, mission, and global influence of the Black Lives Matter movement and the Movement for Black Lives. Students may examine a primary source text, photographs, or a secondary text from scholars such as Keeanga-Yamahtta Taylor and Leslie Kay Jones.

TOPIC 4.30 The Reparations Movement

This topic explores the case for reparations for the centuries-long enslavement and legal discrimination of African Americans in the U.S. Students may examine House Bill H.R. 40 and a text by Ta-Nehisi Coates.

TOPIC 4.31 Black Study and Black Struggle in the 21st Century

This topic explores reflections on the evolution of Black studies and the field's salience in the present through a text by scholars, such as Robin D.G. Kelley.

TOPIC 4.32 Black Futures and Afrofuturism

This topic explores the cultural aesthetics and practices of Afrofuturism. Students may examine a scholarly or literary text or film such as an example from the writings of Octavia Butler, Tiffany E. Barber, or the film *Black Panther*.

UNIT 1 INSTRUCTIONAL EXEMPLAR:
**Origins of the African
Diaspora**

5 WEEKS

Unit at a Glance

Topic #	Topic Title	Instructional Periods	Skill Focus
Africa: First Look			
1.1	Introduction to African American Studies and Interdisciplinarity	1	1.A
1.2	Exploring Africa's Geographic Diversity	1	3.B
1.3	Ethnolinguistic Diversity and Bantu Dispersals	2	1.B
1.4	Geography, Climate, and the Emergence of Empires	1	1.C
The Strength and Reach of West African Empires			
1.5	The Sudanic Empires: Ghana	1	1.C
1.6	The Sudanic Empires: Mali	2	1.B, 2.B
1.7	The Sudanic Empires: Songhai	1	1.C
Intercultural Forces in African Kingdoms and City States			
1.8	East Africa: The Swahili Coast	1	1.A
1.9	Southern Africa: Great Zimbabwe	1	4.B
1.10	West-Central Africa: The Kingdom of Kongo	1	1.B
1.11	Enslavement in Africa	1	1.A
Gender, Community, and Knowledge Production			
1.12	Women and Leadership	2	4.B
1.13	Learning Traditions	1	1.C
1.14	Indigenous Cosmologies and Culture	1	1.A
1.15	Africans in Europe and Europeans in Africa	1	1.B
Envisioning Early Africa in African American Studies			
1.16	Reframing Early African History	1	5.A
1.17	Interdisciplinarity and Multiple Perspectives	1	5.B
1.18	Imagining Africa	1	2.C
1.19	Visualizing Early Africa	1	4.A

TOPIC 1.1

Introduction to African American Studies and Interdisciplinarity

Instructional Periods: 1 period
Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Describe how the interdisciplinary approach of African American studies incorporates multiple perspectives.

SOURCE ENCOUNTER

- “I Go To Prepare A Place For You” (2021) by Bisa Butler

ESSENTIAL KNOWLEDGE

- **1.1.A.1** African American studies explores the experiences of people of African descent and their connections to the wider world from their own perspectives.
- **1.1.A.2** African American studies is an interdisciplinary field that integrates knowledge and analysis from multiple disciplines to examine a problem, question, or artifact more effectively than through a single disciplinary perspective.
- **1.1.A.3** Bisa Butler’s artwork exemplifies the incorporation of multiple perspectives that is characteristic of African American studies. Her quilted portraits draw from African American quilting traditions to integrate historical, religious, diasporic, and gender perspectives (among others) in a visual and tactile format.
- **1.1.A.4** Bisa Butler’s *I Go To Prepare a Place For You* contextualizes Harriet Tubman’s legacy, emphasizes Black women’s beauty and strength, illustrates the link between faith and leadership in Tubman’s life, and draws connections between African Americans and Africa.

SUGGESTED INSTRUCTIONAL RESOURCE

- Compare Butler’s piece (2021) to the work that inspired it: Benjamin F. Powelson’s carte-de-visite portrait of Harriet Tubman (1868–1869).

TOPIC 1.2

Exploring Africa’s Geographic Diversity

Instructional Periods: 1 period
Skills Focus: 3.B

LEARNING OBJECTIVE

- A. Describe the diversity of Africa’s primary regions and climate zones.

SOURCE ENCOUNTER

- Physical and political maps of Africa
- “How to Write About Africa” (2005) by Binyavanga Wainaina

ESSENTIAL KNOWLEDGE

- **1.2.A.1** As the second-largest continent in the world, Africa is geographically diverse. There are five main geographic regions: North Africa, East Africa, West Africa, Central Africa, and Southern Africa.
 - **1.2.A.2** The African continent is made up of five primary climate zones: desert (e.g., the Sahara), semi-arid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.
 - **1.2.A.3** Binyavanga Wainaina’s satirical essay “How to Write About Africa” critiques Western depictions of Africa that rely on negative stereotypes and oversimplify the continent’s complexity, diversity, and centrality to humanity’s past and present. The essay encourages the reader to develop a more complex understanding of Africa’s 54 countries, including ongoing changes in the landscapes, cultures, and political formations within them.
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TOPIC 1.3

Ethnolinguistic Diversity and Bantu Dispersals

Instructional Periods: 2 periods
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Describe the causes and effects of the Bantu dispersals on the linguistic diversity of West and Central Africa.

SOURCE ENCOUNTER

- Map of Bantu dispersals
- **Miriam Makeba performing “Qongqothwane,”** a Xhosa wedding song
- Selection from “Dispersals and Genetic Adaptation of Bantu-Speaking Populations in Africa and North America” (2017) by Etienne Patin et al.

ESSENTIAL KNOWLEDGE

- **1.3.A.1** Africa is the ancestral home of thousands of ethnic groups and languages.
- **1.3.A.2** Two important factors contributed to population growth among Bantu-speaking peoples in West Africa, triggering a series of migrations throughout the continent from 1500 BCE to 500 CE:
 - ♦ Technological innovations (e.g., the development of iron tools and weapons)
 - ♦ Agricultural innovations (e.g., cultivating bananas, yams, and cereals).
- **1.3.A.3** Bantu-speaking peoples’ linguistic influences spread throughout the continent. Today, the Bantu linguistic family contains hundreds of languages that are spoken throughout West, Central, and Southern Africa (e.g., Xhosa, Swahili, Kikongo, Zulu). Western and Central African Bantu speakers also represent a large portion of the genetic ancestry of African Americans.

TOPIC 1.4

Geography, Climate, and the Emergence of Empires

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how Africa’s varied geography influenced patterns of settlement and trade between diverse cultural regions in West Africa.

SOURCE ENCOUNTER

- Map of African climate zones

ESSENTIAL KNOWLEDGE

- **1.4.A.1** Variations in climate and geography in West Africa facilitated opportunities for regional trade.
 - ♦ In desert and semiarid areas, herders were often nomadic, moving in search of food and water, and some traded salt.
 - ♦ In the Sahel, people traded livestock.
 - ♦ In the savannas, people cultivated grain crops.
 - ♦ In the tropical rainforests, people grew kola trees and yams and traded gold.
 - **1.4.A.2** Medieval empires strategically emerged in the Sahel and the savanna grasslands for three important reasons:
 - ♦ Fertile land supported the growth of agriculture and domestication of animals.
 - ♦ Water routes (e.g., the Senegal and Niger rivers) facilitated the movement of people and goods through trade.
 - ♦ The Sahel and savannas connected trade between communities in the Sahara to the north and in the tropical regions to the south.
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TOPIC 1.5

The Sudanic Empires: Ghana

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Describe the influence of geography and Islam on the empire of ancient Ghana.

SOURCE ENCOUNTER

- Selection from *Book of Routes and Realms* (1068) by Abu Ubaydallah Al-Bakri
- Map of the Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.5.A.1** The ancient empire of Ghana grew as a confederation of Soninke settlements along the Senegal and Niger rivers (throughout the seventh and 13th centuries). These water routes contributed to Ghana's rise through regional trade.
 - **1.5.A.2** Ancient Ghana's wealth and power came from its gold. Arab writers nicknamed its capital city, Kumbi Saleh, "land of the gold."
 - **1.5.A.3** Along with Muslim scholars, jurists, and administrators, trans-Saharan trade played an essential role in introducing Islam to the region. Despite the spread of Islam, many Soninke people continued to follow indigenous spiritual practices, causing divisions within the empire and its leadership.
 - **1.5.A.4** The Ancient Ghana (located in present-day Mauritania and Mali) was eventually incorporated into the Mali Empire as a vassal state.
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TOPIC 1.6

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

- A. Explain how Mali’s geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana.

SOURCE ENCOUNTER

- Selection from *The Rihla* (1355) by Ibn Battuta
- Images of Mali’s terracotta horseman sculptures

ESSENTIAL KNOWLEDGE

- **1.6.A.1** The Mali Empire emerged during the decline of ancient Ghana, flourishing between the 13th and 17th centuries. Like ancient Ghana, the Mali Empire was renowned for its gold and its strategic positioning. It was located at the nexus of multiple routes that connected trade from the Sahara (toward Europe) to sub-Saharan Africa.
- **1.6.A.2** Mali’s wealth and access to trade routes enabled its leaders to crossbreed powerful North African horses and purchase steel weapons. These tools gave Mali an advantage over foot soldiers and contributed to the empire’s ability to centralize and extend power over local groups.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- Selection from “Mansa Musa and Global Mali,” a chapter in in Michael Gomez’s *African Dominion: A New History of Empire in Early and Medieval West Africa* that contextualizes Ibn Battuta’s text

TOPIC 1.6 continued

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

- B. Explain what sources like the *Catalan Atlas* reveal about how non-African groups perceived the wealth and power of West African empires.

SOURCE ENCOUNTER

- *Catalan Atlas* (1375), created by Abraham Cresque

ESSENTIAL KNOWLEDGE

- **1.6.B.1** The wealth and power of the Mali Empire attracted the interest of merchants and cartographers across the eastern Mediterranean to southern Europe, prompting plans to trade manufactured goods for gold.
-

TOPIC 1.7

The Sudanic Empires: Songhai

Instructional Periods: 1 period

Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how trade routes contributed to the rise and decline of the Songhai Empire.

SOURCE ENCOUNTER

- Selection from *History and Description of Africa* (1550) by Leo Africanus
- Map of the Sahelian/Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.7.A.1** The Songhai Empire emerged from the Mali Empire and achieved preeminence during the fifteenth and sixteenth centuries. Acquiring revenue from taxes and trans-Saharan trade, Songhai eclipsed the Mali Empire through territorial expansion, the codification of its laws, and its establishment of a central administration with representation from conquered ethnic groups.
 - **1.7.A.2** The Songhai Empire was undermined in part by internal strife and the diversion of trade from trans-Saharan to Atlantic trade routes, occasioned by Portuguese exploration along the coast of western Africa and the European trade that followed. Shifting trade routes diminished the empire's wealth, as gold-producing regions increasingly benefited from direct access to non-African markets.
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TOPIC 1.8

East Africa: The Swahili Coast

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Explain the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states.

SOURCE ENCOUNTER

- Selection from *A Description of the Coasts of East Africa and Malabar in the Beginning of the Sixteenth Century* (1514) by Duarte Barbosa
- Map of Swahili Coast trade routes

ESSENTIAL KNOWLEDGE

- **1.8.A.1** The Swahili Coast (named from *sawahil*, the Arabic word for *coasts*) stretches from Somalia to Mozambique. The coastal location of its city-states linked Africa's interior to Arab, Persian, Indian, and Chinese trading communities.
- **1.8.A.2** Between the 11th and 15th centuries, the Swahili Coast city-states were united by their shared language (Swahili, a Bantu lingua franca) and a shared religion (Islam).
- **1.8.A.3** The strength of these trading states garnered the attention of the Portuguese, who invaded major city-states and established settlements in the 16th century in an attempt to control Indian Ocean trade.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Swahili Coast,"** a video clip (2:59) from the PBS series, *Africa's Great Civilizations*

TOPIC 1.9

Southern Africa: Great Zimbabwe

Instructional Periods: 1 period

Skills Focus: 4.B

LEARNING OBJECTIVE

- A. Describe the aesthetic elements and functions of Great Zimbabwe's stone architecture.

SOURCE ENCOUNTER

- Images of Great Zimbabwe's walls and stone enclosures

ESSENTIAL KNOWLEDGE

- **1.9.A.1** Great Zimbabwe was linked to trade on the Swahili Coast, and its inhabitants, the Shona people, became wealthy from its gold, ivory, and cattle resources.
- **1.9.A.2** Great Zimbabwe is best known for its large stone architecture, including the Great Enclosure, which served the purposes of military defense and religious rituals.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The City of Great Zimbabwe,"** a video clip (2:36) from the PBS series *Africa's Great Civilizations*

TOPIC 1.10

West-Central Africa: The Kingdom of Kongo

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Identify short- and long-term consequences of the Kingdom of Kongo's conversion to Christianity.

SOURCE ENCOUNTER

- Selection from a letter by Afonso I, King of Kongo, to Manuel I, King of Portugal, 5 October 1514”
- [Images of Kongo Christian artworks](#)

ESSENTIAL KNOWLEDGE

- **1.10.A.1** In the late 15th century, King Nzinga and his son Afonso I converted the West Central African Kingdom of Kongo to Roman Catholicism to secure a political and economic alliance with the Portuguese monarchy. This had three important effects:
 - ♦ It increased Kongo's wealth through trade in ivory, salt, copper, and textiles.
 - ♦ The Portuguese demanded access to the trade of enslaved people in exchange for military assistance. Despite persistent requests made to the king of Portugal, Kongo's nobility was unable to limit the number of captives. This region (Kongo, along with the greater Central Africa region and West Africa) was the largest source of enslaved people in the history of the Atlantic slave trade.
 - ♦ A syncretic blend of Christian and indigenous religious beliefs and practices emerged.
- **1.10.A.2** In the Americas, West Central Africans continued the practice of merging forms of Christianity with African beliefs to create new syncretic faiths.

SUGGESTED INSTRUCTIONAL RESOURCE

- Selection from *The Art of Conversion: Visual Culture in the Kingdom of Kongo* by Cécile Fromont

TOPIC 1.11

Enslavement in Africa

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Identify characteristics of enslavement in West Africa before the Atlantic slave trade.

SOURCE ENCOUNTER

- Selections from *The Voyages of Cadamosto and Other Documents on Western Africa in the Second Half of the Fifteenth Century* edited (2015) by G.R. Crone

ESSENTIAL KNOWLEDGE

- **1.11.A.1** Enslavement in Africa existed in many forms, including some that were very different from chattel slavery in the Americas. Enslaved status was considered temporary and could change throughout one's lifetime.
 - ◆ People became enslaved through debt, through poverty, as prisoners of war, or by seeking protection under elite custodianship. Some labored as attendants while others worked in administration, the military, and as agricultural or mine laborers.
 - ◆ Slavery was not based on race, and enslaved people most often came from different religious or ethnic groups than their enslavers.
 - ◆ Slavery in Africa tended to include women and children who were thought to assimilate more easily into kinship networks.
-

TOPIC 1.12

Women and Leadership

Instructional Periods: 2 periods
Skills Focus: 4.B

LEARNING OBJECTIVE

- A. Compare the political, spiritual, and military leadership of Queen Idia of Benin and Queen Njinga of Ndongo-Matamba.

SOURCE ENCOUNTER

- **Queen Mother Pendant Mask: *Iyoba*** (16th century)
- Illustrations of Queen Njinga
- Selection from *Njinga of Angola: Africa's Warrior Queen* (2017) by Linda M. Heywood

ESSENTIAL KNOWLEDGE

- **1.12.A.1** In medieval West African societies, women played many roles, including spiritual leaders, political advisors, market traders, educators, and agriculturalists.
- **1.12.A.2** 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, and she became one of the best-known generals of the renowned Benin army. She was known to rely on spiritual power and medicinal knowledge to bring victories to Benin.
- **1.12.A.3** Shortly after 1619, when Ndongans became the first large group of enslaved Africans to arrive in the American colonies, Queen Njinga became queen of Ndongo (present-day Angola). She fought to protect her people from enslavement by the Portuguese.
- **1.12.A.4** After diplomatic relations between Ndongo and Portugal collapsed, Queen Njinga fled to Matamba, where she created sanctuary communities, called *kilombos*, for those who escaped Portuguese enslavement. Queen Njinga's strategic guerrilla warfare solidified her reign, her legacy throughout the African diaspora, and the political leadership of women in Matamba.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Country of Angola,"** a video clip (5:18) from the PBS series *Africa's Great Civilizations*

TOPIC 1.13

Learning Traditions

Instructional Periods: 1 period

Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Compare the institutional and community-based models of education present in medieval West African societies.

SOURCE ENCOUNTER

- Griot performance of *The Epic of Sundiata*
- Description of Timbuktu in *History and Description of Africa* (1550) by Leo Africanus

ESSENTIAL KNOWLEDGE

- **1.13.A.1** West African empires housed centers of learning in their trading cities. In Mali, Mansa Musa established a book trade and learning community at Timbuktu, which drew astronomers, mathematicians, architects, and jurists.
- **1.13.A.2** Griots were prestigious historians, storytellers, and musicians who maintained and shared a community's history, traditions, and cultural practices.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"City of Timbuktu,"** a video clip (1:40) from the PBS series *Africa's Great Civilizations*

TOPIC 1.14

Indigenous Cosmologies and Culture

Instructional Periods: 1 period

Skills Focus: 1A

LEARNING OBJECTIVE

- A. Explain the development and interactions of various belief systems present in West African societies.

SOURCE ENCOUNTER

- [Video of performance by Osain del Monte](#) (Afro-Cuban performance group)

ESSENTIAL KNOWLEDGE

- **1.14.A.1** Although the leaders of empires often converted to Islam (e.g., in Mali and Songhai) or Christianity (e.g., in Kongo), they were not always able to convert their subjects, who instead blended these faiths with indigenous spiritual beliefs and cosmologies.
 - **1.14.A.2** Africans brought indigenous religious practices and their experiences blending traditional beliefs with Catholicism from the continent to the Americas. They infused elements of their performative traditions into the religious cultures they created in the diaspora. Cultural practices such as veneration of the ancestors, divination, healing practices, and collective singing and dancing survive in African diasporic religions such as Louisiana Voodoo and *regla de ocha* in Cuba.
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TOPIC 1.15

Africans in Europe and Europeans in Africa

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Describe the factors that brought Africans to Europe and Europeans to Africa before the onset of the transatlantic slave trade.

SOURCE ENCOUNTER

- Images of artworks showing Africans in Renaissance Europe, such as the *Chafariz d'el Rey (The King's Fountain)* in the Alfama district of Lisbon, 1570
- 16th-century Portuguese map of northwestern Africa and the Iberian Peninsula

ESSENTIAL KNOWLEDGE

- **1.15.A.1** Trade between West African kingdoms and the Portuguese for gold, goods, and enslaved people grew steadily, bypassing the trans-Saharan trade routes. This trade increased the presence of Europeans in West Africa and the population of sub-Saharan Africans in Mediterranean port cities like Lisbon.
 - **1.15.A.** In the mid-fifteenth century, the Portuguese established a trading post at Elmina Castle (present-day Ghana). They also colonized the Atlantic islands of Cape Verde and São Tomé, where they established cotton, indigo, and sugar plantations based on the labor of enslaved Africans. These plantations became a model for slave-based economies in the Americas. By 1500, about 50,000 enslaved Africans had been removed from the continent to work on these islands and in Europe.
 - **1.15.A.3** Elite, free Africans, including the children of rulers, traveled to Mediterranean port cities for diplomatic, educational, and religious reasons.
 - **1.15.A.4** In the early 16th century, free and enslaved Africans familiar with Iberian culture journeyed with Europeans in their earliest explorations of the Americas, including the first Africans in territory that became the United States.
-

TOPIC 1.16

Reframing Early African History

Instructional Periods: 1 period

Skills Focus: 5.A

LEARNING OBJECTIVE

- A. Explain how African American studies reframes conceptions of early Africa and its relationship to people of African descent.

SOURCE ENCOUNTER

- Selection from Chapter 1: “Africa and Black Americans” from *Creating Black Americans: African-American History and Its Meanings, 1619 to the Present* (2006) by Nell Irvin Painter

ESSENTIAL KNOWLEDGE

- **1.16.A.1** Perceptions of Africa continue to shift, from the notion of a primitive continent with no history to recognition of Africa as the homeland of powerful societies and leaders that made enduring contributions to humanity.
 - **1.16.A.2** Early African societies saw developments in many fields, including the arts, architecture, technology, politics, economics, mathematics, religion, and music.
 - **1.16.A.3** The interdisciplinary analysis of African American studies has dispelled notions of Africa as a “dark” continent with an undocumented or unknowable history, affirming early Africa as a diverse place full of complex societies that were globally connected well before the onset of the Atlantic slave trade.
-

TOPIC 1.17

Interdisciplinarity and Multiple Perspectives

Instructional Periods: 1 period
Skills Focus: 5.B

LEARNING OBJECTIVE

- A. Explain the importance of incorporating multiple perspectives on Africa and African Americans to the field of African American studies.

SOURCE ENCOUNTER

- “Forty Million Ways to be Black” (2011) by Henry Louis Gates Jr. from *Call and Response: Key Debates in African American Studies*

ESSENTIAL KNOWLEDGE

- **1.17.A.1** There was no singular way of life in early Africa, and there is no singular perspective among African Americans about their ancestry or history.
 - **1.17.A.2** The field of African American studies interrogates the development of ideas about Africa’s history and its ongoing relationship to communities of the African diaspora.
-

TOPIC 1.18

Imagining Africa

Instructional Periods: 1 period

Skills Focus: 2.C

LEARNING OBJECTIVE

- A. Identify and explain how Countee Cullen uses imagery and refrain to express connections to, or detachments from, Africa in the poem “Heritage.”

SOURCE ENCOUNTER

- “Heritage” (1925) by Countee Cullen

ESSENTIAL KNOWLEDGE

- **1.18.A.1** The question of Africa’s relationship to African American ancestry, culture, and identities remains a central and fraught one for communities of the African diaspora, due to the ruptures caused by colonialism and Atlantic slavery. In response, writers, artists, and scholars interrogate and imagine their connections and detachment.
 - **1.18.A.2** In “Heritage,” Countee Cullen uses imagery to counter negative stereotypes about Africa and express admiration.
 - **1.18.A.3** In “Heritage,” Countee Cullen explores the relationship between Africa and African American identity through introspective reflection.
-

TOPIC 1.19

Visualizing Early Africa

Instructional Periods: 1 period
Skills Focus: 4.A

LEARNING OBJECTIVE

- A. Identify techniques that contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

SOURCE ENCOUNTER

- “Spirit” video (4:30) by Beyoncé

ESSENTIAL KNOWLEDGE

- **1.19.A.1** Perceptions of Africa and its early history have influenced ideas about the ancestry, cultural heritage, and identities of people of African descent in the Americas.
 - **1.19.A.2** Artists from the African diaspora often aim to counter negative stereotypes about Africa with narratives that emphasize the strength, beauty, diversity, and dynamism of African cultures as the foundation of the broader inheritance of African Americans.
 - **1.19.A.3** Communities of the African diaspora emerged from the blending of multiple African cultures in the Americas. Because many African Americans cannot trace their heritage to a single ethnic group, African American cultural production often reflects a creative blend of cultural elements from multiple societies and regions in Africa.
 - **1.19.A.4** African American studies seeks to recover and reframe the continuities and transformations of African cultural practices, beliefs, and aesthetic and performative traditions within the diaspora.
 - **1.19.A.5** Research in African American studies underscores the role that diversity of early African societies played a significant role in the diverse expressions of African culture that exist in diaspora communities today.
-

AP AFRICAN AMERICAN STUDIES

Assessment

Assessment Overview

The AP African American Studies assessments measure student understanding of the skills, learning objectives, and essential knowledge outlined in the course framework. The assessment score is based on multiple components: an extended essay, administered during the course, and source-analysis objective questions and open-ended writing questions, administered at the end of the course. All of these assessment components require source analysis and application of course content knowledge and skills.

Assessment Component	Description
EXTENDED ESSAY	<p>The extended essay engages students in interdisciplinary source analysis and extended essay writing based on key questions, debates, and perspectives addressed in the AP African American Studies course. Students will:</p> <ul style="list-style-type: none">▪ Analyze and evaluate interdisciplinary sources, including scholarly texts from the field of African American studies.▪ Develop an argument essay in response to the prompt using specific and relevant examples from the sources and applying course concepts and disciplinary knowledge.▪ Use reasoning to guide the audience through a well-supported argument.▪ Demonstrate a complex understanding of African American studies course content. <p>Essays are scored by college professors of African American studies and AP educators. The course project comprises approximately 20% of a student’s cumulative exam score.</p>
SOURCE-ANALYSIS OBJECTIVE QUESTIONS	<p>The source-analysis objective questions on the AP Exam assess an extensive breadth and depth of course content knowledge and interdisciplinary skills.</p> <ul style="list-style-type: none">▪ Source-analysis objective questions typically appear in sets of three to four questions, each requiring examination of one or more sources.▪ The sources reflect the range of materials students encounter in the course, including primary texts, secondary texts, literary texts, images (e.g., artwork, photos, posters), charts and other data sources, and maps. Additionally, students will be asked to examine paired sources representing different source types from similar or different time periods.▪ Source-analysis objective questions require analysis of the provided sources as well as application of disciplinary concepts learned throughout the course.

Assessment Component	Description
	Source-analysis objective questions are machine scored and comprise approximately 60% of a student’s cumulative exam score.
OPEN-ENDED WRITING QUESTIONS	<p>The open-ended writing questions provide an opportunity for in-depth and focused assessment of important concepts, developments, and perspectives from the course.</p> <ul style="list-style-type: none"> ▪ Each question asks students to examine either a single source or a paired source based on a variety of different types of sources (text, visual, and data). ▪ Each question has multiple parts and requires students to draw evidence both from the source as well as course content. ▪ Students respond in writing, with appropriate responses requiring well-formed complex sentences or, at times, paragraphs. <p>Open-ended writing questions are scored by AP readers and comprise approximately 20% of the cumulative exam score.</p>

Across these assessment components students will examine sources that they have encountered in the course framework as well as new and unfamiliar sources.

Illustrative AP African American Studies Assessment Questions

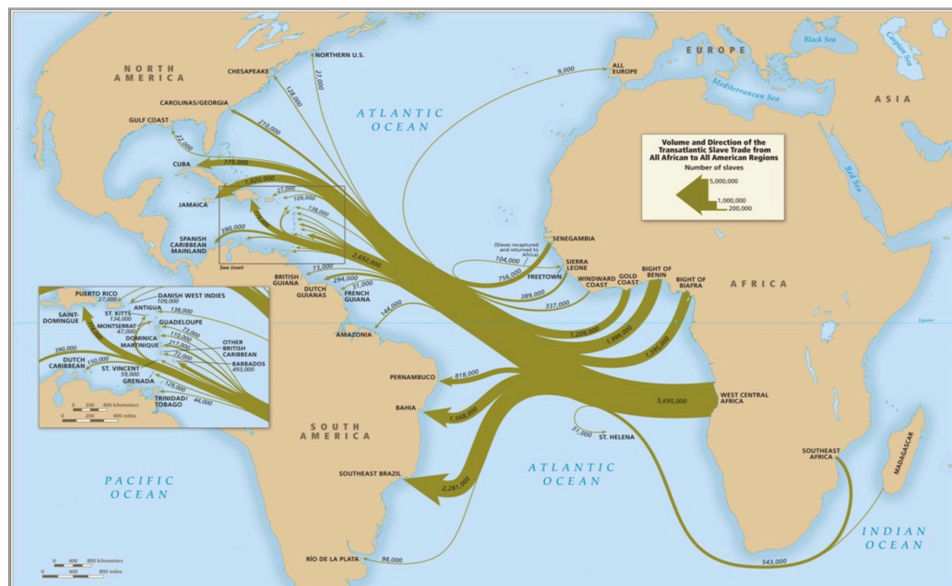
The illustrative assessment questions and sources that follow illustrate the relationship between the course framework and the AP African American Studies assessment. After the illustrative questions is a table that shows to which Skill, Unit, and Topic each question relates. For the purpose of this course and exam overview, only the sources and question prompts for the source-analysis objective questions are included.

Open-Ended Writing Questions

The following are examples of the kinds of open-ended writing questions found on the exam.

1. Use the map below to answer all parts of the question that follows.

Volume and direction of the transatlantic trade in enslaved persons from all of Africa to all American regions



David Eltis and David Richardson,
Atlas of the Transatlantic Slave Trade (New Haven: Yale University Press, 2010)

- (A) Identify the African embarkation zone from which the largest number of enslaved persons was transported to the Americas.
- (B) Explain why the largest number of enslaved persons transported to the Americas came from that African embarkation zone.
- (C) Identify the mainland North American destination that received the largest number of enslaved persons.

(D) Describe one way enslaved persons transported to North America contributed to the economy in the U.S. North.

(E) Describe two effects of the Haitian Revolution on enslaved African-descended populations beyond the Caribbean.

2. Use the text below and image on the next page to answer all parts of the question that follows.

Paul Laurence Dunbar, "The Colored Soldiers," 1895

If the muse were mine to tempt it
And my feeble voice were strong,
If my tongue were trained to measures,
I would sing a stirring song.
I would sing a song heroic
Of those noble sons of Ham
Of the gallant colored soldiers
Who fought for Uncle Sam!

In the early days you scorned them,
And with many a flip and flout
Said "These battles are the white man's,
And the whites will fight them out."
Up the hills you fought and faltered,
In the vales you strove and bled,
While your ears still heard the thunder
Of the foes' advancing tread.

Then distress fell on the nation,
And the flag was drooping low;
Should the dust pollute your banner?
No! the nation shouted, No!
So when War, in savage triumph,
Spread abroad his funeral pall—
Then you called the colored soldiers,
And they answered to your call.

William Morris Smith, District of Columbia. Company E, 4th U.S. Colored Infantry at Fort Lincoln, one of the seven forts defending the U.S. capital from the Confederates, 1863–1865



Library of Congress

- (A) Describe the condition of the Union military effort, as conveyed by Dunbar in the second stanza of the poem, before African Americans joined the Union army.
- (B) Explain how Dunbar establishes a tension between African Americans answering the call and the circumstances under which they were recruited into the Union army.
- (C) Describe two details in the photograph that counter commonly held perceptions of the role of African Americans in the military at the time of the Civil War.
- (D) Explain what motivated African Americans to fight for the cause of the Union.
- (E) Explain the significance of recording African American participation during the U.S. Civil War as represented in poems and photographs such as these.
- (F) African Americans played instrumental roles in abolishing slavery in the U.S. beyond active military participation. Provide a piece of specific and relevant evidence to support this claim.

Source-Analysis Objective Questions

The following are examples of the kinds of sources and question prompts that will appear on the AP Exam. Specific question phrasing and answer choices are not included for the purpose of this overview but will be included as samples for AP teachers who will implement the course.

Questions 3–5 refer to the image below.

Unknown artist, Crucifix (Nkangi Kiditu),
Kingdom of Kongo (modern-day Angola), 1500s

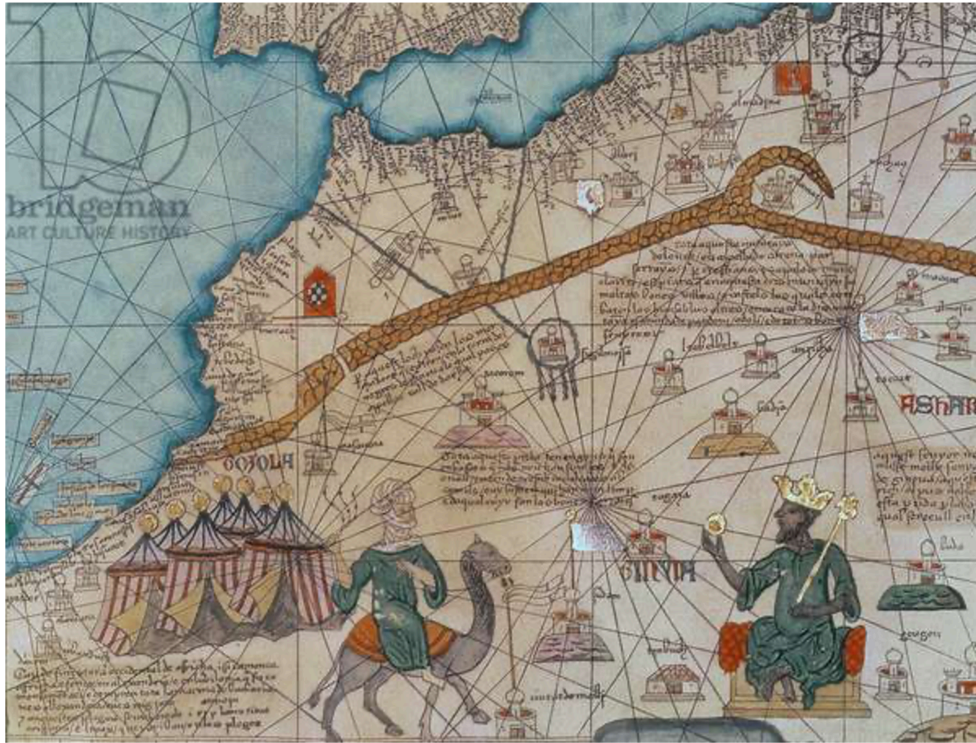


Creative Commons-BY Brooklyn Museum

3. Explain how the image best illustrates one cultural process in the period 1450 to 1600.
4. Describe a historical development in the West Central African Kingdom of Kongo that best contextualizes the image.
5. Explain why objects with features similar to those in the image emerged in the African diasporic religions of the Americas in the following centuries.

Questions 6–8 refer to the image below.

Abraham Cresques, detail from the Catalan Atlas, 1375



Bridgeman Images

6. Describe the historical development that best explains the voyage of a Muslim trader to the empire of Mali as depicted in the map.
7. Explain the significance of how the map conveys Mansa Musa, ruler of the Mali Empire.
8. Identify one likely intended audience for the map.

Questions 9–10 refer to the passage below.

“To the honorable Andrew T. Judson, Judge of the District Court of the United States for the District of Connecticut:

The Respondents by protestations . . . say they are natives of Africa and were born free, and ever since have been, and still of right are and ought to be free, and not slaves . . . that on or about the 15th day of April 1839 they were in the land of their nativity unlawfully kidnapped and forcibly and wrongfully carried on board [*La Amistad*] near the coast of Africa by certain persons to them unknown and were thence unlawfully transported to the Island of Cuba for the unlawful purpose of being there sold as slaves.

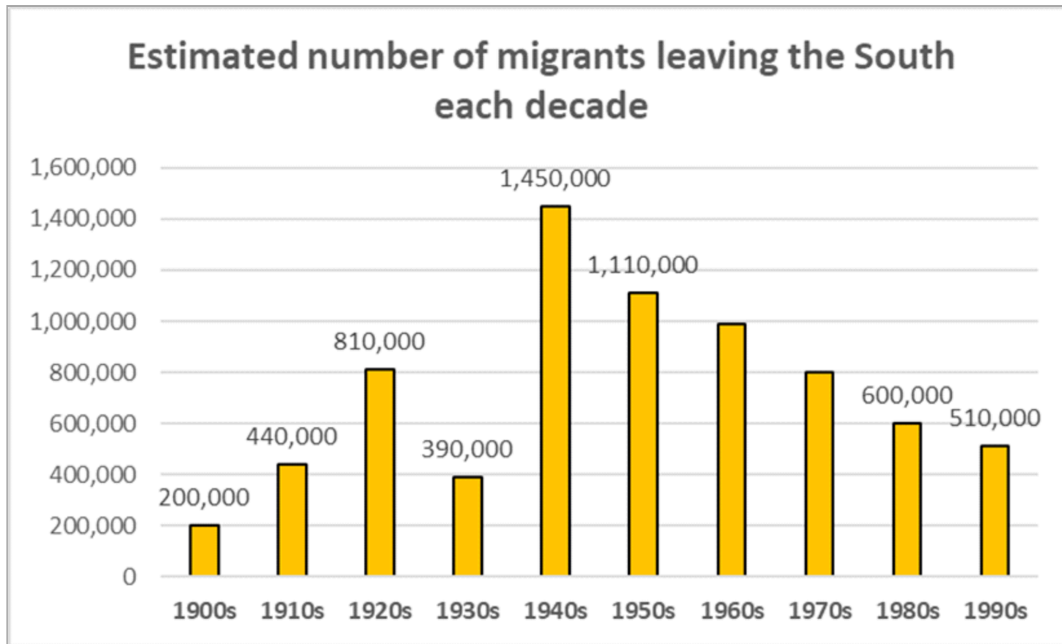
That the respondents, being treated on board said vessel with great cruelty and oppression, and being of right free, were incited by the love of liberty natural to all men, and by the desire of returning to their families and kindred, to take possession of said vessel, while navigating the high seas with the intent to return therein to their native country or to seek an asylum in some free State where Slavery did not exist in order that they might enjoy their liberty under the protection of its government.

Wherefore the Respondents say that neither by the Constitution or laws of the United States or any Treaty pursuant thereto nor by the law of nations doth it pertain to this Honorable Court to exercise any jurisdiction over these respondents and they pray to be hence released, and to remain as they of right ought to be free and at liberty from this process of this Honorable Court.”

Plea to the Jurisdiction of Cinque and Others, regarding the case of the ship *La Amistad*,
August 21, 1839

9. Identify one group that would have directly opposed the arguments described in the passage.
10. Describe how the passage represents an example of broader African efforts to resist enslavement.

Questions 11–12 refer to the chart below.



Civil Rights and Labor History Consortium, University of Washington

11. Identify one historical development that most likely generated the spike in the 1920s relating to the number of migrants shown in the chart.
12. Describe one factor in the trend illustrated by the number of migrants from the South after the 1970s.

Questions 13–15 refer to the passage below.

“Black studies students and scholars are not bound by any geographical location. We consider the world to be our purview and thus it is necessary to study black experiences within global processes of racial ordering in the Americas, Europe, Africa, the Pacific, and Asia. Black studies scholars connect, draw parallels, and chart discontinuities between people of color in diverse locations, at disparate times or eras. Black studies scholars explore all societies that have had historical or contemporary experiences with slavery, colonialism, segregation, and apartheid. In other words, because black peoples have had to engage in freedom struggles and wars of liberation even in the aftermath of slavery, they have often had to contend with *de jure** slavery such as the legal disfranchisement and segregation in the Jim Crow era. Because the end of colonialism has often been followed by political and economic neo-colonialism and vestiges of colonial racial stratification such as colorism, freedom struggles remain ongoing imperatives.”

*practices that are legally recognized

Darlene Clark Hine, “A Black Studies Manifesto,” *The Black Scholar*, Summer 2014

13. Identify a major claim Clark Hine makes in this passage.
14. Describe Clark Hine’s purpose in writing the passage.
15. Explain why the author of the passage would agree that a comparative approach to Black studies enriches the understanding of the experiences of African-descended peoples.

Questions 16–18 refer to the image below.

Willie Ford, “Drawing: man and woman with Black Power fist on shirt,” 1970–1976



California State University, Los Angeles

16. Describe the artist’s purpose in creating the drawing.
17. Identify a social or cultural development that coincided with the drawing.
18. Explain the significance of the woman’s gaze and of her hands crossed over a dress that resembles the U.S. flag.

Question Alignment to Course Framework

Open-Ended Writing Questions	Skill	Unit	Topic
1	1.A, 1.B, 1.C, 3.A, 3.B	Unit 1 Unit 2	1.10 West-Central Africa: The Kingdom of Kongo 2.2 Origins and Overview of the Transatlantic Slave Trade 2.3 Impact of the Slave Trade on West African Societies 2.21 Legacies of the Haitian Revolution
2	1.C, 2.A, 2.B, 2.C, 4.A, 5.B	Unit 2	2.28 The Civil War and Black Communities

Source-Analysis Objective Questions	Skill	Unit	Topic
3	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
4	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
5	1.C	1	1.10 West-Central Africa: The Kingdom of Kongo
6	1.C	1	1.6 The Sudanic Empires: Mali
7	4.B	1	1.6 The Sudanic Empires: Mali
8	4.A	1	1.6 The Sudanic Empires: Mali
9	2.B	2	2.6 Resistance on Slave Ships
10	1.B	2	2.6 Resistance on Slave Ships
11	3.B	3	3.17 The Great Migration
12	3.B	3	3.17 The Great Migration
13	2.A	4	4.12 Student Protest and the Birth of Black Studies

Source-Analysis Objective Questions	Skill	Unit	Topic
14	2.B	4	4.12 Student Protest and the Birth of Black Studies
15	2.B	4	4.12 Student Protest and the Birth of Black Studies
16	4.A	4	4.10 The Black Arts Movement
17	1.B	4	4.10 The Black Arts Movement
18	4.B	4	4.10 The Black Arts Movement

AP AFRICAN AMERICAN STUDIES

Appendix

Research Summary

Introduction

This summary provides an overview of the research activities that informed the African American studies course design principles, framework, and assessment design. In 2021, after conducting exploratory research during prior years, the AP Program conducted new, focused research including the following inputs:

- Syllabi collection and analysis (higher education and high school)
- Virtual small-group academic conversations with college faculty
- Online surveys of college faculty
- Virtual advisory sessions with college faculty
- Virtual focus groups with high school and college students

In addition to these insights, the AP Program listened to feedback from a five-member writing team and six-member advisory board of college faculty and also considered perspectives from high school teachers and administrators through focus groups.

Research Goals

Each research strand pursued distinct goals:

- Syllabi collection and analysis
 - ♦ Collect, review, and analyze at least 100 college course syllabi for introductory African American studies or similar courses
 - ♦ Understand course content, organization, assessments, and texts
 - ♦ Ensure syllabi represent a diverse cadre of institutions
- Virtual academic conversations with college faculty
 - ♦ Gather perspectives from at least 80 college faculty in small-group, semi structured discussions about course goals, skills, and content topics
 - ♦ Socialize the proposed course design to understand top-line feedback
 - ♦ Test assumptions gleaned from syllabi analyses
- Surveys of college faculty
 - ♦ Confirm and clarify positions on key areas shaping the course design
- Expert judgement
 - ♦ Assemble subject-matter experts through an advisory board and writing team to harness research insights into a course design and guiding principles
- Virtual advisory sessions with college faculty
 - ♦ Gather feedback on detailed course outline
- Student focus groups
 - ♦ Understand students' interest in and expectations for the proposed course

Key Takeaways

Across all research strands, there was tremendous alignment in what we heard and observed over the course of 2021. This strengthened the rationale for the course learning outcomes, skills, unit structure, and content topics.

The primary learnings from our investigation centered on 1) course structure, scope, and content, 2) considerations for the course name, and 3) professional learning for teachers. While the AP Program offers robust professional learning and teacher support for all courses, additional considerations for AP African American Studies are needed. Deeper content support may be warranted for teachers with limited academic and teaching experience in the discipline. Additionally, antiracist pedagogical guidance will be important to provide teachers with tools for creating culturally inclusive classroom. To ensure fidelity in our approach, the AP Program will partner with experienced organizations to equip teachers with strong content and pedagogical support. In addition to surfacing the importance of teacher resources and supports, the research offered clear evidence for a preferred course framework structure, geographic scope, disciplinary perspectives, and essential disciplinary content. Finally, while stakeholders agree that the name of the course matters and should not be taken lightly, there is substantial support to position the course title as AP African American Studies.

Each research takeaway has been translated to a course design priority. These takeaways are highlighted throughout the Voices in the Field section on the subsequent pages.

Research Methods

COLLEGE SYLLABI ANALYSIS

Between February and August 2021, Advanced Placement program staff collected, reviewed, catalogued, and analyzed syllabi from 107 colleges and universities, surpassing our goal of 100. This included 11 Historically Black Colleges and Universities, all eight Ivy League institutions, and over 20 state flagship institutions. The syllabi examined came from a database of department chairs at over 200 institutions.

Several methods were employed to track and quantify data from the 107 syllabi, including coding and analyzing the characteristics of content (geographic scope, topics, themes, disciplines included), texts and sources (including text based, visual, film, and audio), and assessments (type and weight).

ACADEMIC CONVERSATIONS

Academic conversations were held virtually between April 27 and May 27, 2021, with 132 college faculty. Participants were drawn from a list of over 1,000 faculty contacts. The academic conversations were designed as semistructured focus groups. Each discussion was capped at 8–10 participants to enable in-depth perspectives and questions to be shared.

At the conclusion of each academic conversation, all participants received a 19-question Qualtrics survey via email asking them a series of questions based on topics from the conversations. Respondents were also asked about their interest in various forms of future involvement with the course. The survey was designed to confirm and quantify comments we heard. A total of 65 participants responded to the survey (response rate of 49%).

EXPERT JUDGEMENT

Using the insights from the syllabi analysis and academic conversations, the course lead assembled disciplinary experts in the format of a writing team and advisory board. These groups advised on the course outline and principles that would translate the research to course design priorities.

ADVISORY PANELS

In fall 2021, the AP Program gathered deeper input and fresh-eyes perspectives on the course design through four virtual advisory sessions with college faculty and disciplinary experts. Some participants took part in the spring academic conversations and were able to reflect and see how we had incorporated earlier feedback, while others were new to the conversation and provided a fresh review and perspective.

As part of these advisory panels, participants were asked to rank course content and indicate which areas, if any, could be consolidated, abbreviated, or removed to ensure a balance of depth versus breadth and a course that can effectively be taught in 140 instructional periods—the design target for an AP course framework.

STUDENT FOCUS GROUPS

Finally, student focus groups were held virtually over two weeks in October 2021, with a total of 21 high school and seven college students participating across four sessions. Participants were recruited from existing contacts with AP staff, staff connections with Cooperman College Scholars and SEO Scholars, and a large urban school district that has expressed interest in offering the course. Focus groups were conducted over Zoom, each lasting one hour.

Voices from the Field

COURSE STRUCTURE

Research Takeaways:

- Research supports the design of thematic units that follow a chronological structure. The course framework should promote **depth and focus** by including the most important and essential topics.
- Thematic units should follow a chronological structure to support student understanding and ease of implementation.

Syllabi analysis suggested that college courses take a variety of approaches to structuring their courses. More than one in three syllabi followed a chronological–thematic blended model or a thematic approach. One in five syllabi pursued a strictly chronological (historical) approach. However, distinctions among these approaches are not always clear in what is presented through syllabi, so we also asked academic-conversation participants in the follow-up survey how they would define their course structure. That research instrument revealed that over two-thirds of respondents embrace a chronological-thematic, or blended, model, while one in six structure their course chronologically and one in 10 use a thematic approach. While the exact percentages diverged between these two data sources, the consistent takeaway was that strictly chronological approaches are in the minority, with most college courses introducing some thematic organization.

High school course documents reveal the same variety of course structure models, and while a much larger percentage adopts a chronological approach, more than half embrace a thematic or blended chronological and thematic approach, suggesting that this model can be successfully adopted at the secondary level.

TABLE 1: COURSE STRUCTURE APPROACHES IN HIGHER EDUCATION AND HIGH SCHOOL

	College Syllabi	Postconversation Survey	High School Syllabi
Chronological	21%	17%	44%
Thematic	36%	9%	8%
Chrono-Thematic (Blended)	37%	69%	44%
Other (Not Specified)	6%	5%	4%
Combined Thematic or Chrono-Thematic	73%	78%	52%

Qualitative data also support these findings. Anecdotally, the writing team and advisory board expressed a preference for a thematic structure that moves chronologically, and across the academic conversations a greater number of participants indicated they preferred a thematic structure with chronological anchors. “[The course

should be organized] thematically, but chronologically within those units,” one participant recommended. Another indicated that they preferred a chrono-thematic model that would allow the course to begin with themes as a foundation, then move into chronology, and then turn back to themes. “[A] hybrid approach is appropriate because you can explore chronologically but explore different lenses and scopes and themes within,” shared another participant. Some participants also pointed out that a chronological approach will be more familiar to and comfortable for teachers and students because this is what they are used to, so it is imperative to include chronology in some form, further supporting a chrono-thematic rather than thematic-only structure.

COURSE CONTENT

Research Takeaways:

- Students should understand **core concepts**, including diaspora, Black feminism and intersectionality, the language of race and racism (e.g., structural racism, racial formation, racial capitalism) and be introduced to important approaches (e.g., Pan-Africanism, Afrofuturism).
- Each unit should foster **interdisciplinary analysis**, with specific disciplines identified (e.g., history, literature, arts, social sciences) and recurring across the course.

The research inputs helped define the essential course topics and concepts. Among college syllabi that embrace a chronological or chrono-thematic approach, slavery was nearly always included (98%), while more than two-thirds of institutions referenced the Civil Rights movement and transatlantic slave trade. These were also the top three historical developments represented on high school syllabi. Among college syllabi that follow a thematic or chrono-thematic approach, the most represented themes were culture, the field of African American studies, and social justice. Not surprisingly, high school syllabi show strong alignment for culture and social justice but are quite low for the studies of the evolution of the field itself and intersectionality, as these are typically themes that emerge in the postsecondary environment.

Interestingly, in student focus groups, participants expressed a strong desire not to delve deeply into slavery because this is the one topic they feel has been covered extensively and is traumatic. While we know we cannot have an African Americans studies course in which slavery is absent, this feedback indicates that the AP course should endeavor to expand student understanding and not repeat instruction students have already encountered.

TABLE 2: COMMON COURSE CONTENT AS INDICATED ON COLLEGE AND HIGH SCHOOL SYLLABI¹

Historical Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Slavery	98%	96%
Civil Rights	70%	96%
Transatlantic Slave Trade	68%	84%
Resistance	60%	60%
Precolonial Africa	52%	80%
Reconstruction	52%	84%
Emancipation	44%	--
Civil War	34%	80%

¹ Data shown for content represented on at least 30% of college syllabi in the sample.

Harlem Renaissance	32%	64%
Movement for Black Lives	32%	--
Thematic Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Culture (Including Food, Art, Music)	78%	72%
The field of African American Studies	69%	8%
Social Justice (Including Civil Rights and Black Power)	69%	96%
Gender/Sexuality/Intersectionality	68%	20%
Diaspora	55%	36%
Race	48%	32%
Politics	40%	60%
Religion	38%	20%
Family	32%	16%
Identity	32%	24%

In the academic conversations, diaspora was the most frequently mentioned concept, followed by intersectionality. “Diaspora is so important to contextualize what happens in great Northern America,” one participant commented. Another added, “Africana context in the world in general needs to be taught. Important to know the African history has influences in the larger context of [the U.S.]” One participant bound together the importance of the diaspora and intersectionality in the course, offering, “Please think about Black women and LGBTQ people as central to the history and future of the African Diaspora.” Another added, “Scope is key; [this is] not just Black male studies.”

For the postconversation survey, the AP Program proposed more specific titles for content topics and themes. These are similar to the data shown in Table 3 but are not a 1:1 match, so results should be interpreted with that caveat in mind. Intersectionality, Cultural Production and Appropriation, and Structural Racism were selected as the most essential themes. In terms of alignment with actual college courses, respondents indicated they spend the most time on slavery and resistance in the Americas (42% spend three or more weeks) and Civil Rights/Black Power movements (36% spend three or more weeks).

Student focus group participants expressed a desire for depth of content and noted that most of their existing knowledge about African American studies is self-taught, often via social media. Only one quarter of the participants said they had some level of knowledge, typically about the Civil Rights Movement and notable leaders like Martin Luther King Jr. and Rosa Parks, but stressed that this was not as much as they could have. They have a desire to learn more and are not presented with opportunities to do so. “From a scale of 1-5 I’d give myself a 3 because all I know about African American studies is the Civil Rights Movement, notable leaders, and the different types of protests they’ve done. But I’m sure there’s more to know and I don’t really know the dates off the top of my head,” said one participant.

Moving beyond history and making connections across geographies, chronologies, and perspectives was also important for students. “I would like to learn how these historical events and historical people have affected African Americans today. I feel like that’s such an important topic to talk about and it helps us understand more about how society works,” one participant explained.

STUDENTS' EXPECTATIONS FOR THE COURSE

Given that most students who participated in focus groups had not taken an African American studies course, rather than asking them about their prior experiences we asked about their expectations for a course like this. What would they want to see, learn, and do? What would make this a positive or a negative experience for them?

Students expressed these four expectations for the course:

- Black perspectives should ground the text and materials.
- Emphasis should be placed on joy and accomplishments rather than trauma.
- Students should be provided with an unflinching look at history and culture.
- Students should have an opportunity to learn about lesser-known figures, culture, intersectionality, and connections across time and topics.

Regarding Black perspectives, one participant shared their thoughts on what would make the course stand out for them as a Black student:

I think it is also important how the course material is presented. If a Black student is taking the course, will they feel that the course is written for white students? Or will it feel like it is written for me? Will it have that 'wow' factor – like I never knew this before. Or, will it have to accommodate to a larger [white] audience. Readings by Black people, Black voices. Not just an analytical discussion. The sources especially, having primary sources written by Black people is really important, and not looking at Blackness from the white perspective.

Several students mentioned that when learning about African American history and racism they have been assigned texts by white authors or offered a Eurocentric perspective, which can be disheartening. *"I feel like it's always coming from the white man's perspective ... African Americans are usually side characters in the U.S. history classes,"* said one participant.

In terms of emphasis on Black joy, multiple participants expressed fatigue with learning about slavery since this is one of a few topics they have learned about throughout their primary and secondary educations. *"I'm tired of hearing about [slavery],"* one said. Another echoed, *"All the courses I've taken we've heard about slavery."* One college student who is majoring in African American studies offered a potential framing for the course that includes enslavement and goes beyond it to also focus on culture, family, and achievements.

"I would like for them to start out outside of the framework of slavery and start on the continent and then move towards enslavement. I think too often we constrain the history of African Americans to slavery, and I feel like it's very limiting. I would also want to learn more about the ways African culture has been adapted to American culture, like how it's seen in Louisiana in the Creole culture or the Mardi Gras Indians. I would also like to learn about the adaptations of African culture into music, like jazz and hip-hop, and also the ways arts were used as liberation tools."

Students feel that they have been inundated with trauma, whether through school or the media, and hope that this course will allow them to learn about and understand broader facets of African American history, life, and culture.

At the same time, when learning about traumatic events they want to know that they are getting the whole truth and not a watered down, sanitized version. *"I don't want some details to be hidden,"* said one participant, while another wanted to focus on *"debunking myths and misconceptions like how Lincoln was the ultimate savior when it comes to slavery,"* and a third asked that this course *"show us everything. The good and bad."*

Finally, the request to learn more about lesser-known figures and topics was a common refrain across focus groups, with students noting that Black feminism and intersectionality are not typically covered in high school courses, that there are leaders and changemakers beyond Martin Luther King Jr., Malcolm X, and Rosa Parks, and that it can be useful to learn about perspectives from ordinary people. *"We did an exercise where we would look at women, ordinary people, rich white people, and Black people and how historical events affected them,"* one participant said, describing a course they had taken. *"That inspired me to take more classes, since you*

realize there are so many different perspectives. In order to really get into history, you have to know each perspective and how it affected everybody.”

Addressing the students’ feedback, the course framework recommends sources that deepen students’ awareness of key African American studies figures that receive less attention in standard U.S. history or English courses, such as Juan Garrido, Maria Stewart, and Frances Ellen Watkins Harper, and illuminate Black perspectives through the works of W.E.B. DuBois, Manning Marable, and Nell Irvin Painter, among others.

GEOGRAPHIC SCOPE

Research Takeaway:

Students should understand the **complexity of African cultures** as the foundation of the diversity of the **African diaspora**. They should learn about the ongoing relationship between Africa and the US/diaspora throughout the course (not just during the period of enslavement) as constitutive of Black identities, Black thought, and the field of Black studies.

It was difficult to determine the geographic scope of college courses from reviewing their syllabi, so our research and analysis efforts in this area focused on feedback in the academic conversations and on the postconversation survey. Nearly half of the participants offered a preference for diasporic connections represented in the course as opposed to focusing solely on the Black experience in the United States. “Blackness is global in so many ways. West Africa is crucial in a diasporic way. Haiti is crucial - not just about oppression, or Louverture. It has to do with rights of man,” one participant explained. Another added that if this is intended as a foundational survey course, it should include a global perspective. “If the course is meant to be a foundation for further study, or if they don’t actually take any other courses in the field, for both reasons the course must emphasize the global Black experience.” One in six participants suggested that if the entire course is not diasporic, elements of the African diaspora should be woven throughout the course, either as a learning outcome or in the content/material. At the same time, some participants expressed concerns about whether high school teachers could teach within a diasporic lens if they don’t have the requisite training or understanding of the content.

On the postconversation survey, respondents were asked about specific percentages for the course’s geographic scope. When given the options ranging from 100% U.S. focused to 100% global focused, most respondents preferred some focus on regions beyond the U.S. Over half of respondents felt that 75% focus on the U.S. and 25% on Africa and other regions in of the diaspora was the appropriate balance.

TABLE 3: PREFERRED GEOGRAPHIC SCOPE OF THE AP COURSE IN AFRICAN AMERICAN STUDIES

Geographic Scope	Percentage of Respondents
100% U.S.	6%
75% U.S.; 25% Africa and other regions of the diaspora	53%
50% U.S.; 50% Africa and other regions of the diaspora	31%
25% U.S.; 75% Africa and other regions of the diaspora	0%
100% global	5%

Students also expressed a preference for a course that includes diasporic connections. “We shouldn’t limit our understanding to just America,” one participant recommended. Another echoed this, saying, “I think to focus on African Americans, we need to focus on African Americans everywhere, since this isn’t a U.S. history class.” And one student noted that this depth and breadth of understanding is missing in traditional courses: “[I] have not learned much about African American history in the broader world. It would be eye opening.”

SOURCES

Research Takeaway:

Careful curation of texts and sources should provide students **direct and deep encounters** with historical, cultural, and intellectual developments across multiple perspectives and disciplines.

Among the sample of 107 college course syllabi, just under two-thirds list a textbook (61%, n = 65). A total of 27 textbooks are referenced across the syllabi. Twelve textbooks are used by more than one institution, with Karenga's *Introduction to Black Studies*, Gomez's *Reversing Sail*, and Anderson and Stewart's *Introduction to African American Studies* being the top three.

TABLE 4: TEXTBOOKS AS INDICATED ON COLLEGE SYLLABI

Textbook	Author(s)/Editor(s)	# Institutions Using
<i>Introduction to Black Studies</i>	Karenga	8
<i>Reversing Sail</i>	Gomez	6
<i>Introduction to African American Studies</i>	Anderson and Stewart	6
<i>Africana Studies</i>	Azevedo	5
<i>Freedom on My Mind</i>	Gray White, Bay, and Martin	5
<i>Out of the Revolution</i>	Aldridge and Young	3
<i>Keywords for African American Studies</i>	Edwards et al.	3
<i>A Turbulent Voyage</i>	Hayes	3
<i>The African-American Odyssey</i>	Hine Clark	3
<i>From Slavery to Freedom</i>	Franklin and Higginbotham	2
<i>Race in North America</i>	Smedley and Smedley	2
<i>African Americans: A Concise History</i>	Clark Hine, Hine, and Harrold	2

In addition to textbooks, types of texts were catalogued, revealing that short nonfiction pieces (e.g., essay, journal article, speech) are the most used type of literature with 79% of the sample including these texts. Long nonfiction pieces (e.g., full-length books) were also common, with 75% of the sample including these, as were various forms of media (e.g., film, music, podcast), with 71% of the sample including these. Less common were literature sources (e.g., novel, short story, poetry), with just over one-third of the sample naming these types of texts on their syllabi (36%).

As far as the specific titles of works on syllabi, W.E.B. DuBois's *The Souls of Black Folk* is by far the most widely represented text, with 24 syllabi including this text. Other texts span genres including poetry, essays, letters, narratives, speeches, journal articles, folklore, and calls to action. Among the most frequently used texts, only four are written by women.

For high school courses, there is some overlap with frequently listed texts. Of the 16 most common texts for high school and college courses, five texts are common: *Incidents in the Life of a Slave Girl*, "Letter from a Birmingham Jail," *Narrative of the Life of Frederick Douglass*, *The Interesting Narrative of the Life of Olaudah Equiano*, and "What to the Slave Is the Fourth of July?"

When looking at the most common authors, many are the same names that appear on the list of most common texts, though there are some differences, particularly for authors of multiple seminal works rather than a single common text (e.g., Henry Louis Gates Jr., James Baldwin, Audre Lorde).

TABLE 5: COMMON TEXTS ON COLLEGE SYLLABI²

Text	Author	Genre	# Institutions Using
"The Souls of Black Folk"	W.E.B. DuBois	Essay	24
<i>The New Jim Crow: Mass Incarceration in the Age of Colorblindness</i>	Michelle Alexander	Nonfiction book	18
"Letter from a Birmingham Jail"	Martin Luther King, Jr.	Letter	12
<i>Appeal to the Colored Citizens of the World</i>	David Walker	Call to action	12
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative	12
"Discourse on Colonialism"	Aimé Césaire	Essay	11
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative	11
"The Negro Artist and the Racial Mountain"	Langston Hughes	Essay	9
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech	8
<i>Notes on the State of Virginia</i>	Thomas Jefferson	Nonfiction book	8
"The Case for Reparations"	Ta-Nehisi Coates	Article	7
<i>The Mis-Education of the Negro</i>	Carter G. Woodson	Nonfiction book	7
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative	6
Atlanta Exposition Address/Atlanta Compromise	Booker T. Washington	Speech	6
"If We Must Die"	Claude McKay	Poem	6
<i>Sundiata: An Epic of Old Mali</i>	D.T. Niane	Folklore	6
"The Ballot or the Bullet"	Malcolm X.	Speech	6
<i>The Wretched of the Earth</i>	Frantz Fanon	Nonfiction book	6
"Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color"	Kimberlé Williams Crenshaw	Article	5
"On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of <i>Desêtre</i> : Black Studies Toward the Human Project"	Sylvia Wynter	Book chapter	5
<i>Between the World and Me</i>	Ta-Nehisi Coates	Nonfiction book	4
"Message to the Grassroots"	Malcolm X.	Speech	4
"The Negro Art Hokum"	George Schuyler	Article	4

² Only texts that appeared on at least three college syllabi are listed here.

"The Black Campus Movement and the Institutionalization of Black Studies, 1965–1970"	Ibram H. Rogers	Article	3
"Black Studies and Global Perspectives: An Essay"	St. Clair Drake	Essay	3

TABLE 6: COMMON TEXTS ON HIGH SCHOOL SYLLABI

Text	Author(s)	Genre
13th, 14th, and 15th Amendments	Founding Fathers	Laws
<i>Brown v. Topeka Board of Education</i>	NA; course opinion written by Justice Earl Warren	Court Case
Declaration of Independence	Founding Fathers	Declaration
Emancipation Proclamation	Abraham Lincoln	Proclamation
Fugitive Slave Acts	NA	Laws
"I Have a Dream"	Martin Luther King Jr.	Speech
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative
"Letter from a Birmingham Jail"	Martin Luther King Jr.	Letter
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative
<i>Plessy v. Ferguson</i>	NA; court opinion written by Justice Henry Billings Brown	Court Case
<i>The Color of Law: A Forgotten History of How Our Government Segregated America</i>	Richard Rothstein	Nonfiction Book
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative
Three-Fifths Compromise	Founding Fathers	Law
<i>Twelve Years a Slave</i>	Solomon Northrup	Narrative
U.S. Constitution	Founding Fathers	Law
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech

Beyond written texts, many syllabi also referenced visual and audio texts, with film being most common. Some common films showing in college courses are *Race: The Power of an Illusion*, *Black Is ... Black Ain't*, and *The Birth of a Nation*.

TABLE 7: AUTHORS APPEARING ON 10 OR MORE INSTITUTIONS' SYLLABI

Author	Number of Institutions Using
W.E.B. DuBois	54
Frederick Douglass	21
Martin Luther King Jr.	17
Ta-Nehisi Coates	16
Michelle Alexander	16
Henry Louis Gates Jr.	15
Malcolm X.	15
David Walker	13
Langston Hughes	12
James Baldwin	11
Aimé Césaire	11
Patricia Hill Collins	11
Harriet Jacobs	11
Audre Lorde	11

In contrast, high school courses are more likely to incorporate excerpts from feature films than documentaries in their courses, often turning to more recent pieces. The only film that was common to both college and high school syllabi was the 1987 PBS documentary series *Eyes on the Prize*.

TABLE 8: FILMS APPEARING ON HIGH SCHOOL COURSE DOCUMENTS

Work	Type
42	Feature film
<i>12 Years a Slave</i>	Feature film
<i>Amistad</i>	Feature film
<i>Eyes on the Prize</i>	Documentary
<i>The African Americans: Many Rivers to Cross</i>	Documentary
<i>Roots</i>	Television miniseries
<i>The Great Debaters</i>	Feature film
<i>The Rise and Fall of Jim Crow</i>	Documentary

From these analyses it is evident there is some overlap in written and visual texts between high school and college courses, though college courses emphasize nonfiction writing and documentary films, while high school courses lean toward court cases, U.S. founding documents, and feature films.

PROFESSIONAL LEARNING AND TEACHER SUPPORT

Research Takeaway:

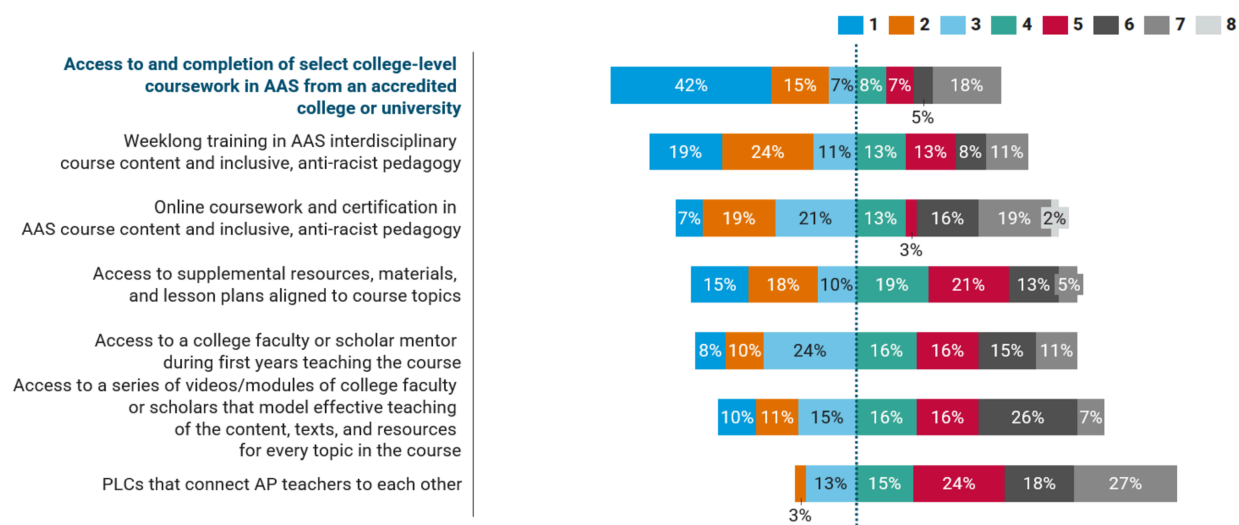
The AP program should dedicate significant time and resources to building a **robust suite of professional learning resources**. AP teacher support should be buttressed in the areas of disciplinary content and antiracist instructional approaches. The AP Program should leverage partnerships with higher education institutions and other organizations and provides all teachers with the tools they need to teach this course well.

Professional learning/development was one of the most prominent topics that emerged in the semistructured academic conversations with college faculty. Nearly one in five comments centered around this theme, with participants focusing on aspects such as educational requirements for teachers of this course, resources, suggestions for professional development opportunities, and concerns.

Participants suggested that teacher preparation requirements could range from taking an introductory-level college course to having an undergraduate credential (major or minor) or obtaining a master's degree in the field. “[I’m] interested in using AP African American Studies to recruit Black teachers into the teaching profession, showing what can be done with graduate training in AFAM,” one participant stated.

Others acknowledged that some teachers may not have formal education and training so other supports and resources should be implemented. “[It’s] crucial, since most teachers are going to be white, that they are educated [in teaching African American studies]. For people who don’t have a background in the field, [they] should go through some type of curriculum and certification before teaching.” In terms of professional development opportunities, participants suggested mandatory week-long or summer-long training, or a year-long cohort approach to learning. “Have modules that experts in the area who have a depth of training could partner with for a frame and help guide teachers at a secondary level. Leaning on folks in the community like professors in African American studies in nearby institutions.”

CHART 1: WHAT PREPARATION AND ONGOING SUPPORT IS MOST NECESSARY FOR HIGH SCHOOL TEACHERS TO EFFECTIVELY TEACH THIS COURSE? (PLEASE RANK ORDER FROM 1 TO 8, WHERE 1 IS MOST NECESSARY AND 8 IS LEAST NECESSARY).³



³ N = 62

The survey question above sought to probe on the comments voiced during the academic conversations, asking more targeted questions around perspectives on professional learning. When presented with seven options for professional learning and asked to rank them from most to least necessary, respondents felt it was most necessary for AP teachers in African American studies to have access to and complete select college-level coursework from an accredited college or university (42% of respondents ranked this #1, and 64% ranked this in their top three). This was followed by the recommendation for a weeklong training in African American studies interdisciplinary course content and inclusive, antiracist pedagogy (19% ranked #1, 54% ranked in top three).

ASSESSMENTS AND ASSIGNMENTS

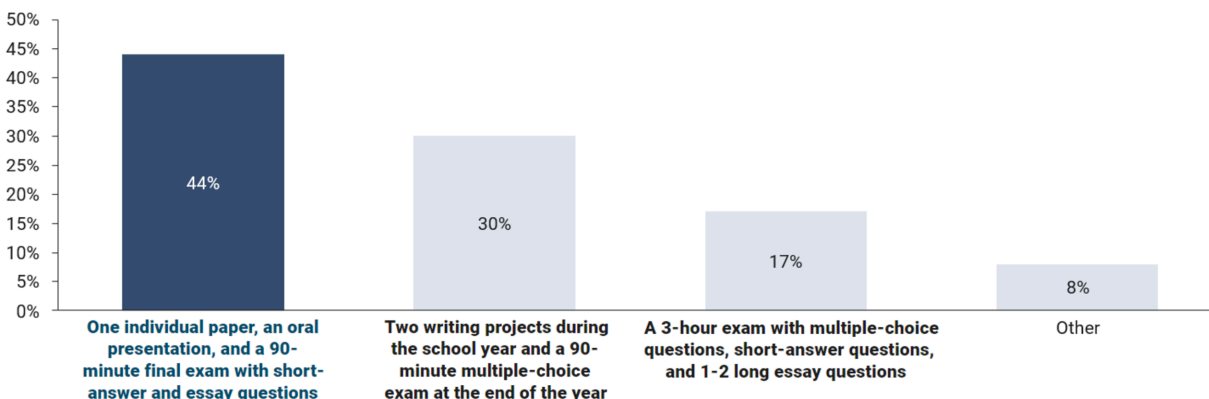
College syllabi analysis revealed not only common assessment types but also weightings for each. Assessing students using attendance and participation is ubiquitous, with over three-quarters of sample institutions incorporating this in their final grade, but the weightings are typically low (mean: 16%). In contrast, we discovered generally high percentages of institutions assessing students using exams (64%), short essays (<5 pages, 43%), and quizzes (37%), all at more substantial percentages (means of 42%, 33%, and 23%, respectively). Long essays or research papers (>5 pages) and projects were each included on around one-quarter of syllabi in our sample (24% and 22%, respectively) but carried higher weights when they were included (means: 33% and 28%, respectively). These higher-weighted assessment types of exams, essays, and projects align well with the current AP assessment model.

High school syllabi analysis showed a slightly different picture, with the majority using exams (76%), projects (71%), and quizzes (65%) to assess students. Short essays were less prevalent in high school (35%), though long essays were the same as in our higher ed sample (24%).

Discussion in the academic conversations was more nuanced and focused not just on how students were assessed, but why. Projects as a way of helping students see the connection of theory and practice, and activism building on the roots of the discipline's founding and evolution, were both discussed and debated. "Project-based approach captures students, and they take the information they are learning and apply it," one participant explained. "Finding those things that reach [the students] and pique their interest and be able to show in current time." Others expressed trepidation with projects, particularly service-learning, noting the potential for students to develop a savior complex or to benefit more than the communities and populations they were attempting to serve. "Service-learning can reinforce a 'Savior Complex' and perpetuate power dynamics. These projects, when done poorly, also encourage parachuting into a community to deliver short-term support, which can result in a feel-good experience for the student but no meaningful engagement."

When participants from the academic conversations were asked on the follow-up survey which assessment model they would prefer for the AP course in African American studies, most preferred multiple assessment components as opposed to the traditional three-hour exam.

CHART 2: FOR THE AP AFRICAN AMERICAN STUDIES EXAM, WHICH EXAM DESCRIPTION WOULD BEST MEASURE WHETHER A STUDENT DESERVES COLLEGE CREDIT AND PLACEMENT OUT OF YOUR INSTITUTION'S INTRODUCTORY COURSE?⁴



This model, selected by just under half of respondents, is similar to the model used for the AP Seminar course, while the option selected by nearly one-third of respondents is similar the model used for the AP Computer Science Principles course. A through-course assessment task and end-of-course exam are currently proposed for the AP African American Studies summative assessment components.

COURSE NAME

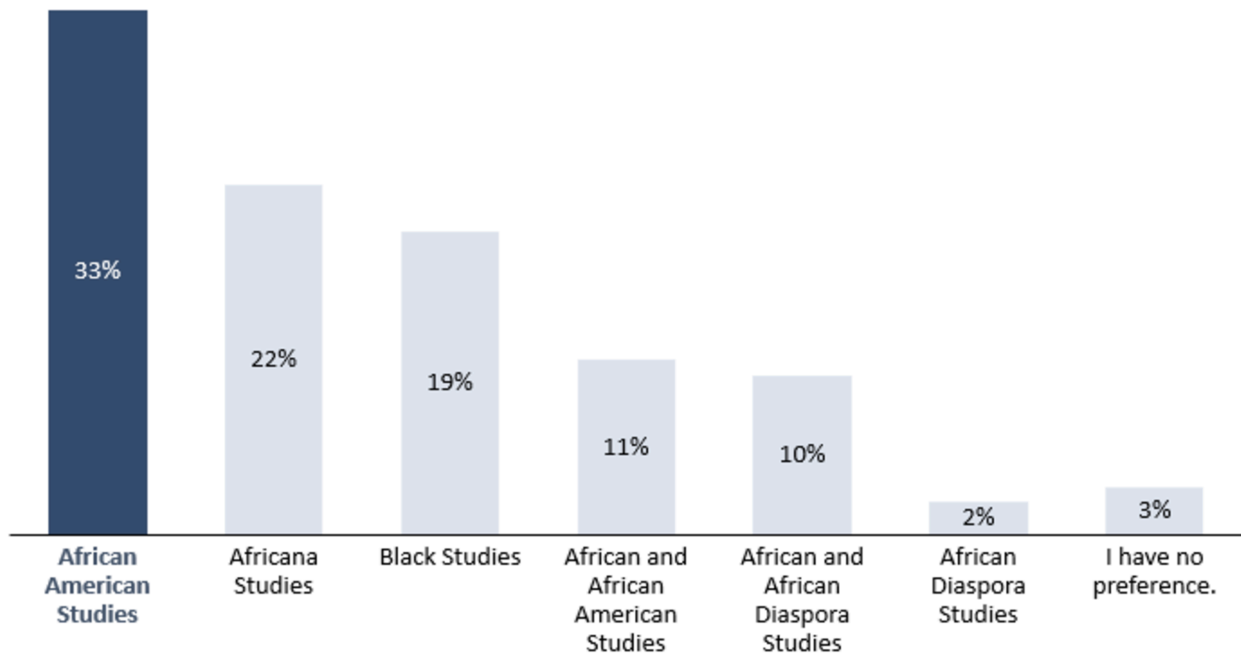
There are many facets to consider regarding the name of the course. For example, should the course title reference studies, history, or literature? Should it reflect the United States, the Americas, or the broader African diaspora? What name will resonate the most with high school students? What will align with current practices in higher education?

Through conversations with stakeholders, we recognized that the name of the course should reflect its content and geographic scope. The course we have developed embraces an interdisciplinary approach, and while it contains both historical perspectives and literary resources, “studies” is a more apt description than either history or literature, given the attention to art, culture, political science, and sociology across course topics. We heard from college faculty that the diaspora should be part of the course, but that emphasis should still be heaviest on the United States. When asked to consider specific balances by percentage, nearly 60% of respondents indicated that at least 75% of the course should focus on the United States. Student focus group participants commented that the course name should reflect the course content.

One of the tenets of the AP Program has always been alignment with higher education. Our research into the current higher education landscape vis-à-vis syllabi collection revealed that at over 100 institutions the words “African American” appear in 50% of course titles, while “Africana” and “Black” appear in 17% and 13%, respectively. As one academic conversation participant shared, “For simplicity’s sake and teacher introduction’s sake, [the] name of the course should be Introduction to African American Studies or something along those lines.” Taken together, these data have led us to confirm AP African American Studies is the best option for the course title.

⁴ N = 63

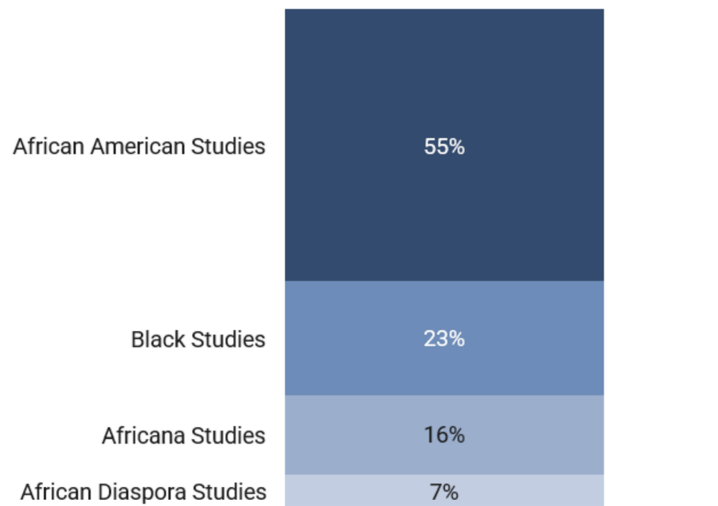
CHART 3: PERCENTAGE OF COLLEGE FACULTY RESPONDENTS FROM ACADEMIC CONVERSATIONS RANKING EACH PROPOSED COURSE TITLE AS #1 (HIGHEST RANKED)



Finally, when asking for specific feedback from college faculty, our survey data reveal that African American Studies was ranked number one by one-third of respondents when asked to rank various options, 11 percentage points higher than the second highest-ranked option of Africana Studies.

Narrowing the options from six to four for the virtual advisory sessions, participants provided even greater clarity, as more than half of survey respondents selected African American Studies as their choice, primarily because they felt it most clearly tells students what the course is about and will resonate with high school students.

CHART 4: PERCENTAGE OF COLLEGE FACULTY FROM ADVISORY SESSIONS SELECTING COURSE NAME OPTION AS THEIR PREFERENCE



Regardless of the course title, academic conversation participants expressed a desire that the course include a discussion of the origins of the field to explain the reasons behind the name and what differentiates this course from others.

Conclusions and Next Steps

Taken together, the data obtained through a review of 100+ college syllabi, direct feedback from more than 150 college faculty through academic conversations, virtual advisory sessions, and expert committees, and direct feedback from current high school and college students, give us a clear and consistent concept of what key stakeholders value in an AP African American Studies course and the major contours of course learning outcomes, skills, content, and interdisciplinary perspectives.

Syllabi analysis offered a foundation for course objectives, content, and assessment and provided insight into source types and texts that are common across many institutions. Conversations and survey data confirmed the analysis. Specifically, we saw alignment across institutions in terms of chronological scope, geographic scope, assessment types, disciplinary concepts and themes, and a grounding in the field of African American studies, all of which influenced our course design.

In addition to guiding the course framework architecture, we heard time and again, from students and faculty alike, that the spirit of the course must emphasize Black joy and resilience while offering an unflinching examination of traumatic developments, patterns, and processes. For example, with the examination of centuries of enslavement and its brutalities, students should also study persistent models of resistance, agency, and vitality. This course aims to achieve this teaching and learning spirit through its interdisciplinary design, thematic units that follow a chronological progression, and deep and direct encounters with sources, texts, and ideas from the diversity of Black experiences in the United States and the broader diaspora.

Sources for Consideration

The following sources represent a strong consensus across the college syllabi analyzed for the AP course design and will likely be examined during the course. As we continue to engage college faculty, partner museums, and other organizations throughout the course development and pilot phase, the AP Program will actively curate textual, visual, and data sources to infuse into the course experience.

- *The Souls of Black Folk* by W.E.B. DuBois
- *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander
- “Letter from a Birmingham Jail” by Martin Luther King Jr.
- *Appeal to the Colored Citizens of the World* by David Walker
- *Narrative of the Life of Frederick Douglass* by Frederick Douglass
- “Discourse on Colonialism” by Aimé Césaire
- *Incidents in the Life of a Slave Girl: Written by Herself* by Harriet Jacobs
- “The Negro Artist and the Racial Mountain” by Langston Hughes
- “What to the Slave Is the Fourth of July?” by Frederick Douglass
- *Notes on the State of Virginia* by Thomas Jefferson
- “The Case for Reparations” by Ta-Nehisi Coates
- *The Mis-Education of the Negro* by Carter G. Woodson
- *The Interesting Narrative of the Life of Olaudah Equiano* by Olaudah Equiano
- Atlanta Exposition Address/Atlanta Compromise by Booker T. Washington
- “If We Must Die” by Claude McKay
- *Sundiata: An Epic of Old Mali* by D.T. Niane
- “The Ballot or the Bullet” by Malcolm X.
- *The Wretched of the Earth* by Frantz Fanon
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- “On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of *Desêtre*: Black Studies Toward the Human Project” by Sylvia Wynter
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- “The Black Campus Movement and the Institutionalization of Black Studies, 1965–1970” by Ibram H. Rogers
- “Black Studies and Global Perspectives: An Essay” by St. Clair Drake

2022 Credit-by-Examination Review

Reviewer: _____
Institution: _____
Phone Number: _____
Email Address: _____

Exam Program: Advanced Placement (AP)

AP African American Studies

The Advanced Placement Program® (AP) enables willing and academically prepared students to pursue college-level studies while still in high school. The program consists of college-level courses developed by the AP Program that high schools can choose to offer, and corresponding exams that are administered once a year.

The American Council on Education (ACE) and the College Board recommend that colleges and universities award credit for AP scores of 3 or higher on any AP Examination. This recommendation is based upon ACE's most recent review of the AP Program and on the recommendation of the Development Committee for each course and exam.

Successful completion of an exam indicated by a passing score signifies a level of mastery achieved by a student who passed the course.

Instructions:

1. Please review the materials and determine the proper course and credit equivalency matched to courses within the Statewide Course Numbering System (SCNS).
2. If you are unfamiliar with using SCNS to research course and credit equivalency match, a SCNS User Training Manual has been included in your course materials.
3. Appropriate course credit may or may not be a course currently available at your specific institution. It is preferred that credit recommendations are provided for courses taught at multiple postsecondary institutions.
4. You may identify more than one course number if an examination adequately covers the content of multiple courses.
5. Once you find an equivalent SCNS course number, place the SCNS course number in the empty field below the score requirements.
6. If there is no equivalent SCNS course number, you may leave the space on the review sheet blank, and simply recommend the number of credits that should be awarded for successful completion of the exam.

Advanced Placement (AP)

Advanced Placement exams are taken after students complete the corresponding Advanced Placement course in high school. Advanced Placement courses are challenging, college-level courses that are designed to parallel typical lower-level undergraduate courses. Exams are developed by committees of college and secondary faculty, and are given to test groups of students in actual college courses to determine appropriate passing scores. More information about Advanced Placement, including descriptions of courses and sample examination questions, is available at <http://apcentral.collegeboard.com/apc/Controller.jpf>.

Credit-by-Examination Faculty Reviewer Recommendation(s)

Exam	AP Exam Score of 3	AP Exam Score of 4	AP Exam Score of 5	Comments
	<i>Minimum of 3 credits</i>	<i>Minimum of 6 credits</i>	<i>Minimum of 6 credits Same as a Score of 4</i>	
AP African American Studies				

Questions:

Email: articulation@fldoe.org

Phone: (850) 245-0427

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Wednesday, June 22, 2022 12:39 PM EDT
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Thompson, Tikini <tthompson@collegeboard.org>
CC: Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Abbey,

Thank you for this clarification. We would be very glad to meet to discuss needed steps for course approvals.

Please forgive me as I am still learning your processes. Course codes for use in high schools for the pilot would follow this discussion? Is there a risk the codes will not be available when school starts this fall?

Thank you.

Suzanne

From: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Sent: Wednesday, June 22, 2022 11:10 AM
To: McGurk, Suzanne <smcgurk@collegeboard.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Thompson, Tikini <tthompson@collegeboard.org>
Cc: Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Subject: Re: [EXTERNAL] RE: New AP Courses and Process

Hi Suzanne,

It's great to meet you virtually. Alexandria, thanks for the connection.

I wanted to clarify that the African American Studies and Precalculus AP courses likely will not be included in the credit-by-exam list that is being considered at the July Articulation Coordinating Committee meeting. This is because the courses have not yet been approved by FLDOE leadership for inclusion in the Course Code Directory. We would like to schedule time on your calendars once Deputy Commissioner Paul Burns returns from leave to discuss steps needed for course approvals. Be on the lookout for a follow up in the next few weeks.

Thank you for your patience and understanding during this transition time for our office so that we can ensure the courses are approved by all the appropriate parties before adding them to the Course Code Directory and establishing credit-by-exam equivalencies.

Please feel free to contact me if you have any questions.

Abbey E. Ivey

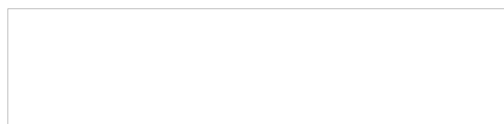
Director, Florida Student Success Center

Division of Florida Colleges

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Tallahassee, FL 32399

850-245-9087



Visit the Florida College System or [Facebook](#) and [Twitter](#)!

Please note: Florida has a very broad public records law. Most written communications to or from our state officials regarding state business are public records available to the public and media upon request. Your email communications may therefore be subject to public disclosure.

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Tuesday, June 21, 2022 12:11 PM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Thompson, Tikini <tthompson@collegeboard.org>

Cc: Ivey, Abbey <Abbey.Ivey@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>

Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

What a lot of change! I look forward to meeting and working with Abbey and Shannon. I would welcome the chance to schedule some time with you all to see how I can support your work.

Thanks for letting me know the date for the meeting for credit consideration for the two AP courses. I think our biggest concern is getting course codes to the five Florida high schools involved in the pilot in the upcoming school year. Is that also part of the July meeting or has that been completed?

Perhaps we can look at dates for me to come to Tallahassee in the near future?

Thank you.

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>

Sent: Tuesday, June 21, 2022 11:34 AM

To: McGurk, Suzanne <smcgurk@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>

Cc: Ivey, Abbey <Abbey.Ivey@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>

Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Hi Suzanne,

Great to hear from you!

The AP courses were tabled from our June 14th meeting to our July 21st Articulation Coordinating Committee (ACC) Meeting. At this meeting, the committee will review the Credit-by-Exam List in its entirety and approve (or disapprove) of any changes and/or additions that are being made.

Additionally, we have two new team members! Elizabeth Moya is no longer within our office, and we now have Mrs. Abbey Ivey who will be taking Elizabeth's place as Assistant Vice Chancellor, Articulation. We also have Shannon Mercer, Director of Acceleration and Transfer.

We look forward to providing you with more details as they become available.

Best,

Alexandria

--

Alexandria Armstrong, MA

Director, Career Education and Articulation

Office of Articulation

Florida Department of Education

325 West Gaines Street, 1244

Tallahassee, FL 32399-0400

850-245-0090 phone

850-245-9525 fax

Email: Alexandria.Armstrong@fldoe.org

Website: <http://www.fldoe.org/policy/articulation/>



From: McGurk, Suzanne <smcgurk@collegeboard.org>

Sent: Tuesday, June 21, 2022 11:21 AM

To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Thompson, Tikini <tthompson@collegeboard.org>

Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Hi Alexandria,

I am just reaching out. As you approach the end of this work, if there anything you need from us?

Thanks.

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Friday, April 22, 2022 8:12 AM
To: Thompson, Tikini <tthompson@collegeboard.org>; McGurk, Suzanne <smcgurk@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Happy Friday!

Thank you, Tikini. I will keep this deadline in mind. We should have course codes available by the end of June.

Best,

Alexandria

--

Alexandria Armstrong, MA
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Website: <http://www.fldoe.org/policy/articulation/>



From: Thompson, Tikini <tthompson@collegeboard.org>
Sent: Friday, April 22, 2022 7:49 AM
To: McGurk, Suzanne <smcgurk@collegeboard.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Happy Friday!

Yes, the course will begin this fall and the schools need a course code to be able to use the course in a student schedule.

Thank you,

Tikini P. Thompson
Senior Director
State and District Partnerships

College Board
M 352.436.2675
tthompson@collegeboard.org
Clearing a path for all students to own their future

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Thursday, April 21, 2022 10:38 AM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

The pilot starts this fall. My understanding is the schools need a course code to be able to use the course in a student schedule but I am including my colleague Tikini Thompson here as she knows more about this need.

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Thursday, April 21, 2022 10:18 AM
To: McGurk, Suzanne <smcgurk@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Thank you, Suzanne!

It terms of piloting; are they waiting on our final review until the piloting begins? If so, when are they expecting to pilot. I would like to keep this date in mind.

Thanks.

Alexandria

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Thursday, April 21, 2022 9:51 AM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

These are the schools who will be piloting the course:

Atlantic Community High School	Palm Beach County School District
Boynton Beach Community High School	Palm Beach County School District
Florida State University School	Florida Department of Education
Nova High School	Broward County Public Schools
Robert Morgan Educational Center	Miami Dade County Public School District

Let me know anything else you need and thanks!

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Thursday, April 21, 2022 9:26 AM
To: McGurk, Suzanne <smcgurk@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Hi Suzanne,

Thank you for this information.

Do you know the other pilot schools?

Thanks.

Alexandria

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Thursday, April 21, 2022 12:01 AM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

My colleague who works with HSs in Florida just told me Palm Beach County is asking about the course codes so they can be a pilot school for AP African American Studies. I hope you can keep that on the radar as this work unfolds. I believe there will be 5 pilot schools in Florida so they would all need the course codes.

Thanks.

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Tuesday, April 19, 2022 12:25 PM
To: McGurk, Suzanne <smcgurk@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Hi Suzanne,

This will be for the college credit awards. But we may try and do both for our Dual Enrollment List.

I will keep you updated!

Alexandria

From: McGurk, Suzanne <smcgurk@collegeboard.org>

Sent: Tuesday, April 19, 2022 12:22 PM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: Re: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

This is great news. Thanks for the update. Just to clarify, this is for college course credit awards? Or is this to get HS course codes? Or both?

Thanks again!

Suzanne McGurk
College Board
843-513-3915

On Apr 19, 2022, at 10:57 AM, Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org> wrote:

Hi Suzanne,

I hope you are well. I just wanted to update you with where we are in our process.

We are meeting with our K-12 Partners tomorrow, we will begin discussing forming Discipline Committees to review the African American History course, and the PreCalculus course.

I will let you know once the committees are formed and how long their process should take once I receive those details!

Best,

Alexandria

--

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Director, Career Education and Articulation
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850-245-9525 fax
Email: Alexandria.Armstrong@fldoe.org
Website: <http://www.fldoe.org/policy/articulation/>



From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Tuesday, March 22, 2022 12:53 PM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

This is great news. Please let me know anything you need from me.

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Tuesday, March 22, 2022 12:51 PM
To: McGurk, Suzanne <smcgurk@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Yes, after I review them, we will still need to have select a board review them. But this will start the process. We were speaking about this yesterday, and have a meeting later this week to discuss.

I will keep you updated.

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Tuesday, March 22, 2022 12:12 PM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Wow – that's wonderful! Is there an internal step after your review?

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Tuesday, March 22, 2022 12:07 PM
To: McGurk, Suzanne <smcgurk@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Hi Suzanne,

I should be able to have them finalized/reviewed on or before April 15th. How does that sound?

Alexandria

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Tuesday, March 22, 2022 11:48 AM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

Is there any timeline you may be able to give me? For either AP African American Studies available for high schools to use for the pilot or for potential review for credit awards?

I want to make sure you have everything you need from us to keep this moving forward.

Thanks!

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Wednesday, March 09, 2022 10:50 AM
To: McGurk, Suzanne <smcgurk@collegeboard.org>; Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>; McKenzie, Elizabeth <emckenzie@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Thank you, Suzanne.

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Wednesday, March 9, 2022 10:47 AM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>; McKenzie, Elizabeth <emckenzie@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Liz, Trinity and Alexandria,

Please find the attached AP African American Studies Course Framework. We welcome any questions as you start the review. Thanks.

Suzanne

From: McGurk, Suzanne
Sent: Tuesday, February 15, 2022 10:12 AM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

I have attached the AP Precalculus Course Framework. Sample exam questions start on page 90. I expect to get a similar document for AP African American Studies at the end of the month.

Please let me know any questions or anything else you need.

Thanks.

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Monday, February 14, 2022 3:45 PM

To: McGurk, Suzanne <smcgurk@collegeboard.org>; Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Great!

Looking forward to receiving the Precalculus framework once you receive it.

You've been a great help so far. We will let you know if we need anything else.

Best,

Alexandria

--

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Monday, February 14, 2022 3:44 PM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

We expect to get the Precalculus course framework by the end of the day. It will have sample items. I will send it to you as soon as it hits my inbox.

Thanks for the follow up and please let me know anything else you need.

Thanks.

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Monday, February 14, 2022 3:32 PM
To: McGurk, Suzanne <smcgurk@collegeboard.org>; Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: [EXTERNAL] RE: New AP Courses and Process

Greetings Suzanne,

Thank you so much for staying in contact with us. Currently, we are reviewing the materials you provided so we can formalize the review process.

By any chance, do you have an update on the sample test materials for PreCalculus?

Thanks,

Alexandria

--

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Email: Alexandria.Armstrong@fldoe.org
Website: <http://www.fldoe.org/policy/articulation/>



From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Monday, February 14, 2022 3:08 PM
To: Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>

Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: RE: New AP Courses and Process

I am just checking in on this. As you can imagine we are very interested in getting course code for African American Studies. Please let us know if there is a formal process we should follow or how we move this forward.

Thanks!

From: McGurk, Suzanne
Sent: Wednesday, February 02, 2022 11:51 AM
To: 'Elizabeth.Moya@fldoe.org' <Elizabeth.Moya@fldoe.org>; 'Henderson, Trinity' <Trinity.Henderson@fldoe.org>; 'Armstrong, Alexandria' <Alexandria.Armstrong@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: RE: New AP Courses and Process

I am very glad to let you know we now have sample exam items available for AP African American Studies (attached) and will have sample items for AP Precalculus in the next 2 weeks.

Although we are still interested in meeting, we also would like to know the steps we need to take to have a review to receive a course code for AP African American Studies as there are a few high schools who want to be part of the pilot this fall.

Thanks.

Suzanne

From: McGurk, Suzanne
Sent: Monday, January 31, 2022 2:08 PM
To: Elizabeth.Moya@fldoe.org; Henderson, Trinity <Trinity.Henderson@fldoe.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: New AP Courses and Process

Liz, Trinity and Alexandria,

Brian, Tikini and I just met to talk about the potential new AP exams and when we can get you all the required information for a course review. We would like to meet with you, and anyone else you would like to bring to the meeting, to talk through the process, learn the timeline, etc. Also, we would like to do some quick introductions since we each have some new people on our teams.

It seems right now our hold up in giving you materials to review for both HS usage and college credit awards is the example exam materials. We will have sample questions for Precalculus by mid-February and African American Studies by the end of February. We would like to see how these fit with your review process.

Could you let us know a few dates/times you may be available for a quick meeting?

Thank you.

Suzanne

Suzanne McGurk, Senior Director
Higher Education Policy and Community College Engagement

College Board
250 Vesey Street, New York, NY 10281
T843.513.3915
smcgurk@collegeboard.org

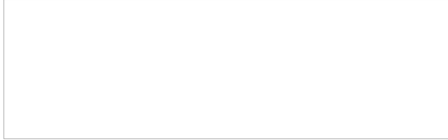
Clearing a path for all students to own their future

From: Duebel, John <John.Duebel@fldoe.org>
Sent: Friday, December 16, 2022 10:10 AM EST
To: Burns; Paul
Subject: African American Studies Feedback
Attachment(s): "AP African American Studies Review_JD_12_14_22.docx", "image001.png"

Paul,

See attached.

John Duebel
Director of Social Studies and The Arts
Bureau of Standards and Instructional Support
Student Success is our STANDARD
Florida Department of Education
325 W. Gaines Street
Tallahassee, FL 32399-0400
850-245-0504



FDOE REVIEW OF AP AFRICAN AMERICAN STUDIES COURSE

BSIS/FDOE		
Course Content	Concern	Possible Violation
Topic 4.9 The Black Power Movement and The Black Panther Party	The Black Panther Party (BPP) was based on the ideology of Marxism-Leninism, and one of its goals was to fundamentally change or overthrow the American government. However, the proposed course is silent on whether teachers should condemn the BPP, leaving open the possibility for teaching that the BPP was a positive organization	HB 7 ₁ Sections 1003.42(2)(a)-(f) ₁ , 1003.44, 1000.05(4)(a)3. and 5., F.S.
Topic 4.25 Medicine, Technology, and the Environment	Intersectionality is the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or oppression. Course content contains intersectionality and examining inequalities, terms that usually refer to equality of outcome, which is steeped in Marxism.	HB 7 ₁ Sections 1003.42, s. 1000.05(4)(a)2., F.S.
P.8 Learning Outcomes Develop a broad understanding of many strategies... combat the effects of systemic marginalization	Systemic marginalization is a term that can be used interchangeably with systemic racism which is prohibited. In the context of this course, how are instructors to ensure the use of the term “marginalization” while in alignment with Florida Statutes.	HB 7 ₁ Rule 6A- 1.094124(3)(b), s. 1000.05(4)(a)3. and 5., F.S.
Topic 3.1 Reconstruction and Its Discontents	“Black Citizenship” - The 14 th Amendment refers to “All persons born or naturalized in the United States...” and does not specify any one race or skin color. Adding the word “Black” before citizenship is a concern. This content may not comply with Rule 6A-1.094124(3)(b) - Instruction “must be factual and objective and may not suppress or distort significant historical events...”	Rule 6A- 1.094124(3)(b)

FDOE REVIEW OF AP AFRICAN AMERICAN STUDIES COURSE

<p>Topic 3.14 The Rise and Fall of Harlem</p>	<p>Concern with the instructional content of institutional racism and CRT may violate Rule 6A-1.094124(3)(b) - Instruction may not include the “theory that racism is not merely the product of prejudice, but that racism is embedded in American society and its legal systems in order to uphold the supremacy of white persons.” For example, Ralph Ellison—Early work includes Communist journals with Marxist ideology. <i>Invisible Man</i> (1952) highlights a relationship between black identity and the plight of African Americans and Marxism.</p>	<p>Rule 6A-1.094124(3)(b)</p>
<p>Topic 4.15 Intersectionality and Activism</p>	<p>See note above. These ideas lead to identity politics and class warfare that further divide our already polarized society rather than unite through a factual study of history. Kimberle Crenshaw is the author of a book titled “Critical Race Theory: The Key Writings That Formed the Movement” Concern is of content which may be infringing on 6A-1.094124</p>	<p>HB 7₁ Rule 6A-1.094124, s. 1000.05(4)(a)3. and 5., F.S.</p>
<p>Topic 4.19 Black Queer Studies</p>	<p>Multiple writers listed have text containing variations of CRT. See note above. These ideas lead to identity politics and class warfare that further divide our already polarized society rather than unite through a factual study of history. Patricia Hill Collins’ book “Intersectionality as Critical Social Theory” posits “...intersectionality in dialog with several theoretical traditions—from the Frankfurt school to black feminist thought—to sharpen its definition and foreground its singular critical purchase, thereby providing a capacious interrogation into intersectionality’s potential to reshape the world.” Additionally, the Frankfurt School was an academic institution devoted to improving Marxism in the 20th century.</p> <ul style="list-style-type: none"> • Angela Davis is a radical Marxist trained in the thinking of the Frankfurt School. Her book “Women, Race & Class” posits “racist and classist biases of its leaders inevitably hampered any collective ambitions...and many women played on the fears of white supremacists for political gain rather than take an intersectional approach to liberation.” 	<p>HB 7₁ Rule 6A-1.094124, s. 1000.05(4)(a)3. and 5., F.S.</p>

FDOE REVIEW OF AP AFRICAN AMERICAN STUDIES COURSE

<p>Topic 4.24 Religion and Faith in Black Communities</p>	<p>This is a concern as a potential entry point for CRT. It also brings a form of Christian Theology into the classroom. James Cone, author of <i>Black Theology & Black Power</i> (1969) and <i>A Black Theology of Liberation</i> (1970), emerged as one of the most theological voices in North America. These books, which offered a searing indictment of white theology and society, introduced a radical reappraisal of the Christian message for our time. Joining the spirit of Malcolm X and Martin Luther King, Jr., Cone radically reappraised Christianity from the perspective of the oppressed black community in North America.</p> <ul style="list-style-type: none"> • James Cone – Another quote from <i>Black Theology & Black Power</i>, “I wanted to speak on behalf of the voiceless black masses in the name of Jesus whose gospel I believed had been greatly distorted by the preaching and theology of white churches.” • Jacquelyn Grant – <i>White Women’s Christ and Black Women’s Jesus</i> – Jacquelyn Grant rehearses the development and challenges of feminist christology and argues that, because it has reflected the experience of White women predominantly, it fails to speak to the concerns of non-white and non-western women. • Both of these recommended authors’ texts are primarily about Christian Theology and suggests that White Christianity is not the same as Black Christianity. 	<p>HB 7, Rule 6A-1.094124, s. 1000.05(4)(a)2., F.S.</p>
<p>Topic 4.30 The Reparations Movement</p>	<p>The Reparations Movement may violate Rule 6A-1.094124 because of its connection to CRT, which is prohibited.</p>	<p>HB 7, Rule 6A-1.094124, s. 1000.05(4)(a)2., F.S.</p>

FDOE REVIEW OF AP AFRICAN AMERICAN STUDIES COURSE

Topic 4.31 Black Study and Black Struggle in the 21st Century

Robin D.G. Kelley is associated with the idea of racial capitalism which is openly tied to Marxism and may not comply with Florida Statutes and Rules. D.G. Kelley: Excerpts from NPR Transcript: RAMTIN ARABLOUEI, HOST:

- “These are all advertisements from AT&T, Dick’s Sporting Goods, Google and Peloton for Black History Month. And this is just the start. There are so many more of these ads you can find easily online. They feature Black Americans on the move, working hard, laughing, being inspired. Sometimes we see historical figures like Martin Luther King Jr. or Rosa Parks in them. They are reminders that these companies want consumers to believe that they very much care about Black people and their history. Yet the hypocrisy is hard to ignore and very cringe. Companies like AT&T and Google have been accused of unfair labor practices by their Black employees.”
- ROBIN D G KELLEY: “The story of race in the making of the global capitalist order is also about the capacity of capital in the state to capture the white working class and tie its identity to race as to whiteness and masculinity. So the secret to capitalism’s survival is racism.”

HB 7,
Rule 6A-1.094124,
Sections 1003.42,
1000.05(4)(a)2.,
F.S.

FDOE REVIEW OF AP AFRICAN AMERICAN STUDIES COURSE

<p>Topic 4.29 Movements for Black Lives</p>	<p>Instruction may not include the “theory that racism is not merely the product of prejudice, but that racism is embedded in American society and its legal systems in order to uphold the supremacy of white persons.” This entire section is of concern in reference to Florida Statutes, and Rule 6A-1.094124(3)(b). Here is a quote from Leslie Kay Jones’ blog: “Every day, black people produce an unquantifiable (for us) amount of content for the same social media corporations that reproduce the white supremacist superstructures that oppress us.”</p>	<p>Rule 6A-1.094124(3)(b)</p>
<p>Course at a Glance</p> <p>Anti-Colonial Movements</p> <p>The Black Feminist Movement, Womanism, and Intersectionality</p>	<p>This section tends to imply that Europeans are racist “colonizers” and people of color are victims and “colonized.” Also tends toward Marxism in advocating for the elimination of social classes. Clarify how this will be taught in conjunction with HB 7/s. 1000.5(4)(a), F.S.</p> <p>Intersectionality defined as the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or oppression is a concern. This content may violate HB 7/s. 1000.5(4)(a), F.S.</p>	<p>HB 7, s.1000.05(4)(a)1. and 3., F.S.</p> <p>HB 7, s. 1000.05(4)(a)3., F.S.</p>

FDOE REVIEW OF AP AFRICAN AMERICAN STUDIES COURSE

<p>Topic 2.26 Black Women’s Rights & Education</p>	<p>This is an example of intersectionality as defined earlier and leads to identity politics and victim status. This is an entry point for the concept of “oppressor vs. oppressed.” This content may be in violation of HB 7/s. 1000.5(4)(a), F.S.</p>	<p>HB 7¹, s. 1000.05(4)(a)3. and 4., F.S.</p>
<p>Topic 3.17 The Great Migration</p>	<p>Description of Isabel Wilkerson's book on Amazon: "Beyond race, class, or other factors, there is a powerful caste system that influences people’s lives and behavior and the nation’s fate. Linking the caste systems of America, India, and Nazi Germany, Wilkerson explores eight pillars that underlie caste systems across civilizations, including divine will, bloodlines, stigma, and more." This content may not comply with HB 7/s. 1000.5(4)(a)3., F.S., which states instruction cannot teach that “An individual’s moral character or status as either privileged or oppressed is necessarily determined by his or her race, color, sex, or national origin.”</p>	<p>HB 7 s. 1000.05(4)(a)3., F.S.</p>
<p>Topic 4.14 African American Women’s History and the Metalanguage of Race</p>	<p>See previous definition of intersectionality which promotes victimhood and prioritizes study of “oppressor and oppressed.” Evelyn Brooks Higginbotham co-author of “From Slavery to Freedom” which traces the history of African Americans from “the British colonies to the emergence of social movements and activism in communities across the United States in the mid-twentieth century. This edition of <i>From Slavery to Freedom</i> also incorporates new historical actors, including the role of women throughout history, particularly in slavery, abolitionism, the Jim Crow era, and the civil rights/black power movement.” (Amazon description) This may not comply with HB 7/s. 1000.5(4)(a), F.S.,</p>	<p>HB 7¹, s. 1000.05(4)(a)3., F.S.</p>
<p>P. 81 Sources for Consideration</p>	<p>1. This list of resources, which is concerning already, is not exhaustive and will be added to after the course is released. If this course is added to the CCD, FDOE will</p>	

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<ol style="list-style-type: none"> 1. As we continue to engage college faculty, partner museums, and other organizations throughout the course development and pilot phase, the AP Program will actively curate textual, visual, and data sources to infuse into the course experience. 2. “The Souls of Black Folk” by W.E.B. DuBois 3. “The New Jim Crow: Mass Incarceration in the Age of Colorblindness” by Michelle Alexander 4. “Discourse on Colonialism” by Aimé Césaire 5. “The Case for Reparations” by Ta-Nehisi Coates 6. “The Wretched of the Earth” by Frantz Fanon 7. “Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color” by Kimberlé Williams Crenshaw 8. “On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of Desêtre: Black Studies Toward the Human Project” by Sylvia Wynter 	<p>not have control over recommended resources added to this list.</p> <ol style="list-style-type: none"> 2. This resource would not be permitted under Florida Statutes or Rule. 3. This resource would not be permitted under Florida Statute or Rule. 4. This book advocates for a classless society (i.e., Marxism). 5. This is the description of the article in “The Atlantic”: “Two hundred fifty years of slavery. Ninety years of Jim Crow. Sixty years of separate but equal. Thirty-five years of racist housing policy. Until we reckon with our compounding moral debts, America will never be whole.” 6. Amazon Summary: “First published in 1961, Frantz Fanon’s “The Wretched of the Earth” is a masterful and timeless interrogation of race, colonialism, psychological trauma, and revolutionary struggle. In 2020, it found a new readership in the wake of the Black Lives Matter protests and the centering of narratives interrogating race by Black writers. Bearing singular insight into the rage and frustration of colonized peoples, and the role of violence in spurring historical change, the book incisively attacks the twin perils of post-independence colonial politics: the disenfranchisement of the masses by the elites on the one hand, and intertribal and interfaith animosities on the other. A landmark text for revolutionaries and activists, The Wretched of the Earth is an eternal touchstone for civil rights, anti-colonialism, psychiatric studies, and Black consciousness movements around 	
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FDOE REVIEW OF AP AFRICAN AMERICAN STUDIES COURSE

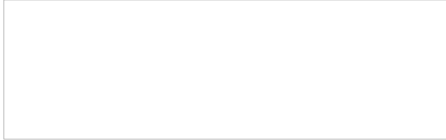
	<p>the world. Translated by Richard Philcox, and featuring now-classic critical essays by Jean-Paul Sartre and Homi K. Bhabha, as well as a new essay, this sixtieth anniversary edition of Fanon’s most famous text stands proudly alongside such pillars of anti-colonialism and anti-racism as Edward Said’s <i>Orientalism</i> and <i>The Autobiography of Malcolm X</i>.”</p> <p>7. Kimberle Crenshaw is a leading scholar in CRT known for the introduction of Intersectionality defined below. “Intersectionality is the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.”</p> <p>8. Excerpt: “...one cannot revalorize oneself in the terms of one’s racial blackness and therefore of one’s biological characteristics, however inversely so, given that it is precisely the biocentric nature of the sociogenic code of our present genre of being human, which imperatively calls for the devalorization of the characteristic of blackness as well as of the Bantu-type physiognomy, in the same way as it calls, dialectically, for the over-valorization of the characteristic of whiteness and of the Indo-European physiognomy.” If I understand this correctly, it is claiming western society has devalorized blackness while over valorizing whiteness.</p>	
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FLORIDA DEPARTMENT OF
EDUCATION
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From: Duebel, John <John.Duebel@fldoe.org>
Sent: Thursday, December 22, 2022 10:21 AM EST
To: Burns; Paul
Subject: African American Studies Feedback
Attachment(s): "AP African American Studies Review_JD_12_14_22.docx", "image001.png"
See attached.

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FDOE REVIEW OF AP AFRICAN AMERICAN STUDIES COURSE

BSIS/FDOE		
Course Content	Concern	Possible Violation
Topic 4.9 The Black Power Movement and The Black Panther Party	The Black Panther Party (BPP) was based on the ideology of Marxism-Leninism, and one of its goals was to fundamentally change or overthrow the American government. However, the proposed course is silent on whether teachers should condemn the BPP, leaving open the possibility for teaching that the BPP was a positive organization	HB 7 ₁ Sections 1003.42(2)(a)-(f) ₁ , 1003.44, 1000.05(4)(a)3. and 5., F.S.
Topic 4.25 Medicine, Technology, and the Environment	Intersectionality is the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or oppression. Course content contains intersectionality and examining inequalities, terms that usually refer to equality of outcome, which is steeped in Marxism.	HB 7 ₁ Sections 1003.42, s. 1000.05(4)(a)2., F.S.
P.8 Learning Outcomes Develop a broad understanding of many strategies... combat the effects of systemic marginalization	Systemic marginalization is a term that can be used interchangeably with systemic racism which is prohibited. In the context of this course, how are instructors to ensure the use of the term “marginalization” while in alignment with Florida Statutes.	HB 7 ₁ Rule 6A-1.094124(3)(b), s. 1000.05(4)(a)3. and 5., F.S.
Topic 3.1 Reconstruction and Its Discontents	“Black Citizenship” - The 14 th Amendment refers to “All persons born or naturalized in the United States...” and does not specify any one race or skin color. Adding the word “Black” before citizenship is a concern. This content may not comply with Rule 6A-1.094124(3)(b) - Instruction “must be factual and objective and may not suppress or distort significant historical events...”	Rule 6A-1.094124(3)(b)

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<p>Topic 3.14 The Rise and Fall of Harlem</p>	<p>Concern with the instructional content of institutional racism and CRT may violate Rule 6A-1.094124(3)(b) - Instruction may not include the “theory that racism is not merely the product of prejudice, but that racism is embedded in American society and its legal systems in order to uphold the supremacy of white persons.” For example, Ralph Ellison—Early work includes Communist journals with Marxist ideology. <i>Invisible Man</i> (1952) highlights a relationship between black identity and the plight of African Americans and Marxism.</p>	<p>Rule 6A-1.094124(3)(b)</p>
<p>Topic 4.15 Intersectionality and Activism</p>	<p>See note above. These ideas lead to identity politics and class warfare that further divide our already polarized society rather than unite through a factual study of history. Kimberle Crenshaw is the author of a book titled “Critical Race Theory: The Key Writings That Formed the Movement” Concern is of content which may be infringing on 6A-1.094124</p>	<p>HB 7₁ Rule 6A-1.094124, s. 1000.05(4)(a)3. and 5., F.S.</p>
<p>Topic 4.19 Black Queer Studies</p>	<p>Multiple writers listed have text containing variations of CRT. See note above. These ideas lead to identity politics and class warfare that further divide our already polarized society rather than unite through a factual study of history. Patricia Hill Collins’ book “Intersectionality as Critical Social Theory” posits “...intersectionality in dialog with several theoretical traditions—from the Frankfurt school to black feminist thought—to sharpen its definition and foreground its singular critical purchase, thereby providing a capacious interrogation into intersectionality’s potential to reshape the world.” Additionally, the Frankfurt School was an academic institution devoted to improving Marxism in the 20th century.</p> <ul style="list-style-type: none"> • Angela Davis is a radical Marxist trained in the thinking of the Frankfurt School. Her book “Women, Race & Class” posits “racist and classist biases of its leaders inevitably hampered any collective ambitions...and many women played on the fears of white supremacists for political gain rather than take an intersectional approach to liberation.” 	<p>HB 7₁ Rule 6A-1.094124, s. 1000.05(4)(a)3. and 5., F.S.</p>

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<p>Topic 4.24 Religion and Faith in Black Communities</p>	<p>This is a concern as a potential entry point for CRT. It also brings a form of Christian Theology into the classroom. James Cone, author of <i>Black Theology & Black Power</i> (1969) and <i>A Black Theology of Liberation</i> (1970), emerged as one of the most theological voices in North America. These books, which offered a searing indictment of white theology and society, introduced a radical reappraisal of the Christian message for our time. Joining the spirit of Malcolm X and Martin Luther King, Jr., Cone radically reappraised Christianity from the perspective of the oppressed black community in North America.</p> <ul style="list-style-type: none"> • James Cone – Another quote from <i>Black Theology & Black Power</i>, “I wanted to speak on behalf of the voiceless black masses in the name of Jesus whose gospel I believed had been greatly distorted by the preaching and theology of white churches.” • Jacquelyn Grant – <i>White Women’s Christ and Black Women’s Jesus</i> – Jacquelyn Grant rehearses the development and challenges of feminist christology and argues that, because it has reflected the experience of White women predominantly, it fails to speak to the concerns of non-white and non-western women. • Both of these recommended authors’ texts are primarily about Christian Theology and suggests that White Christianity is not the same as Black Christianity. 	<p>HB 7, Rule 6A-1.094124, s. 1000.05(4)(a)2., F.S.</p>
<p>Topic 4.30 The Reparations Movement</p>	<p>The Reparations Movement may violate Rule 6A-1.094124 because of its connection to CRT, which is prohibited.</p>	<p>HB 7, Rule 6A-1.094124, s. 1000.05(4)(a)2., F.S.</p>

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Topic 4.31 Black Study and Black Struggle in the 21st Century

Robin D.G. Kelley is associated with the idea of racial capitalism which is openly tied to Marxism and may not comply with Florida Statutes and Rules. D.G. Kelley: Excerpts from NPR Transcript: RAMTIN ARABLOUEI, HOST:

- “These are all advertisements from AT&T, Dick’s Sporting Goods, Google and Peloton for Black History Month. And this is just the start. There are so many more of these ads you can find easily online. They feature Black Americans on the move, working hard, laughing, being inspired. Sometimes we see historical figures like Martin Luther King Jr. or Rosa Parks in them. They are reminders that these companies want consumers to believe that they very much care about Black people and their history. Yet the hypocrisy is hard to ignore and very cringe. Companies like AT&T and Google have been accused of unfair labor practices by their Black employees.”
- ROBIN D G KELLEY: “The story of race in the making of the global capitalist order is also about the capacity of capital in the state to capture the white working class and tie its identity to race as to whiteness and masculinity. So the secret to capitalism’s survival is racism.”

HB 7,
Rule 6A-1.094124,
Sections 1003.42,
1000.05(4)(a)2.,
F.S.

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<p>Topic 2.26 Black Women’s Rights & Education</p>	<p>This is an example of intersectionality as defined earlier and leads to identity politics and victim status. This is an entry point for the concept of “oppressor vs. oppressed.” This content may be in violation of HB 7/s. 1000.5(4)(a), F.S.</p>	<p>HB 7¹ s. 1000.05(4)(a)3. and 4., F.S.</p>
<p>Topic 3.17 The Great Migration</p>	<p>Description of Isabel Wilkerson's book on Amazon: "Beyond race, class, or other factors, there is a powerful caste system that influences people’s lives and behavior and the nation’s fate. Linking the caste systems of America, India, and Nazi Germany, Wilkerson explores eight pillars that underlie caste systems across civilizations, including divine will, bloodlines, stigma, and more." This content may not comply with HB 7/s. 1000.5(4)(a)3., F.S., which states instruction cannot teach that “An individual’s moral character or status as either privileged or oppressed is necessarily determined by his or her race, color, sex, or national origin.”</p>	<p>HB 7 s. 1000.05(4)(a)3., F.S.</p>
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	<p>the world. Translated by Richard Philcox, and featuring now-classic critical essays by Jean-Paul Sartre and Homi K. Bhabha, as well as a new essay, this sixtieth anniversary edition of Fanon’s most famous text stands proudly alongside such pillars of anti-colonialism and anti-racism as Edward Said’s <i>Orientalism</i> and <i>The Autobiography of Malcolm X</i>.”</p> <p>7. Kimberle Crenshaw is a leading scholar in CRT known for the introduction of Intersectionality defined below. “Intersectionality is the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.”</p> <p>8. Excerpt: “...one cannot revalorize oneself in the terms of one’s racial blackness and therefore of one’s biological characteristics, however inversely so, given that it is precisely the biocentric nature of the sociogenic code of our present genre of being human, which imperatively calls for the devalorization of the characteristic of blackness as well as of the Bantu-type physiognomy, in the same way as it calls, dialectically, for the over-valorization of the characteristic of whiteness and of the Indo-European physiognomy.” If I understand this correctly, it is claiming western society has devalorized blackness while over valorizing whiteness.</p>	
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From: Duebel, John <John.Duebel@fldoe.org>
Sent: Tuesday, August 02, 2022 5:26 PM EDT
To: Burns; Paul
CC: Rivers1, Angelia; Duncan, Patricia
Subject: AP African American Studies Course review
Attachment(s): "AP AfAm Course Framework and Exam Overview_JD_8.2.22.pdf", "image001.png"

Dr. Burns,

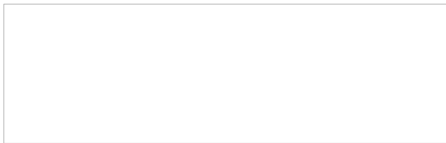
With the help of our regional coach, David Aldred, I have completed the review of the AP African American Studies course. We have included comments on the attached course content PDF, and reviewed their list of suggested sources.

Our thorough review confirmed the concerns expressed in my preliminary review. This course, by design, is riddled with unsubstantiated perspectives, theories, ideologies and prohibited content. Many of the learning goals are expressed with sufficient ambiguity that even if prohibited content is not expressly prescribed, it is an easy entry point for prohibited material.

I do not believe this course should be added to the Course Code Directory (CCD) or offered in Florida public schools. It would be very difficult for Florida educators to teach this course with fidelity, properly prepare their students for the Advanced Placement exam and also adhere to Florida statute and Administrative Code.

Kind Regards,
John

John Duebel
Director of Social Studies and The Arts
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AP[®]

INCLUDES

- ✓ Course framework
- ✓ Instructional section
- ✓ Sample exam questions

AP[®] Calculus AB and BC

COURSE AND EXAM DESCRIPTION

Effective
Fall 2020

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Acknowledgements

The Advanced Placement® Program would like to acknowledge the following individuals for their assistance with and contributions to the development of this course. All individuals' affiliations were current at the time of contribution.

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About AP

The Advanced Placement® Program (AP®) enables willing and academically prepared students to pursue college-level studies—with the opportunity to earn college credit, advanced placement, or both—while still in high school. Through AP courses in 38 subjects, each culminating in a challenging exam, students learn to think critically, construct solid arguments, and see many sides of an issue—skills that prepare them for college and beyond. Taking AP courses demonstrates to college admission officers that students have sought the most challenging curriculum available to them, and research indicates that students who score a 3 or higher on an AP Exam typically experience greater academic success in college and are more likely to earn a college degree than non-AP students. Each AP teacher’s syllabus is evaluated and approved by faculty from some of the nation’s leading colleges and universities, and AP Exams are developed and scored by college faculty and experienced AP teachers. Most four-year colleges and universities in the United States grant credit, advanced placement, or both on the basis of successful AP Exam scores; more than 3,300 institutions worldwide annually receive AP scores.

AP Course Development

In an ongoing effort to maintain alignment with best practices in college-level learning, AP courses and exams emphasize challenging, research-based curricula aligned with higher education expectations.

Individual teachers are responsible for designing their own curriculum for AP courses and selecting appropriate college-level readings, assignments, and resources. This publication presents the content and skills that are the focus of the corresponding college course and that appear on the AP Exam. It also organizes the content and skills into a series of units that represent a sequence found in widely adopted college syllabi. The intention of this publication is to respect teachers’ time and expertise by providing a roadmap that they can modify and adapt to their local priorities and preferences.

Enrolling Students: Equity and Access

The Advanced Placement® Program strongly encourages educators to make equitable access a

guiding principle for their AP programs by giving all willing and academically prepared students the opportunity to participate in AP. We encourage the elimination of barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved. The Advanced Placement® Program also believes that all students should have access to academically challenging coursework before they enroll in AP classes, which can prepare them for AP success. It is only through a commitment to equitable preparation and access that true equity and excellence can be achieved.

Offering AP Courses: The AP Course Audit

The AP Program unequivocally supports the principle that each school implements its own curriculum that will enable students to develop the content understandings and skills described in the course framework.

While the unit sequence represented in this publication is optional, the AP Program does have a short list of curricular and resource requirements that must be fulfilled before a school can label a course “Advanced Placement” or “AP.” Schools wishing to offer AP courses must participate in the AP Course Audit, a process through which AP teachers’ course materials are reviewed by college faculty. The AP Course Audit was created to provide teachers and administrators with clear guidelines on curricular and resource requirements for AP courses and to help colleges and universities validate courses marked “AP” on students’ transcripts. This process ensures that AP teachers’ courses meet or exceed the curricular and resource expectations that college and secondary school faculty have established for college-level courses.

The AP Course Audit form is submitted by the AP teacher and the school principal (or designated administrator) to confirm awareness and understanding of the curricular and resource requirements. A syllabus or course outline, detailing how course requirements are met, is submitted by the AP teacher for review by college faculty.

Please visit collegeboard.org/apcourseaudit for

more information to support the preparation and submission of materials for the AP Course Audit.

How the AP Program Is Developed

The scope of content for an AP course and exam is derived from an analysis of hundreds of syllabi and course offerings of colleges and universities. Using this research and data, a committee of college faculty and expert AP teachers work within the scope of the corresponding college course to articulate what students should know and be able to do upon the completion of the AP course. The resulting course framework is the heart of the course and exam description and serves as a blueprint of the content and skills that can appear on an AP Exam. See the appendix for a deeper summary of the AP African American Studies course research process.

The AP Development Committees are responsible for developing each AP Exam, ensuring the exam questions are aligned to the course framework. The AP Exam development process is a multiyear endeavor; all AP Exams undergo extensive review, revision, piloting, and analysis to ensure that questions are accurate, fair, and valid, and that there is an appropriate spread of difficulty across the questions.

Committee members are selected to represent a variety of perspectives and institutions (public and private, small and large schools and colleges), and a range of gender, racial/ethnic, and regional groups. A list of each subject’s current AP Development Committee members is available on apcentral.collegeboard.org.

Throughout AP course and exam development, the Advanced Placement® Program gathers feedback from various stakeholders from secondary schools, higher education institutions, and disciplinary organizations. This feedback is carefully considered to ensure that AP courses and exams are able to provide students with a college-level learning experience and the opportunity to demonstrate their qualifications for advanced placement or college credit.

How AP Exams Are Scored

The exam scoring process, like the course and exam development process, relies on the expertise of both AP teachers and college faculty. While multiple-choice questions are scored by machine, the free-response questions and through-course performance

assessments, as applicable, are scored by thousands of college faculty and expert AP teachers. Most are scored at the annual AP Reading, while a small portion is scored online. All AP Readers are thoroughly trained, and their work is monitored throughout the Reading for fairness and consistency. In each subject, a highly respected college faculty member serves as Chief Faculty Consultant and, with the help of AP Readers in leadership positions, maintains the accuracy of the scoring standards. Scores on the free-response questions and performance assessments are weighted and combined with the results of the computer-scored multiple-choice questions, and this raw score is converted into a composite AP score on a 1–5 scale.

AP Exams are **not** norm-referenced or graded on a curve. Instead, they are criterion-referenced, which means that every student who meets the criteria for an AP score of 2, 3, 4, or 5 will receive that score, no matter how many students that is. The criteria for the number of points students must earn on the AP Exam to receive scores of 3, 4, or 5—the scores that research consistently validates for credit and placement purposes—include:

- The number of points successful college students earn when their professors administer AP Exam questions to them.
- The number of points researchers have found to be predictive that an AP student will succeed when placed into a subsequent, higher-level college course.
- Achievement-level descriptions formulated by college faculty who review each AP Exam question.

Using and Interpreting AP Scores

The extensive work done by college faculty and AP teachers in the development of the course and exam and throughout the scoring process ensures that AP Exam scores accurately represent students' achievement in the equivalent college course. Frequent and regular research studies establish the validity of AP scores as follows:

AP Score	Credit Recommendation	College Grade Equivalent
5	Extremely well qualified	A
4	Well qualified	A-, B+, B
3	Qualified	B-, C+, C
2	Possibly qualified	n/a
1	No recommendation	n/a

While colleges and universities are responsible for setting their own credit and placement policies, most private colleges and universities award credit and/or advanced placement for AP scores of 3 or higher. Additionally, most states in the U.S. have adopted statewide credit policies that ensure college credit for scores of 3 or higher at public colleges and universities. To confirm a specific college's AP credit/placement policy, a search engine is available at apstudent.org/creditpolicies.

BECOMING AN AP READER

Each June, thousands of AP teachers and college faculty members from around the world gather for seven days in multiple locations to evaluate and score the free-response sections of the AP Exams. Ninety-eight percent of surveyed educators who took part in the AP Reading say it was a positive experience.

There are many reasons to consider becoming an AP Reader, including opportunities to:

- Bring positive changes to the classroom: Surveys show that the vast majority of returning AP Readers—both high school and college educators—make improvements to the way they teach or score because of their experience at the AP Reading.

- Gain in-depth understanding of AP Exam and AP scoring standards: AP Readers gain exposure to the quality and depth of the responses from the entire pool of AP Exam takers, and thus are better able to assess their students' work in the classroom.
- Receive compensation: AP Readers are compensated for their work during the Reading. Expenses, lodging, and meals are covered for Readers who travel.
- Score from home: AP Readers have online distributed scoring opportunities for certain subjects. Check collegeboard.org/apreading for details.
- Earn Continuing Education Units (CEUs): AP Readers earn professional development hours and CEUs that can be applied to PD requirements by states, districts, and schools.

How to Apply

Visit collegeboard.org/apreading for eligibility requirements and to start the application process.

About the AP African American Studies Course

AP African American Studies is an interdisciplinary course that examines the diversity of African American experiences through direct encounters with authentic and varied sources. The course focuses on four thematic units that move across the instructional year chronologically, providing students opportunities to examine key topics that extend from the medieval kingdoms of West Africa to the ongoing challenges and achievements of the contemporary moment. Given the interdisciplinary character of African American studies, students in the course will develop skills across multiple fields, with an emphasis on developing historical, literary, visual, and data analysis skills. This new course foregrounds a study of the diversity of Black communities in the United States within the broader context of Africa and the African diaspora.

Learning Outcomes

As a result of this course, students will be able to:

- Apply lenses from multiple disciplines to evaluate key concepts, historical developments, and processes that have shaped Black experiences and debates within the field of African American studies.
- Identify the intersections of race, gender, and class, as well as connections between Black communities, in the United States and the broader African diaspora in the past and present.
- Analyze perspectives in text-based, data, and visual sources to develop well-supported arguments applied to real-world problems.
- Demonstrate understanding of the diversity, strength, and complexity of African societies and their global connections before the emergence of transatlantic slavery.
- Evaluate the political, historical, aesthetic, and transnational contexts of major social movements, including their past, present, and future implications.
- Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad.
- Identify major themes that inform literary and artistic traditions of the African diaspora.
- Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future.

College Course Equivalent

AP African American Studies is designed to be the equivalent of an introductory college or university course in African American studies.

Prerequisites

There are no prerequisites for AP African American Studies. Students should be able to read college-level texts and write grammatically correct, complete sentences.

AP AFRICAN AMERICAN STUDIES

Course Framework

Course Framework Components

Overview

This course framework provides a description of what students should know and be able to do to qualify for college credit or placement.

The course framework includes the following components:

SKILLS

The skills are central to the study and practice of African American studies. Students should develop and apply the described skills on a regular basis over the span of the course.

COURSE AT A GLANCE

The course at a glance provides an outline of all four units of the course as well as the weekly instructional focus for each unit.

TOPICS

Each weekly instructional focus is broken down into teachable segments called topics. The course topics and topic descriptions outline the essential content knowledge students should learn through multidisciplinary source analysis. Although most topics can be taught in one or two class periods, teachers are encouraged to modify instructional pacing to suit the needs of their students and school.

Note to the AP African American Studies symposium participants: the breadth of topics is currently larger than what is found in any one semester of introductory African American studies courses at colleges. We anticipate a 10-20% reduction of topics based on feedback from the Symposium.

UNIT 1 INSTRUCTIONAL EXEMPLAR: ORIGINS OF THE AFRICAN DIASPORA

The instructional exemplar for Unit 1 provides an example of the deeper content and instructional guidance teachers will receive in the course and exam description. This section includes:

- **Learning Objectives:** Learning objectives define what a student should be able to do with content knowledge. Learning objectives pair skills with disciplinary knowledge.
- **Source Encounters:** For almost every topic, a recommended source is provided to help focus and guide instruction of the topic. Sources invite interdisciplinary learning and analysis.
- **Essential Knowledge:** Essential knowledge statements comprise the knowledge required to demonstrate mastery of the learning objective.
- **Suggested Instructional Resources:** Where possible, instructional resources are listed that might help teachers address a particular topic in their classroom.

The full course and exam description will articulate this information for every topic across all four units of the course.

Skills

The AP African American Studies skills describe what students should be able to do while exploring course topics and examining sources. These skills are embedded and spiraled throughout the course, providing routine opportunities for students to develop and practice these skills and then transfer and apply those skills on the AP assessments.

Skill Category 1

Applying Disciplinary Knowledge

Explain course concepts, developments, patterns, and processes (e.g., cultural, historical, political, social).

Skill 1.A Identify and explain course concepts, developments, and processes.

Skill 1.B Explain the context of a specific event, development, or process.

Skill 1.C Identify and explain patterns or other relationships (continuities, changes, causation).

Skill Category 2

Written Source Analysis

Evaluate written sources, including historical documents, literary texts, and music lyrics.

Skill 2.A Identify and explain an author's claim(s), evidence, and reasoning.

Skill 2.B Describe a written source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context and audience.

Skill 2.C Explain the function of character, setting, word choice, imagery, and/or symbols in a written source.

Skill Category 3

Data Analysis

Interpret data represented in tables, charts, graphs, maps, surveys, and infographics.

Skill 3.A Identify and describe patterns and trends in data.

Skill 3.B Draw conclusions based on patterns, trends, and limitations in data, making connections to relevant course content.

Skill Category 4

Visual Analysis

Analyze visual artifacts, including works of art and material culture.

Skill 4.A Describe a visual source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context, and audience.

Skill 4.B Explain how an artist's techniques, materials, or style achieve a particular effect or elicit a specific response.

Skill Category 5

Argumentation

Develop an argument using a line of reasoning to connect claims and evidence.

Skill 5.A Articulate a defensible claim.

Skill 5.B Support a claim or argument using specific and relevant evidence.

Skill 5.C Use reasoning to guide the audience through a well-supported argument.

Course at a Glance

Units and Weekly Instructional Focus

Unit 1: Origins of the African Diaspora

5 weeks

- Africa: First Look
- The Strength and Reach of West African Empires
- Intercultural Forces in African Kingdoms and City-States
- Gender, Community, and Knowledge Production
- Envisioning Early Africa in African American Studies

Unit 2: Freedom, Enslavement, and Resistance

8 weeks

- Atlantic Africans and the Transatlantic Slave Trade
- The Middle Passage
- Communal Life, Labor, and Law
- Gender and Reformation of Kinship
- Strategies for Change, Part 1
- Strategies for Change, Part 2
- Black Identities
- Abolition and the Politics of Memory

Unit 3: The Practice of Freedom

7 Weeks

- Reconstruction and Black Politics
- Uplift Ideology
- The New Negro Renaissance
- Art, Literature, and Music
- Migrations, Pan-Africanism, and Black Internationalism
- [AP Extended Essay]

Unit 4: Movements and Debates

8 weeks

- Anti-Colonial Movements and Military Service
- The Long Civil Rights Movement
- Black Power, Black Arts, Black Pride, and the Birth of Black Studies
- The Black Feminist Movement, Womanism, and Intersectionality
- African American Studies: Movements and Methods
- Diversity Within Black Communities
- Black Lives Today
- New Directions in African American Studies

Unit 1: Origins of the African Diaspora

Weekly Instructional Focus: Africa: First Look

TOPIC 1.1	Introduction to African American Studies and Interdisciplinarity	This topic introduces the interdisciplinary field of African American studies and invites students to explore multiple perspectives by examining works of art.
TOPIC 1.2	Exploring Africa's Geographic Diversity	This topic explores the diversity of Africa's primary regions and climate zones using maps. Students can examine misconceptions through readings, such as the essay "How to Write About Africa" by Binyavanga Wainaina.
TOPIC 1.3	Ethnolinguistic Diversity and Bantu Dispersals	This topic explores how the Bantu dispersals affected linguistic diversity across African regions. Students may investigate maps and music selections to examine this topic.
TOPIC 1.4	Geography, Climate, and the Emergence of Empires	This topic explores the influence of Africa's geography on settlement and trade and encourages examination of African climate zone maps.

Weekly Instructional Focus: The Strength and Reach of West African Empires

TOPIC 1.5	The Sudanic Empires: Ghana	This topic explores the role of geography and the influence of Islam on ancient Ghana. Students may examine selections of historical texts describing Ghana's strength, such as Al-Bakri's <i>Book of Routes and Realms</i> (1068).
TOPIC 1.6	The Sudanic Empires: Mali	This topic explores how Mali's geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana. Students may apply textual and visual analysis to works of art and primary source documents.
TOPIC 1.7	The Sudanic Empires: Songhai	This topic explores how trade routes contributed to the rise and decline of the Songhai Empire using maps and primary source accounts.

Weekly Instructional Focus: Intercultural Forces in African Kingdoms and City-States

TOPIC 1.8	East Africa: The Swahili Coast	This topic explores the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states. Students may analyze primary source accounts to build their understanding.
TOPIC 1.9	Southern Africa: Great Zimbabwe	This topic explores the significance of Great Zimbabwe's stone architecture by inviting students to study images of the walls and stone enclosure.
TOPIC 1.10	West-Central Africa: The Kingdom of Kongo	This topic explores the consequences of the Kingdom of Kongo's conversion to Christianity. Students may review primary source documents, such as letters, as well as artistic images.
TOPIC 1.11	Enslavement in Africa	This topic explores the characteristics of enslavement in West Africa prior to the Atlantic slave trade using historical documents related to voyages, such as those by Alvise Cadamosto.

Weekly Instructional Focus: Gender, Community, and Knowledge Production

TOPIC 1.12	Women and Leadership	This topic explores various facets of Queen Idia's and Queen Njinga's leadership by inviting students to consider art works and secondary texts.
TOPIC 1.13	Learning Traditions	This topic explores institutional and community-based models of education in medieval West African societies using historical accounts and oral histories.
TOPIC 1.14	Indigenous Cosmologies and Culture	This topic explores various belief systems in West African societies. Students can view and discuss musical performances from artists such as Osain del Monte.
TOPIC 1.15	Africans in Europe and European in Africa	This topic explores the factors that brought Africans to Europe and Europeans to Africa prior to the transatlantic slave trade. Students may have the opportunity to apply visual analysis to artworks and maps.

Weekly Instructional Focus: Envisioning Early Africa in African American Studies

TOPIC 1.16 Reframing Early African History	This topic explores how African American studies reframes conceptions of early Africa and its relationship to people of African descent. Students may analyze secondary text selections from historians such as Nell Irvin Painter.
TOPIC 1.17 Interdisciplinarity and Multiple Perspectives	This topic explores how the interdisciplinary approach of African American studies incorporates multiple perspectives. Students may read and discuss topics from among the key debates in African American studies as presented by scholars such as Henry Louis Gates Jr.
TOPIC 1.18 Imagining Africa	This topic explores the question of Africa’s relationship to African American ancestry and culture. Students may analyze poetry that expresses connections to and detachments from Africa, such as “Heritage” by Countee Cullen.
TOPIC 1.19 Visualizing Early Africa	This topic explores techniques contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

Unit 2: Freedom, Enslavement, and Resistance

Weekly Instructional Focus: Atlantic Africans and the Transatlantic Slave Trade

TOPIC 2.1	African Explorers in the Americas	This topic explores the various roles Africans played during colonization of the Americas in the 16th century. Students may analyze a primary source text or apply visual analysis to a work of art.
TOPIC 2.2	Origins and Overview of the Transatlantic Slave Trade	This topic explores the primary embarkation zones in West Africa used during the transatlantic slave trade. Students may examine a map of the transatlantic slave trade and a secondary text to build their awareness that the Africans who arrived in the U.S. originated from regions beyond West Africa.
TOPIC 2.3	Impact of the Slave Trade on West African Societies in Literature	This topic explores how African and African American authors often combine literary techniques with historical research to convey the impact of the slave trade on West African society. Students may read a short excerpt from a contemporary novel.
TOPIC 2.4	Architecture and Iconography of a Slave Ship	This topic explores the purpose, context, and audiences for slave ship diagrams circulated during and after the era of slavery. Students may examine archival images or modern art.

Weekly Instructional Focus: The Middle Passage

TOPIC 2.5	Experiences of Capture and the Middle Passage	This topic explores narratives by formerly enslaved Africans that detail their experience of capture and the middle passage. Students may analyze literary techniques used in primary accounts, such as Olaudah Equiano’s narrative, to also consider how these narratives served as political texts that aimed to end the dehumanizing slave trade.
TOPIC 2.6	Resistance on Slave Ships	This topic explores methods by which Africans resisted their commodification and enslavement during the Middle Passage. Students may examine a primary account, such as the transcript from the <i>Amistad</i> trial.
TOPIC 2.7	The Middle Passage in African American Poetry	This topic explores how African American writers use imagery and the senses to recount experiences of enslaved Africans’ resistance and foreground resistance as endemic to the slave trade. Students may read or listen to a poem, such as Robert Hayden’s “Middle Passage.”

TOPIC 2.8 Slave Auctions and the Domestic Slave Trade

This topic explores the assault to the bodies, minds, and spirits of enslaved Africans at slave auctions and the physical and emotional effects of being sold to unknown territory. Students may analyze a narrative, poem, or historical broadside to build their understanding.

Weekly Instructional Focus: Communal Life, Labor, and Law

TOPIC 2.9 Labor and Economy

This topic explores the economic effects, within and outside African American communities, of enslaved people's commodification and labor using a narrative or secondary text.

TOPIC 2.10 Slavery and American Law: Slave Codes and Landmark Cases

This topic explores the impact of slave codes and landmark cases intended to strip enslaved African Americans of their rights and freedoms and harden the color line in American society for free Blacks. Students may analyze selections from slave codes from different states.

TOPIC 2.11 Faith Among Free and Enslaved African Americans

This topic explores the context in which various African American faith traditions emerged. Students may analyze a musical performance or apply textual analysis to a song lyric.

TOPIC 2.12 Music, Art, and Creativity in African Diasporic Cultures

This topic explores how African Americans combined influences from African cultures and local sources to develop new musical and artistic forms of self-expression. Students may examine a work of art or poetry, such as those by David Drake.

Weekly Instructional Focus: Gender and Reformation of Kinship

TOPIC 2.13 Gender and Slavery in Literature

This topic explores the impact of gender on women's experiences of enslavement, seeking freedom, and writing about their experiences. Students may read select passages from Harriet Jacob's *Incidents in the Life of a Slave Girl: Written by Herself*, for example.

TOPIC 2.14 Reproduction and Racial Taxonomies

This topic explores the impact of *partus sequitur ventrem* on African American families and the emergence of racial taxonomies in the United States. Students may examine a secondary text, by Jennifer Morgan for example, to build knowledge of the emergence of race as a social construct and part of a system of classification.

TOPIC 2.15 Recreating Kinship and Traditions

This topic explores the disruptions slavery created for African American families and how enslaved people forged marital and kinship bonds despite these challenges. Students may analyze a poem, such as France Ellen Watkins Harper's "The Fugitive's Wife" or a selection from a narrative.

Weekly Instructional Focus: Strategies for Change, Part 1

TOPIC 2.16 Race to the Promised Land: The Underground Railroad	This topic directly explores innovative methods of escape via the Underground Railroad. Students may analyze an example of visual or textual narratives, including Harriet Tubman’s reflections as captured by a biographer.
TOPIC 2.17 Fleeing Enslavement	This topic explores the accounts and experience of fleeing enslavement in pursuit of freedom. Students may investigate archival sources such as broadsides and kidnapping advertisements.
TOPIC 2.18 The Maroons: Black Geographies and Autonomous Black Communities	This topic explores the creation of maroon societies and their lasting influence on the concept of <i>marronage</i> , using a selection from a secondary text.
TOPIC 2.19 Legacies of the Haitian Revolution	This topic explores the immediate and long-term impacts of the Haitian Revolution on Black politics and historical memory. Students may analyze an excerpt from a Haitian founding document, such as the Haitian Constitution (1805) or Haiti’s Declaration of Independence (1804) or a secondary text from anthropologist Michel-Rolph Trouillot.

Weekly Instructional Focus: Strategies for Change, Part 2

TOPIC 2.20 Radical Resistance	This topic explores strategies advocating for radical resistance and the reception to those ideas. Students may analyze a text from leaders such as David Walker and Henry Highland Garnet.
TOPIC 2.21 The “Common Wind” of Revolt Across the Diaspora	This topic explores the interconnecting influence of slave revolts and the impact of different strategies. Students may examine a secondary source on figures like Nat Turner, for example.
TOPIC 2.22 Moral Suasion and Literary Protest	This topic explores the political strategies of moral suasion and radical resistance among African Americans in the United States. Students may analyze a primary text from authors such as Phillis Wheatley or a secondary text.
TOPIC 2.23 Separatism: Emigration and Colonization	This topic explores various perspectives on African American emigration and colonization by reviewing a primary source document, such as a newspaper article or letter.

Weekly Instructional Focus: Black Identities

TOPIC 2.24 Integration: Transatlantic Abolitionism and Belonging in Antebellum America	This topic explores the influence of transatlantic abolitionism on Frederick Douglass' political views on the potential for African Americans' integration and belonging in American society. Students may analyze a text by Douglass, such as "What to the Slave Is the Fourth of July?"
TOPIC 2.25 A Question of Naming: African and/or American	This topic explores factors that influenced African Americans' self-identification within American society. Students may examine a secondary source from a historian or analyze a primary source from a Black newspaper such as <i>The Liberator</i> .
TOPIC 2.26 Black Women's Rights & Education	This topic explores the intersection of race and gender in African American women activists' advocacy for justice. Students may analyze a primary source speech.
TOPIC 2.27 Black Pride	This topic explores John S. Rock's 1858 speech on Black pride and the significance of the concept for African American communities. Students may review and discuss the speech alongside another text, such as Thomas Jefferson's <i>Notes on the State of Virginia</i> .

Weekly Instructional Focus: Abolition and the Politics of Memory

TOPIC 2.28 The Civil War and Black Communities	This topic explores the contributions of free and enslaved African Americans in the U.S. Civil War. Students may examine a poem and archival images to deepen their knowledge.
TOPIC 2.29 Theorizing Slavery and Resistance in African American Studies	This topic explores the utility of the concept of social death for understanding African American agency during the period of enslavement. Students may compare arguments from secondary texts related to this concept.
TOPIC 2.30 The Afterlives of Slavery in Contemporary Culture	This topic explores artistic reflections on slavery's enduring legacy for African Americans. Students may analyze lyrics from a contemporary music selection.
TOPIC 2.31 Commemorating the Ongoing Struggle for Freedom	This topic explores Juneteenth and its significance for African Americans prior to its recognition as a federal holiday. Students may analyze photographs of Jubilee celebrations.

Unit 3: The Practice of Freedom

Weekly Instructional Focus: Reconstruction and Black Politics

TOPIC 3.1	Reconstruction and Its Discontents	This topic explores the Reconstruction amendments that defined Black citizenship and Black leadership in the post-emancipation period. Students may analyze historical texts from writers such as W.E.B. Du Bois and Booker T. Washington.
TOPIC 3.2	Health and Education for Freedpeople	This topic explores freedpeople's efforts to acquire educational and healthcare resources immediately after abolition and the institutions that supported these efforts. Students may review historical photographs of freedpeople's schools and hospitals and a selection from a scholarly text by an author such as Heather Williams.
TOPIC 3.3	Violence and White Supremacy	This topic explores Black responses to white retaliation against strides toward Black political and social advancement during and after Reconstruction. Students may explore the manifestations of racial terrorism physically (e.g., through lynching), socially, and in discriminatory policies through historical texts, by writers such as Ida B. Wells-Barnett and Claude McKay.
TOPIC 3.4	Reuniting Black Families	This topic traces African Americans' efforts to reconstruct their families in the 1860s and 1870s, including their searches for lost kin separated by slavery and their decisions to consecrate families through marriage. Students may explore these efforts through a primary source, such as a newspaper ad, or a scholarly source by writers such as Heather Williams and Tera Hunter.

Weekly Instructional Focus: Uplift Ideology

TOPIC 3.5	Racial Uplift	This topic explores ideas and strategies for Black social, political, and economic advancement within Black communities. Students may explore the speeches and writings of leaders such as Booker T. Washington and Henry McNeal Turner.
TOPIC 3.6	Black Suffrage and Women's Rights	This topic explores Black women's advocacy for justice and political inclusion at the intersection of race and gender in the late 19th century. Students may explore a speech or text from leaders such as Anna Julia Cooper and Frances Ellen Watkins Harper.

TOPIC 3.7 HBCUs and Black Education This topic introduces the founding of autonomous Black educational institutions, including Historically Black Colleges and Universities. Students may examine historical photographs of these institutions and a text on Black education by Carter G. Woodson.

TOPIC 3.8 Labor and Economics This topic examines the nature of Black labor and Black businesses in the late 19th and early 20th centuries. Students may examine the simultaneity of exploitative post-slavery labor systems (e.g., sharecropping and convict leasing) and the advent of Black inventions and businesses through a scholarly text and visual analysis of photographs.

Weekly Instructional Focus: The New Negro Renaissance

TOPIC 3.9 The New Negro Movement This topic explores new visions for Black identity that emerged around artistic and literary expression and social thought. Students may explore the influence of the New Negro Movement on the political ideas of subsequent movements through text by a writer such as Alain Locke.

TOPIC 3.10 Black Expression This topic explores diverse perspectives on the flourishing of African American artistic and expressive forms. Students may examine the influence of “New Negro” themes in the writings on art by figures such as Langston Hughes, George Schuyler, and Zora Neale Hurston.

TOPIC 3.11 Everyday Life in Literature This topic explores everyday life during the Harlem Renaissance as portrayed by an author such as Jean Toomer.

TOPIC 3.12 Black Identity in Literature This topic explores aspects of Black identity, including colorism, through the literary works of Harlem Renaissance authors, such as Nella Larsen and Wallace Thurman.

Weekly Instructional Focus: Art, Literature, and Music

TOPIC 3.13 The Harlem Renaissance in Art This topic explores elements of visual art from the Harlem Renaissance through the work of artists such as Palmer Hayden, Lois Mailou Jones, Romare Bearden, James Van Der Zee, and Aaron Douglas.

TOPIC 3.14 The Rise and Fall of Harlem This topic explores reflections on the rise and fall of Harlem and its impact on African American communities in the U.S. and abroad. Students may explore reflections on the newly fashioned identities, emerging post-slavery folk traditions, or continuing effects of institutional racism from a writer, such as Ralph Ellison, Manuel Zapata Olivella, and James Weldon Johnson.

TOPIC 3.15 Music and the Black National Anthem

This topic explores the musical genres that African Americans innovated in the early 20th century and the use of music for social and political purposes. Students may explore the contemporary prominence of what is known as the Black national anthem, “Lift Every Voice and Sing” through sources by James Weldon Johnson and Imani Perry.

TOPIC 3.16 Black in America: Reflections

This topic explores enduring themes in literature on Black experiences in the U.S. Students may examine a selection from Black writers, such as Paul Laurence Dunbar, W.E.B. Du Bois, and James Baldwin.

Weekly Instructional Focus: Migrations, Pan-Africanism, and Black Internationalism

TOPIC 3.17 The Great Migration

This topic explores the scale and impact of African American migration in the century after the Civil War, including motivations to escape racial oppression and political and economic marginalization in the U.S. South. Students may explore sources such as newspapers and photographs, the art of Jacob Lawrence, or scholarly texts, such as one from Isabel Wilkerson.

TOPIC 3.18 Afro-Caribbean Migration to the U.S.

This topic examines the wave of Afro-Caribbean migration to the U.S. and the influence of changing demographics on African American political thought. Students may explore this process through a figure like Arturo Schomburg or an excerpt from the writings of Wilfred A. Domingo.

TOPIC 3.19 Marcus Garvey and the UNIA

This topic explores the influence of Marcus Garvey and the founding of the Universal Negro Improvement Association (UNIA) on the Black political sphere in the early twentieth century. Students may examine political ideas in a speech from Marcus Garvey or a debate between Garvey and other African American leaders.

TOPIC 3.20 The Pan-African Congresses

This topic explores the political concept of Pan-Africanism, including its roots in the collective experiences of Afro-descendants throughout the world and response to European colonialization in Africa. Students may explore contrasting perspectives on Pan-Africanist approaches through texts from authors such as W.E.B. Du Bois or George Schuyler.

Unit 4: Movements and Debates

Weekly Instructional Focus: Anti-Colonial Movements and Military Service

TOPIC 4.1	Anti-Colonial Politics and the African Diaspora	This topic explores the writings of Martinican psychiatrist Frantz Fanon on the impact of colonialism and racism on Black consciousness and the influence of this work on Black political movements in the U.S.
TOPIC 4.2	The Négritude Movement	This topic explores the literary and political influence of the Négritude Movement, including the influences of the Harlem Renaissance and its promotion of Black cultural pride throughout the diaspora. Students may examine selections of a text by Aimé Césaire.
TOPIC 4.3	African Americans and the U.S. Occupation of Haiti	This topic explores the impact of the U.S. occupation of Haiti on Black political discourse in the U.S. Students may explore how the occupation influenced ideas about transnational Black identity and American values through an excerpt from the writings of James Weldon Johnson.
TOPIC 4.4	Black Military Service and the G.I. Bill	This topic explores Black military service and the differential benefits of the G.I. Bill for White and Black veterans. Students may examine historical photographs and selections from a scholarly text.

Weekly Instructional Focus: The Long Civil Rights Movement

TOPIC 4.5	Segregation, Discrimination, and the Origins of the Civil Rights Movement	This topic explores the impact of Jim Crow–era segregation and discrimination in the areas of housing and education. It also foregrounds the grassroots organizing at the foundation of the Civil Rights Movement. Students may examine primary sources such as maps, newspaper articles, or selections from landmark cases including <i>Brown v. Board of Education of Topeka</i> .
TOPIC 4.6	The Big Four: NAACP, SCLC, SNCC, CORE	This topic explores unique facets of the major organizations, ideas, and events of the Civil Rights Movement, with special emphasis on the National Association for the Advancement of Colored People (NAACP), Southern Christian Leadership Conference (SCLC), Student Nonviolent Coordinating Committee (SNCC), and Congress of Racial Equality (CORE). Students may examine historical photographs, a primary source text, or a selection from a scholarly text.

TOPIC 4.7 Civil Rights Leaders This topic explores distinctions between major political leaders of the Civil Rights era. Students may examine speeches, a primary source text, and photographs of leaders such as Fannie Lou Hamer, Martin Luther King Jr., and Malcolm X.

TOPIC 4.8 Faith and the Sounds of the Civil Rights Movement This topic explores the impact of faith, religious organizations, and music on Black advocacy for civil rights. It focuses on African Americans' use of music for empowerment and to express visions for a better future. Students may examine lyrics, performances, or a selection from a scholarly text on the freedom songs of the Civil Rights Movement.

Weekly Instructional Focus: Black Power, Black Arts, Black Pride, and the Birth of Black Studies

TOPIC 4.9 The Black Power Movement and the Black Panther Party This topic introduces the political shift of the Black Power Movement through the lens of the Black Panther Party. Students may examine photographs and a text featuring leaders such as Huey P. Newton and Bobby Seale.

TOPIC 4.10 The Black Arts Movement This topic explores the influence of the Black Power Movement on the emergence of the Black Arts Movement's artist-activists and intellectuals in the 1960s and 1970s. Students may examine various forms of visual art and an example of the writings of Amiri Baraka.

TOPIC 4.11 The Black Is Beautiful Movement This topic explores how the movement to express pride in aesthetic and cultural elements of Black heritage became an instrument of Black joy and liberation. Students may examine excerpts from articles in *Ebony* magazine or Elizabeth Catlett's piece, "Negro es Bello."

TOPIC 4.12 Student Protest and the Birth of Black Studies This topic explores the birth of the field of Black studies from student-led protest and the political and cultural movements of the late 1960s and 1970s. Students may examine a primary or secondary source on the founding of Black studies departments across the nation, including from writers like June Jordan and Fabio Rojas.

Weekly Instructional Focus: The Black Feminist Movement, Womanism, and Intersectionality

TOPIC 4.13 The Black Feminist Movement and Womanism	This topic explores the Black feminist movement, the concept of womanism, and approaches that center the unique everyday experiences of Black women. Students may analyze a text such as the Combahee River Collective Statement or an excerpt from writers such as Keeanga-Yamahtta Taylor, Alice Walker, or Audre Lorde.
TOPIC 4.14 African American Women’s History and the Metalanguage of Race	This topic explores scholarship on the intersections of analyses of race, power, and Black women’s experiences in a text by Evelyn Brooks Higginbotham.
TOPIC 4.15 Intersectionality and Activism	This topic examines intersectionality as an analytical framework and its connection to Chicana and Asian American feminist thought. Students may explore a text from the writings of Kimberlé Crenshaw, Patricia Hill Collins, or Angela Davis.
TOPIC 4.16 Black Feminist Literary Thought	This topic explores the literary contributions of Black feminist and womanist writers. Students may examine a literary text from authors such as Toni Morrison, Gloria Naylor, bell hooks, and Nikki Giovanni.

Weekly Instructional Focus: African American Studies: Movements and Methods

TOPIC 4.17 The Black Intellectual Tradition	This topic explores the development of a Black intellectual tradition before and after slavery at the foundations of Black studies. Students may examine a text by Manning Marable and Darlene Clark Hine.
TOPIC 4.18 Movements and Methods in Black Studies	This topic explores how Black social and political movements shaped Black studies and the impact of institutionalization in universities on the field. Students may examine a text by Sylvia Wynter.
TOPIC 4.19 Black Queer Studies	This topic explores the concept of the queer of color critique, grounded in Black feminism and intersectionality, as a Black studies lens that shifts sexuality studies toward racial analysis. Students may examine texts by writers such as Cathy Cohen, Roderick Ferguson, or E. Patrick Johnson.
TOPIC 4.20 Afrocentricity in Black Studies	This topic explores the lens of Afrocentricity in Black studies and its influence on Black cultural practices. Students may examine a text by a writer such as Molefi Kete Asante.

Weekly Instructional Focus: Diversity Within Black Communities

TOPIC 4.21 Demographic Diversity in African American Communities	This topic explores the diverse experiences and identities of Black communities in the U.S. in areas such as nationality, ethnicity, religion, class, language, or education, with specific attention to the last 20 years. Students may analyze a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.22 “Postracial” Racism and Colorblindness	This topic explores concepts such as postracialism, colorblindness, racecraft, or inequality through a scholarly text by authors such as Eduardo Bonilla Silva and Barbara J. Fields.
TOPIC 4.23 Politics and Class in African American Communities	This topic explores the diversity of political and economic affiliations among African Americans and the range of perspectives held on various political issues. Students may examine a selection of scholarly texts or a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.24 Religion and Faith in Black Communities	This topic explores Black Liberation Theology and connects to contemporary debates on the role of religious activism as a tool for overcoming anti-Black racism and oppression. Students may analyze a text from scholars such as James Cone and Jacquelyn Grant.

Weekly Instructional Focus: Black Lives Today

TOPIC 4.25 Medicine, Technology, and the Environment	This topic explores the impact of the intersections of race, medicine, technology, and the environment on the lives of African Americans. Students may examine inequities and opportunities for change in these areas through a scholarly text.
TOPIC 4.26 Incarceration and Abolition	This topic explores the long history of Black incarceration from the 13th Amendment to the present and the influence of 19th-century policies on the prison industrial complex. Students may examine the relationship between carceral studies and abolition movements in the work of a scholar such as Michelle Alexander.
TOPIC 4.27 The Evolution of African American Music	The topic explores the evolution of the African American music and its influence on broader American musical production. Students may examine performances and scholarship in ethnomusicology from a writer such as Portia Maultsby and Amiri Baraka.

TOPIC 4.28 Black Vernacular, Pop Culture, and Cultural Appropriation

This topic explores the concept of cultural appropriation and the influence of African American communities on popular culture and American vernacular. Students may examine a scholarly text or an analysis of social networks such as Black Twitter.

Weekly Instructional Focus: New Directions in African American Studies

TOPIC 4.29 Movements for Black Lives

This topic explores the origins, mission, and global influence of the Black Lives Matter movement and the Movement for Black Lives. Students may examine a primary source text, photographs, or a secondary text from scholars such as Keeanga-Yamahtta Taylor and Leslie Kay Jones.

TOPIC 4.30 The Reparations Movement

This topic explores the case for reparations for the centuries-long enslavement and legal discrimination of African Americans in the U.S. Students may examine House Bill H.R. 40 and a text by Ta-Nehisi Coates.

TOPIC 4.31 Black Study and Black Struggle in the 21st Century

This topic explores reflections on the evolution of Black studies and the field's salience in the present through a text by scholars, such as Robin D.G. Kelley.

TOPIC 4.32 Black Futures and Afrofuturism

This topic explores the cultural aesthetics and practices of Afrofuturism. Students may examine a scholarly or literary text or film such as an example from the writings of Octavia Butler, Tiffany E. Barber, or the film *Black Panther*.

UNIT 1 INSTRUCTIONAL EXEMPLAR:
**Origins of the African
Diaspora**

5 WEEKS

Unit at a Glance

Topic #	Topic Title	Instructional Periods	Skill Focus
Africa: First Look			
1.1	Introduction to African American Studies and Interdisciplinarity	1	1.A
1.2	Exploring Africa's Geographic Diversity	1	3.B
1.3	Ethnolinguistic Diversity and Bantu Dispersals	2	1.B
1.4	Geography, Climate, and the Emergence of Empires	1	1.C
The Strength and Reach of West African Empires			
1.5	The Sudanic Empires: Ghana	1	1.C
1.6	The Sudanic Empires: Mali	2	1.B, 2.B
1.7	The Sudanic Empires: Songhai	1	1.C
Intercultural Forces in African Kingdoms and City States			
1.8	East Africa: The Swahili Coast	1	1.A
1.9	Southern Africa: Great Zimbabwe	1	4.B
1.10	West-Central Africa: The Kingdom of Kongo	1	1.B
1.11	Enslavement in Africa	1	1.A
Gender, Community, and Knowledge Production			
1.12	Women and Leadership	2	4.B
1.13	Learning Traditions	1	1.C
1.14	Indigenous Cosmologies and Culture	1	1.A
1.15	Africans in Europe and Europeans in Africa	1	1.B
Envisioning Early Africa in African American Studies			
1.16	Reframing Early African History	1	5.A
1.17	Interdisciplinarity and Multiple Perspectives	1	5.B
1.18	Imagining Africa	1	2.C
1.19	Visualizing Early Africa	1	4.A

TOPIC 1.1

Introduction to African American Studies and Interdisciplinarity

Instructional Periods: 1 period
Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Describe how the interdisciplinary approach of African American studies incorporates multiple perspectives.

SOURCE ENCOUNTER

- “I Go To Prepare A Place For You” (2021) by Bisa Butler

ESSENTIAL KNOWLEDGE

- **1.1.A.1** African American studies explores the experiences of people of African descent and their connections to the wider world from their own perspectives.
- **1.1.A.2** African American studies is an interdisciplinary field that integrates knowledge and analysis from multiple disciplines to examine a problem, question, or artifact more effectively than through a single disciplinary perspective.
- **1.1.A.3** Bisa Butler’s artwork exemplifies the incorporation of multiple perspectives that is characteristic of African American studies. Her quilted portraits draw from African American quilting traditions to integrate historical, religious, diasporic, and gender perspectives (among others) in a visual and tactile format.
- **1.1.A.4** Bisa Butler’s *I Go To Prepare a Place For You* contextualizes Harriet Tubman’s legacy, emphasizes Black women’s beauty and strength, illustrates the link between faith and leadership in Tubman’s life, and draws connections between African Americans and Africa.

SUGGESTED INSTRUCTIONAL RESOURCE

- Compare Butler’s piece (2021) to the work that inspired it: Benjamin F. Powelson’s carte-de-visite portrait of Harriet Tubman (1868–1869).

TOPIC 1.2

Exploring Africa’s Geographic Diversity

Instructional Periods: 1 period
Skills Focus: 3.B

LEARNING OBJECTIVE

- A. Describe the diversity of Africa’s primary regions and climate zones.

SOURCE ENCOUNTER

- Physical and political maps of Africa
- “How to Write About Africa” (2005) by Binyavanga Wainaina

ESSENTIAL KNOWLEDGE

- **1.2.A.1** As the second-largest continent in the world, Africa is geographically diverse. There are five main geographic regions: North Africa, East Africa, West Africa, Central Africa, and Southern Africa.
 - **1.2.A.2** The African continent is made up of five primary climate zones: desert (e.g., the Sahara), semi-arid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.
 - **1.2.A.3** Binyavanga Wainaina’s satirical essay “How to Write About Africa” critiques Western depictions of Africa that rely on negative stereotypes and oversimplify the continent’s complexity, diversity, and centrality to humanity’s past and present. The essay encourages the reader to develop a more complex understanding of Africa’s 54 countries, including ongoing changes in the landscapes, cultures, and political formations within them.
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TOPIC 1.3

Ethnolinguistic Diversity and Bantu Dispersals

Instructional Periods: 2 periods
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Describe the causes and effects of the Bantu dispersals on the linguistic diversity of West and Central Africa.

SOURCE ENCOUNTER

- Map of Bantu dispersals
- **Miriam Makeba performing “Qongqothwane,”** a Xhosa wedding song
- Selection from “Dispersals and Genetic Adaptation of Bantu-Speaking Populations in Africa and North America” (2017) by Etienne Patin et al.

ESSENTIAL KNOWLEDGE

- **1.3.A.1** Africa is the ancestral home of thousands of ethnic groups and languages.
 - **1.3.A.2** Two important factors contributed to population growth among Bantu-speaking peoples in West Africa, triggering a series of migrations throughout the continent from 1500 BCE to 500 CE:
 - ♦ Technological innovations (e.g., the development of iron tools and weapons)
 - ♦ Agricultural innovations (e.g., cultivating bananas, yams, and cereals).
 - **1.3.A.3** Bantu-speaking peoples’ linguistic influences spread throughout the continent. Today, the Bantu linguistic family contains hundreds of languages that are spoken throughout West, Central, and Southern Africa (e.g., Xhosa, Swahili, Kikongo, Zulu). Western and Central African Bantu speakers also represent a large portion of the genetic ancestry of African Americans.
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TOPIC 1.4

Geography, Climate, and the Emergence of Empires

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how Africa’s varied geography influenced patterns of settlement and trade between diverse cultural regions in West Africa.

SOURCE ENCOUNTER

- Map of African climate zones

ESSENTIAL KNOWLEDGE

- **1.4.A.1** Variations in climate and geography in West Africa facilitated opportunities for regional trade.
 - ♦ In desert and semiarid areas, herders were often nomadic, moving in search of food and water, and some traded salt.
 - ♦ In the Sahel, people traded livestock.
 - ♦ In the savannas, people cultivated grain crops.
 - ♦ In the tropical rainforests, people grew kola trees and yams and traded gold.
 - **1.4.A.2** Medieval empires strategically emerged in the Sahel and the savanna grasslands for three important reasons:
 - ♦ Fertile land supported the growth of agriculture and domestication of animals.
 - ♦ Water routes (e.g., the Senegal and Niger rivers) facilitated the movement of people and goods through trade.
 - ♦ The Sahel and savannas connected trade between communities in the Sahara to the north and in the tropical regions to the south.
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TOPIC 1.5

The Sudanic Empires: Ghana

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Describe the influence of geography and Islam on the empire of ancient Ghana.

SOURCE ENCOUNTER

- Selection from *Book of Routes and Realms* (1068) by Abu Ubaydallah Al-Bakri
- Map of the Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.5.A.1** The ancient empire of Ghana grew as a confederation of Soninke settlements along the Senegal and Niger rivers (throughout the seventh and 13th centuries). These water routes contributed to Ghana's rise through regional trade.
 - **1.5.A.2** Ancient Ghana's wealth and power came from its gold. Arab writers nicknamed its capital city, Kumbi Saleh, "land of the gold."
 - **1.5.A.3** Along with Muslim scholars, jurists, and administrators, trans-Saharan trade played an essential role in introducing Islam to the region. Despite the spread of Islam, many Soninke people continued to follow indigenous spiritual practices, causing divisions within the empire and its leadership.
 - **1.5.A.4** The Ancient Ghana (located in present-day Mauritania and Mali) was eventually incorporated into the Mali Empire as a vassal state.
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TOPIC 1.6

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

- A. Explain how Mali’s geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana.

SOURCE ENCOUNTER

- Selection from *The Rihla* (1355) by Ibn Battuta
- Images of Mali’s terracotta horseman sculptures

ESSENTIAL KNOWLEDGE

- **1.6.A.1** The Mali Empire emerged during the decline of ancient Ghana, flourishing between the 13th and 17th centuries. Like ancient Ghana, the Mali Empire was renowned for its gold and its strategic positioning. It was located at the nexus of multiple routes that connected trade from the Sahara (toward Europe) to sub-Saharan Africa.
- **1.6.A.2** Mali’s wealth and access to trade routes enabled its leaders to crossbreed powerful North African horses and purchase steel weapons. These tools gave Mali an advantage over foot soldiers and contributed to the empire’s ability to centralize and extend power over local groups.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- Selection from “Mansa Musa and Global Mali,” a chapter in in Michael Gomez’s *African Dominion: A New History of Empire in Early and Medieval West Africa* that contextualizes Ibn Battuta’s text

TOPIC 1.6 continued

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

- B. Explain what sources like the *Catalan Atlas* reveal about how non-African groups perceived the wealth and power of West African empires.

SOURCE ENCOUNTER

- *Catalan Atlas* (1375), created by Abraham Cresque

ESSENTIAL KNOWLEDGE

- **1.6.B.1** The wealth and power of the Mali Empire attracted the interest of merchants and cartographers across the eastern Mediterranean to southern Europe, prompting plans to trade manufactured goods for gold.
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TOPIC 1.7

The Sudanic Empires: Songhai

Instructional Periods: 1 period

Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how trade routes contributed to the rise and decline of the Songhai Empire.

SOURCE ENCOUNTER

- Selection from *History and Description of Africa* (1550) by Leo Africanus
- Map of the Sahelian/Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.7.A.1** The Songhai Empire emerged from the Mali Empire and achieved preeminence during the fifteenth and sixteenth centuries. Acquiring revenue from taxes and trans-Saharan trade, Songhai eclipsed the Mali Empire through territorial expansion, the codification of its laws, and its establishment of a central administration with representation from conquered ethnic groups.
 - **1.7.A.2** The Songhai Empire was undermined in part by internal strife and the diversion of trade from trans-Saharan to Atlantic trade routes, occasioned by Portuguese exploration along the coast of western Africa and the European trade that followed. Shifting trade routes diminished the empire's wealth, as gold-producing regions increasingly benefited from direct access to non-African markets.
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TOPIC 1.8

East Africa: The Swahili Coast

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Explain the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states.

SOURCE ENCOUNTER

- Selection from *A Description of the Coasts of East Africa and Malabar in the Beginning of the Sixteenth Century* (1514) by Duarte Barbosa
- Map of Swahili Coast trade routes

ESSENTIAL KNOWLEDGE

- **1.8.A.1** The Swahili Coast (named from *sawahil*, the Arabic word for *coasts*) stretches from Somalia to Mozambique. The coastal location of its city-states linked Africa's interior to Arab, Persian, Indian, and Chinese trading communities.
- **1.8.A.2** Between the 11th and 15th centuries, the Swahili Coast city-states were united by their shared language (Swahili, a Bantu lingua franca) and a shared religion (Islam).
- **1.8.A.3** The strength of these trading states garnered the attention of the Portuguese, who invaded major city-states and established settlements in the 16th century in an attempt to control Indian Ocean trade.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Swahili Coast,"** a video clip (2:59) from the PBS series, *Africa's Great Civilizations*

TOPIC 1.9

Southern Africa: Great Zimbabwe

Instructional Periods: 1 period

Skills Focus: 4.B

LEARNING OBJECTIVE

- A. Describe the aesthetic elements and functions of Great Zimbabwe’s stone architecture.

SOURCE ENCOUNTER

- Images of Great Zimbabwe’s walls and stone enclosures

ESSENTIAL KNOWLEDGE

- **1.9.A.1** Great Zimbabwe was linked to trade on the Swahili Coast, and its inhabitants, the Shona people, became wealthy from its gold, ivory, and cattle resources.
- **1.9.A.2** Great Zimbabwe is best known for its large stone architecture, including the Great Enclosure, which served the purposes of military defense and religious rituals.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **“The City of Great Zimbabwe,”** a video clip (2:36) from the PBS series *Africa’s Great Civilizations*

TOPIC 1.10

West-Central Africa: The Kingdom of Kongo

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Identify short- and long-term consequences of the Kingdom of Kongo's conversion to Christianity.

SOURCE ENCOUNTER

- Selection from a letter by Afonso I, King of Kongo, to Manuel I, King of Portugal, 5 October 1514”
- [Images of Kongo Christian artworks](#)

ESSENTIAL KNOWLEDGE

- **1.10.A.1** In the late 15th century, King Nzinga and his son Afonso I converted the West Central African Kingdom of Kongo to Roman Catholicism to secure a political and economic alliance with the Portuguese monarchy. This had three important effects:
 - ♦ It increased Kongo's wealth through trade in ivory, salt, copper, and textiles.
 - ♦ The Portuguese demanded access to the trade of enslaved people in exchange for military assistance. Despite persistent requests made to the king of Portugal, Kongo's nobility was unable to limit the number of captives. This region (Kongo, along with the greater Central Africa region and West Africa) was the largest source of enslaved people in the history of the Atlantic slave trade.
 - ♦ A syncretic blend of Christian and indigenous religious beliefs and practices emerged.
- **1.10.A.2** In the Americas, West Central Africans continued the practice of merging forms of Christianity with African beliefs to create new syncretic faiths.

SUGGESTED INSTRUCTIONAL RESOURCE

- Selection from *The Art of Conversion: Visual Culture in the Kingdom of Kongo* by Cécile Fromont

TOPIC 1.11

Enslavement in Africa

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Identify characteristics of enslavement in West Africa before the Atlantic slave trade.

SOURCE ENCOUNTER

- Selections from *The Voyages of Cadamosto and Other Documents on Western Africa in the Second Half of the Fifteenth Century* edited (2015) by G.R. Crone

ESSENTIAL KNOWLEDGE

- **1.11.A.1** Enslavement in Africa existed in many forms, including some that were very different from chattel slavery in the Americas. Enslaved status was considered temporary and could change throughout one's lifetime.
 - ♦ People became enslaved through debt, through poverty, as prisoners of war, or by seeking protection under elite custodianship. Some labored as attendants while others worked in administration, the military, and as agricultural or mine laborers.
 - ♦ Slavery was not based on race, and enslaved people most often came from different religious or ethnic groups than their enslavers.
 - ♦ Slavery in Africa tended to include women and children who were thought to assimilate more easily into kinship networks.
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TOPIC 1.12

Women and Leadership

Instructional Periods: 2 periods
Skills Focus: 4.B

LEARNING OBJECTIVE

- A. Compare the political, spiritual, and military leadership of Queen Idia of Benin and Queen Njinga of Ndongo-Matamba.

SOURCE ENCOUNTER

- **Queen Mother Pendant Mask: *Iyoba*** (16th century)
- Illustrations of Queen Njinga
- Selection from *Njinga of Angola: Africa's Warrior Queen* (2017) by Linda M. Heywood

ESSENTIAL KNOWLEDGE

- **1.12.A.1** In medieval West African societies, women played many roles, including spiritual leaders, political advisors, market traders, educators, and agriculturalists.
- **1.12.A.2** 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, and she became one of the best-known generals of the renowned Benin army. She was known to rely on spiritual power and medicinal knowledge to bring victories to Benin.
- **1.12.A.3** Shortly after 1619, when Ndongans became the first large group of enslaved Africans to arrive in the American colonies, Queen Njinga became queen of Ndongo (present-day Angola). She fought to protect her people from enslavement by the Portuguese.
- **1.12.A.4** After diplomatic relations between Ndongo and Portugal collapsed, Queen Njinga fled to Matamba, where she created sanctuary communities, called *kilombos*, for those who escaped Portuguese enslavement. Queen Njinga's strategic guerrilla warfare solidified her reign, her legacy throughout the African diaspora, and the political leadership of women in Matamba.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Country of Angola,"** a video clip (5:18) from the PBS series *Africa's Great Civilizations*

TOPIC 1.13

Learning Traditions

Instructional Periods: 1 period

Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Compare the institutional and community-based models of education present in medieval West African societies.

SOURCE ENCOUNTER

- Griot performance of *The Epic of Sundiata*
- Description of Timbuktu in *History and Description of Africa* (1550) by Leo Africanus

ESSENTIAL KNOWLEDGE

- **1.13.A.1** West African empires housed centers of learning in their trading cities. In Mali, Mansa Musa established a book trade and learning community at Timbuktu, which drew astronomers, mathematicians, architects, and jurists.
- **1.13.A.2** Griots were prestigious historians, storytellers, and musicians who maintained and shared a community's history, traditions, and cultural practices.

SUGGESTED INSTRUCTIONAL RESOURCE

- **"City of Timbuktu,"** a video clip (1:40) from the PBS series *Africa's Great Civilizations*

TOPIC 1.14

Indigenous Cosmologies and Culture

Instructional Periods: 1 period

Skills Focus: 1A

LEARNING OBJECTIVE

- A. Explain the development and interactions of various belief systems present in West African societies.

SOURCE ENCOUNTER

- [Video of performance by Osain del Monte](#) (Afro-Cuban performance group)

ESSENTIAL KNOWLEDGE

- **1.14.A.1** Although the leaders of empires often converted to Islam (e.g., in Mali and Songhai) or Christianity (e.g., in Kongo), they were not always able to convert their subjects, who instead blended these faiths with indigenous spiritual beliefs and cosmologies.
 - **1.14.A.2** Africans brought indigenous religious practices and their experiences blending traditional beliefs with Catholicism from the continent to the Americas. They infused elements of their performative traditions into the religious cultures they created in the diaspora. Cultural practices such as veneration of the ancestors, divination, healing practices, and collective singing and dancing survive in African diasporic religions such as Louisiana Voodoo and *regla de ocha* in Cuba.
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TOPIC 1.15

Africans in Europe and Europeans in Africa

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Describe the factors that brought Africans to Europe and Europeans to Africa before the onset of the transatlantic slave trade.

SOURCE ENCOUNTER

- Images of artworks showing Africans in Renaissance Europe, such as the *Chafariz d'el Rey (The King's Fountain)* in the Alfama district of Lisbon, 1570
- 16th-century Portuguese map of northwestern Africa and the Iberian Peninsula

ESSENTIAL KNOWLEDGE

- **1.15.A.1** Trade between West African kingdoms and the Portuguese for gold, goods, and enslaved people grew steadily, bypassing the trans-Saharan trade routes. This trade increased the presence of Europeans in West Africa and the population of sub-Saharan Africans in Mediterranean port cities like Lisbon.
 - **1.15.A.** In the mid-fifteenth century, the Portuguese established a trading post at Elmina Castle (present-day Ghana). They also colonized the Atlantic islands of Cape Verde and São Tomé, where they established cotton, indigo, and sugar plantations based on the labor of enslaved Africans. These plantations became a model for slave-based economies in the Americas. By 1500, about 50,000 enslaved Africans had been removed from the continent to work on these islands and in Europe.
 - **1.15.A.3** Elite, free Africans, including the children of rulers, traveled to Mediterranean port cities for diplomatic, educational, and religious reasons.
 - **1.15.A.4** In the early 16th century, free and enslaved Africans familiar with Iberian culture journeyed with Europeans in their earliest explorations of the Americas, including the first Africans in territory that became the United States.
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TOPIC 1.16

Reframing Early African History

Instructional Periods: 1 period

Skills Focus: 5.A

LEARNING OBJECTIVE

- A. Explain how African American studies reframes conceptions of early Africa and its relationship to people of African descent.

SOURCE ENCOUNTER

- Selection from Chapter 1: “Africa and Black Americans” from *Creating Black Americans: African-American History and Its Meanings, 1619 to the Present* (2006) by Nell Irvin Painter

ESSENTIAL KNOWLEDGE

- **1.16.A.1** Perceptions of Africa continue to shift, from the notion of a primitive continent with no history to recognition of Africa as the homeland of powerful societies and leaders that made enduring contributions to humanity.
 - **1.16.A.2** Early African societies saw developments in many fields, including the arts, architecture, technology, politics, economics, mathematics, religion, and music.
 - **1.16.A.3** The interdisciplinary analysis of African American studies has dispelled notions of Africa as a “dark” continent with an undocumented or unknowable history, affirming early Africa as a diverse place full of complex societies that were globally connected well before the onset of the Atlantic slave trade.
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TOPIC 1.17

Interdisciplinarity and Multiple Perspectives

Instructional Periods: 1 period
Skills Focus: 5.B

LEARNING OBJECTIVE

- A. Explain the importance of incorporating multiple perspectives on Africa and African Americans to the field of African American studies.

SOURCE ENCOUNTER

- “Forty Million Ways to be Black” (2011) by Henry Louis Gates Jr. from *Call and Response: Key Debates in African American Studies*

ESSENTIAL KNOWLEDGE

- **1.17.A.1** There was no singular way of life in early Africa, and there is no singular perspective among African Americans about their ancestry or history.
 - **1.17.A.2** The field of African American studies interrogates the development of ideas about Africa’s history and its ongoing relationship to communities of the African diaspora.
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TOPIC 1.18

Imagining Africa

Instructional Periods: 1 period

Skills Focus: 2.C

LEARNING OBJECTIVE

- A. Identify and explain how Countee Cullen uses imagery and refrain to express connections to, or detachments from, Africa in the poem “Heritage.”

SOURCE ENCOUNTER

- “Heritage” (1925) by Countee Cullen

ESSENTIAL KNOWLEDGE

- **1.18.A.1** The question of Africa’s relationship to African American ancestry, culture, and identities remains a central and fraught one for communities of the African diaspora, due to the ruptures caused by colonialism and Atlantic slavery. In response, writers, artists, and scholars interrogate and imagine their connections and detachment.
 - **1.18.A.2** In “Heritage,” Countee Cullen uses imagery to counter negative stereotypes about Africa and express admiration.
 - **1.18.A.3** In “Heritage,” Countee Cullen explores the relationship between Africa and African American identity through introspective reflection.
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TOPIC 1.19

Visualizing Early Africa

Instructional Periods: 1 period

Skills Focus: 4.A

LEARNING OBJECTIVE

- A. Identify techniques that contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

SOURCE ENCOUNTER

- “Spirit” video (4:30) by Beyoncé

ESSENTIAL KNOWLEDGE

- **1.19.A.1** Perceptions of Africa and its early history have influenced ideas about the ancestry, cultural heritage, and identities of people of African descent in the Americas.
 - **1.19.A.2** Artists from the African diaspora often aim to counter negative stereotypes about Africa with narratives that emphasize the strength, beauty, diversity, and dynamism of African cultures as the foundation of the broader inheritance of African Americans.
 - **1.19.A.3** Communities of the African diaspora emerged from the blending of multiple African cultures in the Americas. Because many African Americans cannot trace their heritage to a single ethnic group, African American cultural production often reflects a creative blend of cultural elements from multiple societies and regions in Africa.
 - **1.19.A.4** African American studies seeks to recover and reframe the continuities and transformations of African cultural practices, beliefs, and aesthetic and performative traditions within the diaspora.
 - **1.19.A.5** Research in African American studies underscores the role that diversity of early African societies played a significant role in the diverse expressions of African culture that exist in diaspora communities today.
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AP AFRICAN AMERICAN STUDIES

Assessment

Assessment Overview

The AP African American Studies assessments measure student understanding of the skills, learning objectives, and essential knowledge outlined in the course framework. The assessment score is based on multiple components: an extended essay, administered during the course, and source-analysis objective questions and open-ended writing questions, administered at the end of the course. All of these assessment components require source analysis and application of course content knowledge and skills.

Assessment Component	Description
EXTENDED ESSAY	<p>The extended essay engages students in interdisciplinary source analysis and extended essay writing based on key questions, debates, and perspectives addressed in the AP African American Studies course. Students will:</p> <ul style="list-style-type: none">Analyze and evaluate interdisciplinary sources, including scholarly texts from the field of African American studies.Develop an argument essay in response to the prompt using specific and relevant examples from the sources and applying course concepts and disciplinary knowledge.Use reasoning to guide the audience through a well-supported argument.Demonstrate a complex understanding of African American studies course content. <p>Essays are scored by college professors of African American studies and AP educators. The course project comprises approximately 20% of a student’s cumulative exam score.</p>
SOURCE-ANALYSIS OBJECTIVE QUESTIONS	<p>The source-analysis objective questions on the AP Exam assess an extensive breadth and depth of course content knowledge and interdisciplinary skills.</p> <ul style="list-style-type: none">Source-analysis objective questions typically appear in sets of three to four questions, each requiring examination of one or more sources.The sources reflect the range of materials students encounter in the course, including primary texts, secondary texts, literary texts, images (e.g., artwork, photos, posters), charts and other data sources, and maps. Additionally, students will be asked to examine paired sources representing different source types from similar or different time periods.Source-analysis objective questions require analysis of the provided sources as well as application of disciplinary concepts learned throughout the course.

Assessment Component	Description
	Source-analysis objective questions are machine scored and comprise approximately 60% of a student’s cumulative exam score.
OPEN-ENDED WRITING QUESTIONS	<p>The open-ended writing questions provide an opportunity for in-depth and focused assessment of important concepts, developments, and perspectives from the course.</p> <ul style="list-style-type: none"> ▪ Each question asks students to examine either a single source or a paired source based on a variety of different types of sources (text, visual, and data). ▪ Each question has multiple parts and requires students to draw evidence both from the source as well as course content. ▪ Students respond in writing, with appropriate responses requiring well-formed complex sentences or, at times, paragraphs. <p>Open-ended writing questions are scored by AP readers and comprise approximately 20% of the cumulative exam score.</p>

Across these assessment components students will examine sources that they have encountered in the course framework as well as new and unfamiliar sources.

Illustrative AP African American Studies Assessment Questions

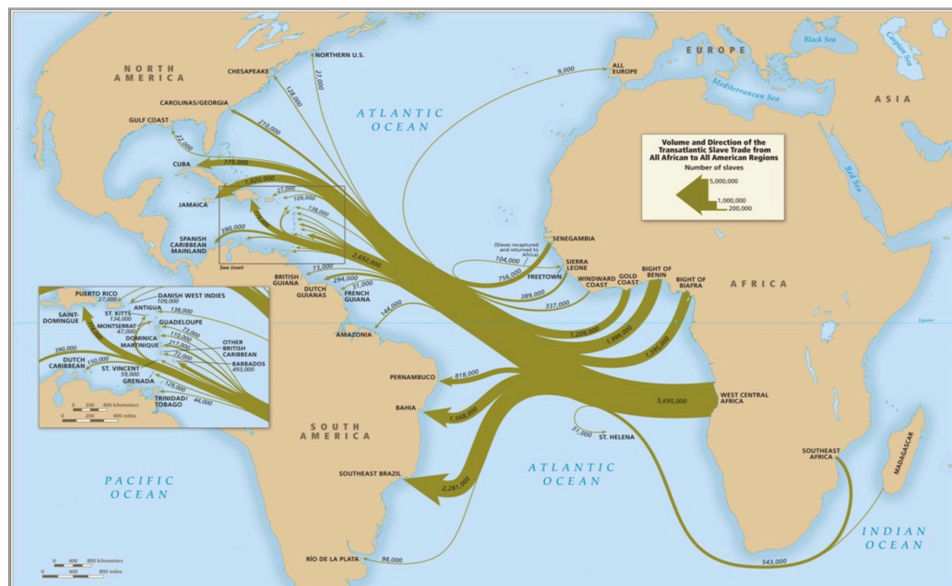
The illustrative assessment questions and sources that follow illustrate the relationship between the course framework and the AP African American Studies assessment. After the illustrative questions is a table that shows to which Skill, Unit, and Topic each question relates. For the purpose of this course and exam overview, only the sources and question prompts for the source-analysis objective questions are included.

Open-Ended Writing Questions

The following are examples of the kinds of open-ended writing questions found on the exam.

1. Use the map below to answer all parts of the question that follows.

Volume and direction of the transatlantic trade in enslaved persons from all of Africa to all American regions



David Eltis and David Richardson,
Atlas of the Transatlantic Slave Trade (New Haven: Yale University Press, 2010)

- (A) Identify the African embarkation zone from which the largest number of enslaved persons was transported to the Americas.
- (B) Explain why the largest number of enslaved persons transported to the Americas came from that African embarkation zone.
- (C) Identify the mainland North American destination that received the largest number of enslaved persons.

(D) Describe one way enslaved persons transported to North America contributed to the economy in the U.S. North.

(E) Describe two effects of the Haitian Revolution on enslaved African-descended populations beyond the Caribbean.

2. Use the text below and image on the next page to answer all parts of the question that follows.

Paul Laurence Dunbar, "The Colored Soldiers," 1895

If the muse were mine to tempt it
And my feeble voice were strong,
If my tongue were trained to measures,
I would sing a stirring song.
I would sing a song heroic
Of those noble sons of Ham
Of the gallant colored soldiers
Who fought for Uncle Sam!

In the early days you scorned them,
And with many a flip and flout
Said "These battles are the white man's,
And the whites will fight them out."
Up the hills you fought and faltered,
In the vales you strove and bled,
While your ears still heard the thunder
Of the foes' advancing tread.

Then distress fell on the nation,
And the flag was drooping low;
Should the dust pollute your banner?
No! the nation shouted, No!
So when War, in savage triumph,
Spread abroad his funeral pall—
Then you called the colored soldiers,
And they answered to your call.

William Morris Smith, District of Columbia. Company E, 4th U.S. Colored Infantry at Fort Lincoln, one of the seven forts defending the U.S. capital from the Confederates, 1863–1865



Library of Congress

- (A) Describe the condition of the Union military effort, as conveyed by Dunbar in the second stanza of the poem, before African Americans joined the Union army.
- (B) Explain how Dunbar establishes a tension between African Americans answering the call and the circumstances under which they were recruited into the Union army.
- (C) Describe two details in the photograph that counter commonly held perceptions of the role of African Americans in the military at the time of the Civil War.
- (D) Explain what motivated African Americans to fight for the cause of the Union.
- (E) Explain the significance of recording African American participation during the U.S. Civil War as represented in poems and photographs such as these.
- (F) African Americans played instrumental roles in abolishing slavery in the U.S. beyond active military participation. Provide a piece of specific and relevant evidence to support this claim.

Source-Analysis Objective Questions

The following are examples of the kinds of sources and question prompts that will appear on the AP Exam. Specific question phrasing and answer choices are not included for the purpose of this overview but will be included as samples for AP teachers who will implement the course.

Questions 3–5 refer to the image below.

Unknown artist, Crucifix (Nkangi Kiditu),
Kingdom of Kongo (modern-day Angola), 1500s

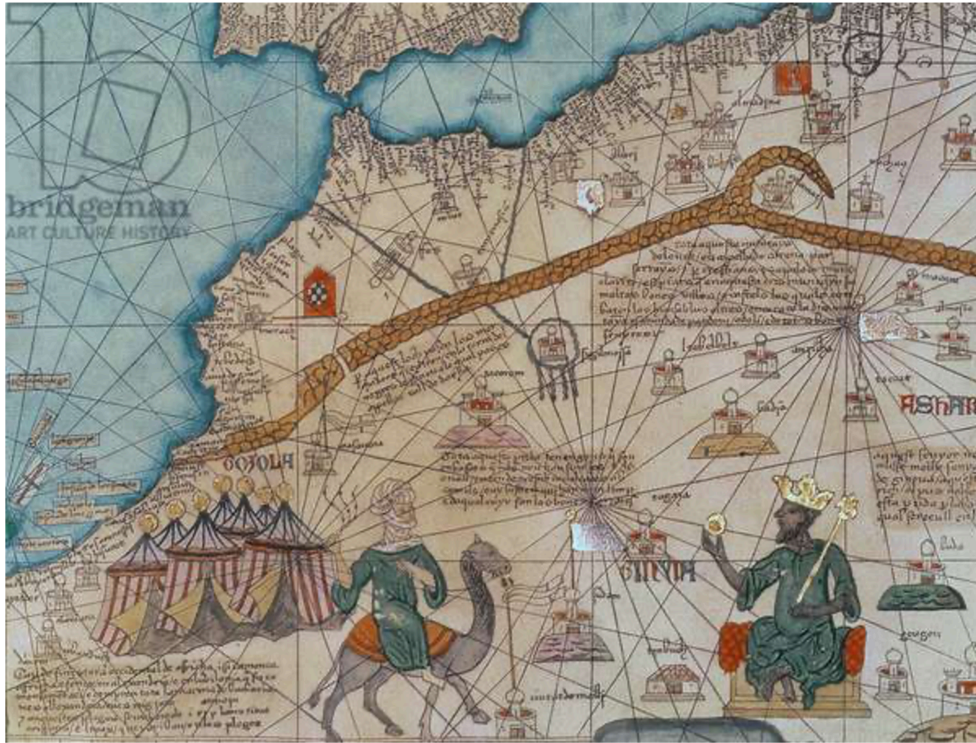


Creative Commons-BY Brooklyn Museum

3. Explain how the image best illustrates one cultural process in the period 1450 to 1600.
4. Describe a historical development in the West Central African Kingdom of Kongo that best contextualizes the image.
5. Explain why objects with features similar to those in the image emerged in the African diasporic religions of the Americas in the following centuries.

Questions 6–8 refer to the image below.

Abraham Cresques, detail from the Catalan Atlas, 1375



Bridgeman Images

6. Describe the historical development that best explains the voyage of a Muslim trader to the empire of Mali as depicted in the map.
7. Explain the significance of how the map conveys Mansa Musa, ruler of the Mali Empire.
8. Identify one likely intended audience for the map.

Questions 9–10 refer to the passage below.

“To the honorable Andrew T. Judson, Judge of the District Court of the United States for the District of Connecticut:

The Respondents by protestations . . . say they are natives of Africa and were born free, and ever since have been, and still of right are and ought to be free, and not slaves . . . that on or about the 15th day of April 1839 they were in the land of their nativity unlawfully kidnapped and forcibly and wrongfully carried on board [*La Amistad*] near the coast of Africa by certain persons to them unknown and were thence unlawfully transported to the Island of Cuba for the unlawful purpose of being there sold as slaves.

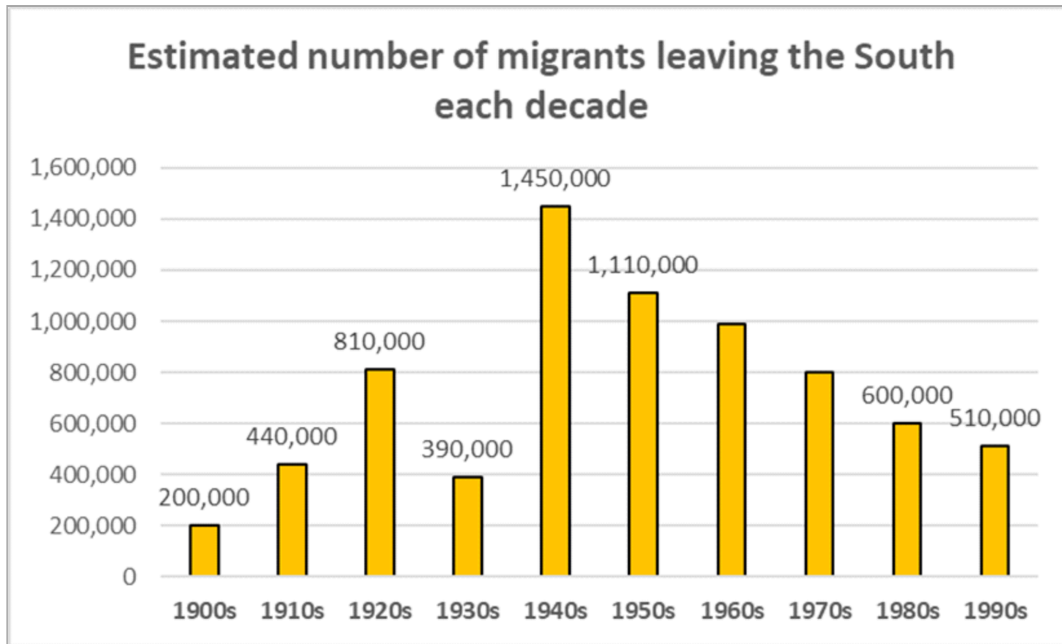
That the respondents, being treated on board said vessel with great cruelty and oppression, and being of right free, were incited by the love of liberty natural to all men, and by the desire of returning to their families and kindred, to take possession of said vessel, while navigating the high seas with the intent to return therein to their native country or to seek an asylum in some free State where Slavery did not exist in order that they might enjoy their liberty under the protection of its government.

Wherefore the Respondents say that neither by the Constitution or laws of the United States or any Treaty pursuant thereto nor by the law of nations doth it pertain to this Honorable Court to exercise any jurisdiction over these respondents and they pray to be hence released, and to remain as they of right ought to be free and at liberty from this process of this Honorable Court.”

Plea to the Jurisdiction of Cinque and Others, regarding the case of the ship *La Amistad*,
August 21, 1839

9. Identify one group that would have directly opposed the arguments described in the passage.
10. Describe how the passage represents an example of broader African efforts to resist enslavement.

Questions 11–12 refer to the chart below.



Civil Rights and Labor History Consortium, University of Washington

11. Identify one historical development that most likely generated the spike in the 1920s relating to the number of migrants shown in the chart.
12. Describe one factor in the trend illustrated by the number of migrants from the South after the 1970s.

Questions 13–15 refer to the passage below.

“Black studies students and scholars are not bound by any geographical location. We consider the world to be our purview and thus it is necessary to study black experiences within global processes of racial ordering in the Americas, Europe, Africa, the Pacific, and Asia. Black studies scholars connect, draw parallels, and chart discontinuities between people of color in diverse locations, at disparate times or eras. Black studies scholars explore all societies that have had historical or contemporary experiences with slavery, colonialism, segregation, and apartheid. In other words, because black peoples have had to engage in freedom struggles and wars of liberation even in the aftermath of slavery, they have often had to contend with *de jure** slavery such as the legal disfranchisement and segregation in the Jim Crow era. Because the end of colonialism has often been followed by political and economic neo-colonialism and vestiges of colonial racial stratification such as colorism, freedom struggles remain ongoing imperatives.”

*practices that are legally recognized

Darlene Clark Hine, “A Black Studies Manifesto,” *The Black Scholar*, Summer 2014

13. Identify a major claim Clark Hine makes in this passage.
14. Describe Clark Hine’s purpose in writing the passage.
15. Explain why the author of the passage would agree that a comparative approach to Black studies enriches the understanding of the experiences of African-descended peoples.

Questions 16–18 refer to the image below.

Willie Ford, “Drawing: man and woman with Black Power fist on shirt,” 1970–1976



California State University, Los Angeles

16. Describe the artist's purpose in creating the drawing.
17. Identify a social or cultural development that coincided with the drawing.
18. Explain the significance of the woman's gaze and of her hands crossed over a dress that resembles the U.S. flag.

Question Alignment to Course Framework

Open-Ended Writing Questions	Skill	Unit	Topic
1	1.A, 1.B, 1.C, 3.A, 3.B	Unit 1 Unit 2	1.10 West-Central Africa: The Kingdom of Kongo 2.2 Origins and Overview of the Transatlantic Slave Trade 2.3 Impact of the Slave Trade on West African Societies 2.21 Legacies of the Haitian Revolution
2	1.C, 2.A, 2.B, 2.C, 4.A, 5.B	Unit 2	2.28 The Civil War and Black Communities

Source-Analysis Objective Questions	Skill	Unit	Topic
3	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
4	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
5	1.C	1	1.10 West-Central Africa: The Kingdom of Kongo
6	1.C	1	1.6 The Sudanic Empires: Mali
7	4.B	1	1.6 The Sudanic Empires: Mali
8	4.A	1	1.6 The Sudanic Empires: Mali
9	2.B	2	2.6 Resistance on Slave Ships
10	1.B	2	2.6 Resistance on Slave Ships
11	3.B	3	3.17 The Great Migration
12	3.B	3	3.17 The Great Migration
13	2.A	4	4.12 Student Protest and the Birth of Black Studies

Source-Analysis Objective Questions	Skill	Unit	Topic
14	2.B	4	4.12 Student Protest and the Birth of Black Studies
15	2.B	4	4.12 Student Protest and the Birth of Black Studies
16	4.A	4	4.10 The Black Arts Movement
17	1.B	4	4.10 The Black Arts Movement
18	4.B	4	4.10 The Black Arts Movement

AP AFRICAN AMERICAN STUDIES

Appendix

Research Summary

Introduction

This summary provides an overview of the research activities that informed the African American studies course design principles, framework, and assessment design. In 2021, after conducting exploratory research during prior years, the AP Program conducted new, focused research including the following inputs:

- Syllabi collection and analysis (higher education and high school)
- Virtual small-group academic conversations with college faculty
- Online surveys of college faculty
- Virtual advisory sessions with college faculty
- Virtual focus groups with high school and college students

In addition to these insights, the AP Program listened to feedback from a five-member writing team and six-member advisory board of college faculty and also considered perspectives from high school teachers and administrators through focus groups.

Research Goals

Each research strand pursued distinct goals:

- Syllabi collection and analysis
 - ♦ Collect, review, and analyze at least 100 college course syllabi for introductory African American studies or similar courses
 - ♦ Understand course content, organization, assessments, and texts
 - ♦ Ensure syllabi represent a diverse cadre of institutions
- Virtual academic conversations with college faculty
 - ♦ Gather perspectives from at least 80 college faculty in small-group, semi structured discussions about course goals, skills, and content topics
 - ♦ Socialize the proposed course design to understand top-line feedback
 - ♦ Test assumptions gleaned from syllabi analyses
- Surveys of college faculty
 - ♦ Confirm and clarify positions on key areas shaping the course design
- Expert judgement
 - ♦ Assemble subject-matter experts through an advisory board and writing team to harness research insights into a course design and guiding principles
- Virtual advisory sessions with college faculty
 - ♦ Gather feedback on detailed course outline
- Student focus groups
 - ♦ Understand students' interest in and expectations for the proposed course

Key Takeaways

Across all research strands, there was tremendous alignment in what we heard and observed over the course of 2021. This strengthened the rationale for the course learning outcomes, skills, unit structure, and content topics.

The primary learnings from our investigation centered on 1) course structure, scope, and content, 2) considerations for the course name, and 3) professional learning for teachers. While the AP Program offers robust professional learning and teacher support for all courses, additional considerations for AP African American Studies are needed. Deeper content support may be warranted for teachers with limited academic and teaching experience in the discipline. Additionally, antiracist pedagogical guidance will be important to provide teachers with tools for creating culturally inclusive classroom. To ensure fidelity in our approach, the AP Program will partner with experienced organizations to equip teachers with strong content and pedagogical support. In addition to surfacing the importance of teacher resources and supports, the research offered clear evidence for a preferred course framework structure, geographic scope, disciplinary perspectives, and essential disciplinary content. Finally, while stakeholders agree that the name of the course matters and should not be taken lightly, there is substantial support to position the course title as AP African American Studies.

Each research takeaway has been translated to a course design priority. These takeaways are highlighted throughout the Voices in the Field section on the subsequent pages.

Research Methods

COLLEGE SYLLABI ANALYSIS

Between February and August 2021, Advanced Placement program staff collected, reviewed, catalogued, and analyzed syllabi from 107 colleges and universities, surpassing our goal of 100. This included 11 Historically Black Colleges and Universities, all eight Ivy League institutions, and over 20 state flagship institutions. The syllabi examined came from a database of department chairs at over 200 institutions.

Several methods were employed to track and quantify data from the 107 syllabi, including coding and analyzing the characteristics of content (geographic scope, topics, themes, disciplines included), texts and sources (including text based, visual, film, and audio), and assessments (type and weight).

ACADEMIC CONVERSATIONS

Academic conversations were held virtually between April 27 and May 27, 2021, with 132 college faculty. Participants were drawn from a list of over 1,000 faculty contacts. The academic conversations were designed as semistructured focus groups. Each discussion was capped at 8–10 participants to enable in-depth perspectives and questions to be shared.

At the conclusion of each academic conversation, all participants received a 19-question Qualtrics survey via email asking them a series of questions based on topics from the conversations. Respondents were also asked about their interest in various forms of future involvement with the course. The survey was designed to confirm and quantify comments we heard. A total of 65 participants responded to the survey (response rate of 49%).

EXPERT JUDGEMENT

Using the insights from the syllabi analysis and academic conversations, the course lead assembled disciplinary experts in the format of a writing team and advisory board. These groups advised on the course outline and principles that would translate the research to course design priorities.

ADVISORY PANELS

In fall 2021, the AP Program gathered deeper input and fresh-eyes perspectives on the course design through four virtual advisory sessions with college faculty and disciplinary experts. Some participants took part in the spring academic conversations and were able to reflect and see how we had incorporated earlier feedback, while others were new to the conversation and provided a fresh review and perspective.

As part of these advisory panels, participants were asked to rank course content and indicate which areas, if any, could be consolidated, abbreviated, or removed to ensure a balance of depth versus breadth and a course that can effectively be taught in 140 instructional periods—the design target for an AP course framework.

STUDENT FOCUS GROUPS

Finally, student focus groups were held virtually over two weeks in October 2021, with a total of 21 high school and seven college students participating across four sessions. Participants were recruited from existing contacts with AP staff, staff connections with Cooperman College Scholars and SEO Scholars, and a large urban school district that has expressed interest in offering the course. Focus groups were conducted over Zoom, each lasting one hour.

Voices from the Field

COURSE STRUCTURE

Research Takeaways:

- Research supports the design of thematic units that follow a chronological structure. The course framework should promote **depth and focus** by including the most important and essential topics.
- Thematic units should follow a chronological structure to support student understanding and ease of implementation.

Syllabi analysis suggested that college courses take a variety of approaches to structuring their courses. More than one in three syllabi followed a chronological–thematic blended model or a thematic approach. One in five syllabi pursued a strictly chronological (historical) approach. However, distinctions among these approaches are not always clear in what is presented through syllabi, so we also asked academic-conversation participants in the follow-up survey how they would define their course structure. That research instrument revealed that over two-thirds of respondents embrace a chronological-thematic, or blended, model, while one in six structure their course chronologically and one in 10 use a thematic approach. While the exact percentages diverged between these two data sources, the consistent takeaway was that strictly chronological approaches are in the minority, with most college courses introducing some thematic organization.

High school course documents reveal the same variety of course structure models, and while a much larger percentage adopts a chronological approach, more than half embrace a thematic or blended chronological and thematic approach, suggesting that this model can be successfully adopted at the secondary level.

TABLE 1: COURSE STRUCTURE APPROACHES IN HIGHER EDUCATION AND HIGH SCHOOL

	College Syllabi	Postconversation Survey	High School Syllabi
Chronological	21%	17%	44%
Thematic	36%	9%	8%
Chrono-Thematic (Blended)	37%	69%	44%
Other (Not Specified)	6%	5%	4%
Combined Thematic or Chrono-Thematic	73%	78%	52%

Qualitative data also support these findings. Anecdotally, the writing team and advisory board expressed a preference for a thematic structure that moves chronologically, and across the academic conversations a greater number of participants indicated they preferred a thematic structure with chronological anchors. “[The course

should be organized] thematically, but chronologically within those units,” one participant recommended. Another indicated that they preferred a chrono-thematic model that would allow the course to begin with themes as a foundation, then move into chronology, and then turn back to themes. “[A] hybrid approach is appropriate because you can explore chronologically but explore different lenses and scopes and themes within,” shared another participant. Some participants also pointed out that a chronological approach will be more familiar to and comfortable for teachers and students because this is what they are used to, so it is imperative to include chronology in some form, further supporting a chrono-thematic rather than thematic-only structure.

COURSE CONTENT

Research Takeaways:

- Students should understand **core concepts**, including diaspora, Black feminism and intersectionality, the language of race and racism (e.g., structural racism, racial formation, racial capitalism) and be introduced to important approaches (e.g., Pan-Africanism, Afrofuturism).
- Each unit should foster **interdisciplinary analysis**, with specific disciplines identified (e.g., history, literature, arts, social sciences) and recurring across the course.

The research inputs helped define the essential course topics and concepts. Among college syllabi that embrace a chronological or chrono-thematic approach, slavery was nearly always included (98%), while more than two-thirds of institutions referenced the Civil Rights movement and transatlantic slave trade. These were also the top three historical developments represented on high school syllabi. Among college syllabi that follow a thematic or chrono-thematic approach, the most represented themes were culture, the field of African American studies, and social justice. Not surprisingly, high school syllabi show strong alignment for culture and social justice but are quite low for the studies of the evolution of the field itself and intersectionality, as these are typically themes that emerge in the postsecondary environment.

Interestingly, in student focus groups, participants expressed a strong desire not to delve deeply into slavery because this is the one topic they feel has been covered extensively and is traumatic. While we know we cannot have an African Americans studies course in which slavery is absent, this feedback indicates that the AP course should endeavor to expand student understanding and not repeat instruction students have already encountered.

TABLE 2: COMMON COURSE CONTENT AS INDICATED ON COLLEGE AND HIGH SCHOOL SYLLABI¹

Historical Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Slavery	98%	96%
Civil Rights	70%	96%
Transatlantic Slave Trade	68%	84%
Resistance	60%	60%
Precolonial Africa	52%	80%
Reconstruction	52%	84%
Emancipation	44%	--
Civil War	34%	80%

¹ Data shown for content represented on at least 30% of college syllabi in the sample.

Harlem Renaissance	32%	64%
Movement for Black Lives	32%	--
Thematic Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Culture (Including Food, Art, Music)	78%	72%
The field of African American Studies	69%	8%
Social Justice (Including Civil Rights and Black Power)	69%	96%
Gender/Sexuality/Intersectionality	68%	20%
Diaspora	55%	36%
Race	48%	32%
Politics	40%	60%
Religion	38%	20%
Family	32%	16%
Identity	32%	24%

In the academic conversations, diaspora was the most frequently mentioned concept, followed by intersectionality. “Diaspora is so important to contextualize what happens in great Northern America,” one participant commented. Another added, “Africana context in the world in general needs to be taught. Important to know the African history has influences in the larger context of [the U.S.]” One participant bound together the importance of the diaspora and intersectionality in the course, offering, “Please think about Black women and LGBTQ people as central to the history and future of the African Diaspora.” Another added, “Scope is key; [this is] not just Black male studies.”

For the postconversation survey, the AP Program proposed more specific titles for content topics and themes. These are similar to the data shown in Table 3 but are not a 1:1 match, so results should be interpreted with that caveat in mind. Intersectionality, Cultural Production and Appropriation, and Structural Racism were selected as the most essential themes. In terms of alignment with actual college courses, respondents indicated they spend the most time on slavery and resistance in the Americas (42% spend three or more weeks) and Civil Rights/Black Power movements (36% spend three or more weeks).

Student focus group participants expressed a desire for depth of content and noted that most of their existing knowledge about African American studies is self-taught, often via social media. Only one quarter of the participants said they had some level of knowledge, typically about the Civil Rights Movement and notable leaders like Martin Luther King Jr. and Rosa Parks, but stressed that this was not as much as they could have. They have a desire to learn more and are not presented with opportunities to do so. “From a scale of 1-5 I’d give myself a 3 because all I know about African American studies is the Civil Rights Movement, notable leaders, and the different types of protests they’ve done. But I’m sure there’s more to know and I don’t really know the dates off the top of my head,” said one participant.

Moving beyond history and making connections across geographies, chronologies, and perspectives was also important for students. “I would like to learn how these historical events and historical people have affected African Americans today. I feel like that’s such an important topic to talk about and it helps us understand more about how society works,” one participant explained.

STUDENTS' EXPECTATIONS FOR THE COURSE

Given that most students who participated in focus groups had not taken an African American studies course, rather than asking them about their prior experiences we asked about their expectations for a course like this. What would they want to see, learn, and do? What would make this a positive or a negative experience for them?

Students expressed these four expectations for the course:

- Black perspectives should ground the text and materials.
- Emphasis should be placed on joy and accomplishments rather than trauma.
- Students should be provided with an unflinching look at history and culture.
- Students should have an opportunity to learn about lesser-known figures, culture, intersectionality, and connections across time and topics.

Regarding Black perspectives, one participant shared their thoughts on what would make the course stand out for them as a Black student:

I think it is also important how the course material is presented. If a Black student is taking the course, will they feel that the course is written for white students? Or will it feel like it is written for me? Will it have that 'wow' factor – like I never knew this before. Or, will it have to accommodate to a larger [white] audience. Readings by Black people, Black voices. Not just an analytical discussion. The sources especially, having primary sources written by Black people is really important, and not looking at Blackness from the white perspective.

Several students mentioned that when learning about African American history and racism they have been assigned texts by white authors or offered a Eurocentric perspective, which can be disheartening. *"I feel like it's always coming from the white man's perspective ... African Americans are usually side characters in the U.S. history classes,"* said one participant.

In terms of emphasis on Black joy, multiple participants expressed fatigue with learning about slavery since this is one of a few topics they have learned about throughout their primary and secondary educations. *"I'm tired of hearing about [slavery],"* one said. Another echoed, *"All the courses I've taken we've heard about slavery."* One college student who is majoring in African American studies offered a potential framing for the course that includes enslavement and goes beyond it to also focus on culture, family, and achievements.

"I would like for them to start out outside of the framework of slavery and start on the continent and then move towards enslavement. I think too often we constrain the history of African Americans to slavery, and I feel like it's very limiting. I would also want to learn more about the ways African culture has been adapted to American culture, like how it's seen in Louisiana in the Creole culture or the Mardi Gras Indians. I would also like to learn about the adaptations of African culture into music, like jazz and hip-hop, and also the ways arts were used as liberation tools."

Students feel that they have been inundated with trauma, whether through school or the media, and hope that this course will allow them to learn about and understand broader facets of African American history, life, and culture.

At the same time, when learning about traumatic events they want to know that they are getting the whole truth and not a watered down, sanitized version. *"I don't want some details to be hidden,"* said one participant, while another wanted to focus on *"debunking myths and misconceptions like how Lincoln was the ultimate savior when it comes to slavery,"* and a third asked that this course *"show us everything. The good and bad."*

Finally, the request to learn more about lesser-known figures and topics was a common refrain across focus groups, with students noting that Black feminism and intersectionality are not typically covered in high school courses, that there are leaders and changemakers beyond Martin Luther King Jr., Malcolm X, and Rosa Parks, and that it can be useful to learn about perspectives from ordinary people. *"We did an exercise where we would look at women, ordinary people, rich white people, and Black people and how historical events affected them,"* one participant said, describing a course they had taken. *"That inspired me to take more classes, since you*

realize there are so many different perspectives. In order to really get into history, you have to know each perspective and how it affected everybody.”

Addressing the students’ feedback, the course framework recommends sources that deepen students’ awareness of key African American studies figures that receive less attention in standard U.S. history or English courses, such as Juan Garrido, Maria Stewart, and Frances Ellen Watkins Harper, and illuminate Black perspectives through the works of W.E.B. DuBois, Manning Marable, and Nell Irvin Painter, among others.

GEOGRAPHIC SCOPE

Research Takeaway:

Students should understand the **complexity of African cultures** as the foundation of the diversity of the **African diaspora**. They should learn about the ongoing relationship between Africa and the US/diaspora throughout the course (not just during the period of enslavement) as constitutive of Black identities, Black thought, and the field of Black studies.

It was difficult to determine the geographic scope of college courses from reviewing their syllabi, so our research and analysis efforts in this area focused on feedback in the academic conversations and on the postconversation survey. Nearly half of the participants offered a preference for diasporic connections represented in the course as opposed to focusing solely on the Black experience in the United States. “Blackness is global in so many ways. West Africa is crucial in a diasporic way. Haiti is crucial - not just about oppression, or Louverture. It has to do with rights of man,” one participant explained. Another added that if this is intended as a foundational survey course, it should include a global perspective. “If the course is meant to be a foundation for further study, or if they don’t actually take any other courses in the field, for both reasons the course must emphasize the global Black experience.” One in six participants suggested that if the entire course is not diasporic, elements of the African diaspora should be woven throughout the course, either as a learning outcome or in the content/material. At the same time, some participants expressed concerns about whether high school teachers could teach within a diasporic lens if they don’t have the requisite training or understanding of the content.

On the postconversation survey, respondents were asked about specific percentages for the course’s geographic scope. When given the options ranging from 100% U.S. focused to 100% global focused, most respondents preferred some focus on regions beyond the U.S. Over half of respondents felt that 75% focus on the U.S. and 25% on Africa and other regions in of the diaspora was the appropriate balance.

TABLE 3: PREFERRED GEOGRAPHIC SCOPE OF THE AP COURSE IN AFRICAN AMERICAN STUDIES

Geographic Scope	Percentage of Respondents
100% U.S.	6%
75% U.S.; 25% Africa and other regions of the diaspora	53%
50% U.S.; 50% Africa and other regions of the diaspora	31%
25% U.S.; 75% Africa and other regions of the diaspora	0%
100% global	5%

Students also expressed a preference for a course that includes diasporic connections. “We shouldn’t limit our understanding to just America,” one participant recommended. Another echoed this, saying, “I think to focus on African Americans, we need to focus on African Americans everywhere, since this isn’t a U.S. history class.” And one student noted that this depth and breadth of understanding is missing in traditional courses: “[I] have not learned much about African American history in the broader world. It would be eye opening.”

SOURCES

Research Takeaway:

Careful curation of texts and sources should provide students **direct and deep encounters** with historical, cultural, and intellectual developments across multiple perspectives and disciplines.

Among the sample of 107 college course syllabi, just under two-thirds list a textbook (61%, n = 65). A total of 27 textbooks are referenced across the syllabi. Twelve textbooks are used by more than one institution, with Karenga's *Introduction to Black Studies*, Gomez's *Reversing Sail*, and Anderson and Stewart's *Introduction to African American Studies* being the top three.

TABLE 4: TEXTBOOKS AS INDICATED ON COLLEGE SYLLABI

Textbook	Author(s)/Editor(s)	# Institutions Using
<i>Introduction to Black Studies</i>	Karenga	8
<i>Reversing Sail</i>	Gomez	6
<i>Introduction to African American Studies</i>	Anderson and Stewart	6
<i>Africana Studies</i>	Azevedo	5
<i>Freedom on My Mind</i>	Gray White, Bay, and Martin	5
<i>Out of the Revolution</i>	Aldridge and Young	3
<i>Keywords for African American Studies</i>	Edwards et al.	3
<i>A Turbulent Voyage</i>	Hayes	3
<i>The African-American Odyssey</i>	Hine Clark	3
<i>From Slavery to Freedom</i>	Franklin and Higginbotham	2
<i>Race in North America</i>	Smedley and Smedley	2
<i>African Americans: A Concise History</i>	Clark Hine, Hine, and Harrold	2

In addition to textbooks, types of texts were catalogued, revealing that short nonfiction pieces (e.g., essay, journal article, speech) are the most used type of literature with 79% of the sample including these texts. Long nonfiction pieces (e.g., full-length books) were also common, with 75% of the sample including these, as were various forms of media (e.g., film, music, podcast), with 71% of the sample including these. Less common were literature sources (e.g., novel, short story, poetry), with just over one-third of the sample naming these types of texts on their syllabi (36%).

As far as the specific titles of works on syllabi, W.E.B. DuBois's *The Souls of Black Folk* is by far the most widely represented text, with 24 syllabi including this text. Other texts span genres including poetry, essays, letters, narratives, speeches, journal articles, folklore, and calls to action. Among the most frequently used texts, only four are written by women.

For high school courses, there is some overlap with frequently listed texts. Of the 16 most common texts for high school and college courses, five texts are common: *Incidents in the Life of a Slave Girl*, "Letter from a Birmingham Jail," *Narrative of the Life of Frederick Douglass*, *The Interesting Narrative of the Life of Olaudah Equiano*, and "What to the Slave Is the Fourth of July?"

When looking at the most common authors, many are the same names that appear on the list of most common texts, though there are some differences, particularly for authors of multiple seminal works rather than a single common text (e.g., Henry Louis Gates Jr., James Baldwin, Audre Lorde).

TABLE 5: COMMON TEXTS ON COLLEGE SYLLABI²

Text	Author	Genre	# Institutions Using
"The Souls of Black Folk"	W.E.B. DuBois	Essay	24
<i>The New Jim Crow: Mass Incarceration in the Age of Colorblindness</i>	Michelle Alexander	Nonfiction book	18
"Letter from a Birmingham Jail"	Martin Luther King, Jr.	Letter	12
<i>Appeal to the Colored Citizens of the World</i>	David Walker	Call to action	12
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative	12
"Discourse on Colonialism"	Aimé Césaire	Essay	11
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative	11
"The Negro Artist and the Racial Mountain"	Langston Hughes	Essay	9
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech	8
<i>Notes on the State of Virginia</i>	Thomas Jefferson	Nonfiction book	8
"The Case for Reparations"	Ta-Nehisi Coates	Article	7
<i>The Mis-Education of the Negro</i>	Carter G. Woodson	Nonfiction book	7
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative	6
Atlanta Exposition Address/Atlanta Compromise	Booker T. Washington	Speech	6
"If We Must Die"	Claude McKay	Poem	6
<i>Sundiata: An Epic of Old Mali</i>	D.T. Niane	Folklore	6
"The Ballot or the Bullet"	Malcolm X.	Speech	6
<i>The Wretched of the Earth</i>	Frantz Fanon	Nonfiction book	6
"Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color"	Kimberlé Williams Crenshaw	Article	5
"On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of <i>Desêtre</i> : Black Studies Toward the Human Project"	Sylvia Wynter	Book chapter	5
<i>Between the World and Me</i>	Ta-Nehisi Coates	Nonfiction book	4
"Message to the Grassroots"	Malcolm X.	Speech	4
"The Negro Art Hokum"	George Schuyler	Article	4

² Only texts that appeared on at least three college syllabi are listed here.

"The Black Campus Movement and the Institutionalization of Black Studies, 1965–1970"	Ibram H. Rogers	Article	3
"Black Studies and Global Perspectives: An Essay"	St. Clair Drake	Essay	3

TABLE 6: COMMON TEXTS ON HIGH SCHOOL SYLLABI

Text	Author(s)	Genre
13th, 14th, and 15th Amendments	Founding Fathers	Laws
<i>Brown v. Topeka Board of Education</i>	NA; course opinion written by Justice Earl Warren	Court Case
Declaration of Independence	Founding Fathers	Declaration
Emancipation Proclamation	Abraham Lincoln	Proclamation
Fugitive Slave Acts	NA	Laws
"I Have a Dream"	Martin Luther King Jr.	Speech
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative
"Letter from a Birmingham Jail"	Martin Luther King Jr.	Letter
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative
<i>Plessy v. Ferguson</i>	NA; court opinion written by Justice Henry Billings Brown	Court Case
<i>The Color of Law: A Forgotten History of How Our Government Segregated America</i>	Richard Rothstein	Nonfiction Book
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative
Three-Fifths Compromise	Founding Fathers	Law
<i>Twelve Years a Slave</i>	Solomon Northrup	Narrative
U.S. Constitution	Founding Fathers	Law
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech

Beyond written texts, many syllabi also referenced visual and audio texts, with film being most common. Some common films showing in college courses are *Race: The Power of an Illusion*, *Black Is ... Black Ain't*, and *The Birth of a Nation*.

TABLE 7: AUTHORS APPEARING ON 10 OR MORE INSTITUTIONS' SYLLABI

Author	Number of Institutions Using
W.E.B. DuBois	54
Frederick Douglass	21
Martin Luther King Jr.	17
Ta-Nehisi Coates	16
Michelle Alexander	16
Henry Louis Gates Jr.	15
Malcolm X.	15
David Walker	13
Langston Hughes	12
James Baldwin	11
Aimé Césaire	11
Patricia Hill Collins	11
Harriet Jacobs	11
Audre Lorde	11

In contrast, high school courses are more likely to incorporate excerpts from feature films than documentaries in their courses, often turning to more recent pieces. The only film that was common to both college and high school syllabi was the 1987 PBS documentary series *Eyes on the Prize*.

TABLE 8: FILMS APPEARING ON HIGH SCHOOL COURSE DOCUMENTS

Work	Type
42	Feature film
<i>12 Years a Slave</i>	Feature film
<i>Amistad</i>	Feature film
<i>Eyes on the Prize</i>	Documentary
<i>The African Americans: Many Rivers to Cross</i>	Documentary
<i>Roots</i>	Television miniseries
<i>The Great Debaters</i>	Feature film
<i>The Rise and Fall of Jim Crow</i>	Documentary

From these analyses it is evident there is some overlap in written and visual texts between high school and college courses, though college courses emphasize nonfiction writing and documentary films, while high school courses lean toward court cases, U.S. founding documents, and feature films.

PROFESSIONAL LEARNING AND TEACHER SUPPORT

Research Takeaway:

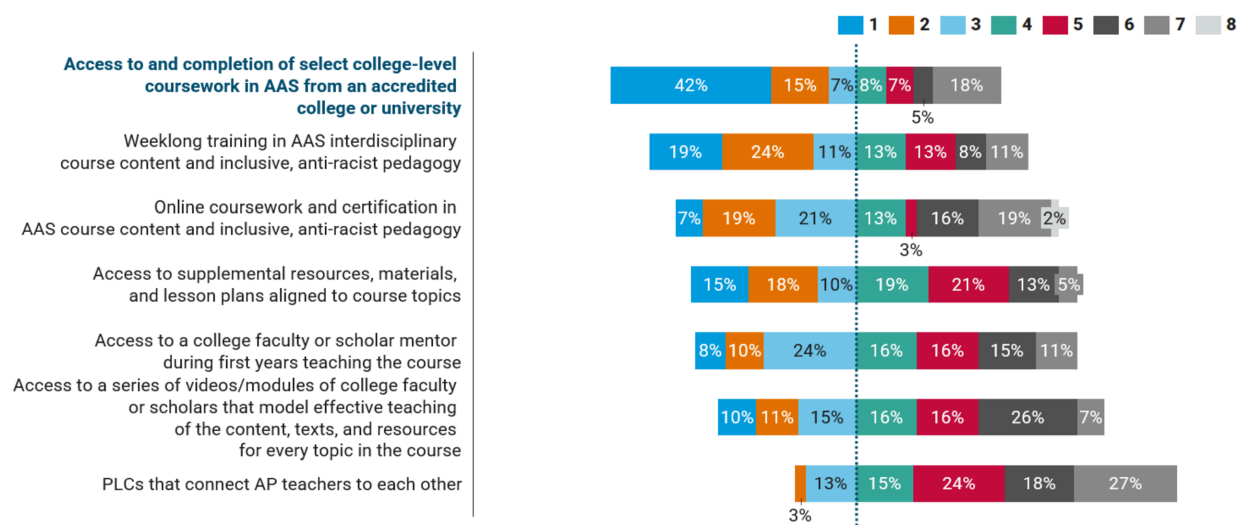
The AP program should dedicate significant time and resources to building a **robust suite of professional learning resources**. AP teacher support should be buttressed in the areas of disciplinary content and antiracist instructional approaches. The AP Program should leverage partnerships with higher education institutions and other organizations and provides all teachers with the tools they need to teach this course well.

Professional learning/development was one of the most prominent topics that emerged in the semistructured academic conversations with college faculty. Nearly one in five comments centered around this theme, with participants focusing on aspects such as educational requirements for teachers of this course, resources, suggestions for professional development opportunities, and concerns.

Participants suggested that teacher preparation requirements could range from taking an introductory-level college course to having an undergraduate credential (major or minor) or obtaining a master's degree in the field. “[I’m] interested in using AP African American Studies to recruit Black teachers into the teaching profession, showing what can be done with graduate training in AFAM,” one participant stated.

Others acknowledged that some teachers may not have formal education and training so other supports and resources should be implemented. “[It’s] crucial, since most teachers are going to be white, that they are educated [in teaching African American studies]. For people who don’t have a background in the field, [they] should go through some type of curriculum and certification before teaching.” In terms of professional development opportunities, participants suggested mandatory week-long or summer-long training, or a year-long cohort approach to learning. “Have modules that experts in the area who have a depth of training could partner with for a frame and help guide teachers at a secondary level. Leaning on folks in the community like professors in African American studies in nearby institutions.”

CHART 1: WHAT PREPARATION AND ONGOING SUPPORT IS MOST NECESSARY FOR HIGH SCHOOL TEACHERS TO EFFECTIVELY TEACH THIS COURSE? (PLEASE RANK ORDER FROM 1 TO 8, WHERE 1 IS MOST NECESSARY AND 8 IS LEAST NECESSARY).³



³ N = 62

The survey question above sought to probe on the comments voiced during the academic conversations, asking more targeted questions around perspectives on professional learning. When presented with seven options for professional learning and asked to rank them from most to least necessary, respondents felt it was most necessary for AP teachers in African American studies to have access to and complete select college-level coursework from an accredited college or university (42% of respondents ranked this #1, and 64% ranked this in their top three). This was followed by the recommendation for a weeklong training in African American studies interdisciplinary course content and inclusive, antiracist pedagogy (19% ranked #1, 54% ranked in top three).

ASSESSMENTS AND ASSIGNMENTS

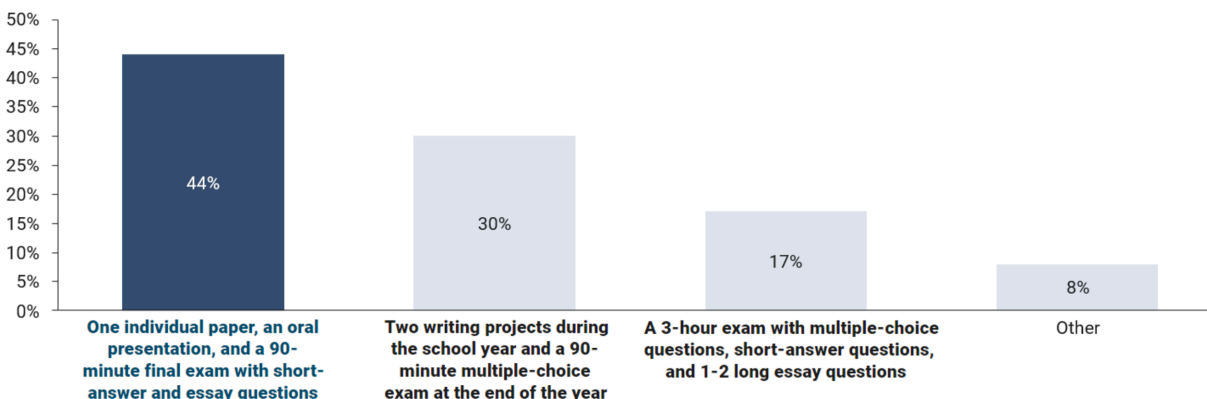
College syllabi analysis revealed not only common assessment types but also weightings for each. Assessing students using attendance and participation is ubiquitous, with over three-quarters of sample institutions incorporating this in their final grade, but the weightings are typically low (mean: 16%). In contrast, we discovered generally high percentages of institutions assessing students using exams (64%), short essays (<5 pages, 43%), and quizzes (37%), all at more substantial percentages (means of 42%, 33%, and 23%, respectively). Long essays or research papers (>5 pages) and projects were each included on around one-quarter of syllabi in our sample (24% and 22%, respectively) but carried higher weights when they were included (means: 33% and 28%, respectively). These higher-weighted assessment types of exams, essays, and projects align well with the current AP assessment model.

High school syllabi analysis showed a slightly different picture, with the majority using exams (76%), projects (71%), and quizzes (65%) to assess students. Short essays were less prevalent in high school (35%), though long essays were the same as in our higher ed sample (24%).

Discussion in the academic conversations was more nuanced and focused not just on how students were assessed, but why. Projects as a way of helping students see the connection of theory and practice, and activism building on the roots of the discipline's founding and evolution, were both discussed and debated. "Project-based approach captures students, and they take the information they are learning and apply it," one participant explained. "Finding those things that reach [the students] and pique their interest and be able to show in current time." Others expressed trepidation with projects, particularly service-learning, noting the potential for students to develop a savior complex or to benefit more than the communities and populations they were attempting to serve. "Service-learning can reinforce a 'Savior Complex' and perpetuate power dynamics. These projects, when done poorly, also encourage parachuting into a community to deliver short-term support, which can result in a feel-good experience for the student but no meaningful engagement."

When participants from the academic conversations were asked on the follow-up survey which assessment model they would prefer for the AP course in African American studies, most preferred multiple assessment components as opposed to the traditional three-hour exam.

CHART 2: FOR THE AP AFRICAN AMERICAN STUDIES EXAM, WHICH EXAM DESCRIPTION WOULD BEST MEASURE WHETHER A STUDENT DESERVES COLLEGE CREDIT AND PLACEMENT OUT OF YOUR INSTITUTION'S INTRODUCTORY COURSE?⁴



This model, selected by just under half of respondents, is similar to the model used for the AP Seminar course, while the option selected by nearly one-third of respondents is similar the model used for the AP Computer Science Principles course. A through-course assessment task and end-of-course exam are currently proposed for the AP African American Studies summative assessment components.

COURSE NAME

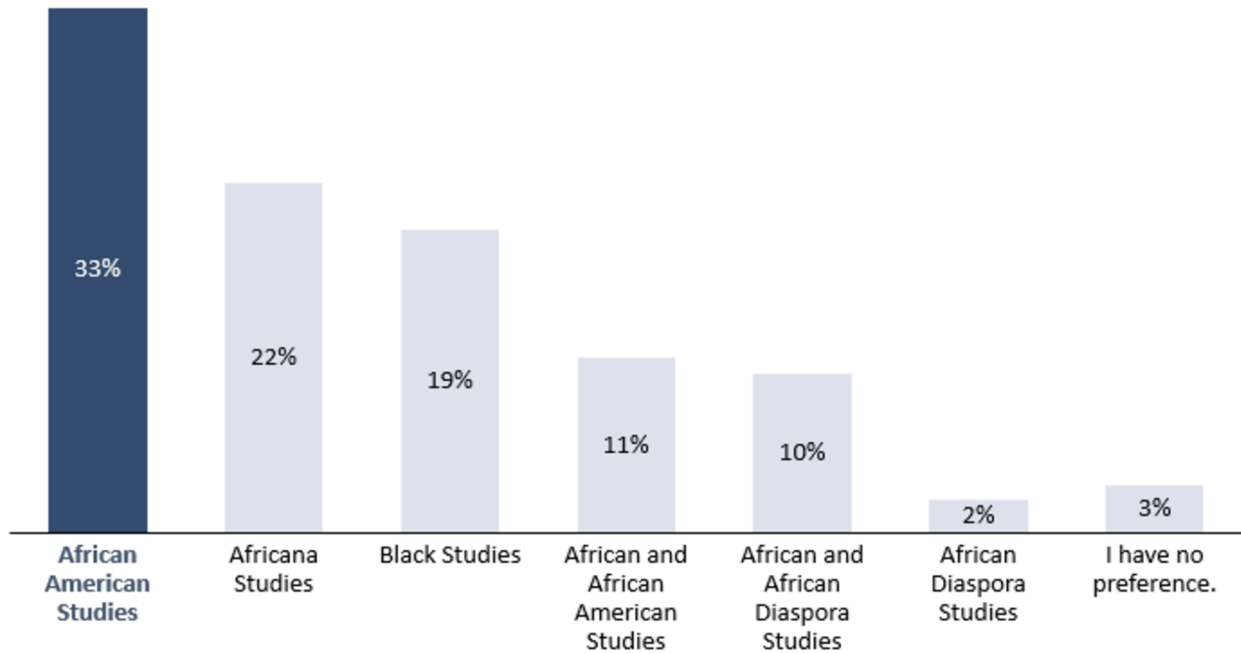
There are many facets to consider regarding the name of the course. For example, should the course title reference studies, history, or literature? Should it reflect the United States, the Americas, or the broader African diaspora? What name will resonate the most with high school students? What will align with current practices in higher education?

Through conversations with stakeholders, we recognized that the name of the course should reflect its content and geographic scope. The course we have developed embraces an interdisciplinary approach, and while it contains both historical perspectives and literary resources, “studies” is a more apt description than either history or literature, given the attention to art, culture, political science, and sociology across course topics. We heard from college faculty that the diaspora should be part of the course, but that emphasis should still be heaviest on the United States. When asked to consider specific balances by percentage, nearly 60% of respondents indicated that at least 75% of the course should focus on the United States. Student focus group participants commented that the course name should reflect the course content.

One of the tenets of the AP Program has always been alignment with higher education. Our research into the current higher education landscape vis-à-vis syllabi collection revealed that at over 100 institutions the words “African American” appear in 50% of course titles, while “Africana” and “Black” appear in 17% and 13%, respectively. As one academic conversation participant shared, “For simplicity’s sake and teacher introduction’s sake, [the] name of the course should be Introduction to African American Studies or something along those lines.” Taken together, these data have led us to confirm AP African American Studies is the best option for the course title.

⁴ N = 63

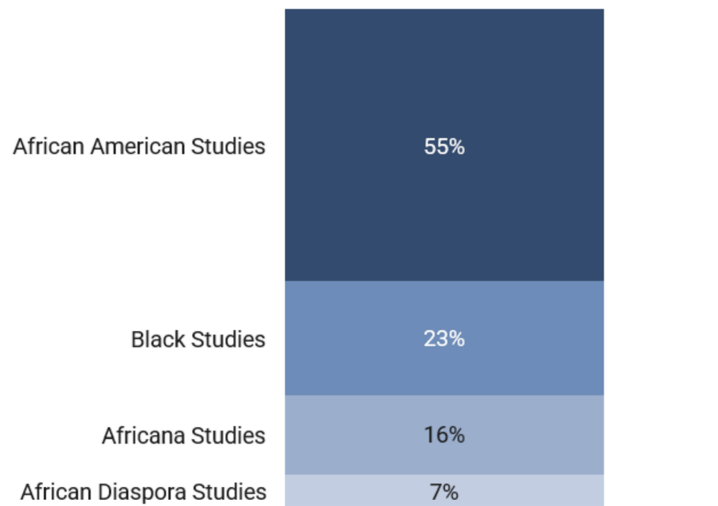
CHART 3: PERCENTAGE OF COLLEGE FACULTY RESPONDENTS FROM ACADEMIC CONVERSATIONS RANKING EACH PROPOSED COURSE TITLE AS #1 (HIGHEST RANKED)



Finally, when asking for specific feedback from college faculty, our survey data reveal that African American Studies was ranked number one by one-third of respondents when asked to rank various options, 11 percentage points higher than the second highest-ranked option of Africana Studies.

Narrowing the options from six to four for the virtual advisory sessions, participants provided even greater clarity, as more than half of survey respondents selected African American Studies as their choice, primarily because they felt it most clearly tells students what the course is about and will resonate with high school students.

CHART 4: PERCENTAGE OF COLLEGE FACULTY FROM ADVISORY SESSIONS SELECTING COURSE NAME OPTION AS THEIR PREFERENCE



Regardless of the course title, academic conversation participants expressed a desire that the course include a discussion of the origins of the field to explain the reasons behind the name and what differentiates this course from others.

Conclusions and Next Steps

Taken together, the data obtained through a review of 100+ college syllabi, direct feedback from more than 150 college faculty through academic conversations, virtual advisory sessions, and expert committees, and direct feedback from current high school and college students, give us a clear and consistent concept of what key stakeholders value in an AP African American Studies course and the major contours of course learning outcomes, skills, content, and interdisciplinary perspectives.

Syllabi analysis offered a foundation for course objectives, content, and assessment and provided insight into source types and texts that are common across many institutions. Conversations and survey data confirmed the analysis. Specifically, we saw alignment across institutions in terms of chronological scope, geographic scope, assessment types, disciplinary concepts and themes, and a grounding in the field of African American studies, all of which influenced our course design.

In addition to guiding the course framework architecture, we heard time and again, from students and faculty alike, that the spirit of the course must emphasize Black joy and resilience while offering an unflinching examination of traumatic developments, patterns, and processes. For example, with the examination of centuries of enslavement and its brutalities, students should also study persistent models of resistance, agency, and vitality. This course aims to achieve this teaching and learning spirit through its interdisciplinary design, thematic units that follow a chronological progression, and deep and direct encounters with sources, texts, and ideas from the diversity of Black experiences in the United States and the broader diaspora.

Sources for Consideration

The following sources represent a strong consensus across the college syllabi analyzed for the AP course design and will likely be examined during the course. As we continue to engage college faculty, partner museums, and other organizations throughout the course development and pilot phase, the AP Program will actively curate textual, visual, and data sources to infuse into the course experience.

- *The Souls of Black Folk* by W.E.B. DuBois
- *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander
- “Letter from a Birmingham Jail” by Martin Luther King Jr.
- *Appeal to the Colored Citizens of the World* by David Walker
- *Narrative of the Life of Frederick Douglass* by Frederick Douglass
- “Discourse on Colonialism” by Aimé Césaire
- *Incidents in the Life of a Slave Girl: Written by Herself* by Harriet Jacobs
- “The Negro Artist and the Racial Mountain” by Langston Hughes
- “What to the Slave Is the Fourth of July?” by Frederick Douglass
- *Notes on the State of Virginia* by Thomas Jefferson
- “The Case for Reparations” by Ta-Nehisi Coates
- *The Mis-Education of the Negro* by Carter G. Woodson
- *The Interesting Narrative of the Life of Olaudah Equiano* by Olaudah Equiano
- Atlanta Exposition Address/Atlanta Compromise by Booker T. Washington
- “If We Must Die” by Claude McKay
- *Sundiata: An Epic of Old Mali* by D.T. Niane
- “The Ballot or the Bullet” by Malcolm X.
- *The Wretched of the Earth* by Frantz Fanon
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- “Black Studies and Global Perspectives: An Essay” by St. Clair Drake



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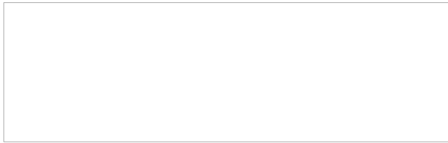
From: Duebel, John <John.Duebel@fldoe.org>
Sent: Thursday, September 15, 2022 12:59 PM EDT
To: DeCambra; Pamela
CC: Burns; Paul
Subject: AP African American Studies Course Review
Attachment(s): "AA Studies Feedback AP Course 8.11.22 pbar.docx","image001.png"

Pam,

Dr. Burns asked me to send the attached document to you. It is the review of the AP African American Studies course. Please let me know if you need anything else.

Best,
John

John Duebel
Director of Social Studies and The Arts
Bureau of Standards and Instructional Support
Student Success is our STANDARD
Florida Department of Education
325 W. Gaines Street
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Advanced Placement (AP) African American Studies Feedback

Key Information:

- College Board has requested that their African American Studies course be added to the Course Code Directory (CCD).
- The course materials provided by College Board were reviewed by BSIS and Kevin Hoeft for alignment to Florida's State Academic Standards and Florida statute and administrative code.
- **Decision Point:** FDOE Senior Leadership must now determine if the course should be added to the CCD.

John Duebel's General Thoughts:

My notes include both content that is clearly problematic as well as potential areas of concern depending on instructional materials utilized and philosophical positions of the instructor. This is NOT a history course which is why it is called "Studies" instead of "history;" it is a humanities course that is primarily focused on perspectives expressed through music, art, culture and history. I was also taking into consideration there is no state adoption list for advanced classes, so any textbook recommended by College Board may be used for this course.

This course contains unsubstantiated perspectives, theories and ideologies that are prohibited by Florida Statute and Administrative Code. Many of the learning goals are expressed with sufficient ambiguity that even if Critical Race Theory (CRT) and Social Emotional Learning (SEL) is not expressly prescribed, it is an easy entry point for such content.

It would be very difficult for Florida educators to teach this course with fidelity and adhere to Florida statute and Administrative Code. For this reason, I recommend against adding AP African American Studies to the Course Code Directory (CCD).

Kevin Hoeft's General Thoughts:

Key question: Does the content in this course align with Florida Social Studies standards and other Florida academic content criteria? Should cross reference this content with Florida content to make sure there is sufficient overlap.

Key theme: Does the content in this course align with the basic American universal principles of freedom, equality, opportunity, national unity, inalienable individual rights, consent of the governed, limited government, etc., as expressed in our national covenantal documents, i.e., the Declaration of Independence and the Constitution of the United States? Or does its content promote one or more unsubstantiated, and often harmful, theories that contradict our basic American universal principles? All content aligned with the former is acceptable. All content aligned with the latter, if included in the course, should be exposed as such, or not included as part of the course instruction.

Course Title: I think the title of "African American Studies" is inadequate. I think a better course title would be "African American History." The course focus should be on how American historical events, including how the history, geography, and culture of Africa, affected Americans of African descent.

BSIS/FDOE

Course Content	John’s Comment/Feedback	Kevin’s Comment/Feedback	Leadership Suggestion and Final Decision
<p>P. 8 Learning Outcomes</p> <ol style="list-style-type: none"> Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad. Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future. 	<ol style="list-style-type: none"> Systemic marginalization is another term for systemic racism which is prohibited by HB7 and 6A.1094124.. This assumes American society is not inclusive and is a potential entry point for Critical Race Theory (CRT). 	<ol style="list-style-type: none"> “Marginalization” OK if used its historical context and not to claim that American law and policy systemically “marginalizes” African Americans today. What does “inclusive” mean in this context. 	<p>PB/AR- Ok leave this content</p>
<p>P. 12 At a Glance</p> <ol style="list-style-type: none"> Reconstruction and Black Politics Anti-Colonial Movements The Black Feminist Movement, Womanism, and Intersectionality Black Lives Today New Directions in African American Studies 	<ol style="list-style-type: none"> Potential entry point for describing the United States as systemically racist. Tends toward Europeans being racist "colonizers" and people of color are victims and "colonized". Also tends toward Marxism in advocating for the elimination of social classes. Intersectionality - The interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination. Does this include current movements such as Black Lives Matter? 	<ol style="list-style-type: none"> “Reconstruction and Black Politics,” is OK. How are “Anti-colonial movements” described in this context. “Intersectionality” – This term is usually used as a subset of critical race theory, an unsubstantiated theory. Best to keep this term out. “Legal scholar Kimberli Crenshaw coined the term “intersectionality” in 1989 to describe how systems of oppression overlap to create distinct experiences for people with multiple identity categories.” “Black Lives Today” - how is this term defined? 	<p>PB /AR-Ok leave this content; College Board will need to look at how Intersectionality is defined and how it is taught.</p>

	5. The “new direction” is most commonly presented as CRT, BLM and 1619 Project. This is a potential entry point for those unsubstantiated theories/ideologies.	5. “New Directions” – how is this term defined?	
<p>P. 17</p> <p>1. 2.10 This topic explores the impact of slave codes and landmark cases intended to strip enslaved African Americans of their rights and freedoms and harden the color line in American society for free Blacks. Students may analyze selections from slave codes from different states.</p> <p>2. 2.14 This topic explores the impact of <i>partus sequitur ventrem</i> on African American families and the emergence of racial taxonomies in the United States. Students may examine a secondary text, by Jennifer Morgan for example, to build knowledge of the emergence of race as a social construct and part of a system of classification.</p>	<p>1. If taught factually and accurately this is fine, but without oversight, this is a potential entry point for the theory of America being systemically racists.</p> <p>2. Taught from a factual historical perspective this is fine, but lends itself to the theory that society has been constructed to maintain the superiority of white people. Here is the Amazon description of Jennifer Morgan's book: "Morgan demonstrates that the development of Western notions of value and race occurred simultaneously. In so doing, she illustrates how racial capitalism denied the enslaved their kinship and affective ties while simultaneously relying on kinship to reproduce and enforce slavery through enslaved female bodies.</p>	<p>1. No problem with this description for 2.10</p> <p>2. No problem with this description for 2.14 “partus sequitur ventrum,” – “All children born in this country shall be held bond or free based on the condition of the mother.”</p>	PB/AR- Ok leave this content
<p>P. 19</p> <p>1. 2.24 This topic explores the influence of transatlantic abolitionism on Frederick Douglass’ political views on the potential for African Americans’ integration and belonging in American society. Students may analyze a text by Douglass, such as “What to the Slave Is the Fourth of July?”</p> <p>2. 2.26 This topic explores the intersection of race and gender in African American women activists’</p>	<p>1. If studied in its entirety, this would be an excellent activity, but this speech is most frequently chopped and used to advance the opposite message Douglass communicated in this speech. This speech was used in our summer PD and teachers frequently commented that they had never read the entire speech.</p> <p>2. This is intersectionality defined earlier and leads to identity politics and victim status. This is an entry point for "oppressor vs. oppressed".</p>	<p>1. No problem with this description for Topic 2.24.</p> <p>2. John has a good point here in Topic 2.26. What is meant by “intersection” and “activists’ advocacy for justice?”</p> <p>3. Could be a valid point here in Topic 2.30. What are “artistic reflections on slavery’s enduring legacy for African Americans?” A balanced approach here is necessary - describing the positives and negatives of post-Civil War African American history/experience.</p>	PB/AR- Ok leave this content

<p>advocacy for justice. Students may analyze a primary source speech.</p> <p>3. 2.30 This topic explores artistic reflections on slavery’s enduring legacy for African Americans.</p>	<p>3. At first glance, this is benign, but it is an entry point for ideas such as systemic racism, identity politics and victimhood.</p>		
<p>P. 20</p> <p>1. 3.3 Title - Violence and White Supremacy</p> <p>2. 3.6 This topic explores Black women’s advocacy for justice and political inclusion at the intersection of race and gender in the late 19th century. Students may explore a speech or text from leaders such as Anna Julia Cooper and Frances Ellen Watkins Harper.</p>	<p>1. Using the term White Supremacy in the title of this section is not appropriate because it implies the proprietors of racial violence were white supremacist. There were white supremacist organizations such as KKK, but many acts of violence were carried out racist by racist individuals who feared African American political advancement. The title paints with a broad brush and indicates a slant toward CRT.</p> <p>2. This is a perfectly appropriate subject when studying American history when looking at the Freedom Movements of the late 19th century, but it is also a potential entry point for intersectionality defined previously.</p>	<p>1. No problem with this description for Topic 3.3 if “White Supremacy” was a term used by the 19th century KKK and any other Southern Democrat hate groups (which I’m pretty sure it was), and as long as this term is distinguished from the politicized term of “White Supremacy” used today by the Democrat Party and political Left in their dishonest efforts to categorize Republicans, conservatives and patriotic Americans as “White Supremacist.” [As an side, this course should point out that the Democrat Party in America was the party of race-based slavery, the Confederate States of America, the Ku Klux Klan, Black Codes, Jim Crow, segregation and massive resistance. The Republican Party was established in 1854 to prevent the spread of slavery into the American territories, and was the party and champion of black Americans since Reconstruction. The political history of black Americans since the New Deal is a subject that should be studied more thoroughly].</p> <p>2. No problem with this description for Topic 3.6 as long as the terms “intersection” and “gender” are defined as understood in the late 19th century.</p>	<p>PB/AR- Ok leave this content</p>
<p>P. 21</p> <p>1. 3.14 This topic explores reflections on the rise and fall of Harlem and its impact on African American communities in the U.S. and</p>	<p>2. Institutional racism = CRT</p>	<p>1. No problem with using the term “institutional racism” in Topic 3.14 as long as it is defined as used in the approximate period 1910 to 1930 America, and it is not defined as</p>	<p>PB/AR- Ok leave this content</p>

<p>abroad. Students may explore reflections on the newly fashioned identities, emerging post-slavery folk traditions, or continuing effects of institutional racism from a writer, such as Ralph Ellison, Manuel Zapata Olivella, and James Weldon Johnson.</p>		<p>understood as an aspect of critical race theory. There may be a better term to use than “institutional racism.” to avoid confusion.</p>	
<p>P. 22</p> <p>1. 3.15 This topic explores the musical genres that African Americans innovated in the early 20th century and the use of music for social and political purposes. Students may explore the contemporary prominence of what is known as the Black national anthem, “Lift Every Voice and Sing” through sources by James Weldon Johnson and Imani Perry.</p> <p>2. 3.17 This topic explores the scale and impact of African American migration in the century after the Civil War, including motivations to escape racial oppression and political and economic marginalization in the U.S. South. Students may explore sources such as newspapers and photographs, the art of Jacob Lawrence, or scholarly texts, such as one from Isabel Wilkerson.</p> <p>3. 3.19 This topic explores the influence of Marcus Garvey and the founding of the Universal Negro Improvement Association (UNIA) on the Black political sphere in the early twentieth century. Students may examine political ideas in a speech from Marcus Garvey or a debate</p>	<p>1. "Lift Every Voice and Sing" has been dubbed the "Black National Anthem" originally by the NAACP and in recent years it has been as part of the Black Lives Matter movement and is used as a tool to divide through identity politics.</p> <p>2. Description of Isabel Wilkerson's book on Amazon: "Beyond race, class, or other factors, there is a powerful caste system that influences people’s lives and behavior and the nation’s fate. Linking the caste systems of America, India, and Nazi Germany, Wilkerson explores eight pillars that underlie caste systems across civilizations, including divine will, bloodlines, stigma, and more."</p> <p>3. If studied in contrast to other African-American leaders, this is a productive endeavor, but Marcus Garvey believed in "race first" and advocated for a separatist movement between black and white peoples. He believed the two races could never live in harmony and black people would always receive unfair treatment from whites. This idea is pervasive in CRT, BLM, and SEL.</p>	<p>1. No problem with studying the origin and influence of the “Black National Anthem.” in Topic 3.15 as long as it is placed in its historical context.</p> <p>2. Agreed – contemporary author (born 1960) Isabel Wilkerson is probably not a good choice to include. Better to stick to the actual history of the Great Migration.</p> <p>3. No problem studying the life on the very influential Marcus Garvey – warts and all.</p>	<p>PB/AR- We would leave this. College Board and the school district or school must determine if the readings of Isabel Wilkerson violate State Board rule or Florida statutes.</p>

<p>between Garvey and other African American leaders.</p>			
<p>P. 23</p> <ol style="list-style-type: none"> 1. 4.1 This topic explores the writings of Martinican psychiatrist Frantz Fanon on the impact of colonialism and racism on Black consciousness and the influence of this work on Black political movements in the U.S. 2. 4.4 This topic explores Black military service and the differential benefits of the G.I. Bill for White and Black veterans. Students may examine historical photographs and selections from a scholarly text. 3. 4.5 This topic explores the impact of Jim Crow—era segregation and discrimination in the areas of housing and education. It also foregrounds the grassroots organizing at the foundation of the Civil Rights Movement. Students may examine primary sources such as maps, newspaper articles, or selections from landmark cases including Brown v. Board of Education of Topeka. 4. 4.6 This topic explores unique facets of the major organizations, ideas, and events of the Civil Rights Movement, with special emphasis on the National Association for the Advancement of Colored People (NAACP), Southern Christian Leadership Conference (SCLC), Student Nonviolent Coordinating Committee (SNCC), and Congress of Racial Equality (CORE). Students may examine historical 	<ol style="list-style-type: none"> 1. Entry point for CRT. 2. The G.I. Bill did not differentiate by race and was available to all service-members who were honorably discharged. The application of the bill and disbursement of funds were egregiously distributed to white veterans over black. This was not a systemic American problem because the bill was racially neutral, this was the actions of racists individuals. If taught in alignment with modern racial theories, this will be an entry point for CRT 3. This is critical content and part of required instruction in the state of Florida, and is supported by State Academic Standards. Advanced Placement courses do not necessarily adhere to state standards and therefore this is an entry point for CRT. 4. Same as above notation. There is no oversight for AP courses, so instructional materials aligned to this course or individual teachers may infuse philosophies that are contrary to Florida statute. 	<ol style="list-style-type: none"> 1. Topic 4.4 Agree with John’s comment. The history should be taught in its proper context. 2. No problem with this description for Topic 4.5. 3. No problem with this description for Topic 4.6. 	<p>PB/AR- Ok leave this content- We could share for them to be sure history is taught accurately for 4.4</p>

<p>photographs, a primary source text, or a selection from a scholarly text.</p>			
<p>P. 24</p> <ol style="list-style-type: none"> 4.9 This topic introduces the political shift of the Black Power Movement through the lens of the Black Panther Party. Students may examine photographs and a text featuring leaders such as Huey P. Newton and Bobby Seale. This topic explores the birth of the field of Black studies from student-led protest and the political and cultural movements of the late 1960s and 1970s. 	<ol style="list-style-type: none"> Black Panther Party advocates for Marxism and these ideas are currently being promoted by BLM. This is a entry point for teacher to infuse "action" civics into the classroom by celebrating the protests of the 60s and 70s romanticizing BLM protests as similar endeavors. 	<ol style="list-style-type: none"> In Topics 4.9 through 4.12, the Black Panthers were a Marxist, revolutionary group. It should be exposed as such. The Black Power movement or any other similar movements, if contradicting the basic American universal principles of freedom, equality, opportunity, and national unity, should be exposed. 	<p>PB/AR- Ok leave this content- teachers may need PD on presenting this content.</p>
<p>P. 25</p> <ol style="list-style-type: none"> 4.14 This topic explores scholarship on the intersections of analyses of race, power, and Black women’s experiences in a text by Evelyn Brooks Higginbotham 4.15 <i>Intersectionality and Activism</i> - This topic examines intersectionality as an analytical framework and its connection to Chicana and Asian American feminist thought. Students may explore a text from the writings of Kimberlé Crenshaw, Patricia Hill Collins, or Angela Davis. 4.19 This topic explores the concept of the queer of color critique, grounded in Black feminism and intersectionality, as a Black studies lens that shifts sexuality studies toward racial analysis. Students may examine texts by writers such as Cathy Cohen, Roderick Ferguson, or E. Patrick Johnson. 	<ol style="list-style-type: none"> See previous definition of intersectionality which promotes victimhood and prioritizes study of oppressor and oppressed. See above. See note above. These ideas lead to identity politics and class warfare that further divide our already polarized society rather than unite through a factual study of history. Molefi Kete Asante's book description on Amazon: "The central topic of this cross-disciplinary work is the theory of “Afrocentricity,” which mandates that Africans be viewed as subjects rather than objects; and looks at how this philosophy, ethos, and world view gives Africans a better understanding of how to interpret issues affecting their communities. History, psychology, sociology, literature, economics, and education are explored, including discussions on Washingtonianism, Garveyism, Du Bois, Malcolm X, race and identity, Marxism, and breakthrough strategies." 	<ol style="list-style-type: none"> In Topics 4.13 through 4.16, any of these subjects that contradict the basic American universal principles of freedom, equality and opportunity, should be exposed. Also, any unsubstantiated theories, such as the view that radical feminism accurately defines womanhood, should be rejected. Also reject when purported to be factual gender ideology, intersectionality, etc. Topics 4.17 through 4.20, any of these subjects that contradict the basic American universal principles of freedom, equality and opportunity, should be exposed. Also, any unsubstantiated theories, such as the view that radical feminism accurately defines womanhood, should be rejected. Also reject when purported to be factual, unsubstantiated theories such as gender ideology, intersectionality, etc. Need to examine writings of recommended authors. 	<p>PB/AR- Ok leave this content- But we encourage College Board to review how this content is presented and taught.</p>

<p>4. 4.20 This topic explores the lens of Afrocentricity in Black studies and its influence on Black cultural practices. Students may examine a text by a writer such as Molefi Kete Asante.</p>			
<p>P. 26</p> <p>1. 4.21 This topic explores the diverse experiences and identities of Black communities in the U.S. in areas such as nationality, ethnicity, religion, class, language, or education, with specific attention to the last 20 years. Students may analyze a data set from the Pew Research Center’s reports on African Americans.</p> <p>2. 4.22 This topic explores concepts such as postracialism, colorblindness, racecraft, or inequality through a scholarly text by authors such as Eduardo Bonilla Silva and Barbara J. Fields.</p> <p>3. 4.23 This topic explores the diversity of political and economic affiliations among African Americans and the range of perspectives held on various political issues. Students may examine a selection of scholarly texts or a data set from the Pew Research Center’s reports on African Americans.</p> <p>4. 4.24 This topic explores Black Liberation Theology and connects to contemporary debates on the role of religious activism as a tool for overcoming anti-Black racism and oppression. Students may analyze a text from scholars such as James Cone and Jacquelyn Grant.</p>	<p>1. This is written so broadly that it is a clear entry point for CRT, BLM, 1619 etc.</p> <p>2. Same as above.</p> <p>3. Same as above.</p> <p>4. This is not only concerning as a potential entry point for CRT, it also brings a form of Christian Theology into the classroom. This is a description of Black Liberation Theology from CompellingTruth.org: "Black liberation theology is a system of thought that attempts to "make Christianity real for blacks" and to end social injustice and bondage. Its goal is to apply the Christian worldview to aid the poor, especially those of African-American descent, and liberate them from social, political, economic, or religious hardships. Black liberation theology is similar in ideal and purpose to the liberation theology that existed first in South America."</p> <p>5. See definition of intersectionality above as well as examining inequalities is usually referring to equality of outcome which is steeped in Marxism.</p> <p>6. Entry point for systemic racism and CRT.</p>	<p>1. Topics 4.21 through 4.24 – No sure if the Pew Research Center’s Reports on African Americans are valid and objective sources of information. “Postracialism,” “colorblindness,” “racecraft,” and “inequality” are all concepts within the unsubstantiated theory of critical race theory. These concepts contradict the basic American universal principles of freedom, equality, opportunity, and national unity, and, if taught, should be exposed. Need to examine writings of the recommended authors.</p> <p>2. Significant concerns with Topics 4.25 through 4.32 based on the subjects covered and the authors recommended.</p>	<p>PB/AR – We are not clear on how this would be taught.</p>

<p>5. 4.25 This topic explores the impact of the intersections of race, medicine, technology, and the environment on the lives of African Americans. Students may examine inequities and opportunities for change in these areas through a scholarly text.</p> <p>6. 4.26 This topic explores the long history of Black incarceration from the 13th Amendment to the present and the influence of 19th Century policies on the prison industrial complex. Students may examine the relationship between carceral studies and abolition movements in the work of a scholar such as Michelle Alexander.</p>			
<p>P. 27</p> <p>1. <i>Movements for Black Lives</i> -This topic explores the origins, mission, and global influence of the Black Lives Matter movement and the Movement for Black Lives. Students may examine a primary source text, photographs, or a secondary text from scholars such as Keeanga-Yamahtta Taylor and Leslie Kay Jones.</p> <p>2. <i>The Reparations Movement</i> - This topic explores the case for reparations for the centuries long enslavement and legal discrimination of African Americans in the U.S. Students may examine House Bill H.R. 40 and a text by Ta-Nehisi Coates.</p> <p>3. This topic explores reflections on the evolution of Black studies and the field's salience in the present through a text by scholars, such as Robin D.G. Kelley.</p>	<p>1. This entire section is prohibited content under Florida statute and Administrative Code. Here is a quote from Leslie Kay Jones': "Jones from her blog "Every day, black people produce an unquantifiable (for us) amount of content for the same social media corporations that reproduce the white supremacist superstructures that oppress us."</p> <p>2. This content is explicitly connected to CRT etc.</p> <p>3. Robin D.G. Kelley is associated with the idea of racial capitalism which is openly tied to Marxism.</p>	<p>1. Significant concerns with Topics 4.25 through 4.32 based on the subjects covered and the authors recommended.</p>	<p>Need feedback from Leadership</p>

<p>P. 81 Sources for Consideration</p> <ol style="list-style-type: none"> As we continue to engage college faculty, partner museums, and other organizations throughout the course development and pilot phase, the AP Program will actively curate textual, visual, and data sources to infuse into the course experience. The Souls of Black Folk by W.E.B. DuBois The New Jim Crow: Mass Incarceration in the Age of Colorblindness by Michelle Alexander “Discourse on Colonialism” by Aimé Césaire “What to the Slave Is the Fourth of July?” by Frederick Douglass “The Case for Reparations” by Ta-Nehisi Coates The Wretched of the Earth by Frantz Fanon “Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color” by Kimberlé Williams Crenshaw “On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of Desêtre: Black Studies Toward the Human Project” by Sylvia Wynter 	<ol style="list-style-type: none"> This list of resources, which is concerning already, is not exhaustive and will be added to after the course is released. If this course is added to the CCD, FDOE will not have control over recommended resources added to this list. Resources that would not be permitted under Florida Statute or Administrative Code. Resources that would not be permitted under Florida Statute or Administrative Code. This book advocates for a classless society (i.e. Marxism). Most often used in part and out of context with the over arching theme of the entire speech. Most often used to promote anti-founder/founding ideas and criticism. This is the description of the article in The Atlantic: "Two hundred fifty years of slavery. Ninety years of Jim Crow. Sixty years of separate but equal. Thirty-five years of racist housing policy. Until we reckon with our compounding moral debts, America will never be whole." Amazon Summary: "First published in 1961, Frantz Fanon’s The Wretched of the Earth is a masterful and timeless interrogation of race, colonialism, psychological trauma, and revolutionary struggle. In 2020, it found a new readership in the wake of the Black Lives Matter protests and the centering of narratives interrogating race by Black writers. Bearing singular insight into the rage and frustration of colonized peoples, and the role of violence in spurring historical change, the book incisively attacks the twin perils of post- 	<p>Kevin did not provide feedback on resources.</p>	<p>We encourage College Board to review their resources listed to ensure they do not violate State Board of Education rule or Florida statute</p>
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	<p>independence colonial politics: the disenfranchisement of the masses by the elites on the one hand, and intertribal and interfaith animosities on the other. A landmark text for revolutionaries and activists, <i>The Wretched of the Earth</i> is an eternal touchstone for civil rights, anti-colonialism, psychiatric studies, and Black consciousness movements around the world. Translated by Richard Philcox, and featuring now-classic critical essays by Jean-Paul Sartre and Homi K. Bhabha, as well as a new essay, this sixtieth anniversary edition of Fanon's most famous text stands proudly alongside such pillars of anti-colonialism and anti-racism as Edward Said's <i>Orientalism</i> and <i>The Autobiography of Malcolm X</i>."</p> <p>8. Kimberly Crenshaw is a leading scholar in Critical Race Theory known for the introduction of Intersectionality defined below. Intersectionality - the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.</p> <p>9. Excerpt: "one cannot revalorize oneself in the terms of one's racial blackness and therefore of one's biological characteristics, however inversely so, given that it is precisely the biocentric nature of the sociogenic code of our present genre of being human, which imperatively calls for the devalorization of the characteristic of blackness as well as of the Bantu-type physiognomy, in the same way as it calls, dialectically, for the over-valorization of the characteristic of whiteness and of the</p>		
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	<p>Indo-European physiognomy." If I understand this correctly, it is claiming western society has devalored blackness while overvaloring whiteness.</p>		
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FLORIDA DEPARTMENT OF
EDUCATION
fldoe.org

From: Office of K-20 Articulation
Sent: Thursday, January 12, 2023 2:04 PM EST
To: Barnes, Brian <bbarnes@collegeboard.org>
BCC: Henderson, Carrie <Carrie.Henderson@fldoe.org>; Hebda, Kathy <Kathy.Hebda@fldoe.org>; Mack, Henry <Henry.Mack@fldoe.org>; Burns, Paul <Paul.Burns@fldoe.org>; DeCambra, Pamela <Pamela.DeCambra@fldoe.org>
Subject: AP African American Studies Course
Attachment(s): "2023-01-12 BBarnes APAAS.pdf"

Mr. Barnes,

Please see the attached letter regarding the AP African American Studies course.

Sincerely,

Office of K-20 Articulation
Florida Department of Education
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Tom Grady, *Chair*
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Joe York

January 12, 2023

Brian Barnes
Senior Director
College Board Florida Partnership
BBarnes@CollegeBoard.org

Mr. Barnes,

Please allow this letter to serve as confirmation that the Florida Department of Education (FDOE) does not approve the inclusion of the Advanced Placement (AP) African American Studies course in the Florida Course Code Directory and Instructional Personnel Assignments (adopted in State Board of Education Rule 6A-1.09441, Florida Administrative Code). As presented, the content of this course is inexplicably contrary to Florida law and significantly lacks educational value.

In the future, should College Board be willing to come back to the table with lawful, historically accurate content, FDOE will always be willing to reopen the discussion.

If you have any questions, please feel free to contact the Office of Articulation at 850-245-0427.

Sincerely,

The Office of Articulation

From: Barnes, Brian <bbarnes@collegeboard.org>

Sent: Friday, July 22, 2022 8:59 AM EDT

To: Ivey, Abbey <Abbey.Ivey@fldoe.org>

CC: Henderson, Carrie <Carrie.Henderson@fldoe.org>; Burns, Paul <Paul.Burns@fldoe.org>; Duncan, Patricia <Patricia.Duncan@fldoe.org>; Rivers, Angelia <Angelia.Rivers@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Vasavada, Natasha <nvasavada@collegeboard.org>; McGurk, Suzanne <smcgurk@collegeboard.org>

Subject: Following Up on Course Codes for new AP Classes

Attachment(s): "AP African American Studies_Florida HB 7 Comparison.docx", "AP African American Studies Pilot Course Guide.pdf"

Hi Abbey,

Thanks to you and the FLDOE team for taking the time to meet with College Board yesterday. You can find a copy of the course guide for AP African American Studies attached along with preliminary notes from the AP program on how the course complies with the following:

- [Florida Statutes 1003.42\(2\)\(n\)](#)
- [6A-1.094124. \(FAC\) REQUIRED INSTRUCTION PLANING AND REPORTING](#)
- [House Bill 7](#)

In the our meeting, it was suggested that the AP curriculum team set a follow up meeting with FLDOE Articulation team to work through any additional questions or potential issues. Please provide me with some dates and times that work for your team and I will make sure we reconvene in a timely manner. As we discussed at the end of our call, the pilot schools in Florida have informed us that they need a course code in order to implement this course. We appreciate your support to expedite any discussions to support the course code request – both for AP Precalculus and the pilot for AP African American Studies.

Thanks for your continued support.

Respectfully,

BB

Brian Barnes

Senior Director Florida Partnership

College Board

T 850.708.4324



AP[®] African American Studies

PILOT COURSE GUIDE FALL 2022

What AP® Stands For

Thousands of Advanced Placement teachers have contributed to the principles articulated here. These principles are not new; they are, rather, a reminder of how AP already works in classrooms nationwide. The following principles are designed to ensure that teachers' expertise is respected, required course content is understood, and that students are academically challenged and free to make up their own minds.

1. AP stands for clarity and transparency. Teachers and students deserve clear expectations. The Advanced Placement Program makes public its course frameworks and sample assessments. Confusion about what is permitted in the classroom disrupts teachers and students as they navigate demanding work.
2. AP is an unflinching encounter with evidence. AP courses enable students to develop as independent thinkers and to draw their own conclusions. Evidence and the scientific method are the starting place for conversations in AP courses.
3. AP opposes censorship. AP is animated by a deep respect for the intellectual freedom of teachers and students alike. If a school bans required topics from their AP courses, the AP Program removes the AP designation from that course and its inclusion in the AP Course Ledger provided to colleges and universities. For example, the concepts of evolution are at the heart of college biology, and a course that neglects such concepts does not pass muster as AP Biology.
4. AP opposes indoctrination. AP students are expected to analyze different perspectives from their own, and no points on an AP Exam are awarded for agreement with a viewpoint. AP students are not required to feel certain ways about themselves or the course content. AP courses instead develop students' abilities to assess the credibility of sources, draw conclusions, and make up their own minds.

As the AP English Literature course description states: "AP students are not expected or asked to subscribe to any one specific set of cultural or political values, but are expected to have the maturity to analyze perspectives different from their own and to question the meaning, purpose, or effect of such content within the literary work as a whole.

5. AP courses foster an open-minded approach to the histories and cultures of different peoples. The study of different nationalities, cultures, religions, races, and ethnicities is essential within a variety of academic disciplines. AP courses ground such studies in primary sources so that students can evaluate experiences and evidence for themselves.
6. Every AP student who engages with evidence is listened to and respected. Students are encouraged to evaluate arguments but not one another. AP classrooms respect diversity in backgrounds, experiences, and viewpoints. The perspectives and contributions of the full range of AP students are sought and considered. Respectful debate of ideas is cultivated and protected; personal attacks have no place in AP.
7. AP is a choice for parents and students. Parents and students freely choose to enroll in AP courses. Course descriptions are available online for parents and students to inform their choice. Parents do not define which college-level topics are suitable within AP courses; AP course and exam materials are crafted by committees of professors and other expert educators in each field. AP courses and exams are then further validated by the American Council on Education and studies that confirm the use of AP scores for college credits by thousands of colleges and universities nationwide.

The AP Program encourages educators to review these principles with parents and students so they know what to expect in an AP course. Advanced Placement is always a choice, and it should be an informed one. AP teachers should be given the confidence and clarity that once parents have enrolled their child in an AP course, they have agreed to a classroom experience that embodies these principles.

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Acknowledgments

The Advanced Placement® Program would like to acknowledge the following individuals for their assistance with and contributions to the development of this pilot course. All individuals' affiliations were current at the time of contribution.

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About AP

The Advanced Placement Program® (AP®) enables willing and academically prepared students to pursue college-level studies—with the opportunity to earn college credit, advanced placement, or both—while still in high school. Through AP courses in 40 subjects, each culminating in a rigorous exam, students learn to think critically, construct solid arguments, and see many sides of an issue—skills that prepare them for college and beyond. Taking AP courses demonstrates to college admission officers that students have sought the most rigorous coursework available to them, and research indicates that students who score a 3 or higher on an AP Exam typically experience greater academic success in college and are more likely to earn a college degree than non-AP students. Each AP teacher’s syllabus is evaluated and approved by faculty from some of the nation’s leading colleges and universities, and AP Exams are developed and scored by college faculty and experienced AP teachers. Most four-year colleges and universities in the United States grant credit, advanced placement, or both on the basis of successful AP Exam scores—more than 3,300 institutions worldwide annually receive AP scores. In the last decade, participation in the AP Program has more than doubled, and graduates succeeding on AP Exams have nearly doubled.

AP Course Development

In an ongoing effort to maintain alignment with best practices in college-level learning, AP courses and exams emphasize challenging, research-based curricula aligned with higher education expectations.

Individual teachers are responsible for designing their own lesson plans for AP courses, utilizing appropriate college-level readings, assignments, and resources. This publication presents the content and skills that are the focus of the corresponding college course and that appear on the AP Exam. It also organizes the content and skills into a series of units that represent a sequence found in widely adopted college syllabi.

Enrolling Students: Equity and Access

Educators should make equitable access a guiding principle for their AP programs by giving all willing and academically prepared students the opportunity to participate in AP. We encourage the elimination of barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved. The Advanced Placement Program also believes that all students should have access to academically challenging course work before they enroll in AP classes, which can prepare them for AP success. It is only through a commitment to equitable preparation and access that true equity and excellence can be achieved.

How the AP Program Is Developed

The scope of content for an AP course and exam is derived from an analysis of hundreds of syllabi and course offerings from colleges and universities. Using this research and data, a committee of college faculty and expert AP teachers work within the scope of the corresponding college courses (e.g. African American Studies, Africana Studies, African Diaspora Studies, Black Studies) to articulate what students should know and be able to do upon the completion of the AP course. The resulting course framework serves as a blueprint of the content and skills that can appear on an AP Exam.

The AP Development Committees are responsible for developing each AP Exam, ensuring the exam questions are aligned to the course framework. The AP Exam development process is a multiyear endeavor; all AP Exams undergo extensive review, revision, piloting, and analysis to ensure that questions are accurate, fair, and valid, and that there is an appropriate spread of difficulty across the questions.

Members of the inaugural development committees for new courses also support the development of instructional supports, including video lessons and sample syllabi, as well as teacher professional learning resources.

Committee members are selected to represent a variety of perspectives and institutions (public and private, small and large schools and colleges), and a range of gender, racial/ethnic, and regional groups.

Throughout AP course and exam development, the Advanced Placement® Program gathers feedback from various stakeholders from secondary schools, higher education institutions, and disciplinary organizations. This feedback is carefully considered to ensure that AP courses and exams can provide students with a college-level learning experience and the opportunity to demonstrate their qualifications for advanced placement or college credit.

How AP Exams Are Scored

The exam scoring process, like the course and exam development process, relies on the expertise of both AP teachers and college faculty. While multiple-choice questions are scored by machine, the free-response questions and through-course performance assessments, as applicable, are scored by thousands of college faculty and expert AP teachers. Most are scored at the annual AP Reading, while a small portion are scored online. All AP Exam Readers are thoroughly trained, and their work is monitored throughout the Reading for fairness and consistency. In each subject, a highly respected college faculty member serves as Chief Faculty Consultant, and with the help of AP Readers in leadership positions, maintains the accuracy of the scoring standards. Scores on the free-response questions and performance assessments are weighted and combined with the results of the computer-scored multiple-choice questions, and this raw score is converted into a composite AP score on a 1–5 scale.

AP Exams are not norm-referenced or graded on a curve. Instead, they are criterion-referenced, which means that every student who meets the criteria for an AP score of 2, 3, 4, or 5 will receive that score, no matter how many students that is. The criteria for the number of points students must earn on the AP Exam to receive scores of 3, 4, or 5—the scores that research consistently validates for credit and placement purposes—include:

- The number of points successful college students earn when their professors administer AP Exam questions to them.
- The number of points researchers have found to be predictive that an AP student will succeed when placed into a subsequent, higher-level college course.
- Achievement-level descriptions formulated by college faculty who review each AP Exam question.

Using and Interpreting AP Scores

The extensive work done by college faculty and AP teachers in the development of the course and the exam and throughout the scoring process ensures that AP Exam scores accurately represent students’ achievement in the equivalent college course. Frequent and regular research studies establish the validity of AP scores as follows:

AP Score	Recommendation	College Grade Equivalent
5	Extremely well qualified	A
4	Well qualified	A-, B+, B
3	Qualified	B-, C+, C
2	Possibly qualified	n/a
1	No recommendation	n/a

BECOMING AN AP READER

Each June, thousands of AP teachers and college faculty members from around the world gather for seven days in various locations to evaluate and score the free-response sections of the AP Exams. Ninety-eight percent of surveyed educators who took part in the AP Reading say it was a positive experience.

There are many reasons to consider becoming an AP Reader, including the opportunity to:

- **Bring positive changes to the classroom:** Surveys show that the vast majority of returning AP Readers—both high school and college educators—make changes to the way they teach or score because of their experience at the AP Reading.

- ✦ **Gain in-depth understanding of AP Exam and AP scoring standards:** AP Readers gain exposure to the quality and depth of the responses from the entire pool of AP Exam takers, and thus are better able to assess their students' work in the classroom.
- ✦ **Receive compensation:** AP Readers are compensated for their work during the Reading. Expenses, lodging, and meals are covered for Readers who travel.
- ✦ **Score from home:** AP Readers have Online Distributing Scoring opportunities for certain subjects. Check collegeboard.org/apreading for details.
- ✦ **Earn Continuing Education Units (CEUs):** AP Readers earn professional development hours and CEUs that can be applied to PD requirements by states, districts, and schools.

How to Apply

Visit collegeboard.org/apreading for eligibility requirements and to start the application process.

BECOMING AN AP EXAM QUESTION WRITER

College faculty, experienced AP teachers, and disciplinary experts can also participate in the exam development process as exam question writers. All AP question writers receive thorough training and compensation for their work. Visit: <https://app.smartsheet.com/b/form/8164574d65d44a46838cb328ba102a21> and apply to be a question writer.

About the AP African American Studies Course

AP African American Studies is an interdisciplinary course that examines the diversity of African American experiences through direct encounters with authentic and varied sources. Students explore key topics that extend from early African kingdoms to the ongoing challenges and achievements of the contemporary moment. This course foregrounds a study of the diversity of Black communities in the United States within the broader context of Africa and the African diaspora.

Course Goals

As a result of this course, students will be able to:

- Apply lenses from multiple disciplines to evaluate key concepts, historical developments, and processes that have shaped Black experiences and debates within the field of African American studies.
- Identify the intersections of race, gender, and class, as well as connections between Black communities, in the United States and the broader African diaspora in the past and present.
- Analyze perspectives in text-based, data, and visual sources to develop well-supported arguments applied to real-world problems.
- Demonstrate understanding of the diversity, strength, and complexity of African societies and their global connections before the emergence of transatlantic slavery.
- Evaluate the political, historical, aesthetic, and transnational contexts of major social movements, including their past, present, and future implications.
- Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad.
- Identify major themes that inform literary and artistic traditions of the African diaspora.
- Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future.
- Connect course learning with current events, local interests, and areas for future study.

College Course Equivalent

AP African American Studies is designed to be the equivalent of an introductory college or university course in African American Studies and related courses, including Africana Studies, Black Studies, and African Diaspora Studies.

Prerequisites

There are no prerequisite courses for AP African American Studies. Students should be able to read a college-level textbook and to express themselves clearly in writing.

Course Framework Components

Overview

This course framework provides a description of what students should know and be able to do to qualify for college credit and/or placement based on a qualifying score on the AP exam.

The course framework includes the following components:

1 SKILLS

The skills are central to the study and practice of African American studies. Students should practice and develop the described skills on a regular basis over the span of the course.

2 UNITS

The required course content is organized within four thematic units that move across the instructional year chronologically. These units have been designed to occupy 28 weeks of a school year; schools offering this course in a single semester will need 14 weeks of double periods, or the equivalent amount of instructional time. Each unit is composed of a variety of topics.

3 TOPICS

Each topic typically requires 1-2 class periods of instruction. Teachers are not obligated to teach the topics in the suggested sequence listed in each unit, but to receive authorization to label this course “Advanced Placement,” all topics must be included in the course. Each topic contains three required components:

- **Source Encounters:** College-level coursework in African American studies requires that students engage directly with sources from a variety of disciplines – works of art and music, sociological data, historical records, and so on. The source encounters embedded in each topic are required and have been curated to help focus and guide instruction. Schools are responsible for making these sources available to each student in the course.
- **Learning Objectives:** These statements indicate what a student must know and be able to do after learning the topic. Learning objectives pair skills with content knowledge.
- **Essential Knowledge:** Essential knowledge statements comprise the content knowledge required to demonstrate mastery of the learning objective. These statements provide the level of detail that may appear within AP exam questions about the topic.

Teachers should utilize these three required components to develop daily lesson plans for this course. In addition, for some topics several non-required components are included as additional supports for lesson planning and instruction:

- ✦ **Optional Resources:** These resources are indicated for teachers seeking to deepen their own understanding of a topic or enrich their students' understanding with additional sources.
- ✦ **Additional Context:** While not part of the AP exam, these notes provide teachers with broader context for the topic, which may be useful for illustrating the topic or for preventing misunderstandings.



AP African American Studies Skills

The AP African American Studies skills describe what students should be taught to do while exploring course topics and examining sources. The skills are embedded and spiraled throughout the course, providing recurring opportunities for students to develop and practice these skills and then transfer and apply the skills on AP exams.

Skill 1

Applying Disciplinary Knowledge 1

Explain course concepts, developments, patterns, and processes (e.g., cultural, historical, political, social).

Skill 2

Written Source Analysis 2

Evaluate written sources, including historical documents, literary texts, and music lyrics.

Skill 3

Data Analysis 3

Interpret data represented in tables, charts, graphs, maps, surveys, and infographics.

Skill 4

Visual Analysis 4

Analyze visual artifacts, including works of art and material culture.

Skill 5

Argumentation 5

Develop an argument using a line of reasoning to connect claims and evidence.

Course at a Glance

UNITS AND WEEKLY INSTRUCTIONAL FOCUS

UNIT
1

Origins of the African Diaspora

5 Weeks

Introduction to African American Studies

The Strength and Complexity of Early African Societies

Early African Kingdoms and City-States

Community and Culture

Envisioning Early Africa in African American Studies

UNIT
2

Freedom, Enslavement, and Resistance

8 Weeks

Atlantic Africans and the Transatlantic Slave Trade

From Capture to Sale: The Middle Passage

Slavery, Labor, and American Law

Culture and Community

Resistance Strategies, Part 1

Resistance Strategies, Part 2

Radical Resistance and Revolt

Abolition and the War for Freedom

UNIT
3

The Practice of Freedom

7 Weeks

Reconstruction and Black Politics

The Color Line: Black Life in the Nadir

Racial Uplift

The New Negro Renaissance

Migrations and Black Internationalism

Course Project: two-week placeholder

UNIT
4

Movements and Debates

8 Weeks

Anticolonial Movements in the African Diaspora

Freedom Is Not Enough: The Early Black Freedom Movement

The Long Civil Rights Movement

Black Power and Black Pride

Black Feminism, Womanism, and Intersectionality

Identity and Culture in African American Studies

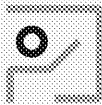
Diversity Within Black Communities

Contemporary Debates and New Directions in African American Studies

AP AFRICAN AMERICAN STUDIES

UNIT 1

**Origins of
the African
Diaspora**



~19
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Introduction to African American Studies</i>			
1.1 What is African American Studies?	"History of Black Studies at Washington University in St. Louis" (video) "What Is Black Studies" (video)	1	1
1.2 40 Million Ways to Be Black: The Diversity of Black Experiences in African American Studies	"40 Million Ways to Be Black" by Henry Louis Gates, Jr.	2	1
1.3 Reframing Early African History in African American Studies	<i>Creating Black Americans: African-American History and Its Meanings, 1619 to the Present</i> by Nell Irvin Painter, 2006 "How to Write About Africa," by Binyavanga Wainaina, 2006.	5	2
<i>Weekly Focus: The Strength and Complexity of Early African Societies</i>			
1.4 The African Continent: A Varied Landscape	Map showing the major climate regions of Africa	3	1
1.5 Population Growth and Ethnolinguistic Diversity	Map showing the movement of Bantu people, languages, and technologies "The Bantu Expansion" (video)	3	1
1.6 The Sudanic Empires	Map showing Africa's kingdoms and empires	1	1
1.7 Global Visions of the Mali Empire	Catalan Atlas by Abraham Cresques	5	1
<i>Weekly Focus: Early African Kingdoms and City-States</i>			
1.8 East Africa: Culture and Trade in the Swahili Coast	Map showing Indian Ocean trade routes from the Swahili coast	3	1
1.9 Southern Africa: Great Zimbabwe	Images of Great Zimbabwe's walls and stone enclosures	4	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
1.10 West Central Africa: The Kingdom of Kongo	<p>"Excerpt of letter from Nzinga Mbemba to Portuguese King João III," 1526</p> <p>Images of Kongo Christian artworks</p>	2	2
<i>Weekly Focus: Community and Culture</i>			
1.11 Indigenous Cosmologies and Culture	"Osain del Monte - Abbilona" (video)	4	1
1.12 Kinship and Political Leadership	<p>Illustration of Queen Njinga, 1754</p> <p>Queen Mother Pendant Mask: Iyoba, 16th century</p> <p><i>Njinga of Angola: Africa's Warrior Queen</i> by Linda M. Heywood, 2017</p>	1	2
1.13 Learning Traditions	"The Sunjata Story - Glimpse of a Mande Epic," a griot performance of The Epic of Sundiata (video)	4	1
1.14 Global Africans	Images of artworks showing Africans in Renaissance Europe, such as the <i>Chafariz d'el Rey</i> (The King's Fountain), 1570-80	1	1
<i>Weekly Focus: Envisioning Early Africa in African American Studies</i>			
1.15 Visions of Africa in African American Art and Culture	<i>I Go To Prepare A Place For You</i> by Bisa Butler, 2021	5	1
1.16 Envisioning Africa in African American Poetry	"Heritage" by Countee Cullen, 1925	2	1

Origins of the African Diaspora



Developing Understanding

ESSENTIAL QUESTIONS

1. What is Black Studies? How, when, why, and by whom was this field created?
2. How does the study of early African history, culture, and politics deepen our understanding of the complexity of Black communities that take shape in the Americas?
3. How did early African societies' global connections influence societies beyond the continent? How were African societies in turn shaped by their global connections?
4. How did everyday life differ for early Africans, depending on factors such as their gender, region, and occupation?

For more than 400 years, people of African descent have developed an array of methods to navigate, survive, and thrive within the United States. From the beginning, Afrodescendant communities' cultures, languages, worldviews, and identities, were shaped by the diverse experiences they and their ancestors lived in Africa. African American studies explores the ways that people of African descent, in the U.S. and the broader diaspora, have conceived of, debated about, and innovated from their experiences.

Unit 1 introduces students to key features of African American Studies that scholars employ to trace the development and ongoing experiences of Black communities, such as the interplay of disciplines, identities, and debates. It offers a foundation for understanding early African history, politics, culture, and economics as essential components that gave rise to vibrant Black communities in the United States. The unit also explores how some writers and artists envisioned early Africa and bold visions of the future through their artistic and cultural production.

Building Course Skills

The field of African American studies invites students to examine past and present developments in society and culture from the perspectives of communities of African descent. To do so, students learn to examine an array of primary and secondary sources through lenses that integrate the analytical skills of multiple disciplines.

Unit 1 introduces students to source-based analytical skills that they will continue to develop and strengthen throughout the course. Early in the year, students build their skills in identifying and explaining course concepts from historical, cultural, artistic, geographical, and political lenses as they examine early African societies and kingdoms through texts, maps, images, video performance pieces. As students gain early exposure to the field of Black Studies, they should practice foundational skills in source analysis, specifically examining claims and evidence. Show students how to apply insights related to purpose, context, and audience as they develop understandings based on the source encounters in each topic.

Visual and data sources such as maps and artworks in Unit 1 encourage students to practice interpretation and contextualization skills. For example, students should learn to identify patterns and limitations of a source and also describe the aesthetic, historical, and political context of artworks. These skills combine to deepen students' understanding of works by about people of African descent and the ways Black artists have used their work to unveil their unique perspectives and experiences. Students focus on foundational skills related to the close reading and analysis of historical, literary, and scholarly texts in order to articulate their own conclusions in relation to the dynamic impact of early Africa's history on Black communities and the field of African American Studies.

Recurring Concepts

Recurring concepts are major disciplinary ideas that are woven throughout each unit of the course, and the source encounters support student exploration of these enduring concepts.

- 1. Diaspora:** The concept of diaspora describes the movement and dispersal of a group of people from their place of origin to various, new locations. In African American studies, the concept of the African diaspora refers to communities of African people and their descendants across the world. The term commonly refers to communities formed by the descendants of Africans who were enslaved in the Americas and their descendants. More broadly, it encompasses Afrodescendant people who have relocated beyond the continent, including to areas in Europe and Asia. The concept points to Africa as the point of origin for the shared ancestry of diverse peoples of African descent. In Unit 1, students encounter diasporas through the Bantu dispersals from West Africa to southern, central, and eastern Africa and through the experiences of Africans in Europe. These diasporas catalyzed adaptations and innovations in terms of culture, language, belief systems, and identity within African communities.
- 2. Africa and the African Diaspora:** The ongoing relationships between communities in Africa and those in the diaspora comprise a significant theme in African American Studies that is not limited to Unit 1. Unit 1 offers a foundation for continued student investigation into how historical narratives about early African societies—from within and beyond Black communities—impact African Americans. In different ways over time, Africa has been a symbol that influenced the cultural practices, artistic expression, identities, and political organizing of African Americans in the United States and the broader diaspora in divergent ways.
- 3. Intersections of Identity:** African American studies examines the interplay of distinct categories of identity (such as class, gender, region, religion, race, ethnicity, and nationality, and ability) with each other and within a society's dominant power structure. Various categories of identity are emphasized throughout the course, and students should develop the habit of considering how different aspects of identity impact their experience. For example, in Unit 1, they might consider how the experiences of women, youth, Muslims, Christians, animists, traders, educators, and migrants varied in different societies in Africa at different times.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional ways to incorporate instructional approaches based on the course framework and source encounters. Teachers are encouraged to alter these activities to best support the students in their classrooms. Additional sample activities will be developed in partnership with AP African American Studies teachers as a result of the course pilot.

Activity	Topic	Source Encounter	Sample Activity
1	1.3	<p>"Africa and Black Americans" from <i>Creating Black Americans: African-American History and Its Meanings, 1619 to the Present</i> (2006) by Nell Irvin Painter (pp.3-6)</p> <p>"How to Write About Africa" (2006) by Binyavanga Wainaina.</p>	<p>Close Reading</p> <p>Students will closely examine a short scholarly text as well as a satirical essay to explain how research in African American studies reframes misconceptions about Africa. Using close reading strategies, ask students to read a passage from Nell Irvin Painter and identify key information about how perceptions of Africa and the contributions of African societies have changed over time. Then, read the essay "How to Write About Africa," as a class, guiding students to analyze the author's viewpoint and the key details reflecting that viewpoint. Students can engage in small group academic discussion to articulate the continuities and changes over time in how people perceive the continent of Africa based on both sources.</p>
2	1.7	Catalan Atlas (1375)	<p>Visual Artifact Analysis</p> <p>As a lesson opener, display the Catalan Atlas and ask students "how can maps convey information such as wealth, power, and civilization?" Provide class with an initial overview of the Catalan Atlas, in the context of the Mali Empire they are studying. In pairs, ask students to examine and identify all the visual features that convey information about the wealth, power, and influence of the Mali empire, as well as other dynamics. Develop a list as a class of the visual details and inferences that can be drawn from them. Offer contextual information using Topic 1.7 related to Mansa Musa and the function of Mali as a central for trade and cultural exchange to deepen the student discussion. Ask students "what can we learn about how non-African groups perceptions of ancient Mali based on this map?" Facilitate class discussion and debrief to guide students to reflect on how the Catalan Atlas differs from stereotypes about African History.</p>
3	1.16	Poem, Heritage by Countee Cullen	<p>Literary Analysis</p> <p>As a lesson opener, provide students with a copy of Billy Collins' poem "Introduction to Poetry" and ask them to read it and share their reactions. The goal is to help students recognize that poems don't need to have specific right answers, and that complexity and confusion are part of literary analysis. After four or five minutes of discussion, then shift to Countee Cullen's "Heritage." Have students identify any words, lines, or images that they feel are particularly interesting or confusing and discuss their reactions. Subsequent source encounters with poems will allow students to further develop their analytical skills.</p>

TOPIC 1.1

What Is African American Studies?

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"History of Black Studies at Washington University in St. Louis,"** WUSTL (video, 2:19)
- **"What Is Black Studies,"** ProgressivePupil (video, 1:06)

LEARNING OBJECTIVE

LO 1.1

Describe the developments that led to the incorporation of African American studies into United States colleges and universities in the 1960s and 1970s.

ESSENTIAL KNOWLEDGE

EK 1.1.A

African American studies is an interdisciplinary field that combines the rigors of scholarly inquiry with a community-centered approach to analyzing the history, culture, and politics of people of African descent in the U.S. and throughout the African diaspora.

EK 1.1.B

At the end of the civil rights movement and in the midst of the Black Power movement in the 1960s and 1970s, Black students entered predominantly white colleges in large numbers for the first time in American history. Black students called for greater opportunities to study the history and experiences of Black people and greater support for underrepresented students, faculty, and administrators.

EK 1.1.C

During the Black Campus movement (1965-1972), hundreds of thousands of Black students and Latino, Asian, and white collaborators led protests at over 1000 colleges nationwide, demanding culturally relevant learning opportunities and greater support for Black students, teachers, and administrators.

TOPIC 1.1

What Is African American Studies?**TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Cover of *The Black Scholar*, Vol. 6, No. 6, 1975, Smithsonian National Museum of African American History and Culture
- "Black Studies National Conference," 1975 (program)

Additional Context *(beyond the scope of the AP Exam)*

- In 1968, San Francisco State University established the first Black Studies department at a four-year college.

TOPIC 1.2

40 Million Ways to Be Black: The Diversity of Black Experiences in African American Studies

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “40 Million Ways to Be Black” by Henry Louis Gates, Jr., in *Call and Response*, 2010. (pp. LI–LIII)

LEARNING OBJECTIVE

LO 1.2

Explain how features such as debate and interdisciplinarity reflect the diverse experiences of people of African descent in the long tradition of African American studies.

ESSENTIAL KNOWLEDGE

EK 1.2.A

African American studies is a diverse field that incorporates analysis from multiple disciplinary perspectives (e.g., the humanities, social sciences, and STEM) in order to understand the complexity and multiplicity of Black experiences throughout the African diaspora.

EK 1.2.B

The field of African American studies was created to uniquely investigate the varied experiences of people of African descent from their own perspectives.

EK 1.2.C

The tradition of informed, respectful debate in African American studies, one of its primary characteristics, creates a forum that reflects the diversity of Black experience, thought, and expression.

EK 1.2.D

Black communities are diverse and change over time. Similarly, African American studies is an evolving field. The knowledge it offers equips all communities with a greater understanding of the contributions and experiences of Black people in their societies.

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

TOPIC 1.3

Reframing Early African History in African American Studies

Required Course Content

SOURCE ENCOUNTER

- *Creating Black Americans: African-American History and Its Meanings, 1619 to the Present* by Nell Irvin Painter, 2006 (pp. 3–6)
- “How to Write About Africa” by Binyavanga Wainaina, 2006.

LEARNING OBJECTIVE

LO 1.3

Explain how research in African American studies reframes misconceptions about early Africa and its relationship to people of African descent.

ESSENTIAL KNOWLEDGE

EK 1.3.A

The field of African American studies researches the development of ideas about Africa’s history and the continent’s ongoing relationship to communities of the African diaspora.

EK 1.3.B

Perceptions of Africa have shifted over time, ranging from false notions of a primitive continent with no history to recognition of Africa as the homeland of powerful societies and leaders that made enduring contributions to humanity.

EK 1.3.C

Early African societies saw developments in many fields, including the arts, architecture, technology, politics, religion, and music. These innovations are central to the long history that informs African American experiences and identities.

EK 1.3.D

Interdisciplinary analysis in African American studies has dispelled notions of Africa as a place with an undocumented or unknowable history, affirming early Africa as a diverse continent with complex societies that were globally connected well before the onset of the Atlantic slave trade.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 1.3

Reframing Early African History in African American Studies

Optional Resources

- *Black Marxism: The Making of the Black Radical Tradition* by Cedric Robinson, 1983 ("The Primary Colors of American Historical Thought")

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 1.4

The African Continent: A Varied Landscape

Required Course Content

SOURCE ENCOUNTER

- Map showing the major climate regions of Africa

LEARNING OBJECTIVE

LO 1.4

Describe the impact of Africa's varied landscape on patterns of settlement and trade between diverse cultural regions in West Africa.

ESSENTIAL KNOWLEDGE

EK 1.4.A

As the second-largest continent in the world, Africa is geographically diverse.

EK 1.4.A.i

There are five primary climate zones: desert (e.g., the Sahara), semiarid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.

EK 1.4.A.ii

Five major rivers supported the emergence of early societies: the Niger River, Congo River, Zambezi River, Orange River, and Nile River.

EK 1.4.B

Variations in climate and geography facilitated diverse opportunities for trade in West Africa.

EK 1.4.B.i

In desert and semiarid areas, herders were often nomadic, moving in search of food and water, and some traded salt.

EK 1.4.B.ii

In the Sahel, people traded livestock.

EK 1.4.B.iii

In the savannas, people cultivated grain crops.

EK 1.4.B.iv

In the tropical rainforests, people grew kola trees and yams and traded gold.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 1.4.C

Population centers emerged in the Sahel and the savanna grasslands of Africa for three important reasons.

EK 1.4.C.i

Major water routes in West Africa facilitated the movement of people and goods through trade.

EK 1.4.C.ii

Fertile land supported the expansion of agriculture and domestication of animals.

EK 1.4.C.iii

The Sahel and savannas connected trade between communities in the Sahara to the north and in the tropical regions to the south.

TOPIC 1.4

**The African
Continent: A
Varied Landscape**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- ["Rivers in West Africa,"](#) African Studies Center, Michigan State University (map)

Additional Context *(beyond the scope of the AP Exam)*

- Africa is the birthplace of humanity and the ancestral home of African Americans.

TOPIC 1.5

Population Growth and Ethnolinguistic Diversity

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map showing the **movement of Bantu people, languages, and technologies**
- "**The Bantu Expansion**," AE Learning (video, 4:27)

LEARNING OBJECTIVE

LO 1.5

Describe the causes of Bantu dispersals and their effects on the linguistic diversity of West and Central Africa.

ESSENTIAL KNOWLEDGE

EK 1.5.A

Africa is the ancestral home of thousands of ethnic groups and languages. In West Africa, two key features contributed to the population growth of West and Central African peoples, which triggered a series of migrations throughout the continent from 1500 BCE to 500 CE:

EK 1.5.A.i

Technological innovations (e.g., the development of iron tools and weapons)

EK 1.5.A.ii

Agricultural innovations (e.g., cultivating bananas, yams, and cereals)

EK 1.5.B

Bantu-speaking peoples' linguistic influences spread throughout the continent. Today, the Bantu linguistic family contains hundreds of languages that are spoken throughout West, Central, and Southern Africa (e.g., Xhosa, Swahili, Kikongo, Zulu). Western and Central African Bantu speakers also represent a large portion of the genetic ancestry of African Americans.

TOPIC 1.5

**Population
Growth and
Ethnolinguistic
Diversity****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Nok Art**, Google Arts & Culture
- **"Miriam Makeba - Qongqothwane (The Click Song) (Live, 1963)"**, a Xhosa wedding song (video, 2:02)

Additional Context *(beyond the scope of the AP Exam)*

- Ancient Africa witnessed the rise of complex societies, often near rivers, such as Egypt in North Africa, Nubia and Aksum in East Africa, and the Nok society in West Africa. The Nok (Nigeria, 900 BCE to 200 CE) were known for terracotta sculptures and ironworks. Their highly stylized artworks featured elaborate hairstyles and adornments.

TOPIC 1.6

The Sudanic Empires

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map showing Africa's kingdoms and empires

LEARNING OBJECTIVE

LO 1.6

Describe the influence of geography, Islam, and trade on the rise and decline of the empires of Ghana, Mali, and Songhai.

ESSENTIAL KNOWLEDGE

EK 1.6.A

Sudanic empires, also known as Sahelian empires of Ghana, Mali, and Songhai, emerged and flourished from the 7th to the 15th century. One gave way to another, linked by their immense wealth from gold and trade.

EK 1.6.B

The Mali Empire emerged during the decline of ancient Ghana. Like ancient Ghana, Mali was renowned for its gold and its strategic location at the nexus of multiple trade routes, connecting trade from the Sahara (toward Europe) to sub-Saharan Africa.

EK 1.6.C

The Songhai Empire emerged from the Mali Empire. It expanded its territory by establishing a central administration with representation from conquered ethnic groups. Following Portuguese exploration along the western coast of Africa, trade routes shifted from trans-Saharan to Atlantic trade, diminishing Songhai wealth.

TOPIC 1.6

The Sudanic Empires**TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- In addition to Muslim scholars and administrators, trans-Saharan trade played an essential role in introducing Islam to the region. The ancient empires of Ghana, Mali, and Songhai reached their height at different times, each emerging from the decline of the previous empire: Ghana flourished between the 7th and 13th centuries; Mali flourished between the 13th and 17th centuries; Songhai flourished between the 15th and 16th centuries.
- Ancient Ghana was located in present-day Mauritania and Mali.

TOPIC 1.7

Global Visions of the Mali Empire

SUGGESTED SKILLS**5** Argumentation**INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- **Catalan Atlas** by Abraham Cresques, 1375

LEARNING OBJECTIVE**LO 1.7**

Explain what sources like the Catalan Atlas reveal about how non-African groups perceived the wealth and power of West African empires.

ESSENTIAL KNOWLEDGE**EK 1.7.A**

The wealth and power of West Africa's empires, including Mali, attracted the interest of merchants and cartographers across the eastern Mediterranean to southern Europe, prompting plans to trade manufactured goods for gold.

EK 1.7.B

Mali's wealth and access to trade routes enabled its leaders to crossbreed powerful North African horses and purchase steel weapons, which contributed to the empire's ability to extend power over local groups.

EK 1.7.C

The Catalan Atlas details the wealth and influence of the ruler Mansa Musa and the Mali Empire based on the perspective of a cartographer from Spain. Mansa Musa is adorned with a gold crown and orb. The Catalan Atlas conveys the influence of Islam on West African societies and the function of Mali as a center for trade and cultural exchange.

TOPIC 1.7

**Global Visions of
the Mali Empire****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- "Mansā Mūsā and Global Mali" in *African Dominion: A New History of Empire in Early and Medieval West Africa* by Michael A. Gomez, 2018
- Mali **equestrian figure**, 13th–15th century Smithsonian National Museum of African Art
- Mali **archer figure**, 13th–15th century, Smithsonian National Museum of African Art
- Mali **equestrian figure**, 12th–14th century, The Metropolitan Museum of Art
- Images of 16th-century musical treatises from Mali

TOPIC 1.8

East Africa: Culture and Trade in The Swahili Coast

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map of Indian Ocean trade routes from the Swahili coast

LEARNING OBJECTIVE

LO 1.8

Describe the geographic, cultural, and political factors that contributed to the rise and fall of the city-states on the Swahili Coast.

ESSENTIAL KNOWLEDGE

EK 1.8.A

The Swahili Coast (named from *sawahil*, the Arabic word for coasts) stretches from Somalia to Mozambique. The coastal location of its city-states linked Africa's interior to Arab, Persian, Indian, and Chinese trading communities.

EK 1.8.B

Between the 11th and 15th centuries, the Swahili Coast city-states were united by their shared language (Swahili, a Bantu lingua franca) and a shared religion (Islam).

EK 1.8.C

The strength of the Swahili Coast trading states garnered the attention of the Portuguese, who invaded major city-states and established settlements in the 16th century to control Indian Ocean trade.

TOPIC 1.8

**East Africa:
Culture and
Trade in The
Swahili Coast**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The Swahili Coast,"** from *Africa's Great Civilizations* (video, 2:59)
- **String of cowrie shells**, an object of trade and currency throughout Africa, Smithsonian National Museum of African American History and Culture
- Swahili **Door**, 19th-century door showing the confluence of cultures, National Museum of African Art

TOPIC 1.9

Southern Africa: Great Zimbabwe

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Images of Great Zimbabwe's walls and stone enclosures

LEARNING OBJECTIVE

LO 1.9

Describe the function and aesthetic elements of Great Zimbabwe's stone architecture.

ESSENTIAL KNOWLEDGE

EK 1.9.A

Great Zimbabwe was linked to trade on the Swahili Coast, and its inhabitants, the Shona people, became wealthy from its gold, ivory, and cattle resources.

EK 1.9.B

Great Zimbabwe is best known for its large stone architecture, including the Great Enclosure, which served the purposes of military defense and religious rituals.

TOPIC 1.9

**Southern Africa:
Great Zimbabwe****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The City of Great Zimbabwe,”](#) from *Africa’s Great Civilizations* (video, 2:36)

TOPIC 1.10

West Central Africa: The Kingdom of Kongo

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **“Excerpt of letter from Nzinga Mbemba to Portuguese King João III,”** 1526, World History Commons
- Images of **Kongo Christian artworks**

LEARNING OBJECTIVE**LO 1.10**

Describe the short- and long-term consequences of the Kingdom of Kongo's conversion to Christianity.

ESSENTIAL KNOWLEDGE**EK 1.10.A**

While many Africans held animist beliefs, others adopted faiths that were introduced to the continent, such as Islam and Christianity. Some communities in distinct regions converted to Christianity, such as the Kingdom of Aksum (present-day Ethiopia) and the Kingdom of Kongo.

EK 1.10.B

In the late 15th century, King Nzinga, and his son Afonso I, converted the West Central African Kingdom of Kongo to Roman Catholicism to secure a political and economic alliance with the Portuguese monarchy. This had three important effects:

EK 1.10.B.i

It increased Kongo's wealth through trade in ivory, salt, copper, and textiles.

EK 1.10.B.ii

The Portuguese demanded access to the trade of enslaved people in exchange for military assistance. Despite persistent requests made to the king of Portugal, Kongo's nobility was unable to limit the number of captives. This region (Kongo, along with the greater region of West Central Africa) was the largest source of enslaved people in the history of the Atlantic slave trade.

EK 1.10.B.iii

A syncretic blend of Christian and indigenous religious beliefs and practices emerged.

TOPIC 1.10

**West Central
Africa: The
Kingdom of
Kongo****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *The Art of Conversion: Christian Visual Culture in the Kingdom of Kongo* by Cécile Fromont, 2014

TOPIC 1.11

Indigenous Cosmologies and Culture

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “[Osain del Monte - Abbilona](#)” (video, 36:00–40:00)

LEARNING OBJECTIVE

LO 1.11

Describe the development and interactions of various belief systems present in early West African societies.

ESSENTIAL KNOWLEDGE

EK 1.11.A

Although the leaders of African kingdoms and empires at times converted to Islam (e.g., in Mali and Songhai) or Christianity (e.g., in Kongo), they were not always able to convert their subjects, who instead blended these faiths with indigenous spiritual beliefs and cosmologies.

EK 1.11.B

Africans who blended indigenous spiritual practices with Christianity and Islam brought their experiences of cultural syncretism in Africa to the Americas. Cultural and religious practices, such as veneration of the ancestors, divination, healing practices, and collective singing and dancing, that can be traced to Africa have survived in African diasporic religions, including Louisiana Voodoo and *regla de Ocha* in Cuba.

TOPIC 1.11

**Indigenous
Cosmologies
and Culture****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- Osain del Monte is an Afro-Cuban performance group whose performances illustrate the blend of Afro-Cuban religions.

TOPIC 1.12

Kinship and Political Leadership

SUGGESTED SKILLS

- 1 Applying Disciplinary Knowledge

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Illustration of Queen Njinga**, 1754
- **Queen Mother Pendant Mask: Iyoba**, 16th century, The Metropolitan Museum of Art
- *Njinga of Angola: Africa's Warrior Queen* by Linda M. Heywood, 2017

LEARNING OBJECTIVE

LO 1.12

Compare the political, spiritual, and military leadership of Queen Idia of Benin and Queen Njinga of Ndongo-Matamba.

ESSENTIAL KNOWLEDGE

EK 1.12.A

Many early West African societies were comprised of family groups held together by extended kinship ties, and kinship often formed the basis for political alliances. Women played many roles in these kin networks, including spiritual leaders, political advisors, market traders, educators, and agriculturalists.

EK 1.12.B

In the late 15th century, Queen Idia became the first iyoba (queen mother) in the Kingdom of Benin. She served as a political advisor to her son, the king, and she became one of the best-known generals of the renowned Benin army. She was known to rely on spiritual power and medicinal knowledge to bring victories to Benin.

EK 1.12.C

Shortly after 1619, when Ndongans became the first large group of enslaved Africans to arrive in the American colonies, Queen Njinga became queen of Ndongo. She fought to protect her people from enslavement by the Portuguese.

EK 1.12.D

After diplomatic relations between Ndongo and Portugal collapsed, Queen Njinga fled to Matamba, where she created sanctuary communities for those who escaped Portuguese enslavement. Queen Njinga's strategic guerrilla warfare solidified her reign, her legacy throughout the African diaspora, and the political leadership of women in Matamba.

TOPIC 1.12

**Kinship and
Political
Leadership****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The Country of Angola,"** from *Africa's Great Civilizations* (video, 5:18)
- Plaques of the Benin armies
- **Head of a Queen Mother (Iyoba),** 18th century, The Metropolitan Museum of Art (sculpture)

Additional Context *(beyond the scope of the AP Exam)*

- The Kingdom of Benin was located in present-day Nigeria. The Kingdom of Ndongo was located in present-day Angola.

TOPIC 1.13

Learning Traditions

SUGGESTED SKILLS4 *Visual Analysis***INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- **"The Sunjata Story – Glimpse of a Mande Epic,"** a griot performance of *The Epic of Sundiata* (video, 20:00)

LEARNING OBJECTIVE

LO 1.13

Describe the institutional and community-based models of education present in early West African societies.

ESSENTIAL KNOWLEDGE

EK 1.13.A

West African empires housed centers of learning in their trading cities. In Mali, a book trade, university, and learning community flourished in Timbuktu, which drew astronomers, mathematicians, architects, and jurists.

EK 1.13.B

Griots were prestigious historians, storytellers, and musicians who maintained and shared a community's history, traditions, and cultural practices.

EK 1.13.C

Malinke griots passed down oral traditions such as the *Epic of Sundiata*, or the "lion prince." The epic recounts the early life of Sundiata Keita (an ancestor of Mansa Musa), founder of the Mali Empire, and it preserves the early history of the Malinke people.

TOPIC 1.13

**Learning
Traditions****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- "The City of Timbuktu," from *Africa's Great Civilizations* (video, 1:40)
- *Sundiata: An Epic of Old Mali* by D.T. Niane, 2006

Additional Context *(beyond the scope of the AP Exam)*

- Many scholars suggest that Disney's *The Lion King* is inspired by the *Epic of Sundiata*.

TOPIC 1.14

Global Africans

SUGGESTED SKILLS

1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Images of artworks showing Africans in Renaissance Europe, such as the painting *Chafariz d'el Rey* (The King's Fountain), 1570–1580s

LEARNING OBJECTIVE**LO 1.14**

Describe the factors that brought Africans to Europe and Europeans to Africa before the onset of the transatlantic slave trade.

ESSENTIAL KNOWLEDGE**EK 1.14.A**

In the late 15th century, trade between West African kingdoms and the Portuguese for gold, goods, and enslaved people grew steadily, bypassing the trans-Saharan trade routes. This trade increased the presence of Europeans in West Africa and the population of sub-Saharan Africans in Mediterranean port cities like Lisbon.

EK 1.14.B

In the mid-15th century, the Portuguese colonized the Atlantic islands of Cabo Verde and São Tomé, where they established cotton, indigo, and sugar plantations based on the labor of enslaved Africans. By 1500, about 50,000 enslaved Africans had been removed from the continent to work on these islands and in Europe. These plantations became a model for slave-based economies in the Americas.

EK 1.14.C

Elite, free Africans, including the children of rulers, traveled to Mediterranean port cities for diplomatic, educational, and religious reasons.

TOPIC 1.14

Global Africans

TEACHER RESOURCES**(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [Map of northwestern Africa and the Iberian Peninsula](#), 16th century
- Ethiopian [Orthodox processional cross](#), 14th–15th century, Smithsonian National Museum of African Art

Additional Context *(beyond the scope of the AP Exam)*

- The trading post at Elmina Castle is located in present-day Ghana.

TOPIC 1.15

Visions of Africa in African American Art and Culture

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *I Go To Prepare A Place For You* by Bisa Butler, 2021 (quilt)

LEARNING OBJECTIVE

LO 1.15

Explain how contemporary African American artists and writers illustrate the diversity of African cultures and their influence on the African diaspora.

ESSENTIAL KNOWLEDGE

EK 1.15.A

Perceptions of Africa and its early history have influenced ideas about the ancestry, cultures, and identities of people of African descent in the Americas. Artists from the African diaspora often aim to counter negative stereotypes about Africa with narratives that emphasize the strength, beauty, diversity, and dynamism of African cultures as the foundation of the broader inheritance of African Americans.

EK 1.15.B

African American communities emerged from the blending of multiple African cultures in the Americas. Many African Americans cannot trace their heritage to a single ethnic group. Because of this, African American cultural production often reflects a creative blend of cultural elements from multiple societies and regions in Africa.

EK 1.15.C

Bisa Butler's quilted portraits draw from African American quilting traditions to integrate historical, religious, diasporic, and gender perspectives in a visual and tactile format. In *I Go to Prepare a Place for You*, Butler contextualizes Harriet Tubman's legacy, highlights the link between faith and leadership in Tubman's life, and draws connections between African Americans and Africa.

TOPIC 1.15

**Visions of Africa
in African American
Art and Culture**

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- ["Afro Combs,"](#) from *Africa's Great Civilizations* (video, 1:48)

Additional Context *(beyond the scope of the AP Exam)*

- African American studies examines the continuities and transformations of African cultural practices, beliefs, and aesthetic and performative traditions in the diaspora. Research in this field highlights the impact of the diversity of early African societies on the diverse expressions of African culture that exist in diaspora communities today.

TOPIC 1.16

Envisioning Africa in African American Poetry

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"Heritage"** by Countee Cullen, 1925

LEARNING OBJECTIVE**LO 1.16**

Explain how Countee Cullen uses imagery and refrain to express connections to, or detachments from, Africa in the poem, "Heritage."

ESSENTIAL KNOWLEDGE**EK 1.16.A**

The question of Africa's relationship to African American ancestry, culture, and identities remains a central and fraught one for communities of the African diaspora, due to the ruptures caused by colonialism and Atlantic slavery. In response, writers, artists, and scholars interrogate and imagine their connections and detachment.

EK 1.16.B

In "Heritage," Countee Cullen uses imagery to counter negative stereotypes about Africa and express admiration.

EK 1.16.C

In "Heritage," Countee Cullen explores the relationship between Africa and African American identity through introspective reflection.

TOPIC 1.16

**Envisioning
Africa in African
American Poetry****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Photos of Countee Cullen
- [Countee Cullen reading “Heritage”](#) (video, 3:25)

Additional Context *(beyond the scope of the AP Exam)*

- Countee Cullen was a major poet of the Harlem Renaissance.

AP AFRICAN AMERICAN STUDIES

UNIT 2

**Freedom,
Enslavement,
and
Resistance**



~39
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
Weekly Focus: Atlantic Africans and the Transatlantic Slave Trade			
2.1 African Explorers in America	Juan Garrido's petition, 1538 Image of Juan Garrido on a Spanish expedition, 16th century	1	1
2.2 Slave Trading Regions in Africa	Map showing the major coastal regions from which enslaved Africans were forcibly taken to the Americas Final Africans Imported Revision of Origins and Percentages into British North America and Louisiana from <i>Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum</i> by Michael Gomez, 1998	3	1
2.3 African Ethnicities in the U.S. South	<i>Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum</i> by Michael Gomez, 1998	3	1
2.4 Capture and the Impact of the Slave Trade on African Societies	<i>The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African. Written by Himself</i> by Olaudah Equiano, 1789	2	2
Weekly Focus: From Capture to Sale: The Middle Passage			
2.5 Architecture and Iconography of a Slave Ship	<i>Committed to Memory: The Art of the Slave Ship Icon</i> by Cheryl Finley, 2018 <i>Stowage</i> by Willie Cole, 1997	4	1
2.6 Resistance on Slave Ships	Plea to the Jurisdiction of Cinque and Others, 1839 Sketches of the captive survivors from the <i>Amistad</i> trial, 1839	5	1
2.7 Slave Auctions	Solomon Northup's narrative describes New Orleans Slave Market, 1841 "The Slave Auction" by Frances Ellen Watkins Harper, 1859	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Slavery, Labor, and American Law</i>			
2.8 The Domestic Slave Trade and Forced Migration	Broadside for an auction of enslaved persons at the Charleston Courthouse, 1859	4	1
2.9 Labor and Economy	Broadside advertising “Valuable Slaves at Auction” in New Orleans, 1859 Rice fanner basket, 1863	1	2
2.10 Slavery and American Law: Slave Codes and Landmark Cases	Excerpts From South Carolina Slave Code Of 1740 No. 670, 1740 Louisiana Slave Code Excerpts from Dred Scott’s plea and Chief Justice Roger B. Taney’s opinion in <i>Dred Scott v. Sanford</i> , 1857, from <i>Let Nobody Turn Us Around: An African American Anthology</i> edited by Manning Marable and Leith Mullings, 2009	5	2
2.11 Race and the Reproduction of Status	“Partus sequitur ventrem: Law, Race, and Reproduction in Colonial Slavery” by Jennifer Morgan	1	1
<i>Weekly Focus: Community and Culture</i>			
2.12 Faith and Song Among Free and Enslaved African Americans	<i>My Bondage and My Freedom</i> by Frederick Douglass, 1855 “Steal Away” (lyrics) Contemporary gospel performance of “Steal Away” by Shirley Caesar and Michelle Williams (video)	2	2
2.13 Music, Art, and Creativity in African Diasporic Cultures	<i>Reversing Sail: A History of the African Diaspora</i> by Michael Gomez, 2005 Gourd head banjo, c. 1859 Storage jar, with inscription, by David Drake, 1858	4	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Resistance Strategies, Part 1</i>			
2.14 African Americans in Indigenous Territory	<i>Black Slaves, Indian Masters: Slavery, Emancipation, and Citizenship in the Native American South</i> by Barbara Krauthamer, 2015 "Massacre of the Whites by the Indians and Blacks in Florida," 1836	1	1
2.15 Maroon Societies and Autonomous Black Communities	<i>Freedom as Marronage</i> by Neil Roberts, 2015 <i>Demonic Grounds: Black Women and Cartographies of Struggle</i> by Katherine McKittrick	2	3
<i>Weekly Focus: Resistance Strategies, Part 2</i>			
2.16 Race to the Promised Land: The Underground Railroad	<i>Harriet, the Moses of Her People</i> by Sarah H. Bradford, 1886 Harriet Tubman's reflection in <i>The Refugee</i> by Benjamin Drew, 1856 Photographs of Harriet Tubman throughout her life: carte-de-visite, 1868–1869; matte collodion print, 1871–1876; albumen print, c. 1908	4	2
2.17 Separatism and Emigration	<i>The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States, Politically Considered</i> by Martin R. Delany, 1852 "Emigration to Mexico" by "A Colored Female of Philadelphia," <i>The Liberator</i> , Jan. 2, 1832	5	1
2.18 Integration: Transatlantic Abolitionism and Belonging in America	"West India Emancipation" by Frederick Douglass Reading of "What to the Slave Is the Fourth of July" by Frederick Douglass's descendants, NPR (video)	2	1
2.19 Gender and Resistance in Slave Narratives	<i>Incidents in the Life of a Slave Girl: Written by Herself</i> by Harriet Jacobs, 1860	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Radical Resistance and Revolt</i>			
2.20 Legacies of the Haitian Revolution	Constitution of Haiti, 1805	5	2
	<i>Silencing the Past</i> by Michel-Rolph Trouillot Haiti's 1805 Constitution		
2.21 Radical Resistance	<i>Appeal</i> by David Walker, 1829	2	2
	"Let Your Motto Be Resistance" by Henry Highland Garnet, 1843		
2.22 Resistance and Revolts in the U.S.	"The Louisiana Rebellion of 1811" with Clint Smith (video)	1	1
<i>Weekly Focus: Abolition and the War for Freedom</i>			
2.23 Black Pride, Identity, and the Question of Naming	Selections of letters written to newspapers from <i>Call and Response</i>	1	1
2.24 Black Women's Rights and Education	"Why Sit Here and Die" by Maria W. Stewart, 1832	2	1
2.25 The Civil War and Black Communities	"The Colored Soldiers" by Paul Laurence Dunbar, 1895	4	2
	Civil War era photographs		
2.26 Commemorating the Ongoing Struggle for Freedom	On Juneteenth by Annette Gordon-Reed, 2021	5	1
	Photos of Jubilee celebrations		

Freedom, Enslavement, and Resistance

ESSENTIAL QUESTIONS



These pages intentionally left blank. The Unit Opening content for Units 2–4 is still in development and will be provided to teachers in the fall.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional and are offered to provide possible ways to incorporate various instructional approaches into the classroom. Teachers do not need to use these activities or instructional approaches and are free to alter or edit them. The examples below were developed in partnership with teachers from the AP community to share ways that they approach teaching the content and skills in this unit. Please refer to the Instructional Approaches section beginning on p. xx for more examples of activities and strategies.

Activity	Topic	Source Encounter	Sample Activity
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1

2

3

This page is intentionally left blank. The Sample Instructional Activities content for Units 2–4 is still in development and will be provided to teachers in the fall.

TOPIC 2.1

African Explorers in America

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Juan Garrido's petition, 1538
- Image of Juan Garrido on a Spanish expedition, 16th century

LEARNING OBJECTIVE

LO 2.1

Describe the varied roles Africans played during colonization of the Americas in the 16th century.

ESSENTIAL KNOWLEDGE

EK 2.1.A

In the early 16th century, free and enslaved Africans familiar with Iberian culture journeyed with Europeans in their earliest explorations of the Americas, including the first Africans in territory that became the United States.

EK 2.1.B

The first Africans in the Americas were known as *ladinos* (free and enslaved people acclimated to Iberian culture). They were essential to the efforts of European powers to lay claim to Indigenous land. In the 15th and 16th centuries, Africans in the Americas played three major roles:

EK 2.1.B.i

as *conquistadores* who participated in the work of conquest, often in hopes of gaining their freedom

EK 2.1.B.ii

as enslaved laborers working in mining and agriculture to produce profit for Europeans

EK 2.1.B.iii

as free skilled workers and artisans.

EK 2.1.C

Juan Garrido, a free *conquistador* born in the Kingdom of Kongo, became the first known African to arrive in North America when he explored present-day Florida during a Spanish expedition in 1513.

TOPIC 2.1

**African Explorers
in America****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Beginning of Black History: Juan Garrido,”](#) Black History in Two Minutes (video, 1:58)
- [“Writing about Slavery? Teaching About Slavery?”](#) by NAACP Culpepper

Additional Context *(beyond the scope of the AP Exam)*

- The first known African in the territory that became the U.S. was not enslaved and arrived before 1619. Africans lived diverse experiences in North America before the onset of British colonialism.
- *Ladinos* were a part of a generation known of “Atlantic creoles,” people of African, European, and Caribbean heritage who worked as intermediaries before the consolidation of chattel slavery. Their familiarity with multiple languages, cultural norms, and commercial practices granted them a measure of social mobility as they integrated the emerging cultures of the Atlantic world.

TOPIC 2.2

Slave Trading Regions in Africa

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map showing the **major coastal regions from which enslaved Africans were forcibly taken to the Americas**
- Final Africans Imported Revision of Origins and Percentages into British North America and Louisiana from *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum* by Michael Gomez, 1998 (p. 29)

LEARNING OBJECTIVE

LO 2.2

Identify the primary slave-trading zones in Africa from which Africans were forcibly taken to the Americas.

ESSENTIAL KNOWLEDGE

EK 2.2.A

Over 350 years, more than 12.5 million enslaved Africans were forcibly transported to the Americas. Of those who survived the journey, only about 5% (less than 500,000) came directly from Africa to what became the United States.

EK 2.2.B

Enslaved Africans came to the Americas from eight major regions in Africa: Senegambia, Sierra Leone, Windward Coast, Gold Coast, Bight of Benin, Bight of Biafra, West Central Africa, and Southeastern Africa. These designations reflect European rather than African geography, obscuring the large diversity of peoples who lived in each region.

EK 2.2.C

Forty percent of all direct arrivals from Africa landed in Charleston, S.C., the center of U.S. slave trading.

EK 2.2.D

Until the 19th century, more people arrived in the Americas through the slave trade from Africa than from anywhere else.

TOPIC 2.2

**Slave Trading
Regions in Africa**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Atlantic Slave Trade in Two Minutes,”](#) Slate (video, 2:24)
- [“Overview of the Slave Trade out of Africa”](#) map, SlaveVoyages

Additional Context *(beyond the scope of the AP Exam)*

- Atlantic slave trading began in the 15th century and persisted until the late 19th century and drew from highly centralized and stratified West African kingdoms to acquire large numbers of people. Enslaved Africans were first sent to labor in Europe and the Atlantic islands. Many were not enslaved in Africa; they were often war captives, and their enslavement was not multigenerational.

TOPIC 2.3

African Ethnicities in the U.S. South

SUGGESTED SKILLS**3** *Data Analysis***INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum* by Michael Gomez, 1998 (pp. 149–153, including the chart “Africans in the American South by Area of Origin”)

LEARNING OBJECTIVE**LO 2.3**

Explain how the distribution of enslaved Africans influenced the cultural development of African American communities in the U.S. South.

ESSENTIAL KNOWLEDGE**EK 2.3.A**

Enslaved Africans from the Bight of Biafra, West Central Africa, and the Gold Coast were consistently brought to North America. The ancestry of early generations of African Americans was largely comprised of ethnic groups from these regions, such as the Igbo, Akan, Angolans, Congolese, alongside groups from the regions of Senegambia (e.g., the Bambara, Wolof, and Malinke) and the Bight of Benin (e.g., Yoruba, Fon, Ewe).

EK 2.3.B

The settlement patterns of various ethnic groups from Bight of Biafra, West Central Africa, and the Gold Coast throughout the American South influenced the interactions of their unique languages, cultural practices, and beliefs as together they formed diverse constellations of African-based communities throughout the U.S.

TOPIC 2.3

**African
Ethnicities in
the U.S. South**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- A collective identity based on race over ethnicity emerged in African-descended communities in part from the hostilities of American society, which did not acknowledge enslaved Africans' cultural pasts, and in part from African-descended people themselves, who saw greater potential for collective resistance through unity. As Africans of many backgrounds forged families and communities, they embraced and adapted a race-based identity, creating a new one—African American—to suit their purposes.

TOPIC 2.4

Capture and the Impact of the Slave Trade on West African Societies

SUGGESTED SKILLS

2 Written Source Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African. Written by Himself* by Olaudah Equiano, 1789

LEARNING OBJECTIVE

LO 2.4

Explain how writers such as Olaudah Equiano use literary techniques to convey the horrors of the Middle Passage and the impact of the slave trade on West African communities.

ESSENTIAL KNOWLEDGE

EK 2.4.A

Formerly enslaved Africans detailed their experiences in a genre of texts known as slave narratives. As political texts, they aimed to end slavery and the slave trade, display Black humanity, and advocate for the inclusion of people of African descent in American society.

EK 2.4.B

Olaudah Equiano's narrative details the three-part journey enslaved Africans endured to arrive at a worksite:

EK 2.4.B.i

First, they were captured and marched from the interior to the Atlantic coast. On the coast they waited in crowded, unsanitary dungeons, completing a journey that could last several months.

EK 2.4.B.ii

Second, the "Middle Passage" across the Atlantic Ocean lasted another 1–3 months. Aboard slave ships Africans were humiliated and suffered from widespread disease, malnourishment, and sexual assault.

EK 2.4.B.iii

Third, "final passages" could double the length of the journey so far, as those who arrived at ports in the Americas were quarantined, resold, and transported domestically to distant worksites.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.4.C**

The transatlantic slave trade had destabilizing effects on African communities.

EK 2.4.C.i

There were increased monetary incentives to use violence to enslave neighboring societies, and wars between kingdoms were exacerbated by the prevalence of firearms received from trade with Europeans. Consequently, coastal states became wealthy from trade in goods and people, while interior states became unstable under the constant threat of capture and enslavement.

EK 2.4.C.ii

To maintain local dominance, African leaders sold soldiers and war captives from opposing ethnic groups. In some areas of the Americas, the arrival of soldiers from these wars led to revolts.

EK 2.4.C.iii

African societies suffered from long-term instability and loss of kin who would have assumed leadership roles in their communities, raised families, and passed on their traditions.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.4

Capture and the Impact of the Slave Trade on West African Societies

Optional Resources

- [“The Atlantic Slave Trade: What Too Few Textbooks Told You”](#) with Anthony Hazard, TED-Ed (video, 5:38)
- [Portrait of Olaudah Equiano](#), 1797 (painting)
- [Frontispiece of Olaudah Equiano’s autobiography](#), 1754

Additional Context

- The history of the slave trade includes its multigenerational impact on African societies. Centuries of the slave trade and colonialism have influenced and continue to influence the migration of Africans to the U.S.

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 2.5

Architecture and Iconography of a Slave Ship

Required Course Content

SOURCE ENCOUNTER

- *Committed to Memory: The Art of the Slave Ship Icon* by Cheryl Finley, 2018 (p. 16)
- *Stowage* by Willie Cole, 1997 (woodcut)

LEARNING OBJECTIVE

LO 2.5

Describe the purposes, contexts, and audiences of slave ship diagrams during and after the era of slavery.

ESSENTIAL KNOWLEDGE

EK 2.5.A

In the 18th and 19th centuries, antislavery activists circulated diagrams of slave ships to raise awareness of the dehumanizing conditions of the Middle Passage.

EK 2.5.A.i

Diagrams featured unsanitary and cramped conditions that increased incidence of disease, disability, and death, during a trip that lasted an average of 90 days.

EK 2.5.A.ii

Diagrams depicted the serial arrangement of captives aimed to transport as many people as possible to maximize profit.

EK 2.5.A.iii

Diagrams rarely included features known to minimize resistance, such as guns, nets to prevent captives from jumping overboard, and iron instruments to force-feed those who resisted.

EK 2.5.B

Since abolition, Black visual and performance artists have repurposed the iconography of the slave ship to serve new ends—to process historical trauma and honor the memory of their ancestors, the more than 12.5 million Africans who boarded 40,000 known voyages for over 350 years.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.5.C

In *Stowage*, contemporary artist Willie Cole uses an everyday object (an iron) to symbolize the history of his ancestors, Africans, brought through the Middle Passage to labor in the homes of their enslavers. The unique vertical faces of the iron represent the various African communities that would have traveled in a slave ship, and the horizontal image represents the ship itself.

TOPIC 2.5

**Architecture and
Iconography
of a Slave Ship****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Life Aboard a Slave Ship” History](#) (video, 5:00)
- [Slave Ship Diagram](#) of the ship *Brookes*, 1808 (engraving)
- [Stowage of the British slave ship Brookes](#), early 19th century (engraving)

Additional Context *(beyond the scope of the AP Exam)*

- In the 18th and 19th centuries, slave ship diagrams created a visual archive of commodification, by cataloguing individual Africans as an anonymous, homogenous group of fungible goods for sale. The diagrams only depicted about half the number of enslaved people on a given ship. In the present, the icon of the slave ship embodies a pivotal development in the shared history of communities of African descent—the birth of a global diaspora.

TOPIC 2.6

Resistance on Slave Ships

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **Plea to the Jurisdiction of Cinque and Others**, 1839
- **Sketches of the captive survivors from the *Amistad* trial**, 1839, Beinecke Rare Book and Manuscript Library, Yale University

LEARNING OBJECTIVE

LO 2.6

Describe the methods by which Africans resisted their commodification and enslavement individually and collectively during the Middle Passage.

ESSENTIAL KNOWLEDGE

EK 2.6.A

Africans resisted the process of kidnapping, confinement, and forced transport that aimed to violently turn them into commodities. For many, the carceral space of the Middle Passage established permanent separation from their communities.

EK 2.6.B

Africans resisted the trauma of deracination, commodification, and lifelong enslavement individually and collectively during the Middle Passage.

EK 2.6.B.i

Aboard slave ships, Africans staged hunger strikes, attempted to jump overboard rather than live enslaved, and overcame linguistic differences to form revolts.

EK 2.6.B.ii

Africans' resistance made the slave trade more expensive, more dangerous, and led to changes in the design of slave ships (e.g., the erection of barricades and inclusion of nets and guns).

EK 2.6.C

In 1839, more than 30 years after the abolition of the slave trade, a Mende captive from Sierra Leone, Sengbe Pieh, led a group of enslaved Africans in one of the most famous examples of revolt aboard a slave ship. During the revolt, on the schooner *La Amistad*, the enslaved Africans took over the ship. After a trial that lasted two years, the Supreme Court granted the Mende captives their freedom. The trial transcripts and sketches produced rare portraits of the enslaved survivors and graphic accounts of the Middle Passage.

TOPIC 2.6

**Resistance on
Slave Ships****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *Saltwater Slavery: A Middle Passage from Africa to American Diaspora* by Stephanie E. Smallwood, 2008 (pp. 35–36)
- **Portrait of Joseph Cinque (Sengbe Pieh)**, 1835 (painting)

Additional Context *(beyond the scope of the AP Exam)*

- Although they outnumbered their enslavers, Africans faced incredible obstacles and risked near-certain death by frequently resisting their enslavement aboard slave ships.
- Historian Sowandé Mustakeem explains that slave ships staged the first historical encounter between unbridled economic possibility and the mass incarceration and surveillance of people of African descent.
- Sengbe Pieh was also known as Joseph Cinque.

TOPIC 2.7

Slave Auctions

SUGGESTED SKILLS**2** *Written Source Analysis***INSTRUCTIONAL PERIODS**

2

Required Course Content

SOURCE ENCOUNTER

- **Solomon Northup's narrative describes New Orleans Slave Market**, 1841
- **"The Slave Auction"** by Frances Ellen Watkins Harper, 1854

LEARNING OBJECTIVE**LO 2.7**

Compare the purposes, contexts, and audiences in Solomon Northup's account of a slave auction.

ESSENTIAL KNOWLEDGE**EK 2.7.A**

Slavery leveraged the power of the law and notions of white supremacy to assault the bodies, minds, and spirits of enslaved Africans and their descendants. Those who resisted sale at auction were punished severely by whipping, torture, and mutilation—at times in front of their families and friends.

EK 2.7.B

African American writers used various literary genres, including narratives and poetry, to articulate the physical and emotional effects of being sold at auction to unknown territory. Solomon Northup, a free Black musician who was captured and illegally sold into slavery on a cotton plantation in Louisiana, provided an eye-witness account in his narrative, *Twelve Years a Slave*.

TOPIC 2.7

Slave Auctions

TEACHER RESOURCES**(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [Historical etching of a Slave Auction](#), 1800
- [Images of first edition of *Twelve Years a Slave*](#), 1853, Smithsonian National Museum of African American History and Culture
- [Lantern slide of the slave pen of Price, Birch & Co. in Alexandria, Virginia](#), 1861, Smithsonian National Museum of African American History and Culture
- [The Slave Market, Atlanta, Ga.](#), 1864, Smithsonian National Museum of African American History and Culture

TOPIC 2.8

The Domestic Slave Trade and Forced Migration

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **Broadside for an auction of enslaved persons at the Charleston Courthouse**, 1859, Smithsonian National Museum of African American History and Culture

LEARNING OBJECTIVE

LO 2.8

Compare the purposes, contexts, and audiences in a broadside from the 19th century.

ESSENTIAL KNOWLEDGE

EK 2.8.A

The domestic slave trade was fueled by increased profits from the invention of the cotton gin, the U.S. government's forced removal of Indigenous communities to make lands available for large-scale cotton production, and the natural increase of the enslaved population that was unique to the U.S., which augmented the labor pool after the formal ban on the transatlantic slave trade in 1808.

EK 2.8.B

During the cotton boom in the first half of the 19th century, over one million enslaved African Americans were forcibly relocated from the upper South to the lower South, where they were more valuable as commodities due to the demand for laborers. Marching hundreds of miles, over two and a half times more African Americans were displaced by this "second Middle Passage" than had arrived directly from Africa during the first one. This massive displacement was the largest forced migration in American history.

TOPIC 2.8

**The Domestic
Slave Trade and
Forced Migration**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“The Cotton Economy and Slavery”** from *The African Americans: Many Rivers to Cross* (video, 3:03)
- **“The Second Middle Passage,”** Black History in Two Minutes (video, 3:04)
- **Manifest for the ship Fashion listing an enslaved girl, Sally, age 14,** 1844, Smithsonian National Museum of African American History and Culture

TOPIC 2.9

Labor and Economy

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Broadside advertising “Valuable Slaves at Auction” in New Orleans**, 1859, Smithsonian National Museum of African American History and Culture
- **Rice fanner basket**, 1863, Smithsonian National Museum of African American History and Culture

LEARNING OBJECTIVE

LO 2.9

Describe the economic effects of enslaved people’s commodification and labor, within and outside of African American communities.

ESSENTIAL KNOWLEDGE

EK 2.9.A

Enslaved people of all ages and genders performed a wide variety of domestic, agricultural, and skilled labor in both urban and rural locales. Many relied on skills developed in Africa, such as rice cultivation. In addition to agricultural work, enslaved people learned specialized trades and worked as painters, carpenters, tailors, musicians, and healers. Once free, American Americans used these skills to provide for themselves and others.

EK 2.9.B

Firm gender and class distinctions did not emerge between domestic and agricultural laborers, as individuals could move through various forms of labor according to the needs of their enslaver. Women worked both domestically and in fields.

EK 2.9.C

Slavery fostered the economic interdependence of the North and South. Cities that did not play a major role in the direct slave trade from Africa benefited from the economy that slavery created.

EK 2.9.D

Enslaved people were foundational to the American economy, and yet they and their descendants were alienated from the wealth that they both embodied and produced. Over centuries, slavery deeply entrenched wealth disparities along America’s racial lines. Enslaved African Americans had no wages to pass down to descendants, no legal right to accumulate property, and individual exceptions to these laws depended on their enslavers’ whims.

TOPIC 2.9

**Labor and
Economy****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The Economics of Slavery,"** *American Experience* (video, 1:46)
- **Broadside for a New Orleans auction of 18 enslaved persons from Alabama,** 1858, Smithsonian National Museum of African American History and Culture
- **Charleston slave badge for Fisher No. 55,** 1800, Smithsonian National Museum of African American History and Culture
- **Charleston slave badge for Mechanic No. 108,** 1801
- **Hiring agreement for an enslaved woman named Martha in South Carolina,** 1858, Smithsonian National Museum of African American History and Culture

Additional Context *(beyond the scope of the AP Exam)*

- The labor of enslaved African Americans was not limited to plantation labor in the south. There were no firm class distinctions between "house slaves" and "field slaves."
- The broadside illustrates the wide range of tasks enslaved people performed (e.g., engineer, ship caulker, ironer), their ages, and other characteristics, such as the languages spoken and their racial designations. It also captures the lingering influence of French and Spanish racial nomenclature on New Orleans; enslaved people are listed as Black, mulatto, and griffe (three quarters Black and one quarter Indigenous).
- The rice fanner basket conveys the transfer of agricultural and artistic knowledge from Africa to the U.S. The coiled features of African American basket-making traditions in the Lowcountry resemble those currently made in Senegal and Angola.

TOPIC 2.10

Slavery and American Law: Slave Codes and Landmark Cases

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- Excerpts From South Carolina Slave Code Of 1740 No. 670, 1740
- Louisiana Slave Code (articles 1–10)
- Excerpts from Dred Scott’s plea and Chief Justice Roger B. Taney’s opinion in *Dred Scott v. Sanford*, 1857

LEARNING OBJECTIVE

LO 2.10

Explain how American law impacted the lives and citizenship rights of enslaved and free African Americans between the 17th and 19th centuries.

ESSENTIAL KNOWLEDGE

EK 2.10.A

Slave codes defined chattel slavery as a race-based, inheritable, lifelong condition and included restrictions against freedom of movement, congregation, possessing weapons, literacy, and wearing fine fabrics, among other activities. These regulations manifested in slaveholding societies throughout the Americas, including the *Code Noir* and *Código Negro* in the French and Spanish colonies.

EK 2.10.B

Free states enacted laws to deny African Americans opportunities for advancement.

EK 2.10.B.i

Some free states barred entry of free Black people into the state.

EK 2.10.B.ii

Some states enacted restrictions to keep free Black people from voting (e.g., NY, NJ, PA, CT) and testifying against whites in court (OH).

EK 2.10.C

Slave codes and other laws hardened the color line in American society by reserving opportunities for upward mobility and protection from enslavement for white people on the basis of their race and denying it for Black people on the same premise.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.10.D**

Legal codes and landmark cases intertwined to define the status of African Americans by denying them citizenship rights and protections. Dred Scott's freedom suit (1857) resulted in the Supreme Court's decision that African Americans, enslaved and free, were not and could never become citizens of the U.S.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.10

Slavery and American Law: Slave Codes and Landmark Cases

Optional Resources

- Certificate of Freedom for Joseph Trammell, 1852, Smithsonian National Museum of African American History and Culture
- Freedom papers and handmade tin carrying box belonging to Joseph Trammell, 1852, Smithsonian National Museum of African American History and Culture

Additional Context

- South Carolina's 1740 Slave Code was updated in response to the Stono Rebellion in 1739. It classified all Black people and the Indigenous communities that did not submit to the colonial government as nonsubjects and presumed slaves. In addition to prohibiting enslaved people from gathering, running away, or rebelling, it condemned to death any enslaved person that tried to defend themselves from attack by a white person.
- Louisiana's *Code Noir* contained similar restrictions, a greater emphasis on Catholic instruction, and regulations that acknowledged the possibility of marriage between enslaved people but forbid interracial relationships.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

TOPIC 2.11

Race and the Reproduction of Status

Required Course Content

SOURCE ENCOUNTER

- “Partus sequitur ventrem: Law, Race, and Reproduction in Colonial Slavery”
by Jennifer Morgan

LEARNING OBJECTIVE

LO 2.11

Describe the impact of *partus sequitur ventrem* on African American families and the emergence of racial taxonomies in the United States.

ESSENTIAL KNOWLEDGE

EK 2.11.A

Partus sequitur ventrem, a 17th-century law, defined a child’s legal status based on the status of its mother and held significant consequences for enslaved African Americans.

EK 2.11.A.i

The doctrine codified hereditary racial slavery in the U.S. by ensuring that the children of enslaved African American women would be born into slavery.

EK 2.11.A.ii

The law gave male enslavers the right to not only control enslaved women’s reproductive lives but also to commodify and deny paternity to the children they fathered with enslaved women, most often through assault.

EK 2.11.B

Partus was designed to prohibit Black people of mixed-race ancestry from inheriting the free status of their father (the custom in English common law).

EK 2.11.B.i

Elizabeth Key (born of a white father and an enslaved Black mother) petitioned for her freedom on the basis of her father’s status (1656) and won.

EK 2.11.B.ii

Partus framed African American reproduction as a form of reproducing one’s status as an object of property, which invalidated enslaved African Americans’ claims to their children.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.11.C

Race classification, which is socially constructed, emerged in tandem with systems of enslavement.

EK 2.11.C.i

In the United States, race classification was determined on the basis of hypodescent, a practice later known as the “one drop rule,” that classified a person with any degree of African descent as part of a singular, inferior status.

EK 2.11.C.ii

Although many African Americans had European or Indigenous ancestry, race classification prohibited them from embracing multiracial or multiethnic heritage.

TOPIC 2.11

**Race and the
Reproduction
of Status**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Am I not a Woman and a Sister”](#) from *The Liberator* 1849

TOPIC 2.12

Faith and Song Among Free and Enslaved African Americans

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *My Bondage and My Freedom* by Frederick Douglass, 1855
- “Steal Away” (lyrics)
- Contemporary gospel **performance** of “Steal Away” by Shirley Caesar and Michelle Williams (video, 0:00–2:00)

LEARNING OBJECTIVE

LO 2.12

Explain how African American faith and musical traditions, including spirituals, emerged in their social and cultural context.

ESSENTIAL KNOWLEDGE

EK 2.12.A

Religious practices among enslaved and free Afro-descendants took many forms and served social, spiritual, and political purposes.

EK 2.12.A.i

Some enslaved people followed belief systems from Africa. Others blended faith traditions from Africa with those they encountered in the Americas or adhered to Christianity and Islam but practiced in their own way.

EK 2.12.A.ii

Religious services and churches became sites for community gathering, celebration, mourning, sharing information, and, in the North, political organizing.

EK 2.12.B

Musical and faith traditions combined in the U.S. in the form of spirituals, the songs enslaved people sang to articulate their hardships and their hopes.

EK 2.12.B.i

Enslaved people adapted the Christian hymns they learned and combined rhythmic and performative elements from Africa (e.g., call and response, clapping, improvisation), with biblical themes, creating a distinct American musical genre.

EK 2.12.B.ii

These songs became the foundation of other American music genres, including Gospel and Blues.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.12.C**

Enslaved people used spirituals to resist the dehumanizing conditions and injustice of enslavement, express their creativity, and communicate strategic information, such as plans to run away, warnings, and methods of escape.

EK 2.12.D

The lyrics of songs such as “Steal Away” had double meanings. These songs used biblical themes of redemption and deliverance to alert enslaved people to opportunities to run away via the Underground Railroad.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.12

Faith and Song Among Free and Enslaved African Americans

Optional Resources

- [Images of My Bondage and My Freedom](#), 1857, Smithsonian National Museum of African American History and Culture
- [Portrait of Frederick Douglass](#), 1856, National Portrait Gallery, Smithsonian (photograph)
- Bible belonging to Nat Turner, 1830s, Smithsonian National Museum of African American History and Culture

Additional Context

- Enslaved people maintained a range of spiritual beliefs, including African-derived beliefs, syncretic forms of Christianity, and Islam. For enslaved Afro-descendants, Christianity was not a tool of indoctrination and acculturation. Instead, it animated political action and justified African Americans' pursuit of liberation.
- African performative elements are present in the ring shout found among the Gullah-Geechee community in Georgia and South Carolina.
- "Steal Away" was documented and composed by Wallace Willis, a formerly enslaved Black person in Choctaw territory in Mississippi who was displaced to Oklahoma territory during the Trail of Tears.
- Nat Turner sang "Steal Away" to call meetings for his collaborators to plan for his 1831 insurrection.

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 2.13

Music, Art, and Creativity in African Diasporic Cultures

Required Course Content

SOURCE ENCOUNTER

- *Reversing Sail: A History of the African Diaspora* by Michael Gomez, 2005 (pp. 141–143)
- **Gourd head banjo**, c. 1859, Smithsonian National Museum of African American History and Culture
- **Storage jar**, with inscription, by David Drake, 1858, The Metropolitan Museum of Art (stoneware)

LEARNING OBJECTIVE

LO 2.13

Explain how African Americans combined influences from African cultures with local sources to develop new musical and artistic forms of self-expression.

ESSENTIAL KNOWLEDGE

EK 2.13.A

African American creative expression drew upon blended influences from ancestors, community members, and local European and Indigenous cultures. For example, West Africans added their aesthetic influences as they made pottery and established a tradition of quilt making as a medium of storytelling and memory keeping.

EK 2.13.B

African Americans drew from varied African influences and European elements in the construction of instruments such as the banjo, drums, and rattles from gourds in order to recreate instruments similar to those in West Africa.

EK 2.13.C

Despite bans on literacy for African Americans, David Drake, an enslaved potter in South Carolina, exercised creative expression by inscribing short poems on the jars he created on a range of topics including love, family, spirituality, and slavery.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.13

Music, Art, and Creativity in African Diasporic Cultures

Optional Resources

- [Images of David Drake's pots and inscriptions](#)
- [Stoneware storage jar](#) by David Drake, 1852, Smithsonian National Museum of African American History and Culture

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 2.14

African Americans in Indigenous Territory

Required Course Content

SOURCE ENCOUNTER

- *Black Slaves, Indian Masters: Slavery, Emancipation, and Citizenship in the Native American South* by Barbara Krauthamer, 2015 (pp. 17-19, p. 45)
- "Massacre of the Whites by the Indians and Blacks in Florida," 1836, Library of Congress (illustration)

LEARNING OBJECTIVE

LO 2.14

Describe the impact of the expansion of slavery in the U.S. South on relations between Black and Indigenous peoples.

ESSENTIAL KNOWLEDGE

EK 2.14.A

The expansion of Black enslavement into Indigenous communities occurred in the broader context of white settlers' occupation of Indigenous peoples' lands, oppression, and dispossession of Indigenous lands. Some African American freedom-seekers (maroons) found refuge among the Seminoles in Florida and were welcomed as kin. They fought alongside the Seminole in resistance to relocation during the Second Seminole War.

EK 2.14.B

Many African Americans were enslaved by Indigenous people in the five large nations (Creek, Cherokee, Choctaw, Chickasaw, Seminole). When Indigenous enslavers were forcibly removed from their lands by the federal government during the "Trail of Tears," they brought the Black people they had enslaved on the journey.

EK 2.14.C

After the forced removal by the federal government of Indigenous nations, the resettled and dispossessed people redefined community boundaries and identity, adopted slave codes, created slave patrols, and assisted in the recapture of enslaved Black people who fled for freedom.

EK 2.14.D

Codifying racial slavery within Indigenous communities hardened racial lines. It severed Black-Indigenous kinship ties and eliminated recognition for mixed-race members of Indigenous communities, redefining them as permanent outsiders.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.14

**African Americans
in Indigenous
Territory**

Additional Context *(beyond the scope of the AP Exam)*

- Illustrative examples of Afro-Indigenous Americans include patriot of the American Revolution, Crispus Attucks, the entrepreneur and whaler Paul Cuffee, and the sculptor Edmonia Lewis.

SUGGESTED SKILLS

- 2 Written Source Analysis

INSTRUCTIONAL PERIODS

3

TOPIC 2.15

Maroon Societies and Autonomous Black Communities

Required Course Content

SOURCE ENCOUNTER

- *Freedom as Marronage* by Neil Roberts, 2015 (p. 15)
- *Demonic Grounds: Black Women and Cartographies of Struggle* by Katherine McKittrick (pp. xii–xiv)

LEARNING OBJECTIVE

LO 2.15

Describe the purpose of Black maroon societies and their lasting influence on African American studies and the African diaspora.

ESSENTIAL KNOWLEDGE

EK 2.15.A

Afro-descendants who escaped slavery to establish free communities were known as *maroons*. Maroons often fled to remote environments and confronted illness, starvation, and the constant threat of recapture in order to establish autonomous communities.

EK 2.15.B

In the United States, African Americans formed communities in peripheral environments, such as the Great Dismal Swamp (between Virginia and North Carolina), and within Indigenous communities (e.g., the Seminole tribe).

EK 2.15.C

Maroon communities emerged across the African diaspora in Brazil, Jamaica, Colombia, and Suriname. They were called *palenques* in Spanish America and *quilombos* in Brazil. In these communities, which in some cases lasted for just a few years and in other cases for a full century, African-based languages and cultural practices blended.

EK 2.15.D

Maroons were active in the resistance against slavery. Maroon leaders staged a series of revolts, such as Bayano and the wars against the Spanish in 16th-century Panama, and Queen Nanny and the wars against the English in 18th-century Jamaica.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.15.E

Fort Mose, the first Black settlement in the U.S., emerged from a maroon community. In the late 17th century, enslaved refugees escaping Charleston fled to St. Augustine, seeking asylum in Spanish Florida, which offered freedom to enslaved people who converted to Catholicism. By 1738, so many had arrived from Georgia and the Carolinas that the Spanish governor established a fortified settlement nearby at Fort Mose.

EK 2.15.F

The establishment of Fort Mose inspired the Stono Rebellion, a large slave revolt. During the Stono Rebellion, nearly 100 enslaved people marched from South Carolina toward sanctuary in Spanish Florida.

EK 2.15.G

Maroons and the act of marronage have become symbols of autonomy, liberation, and self-defense that inspire political thought in African American studies.

EK 2.15.G.i

Neil Roberts explains how the concept of *marronage* embodies the forms of Black social life that exist in liminal spaces, between unfreedom and freedom.

EK 2.15.G.ii

Katherine McKittrick asserts that Black geographies are often contested sites of struggle. The term *Black geographies* reflects radical Black spatial practices, including efforts to break boundaries established by traditional spatial definitions, such as colonial territories or regions predicated on Black subordination (e.g., slave states), in order to create sites of freedom.

TOPIC 2.15

**Maroon Societies
and Autonomous
Black Communities****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Fort Mose: The First All-Black Settlement in the U.S.,"** Black History in Two Minutes (video, 2:25)
- **"Our Ancestors Were 'Bout It: The Maroons & Black Liberation in North America,"** BET Networks (video, 10:15)
- **Leonard Parkinson, a Captain of the Maroons,** 1796, British Library (engraving)
- ***The Hunted Slaves*** by Richard Ansdell, 1862, Smithsonian National Museum of African American History and Culture
- **Maroon War in Jamaica,** 1834 (illustration)

Additional Context *(beyond the scope of the AP Exam)*

- *Quilombo* comes from the word *kilombo* (war camp) in Kimbundu, a Bantu language in West Central Africa. In 17th-century Angola, Queen Njinga created a *kilombo*, which was a sanctuary community for enslaved runaways where she offered military training for defense against the Portuguese.
- Many of the enslaved people who participated in the Stono Rebellion were Portuguese-speaking Catholics from Kongo (present-day Angola). Students can refer back to Kongo's conversation to Catholicism (1.10) and the data source indicating the dense population of West Central Africans in the Carolinas (2.3).

TOPIC 2.16

Race to the Promised Land: The Underground Railroad

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Harriet, the Moses of Her People* by Sarah H. Bradford, 1886 (pp. 27–29)
- Harriet Tubman's reflection in *The Refugee* by Benjamin Drew, 1856 (p. 30)
- Photographs of Harriet Tubman throughout her life: **carte-de-visite**, 1868–1869; **matte collodion print**, 1871–1876; **albumen print**, c. 1908, Smithsonian

LEARNING OBJECTIVE

LO 2.16

Describe the changes in freedom-seeking routes from the 18th century to the 19th century and the role of the Underground Railroad.

ESSENTIAL KNOWLEDGE

EK 2.16.A

The term *Underground Railroad* refers to a covert network of Black and white abolitionists who provided transportation, shelter, and other resources to help enslaved people fleeing the South resettle into free territories in the U.S. North and in Canada in the 19th century. An estimated 30,000 African Americans reached freedom through the Underground Railroad.

EK 2.16.B

Before the Underground Railroad, enslaved people fled south from English colonies through Indigenous borderlands to reach Spanish sanctuaries in Florida and Mexico. After Spain ended its sanctuary policy, freedom-seeking routes turned north. So many African Americans fled their enslavers that Congress enacted the Fugitive Slave Acts authorizing local governments to legally kidnap and return escaped refugees to their enslavers.

EK 2.16.C

Harriet Tubman was one of the most famous conductors of the Underground Railroad.

EK 2.16.C.i

After fleeing enslavement, Tubman returned to the South at least 19 times, leading nearly 100 enslaved African Americans to freedom. She sang spirituals to alert enslaved people of plans to leave.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.16.C.ii**

Tubman leveraged her vast geographic knowledge and social network to serve as a spy and nurse for the Union army during the Civil War.

EK 2.16.C.iii

During the Combahee River raid, Tubman became the first American woman to lead a major military operation.

EK 2.16.C.iv

Visual and textual narratives of Tubman highlight her confidence and leadership through her poses, direct gaze, and dignified dress. These narratives situate women as central actors in the quest for freedom.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.16

Race to the Promised Land: The Underground Railroad

Optional Resources

- Clip from *Harriet* (video, 2:42)
- “*Harriet Tubman*,” Black History in Two Minutes (video, 2:27)
- **Freedom On the Move**
- **Broadside offering reward for the capture of the enslaved man Richard Low**, 1853, Smithsonian National Museum of African American History and Culture
- **Ambrotype of Elisa Greenwell with handwritten note**, early 1860s, Smithsonian National Museum of African American History and Culture (photograph)
- **Illustration of enslaved refugees shooting at slave catchers on the Underground Railroad**, 1872 (illustration)
- **Underground Railroad routes between 1830–1865**, 1920 (map)

Additional Context *(beyond the scope of the AP Exam)*

- The Underground Railroad was large in scale, despite early portrayals suggesting its influence was limited. Surviving visual and textual sources about a covert process must be read critically against the factors that mediate them. Enslaved people’s determination to free themselves fueled the success of the Underground Railroad, as they took the first step toward freedom.
- *Harriet, Moses of Her People* is based on interviews with Tubman. The author took creative license to describe Tubman’s speech using dialect. *The Refugee* is the only known text to capture Tubman’s speech directly.

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 2.17

Separatism and Emigration

Required Course Content

SOURCE ENCOUNTER

- *The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States, Politically Considered* by Martin R. Delany, 1852
- "Emigration to Mexico" by "A Colored Female of Philadelphia," *The Liberator*, 1832 (in *Call and Response* pp. 56-57, also [here](#))

LEARNING OBJECTIVE

LO 2.17

Compare perspectives held by African Americans on separatism and emigration as strategies for achieving Black equality during the 19th century.

ESSENTIAL KNOWLEDGE

EK 2.17.A

African American emigration and separatism supporters advocated for building new communities outside of the United States. The expansion of slavery and racial discrimination against free Black people in the U.S., compared to the spread of emancipation throughout the hemisphere, raised doubts about peacefully achieving racial equality in the U.S.

EK 2.17.B

Separatists embraced Black nationalism, ushered in by abolitionist, physician, and educator Martin R. Delaney. Black nationalism promoted Black unity, self-determination, pride, and self-sufficiency.

EK 2.17.C

Delany positioned African Americans as a subjugated "nation within a nation" in *The Condition*. He promoted emigration beyond the U.S. as the best strategy for African Americans to prosper freely, evaluating locations in Central and South America, the West Indies, and East Africa.

EK 2.17.D

For both Delany and the Philadelphia woman who wrote to *The Liberator*, Central and South America were the most promising areas for emigration due to the large populations of people of color, shared histories, and a promising climate.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.17

Separatism and Emigration

Additional Context *(beyond the scope of the AP Exam)*

- The 19th-century movement for African American emigration among Black abolitionists was distinct from the American Colonization Society, a white-led organization that led earlier attempts to colonize parts of Africa while removing free Black people from the U.S. Like the formation of maroon communities and those who relocated in search of a better life through the Underground Railroad, through emigration, African Americans envisioned a new homeland beyond the reach of white supremacy.
- Delany was one of the first African Americans to publish a novel, and as a major in the Union Army, he became the first black field officer in the U.S. Army.

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 2.18

Integration: Transatlantic Abolitionism and Belonging in America

Required Course Content

SOURCE ENCOUNTER

- “**West India Emancipation**” by Frederick Douglass
- Reading of “**What to the Slave Is the Fourth of July**” by Frederick Douglass’s descendants, NPR (video, 6:59)

LEARNING OBJECTIVE

LO 2.18

Explain how transatlantic abolitionism influenced Frederick Douglass’ political views about the potential for African Americans’ integration and belonging in American society.

ESSENTIAL KNOWLEDGE

EK 2.18.A

Unlike separatists, integrationists saw abolition as a means to achieve the liberation, representation, and full integration of African Americans in American society. They viewed slavery and racial discrimination as inconsistent with America’s founding charters and believed abolition and racial equality would reflect the nation’s ideals.

EK 2.18.B

Due to the Fugitive Slave Acts, Frederick Douglass and other formerly enslaved abolitionists were not protected from recapture, even in the north. Many found refuge in England and Ireland and raised awareness for U.S. abolition from there.

EK 2.18.C

In his speech, “What, To the Slave, Is the Fourth of July?” (1852), Frederick Douglas highlighted the paradox of celebrating nearly 80 years of American independence while excluding millions from citizenship because of their race and profiting from their exploitation. The speech uses moral suasion, rather than a call for radical resistance, to raise questions about African Americans’ belonging in American society.

EK 2.18.D

In the West India emancipation speech (1857), Frederick Douglass articulated the famous line, “If there is no struggle, there is no progress.” Reflecting on emancipation in the British West Indies (1831–34) in the wake of the Dred Scott decision (1857), he encouraged his audience to hold fast to the hope for abolition and racial harmony and to stay committed to struggle, either by words or actions.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.18

**Integration:
Transatlantic
Abolitionism
and Belonging
in America**

Optional Resources

- [Digital map showing the cities where black abolitionists lectured in Britain and Ireland](#)
- ["Free Black Americans Before the Civil War," Black History in Two Minutes](#) (video, 3:22)

Additional Context *(beyond the scope of the AP Exam)*

- Frederick Douglass's ideas about how American slavery should end changed throughout the 19th century, from advocating nonviolent resistance to viewing violence as likely an unavoidable factor in the overthrow of slavery.

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

TOPIC 2.19

Gender and Resistance in Slave Narratives

Required Course Content

SOURCE ENCOUNTER

- **Incidents in the Life of a Slave Girl: Written by Herself** by Harriet Jacobs, 1860 (sections V–VIII, XIV, XXI)

LEARNING OBJECTIVE

LO 2.19

Explain how gender impacted women’s experiences of enslavement.

ESSENTIAL KNOWLEDGE

EK 2.19.A

Incidents in the Life of a Slave Girl: Written by Herself (1861) became the first narrative published by an enslaved African American woman. Harriet Jacobs’s story prompted some of the first public discussions of the unique experiences of enslaved girls, women, and mothers—namely, their constant vulnerability to sexual violence and exploitation.

EK 2.19.B

Harriet Jacobs’s text shares key features of other enslaved narratives while also reflecting 19th-century gender norms.

EK 2.19.B.i

Jacobs’s narrative includes a first-hand account of suffering under slavery, methods of escape, acquiring literacy, and an emphasis on the humanity of enslaved people to advance the political cause of abolition.

EK 2.19.B.ii

Jacobs’s narrative reflects 19th-century gender norms through its focus on domestic life, modesty, family, and her struggle to avoid sexual violence, compared to narratives by enslaved men that focused on autonomy and manhood.

EK 2.19.B.iii

Jacobs’s narrative highlights the impact of gender on enslaved women’s resistance strategies. For example, Jacobs delayed running away to stay with her children, and while escaping north, she disguised herself as a merchant sailor in public.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.19.C

As laws against rape did not apply to enslaved African American women, enslaved women resisted abuse and the enslavement of their children in various ways. Methods to resist rape and the consequences of it included fighting their attackers, using plants as abortion-inducing drugs, infanticide, and running away with their children when possible.

TOPIC 2.19

**Gender and
Resistance in
Slave Narratives**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Engraving of the trial of Margaret Garner**, 1856, Library of Congress
- **Maria Weems Escaping as Jo Wright**, 1872, National Portrait Gallery, Smithsonian (engraving)
- **Images from Creole Portraits III: “bringing down the flowers”** by Joscelyn Gardner, Yale University Art Gallery (lithographs)
- **Images of the first edition of Incidents in the Life of a Slave Girl: Written By Herself**, 1861, Smithsonian National Museum of African American History and Culture
- **Bill of sale for a girl named Clary purchased by Robert Jardine for 50 pounds**, 1806, Smithsonian National Museum of African American History and Culture

TOPIC 2.20

Legacies of the Haitian Revolution

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Constitution of Haiti**, 1805 (the "Preliminary Declaration")
- *Silencing the Past* by Michel-Rolph Trouillot (pp. 95–99)

LEARNING OBJECTIVE

LO 2.20

Describe the immediate and long-term impacts of the Haitian Revolution on Black politics and historical memory.

ESSENTIAL KNOWLEDGE

EK 2.20.A

The Haitian Revolution (1791–1804) was the only uprising of enslaved people that transformed a European colony (Saint-Domingue) into a Black republic free of slavery (Haiti). The revolution serves as a symbol of Black freedom and sovereignty that continues to inspire generations of African Americans.

EK 2.20.B

Maroons played a crucial role in the Haitian Revolution, disseminating information across disparate groups and organizing attacks. Many of the enslaved freedom fighters were former soldiers who were enslaved during civil wars in the Kingdom of Kongo and sent to Haiti.

EK 2.20.C

For African Americans, Haiti's revolution and abolition of slavery highlighted the unfulfilled promises of the American Revolution. Independence in Haiti brought an end to slavery in the new nation, while in the U.S., new laws permitted the expansion, protection, and prolongation of human bondage.

EK 2.20.C.i

Napoleon's sale of the Louisiana Territory to the United States, which was triggered by the Haitian Revolution, nearly doubled the size of the U.S., and the federal government made this land available for the expansion of slavery.

EK 2.20.D

The legacy of the Haitian Revolution has had an enduring impact on Black political thinking despite the revolution's marginalization in traditional historical narratives.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.20.E**

Michel-Rolph Trouillot explains that the Haitians' defeat of the armies of three major European powers (France, Spain, and Britain) constituted an unthinkable event. It shattered visions of a future global economy dependent on the labor of enslaved Africans.

EK 2.20.F

The influence of the Haitian Revolution illustrates the connections between African diaspora communities that supersede colonial, national, and linguistic boundaries. The Haitian Revolution inspired the Louisiana Slave Revolt, one of the largest on U.S. soil (1811), and the Malê Uprising of Muslim slaves, one of the largest revolts in Brazil (1835).

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.20

Legacies of the Haitian Revolution

Optional Resources

- “[How Did the Haitian Revolution Change the World?](#)” with Anthony Bogues, Choices Program, Brown University (video, 3:31)
- Haitian Declaration of Independence, 1804 (first two paragraphs)
- Prints from the series *The Life of Toussaint L’Ouverture* by Jacob Lawrence, Colby Museum of Art

Additional Context *(beyond the scope of the AP Exam)*

- Article 14 of the 1805 Haitian Constitution reversed prevailing functions of racial categories in the Atlantic world, in which “Black” often signified an outsider or noncitizen. Instead, it declared all citizens of Haiti to be “Black.” By uniting the multiethnic residents of the island under a single racial category, it removed ethno-racial distinctions and reframed *Black* as an identity that signified citizenship and belonging.
- Haitians comprised the largest Black unit in the American Revolution, fighting at the Siege of Savannah.
- Major world powers (including the U.S.) initially refused to recognize the free, Black, autonomous nation and imposed tariffs that thwarted Haiti’s economic stability.

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

TOPIC 2.21

Radical Resistance

Required Course Content

SOURCE ENCOUNTER

- *Appeal* by David Walker, 1829
- “Let Your Motto Be Resistance” by Henry Highland Garnet, 1843

LEARNING OBJECTIVE

LO 2.21

Compare David Walker’s and Henry Highland Garnet’s political strategies for radical resistance, their audiences, and the reception of their ideas.

ESSENTIAL KNOWLEDGE

EK 2.21.A

Advocates of radical resistance embraced overthrowing slavery through direct action, including violence, if necessary, to address the daily urgency of living and dying under slavery.

EK 2.21.B

David Walker’s *Appeal* detailed the horrors of slavery and encouraged enslaved African Americans to use any tactic, including violence, to achieve their freedom. The *Appeal* radicalized the abolitionist movement.

EK 2.21.C

Henry Highland Garnet’s speech “Address to the Slaves of the United States” argued that African Americans should demand their natural right to freedom from enslavers and embrace direct resistance if necessary.

EK 2.21.D

While both Walker and Garnet advocated for radical resistance, Black self-determination, and racial pride, their strategies differed.

EK 2.21.D.i

Walker addressed his *Appeal* to the larger diaspora and rejected the idea of emigration to Africa.

EK 2.21.D.ii

Garnet supported emigration, and the mixed response to his speech revealed fractures in political beliefs of African American leaders.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.21

Radical Resistance

Optional Resources

- [Portrait of Henry Highland Garnet](#), 1881

Additional Context *(beyond the scope of the AP Exam)*

- David Walker wrote in response to both the success of the Haitian Revolution and to counter Thomas Jefferson's arguments in *Notes on the State of Virginia*—namely that African Americans were inferior by nature, benefitted from slavery, were incapable of self-government, and if freed, should emigrate.
- Henry Highland Garnet's wife, Julia Williams Garnet, was also a leading abolitionist. She coauthored his famous speech and founded an industrial school for girls in Jamaica.
- Henry Highland Garnet helped establish the Cuban Anti-Slavery Society in New York (1872) and was appointed U.S. minister to Liberia after the Civil War.

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

TOPIC 2.22

Resistance and Revolts in the U.S.

Required Course Content

SOURCE ENCOUNTER

- [“The Louisiana Rebellion of 1811”](#) with Clint Smith, CrashCourse (video, 12:06)

LEARNING OBJECTIVE

LO 2.22

Describe the interconnected influence of enslaved people’s revolts and the impact of different resistance strategies.

ESSENTIAL KNOWLEDGE

EK 2.22.A

Enslaved people continually resisted their enslavement and did so in varied ways. Daily forms of resistance, such as slowing work, breaking tools, stealing food, or attempting to run away, did not always result in collective revolts; however, together, these diverse forms of resistance galvanized and sustained the larger movement toward abolition.

EK 2.22.B

Inspired by the Haitian Revolution, Charles Deslondes, an enslaved driver, led up to 500 enslaved people in the largest slave revolt on U.S. soil, known as the German Coast Uprising or the Louisiana Revolt of 1811. Deslondes organized support across local plantations and maroon communities (including arrivals from Haiti) and led them on a march toward New Orleans. The revolt was violently suppressed.

EK 2.22.C

Research in African American studies reveals the diasporic influence of revolts across the Americas. Shaped by common struggles, inspirations, and goals, the impact of a revolt in one region often influenced the circumstances and political actions of enslaved Afro-descendants in another area.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.22

Resistance and Revolts in the U.S.

Optional Resources

- **Black Diaspora Slave Revolts** **Black Diaspora Slave Revolts** digital map, Google Maps
- **"Did African American Slaves Rebel?"** by Henry Louis Gates Jr., PBS, 2013
- **"Kanye's Brand of 'Freethinking' Has a Long, Awful History"** by Rebecca Onion, *Slate*, 2018

Additional Context *(beyond the scope of the AP Exam)*

- The notion that most enslaved people were docile or did not resist their enslavement has its roots in white supremacist ideology.
- The earliest known slave revolt in now-U.S. territory occurred in 1526. Africans and Indigenous people forcibly brought from Santo Domingo (Dominican Republic) to aid Spanish exploration in what is now Georgia revolted, escaped, and formed their own community. (See earlier topic on maroon societies: 2.15.)

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 2.23

Black Pride, Identity, and the Question of Naming

Required Course Content

SOURCE ENCOUNTER

- Selections of letters written to newspapers from *Call and Response* (pp. 87–89) Includes letters from various named and anonymous authors that were originally published between 1831–1841 in *Freedom’s Journal*, *The Liberator*, *The Colored American*, and the *Minutes of the Fifth Annual Convention for the Improvement of the Free People of Color in the United States*.

LEARNING OBJECTIVE

LO 2.23

Explain how factors like cultural pride, demographics, and politics influenced the terms African Americans used to identify themselves in the 19th century and beyond.

ESSENTIAL KNOWLEDGE

EK 2.23.A

After the ban on the U.S. slave trade in 1808, the percentage of African-born people in the African American population declined (despite the trade continuing illegally). However, *African* remained the most common term for people of African descent until the late 1820s.

EK 2.23.B

In the 1820s to the 1830s, the Afro-descendant community engaged in debates that would reemerge throughout history about how to define themselves. Important factors included:

EK 2.23.B.i

By the 1820s, American-born Afro-descendants with loose ties to their ancestors’ homelands formed the majority of the Black community.

EK 2.23.B.ii

The American Colonization Society, founded by white leaders desiring to exile the growing free Black population to Africa, emerged. In response, many Black people rejected the term *African* and emphasized their American identity.

EK 2.23.B.iii

Beginning in the 1830s, African Americans began to hold political meetings known as “Colored Conventions” across the U.S. and Canada, which foregrounded their shared heritage over their regional identity.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.23.C

In the 19th century, much like today, Afro-descendants debated terms that articulated shared racial identity (e.g., Negro, Black), national identities (e.g., American, Jamaican), and ethno-racial identities (e.g., African American).

TOPIC 2.23

**Black Pride,
Identity, and
the Question
of Naming****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Why Do We Say, ‘African American’?”](#) PBS Origins (video, 9:25)
- [Image of *The Liberator* newspaper](#), 1854
- [“Wherever the Colored Man Is Elevated, It Will Be by His Own Exertions”](#) by John S. Rock, 1858

Additional Context *(beyond the scope of the AP Exam)*

- John S. Rock was a physician, teacher, and the first African American invited to speak before the Supreme Court. His discourse on Black pride (in his speech, “Wherever the Colored Man is Elevated, It Will Be by His Own Exertions”) became a central inspiration for the Black Power movement a century later.

TOPIC 2.24

Black Women's Rights and Education

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"Why Sit Here and Die"** by Maria W. Stewart, 1832

LEARNING OBJECTIVE

LO 2.24

Explain the significance of African American women activists' advocacy for justice at the intersection of race and gender.

ESSENTIAL KNOWLEDGE

EK 2.24.A

Black women activists called attention to the unique ways that they experienced the intersections of race and gender discrimination. Their advocacy ensured that the rights of Black women remained at the forefront of antislavery efforts, and it paved a path for the women's suffrage movement.

EK 2.24.B

Maria W. Stewart was the first Black woman to publish a political manifesto. In speeches such as "Why Sit Here and Die," Stewart fought for both abolitionism and the rights of women, and called attention to the need to consider gender and Black women's experiences in antislavery discussions. Her ideas anticipated political debates that remained central to African American politics for more than a century.

TOPIC 2.24

**Black Women's
Rights and
Education**

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **School copy book used by Hannah Amelia Lyons of Philadelphia**, 1831, Smithsonian National Museum of African American History and Culture

TOPIC 2.25

The Civil War and Black Communities

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"The Colored Soldiers"** by Paul Laurence Dunbar, 1895
- Civil War era photographs: "Washerwoman for the Union Army in Richmond, VA," Smithsonian Collection or Portrait of Charles Remond Douglass, 1864, Yale University Beinecke Collection

LEARNING OBJECTIVE

LO 2.25

Describe enslaved and free African American men and women's contributions during the U.S. Civil War.

ESSENTIAL KNOWLEDGE

EK 2.25.A

Black soldiers were initially excluded from serving in the Civil War. When the Union faced labor shortages, African American men were only permitted to enroll under unequal conditions (e.g., they were paid half the salary of white soldiers). Despite inequities, military service offered Black soldiers the opportunity to demonstrate their view of themselves as U.S. citizens.

EK 2.25.B

During the war, free Black communities in the North suffered from anti-Black violence initiated by those who opposed Black military service and the possibility of Black political equality.

EK 2.25.C

Thousands of enslaved people in the South escaped slavery to join the Union war effort. Men participated as soldiers and builders, and women contributed as cooks, nurses, laundresses, and spies. Free Black men and women also raised money for formerly enslaved refugees. Some journeyed south to establish schools and offer medical care.

EK 2.25.D

African American poetry and Civil War photographs highlight African Americans' dignity and preserve an archive of their participation and sacrifice during the Civil War. Although Black soldiers were not immediately celebrated, Black poets and authors wrote against the willful erasure of the Black lives and community that stood at the center of the conflict.

TOPIC 2.25

**The Civil War
and Black
Communities****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Civil War and Emancipation,”** Black History in Two Minutes (video, 2:57)
- **“What Shall We Do with the Contrabands”** by James Madison Bell, 1862
- **Ambrotype of Qualls Tibbs, 5th Sergeant, 27th U.S. C.T., Camp Delaware, Ohio,** 1864-65, Smithsonian National Museum of African American History and Culture
- **Carte-de-visite album of the 54th Massachusetts Infantry Regiment,** c. 1864, Smithsonian National Museum of African American History and Culture
- **Illustration of Destruction of the Colored Orphan Asylum,** 1863 (engraving)
- **African American guards of the 107th US Colored Troops,** 1861 (photograph)
- **Men of Company E of the 4th US Colored Troops,** 1861 (photograph)
- **Carte de visite, Sgt. Jacob Johns,** 1754
- **A regiment of Black soldiers in the Union Army,** 1863
- **Black Soldier in the Union Army,** 1861 (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Black soldiers served in every American military initiative, well before they were eligible for citizenship.

TOPIC 2.26

Commemorating the Ongoing Struggle for Freedom

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *On Juneteenth* by Annette Gordon-Reed, 2021
- Photos of Jubilee celebrations (teacher choice from Optional Resources below)

LEARNING OBJECTIVE

LO 2.26

Explain how photographs of Juneteenth celebrations—from the period before Juneteenth's recognition as a federal holiday—reveal the value of these commemorations for the participants.

ESSENTIAL KNOWLEDGE

EK 2.26.A

Juneteenth celebrates the abolition of slavery in the United States. It commemorates June 19, 1865, the day that enslaved people in Galveston, Texas, were informed that they were free.

EK 2.26.B

African American communities have since celebrated this holiday consistently since its first anniversary (1866). Over 150 years later, it became a federal holiday in 2021. The earliest Juneteenth celebrations included singing spirituals and wearing new clothing that symbolized new-found freedom, along with feasting and dancing. At that time, Juneteenth was also called “Jubilee Day” and “Emancipation Day.”

EK 2.26.C

Juneteenth is the longest-running holiday celebrated by African Americans, as it celebrates America's relinquishing of legal enslavement, a direct result of their ancestors' struggle. The holiday commemorates African Americans' embrace of a fraught freedom even as they actively engaged in ongoing struggles for equal rights, protections, and opportunities in the United States. Juneteenth celebrates their commitment to seeking joy and validation among themselves, despite the nation's belated recognition of this important moment in its own history.

TOPIC 2.26

**Commemorating
the Ongoing
Struggle for
Freedom**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“All Black Everything”](#) by Lupe Fiasco, 2011
- [“Rose and Eliza”](#) by Beto O’Rourke, 2019
- [Juneteenth celebration in Louisville](#), 2021 (photograph)
- [Juneteenth celebration in Milwaukee](#), 2019 (photograph)
- [Juneteenth celebration in Galveston](#), 2021 (photograph)
- [Juneteenth celebration in West Philadelphia](#), 2019 (photograph)
- [Juneteenth celebration in New York City](#), 2020 (photograph)
- [Child at a Juneteenth celebration in Denver](#), 1989 (photograph)

AP AFRICAN AMERICAN STUDIES

UNIT 3

**The Practice
of Freedom**



~23
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Reconstruction and Black Politics</i>			
3.1 Social Life: Reuniting Black Families	<i>Help Me to Find My People: The African American Search for Family Lost in Slavery</i> by Heather A. Williams	2	2
3.2 The Reconstruction Amendments and Black Citizenship	The 13th, 14th, and 15th Amendments to the U.S. Constitution	1	1
3.3 Land and Neo-Slave Labor	<p>"Convict Leasing," Black History in Two Minutes (video)</p> <p>"Black Women Laborers," Black History in Two Minutes (video)</p> <p>Picture postcard of a North Carolina Convict Camp, 1910</p>	1	1
3.4 The Defeat of Reconstruction	<i>Black Reconstruction in America, 1860–1880</i> by W.E.B. Du Bois, 1935	5	2
<i>Weekly Focus: The Color Line: Black Life in the Nadir</i>			
3.5 Jim Crow Segregation and Disenfranchisement	<i>Southern Horrors: Lynch Law in All Its Phases</i> by Ida B. Wells-Barnett	2	1
3.6 Violence and White Supremacy	<p>"A Red Record" by Ida B. Wells-Barnett</p> <p>"If We Must Die" by Claude McKay, 1919</p>	3	2
3.7 The Color Line and Double Consciousness in American Society	<p>"We Wear the Mask" by Paul Laurence Dunbar, 1895</p> <p><i>The Souls of Black Folk</i> by W.E.B. Du Bois, 1903</p>	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Racial Uplift</i>			
3.8 Uplift Ideology	"The Atlanta Exposition Address" by Booker T. Washington, 1895	2	1
	"How the Sisters Are Hindered from Helping" by Nannie Helen Burroughs, 1900		
	"Lift Every Voice and Sing" by James Weldon and J. Rosamond Johnson, 1900		
3.9 Lifting as We Climb: Black Women's Rights and Leadership	<i>A Voice from the South: By a Black Woman of the South</i> by Anna Julia Cooper, 1892	1	1
3.10 Black Organizations and Institutions	Advertisement for Madam C.J. Walker products, 1906–1950	4	1
	Tin for Madame C.J. Walker's Hair and Scalp Preparation, 1906		
	Photograph of a convention of Madam C.J. Walker agents at Villa Lewaro, 1924		
3.11 HBCUs and Black Education	<i>The Education of Blacks in the South, 1860–1935</i> by James D. Anderson, 1988	5	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: The New Negro Renaissance</i>			
3.12 The New Negro Movement and the Harlem Renaissance	<i>The New Negro: An Interpretation</i> by Alain Locke, 1925	1	1
	"The Negro Artist and the Racial Mountain" by Langston Hughes		
3.13 Art and Social Change	"Portfolio of Eighteen Photographs, 1905-38" by James Van Der Zee, 1974	4	1
3.14 The Birth of Black History	<i>The Mis-Education of the Negro</i> by Carter G. Woodson	1	1
	"The Negro Digs Up His History" by Arturo A. Schomburg in <i>The New Negro: An Interpretation</i> edited by Alaine Lock, 1925		

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Migrations and Black Internationalism</i>			
3.15 The Great Migration	<p><i>The Warmth of Other Suns: The Epic Story of America’s Great Migration</i> by Isabel Wilkerson, 2010</p> <p>Letter beckoning African Americans to leave the South, <i>Call and Response</i></p> <p>The Migration Series by Jacob Lawrence, 1940–1941</p>	4	2
3.16 Afro-Caribbean Migration	<p><i>Reversing Sail: A History of the African Diaspora</i> by Michael A. Gomez</p>	1	1
3.17 The Universal Negro Improvement Association	<p>“Address to the Second UNIA Convention” by Marcus Garvey, 1921</p> <p>Photographs of Marcus Garvey, the UNIA marches, and the Black Liberation flag</p>	4	1
3.18 Genealogy of the Field of African American Studies	<p>“Black Studies and the Racial Mountain” by Manning Marable, 2000</p>	5	1

The Practice of Freedom

**ESSENTIAL
QUESTIONS**



These pages intentionally left blank. The Unit Opening content for Units 2–4 is still in development and will be provided to teachers in the fall.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional and are offered to provide possible ways to incorporate various instructional approaches into the classroom. Teachers do not need to use these activities or instructional approaches and are free to alter or edit them. The examples below were developed in partnership with teachers from the AP community to share ways that they approach teaching the content and skills in this unit. Please refer to the Instructional Approaches section beginning on p. xx for more examples of activities and strategies.

Activity	Topic	Source Encounter	Sample Activity
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1

2

3

This page is intentionally left blank. The Sample Instructional Activities content for Units 2–4 is still in development and will be provided to teachers in the fall.

TOPIC 3.1

Social Life: Reuniting Black Families

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Help Me to Find My People: The African American Search for Family Lost in Slavery* by Heather A. Williams (pp. 141–145)

LEARNING OBJECTIVE**LO 3.1**

Explain the importance for African Americans of reuniting families after abolition and the Civil War.

ESSENTIAL KNOWLEDGE**EK 3.1.A**

Before the Civil War, enslaved and free African Americans endeavored to locate kin separated by slavery and the domestic slave trade. After emancipation, they relied on newspapers, word of mouth, and help from the Freedmen's Bureau as they traveled great distances to find lost family and friends.

EK 3.1.B

Following emancipation, thousands of African American men and women sought to consecrate their unions through legal marriage, demonstrating an enduring commitment to family during and beyond this era.

EK 3.1.C

Heather Williams's *Help Me to Find My People* details the importance of family to African Americans' search for freedom, citizenship, and belonging after slavery. Williams's work reflects contemporary scholarship that helps debunk notions that African American families were permanently destroyed during slavery.

TOPIC 3.1

**Social Life:
Reuniting Black
Families**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Families and Freedom: A Documentary History of African American Kinship in the Civil War Era**, Freedmen and Southern Society Project, University of Maryland
- **Marriage Certificate with tintypes of Augustus L. Johnson and Malinda Murphy**, 1874, Smithsonian National Museum of African American History and Culture

TOPIC 3.2

The Reconstruction Amendments and Black Citizenship

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- The 13th, 14th, and 15th Amendments to the U.S. Constitution (from the 13th, sections 1–2; 14th, sections 1, 3, and 4; 15th, sections 1–2)

LEARNING OBJECTIVE

LO 3.2

Explain how postemancipation constitutional amendments defined standards of citizenship in the U.S. and impacted the everyday lives of African Americans.

ESSENTIAL KNOWLEDGE

EK 3.2.A

The 13th Amendment officially abolished slavery, or involuntary servitude, except in punishment for a crime.

EK 3.2.B

The 14th Amendment defines the principle of birthright citizenship in the United States and requires equal protection of all people. The 14th Amendment repealed the *Dred Scott v. Sanford* decision and related state-level Black Codes. The 14th Amendment was the first act by the federal government to punish the Confederates, by disenfranchising them for waging war against the U.S.

EK 3.2.C

The 15th Amendment was the first federal recognition of voting rights for nonwhite men. It empowered African American men by granting the right to vote and hold political office.

EK 3.2.D

Statutes that preserved involuntary servitude gave way to vagrancy laws, convict leasing, and chain gangs, and the postbellum criminalization of Black people to ensure their forced labor in the South.

TOPIC 3.2

**The Reconstruction
Amendments and
Black Citizenship**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Reconstruction: The Vote,”** Black History in Two Minutes (video, 2:29)
- **“The Fifteenth Amendment,”** Black History in Two Minutes (video, 3:02)
- **The Fifteenth Amendment, Celebrated May 19th 1870,** 1870, Smithsonian National Museum of African American History and Culture (lithograph)

TOPIC 3.3

Land and Neo-Slave Labor

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “**Convict Leasing**,” Black History in Two Minutes (video, 2:06)
- “**Black Women Laborers**,” Black History in Two Minutes (video, 2:41)
- **Picture postcard of a North Carolina Convict Camp**, 1910, Smithsonian National Museum of African American History and Culture (photograph)

LEARNING OBJECTIVE

LO 3.3

Explain how African American labor was exploited after the Civil War to replace the loss of enslaved people’s labor.

ESSENTIAL KNOWLEDGE

EK 3.3.A

After the abolition of slavery, African Americans eagerly pursued landownership to secure their economic independence and to provide food and shelter for their families; however, former Confederate plantations were not redistributed to the formerly enslaved African Americans who had labored on them. These lands were often purchased by northern investors, who evicted African Americans or forced them into tenancy contracts (that they were likely unable to read, due to the illiteracy of many freed people).

EK 3.3.B

Although emancipation without land severely thwarted newly freed African Americans’ self-sufficiency, African Americans resisted the emergence of new labor practices designed to bind them to unpaid and coerced labor, including sharecropping, crop liens, and convict leasing.

EK 3.3.B.i

Through sharecropping, white landowners provided land and equipment to formerly enslaved people in the form of a loan. Freed people received a small payment from the crop they cultivated in the form of a credit then used to repay the landowner for supplies. Sharecropping trapped generations of African Americans in a cycle of debt.

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.3.B.ii**

Through crop liens, Black farmers who managed to secure their own land were forced to borrow against their future harvest to acquire farming equipment and supplies. This tied them to the land through debt.

EK 3.3.B.iii

Through convict leasing, African American men were imprisoned for debt, false arrest, or minor charges. Southern prisons profited from their incarceration by hiring them out to landowners and corporations to labor without pay under conditions similar to slave labor

EK 3.3.C

State legislatures passed Black codes, similar to slave codes, which controlled many aspects of newly freed African Americans' lives. For example, people without land or a labor contract could be imprisoned for vagrancy. Those who tried to break a labor contract could be whipped, and Black children could be removed from their families and ordered to serve apprenticeships without their parents' consent.

EK 3.3.D

African American women often labored in domestic tasks similar to those performed during slavery. During the 1881 Atlanta washerwoman strike, they pressed for fair wages and greater autonomy in their work.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.3

**Land and
Neo-Slave Labor**

Optional Resources

- *The Poet II* Claude Clarke Sr., 1946, Smithsonian National Museum of African American History and Culture (painting)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

TOPIC 3.4

The Defeat of Reconstruction

Required Course Content

SOURCE ENCOUNTER

- *Black Reconstruction in America, 1860–1880* by W.E.B. Du Bois, 1935 (pp. 670–674)

LEARNING OBJECTIVE

LO 3.4

Describe the factors that led to the end of Reconstruction, curtailing the rights, protections, and economic stability of freed African Americans.

ESSENTIAL KNOWLEDGE

EK 3.4.A

The abolition of slavery at the end of the Civil War ushered in Reconstruction, a revolutionary period of interracial partnership in American democracy. For the first time in over 300 years, African Americans could embrace citizenship, equal rights, and political representation in American government.

EK 3.4.B

Within a decade, white retaliation against Black equality led to the roll back of new-found rights and protections. In the years that followed:

EK 3.4.B.i

Black voting was suppressed through measures such as poll taxes, literacy tests, and grandfather clauses.

EK 3.4.B.ii

Special Field Order 15 and “Forty Acres and a Mule” suffered defeat. Most African Americans in the U.S. South became trapped in a new system of debt bondage as sharecroppers, working the same lands on which they labored as enslaved people.

EK 3.4.C

After the election of 1876 and the Compromise of 1877, Southern states began to rewrite their state constitutions to include *de jure* segregation laws. Supreme Court rulings also legalized racial segregation and disfranchisement (e.g., *Plessy v. Ferguson*, 1896). The notion of “separate but equal” became the legal basis for racial segregation in all areas of American society, including schools, churches, hospitals, buses, and cemeteries.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.4.D

In *Black Reconstruction*, W.E.B. Du Bois argues that the failure to redistribute confiscated land in the South doomed African Americans to subservience as they had few paths to achieving any semblance of economic or political sovereignty.

EK 3.4.E

In *Black Reconstruction*, W.E.B. Du Bois evokes a “new” civil war in the South: African Americans became endangered by acts of racial violence (e.g., lynching) and retaliation from former Confederates, political terrorist groups like the Ku Klux Klan, and poor white southerners who embraced white supremacy.

TOPIC 3.4

The Defeat of Reconstruction**TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Roll Back,”](#) Black History in Two Minutes (video, 3:11)
- [Engraved portrait of five members of Reconstruction Congresses](#), early 1880s, Smithsonian National Museum of African American History and Culture
- [Reconstruction: America After the Civil War](#), PBS (video, 55:53)

Additional Context *(beyond the scope of the AP Exam)*

- The gradual defeat of Reconstruction can be attributed to sectional reconciliation, lack of federal will, and racism.

TOPIC 3.5

Jim Crow Segregation and Disenfranchisement

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- ***Southern Horrors: Lynch Law in All Its Phases*** by Ida B. Wells-Barnett (“The New Cry,” “The South’s Position,” “The Black and White of It,” and “Self-Help”)

LEARNING OBJECTIVE

LO 3.5

Describe the responses of African American writers and community leaders to Jim Crow segregation laws, disenfranchisement, and anti-Black violence.

ESSENTIAL KNOWLEDGE

EK 3.5.A

After the election of 1876 and the Compromise of 1877, Southern states began to rewrite their state constitutions to include *de jure* segregation laws. Supreme Court rulings also legalized racial segregation and disfranchisement (e.g., *Plessy v. Ferguson*, 1896). The notion of “separate but equal” became the legal basis for racial segregation in all areas of American society, including schools, churches, hospitals, buses, and cemeteries.

EK 3.5.B

Born into slavery, Ida B. Wells-Barnett became a journalist, civil rights advocate, and feminist throughout the late 19th and early 20th centuries. In *Southern Horrors*, she exposes the racism and false accusations at the foundation of “lynch laws” in the South. She corrects misleading narratives that sought to justify the rampant, unjust killing of Black people.

EK 3.5.C

Wells-Barnett represented one of many perspectives among African Americans on how to respond to attacks on their newfound freedom. She advocated for resistance strategies including direct protest, trolley boycotts, and the use of the press to foreground Black mistreatment and to challenge the extralegal murder of African Americans.

EK 3.5.D

African American studies scholars call the period between the end of Reconstruction and World War II the “nadir,” or lowest point, of American race relations. This term refers to the most pronounced period of public acts of racism (including lynching and mob riots) in U.S. history, which helped catalyze the Great Migration.

TOPIC 3.5

**Jim Crow
Segregation and
Disenfranchisement**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Segregated Travel in Jim Crow America,”** Black History in Two Minutes (video, 2:39)
- **“Separate But Equal: Homer Plessy and the Case that Upheld The Color Line,”** Black History in Two Minutes (video, 2:43)
- **“Ida B. Wells: Fearless Investigative Reporter of Southern Horrors,”** Black History in Two Minutes (video, 1:55)
- **Dixie Café** by Jacob Lawrence, 1948, Smithsonian National Museum of African American History and Culture (drawing)
- **Bar and Grill** by Jacob Lawrence, 1941, Smithsonian American Art Museum (painting)
- **Portrait of Ida B. Wells-Barnett**, c. 1893, National Portrait Gallery, Smithsonian (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Wells-Barnett describes lynchings as the targeting of Black business owners on false charges, designed to terrorize African Americans from seeking any form of advancement. Jim Crow Era segregation restrictions would not be overturned until the civil rights movement of the 1950s and 1960s.

TOPIC 3.6

Violence and White Supremacy

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- “**A Red Record**” by Ida B. Wells-Barnett
- “**If We Must Die**” by Claude McKay, 1919

LEARNING OBJECTIVE

LO 3.6

Summarize the range of African American responses to white supremacists’ use of racial violence to control and oppress them.

ESSENTIAL KNOWLEDGE

EK 3.6.A

After the Civil War, white supremacists used pervasive violence to reestablish control over African Americans and thwart the strides toward equality made during Reconstruction.

EK 3.6.B

African Americans fought against white supremacy through writing, political action, and self-defense during race riots provoked by white attacks on Black communities.

EK 3.6.C

In *A Red Record*, Ida B. Wells-Barnett uses investigative journalism and statistical analysis to:

EK 3.6.C.i

document the widespread use of lynching against men, women, and children as tools of white supremacy aimed to control African Americans and thwart their political and economic advancement; and

EK 3.6.C.ii

change public opinion on lynching as a justifiable punishment for alleged crimes.

EK 3.6.D

In “If We Must Die,” Jamaican poet Claude McKay encourages African Americans to preserve their dignity and fight back against anti-Black violence and discrimination.

TOPIC 3.6

**Violence and
White Supremacy****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Lynching,”** Black History in Two Minutes (video, 3:38)
- **“The Red Summer,”** Black History in Two Minutes (video, 5:03)
- **“The Tulsa Massacre | Black Wall Street,”** Black History in Two Minutes (video, 2:48)
- **“When White Supremacists Overthrew a Government,”** Vox (video, 12:21 minutes)
- **Patience on a Monument** by Thomas Nast, 1868, Smithsonian National Museum of African American History and Culture (broadside)
- **“This is a white man’s government”** by Thomas Nast, 1868, Library of Congress (broadside)
- **Portrait of Claude McKay**, 1926, National Portrait Gallery, Smithsonian (photograph)
- **Scene from Tulsa Race Riot**, 1921, Smithsonian National Museum of African American History and Culture (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- During the Red Summer of 1919, a global pandemic (the Spanish Flu), competition for jobs, and discrimination against Black WWI veterans led to a rise in hate crimes across the country. These factors also spurred the beginnings of the Great Migration.
- The brutal murder of 14-year-old Emmett Till in 1955 shows the longevity of lynching as a tactic of racial violence and white supremacy. The U.S. Senate did not classify lynching as a hate crime until 2018.
- Mexicans in the American southwest were also targets of white supremacist lynchings in the early 20th century.

TOPIC 3.7

The Color Line and Double Consciousness in American Society

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"We Wear the Mask"** by Paul Laurence Dunbar, 1895
- ***The Souls of Black Folk*** by W.E.B. Du Bois, 1903, selections from "The Forethought," "Of Our Spiritual Strivings," "Of Alexander Crummell" and "The Afterthought"

LEARNING OBJECTIVE

LO 3.7

Describe the various psychological effects of institutional racism on African Americans described in African American literary and scholarly texts.

ESSENTIAL KNOWLEDGE

EK 3.7.A

The Souls of Black Folk is an interdisciplinary text that combines historical, literary, and ethnomusical analysis to illustrate the humanity of Black people and their complex experiences in American society in the 20th century, mere decades after enslavement.

EK 3.7.B

In *The Souls of Black Folk*, W.E.B. Du Bois uses "the veil" to symbolize African Americans' separation from full participation in American society. He describes the impacts of discrimination on one's struggle for self-improvement and advancement beyond the veil.

EK 3.7.C

W.E.B. Du Bois uses "color line" to reference the racial discrimination that remained in the United States after the abolition of slavery. Du Bois identified "the problem of the color line" as the chief problem of the 20th century.

EK 3.7.D

Systemic discrimination stifled African Americans' progress in American society and created what Du Bois called a "double consciousness," or the internal conflict experienced by subordinated groups in an oppressive society. Double consciousness gave African Americans a profound second vision into the unequal realities of American life. Despite its challenges, double consciousness fostered agency, adaptation, and resistance.

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.7.E**

In "We Wear the Mask," Paul Lawrence Dunbar uses metaphor to explore how African Americans have internalized and coped with the struggles they face due to racial discrimination.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.7

The Color Line and Double Consciousness in American Society

Additional Context *(beyond the scope of the AP Exam)*

- Alexander Crummell was a leading African American Episcopal minister who advocated for the abolition of slavery and the need for equal political rights for African Americans. He founded the first Black learned society in 1897, The American Negro Academy—a forerunner for Black studies that documented Black history and included members such as W.E.B. Du Bois and Paul Laurence Dunbar.
- Each chapter of *The Souls of Black Folk* opens with verses of spirituals, which Du Bois calls “Sorrow Songs.”
- *The Souls of Black Folk* responded to the proliferation of lynching—a lethal manifestation of the defeat of Reconstruction’s achievements.

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.8

Uplift Ideologies

Required Course Content

SOURCE ENCOUNTER

- “The Atlanta Exposition Address” by Booker T. Washington, 1895
- “How the Sisters Are Hindered from Helping” by Nannie Helen Burroughs, 1900
- “Lift Every Voice and Sing” by James Weldon and J. Rosamond Johnson, 1900

LEARNING OBJECTIVE

LO 3.8

Describe various strategies for economic, political, social, and spiritual uplift advanced by African American writers, educators, and leaders in the generation after slavery.

ESSENTIAL KNOWLEDGE

EK 3.8.A

Black leaders, educators, and artists of the post-Reconstruction period debated strategies to advance African Americans, or uplift the race, in broader American society.

EK 3.8.B

Booker T. Washington, who was formerly enslaved, advocated for industrial education as a means of economic advancement and independence. In a controversial speech known as “The Atlanta Compromise,” Washington appealed to a conservative white audience and suggested that Blacks should remain in the South and focus on gaining industrial education before political rights.

EK 3.8.C

Nannie Helen Burroughs, an educator and the daughter of enslaved people, advocated for the education and leadership of women, and particularly women’s suffrage, to promote greater inclusivity in American society.

EK 3.8.D

James Weldon Johnson, a writer, diplomat, and the son of Bahamian immigrants, wrote the poem, “Lift Every Voice and Sing.” His brother, J. Rosamond Johnson, set the poem to music and it became known as the Black national anthem. The poem acknowledges past sufferings, encourages African Americans to feel proud of their resilience and achievements, and celebrates hope for the future.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.8

Uplift Ideologies

Optional Resources

- **"Booker T. Washington,"** Black History in Two Minutes (video, 3:02)
- **"Lift Every Voice and Sing,"** with Kirk Franklin and choir (video, 2:34)
- **"Five You Should Know: African American Suffragists,"** 2019, Smithsonian National Museum of African American History and Culture
- **Questionnaire from the National League of Republican Colored Women,** "Colored Women in Politics," 1915, Library of Congress
- **Nannie Helen Burroughs School,** unknown date, National Museum of American History (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Diverse strategies and opinions about the uplift of African Americans stemmed from the diversity of their experiences. Students may consider the vantage points of these authors, who were formerly enslaved or the children of enslaved people, and were people of different genders, regions, and professions.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.9

Lifting as We Climb: Black Women’s Rights and Leadership

Required Course Content

SOURCE ENCOUNTER

- *A Voice from the South: By a Black Woman of the South* by Anna Julia Cooper, 1892 (“Our Raison d’Etre” and “Womanhood: A Vital Element in the Regeneration of a Race”)

LEARNING OBJECTIVE

LO 3.9

Explain how Black women activists advocated for their own voices and leadership in collective efforts to advance African Americans.

ESSENTIAL KNOWLEDGE

EK 3.9.A

While American society explored the roles of women more broadly, Black women, such as Anna Julia Cooper and Nannie Helen Burroughs, advocated for the rights of African Americans and Black women specifically.

EK 3.9.B

A Voice from the South by a Black Woman of the South (1892) details the unique inequities that all Black women have experienced and the incomplete nature of U.S. history for its exclusion of the voices of Black Americans and further silencing of Black women.

EK 3.9.C

Black women’s activism and leadership were central to the rebuilding of Black communities in the generations after slavery. Black women leaders created women’s clubs dedicated to fighting all forms of injustice and exclusion. Women’s clubs countered stereotypes by exemplifying the dignity, capacity, beauty, and strength of Black women.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.9

Lifting as We Climb: Black Women’s Rights and Leadership

Optional Resources

- [“The Women’s Club Movement,”](#) Black History in Two Minutes (video, 3:12)
- [Emancipation Era dress worn by formerly enslaved woman Tempy Ruby Bryant,](#) 1870–1890, Smithsonian National Museum of African American History and Culture
- [Banner used the Oklahoma Federation of Colored Women’s Clubs,](#) 1910, Smithsonian National Museum of African American History and Culture

Additional Context *(beyond the scope of the AP Exam)*

- •Anna Julia Cooper, author of *A Voice from the South by a Black Woman of the South* (1892), was the daughter of an enslaved woman and her enslaver. Cooper became a champion for Black women’s rights and education.

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.10

Black Organizations and Institutions

Required Course Content

SOURCE ENCOUNTER

- **Advertisement for Madam C.J. Walker products**, 1906–1950, Smithsonian National Museum of African American History and Culture
- **Tin for Madame C.J. Walker's Hair and Scalp Preparation**, 1906, Smithsonian National Museum of African American History and Culture
- **Photograph of a convention of Madam C.J. Walker agents at Villa Lewaro**, 1924, Smithsonian National Museum of African American History and Culture

LEARNING OBJECTIVE

LO 3.10

Summarize the various ways African American organizations, institutions, and businesses promoted equity, economic stability, and the well-being of their communities.

ESSENTIAL KNOWLEDGE

EK 3.10.A

Many African Americans in the early 20th century and beyond focused on self-sufficiency, economic stability, and education. They responded to their ongoing exclusion from broader American society by creating businesses and organizations that catered to their needs and improved the lives of their communities.

EK 3.10.B

In the U.S., African Americans transformed forms of Christian worship and created their own institutions. Black churches served as safe houses for Black organizing, joy, and cultural expression. They created leadership opportunities that developed Black activists, musicians, and politicians.

EK 3.10.C

Inventors and entrepreneurs like Madam C.J. Walker, the daughter of enslaved people, developed products that highlighted the beauty of Black people, fostered their economic advancement, and supported community initiatives through philanthropy. Walker is the first female self-made millionaire in U.S. history.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.10

**Black
Organizations
and Institutions**

Optional Resources

- **Clock used by the Citizen's Savings and Trust Company**, 1920–2013, Smithsonian National Museum of African American History and Culture
- **"Meet the First Self-Made Female Millionaire,"** Smithsonian Learning Lab (video, 4:38)
- **"Madame C.J. Walker: The First Black Millionaire,"** Black History in Two Minutes (video,
- **"The Black Church,"** Black History in Two Minutes (video, 3:07)
- **"19th Century Black Discoveries,"** Black History in Two Minutes (video, 2:30)
- **"How Madam C.J. Walker Built Racial Equity into Her Business"** by Tyrone McKinley Freeman and Katie Smith Milway, *Harvard Business Review*, 2020

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 3.11

HBCUs and Black Education

Required Course Content

SOURCE ENCOUNTER

- *The Education of Blacks in the South, 1860–1935* by James D. Anderson, 1988 (pp. 83–85)

LEARNING OBJECTIVE

LO 3.11

Summarize the founding and impact of historically Black colleges and universities (HBCUs) on the educational, professional, and communal lives of African Americans.

ESSENTIAL KNOWLEDGE

EK 3.11.A

Discrimination and segregation led African Americans to found their own colleges, the majority of which were established after the Civil War.

EK 3.11.B

HBCUs were initially private schools established through interracial philanthropy, and then others emerged as land-grant colleges through federal funding. The Second Morrill Act (1890) prohibited the distribution of funds to states that practiced racial discrimination in admissions unless the state also provided a land-grant college for African Americans. As a result, 18 HBCUs were established.

EK 3.11.C

HBCUs were the primary providers of postsecondary education to African Americans. Their founding transformed African Americans' access to higher education and professional training, which allowed them to rise out of poverty and become leaders in all sectors of society. HBCUs created spaces of cultural pride, Black scholarship, and innovation, and they helped close racial equity gaps in higher education.

EK 3.11.D

Black Greek-letter organizations emerged in colleges across the United States. In these organizations, African Americans found spaces to support each other in the areas of self-improvement, educational excellence, leadership, and lifelong community service.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.11

HBCUs and Black Education

Optional Resources

- [“African American Higher Education,”](#) Black History in Two Minutes (video, 3:03)
- [“Black Greek-Letter Organizations,”](#) Black History in Two Minutes (video, 3:13)
- [“Why America Needs its HBCUs”](#) by Adam Harris, *The Atlantic*, 2019
- [“Many HBCUs are Teetering Between Surviving and Thriving”](#) by Delece Smith-Barrow, *The Hechinger Report*, 2019
- [“Six Reasons HBCUs are More Important Than Ever,”](#) Dr. Michael L. Lomax, 2015

Additional Context *(beyond the scope of the AP Exam)*

- Cheyney University (originally, the Institute for Colored Youth, Pennsylvania, 1837) was the first HBCU founded, and Wilberforce University (Ohio, 1856) founded by the African Methodist Episcopal Church, was the first fully owned and operated by African Americans.
- HBCUs comprise only 3% of America's colleges and universities but count 40% of Black members of Congress and 80% of Black judges among their graduates.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.12

The New Negro Movement and the Harlem Renaissance

Required Course Content

SOURCE ENCOUNTER

- *The New Negro: An Interpretation* by Alain Locke, 1925
- “The Negro Artist and the Racial Mountain” by Langston Hughes

LEARNING OBJECTIVE

LO 3.12

Explain how themes of racial pride and self-definition manifested during the New Negro movement.

ESSENTIAL KNOWLEDGE

EK 3.12.A

The New Negro movement promoted cultural pride, self-expression, and political advocacy among African Americans nationwide. A mere two generations postslavery, the “new negro” embraced Black joy and optimism and a determination to be one’s authentic self.

EK 3.12.B

The Harlem Renaissance, an extension of the New Negro movement, was a flourishing of Black literary, artistic, and intellectual life that created a cultural revolution in the United States in the 1920s and 1930s.

EK 3.12.C

The New Negro movement encouraged African Americans to define their identity on their own terms and to advocate for themselves politically despite the atrocities of the Nadir. Spurred by the migrations of African Americans from the South to urban centers in the North and Midwest, the New Negro movement manifested innovations in music (e.g., blues and jazz), art, literature, and counternarratives that documented Black history and accomplishments.

EK 3.12.D

In “The Negro Artist and the Racial Mountain,” Langston Hughes, a key writer of the Harlem Renaissance, encouraged young Black artists to see the beauty of everyday Black life as they make their truest art, without feeling pressure from Blacks or whites to romanticize Black struggle, assimilate to mainstream culture, or give into negative stereotypes.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.12

The New Negro Movement and the Harlem Renaissance

Optional Resources

- "[Negro Art Hokum](#)" by George S. Schuyler, 1926
- "[The Harlem Renaissance](#)," Black History in Two Minutes (video, 3:01)
- "[Ethiopia](#)" by Meta Vaux Warrick Fuller, c. 1921, Smithsonian National Museum of African American History and Culture (sculpture)
- "[Harlem Heroes: Photographs by Carl Van Vechten](#)," Smithsonian American Art Museum

Additional Context *(beyond the scope of the AP Exam)*

- Black aesthetics were central to self-definition among African Americans. In *The New Negro: An Interpretation*, Alain Locke encourages young Black artists to reject the burden of being the sole representative of a race. He emphasizes that the value of creating a Black aesthetic lies not in creating tangible cultural productions, but rather a shift in the "inner mastery of mood and spirit" (in "Negro Youth Speaks"). Locke became the first African American Rhodes scholar in 1907.

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.13

Art and Social Change**Required Course Content****SOURCE ENCOUNTER**

- "Portfolio of Eighteen Photographs, 1905-38" by James Van Der Zee, 1974

LEARNING OBJECTIVE**LO 3.13**

Describe the context, purpose, and significance of photography by New Negro artists such as James Van Der Zee.

ESSENTIAL KNOWLEDGE**EK 3.13.A**

During the New Negro movement, African American artists celebrated their culture while countering notions of their inferiority. Inspired by Alain Locke's call to create a distinctive Black aesthetic, artists increasingly grounded their work in the beauty of everyday life, history, folk culture, and pride in African heritage.

EK 3.13.B

African American photographers, including James Van Der Zee, documented the liberated spirit, beauty, and dignity of Black people to challenge stereotypes often used to justify their mistreatment, while highlighting Black achievement. Van Der Zee is best known for his photographs of Black Harlemites. He often used luxury props and special poses to capture the everyday life and leading African American figures.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.13

Art and Social Change

Optional Resources

- “**Evening Attire**” by James Van Der Zee, 1922, Smithsonian American Art Museum (photograph)
- “**W.E.B. DuBois: The New Negro at the 1900 Paris Exposition**,” Black History in Two Minutes (video, 3:01)
- “**The Birth of Jazz**,” Black History in Two Minutes (video, 2:55)
- Alain Locke, “The Legacy of the Ancestral Arts” in *The New Negro: An Interpretation* (1925)
- Lois Mailou Jones and Carter G. Woodson, “**Important Events and Dates in Negro History**” (1936)

Additional Context *(beyond the scope of the AP Exam)*

- Van Der Zee is best known for his photographs of Black Harlemites, particularly the Black middle class. He often used props (including luxury items), and special poses to capture the vibrant personalities of everyday African Americans and leading figures such as Marcus Garvey and Mamie Smith.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.14

The Birth of Black History

Required Course Content

SOURCE ENCOUNTER

- *The Mis-Education of the Negro* by Carter G. Woodson
- “The Negro Digs Up His History” by Arturo A. Schomburg in *The New Negro: An Interpretation* edited by Alain Lock, 1925

LEARNING OBJECTIVE

LO 3.14

Describe the academic context that led New Negro renaissance writers, artists, and educators to research and disseminate Black history and explain the impact of their work on Black students.

ESSENTIAL KNOWLEDGE

EK 3.14.A

The Mis-education of the Negro demonstrated that American schools reinforced the idea that Europeans, and whites more broadly, produced the strengths of human civilization and that Black people made no meaningful contributions and were thus inferior, which demoralized Black students.

EK 3.14.B

In *The Mis-education of the Negro*, Carter G. Woodson argued that Black people’s mis-education contributed to their ongoing oppression. He urged African Americans to become agents of their own education and study the history and experiences of the race to inform their future advancement.

EK 3.14.C

Artists, writers, and intellectuals of the New Negro renaissance refuted the idea that African Americans were people without history or culture and created a body of literature and educational resources that proved otherwise. The early movement to place Black history in schools allowed the ideas of the New Negro renaissance to reach Black students of all ages.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.14.D

Black bibliophiles, teachers, and learned societies were dedicated to recovering and preserving Black history. To promote this history, Carter G. Woodson created an organization, now known as the Association for the Study of African American Life and History. Arturo Schomburg, a Black Puerto Rican writer, collected artifacts and manuscripts that became the basis of the Schomburg Center for Research in Black Culture.

TOPIC 3.14

**The Birth of
Black History**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *Fugitive Pedagogy: Carter G. Woodson and the Art of Black Teaching* by Jarvis R. Givens, 2021

Additional Context *(beyond the scope of the AP Exam)*

- The son of formerly enslaved people, Woodson became the founder of what is now ASALH, created Negro History Week, which became Black History Month, published many works of African American history that started with African origins and went up to his present day.

TOPIC 3.15

The Great Migration

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *The Warmth of Other Suns: The Epic Story of America's Great Migration* by Isabel Wilkerson, 2010 (pp. 8–10)
- Anonymous Letter beckoning African Americans to leave the South published in *The Messenger*, March 1920, in *Call and Response*, 258
- The Migration Series by Jacob Lawrence, 1940–1941, The Phillips Collection (various panels, in particular Panel no. 1) (painting)

LEARNING OBJECTIVE

LO 3.15

Identify causes and effects of the Great Migration and explain its impact on Black communities and American culture.

ESSENTIAL KNOWLEDGE

EK 3.15.A

During the Great Migration, one of the largest internal migrations in U.S. history, six million African Americans relocated from the South to the North, Midwest, and western United States in search of educational and economic opportunities and safety for their families.

EK 3.15.B

The migration (about 1910–1970) occurred in waves, often caused by recurring factors.

EK 3.15.B.i

Labor shortages in the North during World War I and World War II created economic opportunities.

EK 3.15.B.ii

Environmental factors, such as floods and boll weevils, damaged crops, leaving many Black southerners impoverished.

EK 3.15.B.iii

The dangers of unmitigated lynching and racial violence prompted many Blacks to leave the Jim Crow South.

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.15.B.iv**

Freedom and a new railway system made migration more possible than before.

EK 3.15.B.v

The Black press compelled and instructed Black southerners on how to relocate.

EK 3.15.C

The effects of the Great Migration transformed American cities, Black communities, and Black cultural movements. The migration instilled American cities like New York, Chicago, Pittsburgh, and Los Angeles with Black Southern culture, and created a shared cultural thread in African American communities nationwide.

EK 3.15.D

Migration transformed African Americans from primarily rural people to primarily urban dwellers. Racial tensions increased in the South, as white employers resisted the flight of underpaid and disempowered Black laborers and at times had them arrested.

EK 3.15.E

In *The Migration Series*, artist Jacob Lawrence chronicles African Americans' hopes and challenges during the Great Migration. His work is known for its social realism in his use of visual art to depict historical moments, social issues, and everyday life of African Americans.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.15
The Great Migration

Optional Resources

- **"Migrations: From Exodusters to Great Migrations,"** Black History in Two Minutes (video, 3:37)
- **"Map of Migration Routes Followed by African Americans During the Great Migration,"** Schomburg Center for Research in Black Culture
- **The Negro Motorist Green-Book,** 1941, Smithsonian National Museum of African American History and Culture
- **"The Long-Lasting Legacy of the Great Migration,"** by Isabel Wilkerson, *Smithsonian Magazine*, 2016
- Jacob Lawrence describes his familial ties to the Great Migration, The Phillips Collection (video, 1:40)

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.16

Afro-Caribbean Migration

Required Course Content

SOURCE ENCOUNTER

- *Reversing Sail: A History of the African Diaspora* by Michael A. Gomez (pp. 186–first paragraph of 190)

LEARNING OBJECTIVE

LO 3.16

Describe the factors that spurred Black Caribbean migration to the U.S. during the first half of the 20th century and the impact that migration had on Black communities in the U.S.

ESSENTIAL KNOWLEDGE

EK 3.16.A

Afro-Caribbean migration to the U.S. and African Americans' Great Migration in the 20th century were both influenced by the need for economic and political empowerment.

EK 3.16.A.i

African Americans faced restricted opportunities and freedom in the U.S. South.

EK 3.16.A.ii

Afro-Caribbeans were affected by the decline of Caribbean economies during World War I and the expansion of U.S. political and economic interests in the Caribbean, and turned to the U.S. for economic, political, and educational opportunities.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.16.B

U.S. intervention in the Caribbean significantly increased migrations to the U.S. in the early 20th century, including:

EK 3.16.B.i

the U.S. acquisition of the Panama Canal (1903), which exposed Black Caribbean workers to both labor opportunities in the U.S. and American culture, including Jim Crow segregation

EK 3.16.B.ii

the U.S. occupation of Haiti and the Dominican Republic (starting in 1915-1916)

EK 3.16.B.iii

the U.S. purchase of the Virgin Islands (1917)

EK 3.16.C

Afro-Caribbean immigrants found homes in African American communities in the U.S., creating both tension and new blends of Black cultures in the U.S.

TOPIC 3.16

**Afro-Caribbean
Migration****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- "Gift of the Black Tropics" by Wilfred A. Domingo in *The New Negro: An Interpretation* edited by Alaine Lock, 1925 (pp. 341–342)

TOPIC 3.17

The Universal Negro Improvement Association

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “**Address to the Second UNIA Convention**” by Marcus Garvey, 1921
- Photographs of Marcus Garvey, the UNIA marches, and the Black Liberation flag

LEARNING OBJECTIVE

LO 3.17

Describe the mission, methods, and lasting impact of Marcus Garvey and the Universal Negro Improvement Association (UNIA) on political thought in African diaspora communities.

ESSENTIAL KNOWLEDGE

EK 3.17.A

Marcus Garvey led the largest pan-African movement in African American history as founder of the UNIA. The UNIA aimed to unite all Black people and maintained thousands of members in countries throughout the Caribbean, Latin America, and Africa. Marcus Garvey’s Back-to-Africa movement popularized the phrase “Africa for the Africans” and founded a steamship company, the Black Star Line, to repatriate African Americans to Africa.

EK 3.17.B

Garveyism’s diasporic framework became the model for subsequent Black nationalist movements throughout the 20th century. The UNIA’s iconic red, black, and green flag, the Black Liberation Flag, remains a worldwide symbol of Black solidarity and freedom.

EK 3.17.C

In his “Address to the Second UNIA Convention,” Marcus Garvey outlined the UNIA’s objective to achieve Black liberation from colonialism throughout the African diaspora. While African Americans faced intense racial violence and discrimination, Garvey inspired them to embrace their shared African heritage and the ideals of industrial, political, and educational advancement and self-determination through separatist Black institutions.

TOPIC 3.17

**The Universal
Negro
Improvement
Association****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Marcus Garvey: Leader of a Revolutionary Global Movement,"** Black History in Two Minutes (video, 3:54)
- "Negro Women are Great Thinkers as Well as Doers': Amy Jacques Garvey and Community Feminism, 1924–1927" by Ula Y. Taylor
- *Set the World on Fire: Black Nationalist Women and the Global Struggle for Freedom* by Keisha N. Blain, 2018 (chapter 1)
- **Stock certificate issued by Black Star Line to Amy McKenzie,** 1919, Smithsonian National Museum of African American History and Culture
- **Broadside for the Black Star Line,** c. 1921, Smithsonian National Museum of African American History and Culture

Additional Context *(beyond the scope of the AP Exam)*

- The UNIA's newspaper, *Negro World*, cofounded by Garvey's wife, Amy Ashwood, circulated in over 40 countries.

TOPIC 3.18

Genealogy of the Field of African American Studies

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **“Black Studies and the Racial Mountain”** by Manning Marable, *Souls*, 2020 (pp. 17–21)

LEARNING OBJECTIVE

LO 3.18

Using Manning Marable’s framework, describe the development and aims of the Black intellectual tradition that predates the formal integration of African American studies into American colleges and universities in the 20th century.

ESSENTIAL KNOWLEDGE

EK 3.18.A

The Black intellectual tradition in the United States began two centuries before the formal introduction of the field in U.S. colleges in the late 1960s. It emerged through the work of Black activists, educators, writers, and archivists who documented Black experiences. This included:

EK 3.18.A.i

the African Free Schools of the 18th century, which in cities like New York and Philadelphia provided the children of enslaved and free Black people with access to free education and prepared early Black abolitionists for leadership and activism;

EK 3.18.A.ii

the Black Puerto Rican bibliophile Arturo Schomburg, whose donated collection became the basis of the Schomburg Center for Research in Black Culture which continues to provide researchers with invaluable resources;

EK 3.18.A.iii

the sociologist and activist W.E.B. Du Bois, whose research and writings produced some of the earliest sociological surveys of African Americans;

EK 3.18.A.iv

the anthropologist Zora Neale Hurston, whose writings documented forms of African American culture and expression; and

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.18.A.v**

the historian Carter G. Woodson, an educator who published many works chronicling Black experiences and perspectives in history and who founded what became Black History Month.

EK 3.18.B

Manning Marable describes the aims of African American studies as “descriptive,” “corrective,” and “prescriptive”:

EK 3.18.B.i

It centers the perspectives of Black people in descriptions of Black life.

EK 3.18.B.ii

It corrects, or challenges, stereotypes and misrepresentations of Black life.

EK 3.18.B.iii

It prescribes, or proposes, practical solutions to transform society for the advancement of Black and all marginalized people.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.18

**Genealogy of the
Field of African
American Studies**

Additional Context *(beyond the scope of the AP Exam)*

- The title of Manning Marable’s article pays homage to Langston Hughes’ essay, “The Negro Artist and the Racial Mountain.”

AP AFRICAN AMERICAN STUDIES

UNIT 4

**Movements
and Debates**



~38
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
Weekly Focus: Anticolonial Movements in the African Diaspora			
4.1 The <i>Négritude</i> and <i>Negrismo</i> Movements	<i>Discourse on Colonialism</i> by Aimé Césaire, 1955	1	2
4.2 Anticolonialism and African American Political Thought	<i>The Wretched of the Earth</i> by Frantz Fanon, 1961	2	2
Weekly Focus: Freedom Is Not Enough: The Early Black Freedom Movement			
4.3 Discrimination, Segregation, and the Origins of the Civil Rights Movement	"Black Cleveland in 1960: Education, Housing, and Unemployment" map	3	1
4.4 The G.I. Bill, Redlining, and Housing Discrimination	"Dr. Ossian Sweet's Black Life Mattered" by Heather Bourbeau, 2015 "Black Cleveland in 1960: Education, Housing, and Unemployment" map	1	2
4.5 The Arts in the Politics of Freedom	Speech in St. Louis by Josephine Baker, 1952 "Little Rock" by Nicolás Guillén, 1959 "Original Faubus Fables" and "Fables of Faubus" by Charles Mingus, 1959 (video)	5	2
Weekly Focus: The Long Civil Rights Movement			
4.6 Major Civil Rights Organizations: NAACP, CORE, SCLC, SNCC	"Nonviolence and Racial Justice" by Martin Luther King Jr., 1957	1	2
4.7 Major Civil Rights Organizations: SNCC	"Bigger Than a Hamburger" by Ella Baker, 1960 Student Nonviolent Coordinating Committee Founding Statement, 1960 SNCC Position Paper: Women in the Movement, 1964 "The Revolution is At Hand" by John Lewis, 1963	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
4.8 Faith and the Sounds of the Civil Rights Movement	<i>Why We Can't Wait</i> (1964) by Martin Luther King Jr., 1964 "Can't Turn Me Around" (video)	2	1
<i>Weekly Focus: Black Power and Black Pride</i>			
4.9 The Black Power Movement	"The Ballot or the Bullet" by Malcolm X, 1964	5	1
4.10 The Black Panther Party for Self-Defense	The Black Panther Party, Ten-Point Program, 1966 "Harlem Peace March," 1967	4	1
4.11 The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam	<i>The Fire Next Time</i> by James Baldwin, 1963	2	1
4.12 The Fire Next Time: Achieving Our Country	<i>The Fire Next Time</i> by James Baldwin, 1963	5	1
<i>Weekly Focus: Black Feminism, Womanism, and Intersectionality</i>			
4.13 The Black Feminist Movement and Womanism	"The Combahee River Collective Statement," 1977	2	1
4.14 The Social Construction of Race	<i>Racial Formation in the United States</i> , Michael Omi and Howard Winant, 2014	1	2
4.15 African American Women's History and the Metalanguage of Race	"African American Women's History and the Metalanguage of Race," by Evelyn Brooks Higginbotham, 1992	1	2
4.16 Intersectionality	"Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color" by Kimberlé Crenshaw, 1991	2	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Identity and Culture in African American Studies</i>			
4.17 Black is Beautiful	Negro es Bello II by Elizabeth Catlett, 1969 "Kathleen Cleaver on Natural Hair," 1968 (video)	4	1
4.18 The Evolution of African American Music	"The Evolution of African American Music" from <i>Africanisms in African American Music</i> by Portia Maultsby Music samples (teacher choice)	1	2
4.19 Afrocentricity	<i>The Afrocentric Idea</i> by Molefi Kete Asante, 1987	5	1
4.20 Tools of Black Studies Scholars	"A Black Studies Manifesto" by Darlene Clark Hine, 2014	5	1
<i>Weekly Focus: Diversity Within Black Communities</i>			
4.21 Demographic Diversity in African American Communities	"The Growing Diversity of Black America," by Christine Tamir, 2021	3	1
4.22 Politics and Class	<i>Blues People: Negro Music in White America</i> by Leroi Jones, 1963	1	1
4.23 Religion and Faith	<i>Righteous Discontent</i> by Evelyn Brooks Higginbotham, 1993	1	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Contemporary Debates (Students choose one)</i>			
4.24 Medicine, Technology, and the Environment	See "Starting Point" sources for further reading and discussion	3	4–5
4.24 Incarceration, Abolition, and the New Jim Crow	See "Starting Point" sources for further reading and discussion	3	4–5
4.24 Reparations	See "Starting Point" sources for further reading and discussion	2	4–5
4.24 The Movement for Black Lives	See "Starting Point" sources for further reading and discussion	4	4–5
<i>Weekly Focus: New Directions in African American Studies</i>			
4.25 Black Study and Black Struggle in the 21st Century	"Black Study, Black Struggle" by Robin D.G. Kelley, 2016	1	1
4.26 Black Futures and Afrofuturism	"Let's Talk about 'Black Panther' and Afrofuturism" (video)	5	1

Movements and Debates

ESSENTIAL QUESTIONS



These pages intentionally left blank. The Unit Opening content for Units 2–4 is still in development and will be provided to teachers in the fall.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional and are offered to provide possible ways to incorporate various instructional approaches into the classroom. Teachers do not need to use these activities or instructional approaches and are free to alter or edit them. The examples below were developed in partnership with teachers from the AP community to share ways that they approach teaching the content and skills in this unit. Please refer to the Instructional Approaches section beginning on p. xx for more examples of activities and strategies.

Activity	Topic	Source Encounter	Sample Activity
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1

2

3

This page is intentionally left blank. The Sample Instructional Activities content for Units 2–4 is still in development and will be provided to teachers in the fall.

TOPIC 4.1

The *Négritude* and *Negrismo* Movements

SUGGESTED SKILLS

- 1** Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Discourse on Colonialism* by Aimé Césaire, 1955 (pp. 39–43)

LEARNING OBJECTIVE

LO 4.1

Describe the central elements of the concept of *négritude* and its relationship to *negrismo* and the New Negro renaissance.

ESSENTIAL KNOWLEDGE

EK 4.1.A

Négritude (meaning “blackness” in French) was a political, cultural, and literary movement of the 1930s, ’40s, and ’50s that started with francophone Caribbean and African writers to protest colonialism and the assimilation of Black people into European culture.

EK 4.1.B

Négritude emerged alongside the New Negro renaissance in the U.S. and the *negrismo* movement in the Spanish-speaking Caribbean. These movements reinforced each other, affirming the influence that African cultural aesthetics and African heritage had that made Afro-descendants throughout the diaspora distinct.

EK 4.1.C

Not every Afro-descendant subscribed to the New Negro, *négritude*, or *negrismo* movements. While these movements shared an emphasis on cultural pride and political liberation of Black people, they did not necessarily envision blackness or relationships to Africa the same way.

EK 4.1.D

In *Discourse on Colonialism*, Aimé Césaire describes the hypocrisy of the narrative that European colonialism civilized colonized subjects. He highlights:

EK 4.1.D.i

the violence and exploitation required to overturn autonomous leadership and maintain systems of coerced labor; and

EK 4.1.D.ii

the racial ideologies that underpin colonial intervention.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.1.E**

In *Discourse on Colonialism*, Aimé Césaire connects racism and colonialism as mutually dependent means of dehumanizing people of African descent in Africa and the Caribbean.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.1

The *Négritude* and *Negrismo* Movements

Optional Resources

- *The Jungle (La Jungla)* by Wilfredo Lam, 1943, Museum of Modern Art (painting)
- *Les Fétiches* by Lois Mailou Jones, 1938, Smithsonian American Art Museum (painting)
- *Portrait of Wilfredo Lam*, 1978 (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Afro-Cuban artist, Wilfredo Lam, who also had Chinese heritage, was one of the leading artists of the *negrismo* period. Lam's *The Jungle* (1943) reflects the legacies of slavery and colonialism in Cuba with faces that reference African masks, set in sugarcane fields.
- *Négritude* emerged in Paris, which was a diasporic hub, home to African American jazz performers, artists, and veterans in addition to intellectuals from Africa and the Caribbean. Afro-descendants who spent significant time in Paris during the *négritude* movement include Josephine Baker, Claude McKay, Anna Julia Cooper, Augusta Savage, Countee Cullen, Alain Locke, Langston Hughes, Alain Locke, and Nella Larsen.
- Like the New Negro renaissance, *négritude* and *negrismo* first manifested among educated elites.
- *Discourse on Colonialism* argues that colonialism works to “decivilize” the colonizer by encouraging savage behavior, and it subjects colonized people to a process of “thingification,” destroying their land and reinventing them as barbarian subjects with no culture, no purpose, and no contributions to the modern world.

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

TOPIC 4.2

Anticolonialism and African American Political Thought

Required Course Content

SOURCE ENCOUNTER

- *The Wretched of the Earth* by Frantz Fanon, 1961 (pp. 35–37)

LEARNING OBJECTIVE

LO 4.2

Explain how Frantz Fanon's ideas about the role of violence in decolonial struggles influenced African American activist movements of the 1960s and '70s.

ESSENTIAL KNOWLEDGE

EK 4.2.A

Frantz Fanon's *The Wretched of the Earth* is a call to action for colonized people to overthrow the dehumanization, dishonor, and systemic oppression of colonialism.

EK 4.2.B

In *The Wretched of the Earth*, Frantz Fanon explains that decolonization seeks to overthrow the violent imposition of colonialism and the power struggle between the colonial settler and oppressed peoples. He argues that subjugated people should be open to any means necessary, not bound by nonviolence, in the overthrow of colonial subjugation maintained by past, present, and future violence.

EK 4.2.C

Frantz Fanon's *The Wretched of the Earth* became a foundational text for revolutions around the world, especially in Africa and throughout the diaspora.

EK 4.2.C.i

Living under Jim Crow segregation, many African Americans saw their community as a colony within a nation during the civil rights era.

EK 4.2.C.ii

Black Power advocates leveraged Fanon's notion of the "colonized intellectual" to critique the respectability politics of some middle class, nonviolent activists as assimilationist.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.2.C.iii

There are five primary climate zones: desert (e.g., the Sahara), semi-arid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.

EK 4.2.C.iv

Five major rivers supported the emergence of early societies (Niger, Congo, Zambezi, Orange, and Nile).

TOPIC 4.2

**Anticolonialism
and African
American
Political Thought****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- The phrase “by any means necessary” is a translation from Frantz Fanon’s speech, “Why We Use Violence.” It became a motto for the Black Power movement’s liberation efforts, popularized by political leader Malcolm X.
- *The Wretched of the Earth* illustrates Fanon’s interdisciplinarity; it integrates analysis from the fields of history, psychology, political science, and anthropology, among others.
- Fanon’s writings influenced Black political activism throughout the African diaspora, including the Black Power movement and the Black Panther Party in the U.S. and the Black Consciousness movement in South Africa.

TOPIC 4.3

Discrimination, Segregation, and the Origins of the Civil Rights Movement

SUGGESTED SKILLS

3 *Data Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"Black Cleveland in 1960: Education, Housing, and Unemployment,"** Harambee City, Miami University (digital map)

LEARNING OBJECTIVE

LO 4.3

Describe the forms of segregation African Americans endured in the middle of the 20th century that provided a foundation for the civil rights movement.

ESSENTIAL KNOWLEDGE

EK 4.3.A

After World War II, African Americans in the North and South continued to face the challenges of racial discrimination, violence, and segregation in areas such as housing, education, and transportation.

EK 4.3.B

After the Supreme Court ruled racial segregation in public schools unconstitutional (in the 1954, *Brown v. BOE* decision) those who were unwilling to forgo centuries of segregated education circumvented the law to preserve de facto segregation:

EK 4.3.B.i

Politicians slashed funding for integrated schools and provided financial support to schools that remained predominantly white.

EK 4.3.B.ii

Middle-class whites fled to suburbs and private schools, shifting their investment into schools and neighborhoods that few African Americans could access.

EK 4.3.C

Racially separated transportation remained unequal. Predominantly Black areas often lacked sufficient infrastructure for public transportation. Blacks responded by leveraging jitneys (small buses that provided taxi services) and their own bus companies.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.3.D**

Analysis of census data illustrates how racial segregation was a nationwide (not merely Southern) phenomenon that took many forms and manifested in both urban and suburban locales. The widespread impact of segregation created a foundation for the civil rights movement.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.3

Discrimination, Segregation, and the Origins of the Civil Rights Movement

Optional Resources

- [Mapping Inequality: Redlining in New Deal America](#), University of Richmond (map)
- ["Segregated Travel in Jim Crow's America"](#) Black History in Two Minutes (video, 2:39)
- ["School Integration,"](#) Black History in Two Minutes (video, 2:58)
- ["Mamie Till Mobley"](#) Black History in Two Minutes (video, 3:25)
- [Social Explorer](#) (subscription required)
- [Lorraine Hansberry](#) by David Attie, 1959, National Portrait Gallery, Smithsonian

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

TOPIC 4.4

The G.I. Bill, Redlining, and Housing Discrimination

Required Course Content

SOURCE ENCOUNTER

- “[Dr. Ossian Sweet’s Black Life Mattered](#)” by Heather Bourbeau, Jstor Daily, 2015
- “[Black Cleveland in 1960: Education, Housing, and Unemployment](#),” Harambee City, Miami University (digital map)

LEARNING OBJECTIVE

LO 4.4

Describe the forms of housing discrimination that African Americans faced in the mid-20th century and their long-term impacts.

ESSENTIAL KNOWLEDGE

EK 4.4.A

The G.I. Bill of 1944 was designed as a race-neutral gesture of gratitude toward American veterans returning from World War II, including the 1.2 million Black veterans, by providing funds for college tuition, low-cost home mortgages, and low-interest business start-up loans—major pillars of economic stability and mobility.

EK 4.4.B

The G.I. Bill’s funds were overwhelmingly disbursed to white veterans because the funds were administered locally and subject to Jim Crow discriminatory practices that excluded African Americans. Local lenders barred African Americans from receiving mortgage loans by redlining—the discriminatory practice of designating certain communities as hazardous and unstable in order to withhold services and deny home ownership loans to African Americans and other people of color.

EK 4.4.C

Housing segregation was codified in the Federal Housing Administration (FHA) Underwriting Manual and restrictions made it illegal for African Americans to live in many communities in the United States.

EK 4.4.D

Housing discrimination in the mid to late 20th century intensified preexisting gaps between African Americans and whites by impeding Black citizens’ ability to acquire safe housing affordably and by restricting them to communities with limited access to public transportation, clean water and air, recreational spaces, healthy food, and healthcare services, which exacerbated health disparities along racial lines.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.4.E

As Dr. Ossian Sweet's experience illustrates, African Americans who managed to integrate into well-resourced neighborhoods became targets of mob violence. The NAACP fought housing discrimination from 1914 through the passage of the Fair Housing Act in 1968.

TOPIC 4.4

**The G.I. Bill,
Redlining, and
Housing
Discrimination**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The GI Bill of Rights,”](#) Black History in Two Minutes (video, 3:09)
- [“Shame of Chicago Excerpt”](#) (video, 15:08)
- [“Digital Redlining’: Facebook’s Housing Ads Seem Designed to Discriminate”](#) by Nicole Karlis, *Salon*, 2019

TOPIC 4.5

The Arts in the Politics of Freedom

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Speech in St. Louis** by Josephine Baker, 1952
- "Little Rock" by Nicolás Guillén, 1959
- "**Original Faubus Fables**" and "**Fables of Faubus**" by Charles Mingus, 1959 (video, 9 :21)

LEARNING OBJECTIVE

LO 4.5

Explain how artists, poets, and musicians of African descent advocated for racial equality and brought international attention to the Black Freedom movement.

ESSENTIAL KNOWLEDGE

EK 4.5.A

During the Black Freedom movement of the 20th century, Black artists, poets, and musicians used their work as forms of expression to disseminate information and foment social change in the U.S. and abroad. Their work brought Black resistance to systemic inequality in the U.S. to global audiences and strengthened similar efforts among Afro-descendants beyond the U.S.

EK 4.5.B

Josephine Baker was a singer, dancer, and actress whose unique performance style and charisma captured international audiences and embodied the vitality of African American culture. Discouraged by racism in the U.S., Baker relocated to Paris. Baker was also an entrepreneur, World War II spy for the French Resistance, and a staunch civil rights activist. In a speech in St. Louis, she critiqued the double standards of an American democracy that maintained race-based subjugation.

EK 4.5.C

Nicolás Guillén, a prominent *negrismo* Cuban poet of African descent, examined connections between anti-Black racism in both mainstream U.S. and Latin American society in his poetry. In "Little Rock" he denounced segregation and racial violence and brought attention to Black freedom struggles to audiences in Latin America.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.5.D**

Jazzist Charles Mingus composed “Fables of Faubus” as a protest song in response to the Little Rock Crisis. In 1959, Columbia Records refused to allow him to include the lyrics to the song, and it remained instrumental. In 1960, Mingus rereleased the song as “Original Faubus Fables” with lyrics that used call and response to mock the foolishness of racial segregation through allusions to Governor Orval M. Faubus.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.5

The Arts in the Politics of Freedom

Optional Resources

- "Nina Simone performs "Mississippi Goddam," 1965, (video, 4:40)
- "A Change is Gonna Come," 1963 (video, 3:10)
- *A Little Devil in America: Notes in Praise of Black Performance* by Hanif Abdurraquib, 2021 (pp.142–160)

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

TOPIC 4.6

Major Civil Rights Organizations: NAACP, CORE, SCLC, SNCC

Required Course Content

SOURCE ENCOUNTER

- “**Nonviolence and Racial Justice**” by Martin Luther King Jr., 1957
- “**The Revolution is At Hand**” by John Lewis, 1963

LEARNING OBJECTIVE

LO 4.6

Describe the resistance strategies embraced by the four major organizations of the civil rights movement.

ESSENTIAL KNOWLEDGE

EK 4.6.A

Four major organizations galvanized the civil rights movement. They represented African Americans with different experiences and perspectives unified by their goal to eliminate racial discrimination and inequality for all. Together, they launched a national social justice movement built on the shared strategy of non-violent, direct, and inclusive protest.

EK 4.6.A.i

The National Association for the Advancement of Colored People (NAACP) was formed in 1909 as an interracial organization. W.E.B. Du Bois and Ida B. Wells-Barnett were among the founders. Rosa Parks, a local NAACP secretary, helped to launch the Montgomery Bus Boycott (1955).

EK 4.6.A.ii

The Congress of Racial Equality (CORE) was established in 1942. CORE collaborated with other organizations to organize sit-ins and the Freedom Rides of 1961.

EK 4.6.A.iii

The Southern Christian Leadership Conference (SCLC) was established in 1957. Under the leadership of its first president, Martin Luther King Jr., the SCLC organized churches and local organizations in major protests, such as the Selma Voting Rights March (1965).

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.6.A.iv**

The Student Nonviolent Coordinating Committee (SNCC) was founded in 1960 after Black college students organized and staged the Greensboro sit-in. Ella Baker assisted students who were interested in the SCLC's activism in founding their own organization.

EK 4.6.B

Local branches of the four major civil rights organizations launched campaigns with wide-ranging strategies, including forms of nonviolent civil disobedience, boycotts, marches, sit-ins, litigation, and the use of mass media. Their nonviolent responses to discrimination were often met with violence, especially in the way activists were removed from marches and sit-ins.

EK 4.6.C

The coordinated efforts of the civil rights movement resulted in legislative achievements such as the Civil Rights Act of 1964, which ended segregation and prohibits discrimination on the basis of race, color, and religion, and the Voting Rights Act of 1965, which outlawed discriminatory practices that create barriers in voting.

EK 4.6.D

In the essay "Nonviolence and Racial Justice," Martin Luther King Jr. explained the purpose and major characteristics of the strategy of nonviolent direct resistance as inspired by Christian principles and the example of Mahatma Gandhi.

EK 4.6.E

In his speech at the March on Washington for Jobs and Freedom (1963), SNCC leader John Lewis called for greater attention to the urgency of civil rights and African Americans' need for protection from racial violence and police brutality.

TOPIC 4.6

Major Civil Rights Organizations: NAACP, CORE, SCLC, SNCC

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The Civil Rights Movement,"** Black History in Two Minutes (video, 3:07)
- **"The Birth of a Nation and the NAACP,"** Black History in Two Minutes (video, 2:47)
- Photographs of Rosa Parks, the Selma to Montgomery March, the Greensboro Sit-In
- **"John Lewis: The Fight for the Right to Vote,"** Black History in Two Minutes (video, 3:30)
- **"John Lewis's Pivotal 'This is It' Moment at the March on Washington"** Oprah's Master Class, OWN (video, 2:45)
- **"Five Things John Lewis Taught Us About Getting in 'Good Trouble',"** by Rashawn Ray, Brookings, 2020
- **"John Lewis and Colleagues, Prayer Demonstration at a Segregated Swimming Pool, Cairo, Illinois, 1962,"** 1969, National Gallery of Art (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- After the murder of members of CORE and the assassination of Martin Luther King Jr., members of CORE and SNCC began to lose faith in the utility of nonviolent strategies. Arguing that integration alone could not sufficiently end anti-Black racism or achieve equality, some members and leaders transitioned away from their commitment to nonviolence toward separatist, Black nationalist principles.

TOPIC 4.7

Major Civil Rights Organizations: SNCC

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"Bigger Than a Hamburger"** by Ella Baker, 1960
- **Student Nonviolent Coordinating Committee Founding Statement**, 1960
- **SNCC Position Paper: Women in the Movement**, 1964

LEARNING OBJECTIVE

LO 4.7

Describe the roles women played in the Student Nonviolent Coordinating Committee (SNCC) during the civil rights movement.

ESSENTIAL KNOWLEDGE

EK 4.7.A

Ella Baker became known as the "mother of the civil rights movement" for her major impact on the National Association for the Advancement of Colored People (NAACP), the Southern Christian Leadership Conference (SCLC) and the Student Nonviolent Coordinating Committee (SNCC). She focused on grassroots organizing and encouraged young people to contribute to inclusive social justice efforts that fought both racism and sexism.

EK 4.7.B

Although Black women were central leaders in the work of major civil rights organizations, they often faced gender discrimination within those organizations throughout the Black Freedom movement, as the SNCC Position Paper on "Women in the Movement" details. Leaders such as Ella Baker and Fannie Lou Hamer called attention to this issue, drawing from a longstanding tradition of Black women activists who articulated the interdependencies of racial and gender discrimination and the need for equality in both areas.

EK 4.7.C

In Ella Baker's speech at SNCC's founding in 1960, she emphasized the need for group-centered leadership over the model of leader-centered groups in the civil rights movement. She argued that peaceful sit-ins at lunch counters were about more than access to goods and services, they were about the full inclusion of African Americans into every aspect of American life.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.7.D**

In his speech at the March on Washington for Jobs and Freedom (1963), SNCC leader John Lewis called for greater attention to the urgency of civil rights and African Americans' need for protection from racial violence and police brutality.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.7

**Major Civil Rights Organizations:
SNCC**

Optional Resources

- **"Ella Baker: The Mother of the Civil Rights Movement,"** Black History in Two Minutes (video, 3:01)
- **"Brenda Travis,"** Black History in Two Minutes (video, 2:46)

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 4.8

Faith and the Sounds of the Civil Rights Movement

Required Course Content

SOURCE ENCOUNTER

- *Why We Can't Wait* by Martin Luther King Jr., 1964 (p. 48)
- "Can't Turn Me Around" (video, 3:23)

LEARNING OBJECTIVE

LO 4.8

Explain the influence of faith and music on the many strategies African Americans developed to combat systemic discrimination and represent themselves authentically.

ESSENTIAL KNOWLEDGE

EK 4.8.A

Faith and music were important elements of inspiration and community mobilization during the civil rights movement of the 1950s and 1960s.

EK 4.8.B

The Freedom Songs inspired many African Americans to risk their lives as they pressed for the equality and freedoms that their enslaved ancestors also died for. They unified and renewed activists' spirits, gave direction through lyrics, and communicated their hopes for a more just and inclusive future.

EK 4.8.C

Many Freedom Songs emerged through the adaptation of hymns, spirituals, gospel songs, and labor union songs in Black churches, which created space for organizing and the adaptation of hymns, spirituals, gospel songs, and labor union songs.

EK 4.8.D

In *Why We Can't Wait*, Martin Luther King Jr. describes how "We Shall Overcome" became an anthem of the civil rights movement, as activists sang this song while marching, while protesting, during arrest, and while in jail.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.8

Faith and the Sounds of the Civil Rights Movement

Optional Resources

- ["We Shall Overcome – Martin Luther King, Jr."](#) (video, 2:27)
- ["Morehouse College – We Shall Overcome"](#) (video, 4:10)

Additional Context *(beyond the scope of the AP Exam)*

- "We Shall Overcome," the unofficial anthem of the civil rights movement, partners with Martin Luther King Jr.'s 1966 speech by the same name, highlighting the role of Freedom Songs as an instrument of political protest.
- Though many gospel singers like Mahalia Jackson and Harry Belafonte sang iconic renditions, these songs were most often sung by a group and reflected the community leadership fostered by Black church leaders and expressed in hymns and spirituals.

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.9

The Black Power Movement

Required Course Content

SOURCE ENCOUNTER

- **"The Ballot or the Bullet"** by Malcolm X, 1964

LEARNING OBJECTIVE

LO 4.9

Explain how Malcolm X's ideas represent a transition from the strategies of the civil rights movement to the Black Power movement.

ESSENTIAL KNOWLEDGE

EK 4.9.A

During the mid-1960s, some African Americans believed the civil rights movement's focus on racial integration, equal rights, and nonviolent strategies did not sufficiently address the systemic disempowerment and lack of safety many African Americans faced in their daily lives. Many embraced Black Power, a movement that promoted self-determination, rejected nonviolence as the only viable political strategy, and transformed Black consciousness through its emphasis on cultural pride.

EK 4.9.B

Malcolm X, a Muslim minister and activist, championed the principles of Black autonomy and encouraged African Americans to build their own social, economic, and political institutions instead of prioritizing integration into a white-dominant society that marginalized them. His emphasis on self-defense by any means necessary and on African Americans' sense of dignity and solidarity influenced political groups that emerged during the Black Power movement.

EK 4.9.C

In his 1964 speech, "The Ballot or the Bullet," Malcolm X encouraged African Americans to exercise their right to vote and to remain open to securing political equality "by whatever means necessary." His emphasis on this and on African Americans' sense of dignity, respect, and solidarity influenced the political groups that emerged during the Black Power movement.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.9

The Black Power Movement

Optional Resources

- **"Black Power,"** Black History in Two Minutes (video, 2:48)
- **"Malcolm X: How Did He Inspire a Movement?"** Black History in Two Minutes (video, 3:15)
- **"Malcolm X on Front Page Challenge, 1965: CBC Archives,"** CBC (video, 7:48)
- **"The Foundations of Black Power,"** Smithsonian National Museum of African American History and Culture, 2019
- *The Autobiography of Malcolm X: As Told to Alex Haley* by Malcolm X and Alex Haley

Additional Context *(beyond the scope of the AP Exam)*

- Malcolm X's ideas evolved over his lifetime. Toward the end of his life, Malcolm X left the Nation of Islam to pursue an egalitarian and inclusive political agenda that promoted human rights and protested injustices internationally.
- Malcolm X encouraged African Americans to relinquish names associated with slavery and its demise (e.g., Negro, colored) and to embrace ethnonyms such as Black or African American with a sense of pride.

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 4.10

The Black Panther Party for Self-Defense

Required Course Content

SOURCE ENCOUNTER

- The Black Panther Party, Ten-Point Program, 1966
- "Harlem Peace March (with Brownstones), National Spring Mobilization to end the War in Vietnam," 1967, Smithsonian National Museum of African American History and Culture (photograph)

LEARNING OBJECTIVE

LO 4.10

Describe the social, political, and economic aims of the Black Panther Party.

ESSENTIAL KNOWLEDGE

EK 4.10.A

The Black Panther Party for Self-Defense was a revolutionary, Black nationalist, separatist organization in the 1960s through the 1980s. Inspired by Malcolm X's call for self-determination, the Black Panthers aimed to organize a community response to the widespread incidence of police brutality and systemic inequality that disproportionately affected African Americans.

EK 4.10.B

Under the leadership of Black women, the Black Panther Party began to advocate for gender equality in addition to racial equality. They developed numerous programs to improve the conditions of Black communities, such as the Free Breakfast for School Children Program and relief programs that offered free medical care, clothing, and political empowerment.

EK 4.10.C

The Ten-Point Program expressed the Black Panthers' governing philosophies—promoting militant self-defense and community uplift. It called for freedom from oppression and jails; access to housing, healthcare, educational and employment opportunities; and community leadership.

EK 4.10.D

Inspired by the writings of intellectuals like Frantz Fanon, the Black Panthers did not limit themselves to nonviolent strategies, which distinguished the party from the major civil rights organizations. Their militant forms of self-defense from police brutality made them a target for the FBI, which imprisoned and murdered some of their leaders (e.g., Fred Hampton).

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.10

The Black Panther Party for Self-Defense

Optional Resources

- [“The Birth of the Black Panthers,”](#) Black History in Two Minutes (video, 2:05)
- [Vietnam tour jacket with black power embroidery,](#) 1971–1972, Smithsonian National Museum of African American History and Culture
- [“The Rank and File Women of the Black Panther Party and Their Powerful Influence,”](#) by Janelle Harris Dixon, Smithsonian Magazine, 2019
- [“The Black Panther Party: Challenging Police and Promoting Social Change,”](#) Smithsonian National Museum of African American History and Culture, 2019
- [“‘A Sign of Revolution’: Why the Black Power Beret Is Making a Comeback”](#) by Priya Elan, The Guardian, 2020
- [“1965 vs. 1969”](#) (cartoon)

Additional Context *(beyond the scope of the AP Exam)*

- Despite the successes of the civil rights movement, race riots continued to break out from the 1960s through the 1980s, often precipitated by police brutality against African Americans. The Black Panther party was formed by college students Bobby Seale and Huey P. Newton in Oakland, California in the wake of the assassination of Malcolm X and police killings of unarmed African Americans.
- Eldridge Cleaver called Frantz Fanon’s *The Wretched of the Earth* “the bible of the Black revolutionary movement.”
- The Black Panthers developed a visual aesthetic as a tool for political advancement and social change that influenced African American popular culture. For example, its members often wore a minimalist uniform of black leather coats, black sunglasses, and black berets.

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 4.11

The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam

Required Course Content

SOURCE ENCOUNTER

- *The Fire Next Time* by James Baldwin, 1963

LEARNING OBJECTIVE

LO 4.11

Analyze James Baldwin's evaluation of the origins and limitations of the civil rights movement and the Nation of Islam.

ESSENTIAL KNOWLEDGE

EK 4.11.A

In *The Fire Next Time*, James Baldwin documents some of the inequalities faced by Black servicemen in World War II, including how they were treated by other soldiers, how they were allowed to fraternize, and how they were treated on their return to the US.

EK 4.11.B

In *The Fire Next Time*, James Baldwin argues that the Black Muslim movement "came about ... and achieved such force" in part because white liberals could only deal with "the Negro as a victim but had no sense of him as a man." Malcolm X and others gained influence because civil rights victories were too slow and too late and they left unaddressed profound sources of inequality and cruelty.

EK 4.11.C

In *The Fire Next Time*, James Baldwin criticizes the Black Muslim movement for offering a false picture of Black America's past and an unrealistic picture for its future. Baldwin insists that Black Americans have been "formed by this nation, for better or for worse, and [do] not belong to any other— not to Africa and certainly not to Islam."

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.11

The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam

Optional Resources

- Photographs of James Baldwin
- "[James Baldwin's Speech on the American Dream](#)," (video, 2:16)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.12

The Fire Next Time: Achieving Our Country

Required Course Content

SOURCE ENCOUNTER

- *The Fire Next Time* by James Baldwin, 1963

LEARNING OBJECTIVE

LO 4.12

Analyze how the conclusion of James Baldwin's *The Fire Next Time* documents the spiritual and political changes whites and Blacks will need to make to "achieve our country" and how it warns of the destruction failure could bring.

ESSENTIAL KNOWLEDGE

EK 4.12.A

James Baldwin documented how the suffering of Blacks has shaped their character in negative but also positive ways, fostering "intelligence, spiritual force, and beauty." He warned that no race should repeat the racist error of declaring itself superior.

EK 4.12.B

James Baldwin argued that the objective of the movement could not be simply an effort at equality with whites because whites must themselves change. Baldwin detailed how Black Americans see most deeply into the destructive forces in the white community that must be overcome if this country is to achieve its promise.

EK 4.12.C

James Baldwin warned that without radical action, a wave of destruction and violence will occur, which he calls "the fire next time," as devastating as the flood in the Bible. He argues that Blacks and whites must put aside long-standing illusions about themselves and each other to make the changes that will defuse this racial time bomb.

TOPIC 4.13

The Black Feminist Movement and Womanism

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- "The Combahee River Collective Statement," 1977

LEARNING OBJECTIVE

LO 4.13

Describe the goals and inspiration for the Black feminist movement and womanism as described in the Combahee River Collective Statement.

ESSENTIAL KNOWLEDGE

EK 4.13.A

In the 1970s, the Black feminist movement drew inspiration from past Black women activists to challenge Black women's marginalization in mainstream white feminist movements and Black political movements, which emphasized masculinity and leadership in the promotion of Black nationalism, political leadership, and dignity.

EK 4.13.B

Writer Alice Walker coined the term *womanist* and described womanism as opposition to racism in the feminist community and sexism in Black communities.

EK 4.13.C

The Combahee River Collective was a Boston-based, Black feminist and lesbian organization. Their Collective Statement argued that Black women's liberation would free all members of society as it would require the destruction of all systems of oppression (e.g., racism, sexism, classism, homophobia).

TOPIC 4.13

**The Black Feminist
Movement and
Womanism**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Black Feminism"** Black History in Two Minutes (video, 1:56)
- **"Black Feminist Organizations,"** Black History in Two Minutes (video, 3:11)
- **"Phenomenal Woman"** by Maya Angelou, 1978
- ***Portrait of Mnonja*** by Mickalene Thomas, 2010, Smithsonian American Art Museum (painting)
- **"Seeing Black Women in Power,"** National Museum of African American History and Culture, Smithsonian

Additional Context *(beyond the scope of the AP Exam)*

- Across the trajectory of U.S. history, Black women played central roles in the struggle for freedom and equality. In the 18th and 19th centuries, activists such as Jarena Lee, Sojourner Truth, and Harriet Tubman resisted injustice and oppression as enslaved and free people, and the women's club movement organized Black women's efforts and the development of a critical consciousness.
- Writers such as Angela Davis, Toni Morrison, and Audre Lorde detailed experiences of gender within the context of race.
- The name of the Combahee River Collective drew inspiration from Harriet Tubman's famous Combahee River raid that freed over 700 African Americans during the Civil War.

TOPIC 4.14

The Social Construction of Race

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Racial Formation in the United States: From the 1960s to the 1990s*, Michael Omi and Howard Winant. Second edition, 1994, p. 53-56, p. 59-60.

LEARNING OBJECTIVE

LO 4.14

Describe how understandings of the concept of race differed in the 15th century compared to the present.

ESSENTIAL KNOWLEDGE

EK 4.14.A

A common view among scholars affirms the notion that race is a social construct, not one based in biology, though this has not always been the public consensus.

EK 4.14.B

The association of race with physical characteristics (namely, skin color) was created in the late 15th century in the context of European colonialism. In the 17th century, associating race with skin color enabled European colonizers to categorize and subjugate African people for use as an enslaved labor force. Well into the 20th century, forms of scientific racism continued, defining people of African descent and other racial groups as inferior to those of European descent.

EK 4.14.C

The notion of race as an identifier continues to shape life experiences and opportunities for people of African descent and other people of color around the world.

EK 4.14.D

Sociologists Michael Omi and Howard Winant provide a landmark contribution to how concepts of race are created and transformed in relation to social, economic, and political conflict. Omi and Winant argue that race is deeply embedded in American life, shaping both individual identities and larger structural frameworks.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

TOPIC 4.15

African American Women's History and the Metalanguage of Race

Required Course Content

SOURCE ENCOUNTER

- "[African American Women's History and the Metalanguage of Race](#)," by Evelyn Brooks Higginbotham, *Signs*, 1992 (p. 251-253; 273-4)

LEARNING OBJECTIVE

LO 4.15

Explain how the concept of metalanguage can be used to understand Black women's experiences in the U.S. through the intersections of gender, race, and identity.

ESSENTIAL KNOWLEDGE

EK 4.15.A

Race is a socially constructed concept created to categorize people into social groups and distribute social advantages and disadvantages, explicitly and inexplicitly, to specific communities on the basis of this categorization.

EK 4.15.B

In "African American Women's History and the Metalanguage of Race," Evelyn Brooks Higginbotham draws from examples in Black women's history to illustrate the social construction of race, gender, and sexuality. She frames race as a "metalanguage" (a language that describes another language) to center its broader impact on the construction of other social categories (e.g., gender, class, and sexuality).

EK 4.15.C

In "African American Women's History and the Metalanguage of Race," Evelyn Brooks Higginbotham articulates the following:

EK 4.15.C.i

The concept of race has been utilized as a tool for both liberation and to justify oppression against African-descended people in the U.S. since slavery.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.15.C.ii

The emphasis on race at the exclusion of gender and class lead to male-centered historical narratives that characterize Black people and especially Black women as a monolith.

EK 4.15.C.iii

The diversity of Black women's experiences in American society, given the combined construction of race, gender, and class, is central to gaining a more nuanced understanding of U.S. history.

TOPIC 4.15

African American Women's History and the Metalanguage of Race

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- ["Shirley Chisholm, The First Black Congresswoman,"](#) Black History in Two Minutes (video, 2:05)
- ["Maya Angelou: 20th Century Renaissance Woman,"](#) Black History in Two Minutes (video, 2:46)
- ["The Revolutionary Practice of Black Feminisms,"](#) Smithsonian National Museum of African American History and Culture, 2019

Additional Context *(beyond the scope of the AP Exam)*

- Shirley Chisholm, the first Black congresswoman in the U.S., boldly embodied the intersections of the civil rights movement and the women's rights movement. She was known for the slogan "Unbought and Unbossed."

TOPIC 4.16

Intersectionality

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **“Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color”** by Kimberlé Crenshaw, *Stanford Law Review*, 1991 (pp. 1241–1245)

LEARNING OBJECTIVE

LO 4.16

Explain the concept of intersectionality and its connection to earlier Black feminist activism.

ESSENTIAL KNOWLEDGE

EK 4.16.A

The term *intersectionality* refers to the interconnected nature of social categories (e.g., race, gender, class, sexuality, ability) and the interdependence of systems that create unequal outcomes for individuals. It is an approach that examines how interlocking forms of oppression manifest in many areas of society, including education, health, housing, incarceration, and wealth gaps.

EK 4.16.B

Legal scholar Kimberlé Crenshaw coined the term *intersectionality*, building on a long tradition of Black feminist scholars and activists who critiqued the tendency to treat race and gender as mutually exclusive categories.

EK 4.16.B.i

In the 19th century, leaders such as Anna Julia Cooper and Maria Stewart linked their racial and gender identities and argued that racism and sexism could not be understood in isolation.

EK 4.16.C

In “Mapping the Margins,” Kimberlé Crenshaw explains the need for intersectional approaches to create inclusive forms of public policy that avoid reproducing discrimination by accounting for the ways individuals are affected by interlocking systems of oppression.

TOPIC 4.16

Intersectionality**TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- ["Kimberlé Crenshaw: What Is Intersectionality?"](#) National Association of Independent Schools (video, 1:54)

Additional Context *(beyond the scope of the AP Exam)*

- In the 20th century, scholars, such as Patricia Hill Collins, identified the interdependence of racism, sexism, and classism in the production of social injustice, and bell hooks referred to these intersections as the "white supremacist capitalist patriarchy."

TOPIC 4.17

Black is Beautiful

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *Negro es Bello II* by Elizabeth Catlett, 1969, Smithsonian National Museum of African American History and Culture (lithograph)
- Video, "Kathleen Cleaver on Natural Hair," 1968 (video, 0:57)

LEARNING OBJECTIVE**LO 4.17**

Describe the purpose, context, and significance of artworks such as Elizabeth Catlett's *Negro es Bello II* during the Black Is Beautiful movement of the 1960s and 1970s.

ESSENTIAL KNOWLEDGE**EK 4.17.A**

"Black is beautiful" is an expression popularized in the context of the civil rights, Black Power, and Black Arts movements of the 1960s and 1970s. The phrase expresses pride in one's identity, heritage, culture, and natural self. The emphasis on the beauty of Black people resists notions of Black inferiority and the dehumanizing pressure to conform to Eurocentric standards.

EK 4.17.B

Elizabeth Catlett's print, *Negro es Bello II*, highlights the transnational and diasporic reach of the Black is Beautiful and the Black Power movements and participates in their global circulation. The piece features two faces in the style of African masks and images of black panthers encircled with the phrase, "Black is Beautiful."

TOPIC 4.17

Black is Beautiful

TEACHER RESOURCES**(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Say It Loud - I’m Black & I’m Proud,”](#) James Brown song, 1968 (video, 4:43)
- [“‘I am Somebody’ - Historical footage of Rev. Jesse Jackson Leading a Crowd in a Chant of Solidarity,”](#) Cleveland.com, 1963 (video, 0:51)
- [Dashiki owned by Margaret Belcher,](#) Smithsonian National Museum of African American History and Culture
- [Afro hair comb with Black fist design,](#) 2002–2014, Smithsonian National Museum of African American History and Culture
- [Button declaring “Black is Beautiful,”](#) 1960s–1970s, Smithsonian National Museum of African American History and Culture
- [“Still I Rise”](#) by Maya Angelou, 1978
- [“From Here and From There: Exploring Elizabeth Catlett’s African American and Mexican Duality,”](#) Smithsonian National Museum of African American History and Culture, 2022

Additional Context *(beyond the scope of the AP Exam)*

- Elizabeth Catlett, the granddaughter of formerly enslaved people, was an African American artist who created paintings, sculptures, and prints that explored themes such as race, gender, class, and history. In the 1940s, she relocated to Mexico and later became a Mexican citizen. Her art reflects the influences of African, African American, and Mexican modernist traditions.
- Kathleen Cleaver is a legal scholar and was an activist of the Black Panther Party and the Black Power movement. She encouraged Black people to embrace their natural beauty and become comfortable in their own skin.
- In 2019, the California legislature passed the CROWN act (Create a Respectful and Open Workplace for Natural Hair), which prohibits discrimination based on hair style and texture.

TOPIC 4.18

The Evolution of African American Music

SUGGESTED SKILLS

- 1 *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"The Evolution of African American Music"** from *Africanisms in African American Music* by Portia Maultsby (pp. 326–329) (chart)
- Music samples (teacher choice):
 - ♦ African Origins: **"Elephant-Hunting Song"** (video, 3:04)
 - ♦ Spirituals: **"The Fisk Jubilee Singers: Perform the Spirituals and Save Their University"** (video, 2:39)
 - ♦ Jazz: **"Duke Ellington – It Don't Mean a Thing (1943)"** (video, 2:45)
 - ♦ Early R&B: **"Ruth Brown – Hey Mama, He Treats Your Daughter Mean (Live)"** (video, 2:01)

LEARNING OBJECTIVE

LO 4.18

Describe Portia Maultsby's arguments about how African-based musical elements influence the music of the African diaspora.

ESSENTIAL KNOWLEDGE

EK 4.18.A

African American music is a unique blend of both African and European elements.

EK 4.18.B

In "Africanisms in African American Music," Portia Maultsby describes Black music, like other cultural elements, as a form of expression that African Americans adapt based on changes in their social conditions and environments.

EK 4.18.C

In "Africanism in African American Music," Portia Maultsby explains that African-based musical elements, such as improvisation, call-and-response, syncopation, and the fusion of music with dance, influence and unites the sounds, performances, and interpretations of Black music. These and other elements create a framework that unites various genres of music throughout the African diaspora.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.18.D**

The African American musical tradition encompasses many different genres and styles that have revolutionized American music, including blues, jazz, gospel, R&B, and hip-hop. African American music continues to evolve, and contemporary genres, such as hip hop, reflect aspects of contemporary society, just as earlier genres did in their time.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.18

The Evolution of African American Music

Optional Resources

- ["The Birth of Hip Hop,"](#) Black History in Two Minutes (video, 3:16)
- ["Chicago Sound: The Birth of Modern Gospel,"](#) Black History in Two Minutes (video, 3:12)
- ["McIntosh County Shouters – 'Spirituals and Shout Songs'"](#) (video, 6:37)
- [Soul Train Hall of Fame](#), 1973, Smithsonian National Museum of African American History and Culture (album cover and text)

Additional Context *(beyond the scope of the AP Exam)*

- *Soul Train* was a popular African American dance program modeled on American Bandstand. The show was created by Don Corenelius in 1971. The *Soul Train Hall of Fame* album features tracks from some luminaries of Black soul, including Clarence Carter, Gladys Knight and the Pips, The Delfonics, Joe Simon, and Sly and the Family Stone among others.
- African American music can provide useful entry points for explorations of interdisciplinarity (e.g., music as protest, music and economy, music in politics, music and religion), intersectionality (e.g., hip hop and black feminism), and the diaspora (e.g., consideration of reggae, Soca).

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.19
Afrocentricity**Required Course Content****SOURCE ENCOUNTER**

- *The Afrocentric Idea* by Molefi Kete Asante, 1987 (pp. 170–174)

LEARNING OBJECTIVE**LO 4.19**

Describe the origins of the concept of Afrocentricity.

ESSENTIAL KNOWLEDGE**EK 4.19.A**

Afrocentricity is a perspective in Black intellectual thought that emerged in the 1960s out of the Black studies movement. It places Africa at the center of celebrating the origin, history, and achievements of African Americans. This approach has been influenced by earlier movements that emphasized pride in African heritage.

EK 4.19.B

The concept of Afrocentricity was developed by Mofeli Asante. The central tenets of Afrocentricity include:

EK 4.19.B.i

challenges to Eurocentric notions of human and world history;

EK 4.19.B.ii

elevation of African culture as central to the human experience; and

EK 4.19.B.iii

foregrounding people of African descent in world history and promoting African agency.

EK 4.19.C

By celebrating Africa and elevating it to a central instead of marginalized position, Afrocentricity attempts to challenge and reverse the destruction of African memory that resulted from colonization and slavery.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.19

Afrocentricity

Optional Resources

- **"Molefi Kete Asante: Why Afrocentricity?"** by George Yancy and Molefi Kete Asante, New York Times, 2015
- **Factory printed cloth** by Sotiba, late 20th century, Smithsonian National Museum of African Art
- **La Source** by Nu Barreto, 2018 (painting)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.20

Tools of Black Studies Scholars

Required Course Content

SOURCE ENCOUNTER

- **"A Black Studies Manifesto"** by Darlene Clark Hine, 2014

LEARNING OBJECTIVE

LO 4.20

Describe the characteristics of scholarship in the field of African American studies as articulated by Darlene Clark Hine in "A Black Studies Manifesto."

ESSENTIAL KNOWLEDGE

EK 4.20.A

African American studies is an interdisciplinary field that integrates knowledge and analysis from multiple disciplines to examine a problem, question, or artifact.

EK 4.20.B

In "A Black Studies Manifesto," Darlene Clark Hine describes five approaches that characterize research in the interdisciplinary field of African American studies. These include examination of:

EK 4.20.B.i

the relationship between multiple categories of identity (e.g., race, gender, class, region) and dominant power structures

EK 4.20.B.ii

recurring concepts between the past and present (nonlinear thinking)

EK 4.20.B.iii

recurring concepts across geographical locations (diasporic perspectives and comparative analyses)

EK 4.20.B.iv

the relationship between oppression and multiple forms of resistance (e.g., cultural, political, spiritual)

EK 4.20.B.v

solidarity with all marginalized people and freedom struggles

TOPIC 4.21

Demographic Diversity in African American Communities

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"The Growing Diversity of Black America,"** by Christine Tamir, Pew Research Center, 2021

LEARNING OBJECTIVE

LO 4.21

Draw conclusions from the Pew Research Center fact sheet regarding the growth and diversity of the African American population, which includes areas such as ethnicity, education, and religion.

ESSENTIAL KNOWLEDGE

EK 4.21.A

The Afro-descendant population in the United States is diverse, with varied ethnic and racial identities, income and class distribution, educational attainment, and political and religious affiliations.

EK 4.21.B

African American communities include people with diverse histories, including the descendants of those enslaved in the U.S. (who may use the ethnonym *African American*), recently arrived immigrants and their children (who may identify by their ethnicity, e.g., *Afro-Colombian*), and people who identify as multiracial (e.g., with significant Black and white ancestry). These categories are often subsumed under the unifying term *Black* as indicative of the community's shared African heritage and shared experiences.

EK 4.21.C

According to the Pew Research Center report, the following key trends illustrate changes in African American communities between 2000 and 2019:

EK 4.21.C.i

The Black-identifying population has grown by nearly 30% to nearly 47 million people who comprise almost 14% of the U.S. population

EK 4.21.C.ii

As the Black population grows, the number of members who identify as multiracial and Hispanic has grown.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.21.C.iii**

The number of Black immigrants has nearly doubled since 2000, with most members coming from the Caribbean and Africa.

EK 4.21.C.iv

The Black population is younger than the median U.S. population (32 compared to 38).

EK 4.21.C.v

Over half of the Black population lives in the South.

EK 4.21.C.vi

Two-thirds of Black adults identify as Protestant, while 20% do not affiliate with any religion.

EK 4.21.C.vii

Black college degree holders have more than doubled since 2000.

TOPIC 4.22

Politics and Class

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *Blues People: Negro Music in White America* by Leroi Jones, 1963 (chapter 9)

LEARNING OBJECTIVE

LO 4.22

Describe the diversity of 21st century African American communities in terms of politics and class.

ESSENTIAL KNOWLEDGE

EK 4.22.A

Twentieth-century developments both fostered and threatened the expansion and strength of the Black middle class, which has its origins in the free Black communities (in the North and South) prior to the Civil War.

EK 4.22.A.i

Desegregation in the 1950s and 1960s fostered the growth of the Black professional and managerial class, and expanded the sales and clerical force, while the number of Black college graduates doubled.

EK 4.22.A.ii

Significant impediments to Black economic prosperity include home equity disparities, residential segregation, and employment discrimination, which has an adverse impact on wealth and access to home ownership.

EK 4.22.B

Black access to economic and educational attainment impacts political affiliation and participation. In the 20th century, many African Americans shifted political affiliations from the Republican to the Democratic party.

EK 4.22.C

The 21st century has witnessed historic precedents in Black executive political leadership, including the elections of Barack Obama and Kamala Harris.

TOPIC 4.22

Politics and Class**TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“The Black Middle Class Needs Political Attention, Too”** by Andre M. Perry and Carl Romer, Brookings, 2020
- **“Black Americans Have Made Gains in U.S. Political Leadership, but Gaps Remain”** by Anna Brown and Sara Atske, Pew Research Center, 2021
- **“Black Conservatives Debate Black Liberals on Trump, Obama, and American Politics,”** Vice (video, 6:25)

Additional Context *(beyond the scope of the AP Exam)*

- Urbanization, a process that accelerated throughout the first half of the 20th century, expanded the Black middle class. Cities expanded economic opportunities, facilitated the growth of Black businesses and institutions, provided skilled and unskilled job opportunities, and increased opportunities to engage in struggles for civil and political rights.

TOPIC 4.23

Religion and Faith

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *Righteous Discontent* by Evelyn Brooks Higginbotham, 1993 (pp. 4–9)

LEARNING OBJECTIVE

LO 4.23

Explain how religion and faith have played dynamic social, educational, and community building roles in African American communities.

ESSENTIAL KNOWLEDGE

EK 4.23.A

Religion and faith have always played integral roles in Black communities. The Black church has served as an institutional space for education and community building and as a catalyst for mobilizing social and civil rights activism.

EK 4.23.B

Black religious leaders and faith communities have played substantial roles in Black civil rights and social justice advocacy by mobilizing their congregations to act on political and social issues, and developing their adherents' core values related to education, community improvement, race relations, and solidarity within the broader African diaspora.

EK 4.23.C

In *Righteous Discontent*, Evelyn Brooks Higginbotham explores the important roles of African American women as leaders that helped transform Black churches into sites of community organizing and political activism.

SUGGESTED SKILLS

See the four options for their related skills.

INSTRUCTIONAL PERIODS

Each of the four options is 4-5.

TOPIC 4.24 FRAMEWORK**Starting Points**

Sources for student investigation

Explore

A suggested learning objective or line of inquiry

Possible Focus Areas

Key developments, issues, and perspectives to build deep understanding of the topic

TOPIC 4.24, 4 OPTIONS

Contemporary Issues and Debates

Topic 4.24 provides flexibility for students to explore one contemporary topic in great depth. Four options are provided for Topic 4.24, with the intention that a student will explore one of the four suggested topics. Teachers can employ various strategies to guide student inquiry for Topic 4.24, including: selecting one topic that the entire class will study, establishing an independent exploration for each student, facilitating collaborative learning whereby small groups will each investigate one of the four topics and then engage in a full classroom activity to reflect on the learnings across each topic. Given the optional nature and flexibility for this topic, the AP Exam will not include questions about the various sources, explore statements, or focus areas outlined for Topic 4.24. Accordingly, teachers whose school year started later—and hence have later summer closing dates—may choose to focus on this topic after the AP Exam date.

Topic Overview

Throughout their history in the United States, people of African descent have held various perspectives on the issues their communities faced and have designed multiple strategies for achieving societal change. This remains true for contemporary issues and debates. African American communities are not a monolith. The field of African American studies creates space for respectful debate and arguments informed by research and evidence, as even those with shared goals, such as achieving greater equity and inclusion for communities that have been and remain marginalized, maintain diverse and conflicting opinions.

In Topic 4.24, students should select one of the four topics below and engage in further reading and discussion to understand the origins and diverse perspectives of a contemporary issue or debate.

- **Option 1** Medicine, Technology, and the Environment
- **Option 2** Incarceration, Abolition, and the New Jim Crow
- **Option 3** Reparations
- **Option 4** The Movement for Black Lives

For each topic option, the framework articulates:

- **Starting Points:** sources for student investigation
- **Explore:** a suggested learning objective or line of inquiry
- **Possible Focus Areas:** key developments, issues, and perspectives to build deep understanding of the topic

TOPIC 4.24, OPTION 1

Medicine, Technology, and the Environment

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- *Killing the Black Body: Race, Reproduction, and the Meaning of Liberty* by Dorothy E. Roberts, 1997 (Introduction)
- **“Achieving Racial and Ethnic Equity in U.S. Healthcare: A Scorecard of State Performance,”** The Commonwealth Fund, 2021 (charts)
- “Henrietta Lacks: The Woman with the Immortal Cells,” Black History in Two Minutes (video, 3:01)
- “The Tuskegee Study,” Black History in Two Minutes (video, 3:01)
- *Making a Place for Ourselves: The Black Hospital Movement, 1920–1945* by Vanessa Northington Gamble, 1995

Explore

- The complex relationships between the American medical establishment and African American communities, including medical experimentation and abuses, racial health disparities, and Black efforts to secure access to adequate healthcare

Possible Focus Areas

- Due to historic patterns of discrimination and marginalization, African Americans have been affected by disparities in healthcare that impact their life expectancy, reproduction, and access to quality medical care. African Americans’ life expectancy is over three years shorter than that of whites. Infant mortality rates are highest for African Americans (10.8 per 1,000 births compared to 4.8 for whites).
- Under slavery, African Americans had no legal right to control the treatment of their bodies.
- In the 19th and 20th centuries, Black people’s bodies were subjected to medical abuse and experimentation in medical schools.
 - ◆ The “Tuskegee Study of Untreated Syphilis in the Negro Male” (1932–1972) was conducted on poor Black men without their consent, who were also denied treatment.
 - ◆ Henrietta Lacks became the subject of medical experimentation due to cervical cancer. In 1951 her cells were used without her consent to advance medical knowledge in the areas of immunology, oncology, and in relationship to the polio vaccine.

TOPIC 4.24, OPTION 1

**Medicine,
Technology, and
the Environment**

- African Americans responded proactively to their unequal access to adequate healthcare and treatment by medical professionals.
 - ♦ They established community organizations to promote early diagnosis of ailments and free treatments.
 - ♦ They established medical schools (e.g., at Meharry College, Howard University, Morehouse, and other HBCUs).
 - ♦ They established the National Medical Association to support Black medical professionals (as they were initially barred from entry into the American Medical Association)
 - ♦ During the Black hospital movement in the mid-20th century, they collaborated with community organizations and local governments to establish hospitals that served Black communities and medical students.
- In *Killing the Black Body*, Dorothy Roberts emphasizes the need to include Black reproductive rights in discussions about racial justice. Roberts highlights the connection between race and reproductive freedom by describing Black women's fight to repeal compulsory sterilization laws and procedures that continued into the 1980s.

TOPIC 4.24, OPTION 2

Incarceration, Abolition, and the New Jim Crow

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander, 2010 (pp. 229–236)
- “Incarceration in the U.S.: The Big Picture,” Prison Policy Initiative (maps and graphics)
- “Louisiana Prison, New Orleans” by Leonard Freed, 1965, Smithsonian National Museum of African American History and Culture (photograph)
- “Guard tower from Camp H at Angola Prison,” 1900–1950, Smithsonian National Museum of African American History and Culture (structure)

Explore

- How the growth of a prison industrial complex emerged from racial discrimination that disproportionately targeted African Americans

Possible Focus Areas

- The basis for the contemporary crisis in the mass incarceration of African Americans can be traced to the 13th Amendment of the U.S. Constitution. By abolishing slavery except in the case of punishment for crime, the amendment created a loophole that allowed Southern planters to use vagrancy and loitering laws to disproportionately imprison large numbers of African Americans, subject them to coercive labor on prison farms, and profit from their unpaid labor.
- The mass incarceration of African Americans accelerated as a result of urban unrest in the post-1968 period, the backlash against civil rights, and mass protest by students, women, and non-Black ethnic minorities. The intensification of law-and-order approaches (e.g., reactive policing) doubled America’s prison population.
 - ◆ African Americans currently comprise 13% of the U.S. population and 40% of its prison population. The current national incarceration rate for African Americans is 2,306 per 100,000 compared to 450 per 100,000 for white Americans.
- In *The New Jim Crow*, Michelle Alexander documents the rise of the prison industrial complex, as the lucrative nature of incarceration fueled the expansion of prisons and prison populations. The Violent Crime Control and Law Enforcement Act of 1994 expanded the footprint of incarceration in America and its targeting of poor, vulnerable, and disenfranchised communities. It increased funding for police recruitment, detention centers for juveniles, and expanded death penalty offenses.

TOPIC 4.24, OPTION 2

**Incarceration,
Abolition, and the
New Jim Crow**

- In *The New Jim Crow*, Michelle Alexander argues that Jim Crow discrimination did not end with the *Brown v. Board of Education* ruling of 1954, the Civil Rights Act of 1964, or the Voting Rights Act of 1965. Instead, racial discrimination was reconstituted into new forms of oppression. Alexander highlights the mass incarceration as an example of the New Jim Crow. She takes an intersectional analytical approach and argues that the criminalization of African Americans emerges from unequal treatment across various areas of society, such as employment, housing, and education.
- Black political activists continue to challenge the policies and factors that contribute to the disproportionate incarceration of African Americans. They work to restore educational opportunities for inmates and ensure their access to legal representation.

TOPIC 4.24, OPTION 3

Reparations

SUGGESTED SKILLS**2** *Written Source Analysis***INSTRUCTIONAL PERIODS**

4–5

Starting Points

- H.R. 40, **Commission to Study and Develop Reparation Proposals for African Americans Act**
- “**The Case for Reparations**” by Ta-Nehisi Coates, *The Atlantic*, 2014
- Pinback button promoting reparations for the Tulsa Race Massacre, 2001, Smithsonian National Museum of African American History and Culture

Explore

- The primary historical and contemporary debates about reparations for African Americans in the U.S.

Possible Focus Areas

- The act of reparations, making amends or offering compensation for an injustice, has been debated in the case of African Americans since the 19th century. Discussions include various perspectives for understanding the impact of centuries of racial injustice inflicted on African Americans, from slavery, through Jim Crow policies, to the contemporary effects of this history that create barriers and unequal challenges for African Americans in the U.S. Just as historical and contemporary forms of anti-Black racism are global and not limited to the U.S., movements for reparations exist throughout the African diaspora.
- Contemporary debates on reparations encompass various perspectives in four areas:
 - ◆ Determining the nature and extent of wrongdoing (e.g., the developments in consideration for reparative justice, such as enslavement and Jim Crow legislation, and contemporary inequities, including health disparities, the school to prison pipeline, and the racial wealth gap).
 - ◆ Determining culpability (e.g., identifying who is responsible for harm, who has benefitted from injustices, and who should bear the cost)
 - ◆ Determining beneficiaries (e.g., the descendants of those enslaved in the U.S., recent immigrants)
 - ◆ Determining compensatory methods (e.g., monetary compensation, scholarships, public apologies)
- The H.R. 40 bill calls for the establishment of a Commission to Study and Develop Reparations Proposals for African Americans. The commission would explore the history of racial slavery, anti-Black discrimination, and the ongoing effects of both in the United States and recommend solutions for reparative justice. (At the time of publication, this

TOPIC 4.24, OPTION 3

Reparations

bill was introduced to the House of Representatives, referred to the Subcommittee on the Constitution, Civil Rights, and Civil Liberties, and ordered to be amended (2021). It had not been passed by the House, the Senate, or enacted as law.)

- Ta-Nehisi Coates' article, "The Case for Reparations," expands the call for reparations beyond repair for the unjust enslavement of African Americans. It points to the long history of systemic discrimination that continued after slavery ended in 1965. Coates examines facets of Jim Crow era policies (1865–1968), such as those that denied African Americans equal access to housing equity, subjected them to residential discrimination, and compounded the effects of 19th-century impediments like sharecropping and tenant farming. By focusing on an expansive period, Coates' perspective highlights the enduring effects of systemic racism in American life, contesting the notion that it is a relic of a distant past and thus not quantifiable or compensable.

TOPIC 4.24, OPTION 4

The Movement for Black Lives

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- **The Black Lives Matter Statement: What We Believe**
- “The Matter of Black Lives” by Jelani Cobb, *The New Yorker*, 2016
- *Making All Black Lives Matter: Reimagining Freedom in the 21st Century* by Barbara Ransby, 2018
- *From #BlackLivesMatter to Black Liberation* by Keeanga-Yamahtta Taylor, 2019
- “A protester holding a Black Lives Matter sign” by Jermaine Gibbs, 2015, Smithsonian National Museum of African American History and Culture (photograph)

Explore

- Similarities and differences between 20th-century Black political movements and the 21st-century Movement for Black Lives

Possible Focus Areas

- The Movement for Black Lives encompasses a coalition of activist organizations that support Black communities and call for the end of anti-Black racism, state-sanctioned violence, and gender discrimination. Organizations of this movement advocate for reparations, Black liberation, and gender equality.
- The Movement for Black Lives builds on the strategies and philosophies of prior Black political movements of the 20th century and similarly emerged in response to the police killings of African Americans.
- The Movement for Black Lives coalition is decentralized and relies on local leaders and grassroots organizations to organize around issues of importance in local communities. This approach generated the rapid growth of the movement nationally and internationally. It allows activists to leverage the movement to focus on specific issues of importance to Black communities in the Americas and elsewhere around the world.

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 4.25

Black Study and Black Struggle in the 21st Century

Required Course Content

SOURCE ENCOUNTER

- "[Black Study, Black Struggle](#)" by Robin D.G. Kelley, *Boston Review*, 2016

LEARNING OBJECTIVE

LO 4.25

Describe how the field of African American studies has evolved since the 1980s in its advancement of research and engagement with African American communities.

ESSENTIAL KNOWLEDGE

EK 4.25.A

In "Black Study, Black Struggle," Robin D.G. Kelley emphasizes the identity of African American studies as a field rooted in student activism. As such, it offers a powerful lens for understanding contemporary Black freedom struggles within and beyond the academy.

EK 4.25.B

Black studies applies interdisciplinary methodologies to explore the global influence of Black artistic, musical, and other cultural forms and to address inequities in political representation, wealth, criminal justice, and health.

EK 4.25.C

In "Black Study, Black Struggle" Robin D.G. Kelly argues that activism, rather than the university system, is the catalyst for social transformation.

EK 4.25.D

The Movement for Black Lives encompasses a coalition of activist organizations that support Black communities and call for the end of anti-Black racism, state-sanctioned violence, and gender discrimination. Organizations of this movement advocate for reparations, Black self-determination, and liberation.

TOPIC 4.26

Black Futures and Afrofuturism

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “[Let’s Talk about ‘Black Panther’ and Afrofuturism](#)” Uproxx Studio (video, 2:17)

LEARNING OBJECTIVE

LO 4.26

Explain how features of Afrofuturism envision Blackness in futuristic environments.

ESSENTIAL KNOWLEDGE

EK 4.26.A

Afrofuturism blends Black experiences from the past with visions of a technologically advanced future and imagines new possibilities of liberated Black futures through art, film, and literature.

EK 4.26.B

Black Panther reflects Afrofuturist themes, such as a reimagining of both the African past (a world without colonialism and slavery) and the future (a technologically advanced, egalitarian society that celebrates its African heritage, customs, and traditions).

TOPIC 4.26

**Black Futures
and Afrofuturism**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Clips from the film, *Black Panther*
- [“How ‘Black Panther’ is Bringing Afrofuturism Into the Mainstream,”](#) Vice News (video, 5:38)
- *Kindred* by Octavia Butler, 2013 or *Parable of the Sower* by Octavia Butler, 2020
- The influence of Afrofuturism as found in the literary work of Samuel R. Delany and in the performance work of performance artists like Sun-Ra, George Clinton, Herbie Hancock, Janelle Monae, Missy Elliot, and Outkast.

Florida Response (Draft)

The Advanced Placement's curriculum and instruction team has reviewed the documents provided by the Florida Department of Education (Florida Statutes 1003.42(2)(n), 6A-1.094124, (FAC) REQUIRED INSTRUCTION PLANNING AND REPORTING, House Bill 7) and considered their implication on Florida's ability to offer AP African American Studies, a course and discipline widely available in thousands of secondary and postsecondary educational institutions across the United States. While we are not in a position to provide a legal interpretation, based on our review, we believe that the AP African American Studies course would not place any educator out of compliance with Florida law. In contrast, the course content and approach fully embrace the AP principles of providing an unflinching encounter with facts and evidence through analysis of a range of primary and secondary sources. Like any AP course, AP African American Studies does not provide a point of view or guidance on what students should think.

Through our analysis, we can offer the following illustrative examples of compliance with the Florida laws, but we welcome a deeper conversation about any areas of concern so that Florida schools that have requested to offer this course may do so with confidence and with a state course code.

Examples of Course Compliance

Compliance with Florida Status 1003.42(2)

Florida Law	AP African American Studies
Florida Citation 1003.42.(2)(h): The history of African Americans, including the history of African peoples before the political conflicts that led to the development of slavery, the passage to America, the enslavement experience, abolition, and the contributions of African Americans to society. Instructional materials shall include the contributions of African Americans to American society.	AP African American Studies offers a fact-based survey of the African American culture, developments, and achievements that complies fully with Florida principle of historical accuracy. The course addresses 1003.42.(2)(h) by covering the African origins, peoples, and cultures prior to transatlantic slavery as well as African American history and culture from the period of enslavement through contemporary times. African American contributions are addressed throughout the course.

Compliance with 6A-1.094124 Required Instruction Planning and Reporting

Florida Law	AP African American Studies
(b) Instruction on the required topics must be factual and objective, and may not suppress or distort significant historical events, such as the Holocaust, slavery, the Civil War and Reconstruction, the civil rights movement and the contributions of women, African American and Hispanic people to our country, as already provided in Section 1003.42(2), F.S. Examples	AP African American Studies provides a factual and objective account of enslavement, African American roles and experiences during the Civil War and Reconstruction, and an exploration of the goals, methods, and outcomes of the civil rights movement. The required course content, like all AP

Florida Law	AP African American Studies
<p>of theories that distort historical events and are inconsistent with State Board approved standards include the denial or minimization of the Holocaust, and the teaching of Critical Race Theory, meaning the theory that racism is not merely the product of prejudice, but that racism is embedded in American society and its legal systems in order to uphold the supremacy of white persons. Instruction may not utilize material from the 1619 Project and may not define American history as something other than the creation of a new nation based largely on universal principles stated in the Declaration of Independence. Instruction must include the U.S. Constitution, the Bill of Rights and subsequent amendments.</p>	<p>courses, mirrors the content and skills that students are expected to master in an introductory-level college course. The AP development committee (comprised of college faculty and high school teachers) and the AP program determined the course content through an examination of over 100 college syllabi, a review of a national sample of high school course descriptions, and feedback from hundreds of college faculty and high school educators.</p> <p>For every topic in the course, students examine a variety of primary and secondary sources from across history, art, literature, music, and political science to provide a direct encounter with facts, evidence, and developments. .</p> <p>The course does not include instruction on Critical Race Theory and does not utilize material from the 1619 Project.</p> <p>While students may be instructed to objectively examine Constitutional amendments, major Supreme Court Cases, legal codes, and political speeches, this is not intended to be a history course and or center on a study of American founding principles. Rather, AP African American Studies is intended to be an interdisciplinary studies course that blends literature, art, culture, political science, and history throughout the course content. Our approach to AP African American Studies instruction is a common one in colleges and universities.</p>

Compliance with House Bill 7

Florida Law	AP African American Studies
<p>(h) <u>The history of African Americans, including the history of African peoples before the political conflicts that led to the development of slavery, the passage to America, the enslavement experience, abolition, and the history and contributions of African Americans of the African diaspora to society.</u> Students shall develop an understanding of the ramifications of prejudice, racism, and</p>	<p>AP African American Studies complies with the deeper delineation of required Florida educational content outlined in House Bill 7. All of the topics underlined in the column to left are intended to be addressed in the AP course. As previously noted, the course design and AP principles firmly denounce any instructional approach that supports indoctrination.</p>

Florida Law	AP African American Studies
<p>stereotyping on individual freedoms, and examine what it means to be a responsible and respectful person, for the purpose of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions. Instruction shall include the roles and contributions of individuals from all walks of life and their endeavors to learn and thrive throughout <u>history as artists, scientists, educators, businesspeople, influential thinkers, members of the faith community, and political and governmental leaders</u> and the courageous steps they took to fulfill the promise of democracy and unite the nation. Instructional materials shall include the <u>vital contributions of African Americans to build and strengthen American society and celebrate the inspirational stories of African Americans who prospered, even in the most difficult circumstances</u>. Instructional personnel may facilitate discussions and use curricula to address, in an age-appropriate manner, <u>how the individual freedoms of persons have been infringed by slavery, racial oppression, racial segregation, and racial discrimination</u>, as well as topics relating to <u>the enactment and enforcement of laws resulting in racial oppression, racial segregation, and racial discrimination and how recognition of these freedoms has overturned these unjust laws</u>. However, classroom instruction and curriculum may not be used to <u>indoctrinate or persuade students to a particular point of view inconsistent with the principles enumerated in subsection (3) or the state academic standards</u>. The department shall prepare and offer standards and curriculum for the instruction required by this paragraph and may seek input from the Commissioner of Education's African American History Task Force.</p>	<p>AP African American Studies also affords the opportunity for students to learn about the everyday lives and broader contributions of African Americans as businesspeople, scientists, and leaders – a principle in tight alignment with House Bill 7.</p> <p>Finally, AP African American Studies also complies with the Florida requirements that teachers facilitate age-appropriate discussions on topics related to racial oppression and racial discrimination, without using instruction to indoctrinate or persuade students to a particular point of view.</p> <p>The delineation of unlawful employment practices at the start of House Bill 7 does not directly apply to any AP professional development workshops or training, as AP teacher training activities are focused on understanding the course framework, the AP assessment, and the instructional strategies that promote successful implementation of the rigorous AP course. AP professional development workshops do not serve as a substitute for general diversity, equity, and inclusion training for adults or employees.</p>

From: Rivers1, Angelia <Angelia.Rivers1@fldoe.org>
Sent: Tuesday, May 09, 2023 12:18 PM EDT
To: Harrigan, Paula <Paula.Harrigan@fldoe.org>
Subject: FW: AP AA History course
Attachment(s): "AA Studies Feedback.docx", "AP AfAm Course Framework and Exam Overview 3.1.22.pdf"

From: Duebel, John <John.Duebel@fldoe.org>
Sent: Wednesday, August 10, 2022 7:55 PM
To: Burns, Paul <Paul.Burns@fldoe.org>; Rivers1, Angelia <Angelia.Rivers1@fldoe.org>; Hoeft, Kevin <Kevin.Hoeft@fldoe.org>
Subject: RE: AP AA History course

Dr. Burns,

I just finished compiling mine and Kevin's feedback on a table (see attached). I did not enter any information in the column titled leadership decision because a decision is not required for each line item, just an overall decision on whether the course should be added to the Course Code Directory (CCD). The numbers on the content correspond to the numbers in the feedback column. I also attached the course description provided by College Board that the feedback is based on. Please let me know if you need any further information or revisions.

Best,
John

John Duebel
Director of Social Studies and The Arts
Bureau of Standards and Instructional Support
Student Success is our STANDARD
Florida Department of Education
325 W. Gaines Street
Tallahassee, FL 32399-0400
850-245-0504



From: Burns, Paul <Paul.Burns@fldoe.org>
Sent: Wednesday, August 10, 2022 7:39 AM
To: Duebel, John <John.Duebel@fldoe.org>; Rivers1, Angelia <Angelia.Rivers1@fldoe.org>; Hoeft, Kevin <Kevin.Hoeft@fldoe.org>
Subject: AP AA History course
Importance: High

John, I need you to compose a chart with your feedback and with Kevin's feedback on the course. I need to route this new document, that you will create, to Sr. Leadership for review.

The previous director used to use a "multi-column chart format" when you and your teams were writing and developing standards. We used to take this chart to Sr. Leadership for their final approval. Do you have a sample of one of those charts? If so, please get started. If not, please come up and I share my thoughts with you.

I am thinking something such as:

Information from course	John's comment/feedback	Kevin's comment/feedback	Decision

Again, you don't have to use my rudimentary chart; however, I need something similar. You may be able to find a template that the previous director used.

Make sense?

Now, I need this my 8.00 AM on Thursday morning (8/11/22.)

Thanks

Paul O. Burns

Advanced Placement (AP) African American Studies Feedback

Key Information:

- College Board has requested that their African American Studies course be added to the Course Code Directory (CCD).
- The course materials provided by College Board were reviewed by BSIS and Kevin Hoeft for alignment to Florida's State Academic Standards and Florida statute and administrative code.
- **Decision Point:** FDOE Senior Leadership must now determine if the course should be added to the CCD.

John Duebel's General Thoughts:

My notes include both content that is clearly problematic as well as potential areas of concern depending on instructional materials utilized and philosophical positions of the instructor. This is NOT a history course which is why it is called "Studies" instead of "history;" it is a humanities course that is primarily focused on perspectives expressed through music, art, culture and history. I was also taking into consideration there is no state adoption list for advanced classes, so any textbook recommended by College Board may be used for this course.

This course contains unsubstantiated perspectives, theories and ideologies that are prohibited by Florida Statute and Administrative Code. Many of the learning goals are expressed with sufficient ambiguity that even if Critical Race Theory (CRT) and Social Emotional Learning (SEL) is not expressly prescribed, it is an easy entry point for such content.

It would be very difficult for Florida educators to teach this course with fidelity and adhere to Florida statute and Administrative Code. For this reason, I recommend against adding AP African American Studies to the Course Code Directory (CCD).

Commented [Duebel, John1]:

Kevin Hoeft's General Thoughts:

Key question: Does the content in this course align with Florida Social Studies standards and other Florida academic content criteria? Should cross reference this content with Florida content to make sure there is sufficient overlap.

Key theme: Does the content in this course align with the basic American universal principles of freedom, equality, opportunity, national unity, inalienable individual rights, consent of the governed, limited government, etc., as expressed in our national covenantal documents, i.e., the Declaration of Independence and the Constitution of the United States? Or does its content promote one or more unsubstantiated, and often harmful, theories that contradict our basic American universal principles? All content aligned with the former is acceptable. All content aligned with the latter, if included in the course, should be exposed as such, or not included as part of the course instruction.

Course Title: I think the title of "African American Studies" is inadequate. I think a better course title would be "African American History." The course focus should be on how American historical events, including how the history, geography, and culture of Africa, affected Americans of African descent.

BSIS/FDOE

Course Content	John’s Comment/Feedback	Kevin’s Comment/Feedback	Leadership Decision
<p>P. 8 Learning Outcomes</p> <ol style="list-style-type: none"> 1. Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad. 2. Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future. 	<ol style="list-style-type: none"> 1. Systemic marginalization is another term for systemic racism which is prohibited by HB7 and 6A.1094124.. 2. This assumes American society is not inclusive and is a potential entry point for Critical Race Theory (CRT). 	<ol style="list-style-type: none"> 1. “Marginalization” OK if used its historical context and not to claim that American law and policy systemically “marginalizes” African Americans today. 2. What does “inclusive” mean in this context. 	
<p>P. 12 At a Glance</p> <ol style="list-style-type: none"> 1. Reconstruction and Black Politics 2. Anti-Colonial Movements 3. The Black Feminist Movement, Womanism, and Intersectionality 4. Black Lives Today 5. New Directions in African American Studies 	<ol style="list-style-type: none"> 1. Potential entry point for describing the United States as systemically racist. 2. Tends toward Europeans being racist "colonizers" and people of color are victims and "colonized". Also tends toward Marxism in advocating for the elimination of social classes. 3. Intersectionality - The interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination. 4. Does this include current movements such as Black Lives Matter? 5. The “new direction” is most commonly presented as CRT, BLM and 1619 Project. 	<ol style="list-style-type: none"> 1. “Reconstruction and Black Politics,” is OK. 2. How are “Anti-colonial movements” described in this context. 3. “Intersectionality” – This term is usually used as a subset of critical race theory, an unsubstantiated theory. Best to keep this term out. “Legal scholar Kimberli Crenshaw coined the term “intersectionality” in 1989 to describe how systems of oppression overlap to create distinct experiences for people with multiple identity categories.” 4. “Black Lives Today” - how is this term defined? 5. “New Directions” – how is this term defined? 	

	This is a potential entry point for those unsubstantiated theories/ideologies.		
<p>P. 17</p> <p>1. 2.10 This topic explores the impact of slave codes and landmark cases intended to strip enslaved African Americans of their rights and freedoms and harden the color line in American society for free Blacks. Students may analyze selections from slave codes from different states.</p> <p>2. 2.14 This topic explores the impact of <i>partus sequitur ventrem</i> on African American families and the emergence of racial taxonomies in the United States. Students may examine a secondary text, by Jennifer Morgan for example, to build knowledge of the emergence of race as a social construct and part of a system of classification.</p>	<p>1. If taught factually and accurately this is fine, but without oversight, this is a potential entry point for the theory of America being systemically racists.</p> <p>2. Taught from a factual historical perspective this is fine, but lends itself to the theory that society has been constructed to maintain the superiority of white people. Here is the Amazon description of Jennifer Morgan's book: "Morgan demonstrates that the development of Western notions of value and race occurred simultaneously. In so doing, she illustrates how racial capitalism denied the enslaved their kinship and affective ties while simultaneously relying on kinship to reproduce and enforce slavery through enslaved female bodies.</p>	<p>1. No problem with this description for 2.10</p> <p>2. No problem with this description for 2.14 "partus sequitur ventrum," – "All children born in this country shall be held bond or free based on the condition of the mother."</p>	
<p>P. 19</p> <p>1. 2.24 This topic explores the influence of transatlantic abolitionism on Frederick Douglass' political views on the potential for African Americans' integration and belonging in American society. Students may analyze a text by Douglass, such as "What to the Slave Is the Fourth of July?"</p> <p>2. 2.26 This topic explores the intersection of race and gender in African American women activists' advocacy for justice. Students may analyze a primary source speech.</p> <p>3. 2.30 This topic explores artistic reflections on slavery's enduring legacy for African Americans.</p>	<p>1. If studied in its entirety, this would be an excellent activity, but this speech is most frequently chopped and used to advance the opposite message Douglas communicated in this speech. This speech was used in our summer PD and teachers frequently commented that they had never read the entire speech.</p> <p>2. This is intersectionality defined earlier and leads to identity politics and victim status. This is an entry point for "oppressor vs. oppressed".</p> <p>3. At first glance, this is benign, but it is an entry point for ideas such as systemic racism, identity politics and victimhood.</p>	<p>1. No problem with this description for Topic 2.24.</p> <p>2. Good point here in Topic 2.26. What is meant by "intersection" and "activists' advocacy for justice?"</p> <p>3. Could be a valid point here in Topic 2.30. What are "artistic reflections on slavery's enduring legacy for African Americans?" A balanced approach here is necessary - describing the positives and negatives of post-Civil War African American history/experience.</p>	
<p>P. 20</p>	<p>1. Using the term White Supremacy in the title of this section is not appropriate because it</p>	<p>1. No problem with this description for Topic 3.3 if "White Supremacy" was a term used</p>	

<ol style="list-style-type: none"> 3.3 Title - Violence and White Supremacy 3.6 This topic explores Black women’s advocacy for justice and political inclusion at the intersection of race and gender in the late 19th century. Students may explore a speech or text from leaders such as Anna Julia Cooper and Frances Ellen Watkins Harper. 	<p>implies the proprietors of racial violence were white supremacist. There were white supremacist organizations such as KKK, but many acts of violence were carried out racist by racist individuals who feared African American political advancement. The title paints with a broad brush and indicates a slant toward CRT.</p> <ol style="list-style-type: none"> This is a perfectly appropriate subject when studying American history when looking at the Freedom Movements of the late 19th century, but it is also a potential entry point for intersectionality defined previously. 	<p>by the 19th century KKK and any other Southern Democrat hate groups (which I’m pretty sure it was), and as long as this term is distinguished from the politicized term of “White Supremacy” used today by the Democrat Party and political Left in their dishonest efforts to categorize Republicans, conservatives and patriotic Americans as “White Supremist.” [As an aside, this course should point out that the Democrat Party in America was the party of race-based slavery, the Confederate States of America, the Ku Klux Klan, Black Codes, Jim Crow, segregation and massive resistance. The Republican Party was established in 1854 to prevent the spread of slavery into the American territories, and was the party and champion of black Americans since Reconstruction. The political history of black Americans since the New Deal is a subject that should be studied more thoroughly].</p> <ol style="list-style-type: none"> No problem with this description for Topic 3.6 as long as the terms “intersection” and “gender” are defined as understood in the late 19th century. 	
<p>P. 21</p> <ol style="list-style-type: none"> 3.14 This topic explores reflections on the rise and fall of Harlem and its impact on African American communities in the U.S. and abroad. Students may explore reflections on the newly fashioned identities, emerging post-slavery folk traditions, or continuing effects of institutional racism from a writer, such as Ralph Ellison, Manuel Zapata Olivella, and James Weldon Johnson. 	<ol style="list-style-type: none"> Institutional racism = CRT 	<ol style="list-style-type: none"> No problem with using the term “institutional racism” in Topic 3.14 as long as it is defined as used in the approximate period 1910 to 1930 America, and it is not defined as understood as an aspect of critical race theory. There may be a better term to use than “institutional racism.” to avoid confusion. 	
<p>P. 22</p> <ol style="list-style-type: none"> 3.15 This topic explores the musical genres that African Americans 	<ol style="list-style-type: none"> "Lift Every Voice and Sing" has been dubbed the "Black National Anthem" originally by the NAACP and in recent 	<ol style="list-style-type: none"> No problem with studying the origin and influence of the “Black National Anthem.” 	

<p>innovated in the early 20th century and the use of music for social and political purposes. Students may explore the contemporary prominence of what is known as the Black national anthem, “Lift Every Voice and Sing” through sources by James Weldon Johnson and Imani Perry.</p> <p>2. 3.17 This topic explores the scale and impact of African American migration in the century after the Civil War, including motivations to escape racial oppression and political and economic marginalization in the U.S. South. Students may explore sources such as newspapers and photographs, the art of Jacob Lawrence, or scholarly texts, such as one from Isabel Wilkerson.</p> <p>3. 3.19 This topic explores the influence of Marcus Garvey and the founding of the Universal Negro Improvement Association (UNIA) on the Black political sphere in the early twentieth century. Students may examine political ideas in a speech from Marcus Garvey or a debate between Garvey and other African American leaders.</p>	<p>years it has been as part of the Black Lives Matter movement and is used as a tool to divide through identity politics.</p> <p>2. Description of Isabel Wilkerson's book on Amazon: "Beyond race, class, or other factors, there is a powerful caste system that influences people’s lives and behavior and the nation’s fate. Linking the caste systems of America, India, and Nazi Germany, Wilkerson explores eight pillars that underlie caste systems across civilizations, including divine will, bloodlines, stigma, and more."</p> <p>3. If studied in contrast to other African-American leaders, this is a productive endeavor, but Marcus Garvey believed in "race first" and advocated for a separatist movement between black and white peoples. He believed the two races could never live in harmony and black people would always receive unfair treatment from whites. This idea is pervasive in CRT, BLM, and SEL.</p>	<p>in Topic 3.15 as long as it is placed in its historical context.</p> <p>2. Agreed – contemporary author (born 1960) Isabel Wilkerson is probably not a good choice to include. Better to stick to the actual history of the Great Migration.</p> <p>3. No problem studying the life on the very influential Marcus Garvey – warts and all.</p>	
<p>P. 23</p> <p>1. 4.1 This topic explores the writings of Martinican psychiatrist Frantz Fanon on the impact of colonialism and racism on Black consciousness and the influence of this work on Black political movements in the U.S.</p> <p>2. 4.4 This topic explores Black military service and the differential benefits of the G.I. Bill for White and Black veterans. Students may examine historical photographs and selections from a scholarly text.</p>	<p>1. Entry point for CRT.</p> <p>2. The G.I. Bill did not differentiate by race and was available to all service-members who were honorably discharged. The application of the bill and disbursement of funds were egregiously distributed to white veterans over black. This was not a systemic American problem because the bill was racially neutral, this was the actions of racists individuals. If taught in alignment with modern racial theories, this will be an entry point for CRT</p> <p>3. This is critical content and part of required instruction in the state of Florida, and is</p>	<p>1. Topic 4.4 Agree with the comment. The history should be taught in its proper context.</p> <p>2. No problem with this description for Topic 4.5.</p> <p>3. No problem with this description for Topic 4.6.</p>	

<p>3. 4.5 This topic explores the impact of Jim Crow–era segregation and discrimination in the areas of housing and education. It also foregrounds the grassroots organizing at the foundation of the Civil Rights Movement. Students may examine primary sources such as maps, newspaper articles, or selections from landmark cases including <i>Brown v. Board of Education of Topeka</i>.</p> <p>4. 4.6 This topic explores unique facets of the major organizations, ideas, and events of the Civil Rights Movement, with special emphasis on the National Association for the Advancement of Colored People (NAACP), Southern Christian Leadership Conference (SCLC), Student Nonviolent Coordinating Committee (SNCC), and Congress of Racial Equality (CORE). Students may examine historical photographs, a primary source text, or a selection from a scholarly text.</p>	<p>supported by State Academic Standards. Advanced Placement courses do not necessarily adhere to state standards and therefore this is an entry point for CRT.</p> <p>4. Same as above notation. There is no oversight for AP courses, so instructional materials aligned to this course or individual teachers may infuse philosophies that are contrary to Florida statute.</p>		
<p>P. 24</p> <p>1. 4.9 This topic introduces the political shift of the Black Power Movement through the lens of the Black Panther Party. Students may examine photographs and a text featuring leaders such as Huey P. Newton and Bobby Seale.</p> <p>2. This topic explores the birth of the field of Black studies from student-led protest and the political and cultural movements of the late 1960s and 1970s.</p>	<p>1. Black Panther Party advocates for Marxism and these ideas are currently being promoted by BLM.</p> <p>2. This is an entry point for teacher to infuse "action" civics into the classroom by celebrating the protests of the 60s and 70s romanticizing BLM protests as similar endeavors.</p>	<p>1. In Topics 4.9 through 4.12, the Black Panthers were a Marxist, revolutionary group. It should be exposed as such. The Black Power movement or any other similar movements, if contradicting the basic American universal principles of freedom, equality, opportunity, and national unity, should be exposed.</p>	
<p>P. 25</p> <p>1. 4.14 This topic explores scholarship on the intersections of analyses of race, power, and Black women’s experiences</p>	<p>1. See previous definition of intersectionality which promotes victim-hood and prioritizes study of oppressor and oppressed.</p> <p>2. See above.</p>	<p>1. In Topics 4.13 through 4.16, any of these subjects that contradict the basic American universal principles of freedom, equality and opportunity, should be exposed. Also, any unsubstantiated theories, such as the</p>	

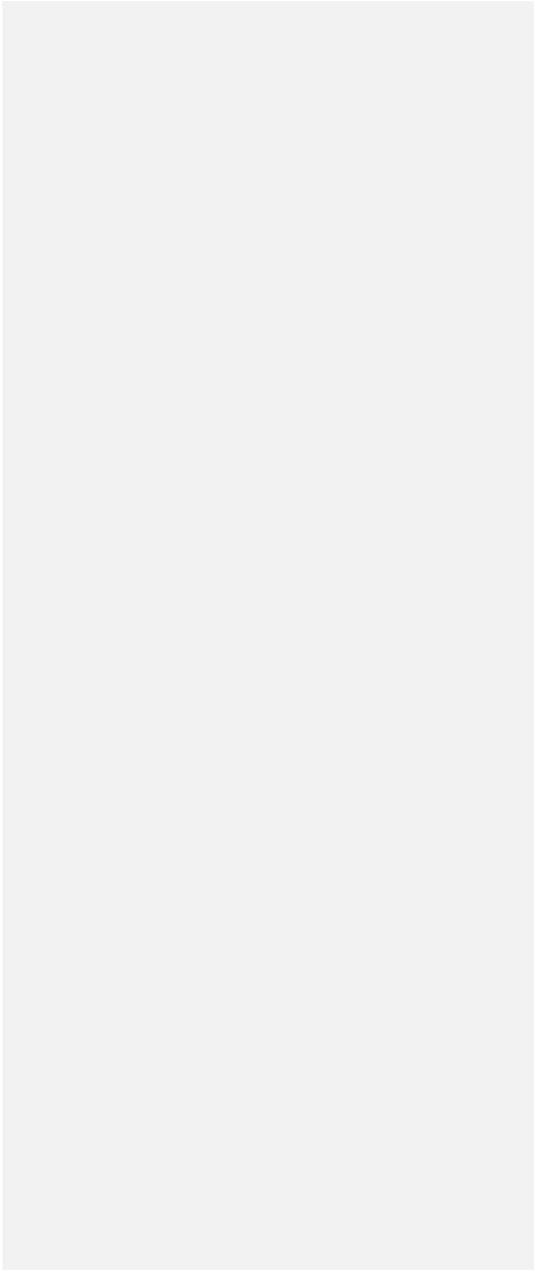
<p>in a text by Evelyn Brooks Higginbotham</p> <p>2. 4.15 <i>Intersectionality and Activism</i> - This topic examines intersectionality as an analytical framework and its connection to Chicana and Asian American feminist thought. Students may explore a text from the writings of Kimberlé Crenshaw, Patricia Hill Collins, or Angela Davis.</p> <p>3. 4.19 This topic explores the concept of the queer of color critique, grounded in Black feminism and intersectionality, as a Black studies lens that shifts sexuality studies toward racial analysis. Students may examine texts by writers such as Cathy Cohen, Roderick Ferguson, or E. Patrick Johnson.</p> <p>4. 4.20 This topic explores the lens of Afrocentricity in Black studies and its influence on Black cultural practices. Students may examine a text by a writer such as Molefi Kete Asante.</p>	<p>3. See note above. These ideas lead to identity politics and class warfare that further divide our already polarized society rather than unite through a factual study of history.</p> <p>4. Molefi Kete Asante's book description on Amazon: "The central topic of this cross-disciplinary work is the theory of "Afrocentricity," which mandates that Africans be viewed as subjects rather than objects; and looks at how this philosophy, ethos, and world view gives Africans a better understanding of how to interpret issues affecting their communities. History, psychology, sociology, literature, economics, and education are explored, including discussions on Washingtonianism, Garveyism, Du Bois, Malcolm X, race and identity, Marxism, and breakthrough strategies."</p>	<p>view that radical feminism accurately defines womanhood, should be rejected. Also reject when purported to be factual gender ideology, intersectionality, etc.</p> <p>2. Topics 4.17 through 4.20, any of these subjects that contradict the basic American universal principles of freedom, equality and opportunity, should be exposed. Also, any unsubstantiated theories, such as the view that radical feminism accurately defines womanhood, should be rejected. Also reject when purported to be factual, unsubstantiated theories such as gender ideology, intersectionality, etc. Need to examine writings of recommended authors.</p>	
<p>P. 26</p> <p>1. 4.21 This topic explores the diverse experiences and identities of Black communities in the U.S. in areas such as nationality, ethnicity, religion, class, language, or education, with specific attention to the last 20 years. Students may analyze a data set from the Pew Research Center's reports on African Americans.</p> <p>2. 4.22 This topic explores concepts such as postracialism, colorblindness, racecraft, or inequality through a scholarly text by authors such as Eduardo Bonilla Silva and Barbara J. Fields.</p> <p>3. 4.23 This topic explores the diversity of political and economic affiliations among African Americans and the</p>	<p>1. This is written so broadly that it is a clear entry point for CRT, BLM, 1619 etc.</p> <p>2. Same as above.</p> <p>3. Same as above.</p> <p>4. This is not only concerning as a potential entry point for CRT, it also brings a form of Christian Theology into the classroom. This is a description of Black Liberation Theology from CompellingTruth.org: "Black liberation theology is a system of thought that attempts to "make Christianity real for blacks" and to end social injustice and bondage. Its goal is to apply the Christian worldview to aid the poor, especially those of African-American descent, and liberate them from social, political, economic, or religious hardships. Black liberation theology is similar in ideal</p>	<p>1. Topics 4.21 through 4.24 – No sure if the Pew Research Center's Reports on African Americans are valid and objective sources of information. "Postracialism," "colorblindness," "racecraft," and "inequality" are all concepts within the unsubstantiated theory of critical race theory. These concepts contradict the basic American universal principles of freedom, equality, opportunity, and national unity, and, if taught, should be exposed. Need to examine writings of the recommended authors.</p> <p>2. Significant concerns with Topics 4.25 through 4.32 based on the subjects covered and the authors recommended.</p>	<p>N/A</p>

<p>range of perspectives held on various political issues. Students may examine a selection of scholarly texts or a data set from the Pew Research Center's reports on African Americans.</p> <p>4. 4.24 This topic explores Black Liberation Theology and connects to contemporary debates on the role of religious activism as a tool for overcoming anti-Black racism and oppression. Students may analyze a text from scholars such as James Cone and Jacquelyn Grant.</p> <p>5. 4.25 This topic explores the impact of the intersections of race, medicine, technology, and the environment on the lives of African Americans. Students may examine inequities and opportunities for change in these areas through a scholarly text.</p> <p>6. 4.26 This topic explores the long history of Black incarceration from the 13th Amendment to the present and the influence of 19th Century policies on the prison industrial complex. Students may examine the relationship between carceral studies and abolition movements in the work of a scholar such as Michelle Alexander.</p>	<p>and purpose to the liberation theology that existed first in South America."</p> <p>5. See definition of intersectionality above as well as examining inequalities is usually referring to equality of outcome which is steeped in Marxism.</p> <p>6. Entry point for systemic racism and CRT.</p>		
<p>P. 27</p> <p>1. <i>Movements for Black Lives</i> -This topic explores the origins, mission, and global influence of the Black Lives Matter movement and the Movement for Black Lives. Students may examine a primary source text, photographs, or a secondary text from scholars such as Keeanga-Yamahtta Taylor and Leslie Kay Jones.</p> <p>2. <i>The Reparations Movement</i> - This topic explores the case for reparations for the centuries long</p>	<p>1. This entire section is prohibited content under Florida statute and Administrative Code. Here is a quote from Leslie Kay Jones: "Jones from her blog "Every day, black people produce an unquantifiable (for us) amount of content for the same social media corporations that reproduce the white supremacist superstructures that oppress us."</p> <p>2. This content is explicitly connected to CRT etc.</p> <p>3. Robin D.G. Kelley is associated with the idea of racial capitalism which is openly tied to Marxism.</p>	<p>1. Significant concerns with Topics 4.25 through 4.32 based on the subjects covered and the authors recommended.</p>	<p>N/A</p>

<p>enslavement and legal discrimination of African Americans in the U.S. Students may examine House Bill H.R. 40 and a text by Ta-Nehisi Coates.</p> <p>3. This topic explores reflections on the evolution of Black studies and the field’s salience in the present through a text by scholars, such as Robin D.G. Kelley.</p>			
<p>P. 81 Sources for Consideration</p> <ol style="list-style-type: none"> As we continue to engage college faculty, partner museums, and other organizations throughout the course development and pilot phase, the AP Program will actively curate textual, visual, and data sources to infuse into the course experience. The Souls of Black Folk by W.E.B. DuBois The New Jim Crow: Mass Incarceration in the Age of Colorblindness by Michelle Alexander “Discourse on Colonialism” by Aimé Césaire “What to the Slave Is the Fourth of July?” by Frederick Douglass “The Case for Reparations” by Ta-Nehisi Coates The Wretched of the Earth by Frantz Fanon “Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color” by Kimberlé Williams Crenshaw “On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of Desêtre: Black Studies Toward the Human Project” by Sylvia Wynter 	<ol style="list-style-type: none"> This list of resources, which is concerning already, is not exhaustive and will be added to after the course is released. If this course is added to the CCD, FDOE will not have control over recommended resources added to this list. Resources that would not be permitted under Florida Statute or Administrative Code. Resources that would not be permitted under Florida Statute or Administrative Code. This book advocates for a classless society (i.e. Marxism). Most often used in part and out of context with the over arching theme of the entire speech. Most often used to promote anti-founder/founding ideas and criticism. This is the description of the article in The Atlantic: "Two hundred fifty years of slavery. Ninety years of Jim Crow. Sixty years of separate but equal. Thirty-five years of racist housing policy. Until we reckon with our compounding moral debts, America will never be whole." Amazon Summary: "First published in 1961, Frantz Fanon’s The Wretched of the Earth is a masterful and timeless interrogation of race, colonialism, psychological trauma, and revolutionary struggle. In 2020, it found a new readership in the wake of the Black Lives Matter protests and the centering of narratives 	<p>Kevin did not provide feedback on resources.</p>	

	<p>interrogating race by Black writers. Bearing singular insight into the rage and frustration of colonized peoples, and the role of violence in spurring historical change, the book incisively attacks the twin perils of post-independence colonial politics: the disenfranchisement of the masses by the elites on the one hand, and intertribal and interfaith animosities on the other. A landmark text for revolutionaries and activists, <i>The Wretched of the Earth</i> is an eternal touchstone for civil rights, anti-colonialism, psychiatric studies, and Black consciousness movements around the world. Translated by Richard Philcox, and featuring now-classic critical essays by Jean-Paul Sartre and Homi K. Bhabha, as well as a new essay, this sixtieth anniversary edition of Fanon's most famous text stands proudly alongside such pillars of anti-colonialism and anti-racism as Edward Said's <i>Orientalism</i> and <i>The Autobiography of Malcolm X</i>."</p> <p>8. Kimberly Crenshaw is a leading scholar in Critical Race Theory known for the introduction of Intersectionality defined below. Intersectionality - the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.</p> <p>9. Excerpt: "one cannot revalorize oneself in the terms of one's racial blackness and therefore of one's biological characteristics, however inversely so, given that it is precisely the biocentric nature of the sociogenic code of our present genre of being human, which imperatively calls for the devalorization of the characteristic of blackness as well as of the Bantu-type physiognomy, in the same way as it calls,</p>		
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	<p>dialectically, for the over-valorization of the characteristic of whiteness and of the Indo-European physiognomy." If I understand this correctly, it is claiming western society has devalored blackness while overvalorizing whiteness.</p>		
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- ✓ Course framework
- ✓ Instructional section
- ✓ Sample exam questions

AP[®] Calculus AB and BC

COURSE AND EXAM DESCRIPTION

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About AP

The Advanced Placement® Program (AP®) enables willing and academically prepared students to pursue college-level studies—with the opportunity to earn college credit, advanced placement, or both—while still in high school. Through AP courses in 38 subjects, each culminating in a challenging exam, students learn to think critically, construct solid arguments, and see many sides of an issue—skills that prepare them for college and beyond. Taking AP courses demonstrates to college admission officers that students have sought the most challenging curriculum available to them, and research indicates that students who score a 3 or higher on an AP Exam typically experience greater academic success in college and are more likely to earn a college degree than non-AP students. Each AP teacher’s syllabus is evaluated and approved by faculty from some of the nation’s leading colleges and universities, and AP Exams are developed and scored by college faculty and experienced AP teachers. Most four-year colleges and universities in the United States grant credit, advanced placement, or both on the basis of successful AP Exam scores; more than 3,300 institutions worldwide annually receive AP scores.

AP Course Development

In an ongoing effort to maintain alignment with best practices in college-level learning, AP courses and exams emphasize challenging, research-based curricula aligned with higher education expectations.

Individual teachers are responsible for designing their own curriculum for AP courses and selecting appropriate college-level readings, assignments, and resources. This publication presents the content and skills that are the focus of the corresponding college course and that appear on the AP Exam. It also organizes the content and skills into a series of units that represent a sequence found in widely adopted college syllabi. The intention of this publication is to respect teachers’ time and expertise by providing a roadmap that they can modify and adapt to their local priorities and preferences.

Enrolling Students: Equity and Access

The Advanced Placement® Program strongly encourages educators to make equitable access a

guiding principle for their AP programs by giving all willing and academically prepared students the opportunity to participate in AP. We encourage the elimination of barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved. The Advanced Placement® Program also believes that all students should have access to academically challenging coursework before they enroll in AP classes, which can prepare them for AP success. It is only through a commitment to equitable preparation and access that true equity and excellence can be achieved.

Offering AP Courses: The AP Course Audit

The AP Program unequivocally supports the principle that each school implements its own curriculum that will enable students to develop the content understandings and skills described in the course framework.

While the unit sequence represented in this publication is optional, the AP Program does have a short list of curricular and resource requirements that must be fulfilled before a school can label a course “Advanced Placement” or “AP.” Schools wishing to offer AP courses must participate in the AP Course Audit, a process through which AP teachers’ course materials are reviewed by college faculty. The AP Course Audit was created to provide teachers and administrators with clear guidelines on curricular and resource requirements for AP courses and to help colleges and universities validate courses marked “AP” on students’ transcripts. This process ensures that AP teachers’ courses meet or exceed the curricular and resource expectations that college and secondary school faculty have established for college-level courses.

The AP Course Audit form is submitted by the AP teacher and the school principal (or designated administrator) to confirm awareness and understanding of the curricular and resource requirements. A syllabus or course outline, detailing how course requirements are met, is submitted by the AP teacher for review by college faculty.

Please visit collegeboard.org/apcourseaudit for

more information to support the preparation and submission of materials for the AP Course Audit.

How the AP Program Is Developed

The scope of content for an AP course and exam is derived from an analysis of hundreds of syllabi and course offerings of colleges and universities. Using this research and data, a committee of college faculty and expert AP teachers work within the scope of the corresponding college course to articulate what students should know and be able to do upon the completion of the AP course. The resulting course framework is the heart of the course and exam description and serves as a blueprint of the content and skills that can appear on an AP Exam. See the appendix for a deeper summary of the AP African American Studies course research process.

The AP Development Committees are responsible for developing each AP Exam, ensuring the exam questions are aligned to the course framework. The AP Exam development process is a multiyear endeavor; all AP Exams undergo extensive review, revision, piloting, and analysis to ensure that questions are accurate, fair, and valid, and that there is an appropriate spread of difficulty across the questions.

Committee members are selected to represent a variety of perspectives and institutions (public and private, small and large schools and colleges), and a range of gender, racial/ethnic, and regional groups. A list of each subject’s current AP Development Committee members is available on apcentral.collegeboard.org.

Throughout AP course and exam development, the Advanced Placement® Program gathers feedback from various stakeholders from secondary schools, higher education institutions, and disciplinary organizations. This feedback is carefully considered to ensure that AP courses and exams are able to provide students with a college-level learning experience and the opportunity to demonstrate their qualifications for advanced placement or college credit.

How AP Exams Are Scored

The exam scoring process, like the course and exam development process, relies on the expertise of both AP teachers and college faculty. While multiple-choice questions are scored by machine, the free-response questions and through-course performance

assessments, as applicable, are scored by thousands of college faculty and expert AP teachers. Most are scored at the annual AP Reading, while a small portion is scored online. All AP Readers are thoroughly trained, and their work is monitored throughout the Reading for fairness and consistency. In each subject, a highly respected college faculty member serves as Chief Faculty Consultant and, with the help of AP Readers in leadership positions, maintains the accuracy of the scoring standards. Scores on the free-response questions and performance assessments are weighted and combined with the results of the computer-scored multiple-choice questions, and this raw score is converted into a composite AP score on a 1–5 scale.

AP Exams are **not** norm-referenced or graded on a curve. Instead, they are criterion-referenced, which means that every student who meets the criteria for an AP score of 2, 3, 4, or 5 will receive that score, no matter how many students that is. The criteria for the number of points students must earn on the AP Exam to receive scores of 3, 4, or 5—the scores that research consistently validates for credit and placement purposes—include:

- The number of points successful college students earn when their professors administer AP Exam questions to them.
- The number of points researchers have found to be predictive that an AP student will succeed when placed into a subsequent, higher-level college course.
- Achievement-level descriptions formulated by college faculty who review each AP Exam question.

Using and Interpreting AP Scores

The extensive work done by college faculty and AP teachers in the development of the course and exam and throughout the scoring process ensures that AP Exam scores accurately represent students' achievement in the equivalent college course. Frequent and regular research studies establish the validity of AP scores as follows:

AP Score	Credit Recommendation	College Grade Equivalent
5	Extremely well qualified	A
4	Well qualified	A-, B+, B
3	Qualified	B-, C+, C
2	Possibly qualified	n/a
1	No recommendation	n/a

While colleges and universities are responsible for setting their own credit and placement policies, most private colleges and universities award credit and/or advanced placement for AP scores of 3 or higher. Additionally, most states in the U.S. have adopted statewide credit policies that ensure college credit for scores of 3 or higher at public colleges and universities. To confirm a specific college's AP credit/placement policy, a search engine is available at apstudent.org/creditpolicies.

BECOMING AN AP READER

Each June, thousands of AP teachers and college faculty members from around the world gather for seven days in multiple locations to evaluate and score the free-response sections of the AP Exams. Ninety-eight percent of surveyed educators who took part in the AP Reading say it was a positive experience.

There are many reasons to consider becoming an AP Reader, including opportunities to:

- Bring positive changes to the classroom: Surveys show that the vast majority of returning AP Readers—both high school and college educators—make improvements to the way they teach or score because of their experience at the AP Reading.

- Gain in-depth understanding of AP Exam and AP scoring standards: AP Readers gain exposure to the quality and depth of the responses from the entire pool of AP Exam takers, and thus are better able to assess their students' work in the classroom.
- Receive compensation: AP Readers are compensated for their work during the Reading. Expenses, lodging, and meals are covered for Readers who travel.
- Score from home: AP Readers have online distributed scoring opportunities for certain subjects. Check collegeboard.org/apreading for details.
- Earn Continuing Education Units (CEUs): AP Readers earn professional development hours and CEUs that can be applied to PD requirements by states, districts, and schools.

How to Apply

Visit collegeboard.org/apreading for eligibility requirements and to start the application process.

About the AP African American Studies Course

AP African American Studies is an interdisciplinary course that examines the diversity of African American experiences through direct encounters with authentic and varied sources. The course focuses on four thematic units that move across the instructional year chronologically, providing students opportunities to examine key topics that extend from the medieval kingdoms of West Africa to the ongoing challenges and achievements of the contemporary moment. Given the interdisciplinary character of African American studies, students in the course will develop skills across multiple fields, with an emphasis on developing historical, literary, visual, and data analysis skills. This new course foregrounds a study of the diversity of Black communities in the United States within the broader context of Africa and the African diaspora.

Learning Outcomes

As a result of this course, students will be able to:

- Apply lenses from multiple disciplines to evaluate key concepts, historical developments, and processes that have shaped Black experiences and debates within the field of African American studies.
- Identify the intersections of race, gender, and class, as well as connections between Black communities, in the United States and the broader African diaspora in the past and present.
- Analyze perspectives in text-based, data, and visual sources to develop well-supported arguments applied to real-world problems.
- Demonstrate understanding of the diversity, strength, and complexity of African societies and their global connections before the emergence of transatlantic slavery.
- Evaluate the political, historical, aesthetic, and transnational contexts of major social movements, including their past, present, and future implications.
- Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad.
- Identify major themes that inform literary and artistic traditions of the African diaspora.
- Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future.

College Course Equivalent

AP African American Studies is designed to be the equivalent of an introductory college or university course in African American studies.

Prerequisites

There are no prerequisites for AP African American Studies. Students should be able to read college-level texts and write grammatically correct, complete sentences.

AP AFRICAN AMERICAN STUDIES

Course Framework

Course Framework Components

Overview

This course framework provides a description of what students should know and be able to do to qualify for college credit or placement.

The course framework includes the following components:

SKILLS

The skills are central to the study and practice of African American studies. Students should develop and apply the described skills on a regular basis over the span of the course.

COURSE AT A GLANCE

The course at a glance provides an outline of all four units of the course as well as the weekly instructional focus for each unit.

TOPICS

Each weekly instructional focus is broken down into teachable segments called topics. The course topics and topic descriptions outline the essential content knowledge students should learn through multidisciplinary source analysis. Although most topics can be taught in one or two class periods, teachers are encouraged to modify instructional pacing to suit the needs of their students and school.

Note to the AP African American Studies symposium participants: the breadth of topics is currently larger than what is found in any one semester of introductory African American studies courses at colleges. We anticipate a 10-20% reduction of topics based on feedback from the Symposium.

UNIT 1 INSTRUCTIONAL EXEMPLAR: ORIGINS OF THE AFRICAN DIASPORA

The instructional exemplar for Unit 1 provides an example of the deeper content and instructional guidance teachers will receive in the course and exam description. This section includes:

- **Learning Objectives:** Learning objectives define what a student should be able to do with content knowledge. Learning objectives pair skills with disciplinary knowledge.
- **Source Encounters:** For almost every topic, a recommended source is provided to help focus and guide instruction of the topic. Sources invite interdisciplinary learning and analysis.
- **Essential Knowledge:** Essential knowledge statements comprise the knowledge required to demonstrate mastery of the learning objective.
- **Suggested Instructional Resources:** Where possible, instructional resources are listed that might help teachers address a particular topic in their classroom.

The full course and exam description will articulate this information for every topic across all four units of the course.

Skills

The AP African American Studies skills describe what students should be able to do while exploring course topics and examining sources. These skills are embedded and spiraled throughout the course, providing routine opportunities for students to develop and practice these skills and then transfer and apply those skills on the AP assessments.

Skill Category 1

Applying Disciplinary Knowledge

Explain course concepts, developments, patterns, and processes (e.g., cultural, historical, political, social).

Skill 1.A Identify and explain course concepts, developments, and processes.

Skill 1.B Explain the context of a specific event, development, or process.

Skill 1.C Identify and explain patterns or other relationships (continuities, changes, causation).

Skill Category 2

Written Source Analysis

Evaluate written sources, including historical documents, literary texts, and music lyrics.

Skill 2.A Identify and explain an author's claim(s), evidence, and reasoning.

Skill 2.B Describe a written source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context and audience.

Skill 2.C Explain the function of character, setting, word choice, imagery, and/or symbols in a written source.

Skill Category 3

Data Analysis

Interpret data represented in tables, charts, graphs, maps, surveys, and infographics.

Skill 3.A Identify and describe patterns and trends in data.

Skill 3.B Draw conclusions based on patterns, trends, and limitations in data, making connections to relevant course content.

Skill Category 4

Visual Analysis

Analyze visual artifacts, including works of art and material culture.

Skill 4.A Describe a visual source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context, and audience.

Skill 4.B Explain how an artist's techniques, materials, or style achieve a particular effect or elicit a specific response.

Skill Category 5

Argumentation

Develop an argument using a line of reasoning to connect claims and evidence.

Skill 5.A Articulate a defensible claim.

Skill 5.B Support a claim or argument using specific and relevant evidence.

Skill 5.C Use reasoning to guide the audience through a well-supported argument.

Course at a Glance

Units and Weekly Instructional Focus

Unit 1: Origins of the African Diaspora

5 weeks

- Africa: First Look
- The Strength and Reach of West African Empires
- Intercultural Forces in African Kingdoms and City-States
- Gender, Community, and Knowledge Production
- Envisioning Early Africa in African American Studies

Unit 2: Freedom, Enslavement, and Resistance

8 weeks

- Atlantic Africans and the Transatlantic Slave Trade
- The Middle Passage
- Communal Life, Labor, and Law
- Gender and Reformation of Kinship
- Strategies for Change, Part 1
- Strategies for Change, Part 2
- Black Identities
- Abolition and the Politics of Memory

Unit 3: The Practice of Freedom

7 Weeks

- Reconstruction and Black Politics
- Uplift Ideology
- The New Negro Renaissance
- Art, Literature, and Music
- Migrations, Pan-Africanism, and Black Internationalism
- [AP Extended Essay]

Unit 4: Movements and Debates

8 weeks

- Anti-Colonial Movements and Military Service
- The Long Civil Rights Movement
- Black Power, Black Arts, Black Pride, and the Birth of Black Studies
- The Black Feminist Movement, Womanism, and Intersectionality
- African American Studies: Movements and Methods
- Diversity Within Black Communities
- Black Lives Today
- New Directions in African American Studies

Unit 1: Origins of the African Diaspora

Weekly Instructional Focus: Africa: First Look

TOPIC 1.1	Introduction to African American Studies and Interdisciplinarity	This topic introduces the interdisciplinary field of African American studies and invites students to explore multiple perspectives by examining works of art.
TOPIC 1.2	Exploring Africa's Geographic Diversity	This topic explores the diversity of Africa's primary regions and climate zones using maps. Students can examine misconceptions through readings, such as the essay "How to Write About Africa" by Binyavanga Wainaina.
TOPIC 1.3	Ethnolinguistic Diversity and Bantu Dispersals	This topic explores how the Bantu dispersals affected linguistic diversity across African regions. Students may investigate maps and music selections to examine this topic.
TOPIC 1.4	Geography, Climate, and the Emergence of Empires	This topic explores the influence of Africa's geography on settlement and trade and encourages examination of African climate zone maps.

Weekly Instructional Focus: The Strength and Reach of West African Empires

TOPIC 1.5	The Sudanic Empires: Ghana	This topic explores the role of geography and the influence of Islam on ancient Ghana. Students may examine selections of historical texts describing Ghana's strength, such as Al-Bakri's <i>Book of Routes and Realms</i> (1068).
TOPIC 1.6	The Sudanic Empires: Mali	This topic explores how Mali's geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana. Students may apply textual and visual analysis to works of art and primary source documents.
TOPIC 1.7	The Sudanic Empires: Songhai	This topic explores how trade routes contributed to the rise and decline of the Songhai Empire using maps and primary source accounts.

Weekly Instructional Focus: Intercultural Forces in African Kingdoms and City-States

TOPIC 1.8	East Africa: The Swahili Coast	This topic explores the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states. Students may analyze primary source accounts to build their understanding.
TOPIC 1.9	Southern Africa: Great Zimbabwe	This topic explores the significance of Great Zimbabwe's stone architecture by inviting students to study images of the walls and stone enclosure.
TOPIC 1.10	West-Central Africa: The Kingdom of Kongo	This topic explores the consequences of the Kingdom of Kongo's conversion to Christianity. Students may review primary source documents, such as letters, as well as artistic images.
TOPIC 1.11	Enslavement in Africa	This topic explores the characteristics of enslavement in West Africa prior to the Atlantic slave trade using historical documents related to voyages, such as those by Alvise Cadamosto.

Weekly Instructional Focus: Gender, Community, and Knowledge Production

TOPIC 1.12	Women and Leadership	This topic explores various facets of Queen Idia's and Queen Njinga's leadership by inviting students to consider art works and secondary texts.
TOPIC 1.13	Learning Traditions	This topic explores institutional and community-based models of education in medieval West African societies using historical accounts and oral histories.
TOPIC 1.14	Indigenous Cosmologies and Culture	This topic explores various belief systems in West African societies. Students can view and discuss musical performances from artists such as Osain del Monte.
TOPIC 1.15	Africans in Europe and European in Africa	This topic explores the factors that brought Africans to Europe and Europeans to Africa prior to the transatlantic slave trade. Students may have the opportunity to apply visual analysis to artworks and maps.

Weekly Instructional Focus: Envisioning Early Africa in African American Studies

TOPIC 1.16 Reframing Early African History	This topic explores how African American studies reframes conceptions of early Africa and its relationship to people of African descent. Students may analyze secondary text selections from historians such as Nell Irvin Painter.
TOPIC 1.17 Interdisciplinarity and Multiple Perspectives	This topic explores how the interdisciplinary approach of African American studies incorporates multiple perspectives. Students may read and discuss topics from among the key debates in African American studies as presented by scholars such as Henry Louis Gates Jr.
TOPIC 1.18 Imagining Africa	This topic explores the question of Africa’s relationship to African American ancestry and culture. Students may analyze poetry that expresses connections to and detachments from Africa, such as “Heritage” by Countee Cullen.
TOPIC 1.19 Visualizing Early Africa	This topic explores techniques contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

Unit 2: Freedom, Enslavement, and Resistance

Weekly Instructional Focus: Atlantic Africans and the Transatlantic Slave Trade

TOPIC 2.1	African Explorers in the Americas	This topic explores the various roles Africans played during colonization of the Americas in the 16th century. Students may analyze a primary source text or apply visual analysis to a work of art.
TOPIC 2.2	Origins and Overview of the Transatlantic Slave Trade	This topic explores the primary embarkation zones in West Africa used during the transatlantic slave trade. Students may examine a map of the transatlantic slave trade and a secondary text to build their awareness that the Africans who arrived in the U.S. originated from regions beyond West Africa.
TOPIC 2.3	Impact of the Slave Trade on West African Societies in Literature	This topic explores how African and African American authors often combine literary techniques with historical research to convey the impact of the slave trade on West African society. Students may read a short excerpt from a contemporary novel.
TOPIC 2.4	Architecture and Iconography of a Slave Ship	This topic explores the purpose, context, and audiences for slave ship diagrams circulated during and after the era of slavery. Students may examine archival images or modern art.

Weekly Instructional Focus: The Middle Passage

TOPIC 2.5	Experiences of Capture and the Middle Passage	This topic explores narratives by formerly enslaved Africans that detail their experience of capture and the middle passage. Students may analyze literary techniques used in primary accounts, such as Olaudah Equiano’s narrative, to also consider how these narratives served as political texts that aimed to end the dehumanizing slave trade.
TOPIC 2.6	Resistance on Slave Ships	This topic explores methods by which Africans resisted their commodification and enslavement during the Middle Passage. Students may examine a primary account, such as the transcript from the <i>Amistad</i> trial.
TOPIC 2.7	The Middle Passage in African American Poetry	This topic explores how African American writers use imagery and the senses to recount experiences of enslaved Africans’ resistance and foreground resistance as endemic to the slave trade. Students may read or listen to a poem, such as Robert Hayden’s “Middle Passage.”

TOPIC 2.8 Slave Auctions and the Domestic Slave Trade

This topic explores the assault to the bodies, minds, and spirits of enslaved Africans at slave auctions and the physical and emotional effects of being sold to unknown territory. Students may analyze a narrative, poem, or historical broadside to build their understanding.

Weekly Instructional Focus: Communal Life, Labor, and Law

TOPIC 2.9 Labor and Economy

This topic explores the economic effects, within and outside African American communities, of enslaved people's commodification and labor using a narrative or secondary text.

TOPIC 2.10 Slavery and American Law: Slave Codes and Landmark Cases

This topic explores the impact of slave codes and landmark cases intended to strip enslaved African Americans of their rights and freedoms and harden the color line in American society for free Blacks. Students may analyze selections from slave codes from different states.

TOPIC 2.11 Faith Among Free and Enslaved African Americans

This topic explores the context in which various African American faith traditions emerged. Students may analyze a musical performance or apply textual analysis to a song lyric.

TOPIC 2.12 Music, Art, and Creativity in African Diasporic Cultures

This topic explores how African Americans combined influences from African cultures and local sources to develop new musical and artistic forms of self-expression. Students may examine a work of art or poetry, such as those by David Drake.

Weekly Instructional Focus: Gender and Reformation of Kinship

TOPIC 2.13 Gender and Slavery in Literature

This topic explores the impact of gender on women's experiences of enslavement, seeking freedom, and writing about their experiences. Students may read select passages from Harriet Jacob's *Incidents in the Life of a Slave Girl: Written by Herself*, for example.

TOPIC 2.14 Reproduction and Racial Taxonomies

This topic explores the impact of *partus sequitur ventrem* on African American families and the emergence of racial taxonomies in the United States. Students may examine a secondary text, by Jennifer Morgan for example, to build knowledge of the emergence of race as a social construct and part of a system of classification.

TOPIC 2.15 Recreating Kinship and Traditions

This topic explores the disruptions slavery created for African American families and how enslaved people forged marital and kinship bonds despite these challenges. Students may analyze a poem, such as France Ellen Watkins Harper's "The Fugitive's Wife" or a selection from a narrative.

Weekly Instructional Focus: Strategies for Change, Part 1

TOPIC 2.16 Race to the Promised Land: The Underground Railroad	This topic directly explores innovative methods of escape via the Underground Railroad. Students may analyze an example of visual or textual narratives, including Harriet Tubman’s reflections as captured by a biographer.
TOPIC 2.17 Fleeing Enslavement	This topic explores the accounts and experience of fleeing enslavement in pursuit of freedom. Students may investigate archival sources such as broadsides and kidnapping advertisements.
TOPIC 2.18 The Maroons: Black Geographies and Autonomous Black Communities	This topic explores the creation of maroon societies and their lasting influence on the concept of <i>marronage</i> , using a selection from a secondary text.
TOPIC 2.19 Legacies of the Haitian Revolution	This topic explores the immediate and long-term impacts of the Haitian Revolution on Black politics and historical memory. Students may analyze an excerpt from a Haitian founding document, such as the Haitian Constitution (1805) or Haiti’s Declaration of Independence (1804) or a secondary text from anthropologist Michel-Rolph Trouillot.

Weekly Instructional Focus: Strategies for Change, Part 2

TOPIC 2.20 Radical Resistance	This topic explores strategies advocating for radical resistance and the reception to those ideas. Students may analyze a text from leaders such as David Walker and Henry Highland Garnet.
TOPIC 2.21 The “Common Wind” of Revolt Across the Diaspora	This topic explores the interconnecting influence of slave revolts and the impact of different strategies. Students may examine a secondary source on figures like Nat Turner, for example.
TOPIC 2.22 Moral Suasion and Literary Protest	This topic explores the political strategies of moral suasion and radical resistance among African Americans in the United States. Students may analyze a primary text from authors such as Phillis Wheatley or a secondary text.
TOPIC 2.23 Separatism: Emigration and Colonization	This topic explores various perspectives on African American emigration and colonization by reviewing a primary source document, such as a newspaper article or letter.

Weekly Instructional Focus: Black Identities

TOPIC 2.24 Integration: Transatlantic Abolitionism and Belonging in Antebellum America	This topic explores the influence of transatlantic abolitionism on Frederick Douglass' political views on the potential for African Americans' integration and belonging in American society. Students may analyze a text by Douglass, such as "What to the Slave Is the Fourth of July?"
TOPIC 2.25 A Question of Naming: African and/or American	This topic explores factors that influenced African Americans' self-identification within American society. Students may examine a secondary source from a historian or analyze a primary source from a Black newspaper such as <i>The Liberator</i> .
TOPIC 2.26 Black Women's Rights & Education	This topic explores the intersection of race and gender in African American women activists' advocacy for justice. Students may analyze a primary source speech.
TOPIC 2.27 Black Pride	This topic explores John S. Rock's 1858 speech on Black pride and the significance of the concept for African American communities. Students may review and discuss the speech alongside another text, such as Thomas Jefferson's <i>Notes on the State of Virginia</i> .

Weekly Instructional Focus: Abolition and the Politics of Memory

TOPIC 2.28 The Civil War and Black Communities	This topic explores the contributions of free and enslaved African Americans in the U.S. Civil War. Students may examine a poem and archival images to deepen their knowledge.
TOPIC 2.29 Theorizing Slavery and Resistance in African American Studies	This topic explores the utility of the concept of social death for understanding African American agency during the period of enslavement. Students may compare arguments from secondary texts related to this concept.
TOPIC 2.30 The Afterlives of Slavery in Contemporary Culture	This topic explores artistic reflections on slavery's enduring legacy for African Americans. Students may analyze lyrics from a contemporary music selection.
TOPIC 2.31 Commemorating the Ongoing Struggle for Freedom	This topic explores Juneteenth and its significance for African Americans prior to its recognition as a federal holiday. Students may analyze photographs of Jubilee celebrations.

Unit 3: The Practice of Freedom

Weekly Instructional Focus: Reconstruction and Black Politics

TOPIC 3.1	Reconstruction and Its Discontents	This topic explores the Reconstruction amendments that defined Black citizenship and Black leadership in the post-emancipation period. Students may analyze historical texts from writers such as W.E.B. Du Bois and Booker T. Washington.
TOPIC 3.2	Health and Education for Freedpeople	This topic explores freedpeople's efforts to acquire educational and healthcare resources immediately after abolition and the institutions that supported these efforts. Students may review historical photographs of freedpeople's schools and hospitals and a selection from a scholarly text by an author such as Heather Williams.
TOPIC 3.3	Violence and White Supremacy	This topic explores Black responses to white retaliation against strides toward Black political and social advancement during and after Reconstruction. Students may explore the manifestations of racial terrorism physically (e.g., through lynching), socially, and in discriminatory policies through historical texts, by writers such as Ida B. Wells-Barnett and Claude McKay.
TOPIC 3.4	Reuniting Black Families	This topic traces African Americans' efforts to reconstruct their families in the 1860s and 1870s, including their searches for lost kin separated by slavery and their decisions to consecrate families through marriage. Students may explore these efforts through a primary source, such as a newspaper ad, or a scholarly source by writers such as Heather Williams and Tera Hunter.

Weekly Instructional Focus: Uplift Ideology

TOPIC 3.5	Racial Uplift	This topic explores ideas and strategies for Black social, political, and economic advancement within Black communities. Students may explore the speeches and writings of leaders such as Booker T. Washington and Henry McNeal Turner.
TOPIC 3.6	Black Suffrage and Women's Rights	This topic explores Black women's advocacy for justice and political inclusion at the intersection of race and gender in the late 19th century. Students may explore a speech or text from leaders such as Anna Julia Cooper and Frances Ellen Watkins Harper.

TOPIC 3.7 HBCUs and Black Education This topic introduces the founding of autonomous Black educational institutions, including Historically Black Colleges and Universities. Students may examine historical photographs of these institutions and a text on Black education by Carter G. Woodson.

TOPIC 3.8 Labor and Economics This topic examines the nature of Black labor and Black businesses in the late 19th and early 20th centuries. Students may examine the simultaneity of exploitative post-slavery labor systems (e.g., sharecropping and convict leasing) and the advent of Black inventions and businesses through a scholarly text and visual analysis of photographs.

Weekly Instructional Focus: The New Negro Renaissance

TOPIC 3.9 The New Negro Movement This topic explores new visions for Black identity that emerged around artistic and literary expression and social thought. Students may explore the influence of the New Negro Movement on the political ideas of subsequent movements through text by a writer such as Alain Locke.

TOPIC 3.10 Black Expression This topic explores diverse perspectives on the flourishing of African American artistic and expressive forms. Students may examine the influence of “New Negro” themes in the writings on art by figures such as Langston Hughes, George Schuyler, and Zora Neale Hurston.

TOPIC 3.11 Everyday Life in Literature This topic explores everyday life during the Harlem Renaissance as portrayed by an author such as Jean Toomer.

TOPIC 3.12 Black Identity in Literature This topic explores aspects of Black identity, including colorism, through the literary works of Harlem Renaissance authors, such as Nella Larsen and Wallace Thurman.

Weekly Instructional Focus: Art, Literature, and Music

TOPIC 3.13 The Harlem Renaissance in Art This topic explores elements of visual art from the Harlem Renaissance through the work of artists such as Palmer Hayden, Lois Mailou Jones, Romare Bearden, James Van Der Zee, and Aaron Douglas.

TOPIC 3.14 The Rise and Fall of Harlem This topic explores reflections on the rise and fall of Harlem and its impact on African American communities in the U.S. and abroad. Students may explore reflections on the newly fashioned identities, emerging post-slavery folk traditions, or continuing effects of institutional racism from a writer, such as Ralph Ellison, Manuel Zapata Olivella, and James Weldon Johnson.

TOPIC 3.15 Music and the Black National Anthem

This topic explores the musical genres that African Americans innovated in the early 20th century and the use of music for social and political purposes. Students may explore the contemporary prominence of what is known as the Black national anthem, “Lift Every Voice and Sing” through sources by James Weldon Johnson and Imani Perry.

TOPIC 3.16 Black in America: Reflections

This topic explores enduring themes in literature on Black experiences in the U.S. Students may examine a selection from Black writers, such as Paul Laurence Dunbar, W.E.B. Du Bois, and James Baldwin.

Weekly Instructional Focus: Migrations, Pan-Africanism, and Black Internationalism

TOPIC 3.17 The Great Migration

This topic explores the scale and impact of African American migration in the century after the Civil War, including motivations to escape racial oppression and political and economic marginalization in the U.S. South. Students may explore sources such as newspapers and photographs, the art of Jacob Lawrence, or scholarly texts, such as one from Isabel Wilkerson.

TOPIC 3.18 Afro-Caribbean Migration to the U.S.

This topic examines the wave of Afro-Caribbean migration to the U.S. and the influence of changing demographics on African American political thought. Students may explore this process through a figure like Arturo Schomburg or an excerpt from the writings of Wilfred A. Domingo.

TOPIC 3.19 Marcus Garvey and the UNIA

This topic explores the influence of Marcus Garvey and the founding of the Universal Negro Improvement Association (UNIA) on the Black political sphere in the early twentieth century. Students may examine political ideas in a speech from Marcus Garvey or a debate between Garvey and other African American leaders.

TOPIC 3.20 The Pan-African Congresses

This topic explores the political concept of Pan-Africanism, including its roots in the collective experiences of Afro-descendants throughout the world and response to European colonialization in Africa. Students may explore contrasting perspectives on Pan-Africanist approaches through texts from authors such as W.E.B. Du Bois or George Schuyler.

Unit 4: Movements and Debates

Weekly Instructional Focus: Anti-Colonial Movements and Military Service

TOPIC 4.1	Anti-Colonial Politics and the African Diaspora	This topic explores the writings of Martinican psychiatrist Frantz Fanon on the impact of colonialism and racism on Black consciousness and the influence of this work on Black political movements in the U.S.
TOPIC 4.2	The Négritude Movement	This topic explores the literary and political influence of the Négritude Movement, including the influences of the Harlem Renaissance and its promotion of Black cultural pride throughout the diaspora. Students may examine selections of a text by Aimé Césaire.
TOPIC 4.3	African Americans and the U.S. Occupation of Haiti	This topic explores the impact of the U.S. occupation of Haiti on Black political discourse in the U.S. Students may explore how the occupation influenced ideas about transnational Black identity and American values through an excerpt from the writings of James Weldon Johnson.
TOPIC 4.4	Black Military Service and the G.I. Bill	This topic explores Black military service and the differential benefits of the G.I. Bill for White and Black veterans. Students may examine historical photographs and selections from a scholarly text.

Weekly Instructional Focus: The Long Civil Rights Movement

TOPIC 4.5	Segregation, Discrimination, and the Origins of the Civil Rights Movement	This topic explores the impact of Jim Crow–era segregation and discrimination in the areas of housing and education. It also foregrounds the grassroots organizing at the foundation of the Civil Rights Movement. Students may examine primary sources such as maps, newspaper articles, or selections from landmark cases including <i>Brown v. Board of Education of Topeka</i> .
TOPIC 4.6	The Big Four: NAACP, SCLC, SNCC, CORE	This topic explores unique facets of the major organizations, ideas, and events of the Civil Rights Movement, with special emphasis on the National Association for the Advancement of Colored People (NAACP), Southern Christian Leadership Conference (SCLC), Student Nonviolent Coordinating Committee (SNCC), and Congress of Racial Equality (CORE). Students may examine historical photographs, a primary source text, or a selection from a scholarly text.

TOPIC 4.7 Civil Rights Leaders This topic explores distinctions between major political leaders of the Civil Rights era. Students may examine speeches, a primary source text, and photographs of leaders such as Fannie Lou Hamer, Martin Luther King Jr., and Malcolm X.

TOPIC 4.8 Faith and the Sounds of the Civil Rights Movement This topic explores the impact of faith, religious organizations, and music on Black advocacy for civil rights. It focuses on African Americans' use of music for empowerment and to express visions for a better future. Students may examine lyrics, performances, or a selection from a scholarly text on the freedom songs of the Civil Rights Movement.

Weekly Instructional Focus: Black Power, Black Arts, Black Pride, and the Birth of Black Studies

TOPIC 4.9 The Black Power Movement and the Black Panther Party This topic introduces the political shift of the Black Power Movement through the lens of the Black Panther Party. Students may examine photographs and a text featuring leaders such as Huey P. Newton and Bobby Seale.

TOPIC 4.10 The Black Arts Movement This topic explores the influence of the Black Power Movement on the emergence of the Black Arts Movement's artist-activists and intellectuals in the 1960s and 1970s. Students may examine various forms of visual art and an example of the writings of Amiri Baraka.

TOPIC 4.11 The Black Is Beautiful Movement This topic explores how the movement to express pride in aesthetic and cultural elements of Black heritage became an instrument of Black joy and liberation. Students may examine excerpts from articles in *Ebony* magazine or Elizabeth Catlett's piece, "Negro es Bello."

TOPIC 4.12 Student Protest and the Birth of Black Studies This topic explores the birth of the field of Black studies from student-led protest and the political and cultural movements of the late 1960s and 1970s. Students may examine a primary or secondary source on the founding of Black studies departments across the nation, including from writers like June Jordan and Fabio Rojas.

Weekly Instructional Focus: The Black Feminist Movement, Womanism, and Intersectionality

TOPIC 4.13 The Black Feminist Movement and Womanism	This topic explores the Black feminist movement, the concept of womanism, and approaches that center the unique everyday experiences of Black women. Students may analyze a text such as the Combahee River Collective Statement or an excerpt from writers such as Keeanga-Yamahtta Taylor, Alice Walker, or Audre Lorde.
TOPIC 4.14 African American Women’s History and the Metalanguage of Race	This topic explores scholarship on the intersections of analyses of race, power, and Black women’s experiences in a text by Evelyn Brooks Higginbotham.
TOPIC 4.15 Intersectionality and Activism	This topic examines intersectionality as an analytical framework and its connection to Chicana and Asian American feminist thought. Students may explore a text from the writings of Kimberlé Crenshaw, Patricia Hill Collins, or Angela Davis.
TOPIC 4.16 Black Feminist Literary Thought	This topic explores the literary contributions of Black feminist and womanist writers. Students may examine a literary text from authors such as Toni Morrison, Gloria Naylor, bell hooks, and Nikki Giovanni.

Weekly Instructional Focus: African American Studies: Movements and Methods

TOPIC 4.17 The Black Intellectual Tradition	This topic explores the development of a Black intellectual tradition before and after slavery at the foundations of Black studies. Students may examine a text by Manning Marable and Darlene Clark Hine.
TOPIC 4.18 Movements and Methods in Black Studies	This topic explores how Black social and political movements shaped Black studies and the impact of institutionalization in universities on the field. Students may examine a text by Sylvia Wynter.
TOPIC 4.19 Black Queer Studies	This topic explores the concept of the queer of color critique, grounded in Black feminism and intersectionality, as a Black studies lens that shifts sexuality studies toward racial analysis. Students may examine texts by writers such as Cathy Cohen, Roderick Ferguson, or E. Patrick Johnson.
TOPIC 4.20 Afrocentricity in Black Studies	This topic explores the lens of Afrocentricity in Black studies and its influence on Black cultural practices. Students may examine a text by a writer such as Molefi Kete Asante.

Weekly Instructional Focus: Diversity Within Black Communities

TOPIC 4.21 Demographic Diversity in African American Communities	This topic explores the diverse experiences and identities of Black communities in the U.S. in areas such as nationality, ethnicity, religion, class, language, or education, with specific attention to the last 20 years. Students may analyze a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.22 “Postracial” Racism and Colorblindness	This topic explores concepts such as postracialism, colorblindness, racecraft, or inequality through a scholarly text by authors such as Eduardo Bonilla Silva and Barbara J. Fields.
TOPIC 4.23 Politics and Class in African American Communities	This topic explores the diversity of political and economic affiliations among African Americans and the range of perspectives held on various political issues. Students may examine a selection of scholarly texts or a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.24 Religion and Faith in Black Communities	This topic explores Black Liberation Theology and connects to contemporary debates on the role of religious activism as a tool for overcoming anti-Black racism and oppression. Students may analyze a text from scholars such as James Cone and Jacquelyn Grant.

Weekly Instructional Focus: Black Lives Today

TOPIC 4.25 Medicine, Technology, and the Environment	This topic explores the impact of the intersections of race, medicine, technology, and the environment on the lives of African Americans. Students may examine inequities and opportunities for change in these areas through a scholarly text.
TOPIC 4.26 Incarceration and Abolition	This topic explores the long history of Black incarceration from the 13th Amendment to the present and the influence of 19th-century policies on the prison industrial complex. Students may examine the relationship between carceral studies and abolition movements in the work of a scholar such as Michelle Alexander.
TOPIC 4.27 The Evolution of African American Music	The topic explores the evolution of the African American music and its influence on broader American musical production. Students may examine performances and scholarship in ethnomusicology from a writer such as Portia Maultsby and Amiri Baraka.

TOPIC 4.28 Black Vernacular, Pop Culture, and Cultural Appropriation

This topic explores the concept of cultural appropriation and the influence of African American communities on popular culture and American vernacular. Students may examine a scholarly text or an analysis of social networks such as Black Twitter.

Weekly Instructional Focus: New Directions in African American Studies

TOPIC 4.29 Movements for Black Lives

This topic explores the origins, mission, and global influence of the Black Lives Matter movement and the Movement for Black Lives. Students may examine a primary source text, photographs, or a secondary text from scholars such as Keeanga-Yamahtta Taylor and Leslie Kay Jones.

TOPIC 4.30 The Reparations Movement

This topic explores the case for reparations for the centuries-long enslavement and legal discrimination of African Americans in the U.S. Students may examine House Bill H.R. 40 and a text by Ta-Nehisi Coates.

TOPIC 4.31 Black Study and Black Struggle in the 21st Century

This topic explores reflections on the evolution of Black studies and the field's salience in the present through a text by scholars, such as Robin D.G. Kelley.

TOPIC 4.32 Black Futures and Afrofuturism

This topic explores the cultural aesthetics and practices of Afrofuturism. Students may examine a scholarly or literary text or film such as an example from the writings of Octavia Butler, Tiffany E. Barber, or the film *Black Panther*.

UNIT 1 INSTRUCTIONAL EXEMPLAR:
**Origins of the African
Diaspora**

5 WEEKS

Unit at a Glance

Topic #	Topic Title	Instructional Periods	Skill Focus
Africa: First Look			
1.1	Introduction to African American Studies and Interdisciplinarity	1	1.A
1.2	Exploring Africa's Geographic Diversity	1	3.B
1.3	Ethnolinguistic Diversity and Bantu Dispersals	2	1.B
1.4	Geography, Climate, and the Emergence of Empires	1	1.C
The Strength and Reach of West African Empires			
1.5	The Sudanic Empires: Ghana	1	1.C
1.6	The Sudanic Empires: Mali	2	1.B, 2.B
1.7	The Sudanic Empires: Songhai	1	1.C
Intercultural Forces in African Kingdoms and City States			
1.8	East Africa: The Swahili Coast	1	1.A
1.9	Southern Africa: Great Zimbabwe	1	4.B
1.10	West-Central Africa: The Kingdom of Kongo	1	1.B
1.11	Enslavement in Africa	1	1.A
Gender, Community, and Knowledge Production			
1.12	Women and Leadership	2	4.B
1.13	Learning Traditions	1	1.C
1.14	Indigenous Cosmologies and Culture	1	1.A
1.15	Africans in Europe and Europeans in Africa	1	1.B
Envisioning Early Africa in African American Studies			
1.16	Reframing Early African History	1	5.A
1.17	Interdisciplinarity and Multiple Perspectives	1	5.B
1.18	Imagining Africa	1	2.C
1.19	Visualizing Early Africa	1	4.A

TOPIC 1.1

Introduction to African American Studies and Interdisciplinarity

Instructional Periods: 1 period
Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Describe how the interdisciplinary approach of African American studies incorporates multiple perspectives.

SOURCE ENCOUNTER

- “I Go To Prepare A Place For You” (2021) by Bisa Butler

ESSENTIAL KNOWLEDGE

- **1.1.A.1** African American studies explores the experiences of people of African descent and their connections to the wider world from their own perspectives.
- **1.1.A.2** African American studies is an interdisciplinary field that integrates knowledge and analysis from multiple disciplines to examine a problem, question, or artifact more effectively than through a single disciplinary perspective.
- **1.1.A.3** Bisa Butler’s artwork exemplifies the incorporation of multiple perspectives that is characteristic of African American studies. Her quilted portraits draw from African American quilting traditions to integrate historical, religious, diasporic, and gender perspectives (among others) in a visual and tactile format.
- **1.1.A.4** Bisa Butler’s *I Go To Prepare a Place For You* contextualizes Harriet Tubman’s legacy, emphasizes Black women’s beauty and strength, illustrates the link between faith and leadership in Tubman’s life, and draws connections between African Americans and Africa.

SUGGESTED INSTRUCTIONAL RESOURCE

- Compare Butler’s piece (2021) to the work that inspired it: Benjamin F. Powelson’s carte-de-visite portrait of Harriet Tubman (1868–1869).

TOPIC 1.2

Exploring Africa’s Geographic Diversity

Instructional Periods: 1 period
Skills Focus: 3.B

LEARNING OBJECTIVE

- A. Describe the diversity of Africa’s primary regions and climate zones.

SOURCE ENCOUNTER

- Physical and political maps of Africa
- “How to Write About Africa” (2005) by Binyavanga Wainaina

ESSENTIAL KNOWLEDGE

- **1.2.A.1** As the second-largest continent in the world, Africa is geographically diverse. There are five main geographic regions: North Africa, East Africa, West Africa, Central Africa, and Southern Africa.
 - **1.2.A.2** The African continent is made up of five primary climate zones: desert (e.g., the Sahara), semi-arid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.
 - **1.2.A.3** Binyavanga Wainaina’s satirical essay “How to Write About Africa” critiques Western depictions of Africa that rely on negative stereotypes and oversimplify the continent’s complexity, diversity, and centrality to humanity’s past and present. The essay encourages the reader to develop a more complex understanding of Africa’s 54 countries, including ongoing changes in the landscapes, cultures, and political formations within them.
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TOPIC 1.3

Ethnolinguistic Diversity and Bantu Dispersals

Instructional Periods: 2 periods
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Describe the causes and effects of the Bantu dispersals on the linguistic diversity of West and Central Africa.

SOURCE ENCOUNTER

- Map of Bantu dispersals
- **Miriam Makeba performing “Qongqothwane,”** a Xhosa wedding song
- Selection from “Dispersals and Genetic Adaptation of Bantu-Speaking Populations in Africa and North America” (2017) by Etienne Patin et al.

ESSENTIAL KNOWLEDGE

- **1.3.A.1** Africa is the ancestral home of thousands of ethnic groups and languages.
- **1.3.A.2** Two important factors contributed to population growth among Bantu-speaking peoples in West Africa, triggering a series of migrations throughout the continent from 1500 BCE to 500 CE:
 - ♦ Technological innovations (e.g., the development of iron tools and weapons)
 - ♦ Agricultural innovations (e.g., cultivating bananas, yams, and cereals).
- **1.3.A.3** Bantu-speaking peoples’ linguistic influences spread throughout the continent. Today, the Bantu linguistic family contains hundreds of languages that are spoken throughout West, Central, and Southern Africa (e.g., Xhosa, Swahili, Kikongo, Zulu). Western and Central African Bantu speakers also represent a large portion of the genetic ancestry of African Americans.

TOPIC 1.4

Geography, Climate, and the Emergence of Empires

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how Africa’s varied geography influenced patterns of settlement and trade between diverse cultural regions in West Africa.

SOURCE ENCOUNTER

- Map of African climate zones

ESSENTIAL KNOWLEDGE

- **1.4.A.1** Variations in climate and geography in West Africa facilitated opportunities for regional trade.
 - ♦ In desert and semiarid areas, herders were often nomadic, moving in search of food and water, and some traded salt.
 - ♦ In the Sahel, people traded livestock.
 - ♦ In the savannas, people cultivated grain crops.
 - ♦ In the tropical rainforests, people grew kola trees and yams and traded gold.
- **1.4.A.2** Medieval empires strategically emerged in the Sahel and the savanna grasslands for three important reasons:
 - ♦ Fertile land supported the growth of agriculture and domestication of animals.
 - ♦ Water routes (e.g., the Senegal and Niger rivers) facilitated the movement of people and goods through trade.
 - ♦ The Sahel and savannas connected trade between communities in the Sahara to the north and in the tropical regions to the south.

TOPIC 1.5

The Sudanic Empires: Ghana

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Describe the influence of geography and Islam on the empire of ancient Ghana.

SOURCE ENCOUNTER

- Selection from *Book of Routes and Realms* (1068) by Abu Ubaydallah Al-Bakri
- Map of the Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.5.A.1** The ancient empire of Ghana grew as a confederation of Soninke settlements along the Senegal and Niger rivers (throughout the seventh and 13th centuries). These water routes contributed to Ghana's rise through regional trade.
 - **1.5.A.2** Ancient Ghana's wealth and power came from its gold. Arab writers nicknamed its capital city, Kumbi Saleh, "land of the gold."
 - **1.5.A.3** Along with Muslim scholars, jurists, and administrators, trans-Saharan trade played an essential role in introducing Islam to the region. Despite the spread of Islam, many Soninke people continued to follow indigenous spiritual practices, causing divisions within the empire and its leadership.
 - **1.5.A.4** The Ancient Ghana (located in present-day Mauritania and Mali) was eventually incorporated into the Mali Empire as a vassal state.
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TOPIC 1.6

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

- A. Explain how Mali’s geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana.

SOURCE ENCOUNTER

- Selection from *The Rihla* (1355) by Ibn Battuta
- Images of Mali’s terracotta horseman sculptures

ESSENTIAL KNOWLEDGE

- **1.6.A.1** The Mali Empire emerged during the decline of ancient Ghana, flourishing between the 13th and 17th centuries. Like ancient Ghana, the Mali Empire was renowned for its gold and its strategic positioning. It was located at the nexus of multiple routes that connected trade from the Sahara (toward Europe) to sub-Saharan Africa.
- **1.6.A.2** Mali’s wealth and access to trade routes enabled its leaders to crossbreed powerful North African horses and purchase steel weapons. These tools gave Mali an advantage over foot soldiers and contributed to the empire’s ability to centralize and extend power over local groups.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- Selection from “Mansa Musa and Global Mali,” a chapter in in Michael Gomez’s *African Dominion: A New History of Empire in Early and Medieval West Africa* that contextualizes Ibn Battuta’s text

TOPIC 1.6 continued

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

- B. Explain what sources like the *Catalan Atlas* reveal about how non-African groups perceived the wealth and power of West African empires.

SOURCE ENCOUNTER

- *Catalan Atlas* (1375), created by Abraham Cresque

ESSENTIAL KNOWLEDGE

- **1.6.B.1** The wealth and power of the Mali Empire attracted the interest of merchants and cartographers across the eastern Mediterranean to southern Europe, prompting plans to trade manufactured goods for gold.
-

TOPIC 1.7

The Sudanic Empires: Songhai

Instructional Periods: 1 period

Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how trade routes contributed to the rise and decline of the Songhai Empire.

SOURCE ENCOUNTER

- Selection from *History and Description of Africa* (1550) by Leo Africanus
- Map of the Sahelian/Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.7.A.1** The Songhai Empire emerged from the Mali Empire and achieved preeminence during the fifteenth and sixteenth centuries. Acquiring revenue from taxes and trans-Saharan trade, Songhai eclipsed the Mali Empire through territorial expansion, the codification of its laws, and its establishment of a central administration with representation from conquered ethnic groups.
 - **1.7.A.2** The Songhai Empire was undermined in part by internal strife and the diversion of trade from trans-Saharan to Atlantic trade routes, occasioned by Portuguese exploration along the coast of western Africa and the European trade that followed. Shifting trade routes diminished the empire's wealth, as gold-producing regions increasingly benefited from direct access to non-African markets.
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TOPIC 1.8

East Africa: The Swahili Coast

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Explain the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states.

SOURCE ENCOUNTER

- Selection from *A Description of the Coasts of East Africa and Malabar in the Beginning of the Sixteenth Century* (1514) by Duarte Barbosa
- Map of Swahili Coast trade routes

ESSENTIAL KNOWLEDGE

- **1.8.A.1** The Swahili Coast (named from *sawahil*, the Arabic word for *coasts*) stretches from Somalia to Mozambique. The coastal location of its city-states linked Africa's interior to Arab, Persian, Indian, and Chinese trading communities.
- **1.8.A.2** Between the 11th and 15th centuries, the Swahili Coast city-states were united by their shared language (Swahili, a Bantu lingua franca) and a shared religion (Islam).
- **1.8.A.3** The strength of these trading states garnered the attention of the Portuguese, who invaded major city-states and established settlements in the 16th century in an attempt to control Indian Ocean trade.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Swahili Coast,"** a video clip (2:59) from the PBS series, *Africa's Great Civilizations*

TOPIC 1.9

Southern Africa: Great Zimbabwe

Instructional Periods: 1 period

Skills Focus: 4.B

LEARNING OBJECTIVE

- A. Describe the aesthetic elements and functions of Great Zimbabwe’s stone architecture.

SOURCE ENCOUNTER

- Images of Great Zimbabwe’s walls and stone enclosures

ESSENTIAL KNOWLEDGE

- **1.9.A.1** Great Zimbabwe was linked to trade on the Swahili Coast, and its inhabitants, the Shona people, became wealthy from its gold, ivory, and cattle resources.
- **1.9.A.2** Great Zimbabwe is best known for its large stone architecture, including the Great Enclosure, which served the purposes of military defense and religious rituals.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **“The City of Great Zimbabwe,”** a video clip (2:36) from the PBS series *Africa’s Great Civilizations*

TOPIC 1.10

West-Central Africa: The Kingdom of Kongo

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Identify short- and long-term consequences of the Kingdom of Kongo's conversion to Christianity.

SOURCE ENCOUNTER

- Selection from a letter by Afonso I, King of Kongo, to Manuel I, King of Portugal, 5 October 1514”
- [Images of Kongo Christian artworks](#)

ESSENTIAL KNOWLEDGE

- **1.10.A.1** In the late 15th century, King Nzinga and his son Afonso I converted the West Central African Kingdom of Kongo to Roman Catholicism to secure a political and economic alliance with the Portuguese monarchy. This had three important effects:
 - ♦ It increased Kongo's wealth through trade in ivory, salt, copper, and textiles.
 - ♦ The Portuguese demanded access to the trade of enslaved people in exchange for military assistance. Despite persistent requests made to the king of Portugal, Kongo's nobility was unable to limit the number of captives. This region (Kongo, along with the greater Central Africa region and West Africa) was the largest source of enslaved people in the history of the Atlantic slave trade.
 - ♦ A syncretic blend of Christian and indigenous religious beliefs and practices emerged.
- **1.10.A.2** In the Americas, West Central Africans continued the practice of merging forms of Christianity with African beliefs to create new syncretic faiths.

SUGGESTED INSTRUCTIONAL RESOURCE

- Selection from *The Art of Conversion: Visual Culture in the Kingdom of Kongo* by Cécile Fromont

TOPIC 1.11

Enslavement in Africa

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Identify characteristics of enslavement in West Africa before the Atlantic slave trade.

SOURCE ENCOUNTER

- Selections from *The Voyages of Cadamosto and Other Documents on Western Africa in the Second Half of the Fifteenth Century* edited (2015) by G.R. Crone

ESSENTIAL KNOWLEDGE

- **1.11.A.1** Enslavement in Africa existed in many forms, including some that were very different from chattel slavery in the Americas. Enslaved status was considered temporary and could change throughout one's lifetime.
 - ♦ People became enslaved through debt, through poverty, as prisoners of war, or by seeking protection under elite custodianship. Some labored as attendants while others worked in administration, the military, and as agricultural or mine laborers.
 - ♦ Slavery was not based on race, and enslaved people most often came from different religious or ethnic groups than their enslavers.
 - ♦ Slavery in Africa tended to include women and children who were thought to assimilate more easily into kinship networks.
-

TOPIC 1.12

Women and Leadership

Instructional Periods: 2 periods
Skills Focus: 4.B

LEARNING OBJECTIVE

- A. Compare the political, spiritual, and military leadership of Queen Idia of Benin and Queen Njinga of Ndongo-Matamba.

SOURCE ENCOUNTER

- **Queen Mother Pendant Mask: *Iyoba*** (16th century)
- Illustrations of Queen Njinga
- Selection from *Njinga of Angola: Africa's Warrior Queen* (2017) by Linda M. Heywood

ESSENTIAL KNOWLEDGE

- **1.12.A.1** In medieval West African societies, women played many roles, including spiritual leaders, political advisors, market traders, educators, and agriculturalists.
- **1.12.A.2** 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, and she became one of the best-known generals of the renowned Benin army. She was known to rely on spiritual power and medicinal knowledge to bring victories to Benin.
- **1.12.A.3** Shortly after 1619, when Ndongans became the first large group of enslaved Africans to arrive in the American colonies, Queen Njinga became queen of Ndongo (present-day Angola). She fought to protect her people from enslavement by the Portuguese.
- **1.12.A.4** After diplomatic relations between Ndongo and Portugal collapsed, Queen Njinga fled to Matamba, where she created sanctuary communities, called *kilombos*, for those who escaped Portuguese enslavement. Queen Njinga's strategic guerrilla warfare solidified her reign, her legacy throughout the African diaspora, and the political leadership of women in Matamba.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Country of Angola,"** a video clip (5:18) from the PBS series *Africa's Great Civilizations*

TOPIC 1.13

Learning Traditions

Instructional Periods: 1 period

Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Compare the institutional and community-based models of education present in medieval West African societies.

SOURCE ENCOUNTER

- Griot performance of *The Epic of Sundiata*
- Description of Timbuktu in *History and Description of Africa* (1550) by Leo Africanus

ESSENTIAL KNOWLEDGE

- **1.13.A.1** West African empires housed centers of learning in their trading cities. In Mali, Mansa Musa established a book trade and learning community at Timbuktu, which drew astronomers, mathematicians, architects, and jurists.
- **1.13.A.2** Griots were prestigious historians, storytellers, and musicians who maintained and shared a community's history, traditions, and cultural practices.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"City of Timbuktu,"** a video clip (1:40) from the PBS series *Africa's Great Civilizations*

TOPIC 1.14

Indigenous Cosmologies and Culture

Instructional Periods: 1 period

Skills Focus: 1A

LEARNING OBJECTIVE

- A. Explain the development and interactions of various belief systems present in West African societies.

SOURCE ENCOUNTER

- [Video of performance by Osain del Monte](#) (Afro-Cuban performance group)

ESSENTIAL KNOWLEDGE

- **1.14.A.1** Although the leaders of empires often converted to Islam (e.g., in Mali and Songhai) or Christianity (e.g., in Kongo), they were not always able to convert their subjects, who instead blended these faiths with indigenous spiritual beliefs and cosmologies.
 - **1.14.A.2** Africans brought indigenous religious practices and their experiences blending traditional beliefs with Catholicism from the continent to the Americas. They infused elements of their performative traditions into the religious cultures they created in the diaspora. Cultural practices such as veneration of the ancestors, divination, healing practices, and collective singing and dancing survive in African diasporic religions such as Louisiana Voodoo and *regla de ocha* in Cuba.
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TOPIC 1.15

Africans in Europe and Europeans in Africa

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Describe the factors that brought Africans to Europe and Europeans to Africa before the onset of the transatlantic slave trade.

SOURCE ENCOUNTER

- Images of artworks showing Africans in Renaissance Europe, such as the *Chafariz d'el Rey (The King's Fountain)* in the Alfama district of Lisbon, 1570
- 16th-century Portuguese map of northwestern Africa and the Iberian Peninsula

ESSENTIAL KNOWLEDGE

- **1.15.A.1** Trade between West African kingdoms and the Portuguese for gold, goods, and enslaved people grew steadily, bypassing the trans-Saharan trade routes. This trade increased the presence of Europeans in West Africa and the population of sub-Saharan Africans in Mediterranean port cities like Lisbon.
 - **1.15.A.** In the mid-fifteenth century, the Portuguese established a trading post at Elmina Castle (present-day Ghana). They also colonized the Atlantic islands of Cape Verde and São Tomé, where they established cotton, indigo, and sugar plantations based on the labor of enslaved Africans. These plantations became a model for slave-based economies in the Americas. By 1500, about 50,000 enslaved Africans had been removed from the continent to work on these islands and in Europe.
 - **1.15.A.3** Elite, free Africans, including the children of rulers, traveled to Mediterranean port cities for diplomatic, educational, and religious reasons.
 - **1.15.A.4** In the early 16th century, free and enslaved Africans familiar with Iberian culture journeyed with Europeans in their earliest explorations of the Americas, including the first Africans in territory that became the United States.
-

TOPIC 1.16

Reframing Early African History

Instructional Periods: 1 period

Skills Focus: 5.A

LEARNING OBJECTIVE

- A. Explain how African American studies reframes conceptions of early Africa and its relationship to people of African descent.

SOURCE ENCOUNTER

- Selection from Chapter 1: “Africa and Black Americans” from *Creating Black Americans: African-American History and Its Meanings, 1619 to the Present* (2006) by Nell Irvin Painter

ESSENTIAL KNOWLEDGE

- **1.16.A.1** Perceptions of Africa continue to shift, from the notion of a primitive continent with no history to recognition of Africa as the homeland of powerful societies and leaders that made enduring contributions to humanity.
 - **1.16.A.2** Early African societies saw developments in many fields, including the arts, architecture, technology, politics, economics, mathematics, religion, and music.
 - **1.16.A.3** The interdisciplinary analysis of African American studies has dispelled notions of Africa as a “dark” continent with an undocumented or unknowable history, affirming early Africa as a diverse place full of complex societies that were globally connected well before the onset of the Atlantic slave trade.
-

TOPIC 1.17

Interdisciplinarity and Multiple Perspectives

Instructional Periods: 1 period
Skills Focus: 5.B

LEARNING OBJECTIVE

- A. Explain the importance of incorporating multiple perspectives on Africa and African Americans to the field of African American studies.

SOURCE ENCOUNTER

- “Forty Million Ways to be Black” (2011) by Henry Louis Gates Jr. from *Call and Response: Key Debates in African American Studies*

ESSENTIAL KNOWLEDGE

- **1.17.A.1** There was no singular way of life in early Africa, and there is no singular perspective among African Americans about their ancestry or history.
 - **1.17.A.2** The field of African American studies interrogates the development of ideas about Africa’s history and its ongoing relationship to communities of the African diaspora.
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TOPIC 1.18

Imagining Africa

Instructional Periods: 1 period

Skills Focus: 2.C

LEARNING OBJECTIVE

- A. Identify and explain how Countee Cullen uses imagery and refrain to express connections to, or detachments from, Africa in the poem “Heritage.”

SOURCE ENCOUNTER

- “Heritage” (1925) by Countee Cullen

ESSENTIAL KNOWLEDGE

- **1.18.A.1** The question of Africa’s relationship to African American ancestry, culture, and identities remains a central and fraught one for communities of the African diaspora, due to the ruptures caused by colonialism and Atlantic slavery. In response, writers, artists, and scholars interrogate and imagine their connections and detachment.
 - **1.18.A.2** In “Heritage,” Countee Cullen uses imagery to counter negative stereotypes about Africa and express admiration.
 - **1.18.A.3** In “Heritage,” Countee Cullen explores the relationship between Africa and African American identity through introspective reflection.
-

TOPIC 1.19

Visualizing Early Africa

Instructional Periods: 1 period

Skills Focus: 4.A

LEARNING OBJECTIVE

- A. Identify techniques that contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

SOURCE ENCOUNTER

- “Spirit” video (4:30) by Beyoncé

ESSENTIAL KNOWLEDGE

- **1.19.A.1** Perceptions of Africa and its early history have influenced ideas about the ancestry, cultural heritage, and identities of people of African descent in the Americas.
 - **1.19.A.2** Artists from the African diaspora often aim to counter negative stereotypes about Africa with narratives that emphasize the strength, beauty, diversity, and dynamism of African cultures as the foundation of the broader inheritance of African Americans.
 - **1.19.A.3** Communities of the African diaspora emerged from the blending of multiple African cultures in the Americas. Because many African Americans cannot trace their heritage to a single ethnic group, African American cultural production often reflects a creative blend of cultural elements from multiple societies and regions in Africa.
 - **1.19.A.4** African American studies seeks to recover and reframe the continuities and transformations of African cultural practices, beliefs, and aesthetic and performative traditions within the diaspora.
 - **1.19.A.5** Research in African American studies underscores the role that diversity of early African societies played a significant role in the diverse expressions of African culture that exist in diaspora communities today.
-

AP AFRICAN AMERICAN STUDIES

Assessment

Assessment Overview

The AP African American Studies assessments measure student understanding of the skills, learning objectives, and essential knowledge outlined in the course framework. The assessment score is based on multiple components: an extended essay, administered during the course, and source-analysis objective questions and open-ended writing questions, administered at the end of the course. All of these assessment components require source analysis and application of course content knowledge and skills.

Assessment Component	Description
EXTENDED ESSAY	<p>The extended essay engages students in interdisciplinary source analysis and extended essay writing based on key questions, debates, and perspectives addressed in the AP African American Studies course. Students will:</p> <ul style="list-style-type: none">▪ Analyze and evaluate interdisciplinary sources, including scholarly texts from the field of African American studies.▪ Develop an argument essay in response to the prompt using specific and relevant examples from the sources and applying course concepts and disciplinary knowledge.▪ Use reasoning to guide the audience through a well-supported argument.▪ Demonstrate a complex understanding of African American studies course content. <p>Essays are scored by college professors of African American studies and AP educators. The course project comprises approximately 20% of a student’s cumulative exam score.</p>
SOURCE-ANALYSIS OBJECTIVE QUESTIONS	<p>The source-analysis objective questions on the AP Exam assess an extensive breadth and depth of course content knowledge and interdisciplinary skills.</p> <ul style="list-style-type: none">▪ Source-analysis objective questions typically appear in sets of three to four questions, each requiring examination of one or more sources.▪ The sources reflect the range of materials students encounter in the course, including primary texts, secondary texts, literary texts, images (e.g., artwork, photos, posters), charts and other data sources, and maps. Additionally, students will be asked to examine paired sources representing different source types from similar or different time periods.▪ Source-analysis objective questions require analysis of the provided sources as well as application of disciplinary concepts learned throughout the course.

Assessment Component	Description
	Source-analysis objective questions are machine scored and comprise approximately 60% of a student’s cumulative exam score.
OPEN-ENDED WRITING QUESTIONS	<p>The open-ended writing questions provide an opportunity for in-depth and focused assessment of important concepts, developments, and perspectives from the course.</p> <ul style="list-style-type: none"> ▪ Each question asks students to examine either a single source or a paired source based on a variety of different types of sources (text, visual, and data). ▪ Each question has multiple parts and requires students to draw evidence both from the source as well as course content. ▪ Students respond in writing, with appropriate responses requiring well-formed complex sentences or, at times, paragraphs. <p>Open-ended writing questions are scored by AP readers and comprise approximately 20% of the cumulative exam score.</p>

Across these assessment components students will examine sources that they have encountered in the course framework as well as new and unfamiliar sources.

Illustrative AP African American Studies Assessment Questions

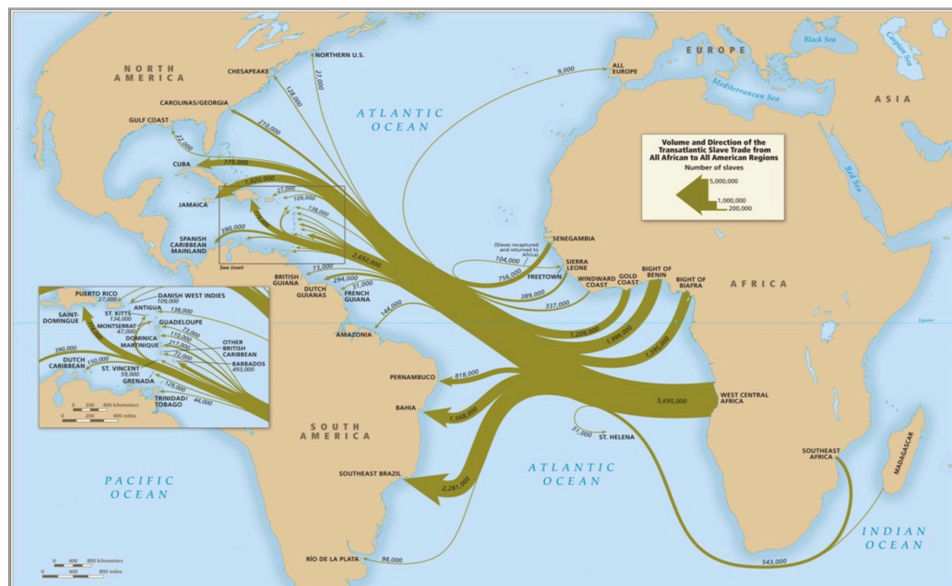
The illustrative assessment questions and sources that follow illustrate the relationship between the course framework and the AP African American Studies assessment. After the illustrative questions is a table that shows to which Skill, Unit, and Topic each question relates. For the purpose of this course and exam overview, only the sources and question prompts for the source-analysis objective questions are included.

Open-Ended Writing Questions

The following are examples of the kinds of open-ended writing questions found on the exam.

1. Use the map below to answer all parts of the question that follows.

Volume and direction of the transatlantic trade in enslaved persons from all of Africa to all American regions



David Eltis and David Richardson,
Atlas of the Transatlantic Slave Trade (New Haven: Yale University Press, 2010)

- (A) Identify the African embarkation zone from which the largest number of enslaved persons was transported to the Americas.
- (B) Explain why the largest number of enslaved persons transported to the Americas came from that African embarkation zone.
- (C) Identify the mainland North American destination that received the largest number of enslaved persons.

(D) Describe one way enslaved persons transported to North America contributed to the economy in the U.S. North.

(E) Describe two effects of the Haitian Revolution on enslaved African-descended populations beyond the Caribbean.

2. Use the text below and image on the next page to answer all parts of the question that follows.

Paul Laurence Dunbar, "The Colored Soldiers," 1895

If the muse were mine to tempt it
And my feeble voice were strong,
If my tongue were trained to measures,
I would sing a stirring song.
I would sing a song heroic
Of those noble sons of Ham
Of the gallant colored soldiers
Who fought for Uncle Sam!

In the early days you scorned them,
And with many a flip and flout
Said "These battles are the white man's,
And the whites will fight them out."
Up the hills you fought and faltered,
In the vales you strove and bled,
While your ears still heard the thunder
Of the foes' advancing tread.

Then distress fell on the nation,
And the flag was drooping low;
Should the dust pollute your banner?
No! the nation shouted, No!
So when War, in savage triumph,
Spread abroad his funeral pall—
Then you called the colored soldiers,
And they answered to your call.

William Morris Smith, District of Columbia. Company E, 4th U.S. Colored Infantry at Fort Lincoln, one of the seven forts defending the U.S. capital from the Confederates, 1863–1865



Library of Congress

- (A) Describe the condition of the Union military effort, as conveyed by Dunbar in the second stanza of the poem, before African Americans joined the Union army.
- (B) Explain how Dunbar establishes a tension between African Americans answering the call and the circumstances under which they were recruited into the Union army.
- (C) Describe two details in the photograph that counter commonly held perceptions of the role of African Americans in the military at the time of the Civil War.
- (D) Explain what motivated African Americans to fight for the cause of the Union.
- (E) Explain the significance of recording African American participation during the U.S. Civil War as represented in poems and photographs such as these.
- (F) African Americans played instrumental roles in abolishing slavery in the U.S. beyond active military participation. Provide a piece of specific and relevant evidence to support this claim.

Source-Analysis Objective Questions

The following are examples of the kinds of sources and question prompts that will appear on the AP Exam. Specific question phrasing and answer choices are not included for the purpose of this overview but will be included as samples for AP teachers who will implement the course.

Questions 3–5 refer to the image below.

Unknown artist, Crucifix (Nkangi Kiditu),
Kingdom of Kongo (modern-day Angola), 1500s

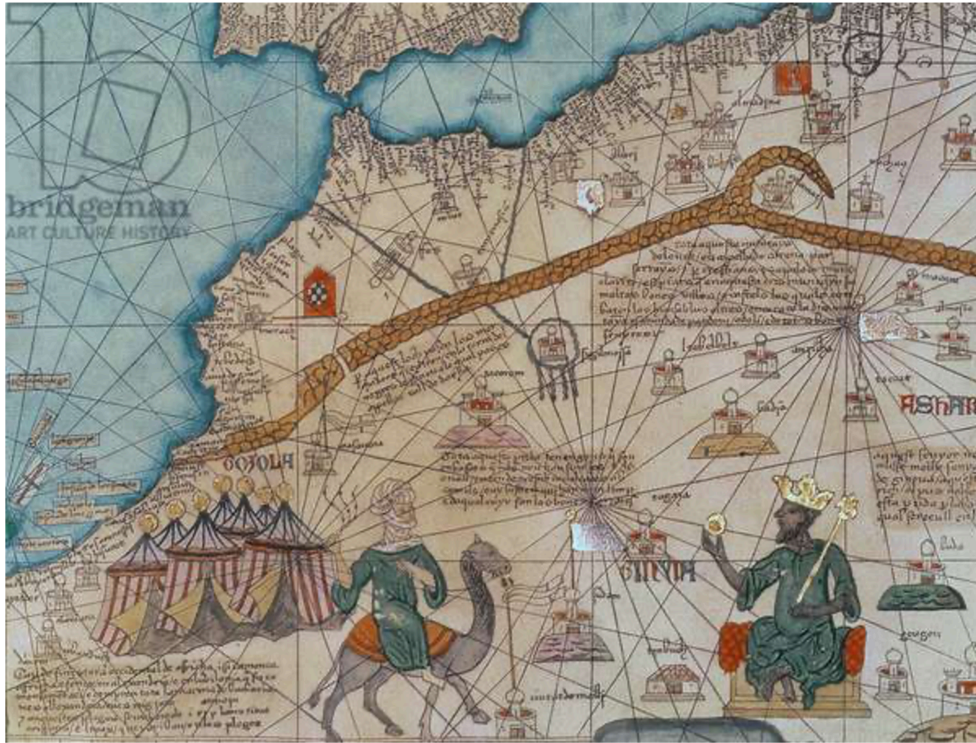


Creative Commons-BY Brooklyn Museum

3. Explain how the image best illustrates one cultural process in the period 1450 to 1600.
4. Describe a historical development in the West Central African Kingdom of Kongo that best contextualizes the image.
5. Explain why objects with features similar to those in the image emerged in the African diasporic religions of the Americas in the following centuries.

Questions 6–8 refer to the image below.

Abraham Cresques, detail from the Catalan Atlas, 1375



Bridgeman Images

6. Describe the historical development that best explains the voyage of a Muslim trader to the empire of Mali as depicted in the map.
7. Explain the significance of how the map conveys Mansa Musa, ruler of the Mali Empire.
8. Identify one likely intended audience for the map.

Questions 9–10 refer to the passage below.

“To the honorable Andrew T. Judson, Judge of the District Court of the United States for the District of Connecticut:

The Respondents by protestations . . . say they are natives of Africa and were born free, and ever since have been, and still of right are and ought to be free, and not slaves . . . that on or about the 15th day of April 1839 they were in the land of their nativity unlawfully kidnapped and forcibly and wrongfully carried on board [*La Amistad*] near the coast of Africa by certain persons to them unknown and were thence unlawfully transported to the Island of Cuba for the unlawful purpose of being there sold as slaves.

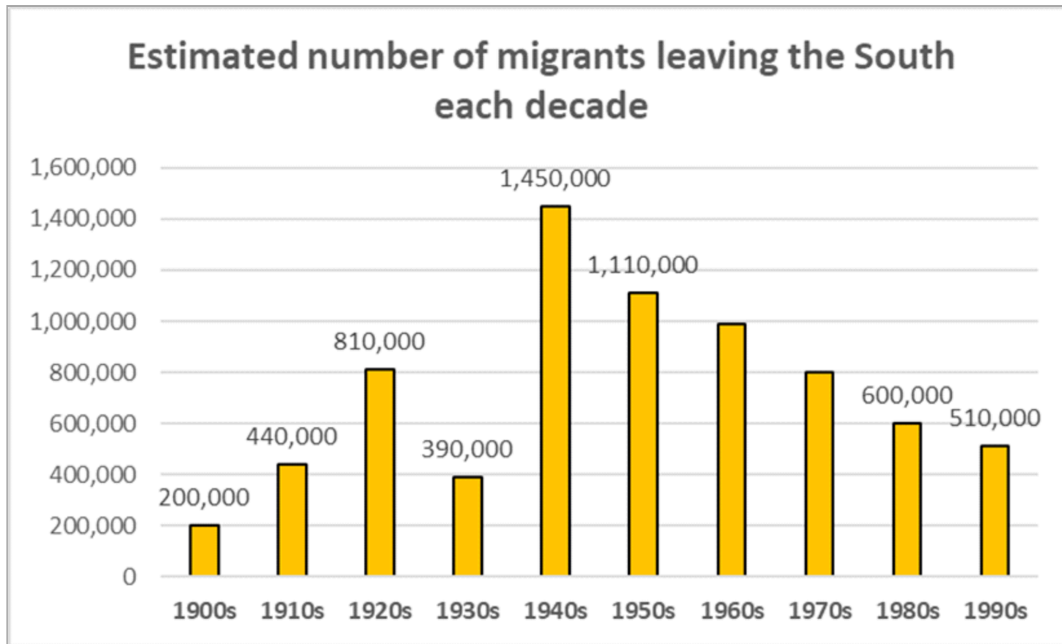
That the respondents, being treated on board said vessel with great cruelty and oppression, and being of right free, were incited by the love of liberty natural to all men, and by the desire of returning to their families and kindred, to take possession of said vessel, while navigating the high seas with the intent to return therein to their native country or to seek an asylum in some free State where Slavery did not exist in order that they might enjoy their liberty under the protection of its government.

Wherefore the Respondents say that neither by the Constitution or laws of the United States or any Treaty pursuant thereto nor by the law of nations doth it pertain to this Honorable Court to exercise any jurisdiction over these respondents and they pray to be hence released, and to remain as they of right ought to be free and at liberty from this process of this Honorable Court.”

Plea to the Jurisdiction of Cinque and Others, regarding the case of the ship *La Amistad*,
August 21, 1839

9. Identify one group that would have directly opposed the arguments described in the passage.
10. Describe how the passage represents an example of broader African efforts to resist enslavement.

Questions 11–12 refer to the chart below.



Civil Rights and Labor History Consortium, University of Washington

11. Identify one historical development that most likely generated the spike in the 1920s relating to the number of migrants shown in the chart.
12. Describe one factor in the trend illustrated by the number of migrants from the South after the 1970s.

Questions 13–15 refer to the passage below.

“Black studies students and scholars are not bound by any geographical location. We consider the world to be our purview and thus it is necessary to study black experiences within global processes of racial ordering in the Americas, Europe, Africa, the Pacific, and Asia. Black studies scholars connect, draw parallels, and chart discontinuities between people of color in diverse locations, at disparate times or eras. Black studies scholars explore all societies that have had historical or contemporary experiences with slavery, colonialism, segregation, and apartheid. In other words, because black peoples have had to engage in freedom struggles and wars of liberation even in the aftermath of slavery, they have often had to contend with *de jure** slavery such as the legal disfranchisement and segregation in the Jim Crow era. Because the end of colonialism has often been followed by political and economic neo-colonialism and vestiges of colonial racial stratification such as colorism, freedom struggles remain ongoing imperatives.”

*practices that are legally recognized

Darlene Clark Hine, “A Black Studies Manifesto,” *The Black Scholar*, Summer 2014

13. Identify a major claim Clark Hine makes in this passage.
14. Describe Clark Hine’s purpose in writing the passage.
15. Explain why the author of the passage would agree that a comparative approach to Black studies enriches the understanding of the experiences of African-descended peoples.

Questions 16–18 refer to the image below.

Willie Ford, “Drawing: man and woman with Black Power fist on shirt,” 1970–1976



California State University, Los Angeles

16. Describe the artist's purpose in creating the drawing.
17. Identify a social or cultural development that coincided with the drawing.
18. Explain the significance of the woman's gaze and of her hands crossed over a dress that resembles the U.S. flag.

Question Alignment to Course Framework

Open-Ended Writing Questions	Skill	Unit	Topic
1	1.A, 1.B, 1.C, 3.A, 3.B	Unit 1 Unit 2	1.10 West-Central Africa: The Kingdom of Kongo 2.2 Origins and Overview of the Transatlantic Slave Trade 2.3 Impact of the Slave Trade on West African Societies 2.21 Legacies of the Haitian Revolution
2	1.C, 2.A, 2.B, 2.C, 4.A, 5.B	Unit 2	2.28 The Civil War and Black Communities

Source-Analysis Objective Questions	Skill	Unit	Topic
3	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
4	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
5	1.C	1	1.10 West-Central Africa: The Kingdom of Kongo
6	1.C	1	1.6 The Sudanic Empires: Mali
7	4.B	1	1.6 The Sudanic Empires: Mali
8	4.A	1	1.6 The Sudanic Empires: Mali
9	2.B	2	2.6 Resistance on Slave Ships
10	1.B	2	2.6 Resistance on Slave Ships
11	3.B	3	3.17 The Great Migration
12	3.B	3	3.17 The Great Migration
13	2.A	4	4.12 Student Protest and the Birth of Black Studies

Source-Analysis Objective Questions	Skill	Unit	Topic
14	2.B	4	4.12 Student Protest and the Birth of Black Studies
15	2.B	4	4.12 Student Protest and the Birth of Black Studies
16	4.A	4	4.10 The Black Arts Movement
17	1.B	4	4.10 The Black Arts Movement
18	4.B	4	4.10 The Black Arts Movement

AP AFRICAN AMERICAN STUDIES

Appendix

Research Summary

Introduction

This summary provides an overview of the research activities that informed the African American studies course design principles, framework, and assessment design. In 2021, after conducting exploratory research during prior years, the AP Program conducted new, focused research including the following inputs:

- Syllabi collection and analysis (higher education and high school)
- Virtual small-group academic conversations with college faculty
- Online surveys of college faculty
- Virtual advisory sessions with college faculty
- Virtual focus groups with high school and college students

In addition to these insights, the AP Program listened to feedback from a five-member writing team and six-member advisory board of college faculty and also considered perspectives from high school teachers and administrators through focus groups.

Research Goals

Each research strand pursued distinct goals:

- Syllabi collection and analysis
 - ♦ Collect, review, and analyze at least 100 college course syllabi for introductory African American studies or similar courses
 - ♦ Understand course content, organization, assessments, and texts
 - ♦ Ensure syllabi represent a diverse cadre of institutions
- Virtual academic conversations with college faculty
 - ♦ Gather perspectives from at least 80 college faculty in small-group, semi structured discussions about course goals, skills, and content topics
 - ♦ Socialize the proposed course design to understand top-line feedback
 - ♦ Test assumptions gleaned from syllabi analyses
- Surveys of college faculty
 - ♦ Confirm and clarify positions on key areas shaping the course design
- Expert judgement
 - ♦ Assemble subject-matter experts through an advisory board and writing team to harness research insights into a course design and guiding principles
- Virtual advisory sessions with college faculty
 - ♦ Gather feedback on detailed course outline
- Student focus groups
 - ♦ Understand students' interest in and expectations for the proposed course

Key Takeaways

Across all research strands, there was tremendous alignment in what we heard and observed over the course of 2021. This strengthened the rationale for the course learning outcomes, skills, unit structure, and content topics.

The primary learnings from our investigation centered on 1) course structure, scope, and content, 2) considerations for the course name, and 3) professional learning for teachers. While the AP Program offers robust professional learning and teacher support for all courses, additional considerations for AP African American Studies are needed. Deeper content support may be warranted for teachers with limited academic and teaching experience in the discipline. Additionally, antiracist pedagogical guidance will be important to provide teachers with tools for creating culturally inclusive classroom. To ensure fidelity in our approach, the AP Program will partner with experienced organizations to equip teachers with strong content and pedagogical support. In addition to surfacing the importance of teacher resources and supports, the research offered clear evidence for a preferred course framework structure, geographic scope, disciplinary perspectives, and essential disciplinary content. Finally, while stakeholders agree that the name of the course matters and should not be taken lightly, there is substantial support to position the course title as AP African American Studies.

Each research takeaway has been translated to a course design priority. These takeaways are highlighted throughout the Voices in the Field section on the subsequent pages.

Research Methods

COLLEGE SYLLABI ANALYSIS

Between February and August 2021, Advanced Placement program staff collected, reviewed, catalogued, and analyzed syllabi from 107 colleges and universities, surpassing our goal of 100. This included 11 Historically Black Colleges and Universities, all eight Ivy League institutions, and over 20 state flagship institutions. The syllabi examined came from a database of department chairs at over 200 institutions.

Several methods were employed to track and quantify data from the 107 syllabi, including coding and analyzing the characteristics of content (geographic scope, topics, themes, disciplines included), texts and sources (including text based, visual, film, and audio), and assessments (type and weight).

ACADEMIC CONVERSATIONS

Academic conversations were held virtually between April 27 and May 27, 2021, with 132 college faculty. Participants were drawn from a list of over 1,000 faculty contacts. The academic conversations were designed as semistructured focus groups. Each discussion was capped at 8–10 participants to enable in-depth perspectives and questions to be shared.

At the conclusion of each academic conversation, all participants received a 19-question Qualtrics survey via email asking them a series of questions based on topics from the conversations. Respondents were also asked about their interest in various forms of future involvement with the course. The survey was designed to confirm and quantify comments we heard. A total of 65 participants responded to the survey (response rate of 49%).

EXPERT JUDGEMENT

Using the insights from the syllabi analysis and academic conversations, the course lead assembled disciplinary experts in the format of a writing team and advisory board. These groups advised on the course outline and principles that would translate the research to course design priorities.

ADVISORY PANELS

In fall 2021, the AP Program gathered deeper input and fresh-eyes perspectives on the course design through four virtual advisory sessions with college faculty and disciplinary experts. Some participants took part in the spring academic conversations and were able to reflect and see how we had incorporated earlier feedback, while others were new to the conversation and provided a fresh review and perspective.

As part of these advisory panels, participants were asked to rank course content and indicate which areas, if any, could be consolidated, abbreviated, or removed to ensure a balance of depth versus breadth and a course that can effectively be taught in 140 instructional periods—the design target for an AP course framework.

STUDENT FOCUS GROUPS

Finally, student focus groups were held virtually over two weeks in October 2021, with a total of 21 high school and seven college students participating across four sessions. Participants were recruited from existing contacts with AP staff, staff connections with Cooperman College Scholars and SEO Scholars, and a large urban school district that has expressed interest in offering the course. Focus groups were conducted over Zoom, each lasting one hour.

Voices from the Field

COURSE STRUCTURE

Research Takeaways:

- Research supports the design of thematic units that follow a chronological structure. The course framework should promote **depth and focus** by including the most important and essential topics.
- Thematic units should follow a chronological structure to support student understanding and ease of implementation.

Syllabi analysis suggested that college courses take a variety of approaches to structuring their courses. More than one in three syllabi followed a chronological–thematic blended model or a thematic approach. One in five syllabi pursued a strictly chronological (historical) approach. However, distinctions among these approaches are not always clear in what is presented through syllabi, so we also asked academic-conversation participants in the follow-up survey how they would define their course structure. That research instrument revealed that over two-thirds of respondents embrace a chronological-thematic, or blended, model, while one in six structure their course chronologically and one in 10 use a thematic approach. While the exact percentages diverged between these two data sources, the consistent takeaway was that strictly chronological approaches are in the minority, with most college courses introducing some thematic organization.

High school course documents reveal the same variety of course structure models, and while a much larger percentage adopts a chronological approach, more than half embrace a thematic or blended chronological and thematic approach, suggesting that this model can be successfully adopted at the secondary level.

TABLE 1: COURSE STRUCTURE APPROACHES IN HIGHER EDUCATION AND HIGH SCHOOL

	College Syllabi	Postconversation Survey	High School Syllabi
Chronological	21%	17%	44%
Thematic	36%	9%	8%
Chrono-Thematic (Blended)	37%	69%	44%
Other (Not Specified)	6%	5%	4%
Combined Thematic or Chrono-Thematic	73%	78%	52%

Qualitative data also support these findings. Anecdotally, the writing team and advisory board expressed a preference for a thematic structure that moves chronologically, and across the academic conversations a greater number of participants indicated they preferred a thematic structure with chronological anchors. “[The course

should be organized] thematically, but chronologically within those units,” one participant recommended. Another indicated that they preferred a chrono-thematic model that would allow the course to begin with themes as a foundation, then move into chronology, and then turn back to themes. “[A] hybrid approach is appropriate because you can explore chronologically but explore different lenses and scopes and themes within,” shared another participant. Some participants also pointed out that a chronological approach will be more familiar to and comfortable for teachers and students because this is what they are used to, so it is imperative to include chronology in some form, further supporting a chrono-thematic rather than thematic-only structure.

COURSE CONTENT

Research Takeaways:

- Students should understand **core concepts**, including diaspora, Black feminism and intersectionality, the language of race and racism (e.g., structural racism, racial formation, racial capitalism) and be introduced to important approaches (e.g., Pan-Africanism, Afrofuturism).
- Each unit should foster **interdisciplinary analysis**, with specific disciplines identified (e.g., history, literature, arts, social sciences) and recurring across the course.

The research inputs helped define the essential course topics and concepts. Among college syllabi that embrace a chronological or chrono-thematic approach, slavery was nearly always included (98%), while more than two-thirds of institutions referenced the Civil Rights movement and transatlantic slave trade. These were also the top three historical developments represented on high school syllabi. Among college syllabi that follow a thematic or chrono-thematic approach, the most represented themes were culture, the field of African American studies, and social justice. Not surprisingly, high school syllabi show strong alignment for culture and social justice but are quite low for the studies of the evolution of the field itself and intersectionality, as these are typically themes that emerge in the postsecondary environment.

Interestingly, in student focus groups, participants expressed a strong desire not to delve deeply into slavery because this is the one topic they feel has been covered extensively and is traumatic. While we know we cannot have an African Americans studies course in which slavery is absent, this feedback indicates that the AP course should endeavor to expand student understanding and not repeat instruction students have already encountered.

TABLE 2: COMMON COURSE CONTENT AS INDICATED ON COLLEGE AND HIGH SCHOOL SYLLABI¹

Historical Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Slavery	98%	96%
Civil Rights	70%	96%
Transatlantic Slave Trade	68%	84%
Resistance	60%	60%
Precolonial Africa	52%	80%
Reconstruction	52%	84%
Emancipation	44%	--
Civil War	34%	80%

¹ Data shown for content represented on at least 30% of college syllabi in the sample.

Harlem Renaissance	32%	64%
Movement for Black Lives	32%	--
Thematic Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Culture (Including Food, Art, Music)	78%	72%
The field of African American Studies	69%	8%
Social Justice (Including Civil Rights and Black Power)	69%	96%
Gender/Sexuality/Intersectionality	68%	20%
Diaspora	55%	36%
Race	48%	32%
Politics	40%	60%
Religion	38%	20%
Family	32%	16%
Identity	32%	24%

In the academic conversations, diaspora was the most frequently mentioned concept, followed by intersectionality. “Diaspora is so important to contextualize what happens in great Northern America,” one participant commented. Another added, “Africana context in the world in general needs to be taught. Important to know the African history has influences in the larger context of [the U.S.]” One participant bound together the importance of the diaspora and intersectionality in the course, offering, “Please think about Black women and LGBTQ people as central to the history and future of the African Diaspora.” Another added, “Scope is key; [this is] not just Black male studies.”

For the postconversation survey, the AP Program proposed more specific titles for content topics and themes. These are similar to the data shown in Table 3 but are not a 1:1 match, so results should be interpreted with that caveat in mind. Intersectionality, Cultural Production and Appropriation, and Structural Racism were selected as the most essential themes. In terms of alignment with actual college courses, respondents indicated they spend the most time on slavery and resistance in the Americas (42% spend three or more weeks) and Civil Rights/Black Power movements (36% spend three or more weeks).

Student focus group participants expressed a desire for depth of content and noted that most of their existing knowledge about African American studies is self-taught, often via social media. Only one quarter of the participants said they had some level of knowledge, typically about the Civil Rights Movement and notable leaders like Martin Luther King Jr. and Rosa Parks, but stressed that this was not as much as they could have. They have a desire to learn more and are not presented with opportunities to do so. “From a scale of 1-5 I’d give myself a 3 because all I know about African American studies is the Civil Rights Movement, notable leaders, and the different types of protests they’ve done. But I’m sure there’s more to know and I don’t really know the dates off the top of my head,” said one participant.

Moving beyond history and making connections across geographies, chronologies, and perspectives was also important for students. “I would like to learn how these historical events and historical people have affected African Americans today. I feel like that’s such an important topic to talk about and it helps us understand more about how society works,” one participant explained.

STUDENTS' EXPECTATIONS FOR THE COURSE

Given that most students who participated in focus groups had not taken an African American studies course, rather than asking them about their prior experiences we asked about their expectations for a course like this. What would they want to see, learn, and do? What would make this a positive or a negative experience for them?

Students expressed these four expectations for the course:

- Black perspectives should ground the text and materials.
- Emphasis should be placed on joy and accomplishments rather than trauma.
- Students should be provided with an unflinching look at history and culture.
- Students should have an opportunity to learn about lesser-known figures, culture, intersectionality, and connections across time and topics.

Regarding Black perspectives, one participant shared their thoughts on what would make the course stand out for them as a Black student:

I think it is also important how the course material is presented. If a Black student is taking the course, will they feel that the course is written for white students? Or will it feel like it is written for me? Will it have that 'wow' factor – like I never knew this before. Or, will it have to accommodate to a larger [white] audience. Readings by Black people, Black voices. Not just an analytical discussion. The sources especially, having primary sources written by Black people is really important, and not looking at Blackness from the white perspective.

Several students mentioned that when learning about African American history and racism they have been assigned texts by white authors or offered a Eurocentric perspective, which can be disheartening. *"I feel like it's always coming from the white man's perspective ... African Americans are usually side characters in the U.S. history classes,"* said one participant.

In terms of emphasis on Black joy, multiple participants expressed fatigue with learning about slavery since this is one of a few topics they have learned about throughout their primary and secondary educations. *"I'm tired of hearing about [slavery],"* one said. Another echoed, *"All the courses I've taken we've heard about slavery."* One college student who is majoring in African American studies offered a potential framing for the course that includes enslavement and goes beyond it to also focus on culture, family, and achievements.

"I would like for them to start out outside of the framework of slavery and start on the continent and then move towards enslavement. I think too often we constrain the history of African Americans to slavery, and I feel like it's very limiting. I would also want to learn more about the ways African culture has been adapted to American culture, like how it's seen in Louisiana in the Creole culture or the Mardi Gras Indians. I would also like to learn about the adaptations of African culture into music, like jazz and hip-hop, and also the ways arts were used as liberation tools."

Students feel that they have been inundated with trauma, whether through school or the media, and hope that this course will allow them to learn about and understand broader facets of African American history, life, and culture.

At the same time, when learning about traumatic events they want to know that they are getting the whole truth and not a watered down, sanitized version. *"I don't want some details to be hidden,"* said one participant, while another wanted to focus on *"debunking myths and misconceptions like how Lincoln was the ultimate savior when it comes to slavery,"* and a third asked that this course *"show us everything. The good and bad."*

Finally, the request to learn more about lesser-known figures and topics was a common refrain across focus groups, with students noting that Black feminism and intersectionality are not typically covered in high school courses, that there are leaders and changemakers beyond Martin Luther King Jr., Malcolm X, and Rosa Parks, and that it can be useful to learn about perspectives from ordinary people. *"We did an exercise where we would look at women, ordinary people, rich white people, and Black people and how historical events affected them,"* one participant said, describing a course they had taken. *"That inspired me to take more classes, since you*

realize there are so many different perspectives. In order to really get into history, you have to know each perspective and how it affected everybody.”

Addressing the students’ feedback, the course framework recommends sources that deepen students’ awareness of key African American studies figures that receive less attention in standard U.S. history or English courses, such as Juan Garrido, Maria Stewart, and Frances Ellen Watkins Harper, and illuminate Black perspectives through the works of W.E.B. DuBois, Manning Marable, and Nell Irvin Painter, among others.

GEOGRAPHIC SCOPE

Research Takeaway:

Students should understand the **complexity of African cultures** as the foundation of the diversity of the **African diaspora**. They should learn about the ongoing relationship between Africa and the US/diaspora throughout the course (not just during the period of enslavement) as constitutive of Black identities, Black thought, and the field of Black studies.

It was difficult to determine the geographic scope of college courses from reviewing their syllabi, so our research and analysis efforts in this area focused on feedback in the academic conversations and on the postconversation survey. Nearly half of the participants offered a preference for diasporic connections represented in the course as opposed to focusing solely on the Black experience in the United States. “Blackness is global in so many ways. West Africa is crucial in a diasporic way. Haiti is crucial - not just about oppression, or Louverture. It has to do with rights of man,” one participant explained. Another added that if this is intended as a foundational survey course, it should include a global perspective. “If the course is meant to be a foundation for further study, or if they don’t actually take any other courses in the field, for both reasons the course must emphasize the global Black experience.” One in six participants suggested that if the entire course is not diasporic, elements of the African diaspora should be woven throughout the course, either as a learning outcome or in the content/material. At the same time, some participants expressed concerns about whether high school teachers could teach within a diasporic lens if they don’t have the requisite training or understanding of the content.

On the postconversation survey, respondents were asked about specific percentages for the course’s geographic scope. When given the options ranging from 100% U.S. focused to 100% global focused, most respondents preferred some focus on regions beyond the U.S. Over half of respondents felt that 75% focus on the U.S. and 25% on Africa and other regions in of the diaspora was the appropriate balance.

TABLE 3: PREFERRED GEOGRAPHIC SCOPE OF THE AP COURSE IN AFRICAN AMERICAN STUDIES

Geographic Scope	Percentage of Respondents
100% U.S.	6%
75% U.S.; 25% Africa and other regions of the diaspora	53%
50% U.S.; 50% Africa and other regions of the diaspora	31%
25% U.S.; 75% Africa and other regions of the diaspora	0%
100% global	5%

Students also expressed a preference for a course that includes diasporic connections. “We shouldn’t limit our understanding to just America,” one participant recommended. Another echoed this, saying, “I think to focus on African Americans, we need to focus on African Americans everywhere, since this isn’t a U.S. history class.” And one student noted that this depth and breadth of understanding is missing in traditional courses: “[I] have not learned much about African American history in the broader world. It would be eye opening.”

SOURCES

Research Takeaway:

Careful curation of texts and sources should provide students **direct and deep encounters** with historical, cultural, and intellectual developments across multiple perspectives and disciplines.

Among the sample of 107 college course syllabi, just under two-thirds list a textbook (61%, n = 65). A total of 27 textbooks are referenced across the syllabi. Twelve textbooks are used by more than one institution, with Karenga's *Introduction to Black Studies*, Gomez's *Reversing Sail*, and Anderson and Stewart's *Introduction to African American Studies* being the top three.

TABLE 4: TEXTBOOKS AS INDICATED ON COLLEGE SYLLABI

Textbook	Author(s)/Editor(s)	# Institutions Using
<i>Introduction to Black Studies</i>	Karenga	8
<i>Reversing Sail</i>	Gomez	6
<i>Introduction to African American Studies</i>	Anderson and Stewart	6
<i>Africana Studies</i>	Azevedo	5
<i>Freedom on My Mind</i>	Gray White, Bay, and Martin	5
<i>Out of the Revolution</i>	Aldridge and Young	3
<i>Keywords for African American Studies</i>	Edwards et al.	3
<i>A Turbulent Voyage</i>	Hayes	3
<i>The African-American Odyssey</i>	Hine Clark	3
<i>From Slavery to Freedom</i>	Franklin and Higginbotham	2
<i>Race in North America</i>	Smedley and Smedley	2
<i>African Americans: A Concise History</i>	Clark Hine, Hine, and Harrold	2

In addition to textbooks, types of texts were catalogued, revealing that short nonfiction pieces (e.g., essay, journal article, speech) are the most used type of literature with 79% of the sample including these texts. Long nonfiction pieces (e.g., full-length books) were also common, with 75% of the sample including these, as were various forms of media (e.g., film, music, podcast), with 71% of the sample including these. Less common were literature sources (e.g., novel, short story, poetry), with just over one-third of the sample naming these types of texts on their syllabi (36%).

As far as the specific titles of works on syllabi, W.E.B. DuBois's *The Souls of Black Folk* is by far the most widely represented text, with 24 syllabi including this text. Other texts span genres including poetry, essays, letters, narratives, speeches, journal articles, folklore, and calls to action. Among the most frequently used texts, only four are written by women.

For high school courses, there is some overlap with frequently listed texts. Of the 16 most common texts for high school and college courses, five texts are common: *Incidents in the Life of a Slave Girl*, "Letter from a Birmingham Jail," *Narrative of the Life of Frederick Douglass*, *The Interesting Narrative of the Life of Olaudah Equiano*, and "What to the Slave Is the Fourth of July?"

When looking at the most common authors, many are the same names that appear on the list of most common texts, though there are some differences, particularly for authors of multiple seminal works rather than a single common text (e.g., Henry Louis Gates Jr., James Baldwin, Audre Lorde).

TABLE 5: COMMON TEXTS ON COLLEGE SYLLABI²

Text	Author	Genre	# Institutions Using
"The Souls of Black Folk"	W.E.B. DuBois	Essay	24
<i>The New Jim Crow: Mass Incarceration in the Age of Colorblindness</i>	Michelle Alexander	Nonfiction book	18
"Letter from a Birmingham Jail"	Martin Luther King, Jr.	Letter	12
<i>Appeal to the Colored Citizens of the World</i>	David Walker	Call to action	12
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative	12
"Discourse on Colonialism"	Aimé Césaire	Essay	11
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative	11
"The Negro Artist and the Racial Mountain"	Langston Hughes	Essay	9
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech	8
<i>Notes on the State of Virginia</i>	Thomas Jefferson	Nonfiction book	8
"The Case for Reparations"	Ta-Nehisi Coates	Article	7
<i>The Mis-Education of the Negro</i>	Carter G. Woodson	Nonfiction book	7
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative	6
Atlanta Exposition Address/Atlanta Compromise	Booker T. Washington	Speech	6
"If We Must Die"	Claude McKay	Poem	6
<i>Sundiata: An Epic of Old Mali</i>	D.T. Niane	Folklore	6
"The Ballot or the Bullet"	Malcolm X.	Speech	6
<i>The Wretched of the Earth</i>	Frantz Fanon	Nonfiction book	6
"Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color"	Kimberlé Williams Crenshaw	Article	5
"On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of <i>Desêtre</i> : Black Studies Toward the Human Project"	Sylvia Wynter	Book chapter	5
<i>Between the World and Me</i>	Ta-Nehisi Coates	Nonfiction book	4
"Message to the Grassroots"	Malcolm X.	Speech	4
"The Negro Art Hokum"	George Schuyler	Article	4

² Only texts that appeared on at least three college syllabi are listed here.

"The Black Campus Movement and the Institutionalization of Black Studies, 1965–1970"	Ibram H. Rogers	Article	3
"Black Studies and Global Perspectives: An Essay"	St. Clair Drake	Essay	3

TABLE 6: COMMON TEXTS ON HIGH SCHOOL SYLLABI

Text	Author(s)	Genre
13th, 14th, and 15th Amendments	Founding Fathers	Laws
<i>Brown v. Topeka Board of Education</i>	NA; course opinion written by Justice Earl Warren	Court Case
Declaration of Independence	Founding Fathers	Declaration
Emancipation Proclamation	Abraham Lincoln	Proclamation
Fugitive Slave Acts	NA	Laws
"I Have a Dream"	Martin Luther King Jr.	Speech
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative
"Letter from a Birmingham Jail"	Martin Luther King Jr.	Letter
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative
<i>Plessy v. Ferguson</i>	NA; court opinion written by Justice Henry Billings Brown	Court Case
<i>The Color of Law: A Forgotten History of How Our Government Segregated America</i>	Richard Rothstein	Nonfiction Book
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative
Three-Fifths Compromise	Founding Fathers	Law
<i>Twelve Years a Slave</i>	Solomon Northrup	Narrative
U.S. Constitution	Founding Fathers	Law
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech

Beyond written texts, many syllabi also referenced visual and audio texts, with film being most common. Some common films showing in college courses are *Race: The Power of an Illusion*, *Black Is ... Black Ain't*, and *The Birth of a Nation*.

TABLE 7: AUTHORS APPEARING ON 10 OR MORE INSTITUTIONS' SYLLABI

Author	Number of Institutions Using
W.E.B. DuBois	54
Frederick Douglass	21
Martin Luther King Jr.	17
Ta-Nehisi Coates	16
Michelle Alexander	16
Henry Louis Gates Jr.	15
Malcolm X.	15
David Walker	13
Langston Hughes	12
James Baldwin	11
Aimé Césaire	11
Patricia Hill Collins	11
Harriet Jacobs	11
Audre Lorde	11

In contrast, high school courses are more likely to incorporate excerpts from feature films than documentaries in their courses, often turning to more recent pieces. The only film that was common to both college and high school syllabi was the 1987 PBS documentary series *Eyes on the Prize*.

TABLE 8: FILMS APPEARING ON HIGH SCHOOL COURSE DOCUMENTS

Work	Type
42	Feature film
<i>12 Years a Slave</i>	Feature film
<i>Amistad</i>	Feature film
<i>Eyes on the Prize</i>	Documentary
<i>The African Americans: Many Rivers to Cross</i>	Documentary
<i>Roots</i>	Television miniseries
<i>The Great Debaters</i>	Feature film
<i>The Rise and Fall of Jim Crow</i>	Documentary

From these analyses it is evident there is some overlap in written and visual texts between high school and college courses, though college courses emphasize nonfiction writing and documentary films, while high school courses lean toward court cases, U.S. founding documents, and feature films.

PROFESSIONAL LEARNING AND TEACHER SUPPORT

Research Takeaway:

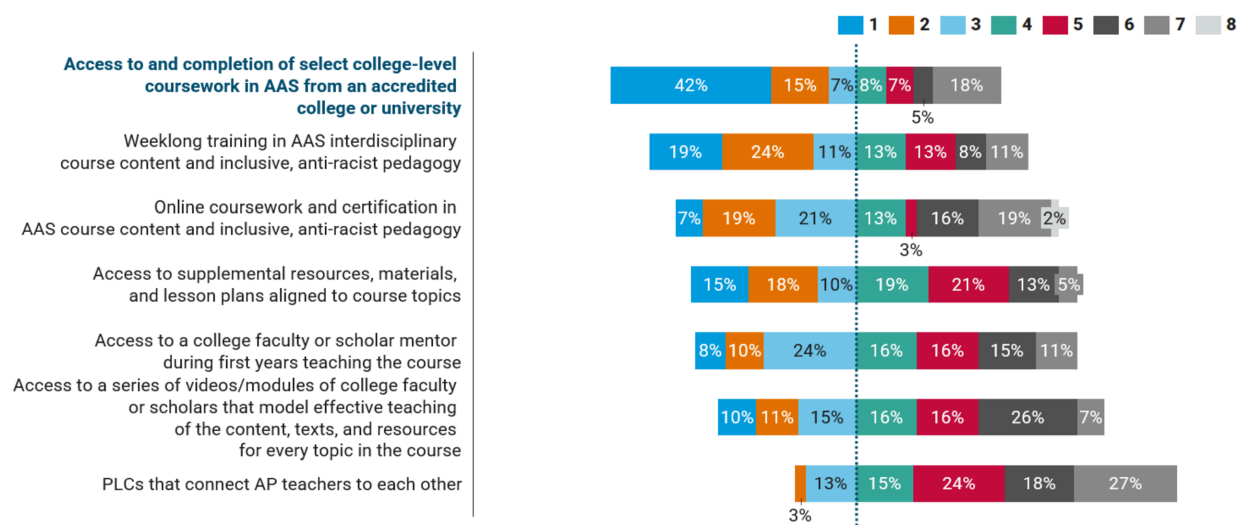
The AP program should dedicate significant time and resources to building a **robust suite of professional learning resources**. AP teacher support should be buttressed in the areas of disciplinary content and antiracist instructional approaches. The AP Program should leverage partnerships with higher education institutions and other organizations and provides all teachers with the tools they need to teach this course well.

Professional learning/development was one of the most prominent topics that emerged in the semistructured academic conversations with college faculty. Nearly one in five comments centered around this theme, with participants focusing on aspects such as educational requirements for teachers of this course, resources, suggestions for professional development opportunities, and concerns.

Participants suggested that teacher preparation requirements could range from taking an introductory-level college course to having an undergraduate credential (major or minor) or obtaining a master's degree in the field. “[I’m] interested in using AP African American Studies to recruit Black teachers into the teaching profession, showing what can be done with graduate training in AFAM,” one participant stated.

Others acknowledged that some teachers may not have formal education and training so other supports and resources should be implemented. “[It’s] crucial, since most teachers are going to be white, that they are educated [in teaching African American studies]. For people who don’t have a background in the field, [they] should go through some type of curriculum and certification before teaching.” In terms of professional development opportunities, participants suggested mandatory week-long or summer-long training, or a year-long cohort approach to learning. “Have modules that experts in the area who have a depth of training could partner with for a frame and help guide teachers at a secondary level. Leaning on folks in the community like professors in African American studies in nearby institutions.”

CHART 1: WHAT PREPARATION AND ONGOING SUPPORT IS MOST NECESSARY FOR HIGH SCHOOL TEACHERS TO EFFECTIVELY TEACH THIS COURSE? (PLEASE RANK ORDER FROM 1 TO 8, WHERE 1 IS MOST NECESSARY AND 8 IS LEAST NECESSARY).³



³ N = 62

The survey question above sought to probe on the comments voiced during the academic conversations, asking more targeted questions around perspectives on professional learning. When presented with seven options for professional learning and asked to rank them from most to least necessary, respondents felt it was most necessary for AP teachers in African American studies to have access to and complete select college-level coursework from an accredited college or university (42% of respondents ranked this #1, and 64% ranked this in their top three). This was followed by the recommendation for a weeklong training in African American studies interdisciplinary course content and inclusive, antiracist pedagogy (19% ranked #1, 54% ranked in top three).

ASSESSMENTS AND ASSIGNMENTS

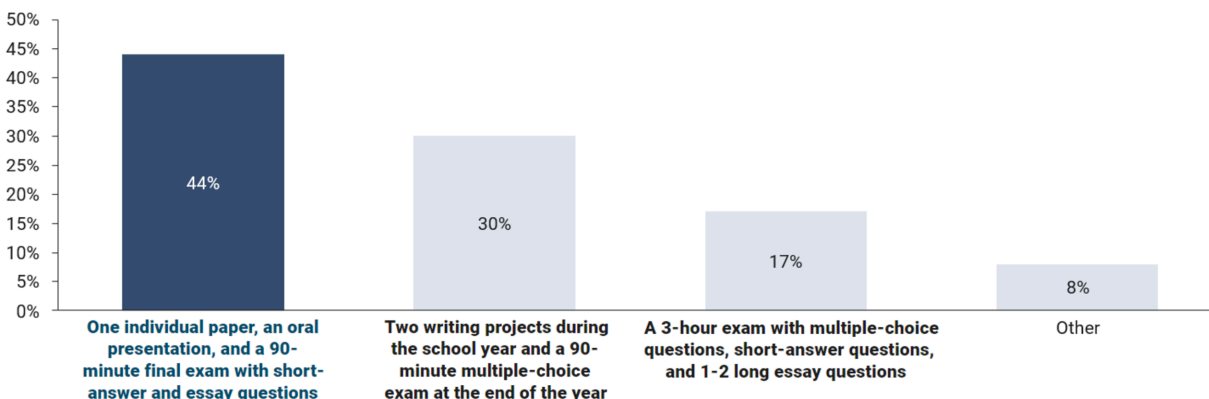
College syllabi analysis revealed not only common assessment types but also weightings for each. Assessing students using attendance and participation is ubiquitous, with over three-quarters of sample institutions incorporating this in their final grade, but the weightings are typically low (mean: 16%). In contrast, we discovered generally high percentages of institutions assessing students using exams (64%), short essays (<5 pages, 43%), and quizzes (37%), all at more substantial percentages (means of 42%, 33%, and 23%, respectively). Long essays or research papers (>5 pages) and projects were each included on around one-quarter of syllabi in our sample (24% and 22%, respectively) but carried higher weights when they were included (means: 33% and 28%, respectively). These higher-weighted assessment types of exams, essays, and projects align well with the current AP assessment model.

High school syllabi analysis showed a slightly different picture, with the majority using exams (76%), projects (71%), and quizzes (65%) to assess students. Short essays were less prevalent in high school (35%), though long essays were the same as in our higher ed sample (24%).

Discussion in the academic conversations was more nuanced and focused not just on how students were assessed, but why. Projects as a way of helping students see the connection of theory and practice, and activism building on the roots of the discipline's founding and evolution, were both discussed and debated. "Project-based approach captures students, and they take the information they are learning and apply it," one participant explained. "Finding those things that reach [the students] and pique their interest and be able to show in current time." Others expressed trepidation with projects, particularly service-learning, noting the potential for students to develop a savior complex or to benefit more than the communities and populations they were attempting to serve. "Service-learning can reinforce a 'Savior Complex' and perpetuate power dynamics. These projects, when done poorly, also encourage parachuting into a community to deliver short-term support, which can result in a feel-good experience for the student but no meaningful engagement."

When participants from the academic conversations were asked on the follow-up survey which assessment model they would prefer for the AP course in African American studies, most preferred multiple assessment components as opposed to the traditional three-hour exam.

CHART 2: FOR THE AP AFRICAN AMERICAN STUDIES EXAM, WHICH EXAM DESCRIPTION WOULD BEST MEASURE WHETHER A STUDENT DESERVES COLLEGE CREDIT AND PLACEMENT OUT OF YOUR INSTITUTION'S INTRODUCTORY COURSE?⁴



This model, selected by just under half of respondents, is similar to the model used for the AP Seminar course, while the option selected by nearly one-third of respondents is similar the model used for the AP Computer Science Principles course. A through-course assessment task and end-of-course exam are currently proposed for the AP African American Studies summative assessment components.

COURSE NAME

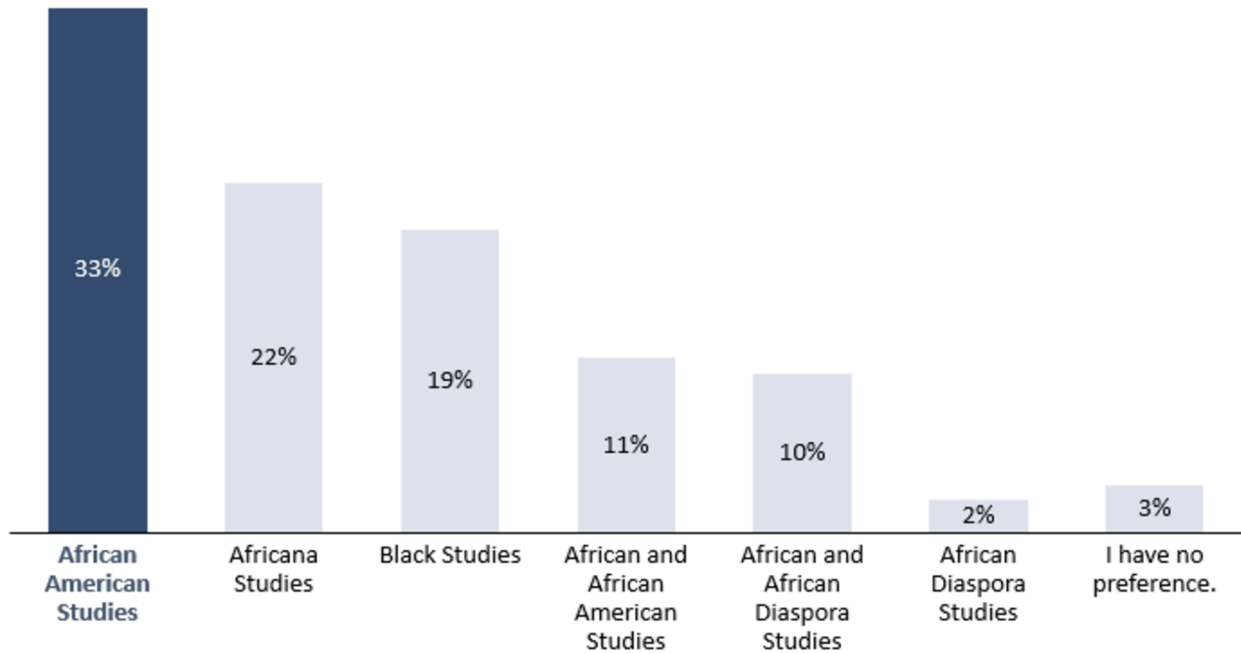
There are many facets to consider regarding the name of the course. For example, should the course title reference studies, history, or literature? Should it reflect the United States, the Americas, or the broader African diaspora? What name will resonate the most with high school students? What will align with current practices in higher education?

Through conversations with stakeholders, we recognized that the name of the course should reflect its content and geographic scope. The course we have developed embraces an interdisciplinary approach, and while it contains both historical perspectives and literary resources, “studies” is a more apt description than either history or literature, given the attention to art, culture, political science, and sociology across course topics. We heard from college faculty that the diaspora should be part of the course, but that emphasis should still be heaviest on the United States. When asked to consider specific balances by percentage, nearly 60% of respondents indicated that at least 75% of the course should focus on the United States. Student focus group participants commented that the course name should reflect the course content.

One of the tenets of the AP Program has always been alignment with higher education. Our research into the current higher education landscape vis-à-vis syllabi collection revealed that at over 100 institutions the words “African American” appear in 50% of course titles, while “Africana” and “Black” appear in 17% and 13%, respectively. As one academic conversation participant shared, “For simplicity’s sake and teacher introduction’s sake, [the] name of the course should be Introduction to African American Studies or something along those lines.” Taken together, these data have led us to confirm AP African American Studies is the best option for the course title.

⁴ N = 63

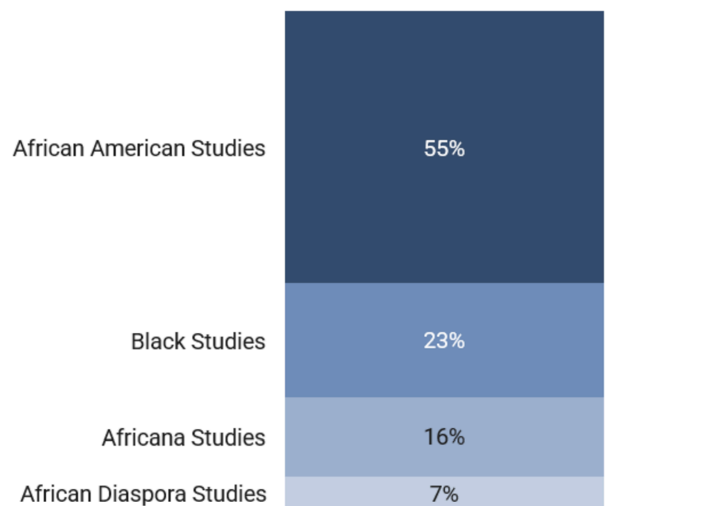
CHART 3: PERCENTAGE OF COLLEGE FACULTY RESPONDENTS FROM ACADEMIC CONVERSATIONS RANKING EACH PROPOSED COURSE TITLE AS #1 (HIGHEST RANKED)



Finally, when asking for specific feedback from college faculty, our survey data reveal that African American Studies was ranked number one by one-third of respondents when asked to rank various options, 11 percentage points higher than the second highest-ranked option of Africana Studies.

Narrowing the options from six to four for the virtual advisory sessions, participants provided even greater clarity, as more than half of survey respondents selected African American Studies as their choice, primarily because they felt it most clearly tells students what the course is about and will resonate with high school students.

CHART 4: PERCENTAGE OF COLLEGE FACULTY FROM ADVISORY SESSIONS SELECTING COURSE NAME OPTION AS THEIR PREFERENCE



Regardless of the course title, academic conversation participants expressed a desire that the course include a discussion of the origins of the field to explain the reasons behind the name and what differentiates this course from others.

Conclusions and Next Steps

Taken together, the data obtained through a review of 100+ college syllabi, direct feedback from more than 150 college faculty through academic conversations, virtual advisory sessions, and expert committees, and direct feedback from current high school and college students, give us a clear and consistent concept of what key stakeholders value in an AP African American Studies course and the major contours of course learning outcomes, skills, content, and interdisciplinary perspectives.

Syllabi analysis offered a foundation for course objectives, content, and assessment and provided insight into source types and texts that are common across many institutions. Conversations and survey data confirmed the analysis. Specifically, we saw alignment across institutions in terms of chronological scope, geographic scope, assessment types, disciplinary concepts and themes, and a grounding in the field of African American studies, all of which influenced our course design.

In addition to guiding the course framework architecture, we heard time and again, from students and faculty alike, that the spirit of the course must emphasize Black joy and resilience while offering an unflinching examination of traumatic developments, patterns, and processes. For example, with the examination of centuries of enslavement and its brutalities, students should also study persistent models of resistance, agency, and vitality. This course aims to achieve this teaching and learning spirit through its interdisciplinary design, thematic units that follow a chronological progression, and deep and direct encounters with sources, texts, and ideas from the diversity of Black experiences in the United States and the broader diaspora.

Sources for Consideration

The following sources represent a strong consensus across the college syllabi analyzed for the AP course design and will likely be examined during the course. As we continue to engage college faculty, partner museums, and other organizations throughout the course development and pilot phase, the AP Program will actively curate textual, visual, and data sources to infuse into the course experience.

- *The Souls of Black Folk* by W.E.B. DuBois
- *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander
- “Letter from a Birmingham Jail” by Martin Luther King Jr.
- *Appeal to the Colored Citizens of the World* by David Walker
- *Narrative of the Life of Frederick Douglass* by Frederick Douglass
- “Discourse on Colonialism” by Aimé Césaire
- *Incidents in the Life of a Slave Girl: Written by Herself* by Harriet Jacobs
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- “If We Must Die” by Claude McKay
- *Sundiata: An Epic of Old Mali* by D.T. Niane
- “The Ballot or the Bullet” by Malcolm X.
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- “The Negro Art Hokum” by George Schuyler
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- “Black Studies and Global Perspectives: An Essay” by St. Clair Drake

From: Burns, Paul <Paul.Burns@fldoe.org>
Sent: Friday, January 20, 2023 1:46 PM EST
To: Duebel; John
Subject: Fw: DRAFT AP African American Studies Information
Attachment(s): "AP AfAm Studies Clean Syllabus.pdf", "AP Course Letter.pdf", "State Standards Sample.pdf", "Course Directory Sample.pdf", "0007ER.pdf", "Florida Standard Rejected African American Studies Course in Florida Features CRT, Intersectionality and Queer Theory.msg", "image001.jpg"

From: Dowd, Cory <Cory.Dowd@fldoe.org>
Sent: Friday, January 20, 2023 12:37 PM
To: Kamoutsas, Anastasios <Anastasios.Kamoutsas@fldoe.org>; Burns, Paul <Paul.Burns@fldoe.org>; Jones1, Alisa <Alisa.Jones1@fldoe.org>
Subject: DRAFT AP African American Studies Information

Hey Senator,

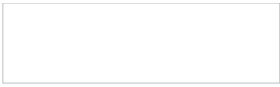
Thank you for the conversation today. Attached is some more information on this topic that may be useful. Included in the attachments are:

- The AP African American Studies syllabus
- An article that outlines specific objectionable portions of the proposed course
- The letter sent to the College Board
- A listing of currently approved and operational Florida courses on a similar subject
- A sample of adopted standards regarding the teaching of African American history
- Language from HB 7 from 2022 that shows how the law expanded the required teaching of African American history. (Lines 360-396)

In addition, below are some talking points that may be useful.

- The Florida Department of Education has rejected the College Board's AP African American Studies course because it lacks educational value and historical accuracy. As submitted, the course is a vehicle for a political agenda and leaves large, ambiguous gaps that can be filled with additional ideological material, which we will not allow. As Governor DeSantis has stated, our classrooms will be a place for education, not indoctrination.
- As the Department of Education has previously stated, if the College Board amends the course to comply, provides a full course curriculum, and incorporates historically accurate content, then the Department will reconsider the course for approval.
- Governor DeSantis has continually advocated for and ensured Florida's schools utilize accurate, historical curriculum, including curriculum that factually portrays African American History.
- One example from his first term is HB 1213, passed and signed into law in 2020. This is a bill that requires all Florida students to learn about the Ocoee Massacre. Florida law requires instruction on African American history in K-12 education. I have pasted the statutory reference for you below.
- Florida Statutes 1003.42 (h)
 - o (h) The history of African Americans, including the history of African peoples before the political conflicts that led to the development of slavery, the passage to America, the enslavement experience, abolition, and the history and contributions of Americans of the African diaspora to society. Students shall develop an understanding of the ramifications of prejudice, racism, and stereotyping on individual freedoms, and examine what it means to be a responsible and respectful person, for the purpose of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions. Instruction shall include the roles and contributions of individuals from all walks of life and their endeavors to learn and thrive throughout history as artists, scientists, educators, businesspeople, influential thinkers, members of the faith community, and political and governmental leaders and the courageous steps they took to fulfill the promise of democracy and unite the nation. Instructional materials shall include the vital contributions of African Americans to build and strengthen American society and celebrate the inspirational stories of African Americans who prospered, even in the most difficult circumstances. Instructional personnel may facilitate discussions and use curricula to address, in an age-appropriate manner, how the individual freedoms of persons have been infringed by slavery, racial oppression, racial segregation, and racial discrimination, as well as topics relating to the enactment and enforcement of laws resulting in racial oppression, racial segregation, and racial discrimination and how recognition of these freedoms has overturned these unjust laws. However, classroom instruction and curriculum may not be used to indoctrinate or persuade students to a particular point of view inconsistent with the principles enumerated in subsection (3) or the state academic standards. The department shall prepare and offer standards and curriculum for the instruction required by this paragraph and may seek input from the Commissioner of Education's African American History Task Force.

Cory Dowd
Legislative Affairs Director
Florida Department of Education
Cell: 407-453-0797
Office: 850-245-5037



ENROLLED

CS/HB7, Engrossed 2

2022 Legislature

1
 2 An act relating to individual freedom; amending s.
 3 760.10, F.S.; providing that subjecting any
 4 individual, as a condition of employment, membership,
 5 certification, licensing, credentialing, or passing an
 6 examination, to training, instruction, or any other
 7 required activity that espouses, promotes, advances,
 8 inculcates, or compels such individual to believe
 9 specified concepts constitutes discrimination based on
 10 race, color, sex, or national origin; providing
 11 construction; amending s. 1000.05, F.S.; providing
 12 that subjecting any student or employee to training or
 13 instruction that espouses, promotes, advances,
 14 inculcates, or compels such individual to believe
 15 specified concepts constitutes discrimination based on
 16 race, color, sex, or national origin; conforming
 17 provisions to changes made by the act; amending s.
 18 1003.42, F.S.; revising requirements for required
 19 instruction on the history of African Americans;
 20 authorizing instructional personnel to facilitate
 21 discussions and use curricula to address, in an age-
 22 appropriate manner, specified topics; prohibiting
 23 classroom instruction and curricula from being used to
 24 indoctrinate or persuade students in a manner
 25 inconsistent with certain principles or state academic

ENROLLED

CS/HB7, Engrossed 2

2022 Legislature

26 standards; requiring the department to prepare and
 27 offer certain standards and curriculum; authorizing
 28 the department to seek input from a specified
 29 organization for certain purposes; revising the
 30 requirements for required instruction on health
 31 education; requiring such instruction to comport with
 32 certain principles and include certain life skills;
 33 requiring civic and character education instead of a
 34 character development program; providing the
 35 requirements of such education; providing legislative
 36 findings; requiring instruction to be consistent with
 37 specified principles of individual freedom;
 38 authorizing instructional personnel to facilitate
 39 discussions and use curricula to address, in an age-
 40 appropriate manner, specified topics; prohibiting
 41 classroom instruction and curricula from being used to
 42 indoctrinate or persuade students in a manner
 43 inconsistent with certain principles or state academic
 44 standards; conforming cross-references to changes made
 45 by the act; requiring the State Board of Education to
 46 adopt a specified curriculum to be made available to
 47 schools for a certain purpose; amending s. 1006.31,
 48 F.S.; prohibiting instructional materials reviewers
 49 from recommending instructional materials that contain
 50 any matter that contradicts certain principles;

ENROLLED

CS/HB7, Engrossed 2

2022 Legislature

51 amending s. 1012.98, F.S.; requiring the Department of
 52 Education to review school district professional
 53 development systems for compliance with certain
 54 provisions of law; amending ss. 1002.20 and 1006.40,
 55 F.S.; conforming cross-references; providing an
 56 effective date.

57
 58 Be It Enacted by the Legislature of the State of Florida:

59
 60 Section 1. Subsections (8) through (10) of section 760.10,
 61 Florida Statutes, are renumbered as subsections (9) through
 62 (11), respectively, and a new subsection (8) is added to that
 63 section, to read:

64 760.10 Unlawful employment practices.—

65 (8)(a) Subjecting any individual, as a condition of
 66 employment, membership, certification, licensing, credentialing,
 67 or passing an examination, to training, instruction, or any
 68 other required activity that espouses, promotes, advances,
 69 inculcates, or compels such individual to believe any of the
 70 following concepts constitutes discrimination based on race,
 71 color, sex, or national origin under this section:

72 1. Members of one race, color, sex, or national origin are
 73 morally superior to members of another race, color, sex, or
 74 national origin.

75 2. An individual, by virtue of his or her race, color,

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76 sex, or national origin, is inherently racist, sexist, or
 77 oppressive, whether consciously or unconsciously.

78 3. An individual's moral character or status as either
 79 privileged or oppressed is necessarily determined by his or her
 80 race, color, sex, or national origin.

81 4. Members of one race, color, sex, or national origin
 82 cannot and should not attempt to treat others without respect to
 83 race, color, sex, or national origin.

84 5. An individual, by virtue of his or her race, color,
 85 sex, or national origin, bears responsibility for, or should be
 86 discriminated against or receive adverse treatment because of,
 87 actions committed in the past by other members of the same race,
 88 color, sex, or national origin.

89 6. An individual, by virtue of his or her race, color,
 90 sex, or national origin, should be discriminated against or
 91 receive adverse treatment to achieve diversity, equity, or
 92 inclusion.

93 7. An individual, by virtue of his or her race, color,
 94 sex, or national origin, bears personal responsibility for and
 95 must feel guilt, anguish, or other forms of psychological
 96 distress because of actions, in which the individual played no
 97 part, committed in the past by other members of the same race,
 98 color, sex, or national origin.

99 8. Such virtues as merit, excellence, hard work, fairness,
 100 neutrality, objectivity, and racial colorblindness are racist or

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101 sexist, or were created by members of a particular race, color,
 102 sex, or national origin to oppress members of another race,
 103 color, sex, or national origin.

104 (b) Paragraph (a) may not be construed to prohibit
 105 discussion of the concepts listed therein as part of a course of
 106 training or instruction, provided such training or instruction
 107 is given in an objective manner without endorsement of the
 108 concepts.

109 Section 2. Subsections (4) through (8) of section 1000.05,
 110 Florida Statutes, are renumbered as subsections (5) through (9),
 111 respectively, subsections (2) and (3), present subsection (4),
 112 and paragraph (d) of present subsection (6) are amended, and a
 113 new subsection (4) is added to that section, to read:

114 1000.05 Discrimination against students and employees in
 115 the Florida K-20 public education system prohibited; equality of
 116 access required.—

117 (2)(a) Discrimination on the basis of race, color
 118 ~~ethnicity~~, national origin, sex ~~gender~~, disability, religion, or
 119 marital status against a student or an employee in the state
 120 system of public K-20 education is prohibited. No person in this
 121 state shall, on the basis of race, color ~~ethnicity~~, national
 122 origin, sex ~~gender~~, disability, religion, or marital status, be
 123 excluded from participation in, be denied the benefits of, or be
 124 subjected to discrimination under any public K-20 education
 125 program or activity, or in any employment conditions or

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126 | practices, conducted by a public educational institution that
127 | receives or benefits from federal or state financial assistance.

128 | (b) The criteria for admission to a program or course
129 | shall not have the effect of restricting access by persons of a
130 | particular race, color ~~ethnicity~~, national origin, sex ~~gender~~,
131 | disability, religion, or marital status.

132 | (c) All public K-20 education classes shall be available
133 | to all students without regard to race, color ~~ethnicity~~,
134 | national origin, sex ~~gender~~, disability, religion, or marital
135 | status; however, this is not intended to eliminate the provision
136 | of programs designed to meet the needs of students with limited
137 | proficiency in English, gifted students, or students with
138 | disabilities or programs tailored to students with specialized
139 | talents or skills.

140 | (d) Students may be separated by sex ~~gender~~ for a single-
141 | gender program as provided under s. 1002.311, for any portion of
142 | a class that deals with human reproduction, or during
143 | participation in bodily contact sports. For the purpose of this
144 | section, bodily contact sports include wrestling, boxing, rugby,
145 | ice hockey, football, basketball, and other sports in which the
146 | purpose or major activity involves bodily contact.

147 | (e) Guidance services, counseling services, and financial
148 | assistance services in the state public K-20 education system
149 | shall be available to students equally. Guidance and counseling
150 | services, materials, and promotional events shall stress access

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151 to academic and career opportunities for students without regard
152 to race, color ~~ethnicity~~, national origin, sex ~~gender~~,
153 disability, religion, or marital status.

154 (3)(a) No person shall, on the basis of sex ~~gender~~, be
155 excluded from participating in, be denied the benefits of, or be
156 treated differently from another person or otherwise be
157 discriminated against in any interscholastic, intercollegiate,
158 club, or intramural athletics offered by a public K-20
159 educational institution; and no public K-20 educational
160 institution shall provide athletics separately on such basis.

161 (b) Notwithstanding the requirements of paragraph (a), a
162 public K-20 educational institution may operate or sponsor
163 separate teams for members of each sex ~~gender~~ if the selection
164 for such teams is based upon competitive skill or the activity
165 involved is a bodily contact sport. However, when a public K-20
166 educational institution operates or sponsors a team in a
167 particular sport for members of one sex ~~gender~~ but does not
168 operate or sponsor such a team for members of the other sex
169 ~~gender~~, and athletic opportunities for that sex ~~gender~~ have
170 previously been limited, members of the excluded sex ~~gender~~ must
171 be allowed to try out for the team offered.

172 (c) This subsection does not prohibit the grouping of
173 students in physical education classes and activities by ability
174 as assessed by objective standards of individual performance
175 developed and applied without regard to sex ~~gender~~. However,

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176 | when use of a single standard of measuring skill or progress in
 177 | a physical education class has an adverse effect on members of
 178 | one sex ~~gender~~, the educational institution shall use
 179 | appropriate standards which do not have such effect.

180 | (d) A public K-20 educational institution which operates
 181 | or sponsors interscholastic, intercollegiate, club, or
 182 | intramural athletics shall provide equal athletic opportunity
 183 | for members of both sexes ~~genders~~.

184 | 1. The Board of Governors shall determine whether equal
 185 | opportunities are available at state universities.

186 | 2. The Commissioner of Education shall determine whether
 187 | equal opportunities are available in school districts and
 188 | Florida College System institutions. In determining whether
 189 | equal opportunities are available in school districts and
 190 | Florida College System institutions, the Commissioner of
 191 | Education shall consider, among other factors:

192 | a. Whether the selection of sports and levels of
 193 | competition effectively accommodate the interests and abilities
 194 | of members of both sexes ~~genders~~.

195 | b. The provision of equipment and supplies.

196 | c. Scheduling of games and practice times.

197 | d. Travel and per diem allowances.

198 | e. Opportunities to receive coaching and academic
 199 | tutoring.

200 | f. Assignment and compensation of coaches and tutors.

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201 g. Provision of locker room, practice, and competitive
202 facilities.

203 h. Provision of medical and training facilities and
204 services.

205 i. Provision of housing and dining facilities and
206 services.

207 j. Publicity.
208

209 Unequal aggregate expenditures for members of each sex ~~gender~~ or
210 unequal expenditures for male and female teams if a public
211 school or Florida College System institution operates or
212 sponsors separate teams do not constitute nonimplementation of
213 this subsection, but the Commissioner of Education shall
214 consider the failure to provide necessary funds for teams for
215 one sex ~~gender~~ in assessing equality of opportunity for members
216 of each sex ~~gender~~.

217 (e) A public school or Florida College System institution
218 may provide separate toilet, locker room, and shower facilities
219 on the basis of gender, but such facilities shall be comparable
220 to such facilities provided for students of the other sex
221 ~~gender~~.

222 (4) (a) It shall constitute discrimination on the basis of
223 race, color, national origin, or sex under this section to
224 subject any student or employee to training or instruction that
225 espouses, promotes, advances, inculcates, or compels such

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226 student or employee to believe any of the following concepts:

227 1. Members of one race, color, national origin, or sex are

228 morally superior to members of another race, color, national

229 origin, or sex.

230 2. A person, by virtue of his or her race, color, national

231 origin, or sex is inherently racist, sexist, or oppressive,

232 whether consciously or unconsciously.

233 3. A person's moral character or status as either

234 privileged or oppressed is necessarily determined by his or her

235 race, color, national origin, or sex.

236 4. Members of one race, color, national origin, or sex

237 cannot and should not attempt to treat others without respect to

238 race, color, national origin, or sex.

239 5. A person, by virtue of his or her race, color, national

240 origin, or sex bears responsibility for, or should be

241 discriminated against or receive adverse treatment because of,

242 actions committed in the past by other members of the same race,

243 color, national origin, or sex.

244 6. A person, by virtue of his or her race, color, national

245 origin, or sex should be discriminated against or receive

246 adverse treatment to achieve diversity, equity, or inclusion.

247 7. A person, by virtue of his or her race, color, sex, or

248 national origin, bears personal responsibility for and must feel

249 guilt, anguish, or other forms of psychological distress because

250 of actions, in which the person played no part, committed in the

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251 past by other members of the same race, color, national origin,
252 or sex.

253 8. Such virtues as merit, excellence, hard work, fairness,
254 neutrality, objectivity, and racial colorblindness are racist or
255 sexist, or were created by members of a particular race, color,
256 national origin, or sex to oppress members of another race,
257 color, national origin, or sex.

258 (b) Paragraph (a) may not be construed to prohibit
259 discussion of the concepts listed therein as part of a larger
260 course of training or instruction, provided such training or
261 instruction is given in an objective manner without endorsement
262 of the concepts.

263 (5)~~(4)~~ Public schools and Florida College System
264 institutions shall develop and implement methods and strategies
265 to increase the participation of students of a particular race,
266 color ~~ethnicity~~, national origin, sex ~~gender~~, disability, or
267 marital status in programs and courses in which students of that
268 particular race, color ~~ethnicity~~, national origin, sex ~~gender~~,
269 disability, or marital status have been traditionally
270 underrepresented, including, but not limited to, mathematics,
271 science, computer technology, electronics, communications
272 technology, engineering, and career education.

273 (7)~~(6)~~ The functions of the Office of Equal Educational
274 Opportunity of the Department of Education shall include, but
275 are not limited to:

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276 (d) Conducting studies of the effectiveness of methods and
277 strategies designed to increase the participation of students in
278 programs and courses in which students of a particular race,
279 color ~~ethnicity~~, national origin, sex ~~gender~~, disability, or
280 marital status have been traditionally underrepresented and
281 monitoring the success of students in such programs or courses,
282 including performing followup monitoring.

283 Section 3. Subsection (3) of section 1003.42, Florida
284 Statutes, is renumbered as subsection (5), paragraph (b) of
285 subsection (1) and subsection (2) are amended, and a new
286 subsection (3) and subsection (4) are added to that section, to
287 read:

288 1003.42 Required instruction.—

289 (1)

290 (b) All instructional materials, as defined in s.
291 1006.29(2), used to teach reproductive health or any disease,
292 including HIV/AIDS, its symptoms, development, and treatment, as
293 part of the courses referenced in subsection (5) ~~(3)~~, must be
294 annually approved by a district school board in an open, noticed
295 public meeting.

296 (2) Members of the instructional staff of the public
297 schools, subject to the rules of the State Board of Education
298 and the district school board, shall teach efficiently and
299 faithfully, using the books and materials required that meet the
300 highest standards for professionalism and historical accuracy,

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301 following the prescribed courses of study, and employing
302 approved methods of instruction, the following:

303 (a) The history and content of the Declaration of
304 Independence, including national sovereignty, natural law, self-
305 evident truth, equality of all persons, limited government,
306 popular sovereignty, and inalienable rights of life, liberty,
307 and property, and how they form the philosophical foundation of
308 our government.

309 (b) The history, meaning, significance, and effect of the
310 provisions of the Constitution of the United States and
311 amendments thereto, with emphasis on each of the 10 amendments
312 that make up the Bill of Rights and how the constitution
313 provides the structure of our government.

314 (c) The arguments in support of adopting our republican
315 form of government, as they are embodied in the most important
316 of the Federalist Papers.

317 (d) Flag education, including proper flag display and flag
318 salute.

319 (e) The elements of civil government, including the
320 primary functions of and interrelationships between the Federal
321 Government, the state, and its counties, municipalities, school
322 districts, and special districts.

323 (f) The history of the United States, including the period
324 of discovery, early colonies, the War for Independence, the
325 Civil War, the expansion of the United States to its present

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326 boundaries, the world wars, and the civil rights movement to the
327 present. American history shall be viewed as factual, not as
328 constructed, shall be viewed as knowable, teachable, and
329 testable, and shall be defined as the creation of a new nation
330 based largely on the universal principles stated in the
331 Declaration of Independence.

332 (g)1. The history of the Holocaust (1933-1945), the
333 systematic, planned annihilation of European Jews and other
334 groups by Nazi Germany, a watershed event in the history of
335 humanity, to be taught in a manner that leads to an
336 investigation of human behavior, an understanding of the
337 ramifications of prejudice, racism, and stereotyping, and an
338 examination of what it means to be a responsible and respectful
339 person, for the purposes of encouraging tolerance of diversity
340 in a pluralistic society and for nurturing and protecting
341 democratic values and institutions, including the policy,
342 definition, and historical and current examples of anti-
343 Semitism, as described in s. 1000.05(8) ~~s. 1000.05(7)~~, and the
344 prevention of anti-Semitism. Each school district must annually
345 certify and provide evidence to the department, in a manner
346 prescribed by the department, that the requirements of this
347 paragraph are met. The department shall prepare and offer
348 standards and curriculum for the instruction required by this
349 paragraph and may seek input from the Commissioner of
350 Education's Task Force on Holocaust Education or from any state

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351 or nationally recognized Holocaust educational organizations.
352 The department may contract with any state or nationally
353 recognized Holocaust educational organizations to develop
354 training for instructional personnel and grade-appropriate
355 classroom resources to support the developed curriculum.

356 2. The second week in November shall be designated as
357 "Holocaust Education Week" in this state in recognition that
358 November is the anniversary of Kristallnacht, widely recognized
359 as a precipitating event that led to the Holocaust.

360 (h) The history of African Americans, including the
361 history of African peoples before the political conflicts that
362 led to the development of slavery, the passage to America, the
363 enslavement experience, abolition, and the history and
364 contributions of ~~African~~ Americans of the African diaspora to
365 society. Students shall develop an understanding of the
366 ramifications of prejudice, racism, and stereotyping on
367 individual freedoms, and examine what it means to be a
368 responsible and respectful person, for the purpose of
369 encouraging tolerance of diversity in a pluralistic society and
370 for nurturing and protecting democratic values and institutions.
371 Instruction shall include the roles and contributions of
372 individuals from all walks of life and their endeavors to learn
373 and thrive throughout history as artists, scientists, educators,
374 businesspeople, influential thinkers, members of the faith
375 community, and political and governmental leaders and the

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376 courageous steps they took to fulfill the promise of democracy
377 and unite the nation. Instructional materials shall include the
378 vital contributions of African Americans to build and strengthen
379 American society and celebrate the inspirational stories of
380 African Americans who prospered, even in the most difficult
381 circumstances. Instructional personnel may facilitate
382 discussions and use curricula to address, in an age-appropriate
383 manner, how the individual freedoms of persons have been
384 infringed by slavery, racial oppression, racial segregation, and
385 racial discrimination, as well as topics relating to the
386 enactment and enforcement of laws resulting in racial
387 oppression, racial segregation, and racial discrimination and
388 how recognition of these freedoms has overturned these unjust
389 laws. However, classroom instruction and curriculum may not be
390 used to indoctrinate or persuade students to a particular point
391 of view inconsistent with the principles enumerated in
392 subsection (3) or the state academic standards. The department
393 shall prepare and offer standards and curriculum for the
394 instruction required by this paragraph and may seek input from
395 the Commissioner of Education's African American History Task
396 Force.

397 (i) The elementary principles of agriculture.

398 (j) The true effects of all alcoholic and intoxicating
399 liquors and beverages and narcotics upon the human body and
400 mind.

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401 (k) Kindness to animals.

402 (l) The history of the state.

403 (m) The conservation of natural resources.

404 (n)~~1.~~ Comprehensive age-appropriate and developmentally

405 appropriate K-12 instruction on: ~~health education that addresses~~

406 1. Health education that addresses concepts of community

407 health, consumer health, environmental health, and family life,

408 including:

409 ~~a. Mental and emotional health.~~

410 ~~a.b.~~ Injury prevention and safety.

411 ~~b.e.~~ Internet safety.

412 ~~c.d.~~ Nutrition.

413 ~~d.e.~~ Personal health.

414 ~~e.f.~~ Prevention and control of disease.

415 ~~f.g.~~ Substance use and abuse.

416 ~~g.h.~~ Prevention of child sexual abuse, exploitation, and

417 human trafficking.

418 2. ~~The health education curriculum~~ For students in grades

419 7 through 12, ~~shall include a~~ teen dating violence and abuse.

420 This component must include ~~that includes,~~ but ~~is~~ not be limited

421 to, the definition of dating violence and abuse, the warning

422 signs of dating violence and abusive behavior, the

423 characteristics of healthy relationships, measures to prevent

424 and stop dating violence and abuse, and community resources

425 available to victims of dating violence and abuse.

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426 3. ~~The health education curriculum~~ For students in grades
427 6 through 12, ~~shall include an~~ awareness of the benefits of
428 sexual abstinence as the expected standard and the consequences
429 of teenage pregnancy.

430 4. Life skills that build confidence, support mental and
431 emotional health, and enable students to overcome challenges,
432 including:

433 a. Self-awareness and self-management.

434 b. Responsible decisionmaking.

435 c. Resiliency.

436 d. Relationship skills and conflict resolution.

437 e. Understanding and respecting other viewpoints and
438 backgrounds.

439 f. For grades 9 through 12, developing leadership skills,
440 interpersonal skills, organization skills, and research skills;
441 creating a resume, including a digital resume; exploring career
442 pathways; using state career planning resources; developing and
443 practicing the skills necessary for employment interviews;
444 workplace ethics and workplace law; managing stress and
445 expectations; and self-motivation.

446
447 Health education and life skills instruction and materials may
448 not contradict the principles enumerated in subsection (3).

449 (o) Such additional materials, subjects, courses, or
450 fields in such grades as are prescribed by law or by rules of

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451 the State Board of Education and the district school board in
 452 fulfilling the requirements of law.

453 (p) The study of Hispanic contributions to the United
 454 States.

455 (q) The study of women's contributions to the United
 456 States.

457 (r) The nature and importance of free enterprise to the
 458 United States economy.

459 (s) Civic and character education on ~~A character~~
 460 ~~development program in the elementary schools, similar to~~
 461 ~~Character First or Character Counts, which is secular in nature.~~
 462 ~~Beginning in school year 2004-2005, the character development~~
 463 ~~program shall be required in kindergarten through grade 12. Each~~
 464 ~~district school board shall develop or adopt a curriculum for~~
 465 ~~the character development program that shall be submitted to the~~
 466 ~~department for approval.~~

467 1. ~~The character development curriculum shall stress the~~
 468 ~~qualities and responsibilities of patriotism and~~
 469 ~~responsibility;~~ citizenship, including, ~~+~~ kindness; respect for
 470 authority, life, liberty, and personal property; honesty;
 471 charity; ~~self-control;~~ racial, ethnic, and religious tolerance;
 472 and cooperation and, ~~-~~

473 2. ~~The character development curriculum for grades 9~~
 474 ~~through 12 shall, at a minimum, include instruction on~~
 475 ~~developing leadership skills, interpersonal skills, organization~~

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476 ~~skills, and research skills; creating a resume, including a~~
477 ~~digital resume; exploring career pathways; using state career~~
478 ~~planning resources; developing and practicing the skills~~
479 ~~necessary for employment interviews; conflict resolution,~~
480 ~~workplace ethics, and workplace law; managing stress and~~
481 ~~expectations; and developing skills that enable students to~~
482 ~~become more resilient and self-motivated.~~

483 ~~3. The character development curriculum~~ for grades 11 and
484 ~~12, shall include instruction on~~ voting using the uniform
485 primary and general election ballot described in s. 101.151(9).

486 (t) In order to encourage patriotism, the sacrifices that
487 veterans and Medal of Honor recipients have made in serving our
488 country and protecting democratic values worldwide. Such
489 instruction must occur on or before Medal of Honor Day,
490 Veterans' Day, and Memorial Day. Members of the instructional
491 staff are encouraged to use the assistance of local veterans and
492 Medal of Honor recipients when practicable.

493
494 The State Board of Education is encouraged to adopt standards
495 and pursue assessment of the requirements of this subsection.
496 Instructional programming ~~A character development program~~ that
497 incorporates the values of the recipients of the Congressional
498 Medal of Honor and that is offered as part of a social studies,
499 English Language Arts, or other schoolwide character building
500 and veteran awareness initiative meets the requirements of

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501 paragraph (t) paragraphs (s) and (t).

502 (3) The Legislature acknowledges the fundamental truth
503 that all persons are equal before the law and have inalienable
504 rights. Accordingly, instruction and supporting materials on the
505 topics enumerated in this section must be consistent with the
506 following principles of individual freedom:

507 (a) No person is inherently racist, sexist, or oppressive,
508 whether consciously or unconsciously, solely by virtue of his or
509 her race or sex.

510 (b) No race is inherently superior to another race.

511 (c) No person should be discriminated against or receive
512 adverse treatment solely or partly on the basis of race, color,
513 national origin, religion, disability, or sex.

514 (d) Meritocracy or traits such as a hard work ethic are
515 not racist but fundamental to the right to pursue happiness and
516 be rewarded for industry.

517 (e) A person, by virtue of his or her race or sex, does
518 not bear responsibility for actions committed in the past by
519 other members of the same race or sex.

520 (f) A person should not be instructed that he or she must
521 feel guilt, anguish, or other forms of psychological distress
522 for actions, in which he or she played no part, committed in the
523 past by other members of the same race or sex.

524
525 Instructional personnel may facilitate discussions and use

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526 curricula to address, in an age-appropriate manner, how the
527 freedoms of persons have been infringed by sexism, slavery,
528 racial oppression, racial segregation, and racial
529 discrimination, including topics relating to the enactment and
530 enforcement of laws resulting in sexism, racial oppression,
531 racial segregation, and racial discrimination, including how
532 recognition of these freedoms have overturned these unjust laws.
533 However, classroom instruction and curriculum may not be used to
534 indoctrinate or persuade students to a particular point of view
535 inconsistent with the principles of this subsection or state
536 academic standards.

537 (4) The State Board of Education shall develop or adopt a
538 curriculum to inspire future generations through motivating
539 stories of American history that demonstrate important life
540 skills and the principles of individual freedom that enabled
541 persons to prosper even in the most difficult circumstances.
542 This curriculum shall be known as "Stories of Inspiration" and
543 made available to schools to implement the requirements of
544 subsection (3).

545 Section 4. Paragraph (d) of subsection (2) of section
546 1006.31, Florida Statutes, is amended to read:

547 1006.31 Duties of the Department of Education and school
548 district instructional materials reviewer.—The duties of the
549 instructional materials reviewer are:

550 (2) EVALUATION OF INSTRUCTIONAL MATERIALS.—To use the

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551 selection criteria listed in s. 1006.34(2)(b) and recommend for
552 adoption only those instructional materials aligned with the
553 Next Generation Sunshine State Standards provided for in s.
554 1003.41. Instructional materials recommended by each reviewer
555 shall be, to the satisfaction of each reviewer, accurate,
556 objective, balanced, noninflammatory, current, free of
557 pornography and material prohibited under s. 847.012, and suited
558 to student needs and their ability to comprehend the material
559 presented. Reviewers shall consider for recommendation materials
560 developed for academically talented students, such as students
561 enrolled in advanced placement courses. When recommending
562 instructional materials, each reviewer shall:

563 (d) Require, when appropriate to the comprehension of
564 students, that materials for social science, history, or civics
565 classes contain the Declaration of Independence and the
566 Constitution of the United States. A reviewer may not recommend
567 any instructional materials that contain any matter reflecting
568 unfairly upon persons because of their race, color, creed,
569 national origin, ancestry, gender, religion, disability,
570 socioeconomic status, or occupation or otherwise contradict the
571 principles enumerated under s. 1003.42(3).

572 Section 5. Paragraph (b) of subsection (4) of section
573 1012.98, Florida Statutes, is amended to read:

574 1012.98 School Community Professional Development Act.—

575 (4) The Department of Education, school districts,

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576 schools, Florida College System institutions, and state
577 universities share the responsibilities described in this
578 section. These responsibilities include the following:

579 (b) Each school district shall develop a professional
580 development system as specified in subsection (3). The system
581 shall be developed in consultation with teachers, teacher-
582 educators of Florida College System institutions and state
583 universities, business and community representatives, and local
584 education foundations, consortia, and professional
585 organizations. The professional development system must:

586 1. Be reviewed and approved by the department for
587 compliance with s. 1003.42(3) and this section. All substantial
588 revisions to the system shall be submitted to the department for
589 review for continued approval.

590 2. Be based on analyses of student achievement data and
591 instructional strategies and methods that support rigorous,
592 relevant, and challenging curricula for all students. Schools
593 and districts, in developing and refining the professional
594 development system, shall also review and monitor school
595 discipline data; school environment surveys; assessments of
596 parental satisfaction; performance appraisal data of teachers,
597 managers, and administrative personnel; and other performance
598 indicators to identify school and student needs that can be met
599 by improved professional performance.

600 3. Provide inservice activities coupled with followup

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601 support appropriate to accomplish district-level and school-
602 level improvement goals and standards. The inservice activities
603 for instructional personnel shall focus on analysis of student
604 achievement data, ongoing formal and informal assessments of
605 student achievement, identification and use of enhanced and
606 differentiated instructional strategies that emphasize rigor,
607 relevance, and reading in the content areas, enhancement of
608 subject content expertise, integrated use of classroom
609 technology that enhances teaching and learning, classroom
610 management, parent involvement, and school safety.

611 4. Provide inservice activities and support targeted to
612 the individual needs of new teachers participating in the
613 professional development certification and education competency
614 program under s. 1012.56(8) (a).

615 5. Include a master plan for inservice activities,
616 pursuant to rules of the State Board of Education, for all
617 district employees from all fund sources. The master plan shall
618 be updated annually by September 1, must be based on input from
619 teachers and district and school instructional leaders, and must
620 use the latest available student achievement data and research
621 to enhance rigor and relevance in the classroom. Each district
622 inservice plan must be aligned to and support the school-based
623 inservice plans and school improvement plans pursuant to s.
624 1001.42(18). Each district inservice plan must provide a
625 description of the training that middle grades instructional

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626 personnel and school administrators receive on the district's
627 code of student conduct adopted pursuant to s. 1006.07;
628 integrated digital instruction and competency-based instruction
629 and CAPE Digital Tool certificates and CAPE industry
630 certifications; classroom management; student behavior and
631 interaction; extended learning opportunities for students; and
632 instructional leadership. District plans must be approved by the
633 district school board annually in order to ensure compliance
634 with subsection (1) and to allow for dissemination of research-
635 based best practices to other districts. District school boards
636 must submit verification of their approval to the Commissioner
637 of Education no later than October 1, annually. Each school
638 principal may establish and maintain an individual professional
639 development plan for each instructional employee assigned to the
640 school as a seamless component to the school improvement plans
641 developed pursuant to s. 1001.42(18). An individual professional
642 development plan must be related to specific performance data
643 for the students to whom the teacher is assigned, define the
644 inservice objectives and specific measurable improvements
645 expected in student performance as a result of the inservice
646 activity, and include an evaluation component that determines
647 the effectiveness of the professional development plan.

648 6. Include inservice activities for school administrative
649 personnel that address updated skills necessary for
650 instructional leadership and effective school management

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CODING: Words ~~stricken~~ are deletions; words underlined are additions.

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651 pursuant to s. 1012.986.

652 7. Provide for systematic consultation with regional and
 653 state personnel designated to provide technical assistance and
 654 evaluation of local professional development programs.

655 8. Provide for delivery of professional development by
 656 distance learning and other technology-based delivery systems to
 657 reach more educators at lower costs.

658 9. Provide for the continuous evaluation of the quality
 659 and effectiveness of professional development programs in order
 660 to eliminate ineffective programs and strategies and to expand
 661 effective ones. Evaluations must consider the impact of such
 662 activities on the performance of participating educators and
 663 their students' achievement and behavior.

664 10. For middle grades, emphasize:

665 a. Interdisciplinary planning, collaboration, and
 666 instruction.

667 b. Alignment of curriculum and instructional materials to
 668 the state academic standards adopted pursuant to s. 1003.41.

669 c. Use of small learning communities; problem-solving,
 670 inquiry-driven research and analytical approaches for students;
 671 strategies and tools based on student needs; competency-based
 672 instruction; integrated digital instruction; and project-based
 673 instruction.

674
 675 Each school that includes any of grades 6, 7, or 8 must include

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676 in its school improvement plan, required under s. 1001.42(18), a
677 description of the specific strategies used by the school to
678 implement each item listed in this subparagraph.

679 11. Provide training to reading coaches, classroom
680 teachers, and school administrators in effective methods of
681 identifying characteristics of conditions such as dyslexia and
682 other causes of diminished phonological processing skills;
683 incorporating instructional techniques into the general
684 education setting which are proven to improve reading
685 performance for all students; and using predictive and other
686 data to make instructional decisions based on individual student
687 needs. The training must help teachers integrate phonemic
688 awareness; phonics, word study, and spelling; reading fluency;
689 vocabulary, including academic vocabulary; and text
690 comprehension strategies into an explicit, systematic, and
691 sequential approach to reading instruction, including
692 multisensory intervention strategies. Each district must provide
693 all elementary grades instructional personnel access to training
694 sufficient to meet the requirements of s. 1012.585(3)(f).

695 Section 6. Paragraph (d) of subsection (3) of section
696 1002.20, Florida Statutes, is amended to read:

697 1002.20 K-12 student and parent rights.—Parents of public
698 school students must receive accurate and timely information
699 regarding their child's academic progress and must be informed
700 of ways they can help their child to succeed in school. K-12

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701 students and their parents are afforded numerous statutory
 702 rights including, but not limited to, the following:

703 (3) HEALTH ISSUES.—

704 (d) *Reproductive health and disease education.*—A public
 705 school student whose parent makes written request to the school
 706 principal shall be exempted from the teaching of reproductive
 707 health or any disease, including HIV/AIDS, in accordance with s.
 708 1003.42(5) ~~s. 1003.42(3)~~. Each school district shall, on the
 709 district's website homepage, notify parents of this right and
 710 the process to request an exemption. The homepage must include a
 711 link for a student's parent to access and review the
 712 instructional materials, as defined in s. 1006.29(2), used to
 713 teach the curriculum.

714 Section 7. Paragraph (b) of subsection (4) of section
 715 1006.40, Florida Statutes, is amended to read:

716 1006.40 Use of instructional materials allocation;
 717 instructional materials, library books, and reference books;
 718 repair of books.—

719 (4) Each district school board is responsible for the
 720 content of all materials used in a classroom or otherwise made
 721 available to students. Each district school board shall adopt
 722 rules, and each district school superintendent shall implement
 723 procedures, that:

724 (b) Provide a process for public review of, public comment
 725 on, and the adoption of instructional materials, including

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726 | instructional materials used to teach reproductive health or any
727 | disease, including HIV/AIDS, under ss. 1003.42(5) and 1003.46
728 | ~~ss. 1003.42(3) and 1003.46~~, which satisfies the requirements of
729 | s. 1006.283(2)(b) 8., 9., and 11.

730 | Section 8. This act shall take effect July 1, 2022.

 CollegeBoard

AP[®]

INCLUDES

- ✓ Course framework
- ✓ Instructional section
- ✓ Sample exam questions

AP[®] Calculus AB and BC

COURSE AND EXAM DESCRIPTION

Effective
Fall 2020

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About AP

The Advanced Placement® Program (AP®) enables willing and academically prepared students to pursue college-level studies—with the opportunity to earn college credit, advanced placement, or both—while still in high school. Through AP courses in 38 subjects, each culminating in a challenging exam, students learn to think critically, construct solid arguments, and see many sides of an issue—skills that prepare them for college and beyond. Taking AP courses demonstrates to college admission officers that students have sought the most challenging curriculum available to them, and research indicates that students who score a 3 or higher on an AP Exam typically experience greater academic success in college and are more likely to earn a college degree than non-AP students. Each AP teacher’s syllabus is evaluated and approved by faculty from some of the nation’s leading colleges and universities, and AP Exams are developed and scored by college faculty and experienced AP teachers. Most four-year colleges and universities in the United States grant credit, advanced placement, or both on the basis of successful AP Exam scores; more than 3,300 institutions worldwide annually receive AP scores.

AP Course Development

In an ongoing effort to maintain alignment with best practices in college-level learning, AP courses and exams emphasize challenging, research-based curricula aligned with higher education expectations.

Individual teachers are responsible for designing their own curriculum for AP courses and selecting appropriate college-level readings, assignments, and resources. This publication presents the content and skills that are the focus of the corresponding college course and that appear on the AP Exam. It also organizes the content and skills into a series of units that represent a sequence found in widely adopted college syllabi. The intention of this publication is to respect teachers’ time and expertise by providing a roadmap that they can modify and adapt to their local priorities and preferences.

Enrolling Students: Equity and Access

The Advanced Placement® Program strongly encourages educators to make equitable access a

guiding principle for their AP programs by giving all willing and academically prepared students the opportunity to participate in AP. We encourage the elimination of barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved. The Advanced Placement® Program also believes that all students should have access to academically challenging coursework before they enroll in AP classes, which can prepare them for AP success. It is only through a commitment to equitable preparation and access that true equity and excellence can be achieved.

Offering AP Courses: The AP Course Audit

The AP Program unequivocally supports the principle that each school implements its own curriculum that will enable students to develop the content understandings and skills described in the course framework.

While the unit sequence represented in this publication is optional, the AP Program does have a short list of curricular and resource requirements that must be fulfilled before a school can label a course “Advanced Placement” or “AP.” Schools wishing to offer AP courses must participate in the AP Course Audit, a process through which AP teachers’ course materials are reviewed by college faculty. The AP Course Audit was created to provide teachers and administrators with clear guidelines on curricular and resource requirements for AP courses and to help colleges and universities validate courses marked “AP” on students’ transcripts. This process ensures that AP teachers’ courses meet or exceed the curricular and resource expectations that college and secondary school faculty have established for college-level courses.

The AP Course Audit form is submitted by the AP teacher and the school principal (or designated administrator) to confirm awareness and understanding of the curricular and resource requirements. A syllabus or course outline, detailing how course requirements are met, is submitted by the AP teacher for review by college faculty.

Please visit collegeboard.org/apcourseaudit for

more information to support the preparation and submission of materials for the AP Course Audit.

How the AP Program Is Developed

The scope of content for an AP course and exam is derived from an analysis of hundreds of syllabi and course offerings of colleges and universities. Using this research and data, a committee of college faculty and expert AP teachers work within the scope of the corresponding college course to articulate what students should know and be able to do upon the completion of the AP course. The resulting course framework is the heart of the course and exam description and serves as a blueprint of the content and skills that can appear on an AP Exam. See the appendix for a deeper summary of the AP African American Studies course research process.

The AP Development Committees are responsible for developing each AP Exam, ensuring the exam questions are aligned to the course framework. The AP Exam development process is a multiyear endeavor; all AP Exams undergo extensive review, revision, piloting, and analysis to ensure that questions are accurate, fair, and valid, and that there is an appropriate spread of difficulty across the questions.

Committee members are selected to represent a variety of perspectives and institutions (public and private, small and large schools and colleges), and a range of gender, racial/ethnic, and regional groups. A list of each subject’s current AP Development Committee members is available on apcentral.collegeboard.org.

Throughout AP course and exam development, the Advanced Placement® Program gathers feedback from various stakeholders from secondary schools, higher education institutions, and disciplinary organizations. This feedback is carefully considered to ensure that AP courses and exams are able to provide students with a college-level learning experience and the opportunity to demonstrate their qualifications for advanced placement or college credit.

How AP Exams Are Scored

The exam scoring process, like the course and exam development process, relies on the expertise of both AP teachers and college faculty. While multiple-choice questions are scored by machine, the free-response questions and through-course performance

assessments, as applicable, are scored by thousands of college faculty and expert AP teachers. Most are scored at the annual AP Reading, while a small portion is scored online. All AP Readers are thoroughly trained, and their work is monitored throughout the Reading for fairness and consistency. In each subject, a highly respected college faculty member serves as Chief Faculty Consultant and, with the help of AP Readers in leadership positions, maintains the accuracy of the scoring standards. Scores on the free-response questions and performance assessments are weighted and combined with the results of the computer-scored multiple-choice questions, and this raw score is converted into a composite AP score on a 1–5 scale.

AP Exams are **not** norm-referenced or graded on a curve. Instead, they are criterion-referenced, which means that every student who meets the criteria for an AP score of 2, 3, 4, or 5 will receive that score, no matter how many students that is. The criteria for the number of points students must earn on the AP Exam to receive scores of 3, 4, or 5—the scores that research consistently validates for credit and placement purposes—include:

- The number of points successful college students earn when their professors administer AP Exam questions to them.
- The number of points researchers have found to be predictive that an AP student will succeed when placed into a subsequent, higher-level college course.
- Achievement-level descriptions formulated by college faculty who review each AP Exam question.

Using and Interpreting AP Scores

The extensive work done by college faculty and AP teachers in the development of the course and exam and throughout the scoring process ensures that AP Exam scores accurately represent students' achievement in the equivalent college course. Frequent and regular research studies establish the validity of AP scores as follows:

AP Score	Credit Recommendation	College Grade Equivalent
5	Extremely well qualified	A
4	Well qualified	A-, B+, B
3	Qualified	B-, C+, C
2	Possibly qualified	n/a
1	No recommendation	n/a

While colleges and universities are responsible for setting their own credit and placement policies, most private colleges and universities award credit and/or advanced placement for AP scores of 3 or higher. Additionally, most states in the U.S. have adopted statewide credit policies that ensure college credit for scores of 3 or higher at public colleges and universities. To confirm a specific college's AP credit/placement policy, a search engine is available at apstudent.org/creditpolicies.

BECOMING AN AP READER

Each June, thousands of AP teachers and college faculty members from around the world gather for seven days in multiple locations to evaluate and score the free-response sections of the AP Exams. Ninety-eight percent of surveyed educators who took part in the AP Reading say it was a positive experience.

There are many reasons to consider becoming an AP Reader, including opportunities to:

- Bring positive changes to the classroom: Surveys show that the vast majority of returning AP Readers—both high school and college educators—make improvements to the way they teach or score because of their experience at the AP Reading.

- Gain in-depth understanding of AP Exam and AP scoring standards: AP Readers gain exposure to the quality and depth of the responses from the entire pool of AP Exam takers, and thus are better able to assess their students' work in the classroom.
- Receive compensation: AP Readers are compensated for their work during the Reading. Expenses, lodging, and meals are covered for Readers who travel.
- Score from home: AP Readers have online distributed scoring opportunities for certain subjects. Check collegeboard.org/apreading for details.
- Earn Continuing Education Units (CEUs): AP Readers earn professional development hours and CEUs that can be applied to PD requirements by states, districts, and schools.

How to Apply

Visit collegeboard.org/apreading for eligibility requirements and to start the application process.

About the AP African American Studies Course

AP African American Studies is an interdisciplinary course that examines the diversity of African American experiences through direct encounters with authentic and varied sources. The course focuses on four thematic units that move across the instructional year chronologically, providing students opportunities to examine key topics that extend from the medieval kingdoms of West Africa to the ongoing challenges and achievements of the contemporary moment. Given the interdisciplinary character of African American studies, students in the course will develop skills across multiple fields, with an emphasis on developing historical, literary, visual, and data analysis skills. This new course foregrounds a study of the diversity of Black communities in the United States within the broader context of Africa and the African diaspora.

Learning Outcomes

As a result of this course, students will be able to:

- Apply lenses from multiple disciplines to evaluate key concepts, historical developments, and processes that have shaped Black experiences and debates within the field of African American studies.
- Identify the intersections of race, gender, and class, as well as connections between Black communities, in the United States and the broader African diaspora in the past and present.
- Analyze perspectives in text-based, data, and visual sources to develop well-supported arguments applied to real-world problems.
- Demonstrate understanding of the diversity, strength, and complexity of African societies and their global connections before the emergence of transatlantic slavery.
- Evaluate the political, historical, aesthetic, and transnational contexts of major social movements, including their past, present, and future implications.
- Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad.
- Identify major themes that inform literary and artistic traditions of the African diaspora.
- Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future.

College Course Equivalent

AP African American Studies is designed to be the equivalent of an introductory college or university course in African American studies.

Prerequisites

There are no prerequisites for AP African American Studies. Students should be able to read college-level texts and write grammatically correct, complete sentences.

AP AFRICAN AMERICAN STUDIES

Course Framework

Course Framework Components

Overview

This course framework provides a description of what students should know and be able to do to qualify for college credit or placement.

The course framework includes the following components:

SKILLS

The skills are central to the study and practice of African American studies. Students should develop and apply the described skills on a regular basis over the span of the course.

COURSE AT A GLANCE

The course at a glance provides an outline of all four units of the course as well as the weekly instructional focus for each unit.

TOPICS

Each weekly instructional focus is broken down into teachable segments called topics. The course topics and topic descriptions outline the essential content knowledge students should learn through multidisciplinary source analysis. Although most topics can be taught in one or two class periods, teachers are encouraged to modify instructional pacing to suit the needs of their students and school.

Note to the AP African American Studies symposium participants: the breadth of topics is currently larger than what is found in any one semester of introductory African American studies courses at colleges. We anticipate a 10-20% reduction of topics based on feedback from the Symposium.

UNIT 1 INSTRUCTIONAL EXEMPLAR: ORIGINS OF THE AFRICAN DIASPORA

The instructional exemplar for Unit 1 provides an example of the deeper content and instructional guidance teachers will receive in the course and exam description. This section includes:

- **Learning Objectives:** Learning objectives define what a student should be able to do with content knowledge. Learning objectives pair skills with disciplinary knowledge.
- **Source Encounters:** For almost every topic, a recommended source is provided to help focus and guide instruction of the topic. Sources invite interdisciplinary learning and analysis.
- **Essential Knowledge:** Essential knowledge statements comprise the knowledge required to demonstrate mastery of the learning objective.
- **Suggested Instructional Resources:** Where possible, instructional resources are listed that might help teachers address a particular topic in their classroom.

The full course and exam description will articulate this information for every topic across all four units of the course.

Skills

The AP African American Studies skills describe what students should be able to do while exploring course topics and examining sources. These skills are embedded and spiraled throughout the course, providing routine opportunities for students to develop and practice these skills and then transfer and apply those skills on the AP assessments.

Skill Category 1

Applying Disciplinary Knowledge

Explain course concepts, developments, patterns, and processes (e.g., cultural, historical, political, social).

Skill 1.A Identify and explain course concepts, developments, and processes.

Skill 1.B Explain the context of a specific event, development, or process.

Skill 1.C Identify and explain patterns or other relationships (continuities, changes, causation).

Skill Category 2

Written Source Analysis

Evaluate written sources, including historical documents, literary texts, and music lyrics.

Skill 2.A Identify and explain an author's claim(s), evidence, and reasoning.

Skill 2.B Describe a written source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context and audience.

Skill 2.C Explain the function of character, setting, word choice, imagery, and/or symbols in a written source.

Skill Category 3

Data Analysis

Interpret data represented in tables, charts, graphs, maps, surveys, and infographics.

Skill 3.A Identify and describe patterns and trends in data.

Skill 3.B Draw conclusions based on patterns, trends, and limitations in data, making connections to relevant course content.

Skill Category 4

Visual Analysis

Analyze visual artifacts, including works of art and material culture.

Skill 4.A Describe a visual source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context, and audience.

Skill 4.B Explain how an artist's techniques, materials, or style achieve a particular effect or elicit a specific response.

Skill Category 5

Argumentation

Develop an argument using a line of reasoning to connect claims and evidence.

Skill 5.A Articulate a defensible claim.

Skill 5.B Support a claim or argument using specific and relevant evidence.

Skill 5.C Use reasoning to guide the audience through a well-supported argument.

Course at a Glance

Units and Weekly Instructional Focus

Unit 1: Origins of the African Diaspora

5 weeks

- Africa: First Look
- The Strength and Reach of West African Empires
- Intercultural Forces in African Kingdoms and City-States
- Gender, Community, and Knowledge Production
- Envisioning Early Africa in African American Studies

Unit 2: Freedom, Enslavement, and Resistance

8 weeks

- Atlantic Africans and the Transatlantic Slave Trade
- The Middle Passage
- Communal Life, Labor, and Law
- Gender and Reformation of Kinship
- Strategies for Change, Part 1
- Strategies for Change, Part 2
- Black Identities
- Abolition and the Politics of Memory

Unit 3: The Practice of Freedom

7 Weeks

- Reconstruction and Black Politics
- Uplift Ideology
- The New Negro Renaissance
- Art, Literature, and Music
- Migrations, Pan-Africanism, and Black Internationalism
- [AP Extended Essay]

Unit 4: Movements and Debates

8 weeks

- Anti-Colonial Movements and Military Service
- The Long Civil Rights Movement
- Black Power, Black Arts, Black Pride, and the Birth of Black Studies
- The Black Feminist Movement, Womanism, and Intersectionality
- African American Studies: Movements and Methods
- Diversity Within Black Communities
- Black Lives Today
- New Directions in African American Studies

Unit 1: Origins of the African Diaspora

Weekly Instructional Focus: Africa: First Look

TOPIC 1.1	Introduction to African American Studies and Interdisciplinarity	This topic introduces the interdisciplinary field of African American studies and invites students to explore multiple perspectives by examining works of art.
TOPIC 1.2	Exploring Africa's Geographic Diversity	This topic explores the diversity of Africa's primary regions and climate zones using maps. Students can examine misconceptions through readings, such as the essay "How to Write About Africa" by Binyavanga Wainaina.
TOPIC 1.3	Ethnolinguistic Diversity and Bantu Dispersals	This topic explores how the Bantu dispersals affected linguistic diversity across African regions. Students may investigate maps and music selections to examine this topic.
TOPIC 1.4	Geography, Climate, and the Emergence of Empires	This topic explores the influence of Africa's geography on settlement and trade and encourages examination of African climate zone maps.

Weekly Instructional Focus: The Strength and Reach of West African Empires

TOPIC 1.5	The Sudanic Empires: Ghana	This topic explores the role of geography and the influence of Islam on ancient Ghana. Students may examine selections of historical texts describing Ghana's strength, such as Al-Bakri's <i>Book of Routes and Realms</i> (1068).
TOPIC 1.6	The Sudanic Empires: Mali	This topic explores how Mali's geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana. Students may apply textual and visual analysis to works of art and primary source documents.
TOPIC 1.7	The Sudanic Empires: Songhai	This topic explores how trade routes contributed to the rise and decline of the Songhai Empire using maps and primary source accounts.

Weekly Instructional Focus: Intercultural Forces in African Kingdoms and City-States

TOPIC 1.8	East Africa: The Swahili Coast	This topic explores the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states. Students may analyze primary source accounts to build their understanding.
TOPIC 1.9	Southern Africa: Great Zimbabwe	This topic explores the significance of Great Zimbabwe's stone architecture by inviting students to study images of the walls and stone enclosure.
TOPIC 1.10	West-Central Africa: The Kingdom of Kongo	This topic explores the consequences of the Kingdom of Kongo's conversion to Christianity. Students may review primary source documents, such as letters, as well as artistic images.
TOPIC 1.11	Enslavement in Africa	This topic explores the characteristics of enslavement in West Africa prior to the Atlantic slave trade using historical documents related to voyages, such as those by Alvise Cadamosto.

Weekly Instructional Focus: Gender, Community, and Knowledge Production

TOPIC 1.12	Women and Leadership	This topic explores various facets of Queen Idia's and Queen Njinga's leadership by inviting students to consider art works and secondary texts.
TOPIC 1.13	Learning Traditions	This topic explores institutional and community-based models of education in medieval West African societies using historical accounts and oral histories.
TOPIC 1.14	Indigenous Cosmologies and Culture	This topic explores various belief systems in West African societies. Students can view and discuss musical performances from artists such as Osain del Monte.
TOPIC 1.15	Africans in Europe and European in Africa	This topic explores the factors that brought Africans to Europe and Europeans to Africa prior to the transatlantic slave trade. Students may have the opportunity to apply visual analysis to artworks and maps.

Weekly Instructional Focus: Envisioning Early Africa in African American Studies

TOPIC 1.16 Reframing Early African History	This topic explores how African American studies reframes conceptions of early Africa and its relationship to people of African descent. Students may analyze secondary text selections from historians such as Nell Irvin Painter.
TOPIC 1.17 Interdisciplinarity and Multiple Perspectives	This topic explores how the interdisciplinary approach of African American studies incorporates multiple perspectives. Students may read and discuss topics from among the key debates in African American studies as presented by scholars such as Henry Louis Gates Jr.
TOPIC 1.18 Imagining Africa	This topic explores the question of Africa’s relationship to African American ancestry and culture. Students may analyze poetry that expresses connections to and detachments from Africa, such as “Heritage” by Countee Cullen.
TOPIC 1.19 Visualizing Early Africa	This topic explores techniques contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

Unit 2: Freedom, Enslavement, and Resistance

Weekly Instructional Focus: Atlantic Africans and the Transatlantic Slave Trade

TOPIC 2.1	African Explorers in the Americas	This topic explores the various roles Africans played during colonization of the Americas in the 16th century. Students may analyze a primary source text or apply visual analysis to a work of art.
TOPIC 2.2	Origins and Overview of the Transatlantic Slave Trade	This topic explores the primary embarkation zones in West Africa used during the transatlantic slave trade. Students may examine a map of the transatlantic slave trade and a secondary text to build their awareness that the Africans who arrived in the U.S. originated from regions beyond West Africa.
TOPIC 2.3	Impact of the Slave Trade on West African Societies in Literature	This topic explores how African and African American authors often combine literary techniques with historical research to convey the impact of the slave trade on West African society. Students may read a short excerpt from a contemporary novel.
TOPIC 2.4	Architecture and Iconography of a Slave Ship	This topic explores the purpose, context, and audiences for slave ship diagrams circulated during and after the era of slavery. Students may examine archival images or modern art.

Weekly Instructional Focus: The Middle Passage

TOPIC 2.5	Experiences of Capture and the Middle Passage	This topic explores narratives by formerly enslaved Africans that detail their experience of capture and the middle passage. Students may analyze literary techniques used in primary accounts, such as Olaudah Equiano’s narrative, to also consider how these narratives served as political texts that aimed to end the dehumanizing slave trade.
TOPIC 2.6	Resistance on Slave Ships	This topic explores methods by which Africans resisted their commodification and enslavement during the Middle Passage. Students may examine a primary account, such as the transcript from the <i>Amistad</i> trial.
TOPIC 2.7	The Middle Passage in African American Poetry	This topic explores how African American writers use imagery and the senses to recount experiences of enslaved Africans’ resistance and foreground resistance as endemic to the slave trade. Students may read or listen to a poem, such as Robert Hayden’s “Middle Passage.”

TOPIC 2.8 Slave Auctions and the Domestic Slave Trade

This topic explores the assault to the bodies, minds, and spirits of enslaved Africans at slave auctions and the physical and emotional effects of being sold to unknown territory. Students may analyze a narrative, poem, or historical broadside to build their understanding.

Weekly Instructional Focus: Communal Life, Labor, and Law

TOPIC 2.9 Labor and Economy

This topic explores the economic effects, within and outside African American communities, of enslaved people's commodification and labor using a narrative or secondary text.

TOPIC 2.10 Slavery and American Law: Slave Codes and Landmark Cases

This topic explores the impact of slave codes and landmark cases intended to strip enslaved African Americans of their rights and freedoms and harden the color line in American society for free Blacks. Students may analyze selections from slave codes from different states.

TOPIC 2.11 Faith Among Free and Enslaved African Americans

This topic explores the context in which various African American faith traditions emerged. Students may analyze a musical performance or apply textual analysis to a song lyric.

TOPIC 2.12 Music, Art, and Creativity in African Diasporic Cultures

This topic explores how African Americans combined influences from African cultures and local sources to develop new musical and artistic forms of self-expression. Students may examine a work of art or poetry, such as those by David Drake.

Weekly Instructional Focus: Gender and Reformation of Kinship

TOPIC 2.13 Gender and Slavery in Literature

This topic explores the impact of gender on women's experiences of enslavement, seeking freedom, and writing about their experiences. Students may read select passages from Harriet Jacob's *Incidents in the Life of a Slave Girl: Written by Herself*, for example.

TOPIC 2.14 Reproduction and Racial Taxonomies

This topic explores the impact of *partus sequitur ventrem* on African American families and the emergence of racial taxonomies in the United States. Students may examine a secondary text, by Jennifer Morgan for example, to build knowledge of the emergence of race as a social construct and part of a system of classification.

TOPIC 2.15 Recreating Kinship and Traditions

This topic explores the disruptions slavery created for African American families and how enslaved people forged marital and kinship bonds despite these challenges. Students may analyze a poem, such as France Ellen Watkins Harper's "The Fugitive's Wife" or a selection from a narrative.

Weekly Instructional Focus: Strategies for Change, Part 1

TOPIC 2.16 Race to the Promised Land: The Underground Railroad	This topic directly explores innovative methods of escape via the Underground Railroad. Students may analyze an example of visual or textual narratives, including Harriet Tubman’s reflections as captured by a biographer.
TOPIC 2.17 Fleeing Enslavement	This topic explores the accounts and experience of fleeing enslavement in pursuit of freedom. Students may investigate archival sources such as broadsides and kidnapping advertisements.
TOPIC 2.18 The Maroons: Black Geographies and Autonomous Black Communities	This topic explores the creation of maroon societies and their lasting influence on the concept of <i>marronage</i> , using a selection from a secondary text.
TOPIC 2.19 Legacies of the Haitian Revolution	This topic explores the immediate and long-term impacts of the Haitian Revolution on Black politics and historical memory. Students may analyze an excerpt from a Haitian founding document, such as the Haitian Constitution (1805) or Haiti’s Declaration of Independence (1804) or a secondary text from anthropologist Michel-Rolph Trouillot.

Weekly Instructional Focus: Strategies for Change, Part 2

TOPIC 2.20 Radical Resistance	This topic explores strategies advocating for radical resistance and the reception to those ideas. Students may analyze a text from leaders such as David Walker and Henry Highland Garnet.
TOPIC 2.21 The “Common Wind” of Revolt Across the Diaspora	This topic explores the interconnecting influence of slave revolts and the impact of different strategies. Students may examine a secondary source on figures like Nat Turner, for example.
TOPIC 2.22 Moral Suasion and Literary Protest	This topic explores the political strategies of moral suasion and radical resistance among African Americans in the United States. Students may analyze a primary text from authors such as Phillis Wheatley or a secondary text.
TOPIC 2.23 Separatism: Emigration and Colonization	This topic explores various perspectives on African American emigration and colonization by reviewing a primary source document, such as a newspaper article or letter.

Weekly Instructional Focus: Black Identities

TOPIC 2.24 Integration: Transatlantic Abolitionism and Belonging in Antebellum America	This topic explores the influence of transatlantic abolitionism on Frederick Douglass' political views on the potential for African Americans' integration and belonging in American society. Students may analyze a text by Douglass, such as "What to the Slave Is the Fourth of July?"
TOPIC 2.25 A Question of Naming: African and/or American	This topic explores factors that influenced African Americans' self-identification within American society. Students may examine a secondary source from a historian or analyze a primary source from a Black newspaper such as <i>The Liberator</i> .
TOPIC 2.26 Black Women's Rights & Education	This topic explores the intersection of race and gender in African American women activists' advocacy for justice. Students may analyze a primary source speech.
TOPIC 2.27 Black Pride	This topic explores John S. Rock's 1858 speech on Black pride and the significance of the concept for African American communities. Students may review and discuss the speech alongside another text, such as Thomas Jefferson's <i>Notes on the State of Virginia</i> .

Weekly Instructional Focus: Abolition and the Politics of Memory

TOPIC 2.28 The Civil War and Black Communities	This topic explores the contributions of free and enslaved African Americans in the U.S. Civil War. Students may examine a poem and archival images to deepen their knowledge.
TOPIC 2.29 Theorizing Slavery and Resistance in African American Studies	This topic explores the utility of the concept of social death for understanding African American agency during the period of enslavement. Students may compare arguments from secondary texts related to this concept.
TOPIC 2.30 The Afterlives of Slavery in Contemporary Culture	This topic explores artistic reflections on slavery's enduring legacy for African Americans. Students may analyze lyrics from a contemporary music selection.
TOPIC 2.31 Commemorating the Ongoing Struggle for Freedom	This topic explores Juneteenth and its significance for African Americans prior to its recognition as a federal holiday. Students may analyze photographs of Jubilee celebrations.

Unit 3: The Practice of Freedom

Weekly Instructional Focus: Reconstruction and Black Politics

TOPIC 3.1	Reconstruction and Its Discontents	This topic explores the Reconstruction amendments that defined Black citizenship and Black leadership in the post-emancipation period. Students may analyze historical texts from writers such as W.E.B. Du Bois and Booker T. Washington.
TOPIC 3.2	Health and Education for Freedpeople	This topic explores freedpeople's efforts to acquire educational and healthcare resources immediately after abolition and the institutions that supported these efforts. Students may review historical photographs of freedpeople's schools and hospitals and a selection from a scholarly text by an author such as Heather Williams.
TOPIC 3.3	Violence and White Supremacy	This topic explores Black responses to white retaliation against strides toward Black political and social advancement during and after Reconstruction. Students may explore the manifestations of racial terrorism physically (e.g., through lynching), socially, and in discriminatory policies through historical texts, by writers such as Ida B. Wells-Barnett and Claude McKay.
TOPIC 3.4	Reuniting Black Families	This topic traces African Americans' efforts to reconstruct their families in the 1860s and 1870s, including their searches for lost kin separated by slavery and their decisions to consecrate families through marriage. Students may explore these efforts through a primary source, such as a newspaper ad, or a scholarly source by writers such as Heather Williams and Tera Hunter.

Weekly Instructional Focus: Uplift Ideology

TOPIC 3.5	Racial Uplift	This topic explores ideas and strategies for Black social, political, and economic advancement within Black communities. Students may explore the speeches and writings of leaders such as Booker T. Washington and Henry McNeal Turner.
TOPIC 3.6	Black Suffrage and Women's Rights	This topic explores Black women's advocacy for justice and political inclusion at the intersection of race and gender in the late 19th century. Students may explore a speech or text from leaders such as Anna Julia Cooper and Frances Ellen Watkins Harper.

TOPIC 3.7 HBCUs and Black Education This topic introduces the founding of autonomous Black educational institutions, including Historically Black Colleges and Universities. Students may examine historical photographs of these institutions and a text on Black education by Carter G. Woodson.

TOPIC 3.8 Labor and Economics This topic examines the nature of Black labor and Black businesses in the late 19th and early 20th centuries. Students may examine the simultaneity of exploitative post-slavery labor systems (e.g., sharecropping and convict leasing) and the advent of Black inventions and businesses through a scholarly text and visual analysis of photographs.

Weekly Instructional Focus: The New Negro Renaissance

TOPIC 3.9 The New Negro Movement This topic explores new visions for Black identity that emerged around artistic and literary expression and social thought. Students may explore the influence of the New Negro Movement on the political ideas of subsequent movements through text by a writer such as Alain Locke.

TOPIC 3.10 Black Expression This topic explores diverse perspectives on the flourishing of African American artistic and expressive forms. Students may examine the influence of “New Negro” themes in the writings on art by figures such as Langston Hughes, George Schuyler, and Zora Neale Hurston.

TOPIC 3.11 Everyday Life in Literature This topic explores everyday life during the Harlem Renaissance as portrayed by an author such as Jean Toomer.

TOPIC 3.12 Black Identity in Literature This topic explores aspects of Black identity, including colorism, through the literary works of Harlem Renaissance authors, such as Nella Larsen and Wallace Thurman.

Weekly Instructional Focus: Art, Literature, and Music

TOPIC 3.13 The Harlem Renaissance in Art This topic explores elements of visual art from the Harlem Renaissance through the work of artists such as Palmer Hayden, Lois Mailou Jones, Romare Bearden, James Van Der Zee, and Aaron Douglas.

TOPIC 3.14 The Rise and Fall of Harlem This topic explores reflections on the rise and fall of Harlem and its impact on African American communities in the U.S. and abroad. Students may explore reflections on the newly fashioned identities, emerging post-slavery folk traditions, or continuing effects of institutional racism from a writer, such as Ralph Ellison, Manuel Zapata Olivella, and James Weldon Johnson.

TOPIC 3.15 Music and the Black National Anthem

This topic explores the musical genres that African Americans innovated in the early 20th century and the use of music for social and political purposes. Students may explore the contemporary prominence of what is known as the Black national anthem, “Lift Every Voice and Sing” through sources by James Weldon Johnson and Imani Perry.

TOPIC 3.16 Black in America: Reflections

This topic explores enduring themes in literature on Black experiences in the U.S. Students may examine a selection from Black writers, such as Paul Laurence Dunbar, W.E.B. Du Bois, and James Baldwin.

Weekly Instructional Focus: Migrations, Pan-Africanism, and Black Internationalism

TOPIC 3.17 The Great Migration

This topic explores the scale and impact of African American migration in the century after the Civil War, including motivations to escape racial oppression and political and economic marginalization in the U.S. South. Students may explore sources such as newspapers and photographs, the art of Jacob Lawrence, or scholarly texts, such as one from Isabel Wilkerson.

TOPIC 3.18 Afro-Caribbean Migration to the U.S.

This topic examines the wave of Afro-Caribbean migration to the U.S. and the influence of changing demographics on African American political thought. Students may explore this process through a figure like Arturo Schomburg or an excerpt from the writings of Wilfred A. Domingo.

TOPIC 3.19 Marcus Garvey and the UNIA

This topic explores the influence of Marcus Garvey and the founding of the Universal Negro Improvement Association (UNIA) on the Black political sphere in the early twentieth century. Students may examine political ideas in a speech from Marcus Garvey or a debate between Garvey and other African American leaders.

TOPIC 3.20 The Pan-African Congresses

This topic explores the political concept of Pan-Africanism, including its roots in the collective experiences of Afro-descendants throughout the world and response to European colonialization in Africa. Students may explore contrasting perspectives on Pan-Africanist approaches through texts from authors such as W.E.B. Du Bois or George Schuyler.

Unit 4: Movements and Debates

Weekly Instructional Focus: Anti-Colonial Movements and Military Service

TOPIC 4.1	Anti-Colonial Politics and the African Diaspora	This topic explores the writings of Martinican psychiatrist Frantz Fanon on the impact of colonialism and racism on Black consciousness and the influence of this work on Black political movements in the U.S.
TOPIC 4.2	The Négritude Movement	This topic explores the literary and political influence of the Négritude Movement, including the influences of the Harlem Renaissance and its promotion of Black cultural pride throughout the diaspora. Students may examine selections of a text by Aimé Césaire.
TOPIC 4.3	African Americans and the U.S. Occupation of Haiti	This topic explores the impact of the U.S. occupation of Haiti on Black political discourse in the U.S. Students may explore how the occupation influenced ideas about transnational Black identity and American values through an excerpt from the writings of James Weldon Johnson.
TOPIC 4.4	Black Military Service and the G.I. Bill	This topic explores Black military service and the differential benefits of the G.I. Bill for White and Black veterans. Students may examine historical photographs and selections from a scholarly text.

Weekly Instructional Focus: The Long Civil Rights Movement

TOPIC 4.5	Segregation, Discrimination, and the Origins of the Civil Rights Movement	This topic explores the impact of Jim Crow–era segregation and discrimination in the areas of housing and education. It also foregrounds the grassroots organizing at the foundation of the Civil Rights Movement. Students may examine primary sources such as maps, newspaper articles, or selections from landmark cases including <i>Brown v. Board of Education of Topeka</i> .
TOPIC 4.6	The Big Four: NAACP, SCLC, SNCC, CORE	This topic explores unique facets of the major organizations, ideas, and events of the Civil Rights Movement, with special emphasis on the National Association for the Advancement of Colored People (NAACP), Southern Christian Leadership Conference (SCLC), Student Nonviolent Coordinating Committee (SNCC), and Congress of Racial Equality (CORE). Students may examine historical photographs, a primary source text, or a selection from a scholarly text.

TOPIC 4.7 Civil Rights Leaders This topic explores distinctions between major political leaders of the Civil Rights era. Students may examine speeches, a primary source text, and photographs of leaders such as Fannie Lou Hamer, Martin Luther King Jr., and Malcolm X.

TOPIC 4.8 Faith and the Sounds of the Civil Rights Movement This topic explores the impact of faith, religious organizations, and music on Black advocacy for civil rights. It focuses on African Americans' use of music for empowerment and to express visions for a better future. Students may examine lyrics, performances, or a selection from a scholarly text on the freedom songs of the Civil Rights Movement.

Weekly Instructional Focus: Black Power, Black Arts, Black Pride, and the Birth of Black Studies

TOPIC 4.9 The Black Power Movement and the Black Panther Party This topic introduces the political shift of the Black Power Movement through the lens of the Black Panther Party. Students may examine photographs and a text featuring leaders such as Huey P. Newton and Bobby Seale.

TOPIC 4.10 The Black Arts Movement This topic explores the influence of the Black Power Movement on the emergence of the Black Arts Movement's artist-activists and intellectuals in the 1960s and 1970s. Students may examine various forms of visual art and an example of the writings of Amiri Baraka.

TOPIC 4.11 The Black Is Beautiful Movement This topic explores how the movement to express pride in aesthetic and cultural elements of Black heritage became an instrument of Black joy and liberation. Students may examine excerpts from articles in *Ebony* magazine or Elizabeth Catlett's piece, "Negro es Bello."

TOPIC 4.12 Student Protest and the Birth of Black Studies This topic explores the birth of the field of Black studies from student-led protest and the political and cultural movements of the late 1960s and 1970s. Students may examine a primary or secondary source on the founding of Black studies departments across the nation, including from writers like June Jordan and Fabio Rojas.

Weekly Instructional Focus: The Black Feminist Movement, Womanism, and Intersectionality

TOPIC 4.13 The Black Feminist Movement and Womanism	This topic explores the Black feminist movement, the concept of womanism, and approaches that center the unique everyday experiences of Black women. Students may analyze a text such as the Combahee River Collective Statement or an excerpt from writers such as Keeanga-Yamahtta Taylor, Alice Walker, or Audre Lorde.
TOPIC 4.14 African American Women’s History and the Metalanguage of Race	This topic explores scholarship on the intersections of analyses of race, power, and Black women’s experiences in a text by Evelyn Brooks Higginbotham.
TOPIC 4.15 Intersectionality and Activism	This topic examines intersectionality as an analytical framework and its connection to Chicana and Asian American feminist thought. Students may explore a text from the writings of Kimberlé Crenshaw, Patricia Hill Collins, or Angela Davis.
TOPIC 4.16 Black Feminist Literary Thought	This topic explores the literary contributions of Black feminist and womanist writers. Students may examine a literary text from authors such as Toni Morrison, Gloria Naylor, bell hooks, and Nikki Giovanni.

Weekly Instructional Focus: African American Studies: Movements and Methods

TOPIC 4.17 The Black Intellectual Tradition	This topic explores the development of a Black intellectual tradition before and after slavery at the foundations of Black studies. Students may examine a text by Manning Marable and Darlene Clark Hine.
TOPIC 4.18 Movements and Methods in Black Studies	This topic explores how Black social and political movements shaped Black studies and the impact of institutionalization in universities on the field. Students may examine a text by Sylvia Wynter.
TOPIC 4.19 Black Queer Studies	This topic explores the concept of the queer of color critique, grounded in Black feminism and intersectionality, as a Black studies lens that shifts sexuality studies toward racial analysis. Students may examine texts by writers such as Cathy Cohen, Roderick Ferguson, or E. Patrick Johnson.
TOPIC 4.20 Afrocentricity in Black Studies	This topic explores the lens of Afrocentricity in Black studies and its influence on Black cultural practices. Students may examine a text by a writer such as Molefi Kete Asante.

Weekly Instructional Focus: Diversity Within Black Communities

TOPIC 4.21 Demographic Diversity in African American Communities	This topic explores the diverse experiences and identities of Black communities in the U.S. in areas such as nationality, ethnicity, religion, class, language, or education, with specific attention to the last 20 years. Students may analyze a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.22 “Postracial” Racism and Colorblindness	This topic explores concepts such as postracialism, colorblindness, racecraft, or inequality through a scholarly text by authors such as Eduardo Bonilla Silva and Barbara J. Fields.
TOPIC 4.23 Politics and Class in African American Communities	This topic explores the diversity of political and economic affiliations among African Americans and the range of perspectives held on various political issues. Students may examine a selection of scholarly texts or a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.24 Religion and Faith in Black Communities	This topic explores Black Liberation Theology and connects to contemporary debates on the role of religious activism as a tool for overcoming anti-Black racism and oppression. Students may analyze a text from scholars such as James Cone and Jacquelyn Grant.

Weekly Instructional Focus: Black Lives Today

TOPIC 4.25 Medicine, Technology, and the Environment	This topic explores the impact of the intersections of race, medicine, technology, and the environment on the lives of African Americans. Students may examine inequities and opportunities for change in these areas through a scholarly text.
TOPIC 4.26 Incarceration and Abolition	This topic explores the long history of Black incarceration from the 13th Amendment to the present and the influence of 19th-century policies on the prison industrial complex. Students may examine the relationship between carceral studies and abolition movements in the work of a scholar such as Michelle Alexander.
TOPIC 4.27 The Evolution of African American Music	The topic explores the evolution of the African American music and its influence on broader American musical production. Students may examine performances and scholarship in ethnomusicology from a writer such as Portia Maultsby and Amiri Baraka.

TOPIC 4.28 Black Vernacular, Pop Culture, and Cultural Appropriation

This topic explores the concept of cultural appropriation and the influence of African American communities on popular culture and American vernacular. Students may examine a scholarly text or an analysis of social networks such as Black Twitter.

Weekly Instructional Focus: New Directions in African American Studies

TOPIC 4.29 Movements for Black Lives

This topic explores the origins, mission, and global influence of the Black Lives Matter movement and the Movement for Black Lives. Students may examine a primary source text, photographs, or a secondary text from scholars such as Keeanga-Yamahtta Taylor and Leslie Kay Jones.

TOPIC 4.30 The Reparations Movement

This topic explores the case for reparations for the centuries-long enslavement and legal discrimination of African Americans in the U.S. Students may examine House Bill H.R. 40 and a text by Ta-Nehisi Coates.

TOPIC 4.31 Black Study and Black Struggle in the 21st Century

This topic explores reflections on the evolution of Black studies and the field's salience in the present through a text by scholars, such as Robin D.G. Kelley.

TOPIC 4.32 Black Futures and Afrofuturism

This topic explores the cultural aesthetics and practices of Afrofuturism. Students may examine a scholarly or literary text or film such as an example from the writings of Octavia Butler, Tiffany E. Barber, or the film *Black Panther*.

UNIT 1 INSTRUCTIONAL EXEMPLAR:
**Origins of the African
Diaspora**

5 WEEKS

Unit at a Glance

Topic #	Topic Title	Instructional Periods	Skill Focus
Africa: First Look			
1.1	Introduction to African American Studies and Interdisciplinarity	1	1.A
1.2	Exploring Africa's Geographic Diversity	1	3.B
1.3	Ethnolinguistic Diversity and Bantu Dispersals	2	1.B
1.4	Geography, Climate, and the Emergence of Empires	1	1.C
The Strength and Reach of West African Empires			
1.5	The Sudanic Empires: Ghana	1	1.C
1.6	The Sudanic Empires: Mali	2	1.B, 2.B
1.7	The Sudanic Empires: Songhai	1	1.C
Intercultural Forces in African Kingdoms and City States			
1.8	East Africa: The Swahili Coast	1	1.A
1.9	Southern Africa: Great Zimbabwe	1	4.B
1.10	West-Central Africa: The Kingdom of Kongo	1	1.B
1.11	Enslavement in Africa	1	1.A
Gender, Community, and Knowledge Production			
1.12	Women and Leadership	2	4.B
1.13	Learning Traditions	1	1.C
1.14	Indigenous Cosmologies and Culture	1	1.A
1.15	Africans in Europe and Europeans in Africa	1	1.B
Envisioning Early Africa in African American Studies			
1.16	Reframing Early African History	1	5.A
1.17	Interdisciplinarity and Multiple Perspectives	1	5.B
1.18	Imagining Africa	1	2.C
1.19	Visualizing Early Africa	1	4.A

TOPIC 1.1

Introduction to African American Studies and Interdisciplinarity

Instructional Periods: 1 period
Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Describe how the interdisciplinary approach of African American studies incorporates multiple perspectives.

SOURCE ENCOUNTER

- “I Go To Prepare A Place For You” (2021) by Bisa Butler

ESSENTIAL KNOWLEDGE

- **1.1.A.1** African American studies explores the experiences of people of African descent and their connections to the wider world from their own perspectives.
- **1.1.A.2** African American studies is an interdisciplinary field that integrates knowledge and analysis from multiple disciplines to examine a problem, question, or artifact more effectively than through a single disciplinary perspective.
- **1.1.A.3** Bisa Butler’s artwork exemplifies the incorporation of multiple perspectives that is characteristic of African American studies. Her quilted portraits draw from African American quilting traditions to integrate historical, religious, diasporic, and gender perspectives (among others) in a visual and tactile format.
- **1.1.A.4** Bisa Butler’s *I Go To Prepare a Place For You* contextualizes Harriet Tubman’s legacy, emphasizes Black women’s beauty and strength, illustrates the link between faith and leadership in Tubman’s life, and draws connections between African Americans and Africa.

SUGGESTED INSTRUCTIONAL RESOURCE

- Compare Butler’s piece (2021) to the work that inspired it: Benjamin F. Powelson’s carte-de-visite portrait of Harriet Tubman (1868–1869).

TOPIC 1.2

Exploring Africa’s Geographic Diversity

Instructional Periods: 1 period
Skills Focus: 3.B

LEARNING OBJECTIVE

- A. Describe the diversity of Africa’s primary regions and climate zones.

SOURCE ENCOUNTER

- Physical and political maps of Africa
- “How to Write About Africa” (2005) by Binyavanga Wainaina

ESSENTIAL KNOWLEDGE

- **1.2.A.1** As the second-largest continent in the world, Africa is geographically diverse. There are five main geographic regions: North Africa, East Africa, West Africa, Central Africa, and Southern Africa.
 - **1.2.A.2** The African continent is made up of five primary climate zones: desert (e.g., the Sahara), semi-arid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.
 - **1.2.A.3** Binyavanga Wainaina’s satirical essay “How to Write About Africa” critiques Western depictions of Africa that rely on negative stereotypes and oversimplify the continent’s complexity, diversity, and centrality to humanity’s past and present. The essay encourages the reader to develop a more complex understanding of Africa’s 54 countries, including ongoing changes in the landscapes, cultures, and political formations within them.
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TOPIC 1.3

Ethnolinguistic Diversity and Bantu Dispersals

Instructional Periods: 2 periods
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Describe the causes and effects of the Bantu dispersals on the linguistic diversity of West and Central Africa.

SOURCE ENCOUNTER

- Map of Bantu dispersals
- **Miriam Makeba performing “Qongqothwane,”** a Xhosa wedding song
- Selection from “Dispersals and Genetic Adaptation of Bantu-Speaking Populations in Africa and North America” (2017) by Etienne Patin et al.

ESSENTIAL KNOWLEDGE

- **1.3.A.1** Africa is the ancestral home of thousands of ethnic groups and languages.
 - **1.3.A.2** Two important factors contributed to population growth among Bantu-speaking peoples in West Africa, triggering a series of migrations throughout the continent from 1500 BCE to 500 CE:
 - ♦ Technological innovations (e.g., the development of iron tools and weapons)
 - ♦ Agricultural innovations (e.g., cultivating bananas, yams, and cereals).
 - **1.3.A.3** Bantu-speaking peoples’ linguistic influences spread throughout the continent. Today, the Bantu linguistic family contains hundreds of languages that are spoken throughout West, Central, and Southern Africa (e.g., Xhosa, Swahili, Kikongo, Zulu). Western and Central African Bantu speakers also represent a large portion of the genetic ancestry of African Americans.
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TOPIC 1.4

Geography, Climate, and the Emergence of Empires

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how Africa’s varied geography influenced patterns of settlement and trade between diverse cultural regions in West Africa.

SOURCE ENCOUNTER

- Map of African climate zones

ESSENTIAL KNOWLEDGE

- **1.4.A.1** Variations in climate and geography in West Africa facilitated opportunities for regional trade.
 - ♦ In desert and semiarid areas, herders were often nomadic, moving in search of food and water, and some traded salt.
 - ♦ In the Sahel, people traded livestock.
 - ♦ In the savannas, people cultivated grain crops.
 - ♦ In the tropical rainforests, people grew kola trees and yams and traded gold.
- **1.4.A.2** Medieval empires strategically emerged in the Sahel and the savanna grasslands for three important reasons:
 - ♦ Fertile land supported the growth of agriculture and domestication of animals.
 - ♦ Water routes (e.g., the Senegal and Niger rivers) facilitated the movement of people and goods through trade.
 - ♦ The Sahel and savannas connected trade between communities in the Sahara to the north and in the tropical regions to the south.

TOPIC 1.5

The Sudanic Empires: Ghana

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Describe the influence of geography and Islam on the empire of ancient Ghana.

SOURCE ENCOUNTER

- Selection from *Book of Routes and Realms* (1068) by Abu Ubaydallah Al-Bakri
- Map of the Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.5.A.1** The ancient empire of Ghana grew as a confederation of Soninke settlements along the Senegal and Niger rivers (throughout the seventh and 13th centuries). These water routes contributed to Ghana's rise through regional trade.
 - **1.5.A.2** Ancient Ghana's wealth and power came from its gold. Arab writers nicknamed its capital city, Kumbi Saleh, "land of the gold."
 - **1.5.A.3** Along with Muslim scholars, jurists, and administrators, trans-Saharan trade played an essential role in introducing Islam to the region. Despite the spread of Islam, many Soninke people continued to follow indigenous spiritual practices, causing divisions within the empire and its leadership.
 - **1.5.A.4** The Ancient Ghana (located in present-day Mauritania and Mali) was eventually incorporated into the Mali Empire as a vassal state.
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TOPIC 1.6

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

- A. Explain how Mali’s geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana.

SOURCE ENCOUNTER

- Selection from *The Rihla* (1355) by Ibn Battuta
- Images of Mali’s terracotta horseman sculptures

ESSENTIAL KNOWLEDGE

- **1.6.A.1** The Mali Empire emerged during the decline of ancient Ghana, flourishing between the 13th and 17th centuries. Like ancient Ghana, the Mali Empire was renowned for its gold and its strategic positioning. It was located at the nexus of multiple routes that connected trade from the Sahara (toward Europe) to sub-Saharan Africa.
- **1.6.A.2** Mali’s wealth and access to trade routes enabled its leaders to crossbreed powerful North African horses and purchase steel weapons. These tools gave Mali an advantage over foot soldiers and contributed to the empire’s ability to centralize and extend power over local groups.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- Selection from “Mansa Musa and Global Mali,” a chapter in in Michael Gomez’s *African Dominion: A New History of Empire in Early and Medieval West Africa* that contextualizes Ibn Battuta’s text

TOPIC 1.6 continued

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

- B. Explain what sources like the *Catalan Atlas* reveal about how non-African groups perceived the wealth and power of West African empires.

SOURCE ENCOUNTER

- *Catalan Atlas* (1375), created by Abraham Cresque

ESSENTIAL KNOWLEDGE

- **1.6.B.1** The wealth and power of the Mali Empire attracted the interest of merchants and cartographers across the eastern Mediterranean to southern Europe, prompting plans to trade manufactured goods for gold.
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TOPIC 1.7

The Sudanic Empires: Songhai

Instructional Periods: 1 period

Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how trade routes contributed to the rise and decline of the Songhai Empire.

SOURCE ENCOUNTER

- Selection from *History and Description of Africa* (1550) by Leo Africanus
- Map of the Sahelian/Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.7.A.1** The Songhai Empire emerged from the Mali Empire and achieved preeminence during the fifteenth and sixteenth centuries. Acquiring revenue from taxes and trans-Saharan trade, Songhai eclipsed the Mali Empire through territorial expansion, the codification of its laws, and its establishment of a central administration with representation from conquered ethnic groups.
 - **1.7.A.2** The Songhai Empire was undermined in part by internal strife and the diversion of trade from trans-Saharan to Atlantic trade routes, occasioned by Portuguese exploration along the coast of western Africa and the European trade that followed. Shifting trade routes diminished the empire's wealth, as gold-producing regions increasingly benefited from direct access to non-African markets.
-

TOPIC 1.8

East Africa: The Swahili Coast

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Explain the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states.

SOURCE ENCOUNTER

- Selection from *A Description of the Coasts of East Africa and Malabar in the Beginning of the Sixteenth Century* (1514) by Duarte Barbosa
- Map of Swahili Coast trade routes

ESSENTIAL KNOWLEDGE

- **1.8.A.1** The Swahili Coast (named from *sawahil*, the Arabic word for *coasts*) stretches from Somalia to Mozambique. The coastal location of its city-states linked Africa's interior to Arab, Persian, Indian, and Chinese trading communities.
- **1.8.A.2** Between the 11th and 15th centuries, the Swahili Coast city-states were united by their shared language (Swahili, a Bantu lingua franca) and a shared religion (Islam).
- **1.8.A.3** The strength of these trading states garnered the attention of the Portuguese, who invaded major city-states and established settlements in the 16th century in an attempt to control Indian Ocean trade.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Swahili Coast,"** a video clip (2:59) from the PBS series, *Africa's Great Civilizations*

TOPIC 1.9

Southern Africa: Great Zimbabwe

Instructional Periods: 1 period

Skills Focus: 4.B

LEARNING OBJECTIVE

- A. Describe the aesthetic elements and functions of Great Zimbabwe’s stone architecture.

SOURCE ENCOUNTER

- Images of Great Zimbabwe’s walls and stone enclosures

ESSENTIAL KNOWLEDGE

- **1.9.A.1** Great Zimbabwe was linked to trade on the Swahili Coast, and its inhabitants, the Shona people, became wealthy from its gold, ivory, and cattle resources.
- **1.9.A.2** Great Zimbabwe is best known for its large stone architecture, including the Great Enclosure, which served the purposes of military defense and religious rituals.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **“The City of Great Zimbabwe,”** a video clip (2:36) from the PBS series *Africa’s Great Civilizations*

TOPIC 1.10

West-Central Africa: The Kingdom of Kongo

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Identify short- and long-term consequences of the Kingdom of Kongo's conversion to Christianity.

SOURCE ENCOUNTER

- Selection from a letter by Afonso I, King of Kongo, to Manuel I, King of Portugal, 5 October 1514”
- [Images of Kongo Christian artworks](#)

ESSENTIAL KNOWLEDGE

- **1.10.A.1** In the late 15th century, King Nzinga and his son Afonso I converted the West Central African Kingdom of Kongo to Roman Catholicism to secure a political and economic alliance with the Portuguese monarchy. This had three important effects:
 - ♦ It increased Kongo's wealth through trade in ivory, salt, copper, and textiles.
 - ♦ The Portuguese demanded access to the trade of enslaved people in exchange for military assistance. Despite persistent requests made to the king of Portugal, Kongo's nobility was unable to limit the number of captives. This region (Kongo, along with the greater Central Africa region and West Africa) was the largest source of enslaved people in the history of the Atlantic slave trade.
 - ♦ A syncretic blend of Christian and indigenous religious beliefs and practices emerged.
- **1.10.A.2** In the Americas, West Central Africans continued the practice of merging forms of Christianity with African beliefs to create new syncretic faiths.

SUGGESTED INSTRUCTIONAL RESOURCE

- Selection from *The Art of Conversion: Visual Culture in the Kingdom of Kongo* by Cécile Fromont

TOPIC 1.11

Enslavement in Africa

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Identify characteristics of enslavement in West Africa before the Atlantic slave trade.

SOURCE ENCOUNTER

- Selections from *The Voyages of Cadamosto and Other Documents on Western Africa in the Second Half of the Fifteenth Century* edited (2015) by G.R. Crone

ESSENTIAL KNOWLEDGE

- **1.11.A.1** Enslavement in Africa existed in many forms, including some that were very different from chattel slavery in the Americas. Enslaved status was considered temporary and could change throughout one's lifetime.
 - ♦ People became enslaved through debt, through poverty, as prisoners of war, or by seeking protection under elite custodianship. Some labored as attendants while others worked in administration, the military, and as agricultural or mine laborers.
 - ♦ Slavery was not based on race, and enslaved people most often came from different religious or ethnic groups than their enslavers.
 - ♦ Slavery in Africa tended to include women and children who were thought to assimilate more easily into kinship networks.
-

TOPIC 1.12

Women and Leadership

Instructional Periods: 2 periods
Skills Focus: 4.B

LEARNING OBJECTIVE

- A. Compare the political, spiritual, and military leadership of Queen Idia of Benin and Queen Njinga of Ndongo-Matamba.

SOURCE ENCOUNTER

- **Queen Mother Pendant Mask: *Iyoba*** (16th century)
- Illustrations of Queen Njinga
- Selection from *Njinga of Angola: Africa's Warrior Queen* (2017) by Linda M. Heywood

ESSENTIAL KNOWLEDGE

- **1.12.A.1** In medieval West African societies, women played many roles, including spiritual leaders, political advisors, market traders, educators, and agriculturalists.
- **1.12.A.2** 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, and she became one of the best-known generals of the renowned Benin army. She was known to rely on spiritual power and medicinal knowledge to bring victories to Benin.
- **1.12.A.3** Shortly after 1619, when Ndongans became the first large group of enslaved Africans to arrive in the American colonies, Queen Njinga became queen of Ndongo (present-day Angola). She fought to protect her people from enslavement by the Portuguese.
- **1.12.A.4** After diplomatic relations between Ndongo and Portugal collapsed, Queen Njinga fled to Matamba, where she created sanctuary communities, called *kilombos*, for those who escaped Portuguese enslavement. Queen Njinga's strategic guerrilla warfare solidified her reign, her legacy throughout the African diaspora, and the political leadership of women in Matamba.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Country of Angola,"** a video clip (5:18) from the PBS series *Africa's Great Civilizations*

TOPIC 1.13

Learning Traditions

Instructional Periods: 1 period

Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Compare the institutional and community-based models of education present in medieval West African societies.

SOURCE ENCOUNTER

- Griot performance of *The Epic of Sundiata*
- Description of Timbuktu in *History and Description of Africa* (1550) by Leo Africanus

ESSENTIAL KNOWLEDGE

- **1.13.A.1** West African empires housed centers of learning in their trading cities. In Mali, Mansa Musa established a book trade and learning community at Timbuktu, which drew astronomers, mathematicians, architects, and jurists.
- **1.13.A.2** Griots were prestigious historians, storytellers, and musicians who maintained and shared a community's history, traditions, and cultural practices.

SUGGESTED INSTRUCTIONAL RESOURCE

- **"City of Timbuktu,"** a video clip (1:40) from the PBS series *Africa's Great Civilizations*

TOPIC 1.14

Indigenous Cosmologies and Culture

Instructional Periods: 1 period

Skills Focus: 1A

LEARNING OBJECTIVE

- A. Explain the development and interactions of various belief systems present in West African societies.

SOURCE ENCOUNTER

- [Video of performance by Osain del Monte](#) (Afro-Cuban performance group)

ESSENTIAL KNOWLEDGE

- **1.14.A.1** Although the leaders of empires often converted to Islam (e.g., in Mali and Songhai) or Christianity (e.g., in Kongo), they were not always able to convert their subjects, who instead blended these faiths with indigenous spiritual beliefs and cosmologies.
 - **1.14.A.2** Africans brought indigenous religious practices and their experiences blending traditional beliefs with Catholicism from the continent to the Americas. They infused elements of their performative traditions into the religious cultures they created in the diaspora. Cultural practices such as veneration of the ancestors, divination, healing practices, and collective singing and dancing survive in African diasporic religions such as Louisiana Voodoo and *regla de ocha* in Cuba.
-

TOPIC 1.15

Africans in Europe and Europeans in Africa

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Describe the factors that brought Africans to Europe and Europeans to Africa before the onset of the transatlantic slave trade.

SOURCE ENCOUNTER

- Images of artworks showing Africans in Renaissance Europe, such as the *Chafariz d'el Rey (The King's Fountain)* in the Alfama district of Lisbon, 1570
- 16th-century Portuguese map of northwestern Africa and the Iberian Peninsula

ESSENTIAL KNOWLEDGE

- **1.15.A.1** Trade between West African kingdoms and the Portuguese for gold, goods, and enslaved people grew steadily, bypassing the trans-Saharan trade routes. This trade increased the presence of Europeans in West Africa and the population of sub-Saharan Africans in Mediterranean port cities like Lisbon.
 - **1.15.A.** In the mid-fifteenth century, the Portuguese established a trading post at Elmina Castle (present-day Ghana). They also colonized the Atlantic islands of Cape Verde and São Tomé, where they established cotton, indigo, and sugar plantations based on the labor of enslaved Africans. These plantations became a model for slave-based economies in the Americas. By 1500, about 50,000 enslaved Africans had been removed from the continent to work on these islands and in Europe.
 - **1.15.A.3** Elite, free Africans, including the children of rulers, traveled to Mediterranean port cities for diplomatic, educational, and religious reasons.
 - **1.15.A.4** In the early 16th century, free and enslaved Africans familiar with Iberian culture journeyed with Europeans in their earliest explorations of the Americas, including the first Africans in territory that became the United States.
-

TOPIC 1.16

Reframing Early African History

Instructional Periods: 1 period

Skills Focus: 5.A

LEARNING OBJECTIVE

- A. Explain how African American studies reframes conceptions of early Africa and its relationship to people of African descent.

SOURCE ENCOUNTER

- Selection from Chapter 1: “Africa and Black Americans” from *Creating Black Americans: African-American History and Its Meanings, 1619 to the Present* (2006) by Nell Irvin Painter

ESSENTIAL KNOWLEDGE

- **1.16.A.1** Perceptions of Africa continue to shift, from the notion of a primitive continent with no history to recognition of Africa as the homeland of powerful societies and leaders that made enduring contributions to humanity.
 - **1.16.A.2** Early African societies saw developments in many fields, including the arts, architecture, technology, politics, economics, mathematics, religion, and music.
 - **1.16.A.3** The interdisciplinary analysis of African American studies has dispelled notions of Africa as a “dark” continent with an undocumented or unknowable history, affirming early Africa as a diverse place full of complex societies that were globally connected well before the onset of the Atlantic slave trade.
-

TOPIC 1.17

Interdisciplinarity and Multiple Perspectives

Instructional Periods: 1 period
Skills Focus: 5.B

LEARNING OBJECTIVE

- A. Explain the importance of incorporating multiple perspectives on Africa and African Americans to the field of African American studies.

SOURCE ENCOUNTER

- “Forty Million Ways to be Black” (2011) by Henry Louis Gates Jr. from *Call and Response: Key Debates in African American Studies*

ESSENTIAL KNOWLEDGE

- **1.17.A.1** There was no singular way of life in early Africa, and there is no singular perspective among African Americans about their ancestry or history.
 - **1.17.A.2** The field of African American studies interrogates the development of ideas about Africa’s history and its ongoing relationship to communities of the African diaspora.
-

TOPIC 1.18

Imagining Africa

Instructional Periods: 1 period

Skills Focus: 2.C

LEARNING OBJECTIVE

- A. Identify and explain how Countee Cullen uses imagery and refrain to express connections to, or detachments from, Africa in the poem “Heritage.”

SOURCE ENCOUNTER

- “Heritage” (1925) by Countee Cullen

ESSENTIAL KNOWLEDGE

- **1.18.A.1** The question of Africa’s relationship to African American ancestry, culture, and identities remains a central and fraught one for communities of the African diaspora, due to the ruptures caused by colonialism and Atlantic slavery. In response, writers, artists, and scholars interrogate and imagine their connections and detachment.
 - **1.18.A.2** In “Heritage,” Countee Cullen uses imagery to counter negative stereotypes about Africa and express admiration.
 - **1.18.A.3** In “Heritage,” Countee Cullen explores the relationship between Africa and African American identity through introspective reflection.
-

TOPIC 1.19

Visualizing Early Africa

Instructional Periods: 1 period

Skills Focus: 4.A

LEARNING OBJECTIVE

- A. Identify techniques that contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

SOURCE ENCOUNTER

- “Spirit” video (4:30) by Beyoncé

ESSENTIAL KNOWLEDGE

- **1.19.A.1** Perceptions of Africa and its early history have influenced ideas about the ancestry, cultural heritage, and identities of people of African descent in the Americas.
 - **1.19.A.2** Artists from the African diaspora often aim to counter negative stereotypes about Africa with narratives that emphasize the strength, beauty, diversity, and dynamism of African cultures as the foundation of the broader inheritance of African Americans.
 - **1.19.A.3** Communities of the African diaspora emerged from the blending of multiple African cultures in the Americas. Because many African Americans cannot trace their heritage to a single ethnic group, African American cultural production often reflects a creative blend of cultural elements from multiple societies and regions in Africa.
 - **1.19.A.4** African American studies seeks to recover and reframe the continuities and transformations of African cultural practices, beliefs, and aesthetic and performative traditions within the diaspora.
 - **1.19.A.5** Research in African American studies underscores the role that diversity of early African societies played a significant role in the diverse expressions of African culture that exist in diaspora communities today.
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AP AFRICAN AMERICAN STUDIES

Assessment

Assessment Overview

The AP African American Studies assessments measure student understanding of the skills, learning objectives, and essential knowledge outlined in the course framework. The assessment score is based on multiple components: an extended essay, administered during the course, and source-analysis objective questions and open-ended writing questions, administered at the end of the course. All of these assessment components require source analysis and application of course content knowledge and skills.

Assessment Component	Description
EXTENDED ESSAY	<p>The extended essay engages students in interdisciplinary source analysis and extended essay writing based on key questions, debates, and perspectives addressed in the AP African American Studies course. Students will:</p> <ul style="list-style-type: none">▪ Analyze and evaluate interdisciplinary sources, including scholarly texts from the field of African American studies.▪ Develop an argument essay in response to the prompt using specific and relevant examples from the sources and applying course concepts and disciplinary knowledge.▪ Use reasoning to guide the audience through a well-supported argument.▪ Demonstrate a complex understanding of African American studies course content. <p>Essays are scored by college professors of African American studies and AP educators. The course project comprises approximately 20% of a student’s cumulative exam score.</p>
SOURCE-ANALYSIS OBJECTIVE QUESTIONS	<p>The source-analysis objective questions on the AP Exam assess an extensive breadth and depth of course content knowledge and interdisciplinary skills.</p> <ul style="list-style-type: none">▪ Source-analysis objective questions typically appear in sets of three to four questions, each requiring examination of one or more sources.▪ The sources reflect the range of materials students encounter in the course, including primary texts, secondary texts, literary texts, images (e.g., artwork, photos, posters), charts and other data sources, and maps. Additionally, students will be asked to examine paired sources representing different source types from similar or different time periods.▪ Source-analysis objective questions require analysis of the provided sources as well as application of disciplinary concepts learned throughout the course.

Assessment Component	Description
	Source-analysis objective questions are machine scored and comprise approximately 60% of a student’s cumulative exam score.
OPEN-ENDED WRITING QUESTIONS	<p>The open-ended writing questions provide an opportunity for in-depth and focused assessment of important concepts, developments, and perspectives from the course.</p> <ul style="list-style-type: none"> ▪ Each question asks students to examine either a single source or a paired source based on a variety of different types of sources (text, visual, and data). ▪ Each question has multiple parts and requires students to draw evidence both from the source as well as course content. ▪ Students respond in writing, with appropriate responses requiring well-formed complex sentences or, at times, paragraphs. <p>Open-ended writing questions are scored by AP readers and comprise approximately 20% of the cumulative exam score.</p>

Across these assessment components students will examine sources that they have encountered in the course framework as well as new and unfamiliar sources.

Illustrative AP African American Studies Assessment Questions

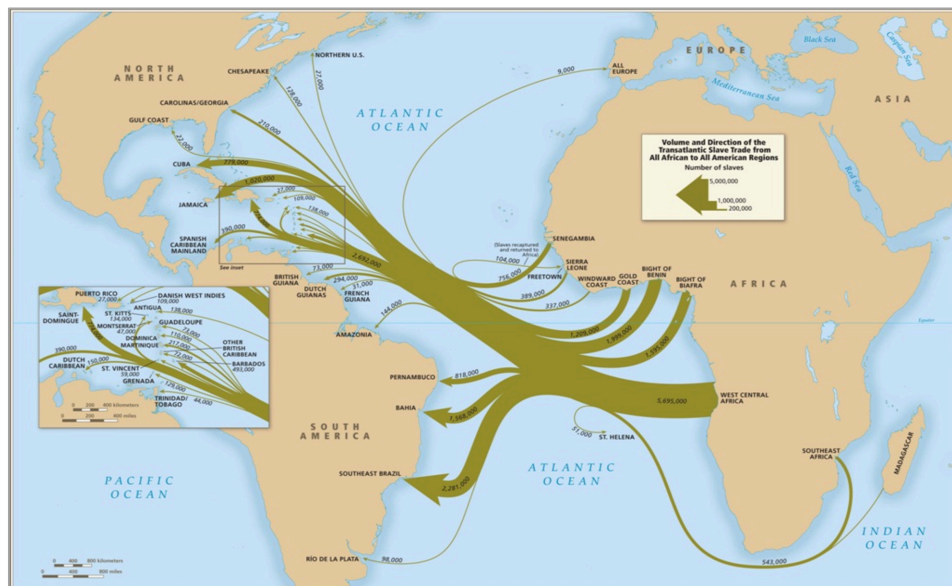
The illustrative assessment questions and sources that follow illustrate the relationship between the course framework and the AP African American Studies assessment. After the illustrative questions is a table that shows to which Skill, Unit, and Topic each question relates. For the purpose of this course and exam overview, only the sources and question prompts for the source-analysis objective questions are included.

Open-Ended Writing Questions

The following are examples of the kinds of open-ended writing questions found on the exam.

1. Use the map below to answer all parts of the question that follows.

Volume and direction of the transatlantic trade in enslaved persons from all of Africa to all American regions



David Eltis and David Richardson,
Atlas of the Transatlantic Slave Trade (New Haven: Yale University Press, 2010)

- (A) Identify the African embarkation zone from which the largest number of enslaved persons was transported to the Americas.
- (B) Explain why the largest number of enslaved persons transported to the Americas came from that African embarkation zone.
- (C) Identify the mainland North American destination that received the largest number of enslaved persons.

(D) Describe one way enslaved persons transported to North America contributed to the economy in the U.S. North.

(E) Describe two effects of the Haitian Revolution on enslaved African-descended populations beyond the Caribbean.

2. Use the text below and image on the next page to answer all parts of the question that follows.

Paul Laurence Dunbar, "The Colored Soldiers," 1895

If the muse were mine to tempt it
And my feeble voice were strong,
If my tongue were trained to measures,
I would sing a stirring song.
I would sing a song heroic
Of those noble sons of Ham
Of the gallant colored soldiers
Who fought for Uncle Sam!

In the early days you scorned them,
And with many a flip and flout
Said "These battles are the white man's,
And the whites will fight them out."
Up the hills you fought and faltered,
In the vales you strove and bled,
While your ears still heard the thunder
Of the foes' advancing tread.

Then distress fell on the nation,
And the flag was drooping low;
Should the dust pollute your banner?
No! the nation shouted, No!
So when War, in savage triumph,
Spread abroad his funeral pall—
Then you called the colored soldiers,
And they answered to your call.

William Morris Smith, District of Columbia. Company E, 4th U.S. Colored Infantry at Fort Lincoln, one of the seven forts defending the U.S. capital from the Confederates, 1863–1865



Library of Congress

- (A) Describe the condition of the Union military effort, as conveyed by Dunbar in the second stanza of the poem, before African Americans joined the Union army.
- (B) Explain how Dunbar establishes a tension between African Americans answering the call and the circumstances under which they were recruited into the Union army.
- (C) Describe two details in the photograph that counter commonly held perceptions of the role of African Americans in the military at the time of the Civil War.
- (D) Explain what motivated African Americans to fight for the cause of the Union.
- (E) Explain the significance of recording African American participation during the U.S. Civil War as represented in poems and photographs such as these.
- (F) African Americans played instrumental roles in abolishing slavery in the U.S. beyond active military participation. Provide a piece of specific and relevant evidence to support this claim.

Source-Analysis Objective Questions

The following are examples of the kinds of sources and question prompts that will appear on the AP Exam. Specific question phrasing and answer choices are not included for the purpose of this overview but will be included as samples for AP teachers who will implement the course.

Questions 3–5 refer to the image below.

Unknown artist, Crucifix (Nkangi Kiditu),
Kingdom of Kongo (modern-day Angola), 1500s

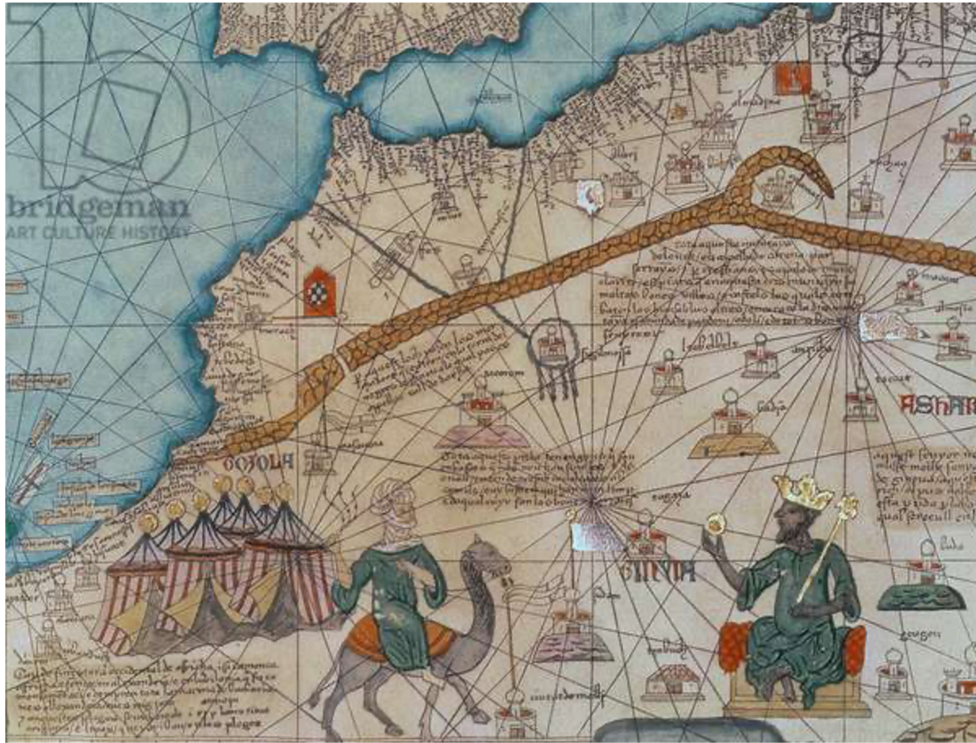


Creative Commons-BY Brooklyn Museum

3. Explain how the image best illustrates one cultural process in the period 1450 to 1600.
4. Describe a historical development in the West Central African Kingdom of Kongo that best contextualizes the image.
5. Explain why objects with features similar to those in the image emerged in the African diasporic religions of the Americas in the following centuries.

Questions 6–8 refer to the image below.

Abraham Cresques, detail from the Catalan Atlas, 1375



Bridgeman Images

6. Describe the historical development that best explains the voyage of a Muslim trader to the empire of Mali as depicted in the map.
7. Explain the significance of how the map conveys Mansa Musa, ruler of the Mali Empire.
8. Identify one likely intended audience for the map.

Questions 9–10 refer to the passage below.

“To the honorable Andrew T. Judson, Judge of the District Court of the United States for the District of Connecticut:

The Respondents by protestations . . . say they are natives of Africa and were born free, and ever since have been, and still of right are and ought to be free, and not slaves . . . that on or about the 15th day of April 1839 they were in the land of their nativity unlawfully kidnapped and forcibly and wrongfully carried on board [*La Amistad*] near the coast of Africa by certain persons to them unknown and were thence unlawfully transported to the Island of Cuba for the unlawful purpose of being there sold as slaves.

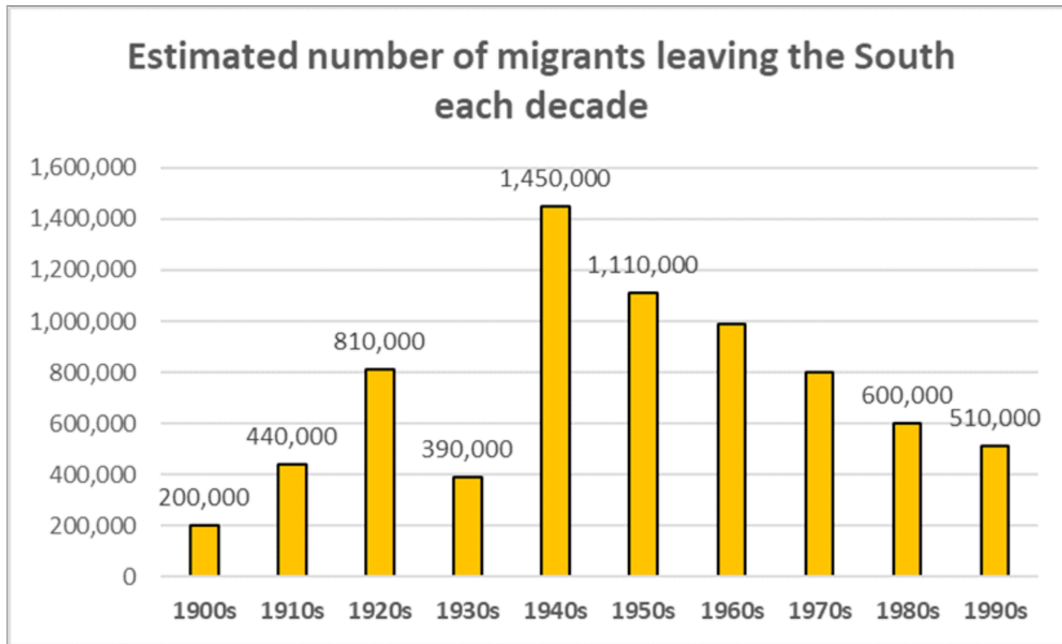
That the respondents, being treated on board said vessel with great cruelty and oppression, and being of right free, were incited by the love of liberty natural to all men, and by the desire of returning to their families and kindred, to take possession of said vessel, while navigating the high seas with the intent to return therein to their native country or to seek an asylum in some free State where Slavery did not exist in order that they might enjoy their liberty under the protection of its government.

Wherefore the Respondents say that neither by the Constitution or laws of the United States or any Treaty pursuant thereto nor by the law of nations doth it pertain to this Honorable Court to exercise any jurisdiction over these respondents and they pray to be hence released, and to remain as they of right ought to be free and at liberty from this process of this Honorable Court.”

Plea to the Jurisdiction of Cinque and Others, regarding the case of the ship *La Amistad*,
August 21, 1839

9. Identify one group that would have directly opposed the arguments described in the passage.
10. Describe how the passage represents an example of broader African efforts to resist enslavement.

Questions 11–12 refer to the chart below.



Civil Rights and Labor History Consortium, University of Washington

11. Identify one historical development that most likely generated the spike in the 1920s relating to the number of migrants shown in the chart.
12. Describe one factor in the trend illustrated by the number of migrants from the South after the 1970s.

Questions 13–15 refer to the passage below.

“Black studies students and scholars are not bound by any geographical location. We consider the world to be our purview and thus it is necessary to study black experiences within global processes of racial ordering in the Americas, Europe, Africa, the Pacific, and Asia. Black studies scholars connect, draw parallels, and chart discontinuities between people of color in diverse locations, at disparate times or eras. Black studies scholars explore all societies that have had historical or contemporary experiences with slavery, colonialism, segregation, and apartheid. In other words, because black peoples have had to engage in freedom struggles and wars of liberation even in the aftermath of slavery, they have often had to contend with *de jure** slavery such as the legal disfranchisement and segregation in the Jim Crow era. Because the end of colonialism has often been followed by political and economic neo-colonialism and vestiges of colonial racial stratification such as colorism, freedom struggles remain ongoing imperatives.”

*practices that are legally recognized

Darlene Clark Hine, “A Black Studies Manifesto,” *The Black Scholar*, Summer 2014

13. Identify a major claim Clark Hine makes in this passage.
14. Describe Clark Hine’s purpose in writing the passage.
15. Explain why the author of the passage would agree that a comparative approach to Black studies enriches the understanding of the experiences of African-descended peoples.

Questions 16–18 refer to the image below.

Willie Ford, “Drawing: man and woman with Black Power fist on shirt,” 1970–1976



California State University, Los Angeles

16. Describe the artist's purpose in creating the drawing.
17. Identify a social or cultural development that coincided with the drawing.
18. Explain the significance of the woman's gaze and of her hands crossed over a dress that resembles the U.S. flag.

Question Alignment to Course Framework

Open-Ended Writing Questions	Skill	Unit	Topic
1	1.A, 1.B, 1.C, 3.A, 3.B	Unit 1 Unit 2	1.10 West-Central Africa: The Kingdom of Kongo 2.2 Origins and Overview of the Transatlantic Slave Trade 2.3 Impact of the Slave Trade on West African Societies 2.21 Legacies of the Haitian Revolution
2	1.C, 2.A, 2.B, 2.C, 4.A, 5.B	Unit 2	2.28 The Civil War and Black Communities

Source-Analysis Objective Questions	Skill	Unit	Topic
3	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
4	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
5	1.C	1	1.10 West-Central Africa: The Kingdom of Kongo
6	1.C	1	1.6 The Sudanic Empires: Mali
7	4.B	1	1.6 The Sudanic Empires: Mali
8	4.A	1	1.6 The Sudanic Empires: Mali
9	2.B	2	2.6 Resistance on Slave Ships
10	1.B	2	2.6 Resistance on Slave Ships
11	3.B	3	3.17 The Great Migration
12	3.B	3	3.17 The Great Migration
13	2.A	4	4.12 Student Protest and the Birth of Black Studies

Source-Analysis Objective Questions	Skill	Unit	Topic
14	2.B	4	4.12 Student Protest and the Birth of Black Studies
15	2.B	4	4.12 Student Protest and the Birth of Black Studies
16	4.A	4	4.10 The Black Arts Movement
17	1.B	4	4.10 The Black Arts Movement
18	4.B	4	4.10 The Black Arts Movement

AP AFRICAN AMERICAN STUDIES

Appendix

Research Summary

Introduction

This summary provides an overview of the research activities that informed the African American studies course design principles, framework, and assessment design. In 2021, after conducting exploratory research during prior years, the AP Program conducted new, focused research including the following inputs:

- Syllabi collection and analysis (higher education and high school)
- Virtual small-group academic conversations with college faculty
- Online surveys of college faculty
- Virtual advisory sessions with college faculty
- Virtual focus groups with high school and college students

In addition to these insights, the AP Program listened to feedback from a five-member writing team and six-member advisory board of college faculty and also considered perspectives from high school teachers and administrators through focus groups.

Research Goals

Each research strand pursued distinct goals:

- Syllabi collection and analysis
 - ♦ Collect, review, and analyze at least 100 college course syllabi for introductory African American studies or similar courses
 - ♦ Understand course content, organization, assessments, and texts
 - ♦ Ensure syllabi represent a diverse cadre of institutions
- Virtual academic conversations with college faculty
 - ♦ Gather perspectives from at least 80 college faculty in small-group, semi structured discussions about course goals, skills, and content topics
 - ♦ Socialize the proposed course design to understand top-line feedback
 - ♦ Test assumptions gleaned from syllabi analyses
- Surveys of college faculty
 - ♦ Confirm and clarify positions on key areas shaping the course design
- Expert judgement
 - ♦ Assemble subject-matter experts through an advisory board and writing team to harness research insights into a course design and guiding principles
- Virtual advisory sessions with college faculty
 - ♦ Gather feedback on detailed course outline
- Student focus groups
 - ♦ Understand students' interest in and expectations for the proposed course

Key Takeaways

Across all research strands, there was tremendous alignment in what we heard and observed over the course of 2021. This strengthened the rationale for the course learning outcomes, skills, unit structure, and content topics.

The primary learnings from our investigation centered on 1) course structure, scope, and content, 2) considerations for the course name, and 3) professional learning for teachers. While the AP Program offers robust professional learning and teacher support for all courses, additional considerations for AP African American Studies are needed. Deeper content support may be warranted for teachers with limited academic and teaching experience in the discipline. Additionally, antiracist pedagogical guidance will be important to provide teachers with tools for creating culturally inclusive classroom. To ensure fidelity in our approach, the AP Program will partner with experienced organizations to equip teachers with strong content and pedagogical support. In addition to surfacing the importance of teacher resources and supports, the research offered clear evidence for a preferred course framework structure, geographic scope, disciplinary perspectives, and essential disciplinary content. Finally, while stakeholders agree that the name of the course matters and should not be taken lightly, there is substantial support to position the course title as AP African American Studies.

Each research takeaway has been translated to a course design priority. These takeaways are highlighted throughout the Voices in the Field section on the subsequent pages.

Research Methods

COLLEGE SYLLABI ANALYSIS

Between February and August 2021, Advanced Placement program staff collected, reviewed, catalogued, and analyzed syllabi from 107 colleges and universities, surpassing our goal of 100. This included 11 Historically Black Colleges and Universities, all eight Ivy League institutions, and over 20 state flagship institutions. The syllabi examined came from a database of department chairs at over 200 institutions.

Several methods were employed to track and quantify data from the 107 syllabi, including coding and analyzing the characteristics of content (geographic scope, topics, themes, disciplines included), texts and sources (including text based, visual, film, and audio), and assessments (type and weight).

ACADEMIC CONVERSATIONS

Academic conversations were held virtually between April 27 and May 27, 2021, with 132 college faculty. Participants were drawn from a list of over 1,000 faculty contacts. The academic conversations were designed as semistructured focus groups. Each discussion was capped at 8–10 participants to enable in-depth perspectives and questions to be shared.

At the conclusion of each academic conversation, all participants received a 19-question Qualtrics survey via email asking them a series of questions based on topics from the conversations. Respondents were also asked about their interest in various forms of future involvement with the course. The survey was designed to confirm and quantify comments we heard. A total of 65 participants responded to the survey (response rate of 49%).

EXPERT JUDGEMENT

Using the insights from the syllabi analysis and academic conversations, the course lead assembled disciplinary experts in the format of a writing team and advisory board. These groups advised on the course outline and principles that would translate the research to course design priorities.

ADVISORY PANELS

In fall 2021, the AP Program gathered deeper input and fresh-eyes perspectives on the course design through four virtual advisory sessions with college faculty and disciplinary experts. Some participants took part in the spring academic conversations and were able to reflect and see how we had incorporated earlier feedback, while others were new to the conversation and provided a fresh review and perspective.

As part of these advisory panels, participants were asked to rank course content and indicate which areas, if any, could be consolidated, abbreviated, or removed to ensure a balance of depth versus breadth and a course that can effectively be taught in 140 instructional periods—the design target for an AP course framework.

STUDENT FOCUS GROUPS

Finally, student focus groups were held virtually over two weeks in October 2021, with a total of 21 high school and seven college students participating across four sessions. Participants were recruited from existing contacts with AP staff, staff connections with Cooperman College Scholars and SEO Scholars, and a large urban school district that has expressed interest in offering the course. Focus groups were conducted over Zoom, each lasting one hour.

Voices from the Field

COURSE STRUCTURE

Research Takeaways:

- Research supports the design of thematic units that follow a chronological structure. The course framework should promote **depth and focus** by including the most important and essential topics.
- Thematic units should follow a chronological structure to support student understanding and ease of implementation.

Syllabi analysis suggested that college courses take a variety of approaches to structuring their courses. More than one in three syllabi followed a chronological–thematic blended model or a thematic approach. One in five syllabi pursued a strictly chronological (historical) approach. However, distinctions among these approaches are not always clear in what is presented through syllabi, so we also asked academic-conversation participants in the follow-up survey how they would define their course structure. That research instrument revealed that over two-thirds of respondents embrace a chronological-thematic, or blended, model, while one in six structure their course chronologically and one in 10 use a thematic approach. While the exact percentages diverged between these two data sources, the consistent takeaway was that strictly chronological approaches are in the minority, with most college courses introducing some thematic organization.

High school course documents reveal the same variety of course structure models, and while a much larger percentage adopts a chronological approach, more than half embrace a thematic or blended chronological and thematic approach, suggesting that this model can be successfully adopted at the secondary level.

TABLE 1: COURSE STRUCTURE APPROACHES IN HIGHER EDUCATION AND HIGH SCHOOL

	College Syllabi	Postconversation Survey	High School Syllabi
Chronological	21%	17%	44%
Thematic	36%	9%	8%
Chrono-Thematic (Blended)	37%	69%	44%
Other (Not Specified)	6%	5%	4%
Combined Thematic or Chrono-Thematic	73%	78%	52%

Qualitative data also support these findings. Anecdotally, the writing team and advisory board expressed a preference for a thematic structure that moves chronologically, and across the academic conversations a greater number of participants indicated they preferred a thematic structure with chronological anchors. “[The course

should be organized] thematically, but chronologically within those units,” one participant recommended. Another indicated that they preferred a chrono-thematic model that would allow the course to begin with themes as a foundation, then move into chronology, and then turn back to themes. “[A] hybrid approach is appropriate because you can explore chronologically but explore different lenses and scopes and themes within,” shared another participant. Some participants also pointed out that a chronological approach will be more familiar to and comfortable for teachers and students because this is what they are used to, so it is imperative to include chronology in some form, further supporting a chrono-thematic rather than thematic-only structure.

COURSE CONTENT

Research Takeaways:

- Students should understand **core concepts**, including diaspora, Black feminism and intersectionality, the language of race and racism (e.g., structural racism, racial formation, racial capitalism) and be introduced to important approaches (e.g., Pan-Africanism, Afrofuturism).
- Each unit should foster **interdisciplinary analysis**, with specific disciplines identified (e.g., history, literature, arts, social sciences) and recurring across the course.

The research inputs helped define the essential course topics and concepts. Among college syllabi that embrace a chronological or chrono-thematic approach, slavery was nearly always included (98%), while more than two-thirds of institutions referenced the Civil Rights movement and transatlantic slave trade. These were also the top three historical developments represented on high school syllabi. Among college syllabi that follow a thematic or chrono-thematic approach, the most represented themes were culture, the field of African American studies, and social justice. Not surprisingly, high school syllabi show strong alignment for culture and social justice but are quite low for the studies of the evolution of the field itself and intersectionality, as these are typically themes that emerge in the postsecondary environment.

Interestingly, in student focus groups, participants expressed a strong desire not to delve deeply into slavery because this is the one topic they feel has been covered extensively and is traumatic. While we know we cannot have an African Americans studies course in which slavery is absent, this feedback indicates that the AP course should endeavor to expand student understanding and not repeat instruction students have already encountered.

TABLE 2: COMMON COURSE CONTENT AS INDICATED ON COLLEGE AND HIGH SCHOOL SYLLABI¹

Historical Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Slavery	98%	96%
Civil Rights	70%	96%
Transatlantic Slave Trade	68%	84%
Resistance	60%	60%
Precolonial Africa	52%	80%
Reconstruction	52%	84%
Emancipation	44%	--
Civil War	34%	80%

¹ Data shown for content represented on at least 30% of college syllabi in the sample.

Harlem Renaissance	32%	64%
Movement for Black Lives	32%	--
Thematic Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Culture (Including Food, Art, Music)	78%	72%
The field of African American Studies	69%	8%
Social Justice (Including Civil Rights and Black Power)	69%	96%
Gender/Sexuality/Intersectionality	68%	20%
Diaspora	55%	36%
Race	48%	32%
Politics	40%	60%
Religion	38%	20%
Family	32%	16%
Identity	32%	24%

In the academic conversations, diaspora was the most frequently mentioned concept, followed by intersectionality. “Diaspora is so important to contextualize what happens in great Northern America,” one participant commented. Another added, “Africana context in the world in general needs to be taught. Important to know the African history has influences in the larger context of [the U.S.]” One participant bound together the importance of the diaspora and intersectionality in the course, offering, “Please think about Black women and LGBTQ people as central to the history and future of the African Diaspora.” Another added, “Scope is key; [this is] not just Black male studies.”

For the postconversation survey, the AP Program proposed more specific titles for content topics and themes. These are similar to the data shown in Table 3 but are not a 1:1 match, so results should be interpreted with that caveat in mind. Intersectionality, Cultural Production and Appropriation, and Structural Racism were selected as the most essential themes. In terms of alignment with actual college courses, respondents indicated they spend the most time on slavery and resistance in the Americas (42% spend three or more weeks) and Civil Rights/Black Power movements (36% spend three or more weeks).

Student focus group participants expressed a desire for depth of content and noted that most of their existing knowledge about African American studies is self-taught, often via social media. Only one quarter of the participants said they had some level of knowledge, typically about the Civil Rights Movement and notable leaders like Martin Luther King Jr. and Rosa Parks, but stressed that this was not as much as they could have. They have a desire to learn more and are not presented with opportunities to do so. “From a scale of 1-5 I’d give myself a 3 because all I know about African American studies is the Civil Rights Movement, notable leaders, and the different types of protests they’ve done. But I’m sure there’s more to know and I don’t really know the dates off the top of my head,” said one participant.

Moving beyond history and making connections across geographies, chronologies, and perspectives was also important for students. “I would like to learn how these historical events and historical people have affected African Americans today. I feel like that’s such an important topic to talk about and it helps us understand more about how society works,” one participant explained.

STUDENTS' EXPECTATIONS FOR THE COURSE

Given that most students who participated in focus groups had not taken an African American studies course, rather than asking them about their prior experiences we asked about their expectations for a course like this. What would they want to see, learn, and do? What would make this a positive or a negative experience for them?

Students expressed these four expectations for the course:

- Black perspectives should ground the text and materials.
- Emphasis should be placed on joy and accomplishments rather than trauma.
- Students should be provided with an unflinching look at history and culture.
- Students should have an opportunity to learn about lesser-known figures, culture, intersectionality, and connections across time and topics.

Regarding Black perspectives, one participant shared their thoughts on what would make the course stand out for them as a Black student:

I think it is also important how the course material is presented. If a Black student is taking the course, will they feel that the course is written for white students? Or will it feel like it is written for me? Will it have that 'wow' factor – like I never knew this before. Or, will it have to accommodate to a larger [white] audience. Readings by Black people, Black voices. Not just an analytical discussion. The sources especially, having primary sources written by Black people is really important, and not looking at Blackness from the white perspective.

Several students mentioned that when learning about African American history and racism they have been assigned texts by white authors or offered a Eurocentric perspective, which can be disheartening. *"I feel like it's always coming from the white man's perspective ... African Americans are usually side characters in the U.S. history classes,"* said one participant.

In terms of emphasis on Black joy, multiple participants expressed fatigue with learning about slavery since this is one of a few topics they have learned about throughout their primary and secondary educations. *"I'm tired of hearing about [slavery],"* one said. Another echoed, *"All the courses I've taken we've heard about slavery."* One college student who is majoring in African American studies offered a potential framing for the course that includes enslavement and goes beyond it to also focus on culture, family, and achievements.

"I would like for them to start out outside of the framework of slavery and start on the continent and then move towards enslavement. I think too often we constrain the history of African Americans to slavery, and I feel like it's very limiting. I would also want to learn more about the ways African culture has been adapted to American culture, like how it's seen in Louisiana in the Creole culture or the Mardi Gras Indians. I would also like to learn about the adaptations of African culture into music, like jazz and hip-hop, and also the ways arts were used as liberation tools."

Students feel that they have been inundated with trauma, whether through school or the media, and hope that this course will allow them to learn about and understand broader facets of African American history, life, and culture.

At the same time, when learning about traumatic events they want to know that they are getting the whole truth and not a watered down, sanitized version. *"I don't want some details to be hidden,"* said one participant, while another wanted to focus on *"debunking myths and misconceptions like how Lincoln was the ultimate savior when it comes to slavery,"* and a third asked that this course *"show us everything. The good and bad."*

Finally, the request to learn more about lesser-known figures and topics was a common refrain across focus groups, with students noting that Black feminism and intersectionality are not typically covered in high school courses, that there are leaders and changemakers beyond Martin Luther King Jr., Malcolm X, and Rosa Parks, and that it can be useful to learn about perspectives from ordinary people. *"We did an exercise where we would look at women, ordinary people, rich white people, and Black people and how historical events affected them,"* one participant said, describing a course they had taken. *"That inspired me to take more classes, since you*

realize there are so many different perspectives. In order to really get into history, you have to know each perspective and how it affected everybody.”

Addressing the students’ feedback, the course framework recommends sources that deepen students’ awareness of key African American studies figures that receive less attention in standard U.S. history or English courses, such as Juan Garrido, Maria Stewart, and Frances Ellen Watkins Harper, and illuminate Black perspectives through the works of W.E.B. DuBois, Manning Marable, and Nell Irvin Painter, among others.

GEOGRAPHIC SCOPE

Research Takeaway:

Students should understand the **complexity of African cultures** as the foundation of the diversity of the **African diaspora**. They should learn about the ongoing relationship between Africa and the US/diaspora throughout the course (not just during the period of enslavement) as constitutive of Black identities, Black thought, and the field of Black studies.

It was difficult to determine the geographic scope of college courses from reviewing their syllabi, so our research and analysis efforts in this area focused on feedback in the academic conversations and on the postconversation survey. Nearly half of the participants offered a preference for diasporic connections represented in the course as opposed to focusing solely on the Black experience in the United States. “Blackness is global in so many ways. West Africa is crucial in a diasporic way. Haiti is crucial - not just about oppression, or Louverture. It has to do with rights of man,” one participant explained. Another added that if this is intended as a foundational survey course, it should include a global perspective. “If the course is meant to be a foundation for further study, or if they don’t actually take any other courses in the field, for both reasons the course must emphasize the global Black experience.” One in six participants suggested that if the entire course is not diasporic, elements of the African diaspora should be woven throughout the course, either as a learning outcome or in the content/material. At the same time, some participants expressed concerns about whether high school teachers could teach within a diasporic lens if they don’t have the requisite training or understanding of the content.

On the postconversation survey, respondents were asked about specific percentages for the course’s geographic scope. When given the options ranging from 100% U.S. focused to 100% global focused, most respondents preferred some focus on regions beyond the U.S. Over half of respondents felt that 75% focus on the U.S. and 25% on Africa and other regions in of the diaspora was the appropriate balance.

TABLE 3: PREFERRED GEOGRAPHIC SCOPE OF THE AP COURSE IN AFRICAN AMERICAN STUDIES

Geographic Scope	Percentage of Respondents
100% U.S.	6%
75% U.S.; 25% Africa and other regions of the diaspora	53%
50% U.S.; 50% Africa and other regions of the diaspora	31%
25% U.S.; 75% Africa and other regions of the diaspora	0%
100% global	5%

Students also expressed a preference for a course that includes diasporic connections. “We shouldn’t limit our understanding to just America,” one participant recommended. Another echoed this, saying, “I think to focus on African Americans, we need to focus on African Americans everywhere, since this isn’t a U.S. history class.” And one student noted that this depth and breadth of understanding is missing in traditional courses: “[I] have not learned much about African American history in the broader world. It would be eye opening.”

SOURCES

Research Takeaway:

Careful curation of texts and sources should provide students **direct and deep encounters** with historical, cultural, and intellectual developments across multiple perspectives and disciplines.

Among the sample of 107 college course syllabi, just under two-thirds list a textbook (61%, n = 65). A total of 27 textbooks are referenced across the syllabi. Twelve textbooks are used by more than one institution, with Karenga's *Introduction to Black Studies*, Gomez's *Reversing Sail*, and Anderson and Stewart's *Introduction to African American Studies* being the top three.

TABLE 4: TEXTBOOKS AS INDICATED ON COLLEGE SYLLABI

Textbook	Author(s)/Editor(s)	# Institutions Using
<i>Introduction to Black Studies</i>	Karenga	8
<i>Reversing Sail</i>	Gomez	6
<i>Introduction to African American Studies</i>	Anderson and Stewart	6
<i>Africana Studies</i>	Azevedo	5
<i>Freedom on My Mind</i>	Gray White, Bay, and Martin	5
<i>Out of the Revolution</i>	Aldridge and Young	3
<i>Keywords for African American Studies</i>	Edwards et al.	3
<i>A Turbulent Voyage</i>	Hayes	3
<i>The African-American Odyssey</i>	Hine Clark	3
<i>From Slavery to Freedom</i>	Franklin and Higginbotham	2
<i>Race in North America</i>	Smedley and Smedley	2
<i>African Americans: A Concise History</i>	Clark Hine, Hine, and Harrold	2

In addition to textbooks, types of texts were catalogued, revealing that short nonfiction pieces (e.g., essay, journal article, speech) are the most used type of literature with 79% of the sample including these texts. Long nonfiction pieces (e.g., full-length books) were also common, with 75% of the sample including these, as were various forms of media (e.g., film, music, podcast), with 71% of the sample including these. Less common were literature sources (e.g., novel, short story, poetry), with just over one-third of the sample naming these types of texts on their syllabi (36%).

As far as the specific titles of works on syllabi, W.E.B. DuBois's *The Souls of Black Folk* is by far the most widely represented text, with 24 syllabi including this text. Other texts span genres including poetry, essays, letters, narratives, speeches, journal articles, folklore, and calls to action. Among the most frequently used texts, only four are written by women.

For high school courses, there is some overlap with frequently listed texts. Of the 16 most common texts for high school and college courses, five texts are common: *Incidents in the Life of a Slave Girl*, "Letter from a Birmingham Jail," *Narrative of the Life of Frederick Douglass*, *The Interesting Narrative of the Life of Olaudah Equiano*, and "What to the Slave Is the Fourth of July?"

When looking at the most common authors, many are the same names that appear on the list of most common texts, though there are some differences, particularly for authors of multiple seminal works rather than a single common text (e.g., Henry Louis Gates Jr., James Baldwin, Audre Lorde).

TABLE 5: COMMON TEXTS ON COLLEGE SYLLABI²

Text	Author	Genre	# Institutions Using
"The Souls of Black Folk"	W.E.B. DuBois	Essay	24
<i>The New Jim Crow: Mass Incarceration in the Age of Colorblindness</i>	Michelle Alexander	Nonfiction book	18
"Letter from a Birmingham Jail"	Martin Luther King, Jr.	Letter	12
<i>Appeal to the Colored Citizens of the World</i>	David Walker	Call to action	12
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative	12
"Discourse on Colonialism"	Aimé Césaire	Essay	11
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative	11
"The Negro Artist and the Racial Mountain"	Langston Hughes	Essay	9
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech	8
<i>Notes on the State of Virginia</i>	Thomas Jefferson	Nonfiction book	8
"The Case for Reparations"	Ta-Nehisi Coates	Article	7
<i>The Mis-Education of the Negro</i>	Carter G. Woodson	Nonfiction book	7
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative	6
Atlanta Exposition Address/Atlanta Compromise	Booker T. Washington	Speech	6
"If We Must Die"	Claude McKay	Poem	6
<i>Sundiata: An Epic of Old Mali</i>	D.T. Niane	Folklore	6
"The Ballot or the Bullet"	Malcolm X.	Speech	6
<i>The Wretched of the Earth</i>	Frantz Fanon	Nonfiction book	6
"Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color"	Kimberlé Williams Crenshaw	Article	5
"On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of <i>Desêtre</i> : Black Studies Toward the Human Project"	Sylvia Wynter	Book chapter	5
<i>Between the World and Me</i>	Ta-Nehisi Coates	Nonfiction book	4
"Message to the Grassroots"	Malcolm X.	Speech	4
"The Negro Art Hokum"	George Schuyler	Article	4

² Only texts that appeared on at least three college syllabi are listed here.

"The Black Campus Movement and the Institutionalization of Black Studies, 1965–1970"	Ibram H. Rogers	Article	3
"Black Studies and Global Perspectives: An Essay"	St. Clair Drake	Essay	3

TABLE 6: COMMON TEXTS ON HIGH SCHOOL SYLLABI

Text	Author(s)	Genre
13th, 14th, and 15th Amendments	Founding Fathers	Laws
<i>Brown v. Topeka Board of Education</i>	NA; course opinion written by Justice Earl Warren	Court Case
Declaration of Independence	Founding Fathers	Declaration
Emancipation Proclamation	Abraham Lincoln	Proclamation
Fugitive Slave Acts	NA	Laws
"I Have a Dream"	Martin Luther King Jr.	Speech
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative
"Letter from a Birmingham Jail"	Martin Luther King Jr.	Letter
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative
<i>Plessy v. Ferguson</i>	NA; court opinion written by Justice Henry Billings Brown	Court Case
<i>The Color of Law: A Forgotten History of How Our Government Segregated America</i>	Richard Rothstein	Nonfiction Book
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative
Three-Fifths Compromise	Founding Fathers	Law
<i>Twelve Years a Slave</i>	Solomon Northrup	Narrative
U.S. Constitution	Founding Fathers	Law
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech

Beyond written texts, many syllabi also referenced visual and audio texts, with film being most common. Some common films showing in college courses are *Race: The Power of an Illusion*, *Black Is ... Black Ain't*, and *The Birth of a Nation*.

TABLE 7: AUTHORS APPEARING ON 10 OR MORE INSTITUTIONS' SYLLABI

Author	Number of Institutions Using
W.E.B. DuBois	54
Frederick Douglass	21
Martin Luther King Jr.	17
Ta-Nehisi Coates	16
Michelle Alexander	16
Henry Louis Gates Jr.	15
Malcolm X.	15
David Walker	13
Langston Hughes	12
James Baldwin	11
Aimé Césaire	11
Patricia Hill Collins	11
Harriet Jacobs	11
Audre Lorde	11

In contrast, high school courses are more likely to incorporate excerpts from feature films than documentaries in their courses, often turning to more recent pieces. The only film that was common to both college and high school syllabi was the 1987 PBS documentary series *Eyes on the Prize*.

TABLE 8: FILMS APPEARING ON HIGH SCHOOL COURSE DOCUMENTS

Work	Type
42	Feature film
<i>12 Years a Slave</i>	Feature film
<i>Amistad</i>	Feature film
<i>Eyes on the Prize</i>	Documentary
<i>The African Americans: Many Rivers to Cross</i>	Documentary
<i>Roots</i>	Television miniseries
<i>The Great Debaters</i>	Feature film
<i>The Rise and Fall of Jim Crow</i>	Documentary

From these analyses it is evident there is some overlap in written and visual texts between high school and college courses, though college courses emphasize nonfiction writing and documentary films, while high school courses lean toward court cases, U.S. founding documents, and feature films.

PROFESSIONAL LEARNING AND TEACHER SUPPORT

Research Takeaway:

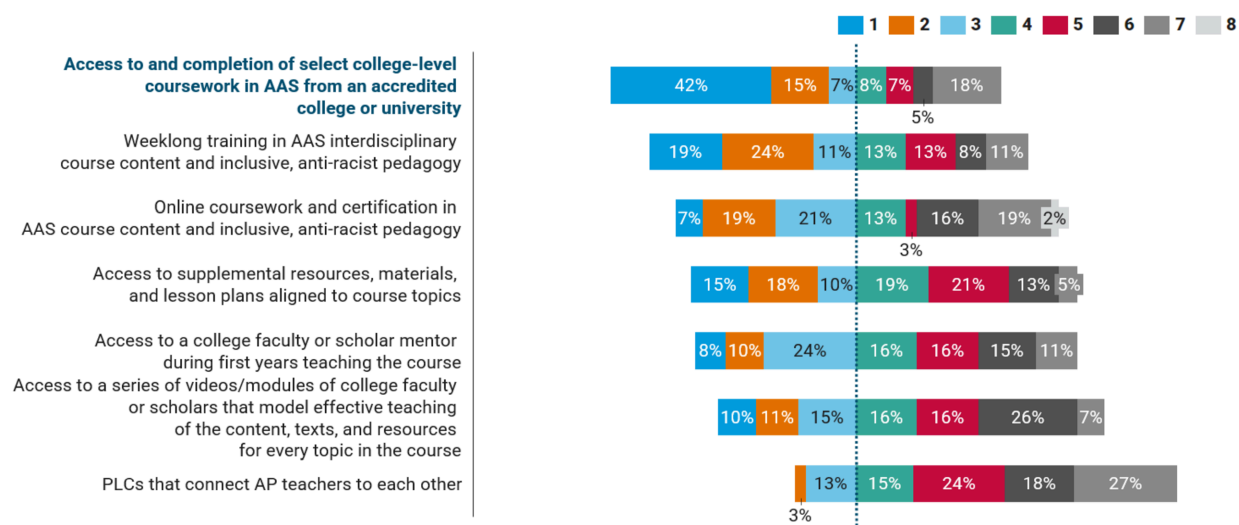
The AP program should dedicate significant time and resources to building a **robust suite of professional learning resources**. AP teacher support should be buttressed in the areas of disciplinary content and antiracist instructional approaches. The AP Program should leverage partnerships with higher education institutions and other organizations and provides all teachers with the tools they need to teach this course well.

Professional learning/development was one of the most prominent topics that emerged in the semistructured academic conversations with college faculty. Nearly one in five comments centered around this theme, with participants focusing on aspects such as educational requirements for teachers of this course, resources, suggestions for professional development opportunities, and concerns.

Participants suggested that teacher preparation requirements could range from taking an introductory-level college course to having an undergraduate credential (major or minor) or obtaining a master's degree in the field. “[I’m] interested in using AP African American Studies to recruit Black teachers into the teaching profession, showing what can be done with graduate training in AFAM,” one participant stated.

Others acknowledged that some teachers may not have formal education and training so other supports and resources should be implemented. “[It’s] crucial, since most teachers are going to be white, that they are educated [in teaching African American studies]. For people who don’t have a background in the field, [they] should go through some type of curriculum and certification before teaching.” In terms of professional development opportunities, participants suggested mandatory week-long or summer-long training, or a year-long cohort approach to learning. “Have modules that experts in the area who have a depth of training could partner with for a frame and help guide teachers at a secondary level. Leaning on folks in the community like professors in African American studies in nearby institutions.”

CHART 1: WHAT PREPARATION AND ONGOING SUPPORT IS MOST NECESSARY FOR HIGH SCHOOL TEACHERS TO EFFECTIVELY TEACH THIS COURSE? (PLEASE RANK ORDER FROM 1 TO 8, WHERE 1 IS MOST NECESSARY AND 8 IS LEAST NECESSARY).³



³ N = 62

The survey question above sought to probe on the comments voiced during the academic conversations, asking more targeted questions around perspectives on professional learning. When presented with seven options for professional learning and asked to rank them from most to least necessary, respondents felt it was most necessary for AP teachers in African American studies to have access to and complete select college-level coursework from an accredited college or university (42% of respondents ranked this #1, and 64% ranked this in their top three). This was followed by the recommendation for a weeklong training in African American studies interdisciplinary course content and inclusive, antiracist pedagogy (19% ranked #1, 54% ranked in top three).

ASSESSMENTS AND ASSIGNMENTS

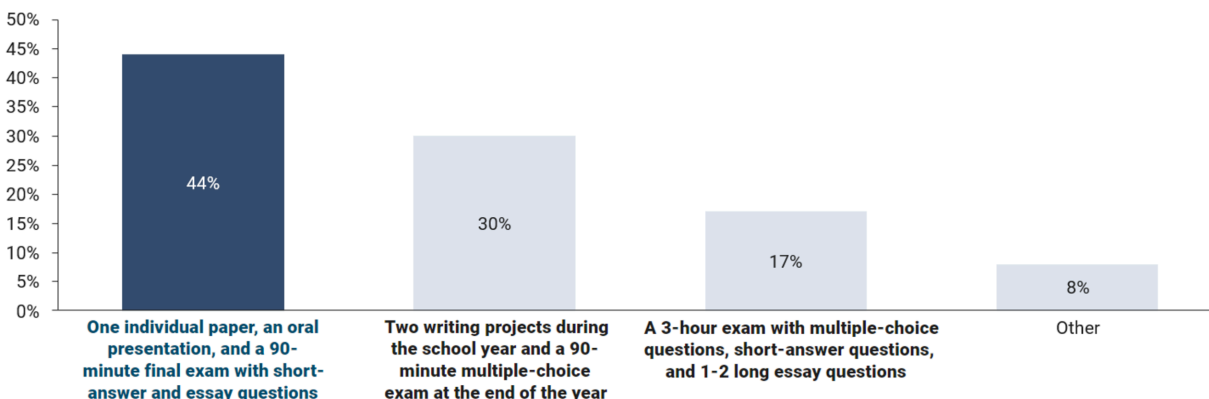
College syllabi analysis revealed not only common assessment types but also weightings for each. Assessing students using attendance and participation is ubiquitous, with over three-quarters of sample institutions incorporating this in their final grade, but the weightings are typically low (mean: 16%). In contrast, we discovered generally high percentages of institutions assessing students using exams (64%), short essays (<5 pages, 43%), and quizzes (37%), all at more substantial percentages (means of 42%, 33%, and 23%, respectively). Long essays or research papers (>5 pages) and projects were each included on around one-quarter of syllabi in our sample (24% and 22%, respectively) but carried higher weights when they were included (means: 33% and 28%, respectively). These higher-weighted assessment types of exams, essays, and projects align well with the current AP assessment model.

High school syllabi analysis showed a slightly different picture, with the majority using exams (76%), projects (71%), and quizzes (65%) to assess students. Short essays were less prevalent in high school (35%), though long essays were the same as in our higher ed sample (24%).

Discussion in the academic conversations was more nuanced and focused not just on how students were assessed, but why. Projects as a way of helping students see the connection of theory and practice, and activism building on the roots of the discipline's founding and evolution, were both discussed and debated. "Project-based approach captures students, and they take the information they are learning and apply it," one participant explained. "Finding those things that reach [the students] and pique their interest and be able to show in current time." Others expressed trepidation with projects, particularly service-learning, noting the potential for students to develop a savior complex or to benefit more than the communities and populations they were attempting to serve. "Service-learning can reinforce a 'Savior Complex' and perpetuate power dynamics. These projects, when done poorly, also encourage parachuting into a community to deliver short-term support, which can result in a feel-good experience for the student but no meaningful engagement."

When participants from the academic conversations were asked on the follow-up survey which assessment model they would prefer for the AP course in African American studies, most preferred multiple assessment components as opposed to the traditional three-hour exam.

CHART 2: FOR THE AP AFRICAN AMERICAN STUDIES EXAM, WHICH EXAM DESCRIPTION WOULD BEST MEASURE WHETHER A STUDENT DESERVES COLLEGE CREDIT AND PLACEMENT OUT OF YOUR INSTITUTION'S INTRODUCTORY COURSE?⁴



This model, selected by just under half of respondents, is similar to the model used for the AP Seminar course, while the option selected by nearly one-third of respondents is similar the model used for the AP Computer Science Principles course. A through-course assessment task and end-of-course exam are currently proposed for the AP African American Studies summative assessment components.

COURSE NAME

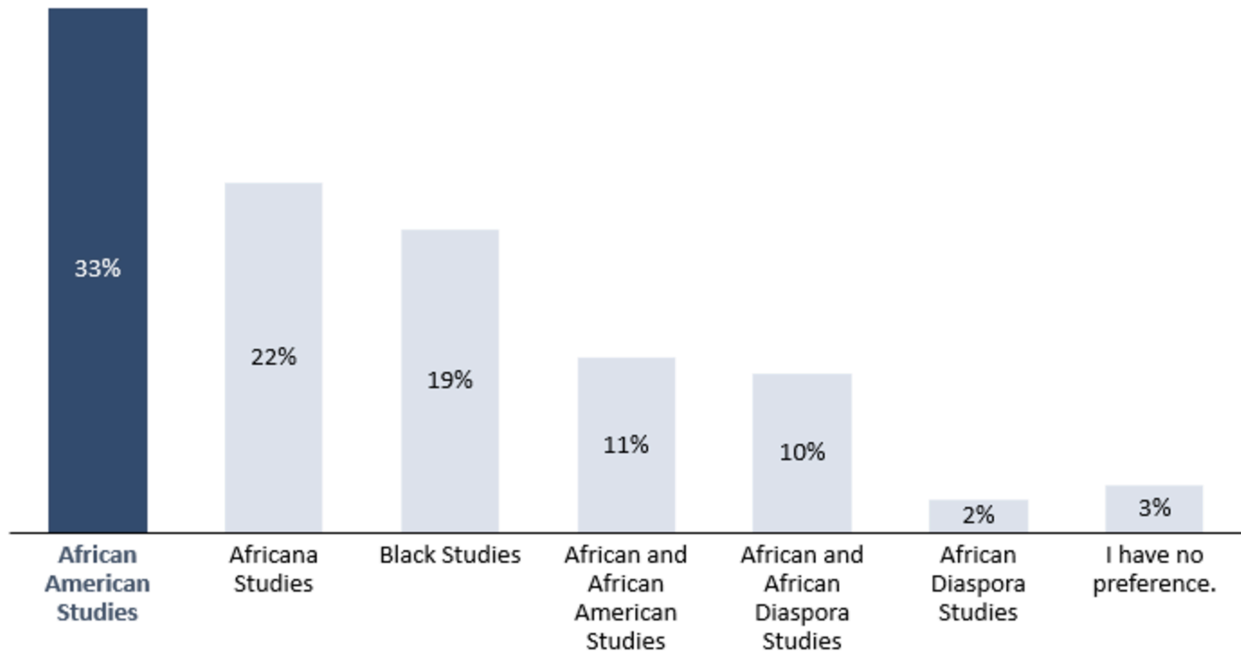
There are many facets to consider regarding the name of the course. For example, should the course title reference studies, history, or literature? Should it reflect the United States, the Americas, or the broader African diaspora? What name will resonate the most with high school students? What will align with current practices in higher education?

Through conversations with stakeholders, we recognized that the name of the course should reflect its content and geographic scope. The course we have developed embraces an interdisciplinary approach, and while it contains both historical perspectives and literary resources, “studies” is a more apt description than either history or literature, given the attention to art, culture, political science, and sociology across course topics. We heard from college faculty that the diaspora should be part of the course, but that emphasis should still be heaviest on the United States. When asked to consider specific balances by percentage, nearly 60% of respondents indicated that at least 75% of the course should focus on the United States. Student focus group participants commented that the course name should reflect the course content.

One of the tenets of the AP Program has always been alignment with higher education. Our research into the current higher education landscape vis-à-vis syllabi collection revealed that at over 100 institutions the words “African American” appear in 50% of course titles, while “Africana” and “Black” appear in 17% and 13%, respectively. As one academic conversation participant shared, “For simplicity’s sake and teacher introduction’s sake, [the] name of the course should be Introduction to African American Studies or something along those lines.” Taken together, these data have led us to confirm AP African American Studies is the best option for the course title.

⁴ N = 63

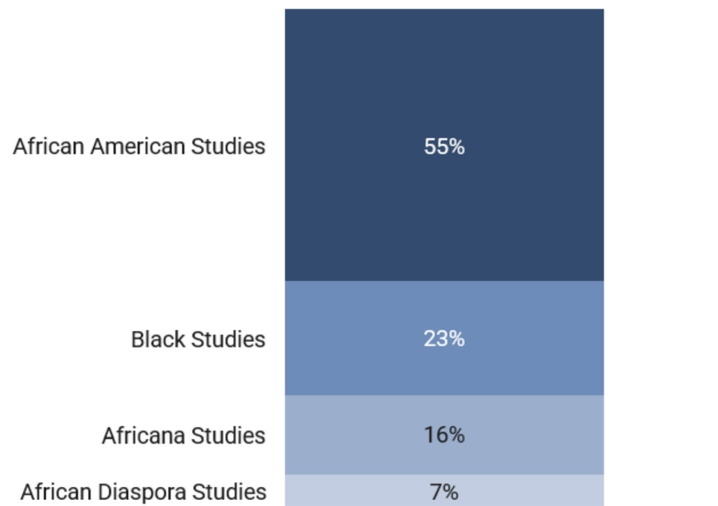
CHART 3: PERCENTAGE OF COLLEGE FACULTY RESPONDENTS FROM ACADEMIC CONVERSATIONS RANKING EACH PROPOSED COURSE TITLE AS #1 (HIGHEST RANKED)



Finally, when asking for specific feedback from college faculty, our survey data reveal that African American Studies was ranked number one by one-third of respondents when asked to rank various options, 11 percentage points higher than the second highest-ranked option of Africana Studies.

Narrowing the options from six to four for the virtual advisory sessions, participants provided even greater clarity, as more than half of survey respondents selected African American Studies as their choice, primarily because they felt it most clearly tells students what the course is about and will resonate with high school students.

CHART 4: PERCENTAGE OF COLLEGE FACULTY FROM ADVISORY SESSIONS SELECTING COURSE NAME OPTION AS THEIR PREFERENCE



Regardless of the course title, academic conversation participants expressed a desire that the course include a discussion of the origins of the field to explain the reasons behind the name and what differentiates this course from others.

Conclusions and Next Steps

Taken together, the data obtained through a review of 100+ college syllabi, direct feedback from more than 150 college faculty through academic conversations, virtual advisory sessions, and expert committees, and direct feedback from current high school and college students, give us a clear and consistent concept of what key stakeholders value in an AP African American Studies course and the major contours of course learning outcomes, skills, content, and interdisciplinary perspectives.

Syllabi analysis offered a foundation for course objectives, content, and assessment and provided insight into source types and texts that are common across many institutions. Conversations and survey data confirmed the analysis. Specifically, we saw alignment across institutions in terms of chronological scope, geographic scope, assessment types, disciplinary concepts and themes, and a grounding in the field of African American studies, all of which influenced our course design.

In addition to guiding the course framework architecture, we heard time and again, from students and faculty alike, that the spirit of the course must emphasize Black joy and resilience while offering an unflinching examination of traumatic developments, patterns, and processes. For example, with the examination of centuries of enslavement and its brutalities, students should also study persistent models of resistance, agency, and vitality. This course aims to achieve this teaching and learning spirit through its interdisciplinary design, thematic units that follow a chronological progression, and deep and direct encounters with sources, texts, and ideas from the diversity of Black experiences in the United States and the broader diaspora.

Sources for Consideration

The following sources represent a strong consensus across the college syllabi analyzed for the AP course design and will likely be examined during the course. As we continue to engage college faculty, partner museums, and other organizations throughout the course development and pilot phase, the AP Program will actively curate textual, visual, and data sources to infuse into the course experience.

- *The Souls of Black Folk* by W.E.B. DuBois
- *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander
- “Letter from a Birmingham Jail” by Martin Luther King Jr.
- *Appeal to the Colored Citizens of the World* by David Walker
- *Narrative of the Life of Frederick Douglass* by Frederick Douglass
- “Discourse on Colonialism” by Aimé Césaire
- *Incidents in the Life of a Slave Girl: Written by Herself* by Harriet Jacobs
- “The Negro Artist and the Racial Mountain” by Langston Hughes
- “What to the Slave Is the Fourth of July?” by Frederick Douglass
- *Notes on the State of Virginia* by Thomas Jefferson
- “The Case for Reparations” by Ta-Nehisi Coates
- *The Mis-Education of the Negro* by Carter G. Woodson
- *The Interesting Narrative of the Life of Olaudah Equiano* by Olaudah Equiano
- Atlanta Exposition Address/Atlanta Compromise by Booker T. Washington
- “If We Must Die” by Claude McKay
- *Sundiata: An Epic of Old Mali* by D.T. Niane
- “The Ballot or the Bullet” by Malcolm X.
- *The Wretched of the Earth* by Frantz Fanon
- “Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color” by Kimberlé Williams Crenshaw
- “On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of *Desêtre*: Black Studies Toward the Human Project” by Sylvia Wynter
- *Between the World and Me* by Ta-Nehisi Coates
- “Message to the Grassroots” by Malcolm X.
- “The Negro Art Hokum” by George Schuyler
- “The Black Campus Movement and the Institutionalization of Black Studies, 1965–1970” by Ibram H. Rogers
- “Black Studies and Global Perspectives: An Essay” by St. Clair Drake



Tom Grady, *Chair*
Ben Gibson, *Vice Chair*
Members
Monesia Brown
Esther Byrd
Grazie Pozo Christie
Ryan Petty
Joe York

January 12, 2023

Brian Barnes
Senior Director
College Board Florida Partnership
BBarnes@CollegeBoard.org

Mr. Barnes,

Please allow this letter to serve as confirmation that the Florida Department of Education (FDOE) does not approve the inclusion of the Advanced Placement (AP) African American Studies course in the Florida Course Code Directory and Instructional Personnel Assignments (adopted in State Board of Education Rule 6A-1.09441, Florida Administrative Code). As presented, the content of this course is inexplicably contrary to Florida law and significantly lacks educational value.

In the future, should College Board be willing to come back to the table with lawful, historically accurate content, FDOE will always be willing to reopen the discussion.

If you have any questions, please feel free to contact the Office of Articulation at 850-245-0427.

Sincerely,

The Office of Articulation

Course Results

This document was generated by browsing, searching, or listing all courses on CPALMS - www.cpalms.org

Course #	Course Title	Course Path	Direct Link
2104310	Examining the African American Experience in the 20th Century	Section: Grades PreK to 12 Education Courses > Grade Group: Grades 9 to 12 and Adult Education Courses > Subject: Social Studies > SubSubject: Interdisciplinary and Applied Social Studies >	Click Here
2100340	African-American History	Section: Grades PreK to 12 Education Courses > Grade Group: Grades 9 to 12 and Adult Education Courses > Subject: Social Studies > SubSubject: American and Western Hemispheric Histories >	Click Here
2100335	African-American History	Section: Grades PreK to 12 Education Courses > Grade Group: Grades 9 to 12 and Adult Education Courses > Subject: Social	Click Here

		Studies > SubSubject: American and Western Hemispheric Histories >	
2100336	African-American History Honors	Section: Grades PreK to 12 Education Courses > Grade Group: Grades 9 to 12 and Adult Education Courses > Subject: Social Studies > SubSubject: American and Western Hemispheric Histories >	Click Here
2109330	African History	Section: Grades PreK to 12 Education Courses > Grade Group: Grades 9 to 12 and Adult Education Courses > Subject: Social Studies > SubSubject: World and Eastern Hemispheric Histories >	Click Here
2100365	African History Honors	Section: Grades PreK to 12 Education Courses > Grade Group: Grades 9 to 12 and Adult Education Courses > Subject: Social	Click Here

		Studies > SubSubject: American and Western Hemispheric Histories >	
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From: News Alerts <NewsAlerts@eog.myflorida.com>

Sent: Thursday, January 19, 2023 3:20 PM EST

Subject: Florida Standard: Rejected African American Studies Course in Florida Features CRT, Intersectionality and Queer Theory

[Rejected African American Studies Course in Florida Features CRT, Intersectionality and Queer Theory](#)

The Florida Standard

Howard & Miller

January 19, 2023

Governor Ron DeSantis and the Florida Department of Education (FDOE) once again made national headlines on Wednesday after the state rejected an Advanced Placement (AP) African American Studies course. The Florida Standard obtained a copy of the course syllabus and reviewed the proposed material. Topics include “Black Queer Studies” and “Postracial Racism and Colorblindness.”

On January 12, the FDOE’s Office of Articulation sent a letter notifying the College Board that the state was rejecting its request for state approval of the course. The letter stated that “as presented, the content of this course is inexplicably contrary to Florida law and significantly lacks educational value.” At the same time, the letter notes that “in the future, should College Board be willing to come back to the table with lawful, historically accurate content, FDOE will always be willing to reopen the discussion.”

CRITICAL RACE THEORY

Section 4 of the syllabus introduces the topic “Postracial Racism and Colorblindness” and features texts from Eduardo Bonilla-Silva, who employs Critical Race Theory in his writings.

Eduardo Bonilla-Silva’s book *Racism without Racists* describes how “Whites talk, think, and account for the existence of racial inequality and makes clear that color-blind racism is as insidious now as ever.” The book’s second chapter, entitled “What is Systemic Racism? Coming to Terms with How Racism Shapes ‘All’ Whites (and Non-Whites)” explains how “all members of society participate in structural racism,” according to an online summary.

Section 4 also includes “Black Queer Studies.” A description states: “This topic explores the concept of queer color critique, grounded in Black feminism and intersectionality, as a Black studies lens that shifts sexuality studies towards racial analysis.”

FLORIDA LAW

In April 2022, Governor Ron DeSantis signed a law known as the “Stop W.O.K.E. Act.” The acronym stands for “Wrong to our Kids and Employees.” The bill was also known as the Individual Freedom Act (IFA). The law prohibits teaching or instruction that “espouses, promotes, advances, inculcates, or compels” students or employees to believe any of the following eight concepts.

Prohibited teachings include:

Members of one race, color, national origin, or sex are morally superior to members of another race, color, national origin, or sex.

A person by virtue of his or her race, color, national origin, or sex is inherently racist, sexist, or oppressive, whether consciously or unconsciously.

A person’s moral character or status as either privileged or oppressed is necessarily determined by his or her race, color, national origin, or sex.

Members of one race, color, national origin, or sex cannot and should not attempt to treat others without respect to race, color, national origin, or sex.

A person, by virtue of his or her race, color, national origin, or sex bears responsibility for, or should be discriminated against or receive adverse treatment because of actions committed in the past by other members of the same race, color, national origin, or sex.

A person, by virtue of his or her race, color, national origin, or sex should be discriminated against or received adverse treatment to achieve diversity, equity, or inclusion.

A person, by virtue of his or her race, color, sex, or national origin, bears personal responsibility for and must feel guilt, anguish or other forms of psychological distress because of actions, in which the person played no part, committed in the past by other members of the same race, color, national origin, or sex.

Such virtues as merit, excellence, hard work, fairness, neutrality, objectivity, and racial colorblindness are racist or sexist, or were created by members of a particular race, color, national origin, or sex to oppress members of another race, color, national origin, or sex.

View the full syllabus below:



FLORIDA DEPARTMENT OF
EDUCATION
fldoe.org

Benchmark Results

This document was generated by browsing, searching, or listing all entities on CPALMS - www.cpalms.org

Benchmark#	Description	Idea/Standard	Subject	Grade	Body Of Knowledge/ Strand	Direct Link
SS.2.C.2.5	Evaluate the contributions of various African Americans, Hispanics, Native Americans, veterans, and women.	Civic and Political Participation	Social Studies	2	Civics and Government	Click Here
SS.4.A.3.5	Identify the significance of Fort Mose as the first free African community in the United States.	Exploration and Settlement of Florida	Social Studies	4	American History	Click Here
SS.5.A.3.3	Describe interactions among Native Americans, Africans, English, French, Dutch, and Spanish for control of North America.	Exploration and Settlement of North America	Social Studies	5	American History	Click Here
SS.912.A.2.5	Assess how Jim Crow Laws influenced life for African Americans and other racial/ethnic minority groups.	Understand the causes, course, and consequences of the Civil War and Reconstruction and its effects on the American people.	Social Studies	912	American History	Click Here
SS.912.A.3.5	Identify significant inventors of the Industrial Revolution including African Americans and women.	Analyze the transformation of the American economy and the changing social and political conditions in response to the Industrial Revolution.	Social Studies	912	American History	Click Here
SS.912.A.4.8	Compare the experiences Americans (African Americans, Hispanics, Asians, women, conscientious objectors) had while serving in Europe.	Demonstrate an understanding of the changing role of the United States in world affairs through the end of World War I.	Social Studies	912	American History	Click Here

SS.912.A.5.7	Examine the freedom movements that advocated civil rights for African Americans, Latinos, Asians, and women.	Analyze the effects of the changing social, political, and economic conditions of the Roaring Twenties and the Great Depression.	Social Studies	912	American History	Click Here
SS.912.W.3.9	Trace the growth of major sub-Saharan African kingdoms and empires.	Recognize significant events, figures, and contributions of Islamic, Meso and South American, and Sub-Saharan African civilizations.	Social Studies	912	World History	Click Here
SS.912.W.8.7	Compare post-war independence movements in African, Asian, and Caribbean countries.	Recognize significant events and people from the post World War II and Cold War eras.	Social Studies	912	World History	Click Here
SS.6.W.3.18	Describe the rise and fall of the ancient east African kingdoms of Kush and Axum and Christianity's development in Ethiopia.	Recognize significant events, figures, and contributions of classical civilizations (Phoenicia, Greece, Rome, Axum).	Social Studies	6	World History	Click Here
SS.8.A.2.7	Describe the contributions of key groups (Africans, Native Americans, women, and children) to the society and culture of colonial America.	Examine the causes, course, and consequences of British settlement in the American colonies.	Social Studies	8	American History	Click Here
SS.8.A.4.4	Discuss the impact of westward expansion on cultural practices and migration patterns of Native American and African slave populations.	Demonstrate an understanding of the domestic and international causes, course, and consequences of westward expansion.	Social Studies	8	American History	Click Here
SS.8.E.2.3	Assess the role of Africans and other minority groups in the economic development of the United States.	Understand the fundamental concepts relevant to the institutions, structure, and functions of a national economy.	Social Studies	8	Economics	Click Here

SS.912.A.2.4	Distinguish the freedoms guaranteed to African Americans and other groups with the 13th, 14th, and 15th Amendments to the Constitution.	Understand the causes, course, and consequences of the Civil War and Reconstruction and its effects on the American people.	Social Studies	912	American History	Click Here
SS.912.A.4.9	Compare how the war impacted German Americans, Asian Americans, African Americans, Hispanic Americans, Jewish Americans, Native Americans, women and dissenters in the United States.	Demonstrate an understanding of the changing role of the United States in world affairs through the end of World War I.	Social Studies	912	American History	Click Here
SS.912.A.5.8	Compare the views of Booker T. Washington, W.E.B. DuBois, and Marcus Garvey relating to the African American experience.	Analyze the effects of the changing social, political, and economic conditions of the Roaring Twenties and the Great Depression.	Social Studies	912	American History	Click Here
SS.912.A.5.10	Analyze support for and resistance to civil rights for women, African Americans, Native Americans, and other minorities.	Analyze the effects of the changing social, political, and economic conditions of the Roaring Twenties and the Great Depression.	Social Studies	912	American History	Click Here
SS.912.A.7.5	Compare nonviolent and violent approaches utilized by groups (African Americans, women, Native Americans, Hispanics) to achieve civil rights.	Understand the rise and continuing international influence of the United States as a world leader and the impact of contemporary social and political movements on American life.	Social Studies	912	American History	Click Here
SS.912.A.7.7	Assess the building of coalitions between African Americans, whites, and other groups in achieving integration and equal rights.	Understand the rise and continuing international influence of the United States as a world leader and the impact of contemporary social and	Social Studies	912	American History	Click Here

		political movements on American life.				
SS.7.CG.3.6	<p>Analyze how the 13th, 14th, 15th, 19th, 24th and 26th Amendments broadened participation in the political process.</p> <ul style="list-style-type: none"> • Students will recognize how these amendments expanded civil rights to African Americans, women and young people. • Students will evaluate the impact these amendments have had on American society. • Students will examine how these amendments increased participation in the political process. 	Demonstrate an understanding of the principles, functions and organization of government.	Social Studies	7	Civics and Government (Starting 2023-2024)	Click Here
SS.912.A.5.9	Explain why support for the Ku Klux Klan varied in the 1920s with respect to issues such as anti-immigration, anti-African American, anti-Catholic, anti-Jewish, anti-women, and anti-union ideas.	Analyze the effects of the changing social, political, and economic conditions of the Roaring Twenties and the Great Depression.	Social Studies	912	American History	Click Here
SS.912.CG.2.6	<p>Explain how the principles contained in foundational documents contributed to the expansion of civil rights and liberties over time.</p> <ul style="list-style-type: none"> • Students will explain how different groups of people (e.g., African Americans, immigrants, Native Americans, women) had 	Evaluate the roles, rights and responsibilities of U.S. citizens and determine methods of active participation in society, government and the political system.	Social Studies	912	Civics and Government (Starting 2023-2024)	Click Here

	<p>their civil rights expanded through legislative action (e.g., Voting Rights Act, Civil Rights Act), executive action (e.g., Truman's desegregation of the army, Lincoln's Emancipation Proclamation) and the courts (e.g., Brown v. Board of Education; In re Gault).</p> <ul style="list-style-type: none">• Students will explain the role founding documents, such as the Declaration of Independence and the Constitution, had on setting precedent for the future granting of rights.					
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From: Burns, Paul <Paul.Burns@fldoe.org>
Sent: Sunday, July 24, 2022 9:28 AM EDT
To: Duebel; John
Subject: Fw: Following Up on Course Codes for new AP Classes
Attachment(s): "AP African American Studies_Florida HB 7 Comparison.docx", "AP African American Studies Pilot Course Guide.pdf", "image001.png"

From: Rivers1, Angelia <Angelia.Rivers1@fldoe.org>
Sent: Friday, July 22, 2022 9:32 AM
To: Burns, Paul <Paul.Burns@fldoe.org>
Subject: FW: Following Up on Course Codes for new AP Classes

Paul,

Just to confirm, there is no next step for PJ. John will need to review since the attached only included the African American Studies course for a comparison.

Am I correct?

From: Duncan, Patricia <Patricia.Duncan@fldoe.org>
Sent: Friday, July 22, 2022 9:12 AM
To: Rivers1, Angelia <Angelia.Rivers1@fldoe.org>
Subject: FW: Following Up on Course Codes for new AP Classes

What are my next steps?

PJ Duncan
Director, STEM
Bureau of Standards and Instructional Support
Florida Department of Education
850-245-0808
DOE Logo



From: Barnes, Brian <bbarnes@collegeboard.org>
Sent: Friday, July 22, 2022 8:59 AM
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Cc: Henderson, Carrie <Carrie.Henderson@fldoe.org>; Burns, Paul <Paul.Burns@fldoe.org>; Duncan, Patricia <Patricia.Duncan@fldoe.org>; Rivers, Angelia <Angelia.Rivers@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Vasavada, Natasha <nvasavada@collegeboard.org>; McGurk, Suzanne <smcgurk@collegeboard.org>
Subject: Following Up on Course Codes for new AP Classes

Hi Abbey,

Thanks to you and the FLDOE team for taking the time to meet with College Board yesterday. You can find a copy of the course guide for AP African American Studies attached along with preliminary notes from the AP program on how the course complies with the following:

- [Florida Statutes 1003.42\(2\)\(n\)](#)
- [6A-1.094124. \(FAC\) REQUIRED INSTRUCTION PLANING AND REPORTING](#)
- [House Bill 7](#)

In the our meeting, it was suggested that the AP curriculum team set a follow up meeting with FLDOE Articulation team to work through any additional questions or potential issues. Please provide me with some dates and times that work for your team and I will make sure we reconvene in a timely manner. As we discussed at the end of our call, the pilot schools in Florida have informed us that they need a course code in order to implement this course. We appreciate your support to expedite any discussions to support the course code request - both for AP Precalculus and the pilot for AP African American Studies.

Thanks for your continued support.

Respectfully,
BB
Brian Barnes
Senior Director Florida Partnership
College Board
T 850.708.4324



AP[®] African American Studies

PILOT COURSE GUIDE FALL 2022

What AP® Stands For

Thousands of Advanced Placement teachers have contributed to the principles articulated here. These principles are not new; they are, rather, a reminder of how AP already works in classrooms nationwide. The following principles are designed to ensure that teachers' expertise is respected, required course content is understood, and that students are academically challenged and free to make up their own minds.

1. AP stands for clarity and transparency. Teachers and students deserve clear expectations. The Advanced Placement Program makes public its course frameworks and sample assessments. Confusion about what is permitted in the classroom disrupts teachers and students as they navigate demanding work.
2. AP is an unflinching encounter with evidence. AP courses enable students to develop as independent thinkers and to draw their own conclusions. Evidence and the scientific method are the starting place for conversations in AP courses.
3. AP opposes censorship. AP is animated by a deep respect for the intellectual freedom of teachers and students alike. If a school bans required topics from their AP courses, the AP Program removes the AP designation from that course and its inclusion in the AP Course Ledger provided to colleges and universities. For example, the concepts of evolution are at the heart of college biology, and a course that neglects such concepts does not pass muster as AP Biology.
4. AP opposes indoctrination. AP students are expected to analyze different perspectives from their own, and no points on an AP Exam are awarded for agreement with a viewpoint. AP students are not required to feel certain ways about themselves or the course content. AP courses instead develop students' abilities to assess the credibility of sources, draw conclusions, and make up their own minds.

As the AP English Literature course description states: "AP students are not expected or asked to subscribe to any one specific set of cultural or political values, but are expected to have the maturity to analyze perspectives different from their own and to question the meaning, purpose, or effect of such content within the literary work as a whole.

5. AP courses foster an open-minded approach to the histories and cultures of different peoples. The study of different nationalities, cultures, religions, races, and ethnicities is essential within a variety of academic disciplines. AP courses ground such studies in primary sources so that students can evaluate experiences and evidence for themselves.
6. Every AP student who engages with evidence is listened to and respected. Students are encouraged to evaluate arguments but not one another. AP classrooms respect diversity in backgrounds, experiences, and viewpoints. The perspectives and contributions of the full range of AP students are sought and considered. Respectful debate of ideas is cultivated and protected; personal attacks have no place in AP.
7. AP is a choice for parents and students. Parents and students freely choose to enroll in AP courses. Course descriptions are available online for parents and students to inform their choice. Parents do not define which college-level topics are suitable within AP courses; AP course and exam materials are crafted by committees of professors and other expert educators in each field. AP courses and exams are then further validated by the American Council on Education and studies that confirm the use of AP scores for college credits by thousands of colleges and universities nationwide.

The AP Program encourages educators to review these principles with parents and students so they know what to expect in an AP course. Advanced Placement is always a choice, and it should be an informed one. AP teachers should be given the confidence and clarity that once parents have enrolled their child in an AP course, they have agreed to a classroom experience that embodies these principles.

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Acknowledgments

The Advanced Placement® Program would like to acknowledge the following individuals for their assistance with and contributions to the development of this pilot course. All individuals' affiliations were current at the time of contribution.

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Natasha Vasavada, *Executive Director, AP New Course Development*

About AP

The Advanced Placement Program® (AP®) enables willing and academically prepared students to pursue college-level studies—with the opportunity to earn college credit, advanced placement, or both—while still in high school. Through AP courses in 40 subjects, each culminating in a rigorous exam, students learn to think critically, construct solid arguments, and see many sides of an issue—skills that prepare them for college and beyond. Taking AP courses demonstrates to college admission officers that students have sought the most rigorous coursework available to them, and research indicates that students who score a 3 or higher on an AP Exam typically experience greater academic success in college and are more likely to earn a college degree than non-AP students. Each AP teacher’s syllabus is evaluated and approved by faculty from some of the nation’s leading colleges and universities, and AP Exams are developed and scored by college faculty and experienced AP teachers. Most four-year colleges and universities in the United States grant credit, advanced placement, or both on the basis of successful AP Exam scores—more than 3,300 institutions worldwide annually receive AP scores. In the last decade, participation in the AP Program has more than doubled, and graduates succeeding on AP Exams have nearly doubled.

AP Course Development

In an ongoing effort to maintain alignment with best practices in college-level learning, AP courses and exams emphasize challenging, research-based curricula aligned with higher education expectations.

Individual teachers are responsible for designing their own lesson plans for AP courses, utilizing appropriate college-level readings, assignments, and resources. This publication presents the content and skills that are the focus of the corresponding college course and that appear on the AP Exam. It also organizes the content and skills into a series of units that represent a sequence found in widely adopted college syllabi.

Enrolling Students: Equity and Access

Educators should make equitable access a guiding principle for their AP programs by giving all willing and academically prepared students the opportunity to participate in AP. We encourage the elimination of barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved. The Advanced Placement Program also believes that all students should have access to academically challenging course work before they enroll in AP classes, which can prepare them for AP success. It is only through a commitment to equitable preparation and access that true equity and excellence can be achieved.

How the AP Program Is Developed

The scope of content for an AP course and exam is derived from an analysis of hundreds of syllabi and course offerings from colleges and universities. Using this research and data, a committee of college faculty and expert AP teachers work within the scope of the corresponding college courses (e.g. African American Studies, Africana Studies, African Diaspora Studies, Black Studies) to articulate what students should know and be able to do upon the completion of the AP course. The resulting course framework serves as a blueprint of the content and skills that can appear on an AP Exam.

The AP Development Committees are responsible for developing each AP Exam, ensuring the exam questions are aligned to the course framework. The AP Exam development process is a multiyear endeavor; all AP Exams undergo extensive review, revision, piloting, and analysis to ensure that questions are accurate, fair, and valid, and that there is an appropriate spread of difficulty across the questions.

Members of the inaugural development committees for new courses also support the development of instructional supports, including video lessons and sample syllabi, as well as teacher professional learning resources.

Committee members are selected to represent a variety of perspectives and institutions (public and private, small and large schools and colleges), and a range of gender, racial/ethnic, and regional groups.

Throughout AP course and exam development, the Advanced Placement® Program gathers feedback from various stakeholders from secondary schools, higher education institutions, and disciplinary organizations. This feedback is carefully considered to ensure that AP courses and exams can provide students with a college-level learning experience and the opportunity to demonstrate their qualifications for advanced placement or college credit.

How AP Exams Are Scored

The exam scoring process, like the course and exam development process, relies on the expertise of both AP teachers and college faculty. While multiple-choice questions are scored by machine, the free-response questions and through-course performance assessments, as applicable, are scored by thousands of college faculty and expert AP teachers. Most are scored at the annual AP Reading, while a small portion are scored online. All AP Exam Readers are thoroughly trained, and their work is monitored throughout the Reading for fairness and consistency. In each subject, a highly respected college faculty member serves as Chief Faculty Consultant, and with the help of AP Readers in leadership positions, maintains the accuracy of the scoring standards. Scores on the free-response questions and performance assessments are weighted and combined with the results of the computer-scored multiple-choice questions, and this raw score is converted into a composite AP score on a 1–5 scale.

AP Exams are not norm-referenced or graded on a curve. Instead, they are criterion-referenced, which means that every student who meets the criteria for an AP score of 2, 3, 4, or 5 will receive that score, no matter how many students that is. The criteria for the number of points students must earn on the AP Exam to receive scores of 3, 4, or 5—the scores that research consistently validates for credit and placement purposes—include:

- The number of points successful college students earn when their professors administer AP Exam questions to them.
- The number of points researchers have found to be predictive that an AP student will succeed when placed into a subsequent, higher-level college course.
- Achievement-level descriptions formulated by college faculty who review each AP Exam question.

Using and Interpreting AP Scores

The extensive work done by college faculty and AP teachers in the development of the course and the exam and throughout the scoring process ensures that AP Exam scores accurately represent students’ achievement in the equivalent college course. Frequent and regular research studies establish the validity of AP scores as follows:

AP Score	Recommendation	College Grade Equivalent
5	Extremely well qualified	A
4	Well qualified	A-, B+, B
3	Qualified	B-, C+, C
2	Possibly qualified	n/a
1	No recommendation	n/a

BECOMING AN AP READER

Each June, thousands of AP teachers and college faculty members from around the world gather for seven days in various locations to evaluate and score the free-response sections of the AP Exams. Ninety-eight percent of surveyed educators who took part in the AP Reading say it was a positive experience.

There are many reasons to consider becoming an AP Reader, including the opportunity to:

- **Bring positive changes to the classroom:** Surveys show that the vast majority of returning AP Readers—both high school and college educators—make changes to the way they teach or score because of their experience at the AP Reading.

- * **Gain in-depth understanding of AP Exam and AP scoring standards:** AP Readers gain exposure to the quality and depth of the responses from the entire pool of AP Exam takers, and thus are better able to assess their students' work in the classroom.
- * **Receive compensation:** AP Readers are compensated for their work during the Reading. Expenses, lodging, and meals are covered for Readers who travel.
- * **Score from home:** AP Readers have Online Distributing Scoring opportunities for certain subjects. Check collegeboard.org/apreading for details.
- * **Earn Continuing Education Units (CEUs):** AP Readers earn professional development hours and CEUs that can be applied to PD requirements by states, districts, and schools.

How to Apply

Visit collegeboard.org/apreading for eligibility requirements and to start the application process.

BECOMING AN AP EXAM QUESTION WRITER

College faculty, experienced AP teachers, and disciplinary experts can also participate in the exam development process as exam question writers. All AP question writers receive thorough training and compensation for their work. Visit: <https://app.smartsheet.com/b/form/8164574d65d44a46838cb328ba102a21> and apply to be a question writer.

About the AP African American Studies Course

AP African American Studies is an interdisciplinary course that examines the diversity of African American experiences through direct encounters with authentic and varied sources. Students explore key topics that extend from early African kingdoms to the ongoing challenges and achievements of the contemporary moment. This course foregrounds a study of the diversity of Black communities in the United States within the broader context of Africa and the African diaspora.

Course Goals

As a result of this course, students will be able to:

- Apply lenses from multiple disciplines to evaluate key concepts, historical developments, and processes that have shaped Black experiences and debates within the field of African American studies.
- Identify the intersections of race, gender, and class, as well as connections between Black communities, in the United States and the broader African diaspora in the past and present.
- Analyze perspectives in text-based, data, and visual sources to develop well-supported arguments applied to real-world problems.
- Demonstrate understanding of the diversity, strength, and complexity of African societies and their global connections before the emergence of transatlantic slavery.
- Evaluate the political, historical, aesthetic, and transnational contexts of major social movements, including their past, present, and future implications.
- Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad.
- Identify major themes that inform literary and artistic traditions of the African diaspora.
- Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future.
- Connect course learning with current events, local interests, and areas for future study.

College Course Equivalent

AP African American Studies is designed to be the equivalent of an introductory college or university course in African American Studies and related courses, including Africana Studies, Black Studies, and African Diaspora Studies.

Prerequisites

There are no prerequisite courses for AP African American Studies. Students should be able to read a college-level textbook and to express themselves clearly in writing.

Course Framework Components

Overview

This course framework provides a description of what students should know and be able to do to qualify for college credit and/or placement based on a qualifying score on the AP exam.

The course framework includes the following components:

1 SKILLS

The skills are central to the study and practice of African American studies. Students should practice and develop the described skills on a regular basis over the span of the course.

2 UNITS

The required course content is organized within four thematic units that move across the instructional year chronologically. These units have been designed to occupy 28 weeks of a school year; schools offering this course in a single semester will need 14 weeks of double periods, or the equivalent amount of instructional time. Each unit is composed of a variety of topics.

3 TOPICS

Each topic typically requires 1-2 class periods of instruction. Teachers are not obligated to teach the topics in the suggested sequence listed in each unit, but to receive authorization to label this course “Advanced Placement,” all topics must be included in the course. Each topic contains three required components:

- **Source Encounters:** College-level coursework in African American studies requires that students engage directly with sources from a variety of disciplines – works of art and music, sociological data, historical records, and so on. The source encounters embedded in each topic are required and have been curated to help focus and guide instruction. Schools are responsible for making these sources available to each student in the course.
- **Learning Objectives:** These statements indicate what a student must know and be able to do after learning the topic. Learning objectives pair skills with content knowledge.
- **Essential Knowledge:** Essential knowledge statements comprise the content knowledge required to demonstrate mastery of the learning objective. These statements provide the level of detail that may appear within AP exam questions about the topic.

Teachers should utilize these three required components to develop daily lesson plans for this course. In addition, for some topics several non-required components are included as additional supports for lesson planning and instruction:

- ✦ **Optional Resources:** These resources are indicated for teachers seeking to deepen their own understanding of a topic or enrich their students' understanding with additional sources.
- ✦ **Additional Context:** While not part of the AP exam, these notes provide teachers with broader context for the topic, which may be useful for illustrating the topic or for preventing misunderstandings.



AP African American Studies Skills

The AP African American Studies skills describe what students should be taught to do while exploring course topics and examining sources. The skills are embedded and spiraled throughout the course, providing recurring opportunities for students to develop and practice these skills and then transfer and apply the skills on AP exams.

Skill 1

Applying Disciplinary Knowledge 1

Explain course concepts, developments, patterns, and processes (e.g., cultural, historical, political, social).

Skill 2

Written Source Analysis 2

Evaluate written sources, including historical documents, literary texts, and music lyrics.

Skill 3

Data Analysis 3

Interpret data represented in tables, charts, graphs, maps, surveys, and infographics.

Skill 4

Visual Analysis 4

Analyze visual artifacts, including works of art and material culture.

Skill 5

Argumentation 5

Develop an argument using a line of reasoning to connect claims and evidence.

Course at a Glance

UNITS AND WEEKLY INSTRUCTIONAL FOCUS

UNIT
1

Origins of the African Diaspora

5 Weeks

Introduction to African American Studies

The Strength and Complexity of Early African Societies

Early African Kingdoms and City-States

Community and Culture

Envisioning Early Africa in African American Studies

UNIT
2

Freedom, Enslavement, and Resistance

8 Weeks

Atlantic Africans and the Transatlantic Slave Trade

From Capture to Sale: The Middle Passage

Slavery, Labor, and American Law

Culture and Community

Resistance Strategies, Part 1

Resistance Strategies, Part 2

Radical Resistance and Revolt

Abolition and the War for Freedom

UNIT
3

The Practice of Freedom

7 Weeks

Reconstruction and Black Politics

The Color Line: Black Life in the Nadir

Racial Uplift

The New Negro Renaissance

Migrations and Black Internationalism

Course Project: two-week placeholder

UNIT
4

Movements and Debates

8 Weeks

Anticolonial Movements in the African Diaspora

Freedom Is Not Enough: The Early Black Freedom Movement

The Long Civil Rights Movement

Black Power and Black Pride

Black Feminism, Womanism, and Intersectionality

Identity and Culture in African American Studies

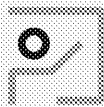
Diversity Within Black Communities

Contemporary Debates and New Directions in African American Studies

AP AFRICAN AMERICAN STUDIES

UNIT 1

**Origins of
the African
Diaspora**



~19
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Introduction to African American Studies</i>			
1.1 What is African American Studies?	"History of Black Studies at Washington University in St. Louis" (video) "What Is Black Studies" (video)	1	1
1.2 40 Million Ways to Be Black: The Diversity of Black Experiences in African American Studies	"40 Million Ways to Be Black" by Henry Louis Gates, Jr.	2	1
1.3 Reframing Early African History in African American Studies	<i>Creating Black Americans: African-American History and Its Meanings, 1619 to the Present</i> by Nell Irvin Painter, 2006 "How to Write About Africa," by Binyavanga Wainaina, 2006.	5	2
<i>Weekly Focus: The Strength and Complexity of Early African Societies</i>			
1.4 The African Continent: A Varied Landscape	Map showing the major climate regions of Africa	3	1
1.5 Population Growth and Ethnolinguistic Diversity	Map showing the movement of Bantu people, languages, and technologies "The Bantu Expansion" (video)	3	1
1.6 The Sudanic Empires	Map showing Africa's kingdoms and empires	1	1
1.7 Global Visions of the Mali Empire	Catalan Atlas by Abraham Cresques	5	1
<i>Weekly Focus: Early African Kingdoms and City-States</i>			
1.8 East Africa: Culture and Trade in the Swahili Coast	Map showing Indian Ocean trade routes from the Swahili coast	3	1
1.9 Southern Africa: Great Zimbabwe	Images of Great Zimbabwe's walls and stone enclosures	4	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
1.10 West Central Africa: The Kingdom of Kongo	"Excerpt of letter from Nzinga Mbemba to Portuguese King João III," 1526 Images of Kongo Christian artworks	2	2
<i>Weekly Focus: Community and Culture</i>			
1.11 Indigenous Cosmologies and Culture	"Osain del Monte - Abbilona" (video)	4	1
1.12 Kinship and Political Leadership	Illustration of Queen Njinga, 1754 Queen Mother Pendant Mask: Iyoba, 16th century <i>Njinga of Angola: Africa's Warrior Queen</i> by Linda M. Heywood, 2017	1	2
1.13 Learning Traditions	"The Sunjata Story - Glimpse of a Mande Epic," a griot performance of The Epic of Sundiata (video)	4	1
1.14 Global Africans	Images of artworks showing Africans in Renaissance Europe, such as the <i>Chafariz d'el Rey</i> (The King's Fountain), 1570-80	1	1
<i>Weekly Focus: Envisioning Early Africa in African American Studies</i>			
1.15 Visions of Africa in African American Art and Culture	<i>I Go To Prepare A Place For You</i> by Bisa Butler, 2021	5	1
1.16 Envisioning Africa in African American Poetry	"Heritage" by Countee Cullen, 1925	2	1

Origins of the African Diaspora



Developing Understanding

ESSENTIAL QUESTIONS

1. What is Black Studies? How, when, why, and by whom was this field created?
2. How does the study of early African history, culture, and politics deepen our understanding of the complexity of Black communities that take shape in the Americas?
3. How did early African societies' global connections influence societies beyond the continent? How were African societies in turn shaped by their global connections?
4. How did everyday life differ for early Africans, depending on factors such as their gender, region, and occupation?

For more than 400 years, people of African descent have developed an array of methods to navigate, survive, and thrive within the United States. From the beginning, Afrodescendant communities' cultures, languages, worldviews, and identities, were shaped by the diverse experiences they and their ancestors lived in Africa. African American studies explores the ways that people of African descent, in the U.S. and the broader diaspora, have conceived of, debated about, and innovated from their experiences.

Unit 1 introduces students to key features of African American Studies that scholars employ to trace the development and ongoing experiences of Black communities, such as the interplay of disciplines, identities, and debates. It offers a foundation for understanding early African history, politics, culture, and economics as essential components that gave rise to vibrant Black communities in the United States. The unit also explores how some writers and artists envisioned early Africa and bold visions of the future through their artistic and cultural production.

Building Course Skills

The field of African American studies invites students to examine past and present developments in society and culture from the perspectives of communities of African descent. To do so, students learn to examine an array of primary and secondary sources through lenses that integrate the analytical skills of multiple disciplines.

Unit 1 introduces students to source-based analytical skills that they will continue to develop and strengthen throughout the course. Early in the year, students build their skills in identifying and explaining course concepts from historical, cultural, artistic, geographical, and political lenses as they examine early African societies and kingdoms through texts, maps, images, video performance pieces. As students gain early exposure to the field of Black Studies, they should practice foundational skills in source analysis, specifically examining claims and evidence. Show students how to apply insights related to purpose, context, and audience as they develop understandings based on the source encounters in each topic.

Visual and data sources such as maps and artworks in Unit 1 encourage students to practice interpretation and contextualization skills. For example, students should learn to identify patterns and limitations of a source and also describe the aesthetic, historical, and political context of artworks. These skills combine to deepen students' understanding of works by about people of African descent and the ways Black artists have used their work to unveil their unique perspectives and experiences. Students focus on foundational skills related to the close reading and analysis of historical, literary, and scholarly texts in order to articulate their own conclusions in relation to the dynamic impact of early Africa's history on Black communities and the field of African American Studies.

Recurring Concepts

Recurring concepts are major disciplinary ideas that are woven throughout each unit of the course, and the source encounters support student exploration of these enduring concepts.

- 1. Diaspora:** The concept of diaspora describes the movement and dispersal of a group of people from their place of origin to various, new locations. In African American studies, the concept of the African diaspora refers to communities of African people and their descendants across the world. The term commonly refers to communities formed by the descendants of Africans who were enslaved in the Americas and their descendants. More broadly, it encompasses Afrodescendant people who have relocated beyond the continent, including to areas in Europe and Asia. The concept points to Africa as the point of origin for the shared ancestry of diverse peoples of African descent. In Unit 1, students encounter diasporas through the Bantu dispersals from West Africa to southern, central, and eastern Africa and through the experiences of Africans in Europe. These diasporas catalyzed adaptations and innovations in terms of culture, language, belief systems, and identity within African communities.
- 2. Africa and the African Diaspora:** The ongoing relationships between communities in Africa and those in the diaspora comprise a significant theme in African American Studies that is not limited to Unit 1. Unit 1 offers a foundation for continued student investigation into how historical narratives about early African societies—from within and beyond Black communities—impact African Americans. In different ways over time, Africa has been a symbol that influenced the cultural practices, artistic expression, identities, and political organizing of African Americans in the United States and the broader diaspora in divergent ways.
- 3. Intersections of Identity:** African American studies examines the interplay of distinct categories of identity (such as class, gender, region, religion, race, ethnicity, and nationality, and ability) with each other and within a society's dominant power structure. Various categories of identity are emphasized throughout the course, and students should develop the habit of considering how different aspects of identity impact their experience. For example, in Unit 1, they might consider how the experiences of women, youth, Muslims, Christians, animists, traders, educators, and migrants varied in different societies in Africa at different times.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional ways to incorporate instructional approaches based on the course framework and source encounters. Teachers are encouraged to alter these activities to best support the students in their classrooms. Additional sample activities will be developed in partnership with AP African American Studies teachers as a result of the course pilot.

Activity	Topic	Source Encounter	Sample Activity
1	1.3	<p>"Africa and Black Americans" from <i>Creating Black Americans: African-American History and Its Meanings, 1619 to the Present</i> (2006) by Nell Irvin Painter (pp.3-6)</p> <p>"How to Write About Africa" (2006) by Binyavanga Wainaina.</p>	<p>Close Reading</p> <p>Students will closely examine a short scholarly text as well as a satirical essay to explain how research in African American studies reframes misconceptions about Africa. Using close reading strategies, ask students to read a passage from Nell Irvin Painter and identify key information about how perceptions of Africa and the contributions of African societies have changed over time. Then, read the essay "How to Write About Africa," as a class, guiding students to analyze the author's viewpoint and the key details reflecting that viewpoint. Students can engage in small group academic discussion to articulate the continuities and changes over time in how people perceive the continent of Africa based on both sources.</p>
2	1.7	Catalan Atlas (1375)	<p>Visual Artifact Analysis</p> <p>As a lesson opener, display the Catalan Atlas and ask students "how can maps convey information such as wealth, power, and civilization?" Provide class with an initial overview of the Catalan Atlas, in the context of the Mali Empire they are studying. In pairs, ask students to examine and identify all the visual features that convey information about the wealth, power, and influence of the Mali empire, as well as other dynamics. Develop a list as a class of the visual details and inferences that can be drawn from them. Offer contextual information using Topic 1.7 related to Mansa Musa and the function of Mali as a central for trade and cultural exchange to deepen the student discussion. Ask students "what can we learn about how non-African groups perceptions of ancient Mali based on this map?" Facilitate class discussion and debrief to guide students to reflect on how the Catalan Atlas differs from stereotypes about African History.</p>
3	1.16	Poem, Heritage by Countee Cullen	<p>Literary Analysis</p> <p>As a lesson opener, provide students with a copy of Billy Collins' poem "Introduction to Poetry" and ask them to read it and share their reactions. The goal is to help students recognize that poems don't need to have specific right answers, and that complexity and confusion are part of literary analysis. After four or five minutes of discussion, then shift to Countee Cullen's "Heritage." Have students identify any words, lines, or images that they feel are particularly interesting or confusing and discuss their reactions. Subsequent source encounters with poems will allow students to further develop their analytical skills.</p>

TOPIC 1.1

What Is African American Studies?

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"History of Black Studies at Washington University in St. Louis,"** WUSTL (video, 2:19)
- **"What Is Black Studies,"** ProgressivePupil (video, 1:06)

LEARNING OBJECTIVE**LO 1.1**

Describe the developments that led to the incorporation of African American studies into United States colleges and universities in the 1960s and 1970s.

ESSENTIAL KNOWLEDGE**EK 1.1.A**

African American studies is an interdisciplinary field that combines the rigors of scholarly inquiry with a community-centered approach to analyzing the history, culture, and politics of people of African descent in the U.S. and throughout the African diaspora.

EK 1.1.B

At the end of the civil rights movement and in the midst of the Black Power movement in the 1960s and 1970s, Black students entered predominantly white colleges in large numbers for the first time in American history. Black students called for greater opportunities to study the history and experiences of Black people and greater support for underrepresented students, faculty, and administrators.

EK 1.1.C

During the Black Campus movement (1965-1972), hundreds of thousands of Black students and Latino, Asian, and white collaborators led protests at over 1000 colleges nationwide, demanding culturally relevant learning opportunities and greater support for Black students, teachers, and administrators.

TOPIC 1.1

What Is African American Studies?**TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Cover of *The Black Scholar*, Vol. 6, No. 6, 1975, Smithsonian National Museum of African American History and Culture
- "Black Studies National Conference," 1975 (program)

Additional Context *(beyond the scope of the AP Exam)*

- In 1968, San Francisco State University established the first Black Studies department at a four-year college.

TOPIC 1.2

40 Million Ways to Be Black: The Diversity of Black Experiences in African American Studies

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- "40 Million Ways to Be Black" by Henry Louis Gates, Jr., in *Call and Response*, 2010. (pp. LI–LIII)

LEARNING OBJECTIVE

LO 1.2

Explain how features such as debate and interdisciplinarity reflect the diverse experiences of people of African descent in the long tradition of African American studies.

ESSENTIAL KNOWLEDGE

EK 1.2.A

African American studies is a diverse field that incorporates analysis from multiple disciplinary perspectives (e.g., the humanities, social sciences, and STEM) in order to understand the complexity and multiplicity of Black experiences throughout the African diaspora.

EK 1.2.B

The field of African American studies was created to uniquely investigate the varied experiences of people of African descent from their own perspectives.

EK 1.2.C

The tradition of informed, respectful debate in African American studies, one of its primary characteristics, creates a forum that reflects the diversity of Black experience, thought, and expression.

EK 1.2.D

Black communities are diverse and change over time. Similarly, African American studies is an evolving field. The knowledge it offers equips all communities with a greater understanding of the contributions and experiences of Black people in their societies.

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

TOPIC 1.3

Reframing Early African History in African American Studies

Required Course Content

SOURCE ENCOUNTER

- *Creating Black Americans: African-American History and Its Meanings, 1619 to the Present* by Nell Irvin Painter, 2006 (pp. 3–6)
- “How to Write About Africa” by Binyavanga Wainaina, 2006.

LEARNING OBJECTIVE

LO 1.3

Explain how research in African American studies reframes misconceptions about early Africa and its relationship to people of African descent.

ESSENTIAL KNOWLEDGE

EK 1.3.A

The field of African American studies researches the development of ideas about Africa’s history and the continent’s ongoing relationship to communities of the African diaspora.

EK 1.3.B

Perceptions of Africa have shifted over time, ranging from false notions of a primitive continent with no history to recognition of Africa as the homeland of powerful societies and leaders that made enduring contributions to humanity.

EK 1.3.C

Early African societies saw developments in many fields, including the arts, architecture, technology, politics, religion, and music. These innovations are central to the long history that informs African American experiences and identities.

EK 1.3.D

Interdisciplinary analysis in African American studies has dispelled notions of Africa as a place with an undocumented or unknowable history, affirming early Africa as a diverse continent with complex societies that were globally connected well before the onset of the Atlantic slave trade.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 1.3

Reframing Early African History in African American Studies

Optional Resources

- *Black Marxism: The Making of the Black Radical Tradition* by Cedric Robinson, 1983 ("The Primary Colors of American Historical Thought")

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 1.4

The African Continent: A Varied Landscape

Required Course Content

SOURCE ENCOUNTER

- Map showing the major climate regions of Africa

LEARNING OBJECTIVE

LO 1.4

Describe the impact of Africa's varied landscape on patterns of settlement and trade between diverse cultural regions in West Africa.

ESSENTIAL KNOWLEDGE

EK 1.4.A

As the second-largest continent in the world, Africa is geographically diverse.

EK 1.4.A.i

There are five primary climate zones: desert (e.g., the Sahara), semiarid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.

EK 1.4.A.ii

Five major rivers supported the emergence of early societies: the Niger River, Congo River, Zambezi River, Orange River, and Nile River.

EK 1.4.B

Variations in climate and geography facilitated diverse opportunities for trade in West Africa.

EK 1.4.B.i

In desert and semiarid areas, herders were often nomadic, moving in search of food and water, and some traded salt.

EK 1.4.B.ii

In the Sahel, people traded livestock.

EK 1.4.B.iii

In the savannas, people cultivated grain crops.

EK 1.4.B.iv

In the tropical rainforests, people grew kola trees and yams and traded gold.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 1.4.C

Population centers emerged in the Sahel and the savanna grasslands of Africa for three important reasons.

EK 1.4.C.i

Major water routes in West Africa facilitated the movement of people and goods through trade.

EK 1.4.C.ii

Fertile land supported the expansion of agriculture and domestication of animals.

EK 1.4.C.iii

The Sahel and savannas connected trade between communities in the Sahara to the north and in the tropical regions to the south.

TOPIC 1.4

**The African
Continent: A
Varied Landscape**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- ["Rivers in West Africa,"](#) African Studies Center, Michigan State University (map)

Additional Context *(beyond the scope of the AP Exam)*

- Africa is the birthplace of humanity and the ancestral home of African Americans.

TOPIC 1.5

Population Growth and Ethnolinguistic Diversity

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map showing the **movement of Bantu people, languages, and technologies**
- “**The Bantu Expansion**,” AE Learning (video, 4:27)

LEARNING OBJECTIVE

LO 1.5

Describe the causes of Bantu dispersals and their effects on the linguistic diversity of West and Central Africa.

ESSENTIAL KNOWLEDGE

EK 1.5.A

Africa is the ancestral home of thousands of ethnic groups and languages. In West Africa, two key features contributed to the population growth of West and Central African peoples, which triggered a series of migrations throughout the continent from 1500 BCE to 500 CE:

EK 1.5.A.i

Technological innovations (e.g., the development of iron tools and weapons)

EK 1.5.A.ii

Agricultural innovations (e.g., cultivating bananas, yams, and cereals)

EK 1.5.B

Bantu-speaking peoples’ linguistic influences spread throughout the continent. Today, the Bantu linguistic family contains hundreds of languages that are spoken throughout West, Central, and Southern Africa (e.g., Xhosa, Swahili, Kikongo, Zulu). Western and Central African Bantu speakers also represent a large portion of the genetic ancestry of African Americans.

TOPIC 1.5

**Population
Growth and
Ethnolinguistic
Diversity****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Nok Art**, Google Arts & Culture
- **"Miriam Makeba - Qongqothwane (The Click Song) (Live, 1963)"**, a Xhosa wedding song (video, 2:02)

Additional Context *(beyond the scope of the AP Exam)*

- Ancient Africa witnessed the rise of complex societies, often near rivers, such as Egypt in North Africa, Nubia and Aksum in East Africa, and the Nok society in West Africa. The Nok (Nigeria, 900 BCE to 200 CE) were known for terracotta sculptures and ironworks. Their highly stylized artworks featured elaborate hairstyles and adornments.

TOPIC 1.6

The Sudanic Empires

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map showing Africa's kingdoms and empires

LEARNING OBJECTIVE

LO 1.6

Describe the influence of geography, Islam, and trade on the rise and decline of the empires of Ghana, Mali, and Songhai.

ESSENTIAL KNOWLEDGE

EK 1.6.A

Sudanic empires, also known as Sahelian empires of Ghana, Mali, and Songhai, emerged and flourished from the 7th to the 15th century. One gave way to another, linked by their immense wealth from gold and trade.

EK 1.6.B

The Mali Empire emerged during the decline of ancient Ghana. Like ancient Ghana, Mali was renowned for its gold and its strategic location at the nexus of multiple trade routes, connecting trade from the Sahara (toward Europe) to sub-Saharan Africa.

EK 1.6.C

The Songhai Empire emerged from the Mali Empire. It expanded its territory by establishing a central administration with representation from conquered ethnic groups. Following Portuguese exploration along the western coast of Africa, trade routes shifted from trans-Saharan to Atlantic trade, diminishing Songhai wealth.

TOPIC 1.6

The Sudanic Empires**TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- In addition to Muslim scholars and administrators, trans-Saharan trade played an essential role in introducing Islam to the region. The ancient empires of Ghana, Mali, and Songhai reached their height at different times, each emerging from the decline of the previous empire: Ghana flourished between the 7th and 13th centuries; Mali flourished between the 13th and 17th centuries; Songhai flourished between the 15th and 16th centuries.
- Ancient Ghana was located in present-day Mauritania and Mali.

TOPIC 1.7

Global Visions of the Mali Empire

SUGGESTED SKILLS**5** *Argumentation***INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- **Catalan Atlas** by Abraham Cresques, 1375

LEARNING OBJECTIVE**LO 1.7**

Explain what sources like the Catalan Atlas reveal about how non-African groups perceived the wealth and power of West African empires.

ESSENTIAL KNOWLEDGE**EK 1.7.A**

The wealth and power of West Africa's empires, including Mali, attracted the interest of merchants and cartographers across the eastern Mediterranean to southern Europe, prompting plans to trade manufactured goods for gold.

EK 1.7.B

Mali's wealth and access to trade routes enabled its leaders to crossbreed powerful North African horses and purchase steel weapons, which contributed to the empire's ability to extend power over local groups.

EK 1.7.C

The Catalan Atlas details the wealth and influence of the ruler Mansa Musa and the Mali Empire based on the perspective of a cartographer from Spain. Mansa Musa is adorned with a gold crown and orb. The Catalan Atlas conveys the influence of Islam on West African societies and the function of Mali as a center for trade and cultural exchange.

TOPIC 1.7

**Global Visions of
the Mali Empire****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- "Mansā Mūsā and Global Mali" in *African Dominion: A New History of Empire in Early and Medieval West Africa* by Michael A. Gomez, 2018
- Mali **equestrian figure**, 13th–15th century Smithsonian National Museum of African Art
- Mali **archer figure**, 13th–15th century, Smithsonian National Museum of African Art
- Mali **equestrian figure**, 12th–14th century, The Metropolitan Museum of Art
- Images of 16th-century musical treatises from Mali

TOPIC 1.8

East Africa: Culture and Trade in The Swahili Coast

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map of Indian Ocean trade routes from the Swahili coast

LEARNING OBJECTIVE

LO 1.8

Describe the geographic, cultural, and political factors that contributed to the rise and fall of the city-states on the Swahili Coast.

ESSENTIAL KNOWLEDGE

EK 1.8.A

The Swahili Coast (named from *sawahil*, the Arabic word for coasts) stretches from Somalia to Mozambique. The coastal location of its city-states linked Africa's interior to Arab, Persian, Indian, and Chinese trading communities.

EK 1.8.B

Between the 11th and 15th centuries, the Swahili Coast city-states were united by their shared language (Swahili, a Bantu lingua franca) and a shared religion (Islam).

EK 1.8.C

The strength of the Swahili Coast trading states garnered the attention of the Portuguese, who invaded major city-states and established settlements in the 16th century to control Indian Ocean trade.

TOPIC 1.8

**East Africa:
Culture and
Trade in The
Swahili Coast****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The Swahili Coast,"** from *Africa's Great Civilizations* (video, 2:59)
- **String of cowrie shells**, an object of trade and currency throughout Africa, Smithsonian National Museum of African American History and Culture
- Swahili **Door**, 19th-century door showing the confluence of cultures, National Museum of African Art

TOPIC 1.9

Southern Africa: Great Zimbabwe

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Images of Great Zimbabwe's walls and stone enclosures

LEARNING OBJECTIVE

LO 1.9

Describe the function and aesthetic elements of Great Zimbabwe's stone architecture.

ESSENTIAL KNOWLEDGE

EK 1.9.A

Great Zimbabwe was linked to trade on the Swahili Coast, and its inhabitants, the Shona people, became wealthy from its gold, ivory, and cattle resources.

EK 1.9.B

Great Zimbabwe is best known for its large stone architecture, including the Great Enclosure, which served the purposes of military defense and religious rituals.

TOPIC 1.9

**Southern Africa:
Great Zimbabwe**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The City of Great Zimbabwe,”](#) from *Africa’s Great Civilizations* (video, 2:36)

TOPIC 1.10

West Central Africa: The Kingdom of Kongo

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **“Excerpt of letter from Nzinga Mbemba to Portuguese King João III,”** 1526, World History Commons
- Images of **Kongo Christian artworks**

LEARNING OBJECTIVE

LO 1.10

Describe the short- and long-term consequences of the Kingdom of Kongo's conversion to Christianity.

ESSENTIAL KNOWLEDGE

EK 1.10.A

While many Africans held animist beliefs, others adopted faiths that were introduced to the continent, such as Islam and Christianity. Some communities in distinct regions converted to Christianity, such as the Kingdom of Aksum (present-day Ethiopia) and the Kingdom of Kongo.

EK 1.10.B

In the late 15th century, King Nzinga, and his son Afonso I, converted the West Central African Kingdom of Kongo to Roman Catholicism to secure a political and economic alliance with the Portuguese monarchy. This had three important effects:

EK 1.10.B.i

It increased Kongo's wealth through trade in ivory, salt, copper, and textiles.

EK 1.10.B.ii

The Portuguese demanded access to the trade of enslaved people in exchange for military assistance. Despite persistent requests made to the king of Portugal, Kongo's nobility was unable to limit the number of captives. This region (Kongo, along with the greater region of West Central Africa) was the largest source of enslaved people in the history of the Atlantic slave trade.

EK 1.10.B.iii

A syncretic blend of Christian and indigenous religious beliefs and practices emerged.

TOPIC 1.10

**West Central
Africa: The
Kingdom of
Kongo**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *The Art of Conversion: Christian Visual Culture in the Kingdom of Kongo* by Cécile Fromont, 2014

TOPIC 1.11

Indigenous Cosmologies and Culture

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “[Osain del Monte - Abbilona](#)” (video, 36:00–40:00)

LEARNING OBJECTIVE

LO 1.11

Describe the development and interactions of various belief systems present in early West African societies.

ESSENTIAL KNOWLEDGE

EK 1.11.A

Although the leaders of African kingdoms and empires at times converted to Islam (e.g., in Mali and Songhai) or Christianity (e.g., in Kongo), they were not always able to convert their subjects, who instead blended these faiths with indigenous spiritual beliefs and cosmologies.

EK 1.11.B

Africans who blended indigenous spiritual practices with Christianity and Islam brought their experiences of cultural syncretism in Africa to the Americas. Cultural and religious practices, such as veneration of the ancestors, divination, healing practices, and collective singing and dancing, that can be traced to Africa have survived in African diasporic religions, including Louisiana Voodoo and *regla de Ocha* in Cuba.

TOPIC 1.11

**Indigenous
Cosmologies
and Culture****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- Osain del Monte is an Afro-Cuban performance group whose performances illustrate the blend of Afro-Cuban religions.

TOPIC 1.12

Kinship and Political Leadership

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Illustration of Queen Njinga**, 1754
- **Queen Mother Pendant Mask: Iyoba**, 16th century, The Metropolitan Museum of Art
- *Njinga of Angola: Africa's Warrior Queen* by Linda M. Heywood, 2017

LEARNING OBJECTIVE

LO 1.12

Compare the political, spiritual, and military leadership of Queen Idia of Benin and Queen Njinga of Ndongo-Matamba.

ESSENTIAL KNOWLEDGE

EK 1.12.A

Many early West African societies were comprised of family groups held together by extended kinship ties, and kinship often formed the basis for political alliances. Women played many roles in these kin networks, including spiritual leaders, political advisors, market traders, educators, and agriculturalists.

EK 1.12.B

In the late 15th century, Queen Idia became the first iyoba (queen mother) in the Kingdom of Benin. She served as a political advisor to her son, the king, and she became one of the best-known generals of the renowned Benin army. She was known to rely on spiritual power and medicinal knowledge to bring victories to Benin.

EK 1.12.C

Shortly after 1619, when Ndongans became the first large group of enslaved Africans to arrive in the American colonies, Queen Njinga became queen of Ndongo. She fought to protect her people from enslavement by the Portuguese.

EK 1.12.D

After diplomatic relations between Ndongo and Portugal collapsed, Queen Njinga fled to Matamba, where she created sanctuary communities for those who escaped Portuguese enslavement. Queen Njinga's strategic guerrilla warfare solidified her reign, her legacy throughout the African diaspora, and the political leadership of women in Matamba.

TOPIC 1.12

**Kinship and
Political
Leadership**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Country of Angola,”](#) from *Africa’s Great Civilizations* (video, 5:18)
- Plaques of the Benin armies
- [Head of a Queen Mother \(Iyoba\)](#), 18th century, The Metropolitan Museum of Art (sculpture)

Additional Context *(beyond the scope of the AP Exam)*

- The Kingdom of Benin was located in present-day Nigeria. The Kingdom of Ndongo was located in present-day Angola.

TOPIC 1.13

Learning Traditions

SUGGESTED SKILLS4 *Visual Analysis***INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- **"The Sunjata Story – Glimpse of a Mande Epic,"** a griot performance of *The Epic of Sundiata* (video, 20:00)

LEARNING OBJECTIVE**LO 1.13**

Describe the institutional and community-based models of education present in early West African societies.

ESSENTIAL KNOWLEDGE**EK 1.13.A**

West African empires housed centers of learning in their trading cities. In Mali, a book trade, university, and learning community flourished in Timbuktu, which drew astronomers, mathematicians, architects, and jurists.

EK 1.13.B

Griots were prestigious historians, storytellers, and musicians who maintained and shared a community's history, traditions, and cultural practices.

EK 1.13.C

Malinke griots passed down oral traditions such as the *Epic of Sundiata*, or the "lion prince." The epic recounts the early life of Sundiata Keita (an ancestor of Mansa Musa), founder of the Mali Empire, and it preserves the early history of the Malinke people.

TOPIC 1.13

**Learning
Traditions****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The City of Timbuktu,"** from *Africa's Great Civilizations* (video, 1:40)
- *Sundiata: An Epic of Old Mali* by D.T. Niane, 2006

Additional Context *(beyond the scope of the AP Exam)*

- Many scholars suggest that Disney's *The Lion King* is inspired by the *Epic of Sundiata*.

TOPIC 1.14

Global Africans

SUGGESTED SKILLS

1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Images of artworks showing Africans in Renaissance Europe, such as the painting *Chafariz d'el Rey* (The King's Fountain), 1570–1580s

LEARNING OBJECTIVE**LO 1.14**

Describe the factors that brought Africans to Europe and Europeans to Africa before the onset of the transatlantic slave trade.

ESSENTIAL KNOWLEDGE**EK 1.14.A**

In the late 15th century, trade between West African kingdoms and the Portuguese for gold, goods, and enslaved people grew steadily, bypassing the trans-Saharan trade routes. This trade increased the presence of Europeans in West Africa and the population of sub-Saharan Africans in Mediterranean port cities like Lisbon.

EK 1.14.B

In the mid-15th century, the Portuguese colonized the Atlantic islands of Cabo Verde and São Tomé, where they established cotton, indigo, and sugar plantations based on the labor of enslaved Africans. By 1500, about 50,000 enslaved Africans had been removed from the continent to work on these islands and in Europe. These plantations became a model for slave-based economies in the Americas.

EK 1.14.C

Elite, free Africans, including the children of rulers, traveled to Mediterranean port cities for diplomatic, educational, and religious reasons.

TOPIC 1.14
Global Africans**TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [Map of northwestern Africa and the Iberian Peninsula](#), 16th century
- Ethiopian [Orthodox processional cross](#), 14th–15th century, Smithsonian National Museum of African Art

Additional Context *(beyond the scope of the AP Exam)*

- The trading post at Elmina Castle is located in present-day Ghana.

TOPIC 1.15

Visions of Africa in African American Art and Culture

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *I Go To Prepare A Place For You* by Bisa Butler, 2021 (quilt)

LEARNING OBJECTIVE

LO 1.15

Explain how contemporary African American artists and writers illustrate the diversity of African cultures and their influence on the African diaspora.

ESSENTIAL KNOWLEDGE

EK 1.15.A

Perceptions of Africa and its early history have influenced ideas about the ancestry, cultures, and identities of people of African descent in the Americas. Artists from the African diaspora often aim to counter negative stereotypes about Africa with narratives that emphasize the strength, beauty, diversity, and dynamism of African cultures as the foundation of the broader inheritance of African Americans.

EK 1.15.B

African American communities emerged from the blending of multiple African cultures in the Americas. Many African Americans cannot trace their heritage to a single ethnic group. Because of this, African American cultural production often reflects a creative blend of cultural elements from multiple societies and regions in Africa.

EK 1.15.C

Bisa Butler's quilted portraits draw from African American quilting traditions to integrate historical, religious, diasporic, and gender perspectives in a visual and tactile format. In *I Go to Prepare a Place for You*, Butler contextualizes Harriet Tubman's legacy, highlights the link between faith and leadership in Tubman's life, and draws connections between African Americans and Africa.

TOPIC 1.15

**Visions of Africa
in African American
Art and Culture**

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- "[Afro Combs](#)," from *Africa's Great Civilizations* (video, 1:48)

Additional Context *(beyond the scope of the AP Exam)*

- African American studies examines the continuities and transformations of African cultural practices, beliefs, and aesthetic and performative traditions in the diaspora. Research in this field highlights the impact of the diversity of early African societies on the diverse expressions of African culture that exist in diaspora communities today.

TOPIC 1.16

Envisioning Africa in African American Poetry

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"Heritage"** by Countee Cullen, 1925

LEARNING OBJECTIVE**LO 1.16**

Explain how Countee Cullen uses imagery and refrain to express connections to, or detachments from, Africa in the poem, "Heritage."

ESSENTIAL KNOWLEDGE**EK 1.16.A**

The question of Africa's relationship to African American ancestry, culture, and identities remains a central and fraught one for communities of the African diaspora, due to the ruptures caused by colonialism and Atlantic slavery. In response, writers, artists, and scholars interrogate and imagine their connections and detachment.

EK 1.16.B

In "Heritage," Countee Cullen uses imagery to counter negative stereotypes about Africa and express admiration.

EK 1.16.C

In "Heritage," Countee Cullen explores the relationship between Africa and African American identity through introspective reflection.

TOPIC 1.16

**Envisioning
Africa in African
American Poetry**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Photos of Countee Cullen
- [Countee Cullen reading "Heritage"](#) (video, 3:25)

Additional Context *(beyond the scope of the AP Exam)*

- Countee Cullen was a major poet of the Harlem Renaissance.

AP AFRICAN AMERICAN STUDIES

UNIT 2

**Freedom,
Enslavement,
and
Resistance**



~39
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
Weekly Focus: Atlantic Africans and the Transatlantic Slave Trade			
2.1 African Explorers in America	Juan Garrido's petition, 1538 Image of Juan Garrido on a Spanish expedition, 16th century	1	1
2.2 Slave Trading Regions in Africa	Map showing the major coastal regions from which enslaved Africans were forcibly taken to the Americas Final Africans Imported Revision of Origins and Percentages into British North America and Louisiana from <i>Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum</i> by Michael Gomez, 1998	3	1
2.3 African Ethnicities in the U.S. South	<i>Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum</i> by Michael Gomez, 1998	3	1
2.4 Capture and the Impact of the Slave Trade on African Societies	<i>The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African. Written by Himself</i> by Olaudah Equiano, 1789	2	2
Weekly Focus: From Capture to Sale: The Middle Passage			
2.5 Architecture and Iconography of a Slave Ship	<i>Committed to Memory: The Art of the Slave Ship Icon</i> by Cheryl Finley, 2018 <i>Stowage</i> by Willie Cole, 1997	4	1
2.6 Resistance on Slave Ships	Plea to the Jurisdiction of Cinque and Others, 1839 Sketches of the captive survivors from the <i>Amistad</i> trial, 1839	5	1
2.7 Slave Auctions	Solomon Northup's narrative describes New Orleans Slave Market, 1841 "The Slave Auction" by Frances Ellen Watkins Harper, 1859	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Slavery, Labor, and American Law</i>			
2.8 The Domestic Slave Trade and Forced Migration	Broadside for an auction of enslaved persons at the Charleston Courthouse, 1859	4	1
2.9 Labor and Economy	Broadside advertising "Valuable Slaves at Auction" in New Orleans, 1859 Rice fanner basket, 1863	1	2
2.10 Slavery and American Law: Slave Codes and Landmark Cases	Excerpts From South Carolina Slave Code Of 1740 No. 670, 1740 Louisiana Slave Code Excerpts from Dred Scott's plea and Chief Justice Roger B. Taney's opinion in <i>Dred Scott v. Sanford</i> , 1857, from <i>Let Nobody Turn Us Around: An African American Anthology</i> edited by Manning Marable and Leith Mullings, 2009	5	2
2.11 Race and the Reproduction of Status	"Partus sequitur ventrem: Law, Race, and Reproduction in Colonial Slavery" by Jennifer Morgan	1	1
<i>Weekly Focus: Community and Culture</i>			
2.12 Faith and Song Among Free and Enslaved African Americans	<i>My Bondage and My Freedom</i> by Frederick Douglass, 1855 "Steal Away" (lyrics) Contemporary gospel performance of "Steal Away" by Shirley Caesar and Michelle Williams (video)	2	2
2.13 Music, Art, and Creativity in African Diasporic Cultures	<i>Reversing Sail: A History of the African Diaspora</i> by Michael Gomez, 2005 Gourd head banjo, c. 1859 Storage jar, with inscription, by David Drake, 1858	4	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Resistance Strategies, Part 1</i>			
2.14 African Americans in Indigenous Territory	<i>Black Slaves, Indian Masters: Slavery, Emancipation, and Citizenship in the Native American South</i> by Barbara Krauthamer, 2015 "Massacre of the Whites by the Indians and Blacks in Florida," 1836	1	1
2.15 Maroon Societies and Autonomous Black Communities	<i>Freedom as Marronage</i> by Neil Roberts, 2015 <i>Demonic Grounds: Black Women and Cartographies of Struggle</i> by Katherine McKittrick	2	3
<i>Weekly Focus: Resistance Strategies, Part 2</i>			
2.16 Race to the Promised Land: The Underground Railroad	<i>Harriet, the Moses of Her People</i> by Sarah H. Bradford, 1886 Harriet Tubman's reflection in <i>The Refugee</i> by Benjamin Drew, 1856 Photographs of Harriet Tubman throughout her life: carte-de-visite, 1868–1869; matte collodion print, 1871–1876; albumen print, c. 1908	4	2
2.17 Separatism and Emigration	<i>The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States, Politically Considered</i> by Martin R. Delany, 1852 "Emigration to Mexico" by "A Colored Female of Philadelphia," <i>The Liberator</i> , Jan. 2, 1832	5	1
2.18 Integration: Transatlantic Abolitionism and Belonging in America	"West India Emancipation" by Frederick Douglass Reading of "What to the Slave Is the Fourth of July" by Frederick Douglass's descendants, NPR (video)	2	1
2.19 Gender and Resistance in Slave Narratives	<i>Incidents in the Life of a Slave Girl: Written by Herself</i> by Harriet Jacobs, 1860	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Radical Resistance and Revolt</i>			
2.20 Legacies of the Haitian Revolution	Constitution of Haiti, 1805	5	2
	<i>Silencing the Past</i> by Michel-Rolph Trouillot Haiti's 1805 Constitution		
2.21 Radical Resistance	<i>Appeal</i> by David Walker, 1829	2	2
	"Let Your Motto Be Resistance" by Henry Highland Garnet, 1843		
2.22 Resistance and Revolts in the U.S.	"The Louisiana Rebellion of 1811" with Clint Smith (video)	1	1
<i>Weekly Focus: Abolition and the War for Freedom</i>			
2.23 Black Pride, Identity, and the Question of Naming	Selections of letters written to newspapers from <i>Call and Response</i>	1	1
2.24 Black Women's Rights and Education	"Why Sit Here and Die" by Maria W. Stewart, 1832	2	1
2.25 The Civil War and Black Communities	"The Colored Soldiers" by Paul Laurence Dunbar, 1895	4	2
	Civil War era photographs		
2.26 Commemorating the Ongoing Struggle for Freedom	On Juneteenth by Annette Gordon-Reed, 2021	5	1
	Photos of Jubilee celebrations		

Freedom, Enslavement, and Resistance

ESSENTIAL QUESTIONS



These pages intentionally left blank. The Unit Opening content for Units 2–4 is still in development and will be provided to teachers in the fall.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional and are offered to provide possible ways to incorporate various instructional approaches into the classroom. Teachers do not need to use these activities or instructional approaches and are free to alter or edit them. The examples below were developed in partnership with teachers from the AP community to share ways that they approach teaching the content and skills in this unit. Please refer to the Instructional Approaches section beginning on p. xx for more examples of activities and strategies.

Activity	Topic	Source Encounter	Sample Activity
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1

2

3

This page is intentionally left blank. The Sample Instructional Activities content for Units 2–4 is still in development and will be provided to teachers in the fall.

TOPIC 2.1

African Explorers in America

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Juan Garrido's petition, 1538
- Image of Juan Garrido on a Spanish expedition, 16th century

LEARNING OBJECTIVE

LO 2.1

Describe the varied roles Africans played during colonization of the Americas in the 16th century.

ESSENTIAL KNOWLEDGE

EK 2.1.A

In the early 16th century, free and enslaved Africans familiar with Iberian culture journeyed with Europeans in their earliest explorations of the Americas, including the first Africans in territory that became the United States.

EK 2.1.B

The first Africans in the Americas were known as *ladinos* (free and enslaved people acclimated to Iberian culture). They were essential to the efforts of European powers to lay claim to Indigenous land. In the 15th and 16th centuries, Africans in the Americas played three major roles:

EK 2.1.B.i

as *conquistadores* who participated in the work of conquest, often in hopes of gaining their freedom

EK 2.1.B.ii

as enslaved laborers working in mining and agriculture to produce profit for Europeans

EK 2.1.B.iii

as free skilled workers and artisans.

EK 2.1.C

Juan Garrido, a free *conquistador* born in the Kingdom of Kongo, became the first known African to arrive in North America when he explored present-day Florida during a Spanish expedition in 1513.

TOPIC 2.1

**African Explorers
in America****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Beginning of Black History: Juan Garrido,”](#) Black History in Two Minutes (video, 1:58)
- [“Writing about Slavery? Teaching About Slavery?”](#) by NAACP Culpepper

Additional Context *(beyond the scope of the AP Exam)*

- The first known African in the territory that became the U.S. was not enslaved and arrived before 1619. Africans lived diverse experiences in North America before the onset of British colonialism.
- *Ladinos* were a part of a generation known of “Atlantic creoles,” people of African, European, and Caribbean heritage who worked as intermediaries before the consolidation of chattel slavery. Their familiarity with multiple languages, cultural norms, and commercial practices granted them a measure of social mobility as they integrated the emerging cultures of the Atlantic world.

TOPIC 2.2

Slave Trading Regions in Africa

SUGGESTED SKILLS**3** *Data Analysis***INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- Map showing the **major coastal regions from which enslaved Africans were forcibly taken to the Americas**
- Final Africans Imported Revision of Origins and Percentages into British North America and Louisiana from *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum* by Michael Gomez, 1998 (p. 29)

LEARNING OBJECTIVE

LO 2.2

Identify the primary slave-trading zones in Africa from which Africans were forcibly taken to the Americas.

ESSENTIAL KNOWLEDGE

EK 2.2.A

Over 350 years, more than 12.5 million enslaved Africans were forcibly transported to the Americas. Of those who survived the journey, only about 5% (less than 500,000) came directly from Africa to what became the United States.

EK 2.2.B

Enslaved Africans came to the Americas from eight major regions in Africa: Senegambia, Sierra Leone, Windward Coast, Gold Coast, Bight of Benin, Bight of Biafra, West Central Africa, and Southeastern Africa. These designations reflect European rather than African geography, obscuring the large diversity of peoples who lived in each region.

EK 2.2.C

Forty percent of all direct arrivals from Africa landed in Charleston, S.C., the center of U.S. slave trading.

EK 2.2.D

Until the 19th century, more people arrived in the Americas through the slave trade from Africa than from anywhere else.

TOPIC 2.2

**Slave Trading
Regions in Africa****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Atlantic Slave Trade in Two Minutes,”](#) Slate (video, 2:24)
- [“Overview of the Slave Trade out of Africa”](#) map, SlaveVoyages

Additional Context *(beyond the scope of the AP Exam)*

- Atlantic slave trading began in the 15th century and persisted until the late 19th century and drew from highly centralized and stratified West African kingdoms to acquire large numbers of people. Enslaved Africans were first sent to labor in Europe and the Atlantic islands. Many were not enslaved in Africa; they were often war captives, and their enslavement was not multigenerational.

TOPIC 2.3

African Ethnicities in the U.S. South

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum* by Michael Gomez, 1998 (pp. 149–153, including the chart “Africans in the American South by Area of Origin”)

LEARNING OBJECTIVE

LO 2.3

Explain how the distribution of enslaved Africans influenced the cultural development of African American communities in the U.S. South.

ESSENTIAL KNOWLEDGE

EK 2.3.A

Enslaved Africans from the Bight of Biafra, West Central Africa, and the Gold Coast were consistently brought to North America. The ancestry of early generations of African Americans was largely comprised of ethnic groups from these regions, such as the Igbo, Akan, Angolans, Congolese, alongside groups from the regions of Senegambia (e.g., the Bambara, Wolof, and Malinke) and the Bight of Benin (e.g., Yoruba, Fon, Ewe).

EK 2.3.B

The settlement patterns of various ethnic groups from Bight of Biafra, West Central Africa, and the Gold Coast throughout the American South influenced the interactions of their unique languages, cultural practices, and beliefs as together they formed diverse constellations of African-based communities throughout the U.S.

TOPIC 2.3

**African
Ethnicities in
the U.S. South****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- A collective identity based on race over ethnicity emerged in African-descended communities in part from the hostilities of American society, which did not acknowledge enslaved Africans' cultural pasts, and in part from African-descended people themselves, who saw greater potential for collective resistance through unity. As Africans of many backgrounds forged families and communities, they embraced and adapted a race-based identity, creating a new one—African American—to suit their purposes.

TOPIC 2.4

Capture and the Impact of the Slave Trade on West African Societies

SUGGESTED SKILLS

2 Written Source Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African. Written by Himself* by Olaudah Equiano, 1789

LEARNING OBJECTIVE

LO 2.4

Explain how writers such as Olaudah Equiano use literary techniques to convey the horrors of the Middle Passage and the impact of the slave trade on West African communities.

ESSENTIAL KNOWLEDGE

EK 2.4.A

Formerly enslaved Africans detailed their experiences in a genre of texts known as slave narratives. As political texts, they aimed to end slavery and the slave trade, display Black humanity, and advocate for the inclusion of people of African descent in American society.

EK 2.4.B

Olaudah Equiano's narrative details the three-part journey enslaved Africans endured to arrive at a worksite:

EK 2.4.B.i

First, they were captured and marched from the interior to the Atlantic coast. On the coast they waited in crowded, unsanitary dungeons, completing a journey that could last several months.

EK 2.4.B.ii

Second, the "Middle Passage" across the Atlantic Ocean lasted another 1–3 months. Aboard slave ships Africans were humiliated and suffered from widespread disease, malnourishment, and sexual assault.

EK 2.4.B.iii

Third, "final passages" could double the length of the journey so far, as those who arrived at ports in the Americas were quarantined, resold, and transported domestically to distant worksites.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.4.C**

The transatlantic slave trade had destabilizing effects on African communities.

EK 2.4.C.i

There were increased monetary incentives to use violence to enslave neighboring societies, and wars between kingdoms were exacerbated by the prevalence of firearms received from trade with Europeans. Consequently, coastal states became wealthy from trade in goods and people, while interior states became unstable under the constant threat of capture and enslavement.

EK 2.4.C.ii

To maintain local dominance, African leaders sold soldiers and war captives from opposing ethnic groups. In some areas of the Americas, the arrival of soldiers from these wars led to revolts.

EK 2.4.C.iii

African societies suffered from long-term instability and loss of kin who would have assumed leadership roles in their communities, raised families, and passed on their traditions.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.4

Capture and the Impact of the Slave Trade on West African Societies

Optional Resources

- [“The Atlantic Slave Trade: What Too Few Textbooks Told You”](#) with Anthony Hazard, TED-Ed (video, 5:38)
- [Portrait of Olaudah Equiano](#), 1797 (painting)
- [Frontispiece of Olaudah Equiano’s autobiography](#), 1754

Additional Context

- The history of the slave trade includes its multigenerational impact on African societies. Centuries of the slave trade and colonialism have influenced and continue to influence the migration of Africans to the U.S.

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 2.5

Architecture and Iconography of a Slave Ship

Required Course Content

SOURCE ENCOUNTER

- *Committed to Memory: The Art of the Slave Ship Icon* by Cheryl Finley, 2018 (p. 16)
- *Stowage* by Willie Cole, 1997 (woodcut)

LEARNING OBJECTIVE

LO 2.5

Describe the purposes, contexts, and audiences of slave ship diagrams during and after the era of slavery.

ESSENTIAL KNOWLEDGE

EK 2.5.A

In the 18th and 19th centuries, antislavery activists circulated diagrams of slave ships to raise awareness of the dehumanizing conditions of the Middle Passage.

EK 2.5.A.i

Diagrams featured unsanitary and cramped conditions that increased incidence of disease, disability, and death, during a trip that lasted an average of 90 days.

EK 2.5.A.ii

Diagrams depicted the serial arrangement of captives aimed to transport as many people as possible to maximize profit.

EK 2.5.A.iii

Diagrams rarely included features known to minimize resistance, such as guns, nets to prevent captives from jumping overboard, and iron instruments to force-feed those who resisted.

EK 2.5.B

Since abolition, Black visual and performance artists have repurposed the iconography of the slave ship to serve new ends—to process historical trauma and honor the memory of their ancestors, the more than 12.5 million Africans who boarded 40,000 known voyages for over 350 years.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.5.C

In *Stowage*, contemporary artist Willie Cole uses an everyday object (an iron) to symbolize the history of his ancestors, Africans, brought through the Middle Passage to labor in the homes of their enslavers. The unique vertical faces of the iron represent the various African communities that would have traveled in a slave ship, and the horizontal image represents the ship itself.

TOPIC 2.5

**Architecture and
Iconography
of a Slave Ship****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Life Aboard a Slave Ship” History](#) (video, 5:00)
- [Slave Ship Diagram](#) of the ship *Brookes*, 1808 (engraving)
- [Stowage of the British slave ship Brookes](#), early 19th century (engraving)

Additional Context *(beyond the scope of the AP Exam)*

- In the 18th and 19th centuries, slave ship diagrams created a visual archive of commodification, by cataloguing individual Africans as an anonymous, homogenous group of fungible goods for sale. The diagrams only depicted about half the number of enslaved people on a given ship. In the present, the icon of the slave ship embodies a pivotal development in the shared history of communities of African descent—the birth of a global diaspora.

TOPIC 2.6

Resistance on Slave Ships

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **Plea to the Jurisdiction of Cinque and Others**, 1839
- **Sketches of the captive survivors from the *Amistad* trial**, 1839, Beinecke Rare Book and Manuscript Library, Yale University

LEARNING OBJECTIVE

LO 2.6

Describe the methods by which Africans resisted their commodification and enslavement individually and collectively during the Middle Passage.

ESSENTIAL KNOWLEDGE

EK 2.6.A

Africans resisted the process of kidnapping, confinement, and forced transport that aimed to violently turn them into commodities. For many, the carceral space of the Middle Passage established permanent separation from their communities.

EK 2.6.B

Africans resisted the trauma of deracination, commodification, and lifelong enslavement individually and collectively during the Middle Passage.

EK 2.6.B.i

Aboard slave ships, Africans staged hunger strikes, attempted to jump overboard rather than live enslaved, and overcame linguistic differences to form revolts.

EK 2.6.B.ii

Africans' resistance made the slave trade more expensive, more dangerous, and led to changes in the design of slave ships (e.g., the erection of barricades and inclusion of nets and guns).

EK 2.6.C

In 1839, more than 30 years after the abolition of the slave trade, a Mende captive from Sierra Leone, Sengbe Pieh, led a group of enslaved Africans in one of the most famous examples of revolt aboard a slave ship. During the revolt, on the schooner *La Amistad*, the enslaved Africans took over the ship. After a trial that lasted two years, the Supreme Court granted the Mende captives their freedom. The trial transcripts and sketches produced rare portraits of the enslaved survivors and graphic accounts of the Middle Passage.

TOPIC 2.6

**Resistance on
Slave Ships****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *Saltwater Slavery: A Middle Passage from Africa to American Diaspora* by Stephanie E. Smallwood, 2008 (pp. 35–36)
- **Portrait of Joseph Cinque (Sengbe Pieh)**, 1835 (painting)

Additional Context *(beyond the scope of the AP Exam)*

- Although they outnumbered their enslavers, Africans faced incredible obstacles and risked near-certain death by frequently resisting their enslavement aboard slave ships.
- Historian Sowandé Mustakeem explains that slave ships staged the first historical encounter between unbridled economic possibility and the mass incarceration and surveillance of people of African descent.
- Sengbe Pieh was also known as Joseph Cinque.

TOPIC 2.7

Slave Auctions

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Solomon Northup's narrative describes New Orleans Slave Market**, 1841
- **"The Slave Auction"** by Frances Ellen Watkins Harper, 1854

LEARNING OBJECTIVE

LO 2.7

Compare the purposes, contexts, and audiences in Solomon Northup's account of a slave auction.

ESSENTIAL KNOWLEDGE

EK 2.7.A

Slavery leveraged the power of the law and notions of white supremacy to assault the bodies, minds, and spirits of enslaved Africans and their descendants. Those who resisted sale at auction were punished severely by whipping, torture, and mutilation—at times in front of their families and friends.

EK 2.7.B

African American writers used various literary genres, including narratives and poetry, to articulate the physical and emotional effects of being sold at auction to unknown territory. Solomon Northup, a free Black musician who was captured and illegally sold into slavery on a cotton plantation in Louisiana, provided an eye-witness account in his narrative, *Twelve Years a Slave*.

TOPIC 2.7

Slave Auctions

TEACHER RESOURCES**(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [Historical etching of a Slave Auction](#), 1800
- [Images of first edition of *Twelve Years a Slave*](#), 1853, Smithsonian National Museum of African American History and Culture
- [Lantern slide of the slave pen of Price, Birch & Co. in Alexandria, Virginia](#), 1861, Smithsonian National Museum of African American History and Culture
- [The Slave Market, Atlanta, Ga.](#), 1864, Smithsonian National Museum of African American History and Culture

TOPIC 2.8

The Domestic Slave Trade and Forced Migration

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **Broadside for an auction of enslaved persons at the Charleston Courthouse**, 1859, Smithsonian National Museum of African American History and Culture

LEARNING OBJECTIVE

LO 2.8

Compare the purposes, contexts, and audiences in a broadside from the 19th century.

ESSENTIAL KNOWLEDGE

EK 2.8.A

The domestic slave trade was fueled by increased profits from the invention of the cotton gin, the U.S. government's forced removal of Indigenous communities to make lands available for large-scale cotton production, and the natural increase of the enslaved population that was unique to the U.S., which augmented the labor pool after the formal ban on the transatlantic slave trade in 1808.

EK 2.8.B

During the cotton boom in the first half of the 19th century, over one million enslaved African Americans were forcibly relocated from the upper South to the lower South, where they were more valuable as commodities due to the demand for laborers. Marching hundreds of miles, over two and a half times more African Americans were displaced by this "second Middle Passage" than had arrived directly from Africa during the first one. This massive displacement was the largest forced migration in American history.

TOPIC 2.8

**The Domestic
Slave Trade and
Forced Migration**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“The Cotton Economy and Slavery”** from *The African Americans: Many Rivers to Cross* (video, 3:03)
- **“The Second Middle Passage,”** Black History in Two Minutes (video, 3:04)
- **Manifest for the ship Fashion listing an enslaved girl, Sally, age 14,** 1844, Smithsonian National Museum of African American History and Culture

TOPIC 2.9

Labor and Economy

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Broadside advertising “Valuable Slaves at Auction” in New Orleans**, 1859, Smithsonian National Museum of African American History and Culture
- **Rice fanner basket**, 1863, Smithsonian National Museum of African American History and Culture

LEARNING OBJECTIVE

LO 2.9

Describe the economic effects of enslaved people’s commodification and labor, within and outside of African American communities.

ESSENTIAL KNOWLEDGE

EK 2.9.A

Enslaved people of all ages and genders performed a wide variety of domestic, agricultural, and skilled labor in both urban and rural locales. Many relied on skills developed in Africa, such as rice cultivation. In addition to agricultural work, enslaved people learned specialized trades and worked as painters, carpenters, tailors, musicians, and healers. Once free, American Americans used these skills to provide for themselves and others.

EK 2.9.B

Firm gender and class distinctions did not emerge between domestic and agricultural laborers, as individuals could move through various forms of labor according to the needs of their enslaver. Women worked both domestically and in fields.

EK 2.9.C

Slavery fostered the economic interdependence of the North and South. Cities that did not play a major role in the direct slave trade from Africa benefited from the economy that slavery created.

EK 2.9.D

Enslaved people were foundational to the American economy, and yet they and their descendants were alienated from the wealth that they both embodied and produced. Over centuries, slavery deeply entrenched wealth disparities along America’s racial lines. Enslaved African Americans had no wages to pass down to descendants, no legal right to accumulate property, and individual exceptions to these laws depended on their enslavers’ whims.

TOPIC 2.9
Labor and
Economy

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Economics of Slavery,”](#) *American Experience* (video, 1:46)
- [Broadside for a New Orleans auction of 18 enslaved persons from Alabama](#), 1858, Smithsonian National Museum of African American History and Culture
- [Charleston slave badge for Fisher No. 55](#), 1800, Smithsonian National Museum of African American History and Culture
- [Charleston slave badge for Mechanic No. 108](#), 1801
- [Hiring agreement for an enslaved woman named Martha in South Carolina](#), 1858, Smithsonian National Museum of African American History and Culture

Additional Context *(beyond the scope of the AP Exam)*

- The labor of enslaved African Americans was not limited to plantation labor in the south. There were no firm class distinctions between “house slaves” and “field slaves.”
- The broadside illustrates the wide range of tasks enslaved people performed (e.g., engineer, ship caulker, ironer), their ages, and other characteristics, such as the languages spoken and their racial designations. It also captures the lingering influence of French and Spanish racial nomenclature on New Orleans; enslaved people are listed as Black, mulatto, and griffe (three quarters Black and one quarter Indigenous).
- The rice fanner basket conveys the transfer of agricultural and artistic knowledge from Africa to the U.S. The coiled features of African American basket-making traditions in the Lowcountry resemble those currently made in Senegal and Angola.

TOPIC 2.10

Slavery and American Law: Slave Codes and Landmark Cases

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- Excerpts From South Carolina Slave Code Of 1740 No. 670, 1740
- Louisiana Slave Code (articles 1–10)
- Excerpts from Dred Scott’s plea and Chief Justice Roger B. Taney’s opinion in *Dred Scott v. Sanford*, 1857

LEARNING OBJECTIVE

LO 2.10

Explain how American law impacted the lives and citizenship rights of enslaved and free African Americans between the 17th and 19th centuries.

ESSENTIAL KNOWLEDGE

EK 2.10.A

Slave codes defined chattel slavery as a race-based, inheritable, lifelong condition and included restrictions against freedom of movement, congregation, possessing weapons, literacy, and wearing fine fabrics, among other activities. These regulations manifested in slaveholding societies throughout the Americas, including the *Code Noir* and *Código Negro* in the French and Spanish colonies.

EK 2.10.B

Free states enacted laws to deny African Americans opportunities for advancement.

EK 2.10.B.i

Some free states barred entry of free Black people into the state.

EK 2.10.B.ii

Some states enacted restrictions to keep free Black people from voting (e.g., NY, NJ, PA, CT) and testifying against whites in court (OH).

EK 2.10.C

Slave codes and other laws hardened the color line in American society by reserving opportunities for upward mobility and protection from enslavement for white people on the basis of their race and denying it for Black people on the same premise.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.10.D**

Legal codes and landmark cases intertwined to define the status of African Americans by denying them citizenship rights and protections. Dred Scott's freedom suit (1857) resulted in the Supreme Court's decision that African Americans, enslaved and free, were not and could never become citizens of the U.S.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.10

Slavery and American Law: Slave Codes and Landmark Cases

Optional Resources

- Certificate of Freedom for Joseph Trammell, 1852, Smithsonian National Museum of African American History and Culture
- Freedom papers and handmade tin carrying box belonging to Joseph Trammell, 1852, Smithsonian National Museum of African American History and Culture

Additional Context

- South Carolina's 1740 Slave Code was updated in response to the Stono Rebellion in 1739. It classified all Black people and the Indigenous communities that did not submit to the colonial government as nonsubjects and presumed slaves. In addition to prohibiting enslaved people from gathering, running away, or rebelling, it condemned to death any enslaved person that tried to defend themselves from attack by a white person.
- Louisiana's *Code Noir* contained similar restrictions, a greater emphasis on Catholic instruction, and regulations that acknowledged the possibility of marriage between enslaved people but forbid interracial relationships.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

TOPIC 2.11

Race and the Reproduction of Status

Required Course Content

SOURCE ENCOUNTER

- "Partus sequitur ventrem: Law, Race, and Reproduction in Colonial Slavery"
by Jennifer Morgan

LEARNING OBJECTIVE

LO 2.11

Describe the impact of *partus sequitur ventrem* on African American families and the emergence of racial taxonomies in the United States.

ESSENTIAL KNOWLEDGE

EK 2.11.A

Partus sequitur ventrem, a 17th-century law, defined a child's legal status based on the status of its mother and held significant consequences for enslaved African Americans.

EK 2.11.A.i

The doctrine codified hereditary racial slavery in the U.S. by ensuring that the children of enslaved African American women would be born into slavery.

EK 2.11.A.ii

The law gave male enslavers the right to not only control enslaved women's reproductive lives but also to commodify and deny paternity to the children they fathered with enslaved women, most often through assault.

EK 2.11.B

Partus was designed to prohibit Black people of mixed-race ancestry from inheriting the free status of their father (the custom in English common law).

EK 2.11.B.i

Elizabeth Key (born of a white father and an enslaved Black mother) petitioned for her freedom on the basis of her father's status (1656) and won.

EK 2.11.B.ii

Partus framed African American reproduction as a form of reproducing one's status as an object of property, which invalidated enslaved African Americans' claims to their children.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.11.C

Race classification, which is socially constructed, emerged in tandem with systems of enslavement.

EK 2.11.C.i

In the United States, race classification was determined on the basis of hypodescent, a practice later known as the “one drop rule,” that classified a person with any degree of African descent as part of a singular, inferior status.

EK 2.11.C.ii

Although many African Americans had European or Indigenous ancestry, race classification prohibited them from embracing multiracial or multiethnic heritage.

TOPIC 2.11

**Race and the
Reproduction
of Status**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Am I not a Woman and a Sister”](#) from *The Liberator* 1849

TOPIC 2.12

Faith and Song Among Free and Enslaved African Americans

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *My Bondage and My Freedom* by Frederick Douglass, 1855
- “Steal Away” (lyrics)
- Contemporary gospel **performance** of “Steal Away” by Shirley Caesar and Michelle Williams (video, 0:00–2:00)

LEARNING OBJECTIVE

LO 2.12

Explain how African American faith and musical traditions, including spirituals, emerged in their social and cultural context.

ESSENTIAL KNOWLEDGE

EK 2.12.A

Religious practices among enslaved and free Afro-descendants took many forms and served social, spiritual, and political purposes.

EK 2.12.A.i

Some enslaved people followed belief systems from Africa. Others blended faith traditions from Africa with those they encountered in the Americas or adhered to Christianity and Islam but practiced in their own way.

EK 2.12.A.ii

Religious services and churches became sites for community gathering, celebration, mourning, sharing information, and, in the North, political organizing.

EK 2.12.B

Musical and faith traditions combined in the U.S. in the form of spirituals, the songs enslaved people sang to articulate their hardships and their hopes.

EK 2.12.B.i

Enslaved people adapted the Christian hymns they learned and combined rhythmic and performative elements from Africa (e.g., call and response, clapping, improvisation), with biblical themes, creating a distinct American musical genre.

EK 2.12.B.ii

These songs became the foundation of other American music genres, including Gospel and Blues.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.12.C**

Enslaved people used spirituals to resist the dehumanizing conditions and injustice of enslavement, express their creativity, and communicate strategic information, such as plans to run away, warnings, and methods of escape.

EK 2.12.D

The lyrics of songs such as “Steal Away” had double meanings. These songs used biblical themes of redemption and deliverance to alert enslaved people to opportunities to run away via the Underground Railroad.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.12

Faith and Song Among Free and Enslaved African Americans

Optional Resources

- [Images of My Bondage and My Freedom](#), 1857, Smithsonian National Museum of African American History and Culture
- [Portrait of Frederick Douglass](#), 1856, National Portrait Gallery, Smithsonian (photograph)
- Bible belonging to Nat Turner, 1830s, Smithsonian National Museum of African American History and Culture

Additional Context

- Enslaved people maintained a range of spiritual beliefs, including African-derived beliefs, syncretic forms of Christianity, and Islam. For enslaved Afro-descendants, Christianity was not a tool of indoctrination and acculturation. Instead, it animated political action and justified African Americans' pursuit of liberation.
- African performative elements are present in the ring shout found among the Gullah-Geechee community in Georgia and South Carolina.
- "Steal Away" was documented and composed by Wallace Willis, a formerly enslaved Black person in Choctaw territory in Mississippi who was displaced to Oklahoma territory during the Trail of Tears.
- Nat Turner sang "Steal Away" to call meetings for his collaborators to plan for his 1831 insurrection.

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 2.13

Music, Art, and Creativity in African Diasporic Cultures

Required Course Content

SOURCE ENCOUNTER

- *Reversing Sail: A History of the African Diaspora* by Michael Gomez, 2005 (pp. 141–143)
- **Gourd head banjo**, c. 1859, Smithsonian National Museum of African American History and Culture
- **Storage jar**, with inscription, by David Drake, 1858, The Metropolitan Museum of Art (stoneware)

LEARNING OBJECTIVE

LO 2.13

Explain how African Americans combined influences from African cultures with local sources to develop new musical and artistic forms of self-expression.

ESSENTIAL KNOWLEDGE

EK 2.13.A

African American creative expression drew upon blended influences from ancestors, community members, and local European and Indigenous cultures. For example, West Africans added their aesthetic influences as they made pottery and established a tradition of quilt making as a medium of storytelling and memory keeping.

EK 2.13.B

African Americans drew from varied African influences and European elements in the construction of instruments such as the banjo, drums, and rattles from gourds in order to recreate instruments similar to those in West Africa.

EK 2.13.C

Despite bans on literacy for African Americans, David Drake, an enslaved potter in South Carolina, exercised creative expression by inscribing short poems on the jars he created on a range of topics including love, family, spirituality, and slavery.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.13

Music, Art, and Creativity in African Diasporic Cultures

Optional Resources

- [Images of David Drake's pots and inscriptions](#)
- [Stoneware storage jar](#) by David Drake, 1852, Smithsonian National Museum of African American History and Culture

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 2.14

African Americans in Indigenous Territory

Required Course Content

SOURCE ENCOUNTER

- *Black Slaves, Indian Masters: Slavery, Emancipation, and Citizenship in the Native American South* by Barbara Krauthamer, 2015 (pp. 17-19, p. 45)
- "Massacre of the Whites by the Indians and Blacks in Florida," 1836, Library of Congress (illustration)

LEARNING OBJECTIVE

LO 2.14

Describe the impact of the expansion of slavery in the U.S. South on relations between Black and Indigenous peoples.

ESSENTIAL KNOWLEDGE

EK 2.14.A

The expansion of Black enslavement into Indigenous communities occurred in the broader context of white settlers' occupation of Indigenous peoples' lands, oppression, and dispossession of Indigenous lands. Some African American freedom-seekers (maroons) found refuge among the Seminoles in Florida and were welcomed as kin. They fought alongside the Seminole in resistance to relocation during the Second Seminole War.

EK 2.14.B

Many African Americans were enslaved by Indigenous people in the five large nations (Creek, Cherokee, Choctaw, Chickasaw, Seminole). When Indigenous enslavers were forcibly removed from their lands by the federal government during the "Trail of Tears," they brought the Black people they had enslaved on the journey.

EK 2.14.C

After the forced removal by the federal government of Indigenous nations, the resettled and dispossessed people redefined community boundaries and identity, adopted slave codes, created slave patrols, and assisted in the recapture of enslaved Black people who fled for freedom.

EK 2.14.D

Codifying racial slavery within Indigenous communities hardened racial lines. It severed Black-Indigenous kinship ties and eliminated recognition for mixed-race members of Indigenous communities, redefining them as permanent outsiders.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.14
**African Americans
in Indigenous
Territory**

Additional Context *(beyond the scope of the AP Exam)*

- Illustrative examples of Afro-Indigenous Americans include patriot of the American Revolution, Crispus Attucks, the entrepreneur and whaler Paul Cuffee, and the sculptor Edmonia Lewis.

SUGGESTED SKILLS

- 2 Written Source Analysis

INSTRUCTIONAL PERIODS

3

TOPIC 2.15

Maroon Societies and Autonomous Black Communities

Required Course Content

SOURCE ENCOUNTER

- *Freedom as Marronage* by Neil Roberts, 2015 (p. 15)
- *Demonic Grounds: Black Women and Cartographies of Struggle* by Katherine McKittrick (pp. xii–xiv)

LEARNING OBJECTIVE

LO 2.15

Describe the purpose of Black maroon societies and their lasting influence on African American studies and the African diaspora.

ESSENTIAL KNOWLEDGE

EK 2.15.A

Afro-descendants who escaped slavery to establish free communities were known as *maroons*. Maroons often fled to remote environments and confronted illness, starvation, and the constant threat of recapture in order to establish autonomous communities.

EK 2.15.B

In the United States, African Americans formed communities in peripheral environments, such as the Great Dismal Swamp (between Virginia and North Carolina), and within Indigenous communities (e.g., the Seminole tribe).

EK 2.15.C

Maroon communities emerged across the African diaspora in Brazil, Jamaica, Colombia, and Suriname. They were called *palenques* in Spanish America and *quilombos* in Brazil. In these communities, which in some cases lasted for just a few years and in other cases for a full century, African-based languages and cultural practices blended.

EK 2.15.D

Maroons were active in the resistance against slavery. Maroon leaders staged a series of revolts, such as Bayano and the wars against the Spanish in 16th-century Panama, and Queen Nanny and the wars against the English in 18th-century Jamaica.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.15.E

Fort Mose, the first Black settlement in the U.S., emerged from a maroon community. In the late 17th century, enslaved refugees escaping Charleston fled to St. Augustine, seeking asylum in Spanish Florida, which offered freedom to enslaved people who converted to Catholicism. By 1738, so many had arrived from Georgia and the Carolinas that the Spanish governor established a fortified settlement nearby at Fort Mose.

EK 2.15.F

The establishment of Fort Mose inspired the Stono Rebellion, a large slave revolt. During the Stono Rebellion, nearly 100 enslaved people marched from South Carolina toward sanctuary in Spanish Florida.

EK 2.15.G

Maroons and the act of marronage have become symbols of autonomy, liberation, and self-defense that inspire political thought in African American studies.

EK 2.15.G.i

Neil Roberts explains how the concept of *marronage* embodies the forms of Black social life that exist in liminal spaces, between unfreedom and freedom.

EK 2.15.G.ii

Katherine McKittrick asserts that Black geographies are often contested sites of struggle. The term *Black geographies* reflects radical Black spatial practices, including efforts to break boundaries established by traditional spatial definitions, such as colonial territories or regions predicated on Black subordination (e.g., slave states), in order to create sites of freedom.

TOPIC 2.15

**Maroon Societies
and Autonomous
Black Communities**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Fort Mose: The First All-Black Settlement in the U.S.,"** Black History in Two Minutes (video, 2:25)
- **"Our Ancestors Were 'Bout It: The Maroons & Black Liberation in North America,"** BET Networks (video, 10:15)
- **Leonard Parkinson, a Captain of the Maroons,** 1796, British Library (engraving)
- ***The Hunted Slaves*** by Richard Ansdell, 1862, Smithsonian National Museum of African American History and Culture
- **Maroon War in Jamaica,** 1834 (illustration)

Additional Context *(beyond the scope of the AP Exam)*

- *Quilombo* comes from the word *kilombo* (war camp) in Kimbundu, a Bantu language in West Central Africa. In 17th-century Angola, Queen Njinga created a *kilombo*, which was a sanctuary community for enslaved runaways where she offered military training for defense against the Portuguese.
- Many of the enslaved people who participated in the Stono Rebellion were Portuguese-speaking Catholics from Kongo (present-day Angola). Students can refer back to Kongo's conversation to Catholicism (1.10) and the data source indicating the dense population of West Central Africans in the Carolinas (2.3).

TOPIC 2.16

Race to the Promised Land: The Underground Railroad

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Harriet, the Moses of Her People* by Sarah H. Bradford, 1886 (pp. 27–29)
- Harriet Tubman's reflection in *The Refugee* by Benjamin Drew, 1856 (p. 30)
- Photographs of Harriet Tubman throughout her life: **carte-de-visite**, 1868–1869; **matte collodion print**, 1871–1876; **albumen print**, c. 1908, Smithsonian

LEARNING OBJECTIVE

LO 2.16

Describe the changes in freedom-seeking routes from the 18th century to the 19th century and the role of the Underground Railroad.

ESSENTIAL KNOWLEDGE

EK 2.16.A

The term *Underground Railroad* refers to a covert network of Black and white abolitionists who provided transportation, shelter, and other resources to help enslaved people fleeing the South resettle into free territories in the U.S. North and in Canada in the 19th century. An estimated 30,000 African Americans reached freedom through the Underground Railroad.

EK 2.16.B

Before the Underground Railroad, enslaved people fled south from English colonies through Indigenous borderlands to reach Spanish sanctuaries in Florida and Mexico. After Spain ended its sanctuary policy, freedom-seeking routes turned north. So many African Americans fled their enslavers that Congress enacted the Fugitive Slave Acts authorizing local governments to legally kidnap and return escaped refugees to their enslavers.

EK 2.16.C

Harriet Tubman was one of the most famous conductors of the Underground Railroad.

EK 2.16.C.i

After fleeing enslavement, Tubman returned to the South at least 19 times, leading nearly 100 enslaved African Americans to freedom. She sang spirituals to alert enslaved people of plans to leave.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.16.C.ii**

Tubman leveraged her vast geographic knowledge and social network to serve as a spy and nurse for the Union army during the Civil War.

EK 2.16.C.iii

During the Combahee River raid, Tubman became the first American woman to lead a major military operation.

EK 2.16.C.iv

Visual and textual narratives of Tubman highlight her confidence and leadership through her poses, direct gaze, and dignified dress. These narratives situate women as central actors in the quest for freedom.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.16

Race to the Promised Land: The Underground Railroad

Optional Resources

- Clip from *Harriet* (video, 2:42)
- “**Harriet Tubman**,” Black History in Two Minutes (video, 2:27)
- **Freedom On the Move**
- **Broadside offering reward for the capture of the enslaved man Richard Low**, 1853, Smithsonian National Museum of African American History and Culture
- **Ambrotype of Elisa Greenwell with handwritten note**, early 1860s, Smithsonian National Museum of African American History and Culture (photograph)
- **Illustration of enslaved refugees shooting at slave catchers on the Underground Railroad**, 1872 (illustration)
- **Underground Railroad routes between 1830–1865**, 1920 (map)

Additional Context *(beyond the scope of the AP Exam)*

- The Underground Railroad was large in scale, despite early portrayals suggesting its influence was limited. Surviving visual and textual sources about a covert process must be read critically against the factors that mediate them. Enslaved people’s determination to free themselves fueled the success of the Underground Railroad, as they took the first step toward freedom.
- *Harriet, Moses of Her People* is based on interviews with Tubman. The author took creative license to describe Tubman’s speech using dialect. *The Refugee* is the only known text to capture Tubman’s speech directly.

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 2.17

Separatism and Emigration

Required Course Content

SOURCE ENCOUNTER

- *The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States, Politically Considered* by Martin R. Delany, 1852
- "Emigration to Mexico" by "A Colored Female of Philadelphia," *The Liberator*, 1832 (in *Call and Response* pp. 56-57, also [here](#))

LEARNING OBJECTIVE

LO 2.17

Compare perspectives held by African Americans on separatism and emigration as strategies for achieving Black equality during the 19th century.

ESSENTIAL KNOWLEDGE

EK 2.17.A

African American emigration and separatism supporters advocated for building new communities outside of the United States. The expansion of slavery and racial discrimination against free Black people in the U.S., compared to the spread of emancipation throughout the hemisphere, raised doubts about peacefully achieving racial equality in the U.S.

EK 2.17.B

Separatists embraced Black nationalism, ushered in by abolitionist, physician, and educator Martin R. Delaney. Black nationalism promoted Black unity, self-determination, pride, and self-sufficiency.

EK 2.17.C

Delany positioned African Americans as a subjugated "nation within a nation" in *The Condition*. He promoted emigration beyond the U.S. as the best strategy for African Americans to prosper freely, evaluating locations in Central and South America, the West Indies, and East Africa.

EK 2.17.D

For both Delany and the Philadelphia woman who wrote to *The Liberator*, Central and South America were the most promising areas for emigration due to the large populations of people of color, shared histories, and a promising climate.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.17

Separatism and Emigration

Additional Context *(beyond the scope of the AP Exam)*

- The 19th-century movement for African American emigration among Black abolitionists was distinct from the American Colonization Society, a white-led organization that led earlier attempts to colonize parts of Africa while removing free Black people from the U.S. Like the formation of maroon communities and those who relocated in search of a better life through the Underground Railroad, through emigration, African Americans envisioned a new homeland beyond the reach of white supremacy.
- Delany was one of the first African Americans to publish a novel, and as a major in the Union Army, he became the first black field officer in the U.S. Army.

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 2.18

Integration: Transatlantic Abolitionism and Belonging in America

Required Course Content

SOURCE ENCOUNTER

- “**West India Emancipation**” by Frederick Douglass
- Reading of “**What to the Slave Is the Fourth of July**” by Frederick Douglass’s descendants, NPR (video, 6:59)

LEARNING OBJECTIVE

LO 2.18

Explain how transatlantic abolitionism influenced Frederick Douglass’ political views about the potential for African Americans’ integration and belonging in American society.

ESSENTIAL KNOWLEDGE

EK 2.18.A

Unlike separatists, integrationists saw abolition as a means to achieve the liberation, representation, and full integration of African Americans in American society. They viewed slavery and racial discrimination as inconsistent with America’s founding charters and believed abolition and racial equality would reflect the nation’s ideals.

EK 2.18.B

Due to the Fugitive Slave Acts, Frederick Douglass and other formerly enslaved abolitionists were not protected from recapture, even in the north. Many found refuge in England and Ireland and raised awareness for U.S. abolition from there.

EK 2.18.C

In his speech, “What, To the Slave, Is the Fourth of July?” (1852), Frederick Douglas highlighted the paradox of celebrating nearly 80 years of American independence while excluding millions from citizenship because of their race and profiting from their exploitation. The speech uses moral suasion, rather than a call for radical resistance, to raise questions about African Americans’ belonging in American society.

EK 2.18.D

In the West India emancipation speech (1857), Frederick Douglass articulated the famous line, “If there is no struggle, there is no progress.” Reflecting on emancipation in the British West Indies (1831–34) in the wake of the Dred Scott decision (1857), he encouraged his audience to hold fast to the hope for abolition and racial harmony and to stay committed to struggle, either by words or actions.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.18

**Integration:
Transatlantic
Abolitionism
and Belonging
in America**

Optional Resources

- [Digital map showing the cities where black abolitionists lectured in Britain and Ireland](#)
- ["Free Black Americans Before the Civil War," Black History in Two Minutes](#) (video, 3:22)

Additional Context *(beyond the scope of the AP Exam)*

- Frederick Douglass's ideas about how American slavery should end changed throughout the 19th century, from advocating nonviolent resistance to viewing violence as likely an unavoidable factor in the overthrow of slavery.

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

TOPIC 2.19

Gender and Resistance in Slave Narratives

Required Course Content

SOURCE ENCOUNTER

- **Incidents in the Life of a Slave Girl: Written by Herself** by Harriet Jacobs, 1860 (sections V–VIII, XIV, XXI)

LEARNING OBJECTIVE

LO 2.19

Explain how gender impacted women’s experiences of enslavement.

ESSENTIAL KNOWLEDGE

EK 2.19.A

Incidents in the Life of a Slave Girl: Written by Herself (1861) became the first narrative published by an enslaved African American woman. Harriet Jacobs’s story prompted some of the first public discussions of the unique experiences of enslaved girls, women, and mothers—namely, their constant vulnerability to sexual violence and exploitation.

EK 2.19.B

Harriet Jacobs’s text shares key features of other enslaved narratives while also reflecting 19th-century gender norms.

EK 2.19.B.i

Jacobs’s narrative includes a first-hand account of suffering under slavery, methods of escape, acquiring literacy, and an emphasis on the humanity of enslaved people to advance the political cause of abolition.

EK 2.19.B.ii

Jacobs’s narrative reflects 19th-century gender norms through its focus on domestic life, modesty, family, and her struggle to avoid sexual violence, compared to narratives by enslaved men that focused on autonomy and manhood.

EK 2.19.B.iii

Jacobs’s narrative highlights the impact of gender on enslaved women’s resistance strategies. For example, Jacobs delayed running away to stay with her children, and while escaping north, she disguised herself as a merchant sailor in public.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.19.C

As laws against rape did not apply to enslaved African American women, enslaved women resisted abuse and the enslavement of their children in various ways. Methods to resist rape and the consequences of it included fighting their attackers, using plants as abortion-inducing drugs, infanticide, and running away with their children when possible.

TOPIC 2.19

**Gender and
Resistance in
Slave Narratives**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Engraving of the trial of Margaret Garner**, 1856, Library of Congress
- **Maria Weems Escaping as Jo Wright**, 1872, National Portrait Gallery, Smithsonian (engraving)
- **Images from Creole Portraits III: “bringing down the flowers”** by Joscelyn Gardner, Yale University Art Gallery (lithographs)
- **Images of the first edition of Incidents in the Life of a Slave Girl: Written By Herself**, 1861, Smithsonian National Museum of African American History and Culture
- **Bill of sale for a girl named Clary purchased by Robert Jardine for 50 pounds**, 1806, Smithsonian National Museum of African American History and Culture

TOPIC 2.20

Legacies of the Haitian Revolution

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Constitution of Haiti**, 1805 (the "Preliminary Declaration")
- *Silencing the Past* by Michel-Rolph Trouillot (pp. 95–99)

LEARNING OBJECTIVE

LO 2.20

Describe the immediate and long-term impacts of the Haitian Revolution on Black politics and historical memory.

ESSENTIAL KNOWLEDGE

EK 2.20.A

The Haitian Revolution (1791–1804) was the only uprising of enslaved people that transformed a European colony (Saint-Domingue) into a Black republic free of slavery (Haiti). The revolution serves as a symbol of Black freedom and sovereignty that continues to inspire generations of African Americans.

EK 2.20.B

Maroons played a crucial role in the Haitian Revolution, disseminating information across disparate groups and organizing attacks. Many of the enslaved freedom fighters were former soldiers who were enslaved during civil wars in the Kingdom of Kongo and sent to Haiti.

EK 2.20.C

For African Americans, Haiti's revolution and abolition of slavery highlighted the unfulfilled promises of the American Revolution. Independence in Haiti brought an end to slavery in the new nation, while in the U.S., new laws permitted the expansion, protection, and prolongation of human bondage.

EK 2.20.C.i

Napoleon's sale of the Louisiana Territory to the United States, which was triggered by the Haitian Revolution, nearly doubled the size of the U.S., and the federal government made this land available for the expansion of slavery.

EK 2.20.D

The legacy of the Haitian Revolution has had an enduring impact on Black political thinking despite the revolution's marginalization in traditional historical narratives.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.20.E**

Michel-Rolph Trouillot explains that the Haitians' defeat of the armies of three major European powers (France, Spain, and Britain) constituted an unthinkable event. It shattered visions of a future global economy dependent on the labor of enslaved Africans.

EK 2.20.F

The influence of the Haitian Revolution illustrates the connections between African diaspora communities that supersede colonial, national, and linguistic boundaries. The Haitian Revolution inspired the Louisiana Slave Revolt, one of the largest on U.S. soil (1811), and the Malê Uprising of Muslim slaves, one of the largest revolts in Brazil (1835).

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.20

Legacies of the Haitian Revolution

Optional Resources

- ["How Did the Haitian Revolution Change the World?"](#) with Anthony Bogues, Choices Program, Brown University (video, 3:31)
- Haitian Declaration of Independence, 1804 (first two paragraphs)
- Prints from the series *The Life of Toussaint L'Ouverture* by Jacob Lawrence, Colby Museum of Art

Additional Context *(beyond the scope of the AP Exam)*

- Article 14 of the 1805 Haitian Constitution reversed prevailing functions of racial categories in the Atlantic world, in which "Black" often signified an outsider or noncitizen. Instead, it declared all citizens of Haiti to be "Black." By uniting the multiethnic residents of the island under a single racial category, it removed ethno-racial distinctions and reframed *Black* as an identity that signified citizenship and belonging.
- Haitians comprised the largest Black unit in the American Revolution, fighting at the Siege of Savannah.
- Major world powers (including the U.S.) initially refused to recognize the free, Black, autonomous nation and imposed tariffs that thwarted Haiti's economic stability.

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

TOPIC 2.21

Radical Resistance

Required Course Content

SOURCE ENCOUNTER

- *Appeal* by David Walker, 1829
- “Let Your Motto Be Resistance” by Henry Highland Garnet, 1843

LEARNING OBJECTIVE

LO 2.21

Compare David Walker’s and Henry Highland Garnet’s political strategies for radical resistance, their audiences, and the reception of their ideas.

ESSENTIAL KNOWLEDGE

EK 2.21.A

Advocates of radical resistance embraced overthrowing slavery through direct action, including violence, if necessary, to address the daily urgency of living and dying under slavery.

EK 2.21.B

David Walker’s *Appeal* detailed the horrors of slavery and encouraged enslaved African Americans to use any tactic, including violence, to achieve their freedom. The *Appeal* radicalized the abolitionist movement.

EK 2.21.C

Henry Highland Garnet’s speech “Address to the Slaves of the United States” argued that African Americans should demand their natural right to freedom from enslavers and embrace direct resistance if necessary.

EK 2.21.D

While both Walker and Garnet advocated for radical resistance, Black self-determination, and racial pride, their strategies differed.

EK 2.21.D.i

Walker addressed his *Appeal* to the larger diaspora and rejected the idea of emigration to Africa.

EK 2.21.D.ii

Garnet supported emigration, and the mixed response to his speech revealed fractures in political beliefs of African American leaders.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.21

Radical Resistance

Optional Resources

- [Portrait of Henry Highland Garnet](#), 1881

Additional Context *(beyond the scope of the AP Exam)*

- David Walker wrote in response to both the success of the Haitian Revolution and to counter Thomas Jefferson's arguments in *Notes on the State of Virginia*—namely that African Americans were inferior by nature, benefitted from slavery, were incapable of self-government, and if freed, should emigrate.
- Henry Highland Garnet's wife, Julia Williams Garnet, was also a leading abolitionist. She coauthored his famous speech and founded an industrial school for girls in Jamaica.
- Henry Highland Garnet helped establish the Cuban Anti-Slavery Society in New York (1872) and was appointed U.S. minister to Liberia after the Civil War.

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

TOPIC 2.22

Resistance and Revolts in the U.S.

Required Course Content

SOURCE ENCOUNTER

- [“The Louisiana Rebellion of 1811”](#) with Clint Smith, CrashCourse (video, 12:06)

LEARNING OBJECTIVE

LO 2.22

Describe the interconnected influence of enslaved people’s revolts and the impact of different resistance strategies.

ESSENTIAL KNOWLEDGE

EK 2.22.A

Enslaved people continually resisted their enslavement and did so in varied ways. Daily forms of resistance, such as slowing work, breaking tools, stealing food, or attempting to run away, did not always result in collective revolts; however, together, these diverse forms of resistance galvanized and sustained the larger movement toward abolition.

EK 2.22.B

Inspired by the Haitian Revolution, Charles Deslondes, an enslaved driver, led up to 500 enslaved people in the largest slave revolt on U.S. soil, known as the German Coast Uprising or the Louisiana Revolt of 1811. Deslondes organized support across local plantations and maroon communities (including arrivals from Haiti) and led them on a march toward New Orleans. The revolt was violently suppressed.

EK 2.22.C

Research in African American studies reveals the diasporic influence of revolts across the Americas. Shaped by common struggles, inspirations, and goals, the impact of a revolt in one region often influenced the circumstances and political actions of enslaved Afro-descendants in another area.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.22

Resistance and Revolts in the U.S.

Optional Resources

- **Black Diaspora Slave Revolts** **Black Diaspora Slave Revolts** digital map, Google Maps
- **"Did African American Slaves Rebel?"** by Henry Louis Gates Jr., PBS, 2013
- **"Kanye's Brand of 'Freethinking' Has a Long, Awful History"** by Rebecca Onion, *Slate*, 2018

Additional Context *(beyond the scope of the AP Exam)*

- The notion that most enslaved people were docile or did not resist their enslavement has its roots in white supremacist ideology.
- The earliest known slave revolt in now-U.S. territory occurred in 1526. Africans and Indigenous people forcibly brought from Santo Domingo (Dominican Republic) to aid Spanish exploration in what is now Georgia revolted, escaped, and formed their own community. (See earlier topic on maroon societies: 2.15.)

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 2.23

Black Pride, Identity, and the Question of Naming

Required Course Content

SOURCE ENCOUNTER

- Selections of letters written to newspapers from *Call and Response* (pp. 87–89) Includes letters from various named and anonymous authors that were originally published between 1831–1841 in *Freedom’s Journal*, *The Liberator*, *The Colored American*, and the *Minutes of the Fifth Annual Convention for the Improvement of the Free People of Color in the United States*.

LEARNING OBJECTIVE

LO 2.23

Explain how factors like cultural pride, demographics, and politics influenced the terms African Americans used to identify themselves in the 19th century and beyond.

ESSENTIAL KNOWLEDGE

EK 2.23.A

After the ban on the U.S. slave trade in 1808, the percentage of African-born people in the African American population declined (despite the trade continuing illegally). However, *African* remained the most common term for people of African descent until the late 1820s.

EK 2.23.B

In the 1820s to the 1830s, the Afro-descendant community engaged in debates that would reemerge throughout history about how to define themselves. Important factors included:

EK 2.23.B.i

By the 1820s, American-born Afro-descendants with loose ties to their ancestors’ homelands formed the majority of the Black community.

EK 2.23.B.ii

The American Colonization Society, founded by white leaders desiring to exile the growing free Black population to Africa, emerged. In response, many Black people rejected the term *African* and emphasized their American identity.

EK 2.23.B.iii

Beginning in the 1830s, African Americans began to hold political meetings known as “Colored Conventions” across the U.S. and Canada, which foregrounded their shared heritage over their regional identity.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.23.C

In the 19th century, much like today, Afro-descendants debated terms that articulated shared racial identity (e.g., Negro, Black), national identities (e.g., American, Jamaican), and ethno-racial identities (e.g., African American).

TOPIC 2.23

**Black Pride,
Identity, and
the Question
of Naming****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Why Do We Say, ‘African American’?”](#) PBS Origins (video, 9:25)
- [Image of *The Liberator* newspaper](#), 1854
- [“Wherever the Colored Man Is Elevated, It Will Be by His Own Exertions”](#) by John S. Rock, 1858

Additional Context *(beyond the scope of the AP Exam)*

- John S. Rock was a physician, teacher, and the first African American invited to speak before the Supreme Court. His discourse on Black pride (in his speech, “Wherever the Colored Man is Elevated, It Will Be by His Own Exertions”) became a central inspiration for the Black Power movement a century later.

TOPIC 2.24

Black Women's Rights and Education

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"Why Sit Here and Die"** by Maria W. Stewart, 1832

LEARNING OBJECTIVE

LO 2.24

Explain the significance of African American women activists' advocacy for justice at the intersection of race and gender.

ESSENTIAL KNOWLEDGE

EK 2.24.A

Black women activists called attention to the unique ways that they experienced the intersections of race and gender discrimination. Their advocacy ensured that the rights of Black women remained at the forefront of antislavery efforts, and it paved a path for the women's suffrage movement.

EK 2.24.B

Maria W. Stewart was the first Black woman to publish a political manifesto. In speeches such as "Why Sit Here and Die," Stewart fought for both abolitionism and the rights of women, and called attention to the need to consider gender and Black women's experiences in antislavery discussions. Her ideas anticipated political debates that remained central to African American politics for more than a century.

TOPIC 2.24

**Black Women's
Rights and
Education**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **School copy book used by Hannah Amelia Lyons of Philadelphia**, 1831, Smithsonian National Museum of African American History and Culture

TOPIC 2.25

The Civil War and Black Communities

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"The Colored Soldiers"** by Paul Laurence Dunbar, 1895
- Civil War era photographs: "Washerwoman for the Union Army in Richmond, VA," Smithsonian Collection or Portrait of Charles Remond Douglass, 1864, Yale University Beinecke Collection

LEARNING OBJECTIVE

LO 2.25

Describe enslaved and free African American men and women's contributions during the U.S. Civil War.

ESSENTIAL KNOWLEDGE

EK 2.25.A

Black soldiers were initially excluded from serving in the Civil War. When the Union faced labor shortages, African American men were only permitted to enroll under unequal conditions (e.g., they were paid half the salary of white soldiers). Despite inequities, military service offered Black soldiers the opportunity to demonstrate their view of themselves as U.S. citizens.

EK 2.25.B

During the war, free Black communities in the North suffered from anti-Black violence initiated by those who opposed Black military service and the possibility of Black political equality.

EK 2.25.C

Thousands of enslaved people in the South escaped slavery to join the Union war effort. Men participated as soldiers and builders, and women contributed as cooks, nurses, laundresses, and spies. Free Black men and women also raised money for formerly enslaved refugees. Some journeyed south to establish schools and offer medical care.

EK 2.25.D

African American poetry and Civil War photographs highlight African Americans' dignity and preserve an archive of their participation and sacrifice during the Civil War. Although Black soldiers were not immediately celebrated, Black poets and authors wrote against the willful erasure of the Black lives and community that stood at the center of the conflict.

TOPIC 2.25

**The Civil War
and Black
Communities****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Civil War and Emancipation,”** Black History in Two Minutes (video, 2:57)
- **“What Shall We Do with the Contrabands”** by James Madison Bell, 1862
- **Ambrotype of Qualls Tibbs, 5th Sergeant, 27th U.S. C.T., Camp Delaware, Ohio,** 1864-65, Smithsonian National Museum of African American History and Culture
- **Carte-de-visite album of the 54th Massachusetts Infantry Regiment,** c. 1864, Smithsonian National Museum of African American History and Culture
- **Illustration of Destruction of the Colored Orphan Asylum,** 1863 (engraving)
- **African American guards of the 107th US Colored Troops,** 1861 (photograph)
- **Men of Company E of the 4th US Colored Troops,** 1861 (photograph)
- **Carte de visite, Sgt. Jacob Johns,** 1754
- **A regiment of Black soldiers in the Union Army,** 1863
- **Black Soldier in the Union Army,** 1861 (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Black soldiers served in every American military initiative, well before they were eligible for citizenship.

TOPIC 2.26

Commemorating the Ongoing Struggle for Freedom

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *On Juneteenth* by Annette Gordon-Reed, 2021
- Photos of Jubilee celebrations (teacher choice from Optional Resources below)

LEARNING OBJECTIVE

LO 2.26

Explain how photographs of Juneteenth celebrations—from the period before Juneteenth's recognition as a federal holiday—reveal the value of these commemorations for the participants.

ESSENTIAL KNOWLEDGE

EK 2.26.A

Juneteenth celebrates the abolition of slavery in the United States. It commemorates June 19, 1865, the day that enslaved people in Galveston, Texas, were informed that they were free.

EK 2.26.B

African American communities have since celebrated this holiday consistently since its first anniversary (1866). Over 150 years later, it became a federal holiday in 2021. The earliest Juneteenth celebrations included singing spirituals and wearing new clothing that symbolized new-found freedom, along with feasting and dancing. At that time, Juneteenth was also called “Jubilee Day” and “Emancipation Day.”

EK 2.26.C

Juneteenth is the longest-running holiday celebrated by African Americans, as it celebrates America's relinquishing of legal enslavement, a direct result of their ancestors' struggle. The holiday commemorates African Americans' embrace of a fraught freedom even as they actively engaged in ongoing struggles for equal rights, protections, and opportunities in the United States. Juneteenth celebrates their commitment to seeking joy and validation among themselves, despite the nation's belated recognition of this important moment in its own history.

TOPIC 2.26

**Commemorating
the Ongoing
Struggle for
Freedom**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“All Black Everything”](#) by Lupe Fiasco, 2011
- [“Rose and Eliza”](#) by Beto O’Rourke, 2019
- [Juneteenth celebration in Louisville](#), 2021 (photograph)
- [Juneteenth celebration in Milwaukee](#), 2019 (photograph)
- [Juneteenth celebration in Galveston](#), 2021 (photograph)
- [Juneteenth celebration in West Philadelphia](#), 2019 (photograph)
- [Juneteenth celebration in New York City](#), 2020 (photograph)
- [Child at a Juneteenth celebration in Denver](#), 1989 (photograph)

AP AFRICAN AMERICAN STUDIES

UNIT 3

**The Practice
of Freedom**



~23
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Reconstruction and Black Politics</i>			
3.1 Social Life: Reuniting Black Families	<i>Help Me to Find My People: The African American Search for Family Lost in Slavery</i> by Heather A. Williams	2	2
3.2 The Reconstruction Amendments and Black Citizenship	The 13th, 14th, and 15th Amendments to the U.S. Constitution	1	1
3.3 Land and Neo-Slave Labor	"Convict Leasing," Black History in Two Minutes (video) "Black Women Laborers," Black History in Two Minutes (video) Picture postcard of a North Carolina Convict Camp, 1910	1	1
3.4 The Defeat of Reconstruction	<i>Black Reconstruction in America, 1860–1880</i> by W.E.B. Du Bois, 1935	5	2
<i>Weekly Focus: The Color Line: Black Life in the Nadir</i>			
3.5 Jim Crow Segregation and Disenfranchisement	<i>Southern Horrors: Lynch Law in All Its Phases</i> by Ida B. Wells-Barnett	2	1
3.6 Violence and White Supremacy	"A Red Record" by Ida B. Wells-Barnett "If We Must Die" by Claude McKay, 1919	3	2
3.7 The Color Line and Double Consciousness in American Society	"We Wear the Mask" by Paul Laurence Dunbar, 1895 <i>The Souls of Black Folk</i> by W.E.B. Du Bois, 1903	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Racial Uplift</i>			
3.8 Uplift Ideology	"The Atlanta Exposition Address" by Booker T. Washington, 1895	2	1
	"How the Sisters Are Hindered from Helping" by Nannie Helen Burroughs, 1900		
	"Lift Every Voice and Sing" by James Weldon and J. Rosamond Johnson, 1900		
3.9 Lifting as We Climb: Black Women's Rights and Leadership	<i>A Voice from the South: By a Black Woman of the South</i> by Anna Julia Cooper, 1892	1	1
3.10 Black Organizations and Institutions	Advertisement for Madam C.J. Walker products, 1906–1950	4	1
	Tin for Madame C.J. Walker's Hair and Scalp Preparation, 1906		
	Photograph of a convention of Madam C.J. Walker agents at Villa Lewaro, 1924		
3.11 HBCUs and Black Education	<i>The Education of Blacks in the South, 1860–1935</i> by James D. Anderson, 1988	5	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: The New Negro Renaissance</i>			
3.12 The New Negro Movement and the Harlem Renaissance	<i>The New Negro: An Interpretation</i> by Alain Locke, 1925	1	1
	"The Negro Artist and the Racial Mountain" by Langston Hughes		
3.13 Art and Social Change	"Portfolio of Eighteen Photographs, 1905-38" by James Van Der Zee, 1974	4	1
3.14 The Birth of Black History	<i>The Mis-Education of the Negro</i> by Carter G. Woodson	1	1
	"The Negro Digs Up His History" by Arturo A. Schomburg in <i>The New Negro: An Interpretation</i> edited by Alaine Lock, 1925		

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Migrations and Black Internationalism</i>			
3.15 The Great Migration	<p><i>The Warmth of Other Suns: The Epic Story of America's Great Migration</i> by Isabel Wilkerson, 2010</p> <p>Letter beckoning African Americans to leave the South, <i>Call and Response</i></p> <p>The Migration Series by Jacob Lawrence, 1940–1941</p>	4	2
3.16 Afro-Caribbean Migration	<p><i>Reversing Sail: A History of the African Diaspora</i> by Michael A. Gomez</p>	1	1
3.17 The Universal Negro Improvement Association	<p>"Address to the Second UNIA Convention" by Marcus Garvey, 1921</p> <p>Photographs of Marcus Garvey, the UNIA marches, and the Black Liberation flag</p>	4	1
3.18 Genealogy of the Field of African American Studies	<p>"Black Studies and the Racial Mountain" by Manning Marable, 2000</p>	5	1

The Practice of Freedom

**ESSENTIAL
QUESTIONS**



These pages intentionally left blank. The Unit Opening content for Units 2–4 is still in development and will be provided to teachers in the fall.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional and are offered to provide possible ways to incorporate various instructional approaches into the classroom. Teachers do not need to use these activities or instructional approaches and are free to alter or edit them. The examples below were developed in partnership with teachers from the AP community to share ways that they approach teaching the content and skills in this unit. Please refer to the Instructional Approaches section beginning on p. xx for more examples of activities and strategies.

Activity	Topic	Source Encounter	Sample Activity
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1

2

3

This page is intentionally left blank. The Sample Instructional Activities content for Units 2–4 is still in development and will be provided to teachers in the fall.

TOPIC 3.1

Social Life: Reuniting Black Families

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Help Me to Find My People: The African American Search for Family Lost in Slavery* by Heather A. Williams (pp. 141–145)

LEARNING OBJECTIVE**LO 3.1**

Explain the importance for African Americans of reuniting families after abolition and the Civil War.

ESSENTIAL KNOWLEDGE**EK 3.1.A**

Before the Civil War, enslaved and free African Americans endeavored to locate kin separated by slavery and the domestic slave trade. After emancipation, they relied on newspapers, word of mouth, and help from the Freedmen's Bureau as they traveled great distances to find lost family and friends.

EK 3.1.B

Following emancipation, thousands of African American men and women sought to consecrate their unions through legal marriage, demonstrating an enduring commitment to family during and beyond this era.

EK 3.1.C

Heather Williams's *Help Me to Find My People* details the importance of family to African Americans' search for freedom, citizenship, and belonging after slavery. Williams's work reflects contemporary scholarship that helps debunk notions that African American families were permanently destroyed during slavery.

TOPIC 3.1

**Social Life:
Reuniting Black
Families**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Families and Freedom: A Documentary History of African American Kinship in the Civil War Era**, Freedmen and Southern Society Project, University of Maryland
- **Marriage Certificate with tintypes of Augustus L. Johnson and Malinda Murphy**, 1874, Smithsonian National Museum of African American History and Culture

TOPIC 3.2

The Reconstruction Amendments and Black Citizenship

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- The 13th, 14th, and 15th Amendments to the U.S. Constitution (from the 13th, sections 1–2; 14th, sections 1, 3, and 4; 15th, sections 1–2)

LEARNING OBJECTIVE

LO 3.2

Explain how postemancipation constitutional amendments defined standards of citizenship in the U.S. and impacted the everyday lives of African Americans.

ESSENTIAL KNOWLEDGE

EK 3.2.A

The 13th Amendment officially abolished slavery, or involuntary servitude, except in punishment for a crime.

EK 3.2.B

The 14th Amendment defines the principle of birthright citizenship in the United States and requires equal protection of all people. The 14th Amendment repealed the *Dred Scott v. Sanford* decision and related state-level Black Codes. The 14th Amendment was the first act by the federal government to punish the Confederates, by disenfranchising them for waging war against the U.S.

EK 3.2.C

The 15th Amendment was the first federal recognition of voting rights for nonwhite men. It empowered African American men by granting the right to vote and hold political office.

EK 3.2.D

Statutes that preserved involuntary servitude gave way to vagrancy laws, convict leasing, and chain gangs, and the postbellum criminalization of Black people to ensure their forced labor in the South.

TOPIC 3.2

**The Reconstruction
Amendments and
Black Citizenship**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Reconstruction: The Vote,”** Black History in Two Minutes (video, 2:29)
- **“The Fifteenth Amendment,”** Black History in Two Minutes (video, 3:02)
- **The Fifteenth Amendment, Celebrated May 19th 1870,** 1870, Smithsonian National Museum of African American History and Culture (lithograph)

TOPIC 3.3

Land and Neo-Slave Labor

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “**Convict Leasing**,” Black History in Two Minutes (video, 2:06)
- “**Black Women Laborers**,” Black History in Two Minutes (video, 2:41)
- **Picture postcard of a North Carolina Convict Camp**, 1910, Smithsonian National Museum of African American History and Culture (photograph)

LEARNING OBJECTIVE

LO 3.3

Explain how African American labor was exploited after the Civil War to replace the loss of enslaved people’s labor.

ESSENTIAL KNOWLEDGE

EK 3.3.A

After the abolition of slavery, African Americans eagerly pursued landownership to secure their economic independence and to provide food and shelter for their families; however, former Confederate plantations were not redistributed to the formerly enslaved African Americans who had labored on them. These lands were often purchased by northern investors, who evicted African Americans or forced them into tenancy contracts (that they were likely unable to read, due to the illiteracy of many freed people).

EK 3.3.B

Although emancipation without land severely thwarted newly freed African Americans’ self-sufficiency, African Americans resisted the emergence of new labor practices designed to bind them to unpaid and coerced labor, including sharecropping, crop liens, and convict leasing.

EK 3.3.B.i

Through sharecropping, white landowners provided land and equipment to formerly enslaved people in the form of a loan. Freed people received a small payment from the crop they cultivated in the form of a credit then used to repay the landowner for supplies. Sharecropping trapped generations of African Americans in a cycle of debt.

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.3.B.ii**

Through crop liens, Black farmers who managed to secure their own land were forced to borrow against their future harvest to acquire farming equipment and supplies. This tied them to the land through debt.

EK 3.3.B.iii

Through convict leasing, African American men were imprisoned for debt, false arrest, or minor charges. Southern prisons profited from their incarceration by hiring them out to landowners and corporations to labor without pay under conditions similar to slave labor

EK 3.3.C

State legislatures passed Black codes, similar to slave codes, which controlled many aspects of newly freed African Americans' lives. For example, people without land or a labor contract could be imprisoned for vagrancy. Those who tried to break a labor contract could be whipped, and Black children could be removed from their families and ordered to serve apprenticeships without their parents' consent.

EK 3.3.D

African American women often labored in domestic tasks similar to those performed during slavery. During the 1881 Atlanta washerwoman strike, they pressed for fair wages and greater autonomy in their work.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.3

**Land and
Neo-Slave Labor**

Optional Resources

- *The Poet II* Claude Clarke Sr., 1946, Smithsonian National Museum of African American History and Culture (painting)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

TOPIC 3.4

The Defeat of Reconstruction

Required Course Content

SOURCE ENCOUNTER

- *Black Reconstruction in America, 1860–1880* by W.E.B. Du Bois, 1935 (pp. 670–674)

LEARNING OBJECTIVE

LO 3.4

Describe the factors that led to the end of Reconstruction, curtailing the rights, protections, and economic stability of freed African Americans.

ESSENTIAL KNOWLEDGE

EK 3.4.A

The abolition of slavery at the end of the Civil War ushered in Reconstruction, a revolutionary period of interracial partnership in American democracy. For the first time in over 300 years, African Americans could embrace citizenship, equal rights, and political representation in American government.

EK 3.4.B

Within a decade, white retaliation against Black equality led to the roll back of new-found rights and protections. In the years that followed:

EK 3.4.B.i

Black voting was suppressed through measures such as poll taxes, literacy tests, and grandfather clauses.

EK 3.4.B.ii

Special Field Order 15 and “Forty Acres and a Mule” suffered defeat. Most African Americans in the U.S. South became trapped in a new system of debt bondage as sharecroppers, working the same lands on which they labored as enslaved people.

EK 3.4.C

After the election of 1876 and the Compromise of 1877, Southern states began to rewrite their state constitutions to include *de jure* segregation laws. Supreme Court rulings also legalized racial segregation and disfranchisement (e.g., *Plessy v. Ferguson*, 1896). The notion of “separate but equal” became the legal basis for racial segregation in all areas of American society, including schools, churches, hospitals, buses, and cemeteries.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.4.D

In *Black Reconstruction*, W.E.B. Du Bois argues that the failure to redistribute confiscated land in the South doomed African Americans to subservience as they had few paths to achieving any semblance of economic or political sovereignty.

EK 3.4.E

In *Black Reconstruction*, W.E.B. Du Bois evokes a “new” civil war in the South: African Americans became endangered by acts of racial violence (e.g., lynching) and retaliation from former Confederates, political terrorist groups like the Ku Klux Klan, and poor white southerners who embraced white supremacy.

TOPIC 3.4

The Defeat of Reconstruction

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Roll Back,”](#) Black History in Two Minutes (video, 3:11)
- [Engraved portrait of five members of Reconstruction Congresses](#), early 1880s, Smithsonian National Museum of African American History and Culture
- [Reconstruction: America After the Civil War](#), PBS (video, 55:53)

Additional Context *(beyond the scope of the AP Exam)*

- The gradual defeat of Reconstruction can be attributed to sectional reconciliation, lack of federal will, and racism.

TOPIC 3.5

Jim Crow Segregation and Disenfranchisement

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- ***Southern Horrors: Lynch Law in All Its Phases*** by Ida B. Wells-Barnett (“The New Cry,” “The South’s Position,” “The Black and White of It,” and “Self-Help”)

LEARNING OBJECTIVE

LO 3.5

Describe the responses of African American writers and community leaders to Jim Crow segregation laws, disenfranchisement, and anti-Black violence.

ESSENTIAL KNOWLEDGE

EK 3.5.A

After the election of 1876 and the Compromise of 1877, Southern states began to rewrite their state constitutions to include *de jure* segregation laws. Supreme Court rulings also legalized racial segregation and disfranchisement (e.g., *Plessy v. Ferguson*, 1896). The notion of “separate but equal” became the legal basis for racial segregation in all areas of American society, including schools, churches, hospitals, buses, and cemeteries.

EK 3.5.B

Born into slavery, Ida B. Wells-Barnett became a journalist, civil rights advocate, and feminist throughout the late 19th and early 20th centuries. In *Southern Horrors*, she exposes the racism and false accusations at the foundation of “lynch laws” in the South. She corrects misleading narratives that sought to justify the rampant, unjust killing of Black people.

EK 3.5.C

Wells-Barnett represented one of many perspectives among African Americans on how to respond to attacks on their newfound freedom. She advocated for resistance strategies including direct protest, trolley boycotts, and the use of the press to foreground Black mistreatment and to challenge the extralegal murder of African Americans.

EK 3.5.D

African American studies scholars call the period between the end of Reconstruction and World War II the “nadir,” or lowest point, of American race relations. This term refers to the most pronounced period of public acts of racism (including lynching and mob riots) in U.S. history, which helped catalyze the Great Migration.

TOPIC 3.5

**Jim Crow
Segregation and
Disenfranchisement****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Segregated Travel in Jim Crow America,”** Black History in Two Minutes (video, 2:39)
- **“Separate But Equal: Homer Plessy and the Case that Upheld The Color Line,”** Black History in Two Minutes (video, 2:43)
- **“Ida B. Wells: Fearless Investigative Reporter of Southern Horrors,”** Black History in Two Minutes (video, 1:55)
- **Dixie Café** by Jacob Lawrence, 1948, Smithsonian National Museum of African American History and Culture (drawing)
- **Bar and Grill** by Jacob Lawrence, 1941, Smithsonian American Art Museum (painting)
- **Portrait of Ida B. Wells-Barnett**, c. 1893, National Portrait Gallery, Smithsonian (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Wells-Barnett describes lynchings as the targeting of Black business owners on false charges, designed to terrorize African Americans from seeking any form of advancement. Jim Crow Era segregation restrictions would not be overturned until the civil rights movement of the 1950s and 1960s.

TOPIC 3.6

Violence and White Supremacy

SUGGESTED SKILLS**3** *Data Analysis***INSTRUCTIONAL PERIODS**

2

Required Course Content

SOURCE ENCOUNTER

- **"A Red Record"** by Ida B. Wells-Barnett
- **"If We Must Die"** by Claude McKay, 1919

LEARNING OBJECTIVE**LO 3.6**

Summarize the range of African American responses to white supremacists' use of racial violence to control and oppress them.

ESSENTIAL KNOWLEDGE**EK 3.6.A**

After the Civil War, white supremacists used pervasive violence to reestablish control over African Americans and thwart the strides toward equality made during Reconstruction.

EK 3.6.B

African Americans fought against white supremacy through writing, political action, and self-defense during race riots provoked by white attacks on Black communities.

EK 3.6.C

In *A Red Record*, Ida B. Wells-Barnett uses investigative journalism and statistical analysis to:

EK 3.6.C.i

document the widespread use of lynching against men, women, and children as tools of white supremacy aimed to control African Americans and thwart their political and economic advancement; and

EK 3.6.C.ii

change public opinion on lynching as a justifiable punishment for alleged crimes.

EK 3.6.D

In "If We Must Die," Jamaican poet Claude McKay encourages African Americans to preserve their dignity and fight back against anti-Black violence and discrimination.

TOPIC 3.6

**Violence and
White Supremacy**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Lynching,”** Black History in Two Minutes (video, 3:38)
- **“The Red Summer,”** Black History in Two Minutes (video, 5:03)
- **“The Tulsa Massacre | Black Wall Street,”** Black History in Two Minutes (video, 2:48)
- **“When White Supremacists Overthrew a Government,”** Vox (video, 12:21 minutes)
- **Patience on a Monument** by Thomas Nast, 1868, Smithsonian National Museum of African American History and Culture (broadside)
- **“This is a white man’s government”** by Thomas Nast, 1868, Library of Congress (broadside)
- **Portrait of Claude McKay**, 1926, National Portrait Gallery, Smithsonian (photograph)
- **Scene from Tulsa Race Riot**, 1921, Smithsonian National Museum of African American History and Culture (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- During the Red Summer of 1919, a global pandemic (the Spanish Flu), competition for jobs, and discrimination against Black WWI veterans led to a rise in hate crimes across the country. These factors also spurred the beginnings of the Great Migration.
- The brutal murder of 14-year-old Emmett Till in 1955 shows the longevity of lynching as a tactic of racial violence and white supremacy. The U.S. Senate did not classify lynching as a hate crime until 2018.
- Mexicans in the American southwest were also targets of white supremacist lynchings in the early 20th century.

TOPIC 3.7

The Color Line and Double Consciousness in American Society

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"We Wear the Mask"** by Paul Laurence Dunbar, 1895
- ***The Souls of Black Folk*** by W.E.B. Du Bois, 1903, selections from "The Forethought," "Of Our Spiritual Strivings," "Of Alexander Crummell" and "The Afterthought"

LEARNING OBJECTIVE

LO 3.7

Describe the various psychological effects of institutional racism on African Americans described in African American literary and scholarly texts.

ESSENTIAL KNOWLEDGE

EK 3.7.A

The Souls of Black Folk is an interdisciplinary text that combines historical, literary, and ethnomusical analysis to illustrate the humanity of Black people and their complex experiences in American society in the 20th century, mere decades after enslavement.

EK 3.7.B

In *The Souls of Black Folk*, W.E.B. Du Bois uses "the veil" to symbolize African Americans' separation from full participation in American society. He describes the impacts of discrimination on one's struggle for self-improvement and advancement beyond the veil.

EK 3.7.C

W.E.B. Du Bois uses "color line" to reference the racial discrimination that remained in the United States after the abolition of slavery. Du Bois identified "the problem of the color line" as the chief problem of the 20th century.

EK 3.7.D

Systemic discrimination stifled African Americans' progress in American society and created what Du Bois called a "double consciousness," or the internal conflict experienced by subordinated groups in an oppressive society. Double consciousness gave African Americans a profound second vision into the unequal realities of American life. Despite its challenges, double consciousness fostered agency, adaptation, and resistance.

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.7.E**

In "We Wear the Mask," Paul Lawrence Dunbar uses metaphor to explore how African Americans have internalized and coped with the struggles they face due to racial discrimination.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.7

The Color Line and Double Consciousness in American Society

Additional Context *(beyond the scope of the AP Exam)*

- Alexander Crummell was a leading African American Episcopal minister who advocated for the abolition of slavery and the need for equal political rights for African Americans. He founded the first Black learned society in 1897, The American Negro Academy—a forerunner for Black studies that documented Black history and included members such as W.E.B. Du Bois and Paul Laurence Dunbar.
- Each chapter of *The Souls of Black Folk* opens with verses of spirituals, which Du Bois calls “Sorrow Songs.”
- *The Souls of Black Folk* responded to the proliferation of lynching—a lethal manifestation of the defeat of Reconstruction’s achievements.

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.8

Uplift Ideologies

Required Course Content

SOURCE ENCOUNTER

- “The Atlanta Exposition Address” by Booker T. Washington, 1895
- “How the Sisters Are Hindered from Helping” by Nannie Helen Burroughs, 1900
- “Lift Every Voice and Sing” by James Weldon and J. Rosamond Johnson, 1900

LEARNING OBJECTIVE

LO 3.8

Describe various strategies for economic, political, social, and spiritual uplift advanced by African American writers, educators, and leaders in the generation after slavery.

ESSENTIAL KNOWLEDGE

EK 3.8.A

Black leaders, educators, and artists of the post-Reconstruction period debated strategies to advance African Americans, or uplift the race, in broader American society.

EK 3.8.B

Booker T. Washington, who was formerly enslaved, advocated for industrial education as a means of economic advancement and independence. In a controversial speech known as “The Atlanta Compromise,” Washington appealed to a conservative white audience and suggested that Blacks should remain in the South and focus on gaining industrial education before political rights.

EK 3.8.C

Nannie Helen Burroughs, an educator and the daughter of enslaved people, advocated for the education and leadership of women, and particularly women’s suffrage, to promote greater inclusivity in American society.

EK 3.8.D

James Weldon Johnson, a writer, diplomat, and the son of Bahamian immigrants, wrote the poem, “Lift Every Voice and Sing.” His brother, J. Rosamond Johnson, set the poem to music and it became known as the Black national anthem. The poem acknowledges past sufferings, encourages African Americans to feel proud of their resilience and achievements, and celebrates hope for the future.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Booker T. Washington,"** Black History in Two Minutes (video, 3:02)
- **"Lift Every Voice and Sing,"** with Kirk Franklin and choir (video, 2:34)
- **"Five You Should Know: African American Suffragists,"** 2019, Smithsonian National Museum of African American History and Culture
- **Questionnaire from the National League of Republican Colored Women,** "Colored Women in Politics," 1915, Library of Congress
- **Nannie Helen Burroughs School,** unknown date, National Museum of American History (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Diverse strategies and opinions about the uplift of African Americans stemmed from the diversity of their experiences. Students may consider the vantage points of these authors, who were formerly enslaved or the children of enslaved people, and were people of different genders, regions, and professions.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.9

Lifting as We Climb: Black Women’s Rights and Leadership

Required Course Content

SOURCE ENCOUNTER

- *A Voice from the South: By a Black Woman of the South* by Anna Julia Cooper, 1892 (“Our Raison d’Etre” and “Womanhood: A Vital Element in the Regeneration of a Race”)

LEARNING OBJECTIVE

LO 3.9

Explain how Black women activists advocated for their own voices and leadership in collective efforts to advance African Americans.

ESSENTIAL KNOWLEDGE

EK 3.9.A

While American society explored the roles of women more broadly, Black women, such as Anna Julia Cooper and Nannie Helen Burroughs, advocated for the rights of African Americans and Black women specifically.

EK 3.9.B

A Voice from the South by a Black Woman of the South (1892) details the unique inequities that all Black women have experienced and the incomplete nature of U.S. history for its exclusion of the voices of Black Americans and further silencing of Black women.

EK 3.9.C

Black women’s activism and leadership were central to the rebuilding of Black communities in the generations after slavery. Black women leaders created women’s clubs dedicated to fighting all forms of injustice and exclusion. Women’s clubs countered stereotypes by exemplifying the dignity, capacity, beauty, and strength of Black women.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.9

Lifting as We Climb: Black Women’s Rights and Leadership

Optional Resources

- [“The Women’s Club Movement,”](#) Black History in Two Minutes (video, 3:12)
- [Emancipation Era dress worn by formerly enslaved woman Tempy Ruby Bryant,](#) 1870–1890, Smithsonian National Museum of African American History and Culture
- [Banner used the Oklahoma Federation of Colored Women’s Clubs,](#) 1910, Smithsonian National Museum of African American History and Culture

Additional Context *(beyond the scope of the AP Exam)*

- •Anna Julia Cooper, author of *A Voice from the South by a Black Woman of the South* (1892), was the daughter of an enslaved woman and her enslaver. Cooper became a champion for Black women’s rights and education.

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.10

Black Organizations and Institutions

Required Course Content

SOURCE ENCOUNTER

- **Advertisement for Madam C.J. Walker products**, 1906–1950, Smithsonian National Museum of African American History and Culture
- **Tin for Madame C.J. Walker's Hair and Scalp Preparation**, 1906, Smithsonian National Museum of African American History and Culture
- **Photograph of a convention of Madam C.J. Walker agents at Villa Lewaro**, 1924, Smithsonian National Museum of African American History and Culture

LEARNING OBJECTIVE

LO 3.10

Summarize the various ways African American organizations, institutions, and businesses promoted equity, economic stability, and the well-being of their communities.

ESSENTIAL KNOWLEDGE

EK 3.10.A

Many African Americans in the early 20th century and beyond focused on self-sufficiency, economic stability, and education. They responded to their ongoing exclusion from broader American society by creating businesses and organizations that catered to their needs and improved the lives of their communities.

EK 3.10.B

In the U.S., African Americans transformed forms of Christian worship and created their own institutions. Black churches served as safe houses for Black organizing, joy, and cultural expression. They created leadership opportunities that developed Black activists, musicians, and politicians.

EK 3.10.C

Inventors and entrepreneurs like Madam C.J. Walker, the daughter of enslaved people, developed products that highlighted the beauty of Black people, fostered their economic advancement, and supported community initiatives through philanthropy. Walker is the first female self-made millionaire in U.S. history.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.10

**Black
Organizations
and Institutions**

Optional Resources

- **Clock used by the Citizen's Savings and Trust Company**, 1920–2013, Smithsonian National Museum of African American History and Culture
- **"Meet the First Self-Made Female Millionaire,"** Smithsonian Learning Lab (video, 4:38)
- **"Madame C.J. Walker: The First Black Millionaire,"** Black History in Two Minutes (video,
- **"The Black Church,"** Black History in Two Minutes (video, 3:07)
- **"19th Century Black Discoveries,"** Black History in Two Minutes (video, 2:30)
- **"How Madam C.J. Walker Built Racial Equity into Her Business"** by Tyrone McKinley Freeman and Katie Smith Milway, *Harvard Business Review*, 2020

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 3.11

HBCUs and Black Education

Required Course Content

SOURCE ENCOUNTER

- *The Education of Blacks in the South, 1860–1935* by James D. Anderson, 1988 (pp. 83–85)

LEARNING OBJECTIVE

LO 3.11

Summarize the founding and impact of historically Black colleges and universities (HBCUs) on the educational, professional, and communal lives of African Americans.

ESSENTIAL KNOWLEDGE

EK 3.11.A

Discrimination and segregation led African Americans to found their own colleges, the majority of which were established after the Civil War.

EK 3.11.B

HBCUs were initially private schools established through interracial philanthropy, and then others emerged as land-grant colleges through federal funding. The Second Morrill Act (1890) prohibited the distribution of funds to states that practiced racial discrimination in admissions unless the state also provided a land-grant college for African Americans. As a result, 18 HBCUs were established.

EK 3.11.C

HBCUs were the primary providers of postsecondary education to African Americans. Their founding transformed African Americans' access to higher education and professional training, which allowed them to rise out of poverty and become leaders in all sectors of society. HBCUs created spaces of cultural pride, Black scholarship, and innovation, and they helped close racial equity gaps in higher education.

EK 3.11.D

Black Greek-letter organizations emerged in colleges across the United States. In these organizations, African Americans found spaces to support each other in the areas of self-improvement, educational excellence, leadership, and lifelong community service.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.11

HBCUs and Black Education

Optional Resources

- [“African American Higher Education,”](#) Black History in Two Minutes (video, 3:03)
- [“Black Greek-Letter Organizations,”](#) Black History in Two Minutes (video, 3:13)
- [“Why America Needs its HBCUs”](#) by Adam Harris, *The Atlantic*, 2019
- [“Many HBCUs are Teetering Between Surviving and Thriving”](#) by Delece Smith-Barrow, *The Hechinger Report*, 2019
- [“Six Reasons HBCUs are More Important Than Ever,”](#) Dr. Michael L. Lomax, 2015

Additional Context *(beyond the scope of the AP Exam)*

- Cheyney University (originally, the Institute for Colored Youth, Pennsylvania, 1837) was the first HBCU founded, and Wilberforce University (Ohio, 1856) founded by the African Methodist Episcopal Church, was the first fully owned and operated by African Americans.
- HBCUs comprise only 3% of America's colleges and universities but count 40% of Black members of Congress and 80% of Black judges among their graduates.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.12

The New Negro Movement and the Harlem Renaissance

Required Course Content

SOURCE ENCOUNTER

- *The New Negro: An Interpretation* by Alain Locke, 1925
- “The Negro Artist and the Racial Mountain” by Langston Hughes

LEARNING OBJECTIVE

LO 3.12

Explain how themes of racial pride and self-definition manifested during the New Negro movement.

ESSENTIAL KNOWLEDGE

EK 3.12.A

The New Negro movement promoted cultural pride, self-expression, and political advocacy among African Americans nationwide. A mere two generations postslavery, the “new negro” embraced Black joy and optimism and a determination to be one’s authentic self.

EK 3.12.B

The Harlem Renaissance, an extension of the New Negro movement, was a flourishing of Black literary, artistic, and intellectual life that created a cultural revolution in the United States in the 1920s and 1930s.

EK 3.12.C

The New Negro movement encouraged African Americans to define their identity on their own terms and to advocate for themselves politically despite the atrocities of the Nadir. Spurred by the migrations of African Americans from the South to urban centers in the North and Midwest, the New Negro movement manifested innovations in music (e.g., blues and jazz), art, literature, and counternarratives that documented Black history and accomplishments.

EK 3.12.D

In “The Negro Artist and the Racial Mountain,” Langston Hughes, a key writer of the Harlem Renaissance, encouraged young Black artists to see the beauty of everyday Black life as they make their truest art, without feeling pressure from Blacks or whites to romanticize Black struggle, assimilate to mainstream culture, or give into negative stereotypes.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.12

The New Negro Movement and the Harlem Renaissance

Optional Resources

- "[Negro Art Hokum](#)" by George S. Schuyler, 1926
- "[The Harlem Renaissance](#)," Black History in Two Minutes (video, 3:01)
- "[Ethiopia](#)" by Meta Vaux Warrick Fuller, c. 1921, Smithsonian National Museum of African American History and Culture (sculpture)
- "[Harlem Heroes: Photographs by Carl Van Vechten](#)," Smithsonian American Art Museum

Additional Context *(beyond the scope of the AP Exam)*

- Black aesthetics were central to self-definition among African Americans. In *The New Negro: An Interpretation*, Alain Locke encourages young Black artists to reject the burden of being the sole representative of a race. He emphasizes that the value of creating a Black aesthetic lies not in creating tangible cultural productions, but rather a shift in the "inner mastery of mood and spirit" (in "Negro Youth Speaks"). Locke became the first African American Rhodes scholar in 1907.

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 3.13

Art and Social Change**Required Course Content****SOURCE ENCOUNTER**

- "Portfolio of Eighteen Photographs, 1905-38" by James Van Der Zee, 1974

LEARNING OBJECTIVE**LO 3.13**

Describe the context, purpose, and significance of photography by New Negro artists such as James Van Der Zee.

ESSENTIAL KNOWLEDGE**EK 3.13.A**

During the New Negro movement, African American artists celebrated their culture while countering notions of their inferiority. Inspired by Alain Locke's call to create a distinctive Black aesthetic, artists increasingly grounded their work in the beauty of everyday life, history, folk culture, and pride in African heritage.

EK 3.13.B

African American photographers, including James Van Der Zee, documented the liberated spirit, beauty, and dignity of Black people to challenge stereotypes often used to justify their mistreatment, while highlighting Black achievement. Van Der Zee is best known for his photographs of Black Harlemites. He often used luxury props and special poses to capture the everyday life and leading African American figures.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.13

Art and Social Change

Optional Resources

- “**Evening Attire**” by James Van Der Zee, 1922, Smithsonian American Art Museum (photograph)
- “**W.E.B. DuBois: The New Negro at the 1900 Paris Exposition**,” Black History in Two Minutes (video, 3:01)
- “**The Birth of Jazz**,” Black History in Two Minutes (video, 2:55)
- Alain Locke, “The Legacy of the Ancestral Arts” in *The New Negro: An Interpretation* (1925)
- Lois Mailou Jones and Carter G. Woodson, “**Important Events and Dates in Negro History**” (1936)

Additional Context *(beyond the scope of the AP Exam)*

- Van Der Zee is best known for his photographs of Black Harlemites, particularly the Black middle class. He often used props (including luxury items), and special poses to capture the vibrant personalities of everyday African Americans and leading figures such as Marcus Garvey and Mamie Smith.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.14

The Birth of Black History

Required Course Content

SOURCE ENCOUNTER

- *The Mis-Education of the Negro* by Carter G. Woodson
- "The Negro Digs Up His History" by Arturo A. Schomburg in *The New Negro: An Interpretation* edited by Alain Lock, 1925

LEARNING OBJECTIVE

LO 3.14

Describe the academic context that led New Negro renaissance writers, artists, and educators to research and disseminate Black history and explain the impact of their work on Black students.

ESSENTIAL KNOWLEDGE

EK 3.14.A

The Mis-education of the Negro demonstrated that American schools reinforced the idea that Europeans, and whites more broadly, produced the strengths of human civilization and that Black people made no meaningful contributions and were thus inferior, which demoralized Black students.

EK 3.14.B

In *The Mis-education of the Negro*, Carter G. Woodson argued that Black people's mis-education contributed to their ongoing oppression. He urged African Americans to become agents of their own education and study the history and experiences of the race to inform their future advancement.

EK 3.14.C

Artists, writers, and intellectuals of the New Negro renaissance refuted the idea that African Americans were people without history or culture and created a body of literature and educational resources that proved otherwise. The early movement to place Black history in schools allowed the ideas of the New Negro renaissance to reach Black students of all ages.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.14.D

Black bibliophiles, teachers, and learned societies were dedicated to recovering and preserving Black history. To promote this history, Carter G. Woodson created an organization, now known as the Association for the Study of African American Life and History. Arturo Schomburg, a Black Puerto Rican writer, collected artifacts and manuscripts that became the basis of the Schomburg Center for Research in Black Culture.

TOPIC 3.14

**The Birth of
Black History**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *Fugitive Pedagogy: Carter G. Woodson and the Art of Black Teaching* by Jarvis R. Givens, 2021

Additional Context *(beyond the scope of the AP Exam)*

- The son of formerly enslaved people, Woodson became the founder of what is now ASALH, created Negro History Week, which became Black History Month, published many works of African American history that started with African origins and went up to his present day.

TOPIC 3.15

The Great Migration

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *The Warmth of Other Suns: The Epic Story of America's Great Migration* by Isabel Wilkerson, 2010 (pp. 8–10)
- Anonymous Letter beckoning African Americans to leave the South published in *The Messenger*, March 1920, in *Call and Response*, 258
- The Migration Series by Jacob Lawrence, 1940–1941, The Phillips Collection (various panels, in particular Panel no. 1) (painting)

LEARNING OBJECTIVE

LO 3.15

Identify causes and effects of the Great Migration and explain its impact on Black communities and American culture.

ESSENTIAL KNOWLEDGE

EK 3.15.A

During the Great Migration, one of the largest internal migrations in U.S. history, six million African Americans relocated from the South to the North, Midwest, and western United States in search of educational and economic opportunities and safety for their families.

EK 3.15.B

The migration (about 1910–1970) occurred in waves, often caused by recurring factors.

EK 3.15.B.i

Labor shortages in the North during World War I and World War II created economic opportunities.

EK 3.15.B.ii

Environmental factors, such as floods and boll weevils, damaged crops, leaving many Black southerners impoverished.

EK 3.15.B.iii

The dangers of unmitigated lynching and racial violence prompted many Blacks to leave the Jim Crow South.

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.15.B.iv**

Freedom and a new railway system made migration more possible than before.

EK 3.15.B.v

The Black press compelled and instructed Black southerners on how to relocate.

EK 3.15.C

The effects of the Great Migration transformed American cities, Black communities, and Black cultural movements. The migration instilled American cities like New York, Chicago, Pittsburgh, and Los Angeles with Black Southern culture, and created a shared cultural thread in African American communities nationwide.

EK 3.15.D

Migration transformed African Americans from primarily rural people to primarily urban dwellers. Racial tensions increased in the South, as white employers resisted the flight of underpaid and disempowered Black laborers and at times had them arrested.

EK 3.15.E

In *The Migration Series*, artist Jacob Lawrence chronicles African Americans' hopes and challenges during the Great Migration. His work is known for its social realism in his use of visual art to depict historical moments, social issues, and everyday life of African Americans.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.15
The Great Migration

Optional Resources

- **"Migrations: From Exodusters to Great Migrations,"** Black History in Two Minutes (video, 3:37)
- **"Map of Migration Routes Followed by African Americans During the Great Migration,"** Schomburg Center for Research in Black Culture
- **The Negro Motorist Green-Book,** 1941, Smithsonian National Museum of African American History and Culture
- **"The Long-Lasting Legacy of the Great Migration,"** by Isabel Wilkerson, *Smithsonian Magazine*, 2016
- Jacob Lawrence describes his familial ties to the Great Migration, The Phillips Collection (video, 1:40)

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.16

Afro-Caribbean Migration

Required Course Content

SOURCE ENCOUNTER

- *Reversing Sail: A History of the African Diaspora* by Michael A. Gomez (pp. 186–first paragraph of 190)

LEARNING OBJECTIVE

LO 3.16

Describe the factors that spurred Black Caribbean migration to the U.S. during the first half of the 20th century and the impact that migration had on Black communities in the U.S.

ESSENTIAL KNOWLEDGE

EK 3.16.A

Afro-Caribbean migration to the U.S. and African Americans' Great Migration in the 20th century were both influenced by the need for economic and political empowerment.

EK 3.16.A.i

African Americans faced restricted opportunities and freedom in the U.S. South.

EK 3.16.A.ii

Afro-Caribbeans were affected by the decline of Caribbean economies during World War I and the expansion of U.S. political and economic interests in the Caribbean, and turned to the U.S. for economic, political, and educational opportunities.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.16.B

U.S. intervention in the Caribbean significantly increased migrations to the U.S. in the early 20th century, including:

EK 3.16.B.i

the U.S. acquisition of the Panama Canal (1903), which exposed Black Caribbean workers to both labor opportunities in the U.S. and American culture, including Jim Crow segregation

EK 3.16.B.ii

the U.S. occupation of Haiti and the Dominican Republic (starting in 1915-1916)

EK 3.16.B.iii

the U.S. purchase of the Virgin Islands (1917)

EK 3.16.C

Afro-Caribbean immigrants found homes in African American communities in the U.S., creating both tension and new blends of Black cultures in the U.S.

TOPIC 3.16

**Afro-Caribbean
Migration**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- “Gift of the Black Tropics” by Wilfred A. Domingo in *The New Negro: An Interpretation* edited by Alaine Lock, 1925 (pp. 341–342)

TOPIC 3.17

The Universal Negro Improvement Association

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “**Address to the Second UNIA Convention**” by Marcus Garvey, 1921
- Photographs of Marcus Garvey, the UNIA marches, and the Black Liberation flag

LEARNING OBJECTIVE

LO 3.17

Describe the mission, methods, and lasting impact of Marcus Garvey and the Universal Negro Improvement Association (UNIA) on political thought in African diaspora communities.

ESSENTIAL KNOWLEDGE

EK 3.17.A

Marcus Garvey led the largest pan-African movement in African American history as founder of the UNIA. The UNIA aimed to unite all Black people and maintained thousands of members in countries throughout the Caribbean, Latin America, and Africa. Marcus Garvey’s Back-to-Africa movement popularized the phrase “Africa for the Africans” and founded a steamship company, the Black Star Line, to repatriate African Americans to Africa.

EK 3.17.B

Garveyism’s diasporic framework became the model for subsequent Black nationalist movements throughout the 20th century. The UNIA’s iconic red, black, and green flag, the Black Liberation Flag, remains a worldwide symbol of Black solidarity and freedom.

EK 3.17.C

In his “Address to the Second UNIA Convention,” Marcus Garvey outlined the UNIA’s objective to achieve Black liberation from colonialism throughout the African diaspora. While African Americans faced intense racial violence and discrimination, Garvey inspired them to embrace their shared African heritage and the ideals of industrial, political, and educational advancement and self-determination through separatist Black institutions.

TOPIC 3.17

**The Universal
Negro
Improvement
Association****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Marcus Garvey: Leader of a Revolutionary Global Movement,"** Black History in Two Minutes (video, 3:54)
- "Negro Women are Great Thinkers as Well as Doers': Amy Jacques Garvey and Community Feminism, 1924–1927" by Ula Y. Taylor
- *Set the World on Fire: Black Nationalist Women and the Global Struggle for Freedom* by Keisha N. Blain, 2018 (chapter 1)
- **Stock certificate issued by Black Star Line to Amy McKenzie,** 1919, Smithsonian National Museum of African American History and Culture
- **Broadside for the Black Star Line,** c. 1921, Smithsonian National Museum of African American History and Culture

Additional Context *(beyond the scope of the AP Exam)*

- The UNIA's newspaper, *Negro World*, cofounded by Garvey's wife, Amy Ashwood, circulated in over 40 countries.

TOPIC 3.18

Genealogy of the Field of African American Studies

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **“Black Studies and the Racial Mountain”** by Manning Marable, *Souls*, 2020 (pp. 17–21)

LEARNING OBJECTIVE

LO 3.18

Using Manning Marable’s framework, describe the development and aims of the Black intellectual tradition that predates the formal integration of African American studies into American colleges and universities in the 20th century.

ESSENTIAL KNOWLEDGE

EK 3.18.A

The Black intellectual tradition in the United States began two centuries before the formal introduction of the field in U.S. colleges in the late 1960s. It emerged through the work of Black activists, educators, writers, and archivists who documented Black experiences. This included:

EK 3.18.A.i

the African Free Schools of the 18th century, which in cities like New York and Philadelphia provided the children of enslaved and free Black people with access to free education and prepared early Black abolitionists for leadership and activism;

EK 3.18.A.ii

the Black Puerto Rican bibliophile Arturo Schomburg, whose donated collection became the basis of the Schomburg Center for Research in Black Culture which continues to provide researchers with invaluable resources;

EK 3.18.A.iii

the sociologist and activist W.E.B. Du Bois, whose research and writings produced some of the earliest sociological surveys of African Americans;

EK 3.18.A.iv

the anthropologist Zora Neale Hurston, whose writings documented forms of African American culture and expression; and

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.18.A.v**

the historian Carter G. Woodson, an educator who published many works chronicling Black experiences and perspectives in history and who founded what became Black History Month.

EK 3.18.B

Manning Marable describes the aims of African American studies as “descriptive,” “corrective,” and “prescriptive”:

EK 3.18.B.i

It centers the perspectives of Black people in descriptions of Black life.

EK 3.18.B.ii

It corrects, or challenges, stereotypes and misrepresentations of Black life.

EK 3.18.B.iii

It prescribes, or proposes, practical solutions to transform society for the advancement of Black and all marginalized people.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.18

**Genealogy of the
Field of African
American Studies**

Additional Context *(beyond the scope of the AP Exam)*

- The title of Manning Marable’s article pays homage to Langston Hughes’ essay, “The Negro Artist and the Racial Mountain.”

AP AFRICAN AMERICAN STUDIES

UNIT 4

**Movements
and Debates**



~38
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Anticolonial Movements in the African Diaspora</i>			
4.1 The <i>Négritude</i> and <i>Negrismo</i> Movements	<i>Discourse on Colonialism</i> by Aimé Césaire, 1955	1	2
4.2 Anticolonialism and African American Political Thought	<i>The Wretched of the Earth</i> by Frantz Fanon, 1961	2	2
<i>Weekly Focus: Freedom Is Not Enough: The Early Black Freedom Movement</i>			
4.3 Discrimination, Segregation, and the Origins of the Civil Rights Movement	"Black Cleveland in 1960: Education, Housing, and Unemployment" map	3	1
4.4 The G.I. Bill, Redlining, and Housing Discrimination	"Dr. Ossian Sweet's Black Life Mattered" by Heather Bourbeau, 2015 "Black Cleveland in 1960: Education, Housing, and Unemployment" map	1	2
4.5 The Arts in the Politics of Freedom	Speech in St. Louis by Josephine Baker, 1952 "Little Rock" by Nicolás Guillén, 1959 "Original Faubus Fables" and "Fables of Faubus" by Charles Mingus, 1959 (video)	5	2
<i>Weekly Focus: The Long Civil Rights Movement</i>			
4.6 Major Civil Rights Organizations: NAACP, CORE, SCLC, SNCC	"Nonviolence and Racial Justice" by Martin Luther King Jr., 1957	1	2
4.7 Major Civil Rights Organizations: SNCC	"Bigger Than a Hamburger" by Ella Baker, 1960 Student Nonviolent Coordinating Committee Founding Statement, 1960 SNCC Position Paper: Women in the Movement, 1964 "The Revolution is At Hand" by John Lewis, 1963	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
4.8 Faith and the Sounds of the Civil Rights Movement	<i>Why We Can't Wait</i> (1964) by Martin Luther King Jr., 1964 "Can't Turn Me Around" (video)	2	1
<i>Weekly Focus: Black Power and Black Pride</i>			
4.9 The Black Power Movement	"The Ballot or the Bullet" by Malcolm X, 1964	5	1
4.10 The Black Panther Party for Self-Defense	The Black Panther Party, Ten-Point Program, 1966 "Harlem Peace March," 1967	4	1
4.11 The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam	<i>The Fire Next Time</i> by James Baldwin, 1963	2	1
4.12 The Fire Next Time: Achieving Our Country	<i>The Fire Next Time</i> by James Baldwin, 1963	5	1
<i>Weekly Focus: Black Feminism, Womanism, and Intersectionality</i>			
4.13 The Black Feminist Movement and Womanism	"The Combahee River Collective Statement," 1977	2	1
4.14 The Social Construction of Race	<i>Racial Formation in the United States</i> , Michael Omi and Howard Winant, 2014	1	2
4.15 African American Women's History and the Metalanguage of Race	"African American Women's History and the Metalanguage of Race," by Evelyn Brooks Higginbotham, 1992	1	2
4.16 Intersectionality	"Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color" by Kimberlé Crenshaw, 1991	2	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Identity and Culture in African American Studies</i>			
4.17 Black is Beautiful	Negro es Bello II by Elizabeth Catlett, 1969 "Kathleen Cleaver on Natural Hair," 1968 (video)	4	1
4.18 The Evolution of African American Music	"The Evolution of African American Music" from <i>Africanisms in African American Music</i> by Portia Maultsby Music samples (teacher choice)	1	2
4.19 Afrocentricity	<i>The Afrocentric Idea</i> by Molefi Kete Asante, 1987	5	1
4.20 Tools of Black Studies Scholars	"A Black Studies Manifesto" by Darlene Clark Hine, 2014	5	1
<i>Weekly Focus: Diversity Within Black Communities</i>			
4.21 Demographic Diversity in African American Communities	"The Growing Diversity of Black America," by Christine Tamir, 2021	3	1
4.22 Politics and Class	<i>Blues People: Negro Music in White America</i> by Leroi Jones, 1963	1	1
4.23 Religion and Faith	<i>Righteous Discontent</i> by Evelyn Brooks Higginbotham, 1993	1	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Contemporary Debates (Students choose one)</i>			
4.24 Medicine, Technology, and the Environment	See "Starting Point" sources for further reading and discussion	3	4–5
4.24 Incarceration, Abolition, and the New Jim Crow	See "Starting Point" sources for further reading and discussion	3	4–5
4.24 Reparations	See "Starting Point" sources for further reading and discussion	2	4–5
4.24 The Movement for Black Lives	See "Starting Point" sources for further reading and discussion	4	4–5
<i>Weekly Focus: New Directions in African American Studies</i>			
4.25 Black Study and Black Struggle in the 21st Century	"Black Study, Black Struggle" by Robin D.G. Kelley, 2016	1	1
4.26 Black Futures and Afrofuturism	"Let's Talk about 'Black Panther' and Afrofuturism" (video)	5	1

Movements and Debates

**ESSENTIAL
QUESTIONS**



These pages intentionally left blank. The Unit Opening content for Units 2–4 is still in development and will be provided to teachers in the fall.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional and are offered to provide possible ways to incorporate various instructional approaches into the classroom. Teachers do not need to use these activities or instructional approaches and are free to alter or edit them. The examples below were developed in partnership with teachers from the AP community to share ways that they approach teaching the content and skills in this unit. Please refer to the Instructional Approaches section beginning on p. xx for more examples of activities and strategies.

Activity	Topic	Source Encounter	Sample Activity
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1

2

3

This page is intentionally left blank. The Sample Instructional Activities content for Units 2–4 is still in development and will be provided to teachers in the fall.

TOPIC 4.1

The *Négritude* and *Negrismo* Movements

SUGGESTED SKILLS

- 1** Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Discourse on Colonialism* by Aimé Césaire, 1955 (pp. 39–43)

LEARNING OBJECTIVE

LO 4.1

Describe the central elements of the concept of *négritude* and its relationship to *negrismo* and the New Negro renaissance.

ESSENTIAL KNOWLEDGE

EK 4.1.A

Négritude (meaning “blackness” in French) was a political, cultural, and literary movement of the 1930s, '40s, and '50s that started with francophone Caribbean and African writers to protest colonialism and the assimilation of Black people into European culture.

EK 4.1.B

Négritude emerged alongside the New Negro renaissance in the U.S. and the *negrismo* movement in the Spanish-speaking Caribbean. These movements reinforced each other, affirming the influence that African cultural aesthetics and African heritage had that made Afro-descendants throughout the diaspora distinct.

EK 4.1.C

Not every Afro-descendant subscribed to the New Negro, *négritude*, or *negrismo* movements. While these movements shared an emphasis on cultural pride and political liberation of Black people, they did not necessarily envision blackness or relationships to Africa the same way.

EK 4.1.D

In *Discourse on Colonialism*, Aimé Césaire describes the hypocrisy of the narrative that European colonialism civilized colonized subjects. He highlights:

EK 4.1.D.i

the violence and exploitation required to overturn autonomous leadership and maintain systems of coerced labor; and

EK 4.1.D.ii

the racial ideologies that underpin colonial intervention.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.1.E**

In *Discourse on Colonialism*, Aimé Césaire connects racism and colonialism as mutually dependent means of dehumanizing people of African descent in Africa and the Caribbean.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.1

The *Négritude* and *Negrismo* Movements

Optional Resources

- *The Jungle (La Jungla)* by Wilfredo Lam, 1943, Museum of Modern Art (painting)
- *Les Fétiches* by Lois Mailou Jones, 1938, Smithsonian American Art Museum (painting)
- *Portrait of Wilfredo Lam*, 1978 (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Afro-Cuban artist, Wilfredo Lam, who also had Chinese heritage, was one of the leading artists of the *negrismo* period. Lam's *The Jungle* (1943) reflects the legacies of slavery and colonialism in Cuba with faces that reference African masks, set in sugarcane fields.
- *Négritude* emerged in Paris, which was a diasporic hub, home to African American jazz performers, artists, and veterans in addition to intellectuals from Africa and the Caribbean. Afro-descendants who spent significant time in Paris during the *négritude* movement include Josephine Baker, Claude McKay, Anna Julia Cooper, Augusta Savage, Countee Cullen, Alain Locke, Langston Hughes, Alain Locke, and Nella Larsen.
- Like the New Negro renaissance, *négritude* and *negrismo* first manifested among educated elites.
- *Discourse on Colonialism* argues that colonialism works to “decivilize” the colonizer by encouraging savage behavior, and it subjects colonized people to a process of “thingification,” destroying their land and reinventing them as barbarian subjects with no culture, no purpose, and no contributions to the modern world.

SUGGESTED SKILLS

- 2 Written Source Analysis

INSTRUCTIONAL PERIODS

2

TOPIC 4.2

Anticolonialism and African American Political Thought

Required Course Content

SOURCE ENCOUNTER

- *The Wretched of the Earth* by Frantz Fanon, 1961 (pp. 35–37)

LEARNING OBJECTIVE

LO 4.2

Explain how Frantz Fanon's ideas about the role of violence in decolonial struggles influenced African American activist movements of the 1960s and '70s.

ESSENTIAL KNOWLEDGE

EK 4.2.A

Frantz Fanon's *The Wretched of the Earth* is a call to action for colonized people to overthrow the dehumanization, dishonor, and systemic oppression of colonialism.

EK 4.2.B

In *The Wretched of the Earth*, Frantz Fanon explains that decolonization seeks to overthrow the violent imposition of colonialism and the power struggle between the colonial settler and oppressed peoples. He argues that subjugated people should be open to any means necessary, not bound by nonviolence, in the overthrow of colonial subjugation maintained by past, present, and future violence.

EK 4.2.C

Frantz Fanon's *The Wretched of the Earth* became a foundational text for revolutions around the world, especially in Africa and throughout the diaspora.

EK 4.2.C.i

Living under Jim Crow segregation, many African Americans saw their community as a colony within a nation during the civil rights era.

EK 4.2.C.ii

Black Power advocates leveraged Fanon's notion of the "colonized intellectual" to critique the respectability politics of some middle class, nonviolent activists as assimilationist.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.2.C.iii

There are five primary climate zones: desert (e.g., the Sahara), semi-arid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.

EK 4.2.C.iv

Five major rivers supported the emergence of early societies (Niger, Congo, Zambezi, Orange, and Nile).

TOPIC 4.2

**Anticolonialism
and African
American
Political Thought****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- The phrase “by any means necessary” is a translation from Frantz Fanon’s speech, “Why We Use Violence.” It became a motto for the Black Power movement’s liberation efforts, popularized by political leader Malcolm X.
- *The Wretched of the Earth* illustrates Fanon’s interdisciplinarity; it integrates analysis from the fields of history, psychology, political science, and anthropology, among others.
- Fanon’s writings influenced Black political activism throughout the African diaspora, including the Black Power movement and the Black Panther Party in the U.S. and the Black Consciousness movement in South Africa.

TOPIC 4.3

Discrimination, Segregation, and the Origins of the Civil Rights Movement

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **“Black Cleveland in 1960: Education, Housing, and Unemployment,”** Harambee City, Miami University (digital map)

LEARNING OBJECTIVE

LO 4.3

Describe the forms of segregation African Americans endured in the middle of the 20th century that provided a foundation for the civil rights movement.

ESSENTIAL KNOWLEDGE

EK 4.3.A

After World War II, African Americans in the North and South continued to face the challenges of racial discrimination, violence, and segregation in areas such as housing, education, and transportation.

EK 4.3.B

After the Supreme Court ruled racial segregation in public schools unconstitutional (in the 1954, *Brown v. BOE* decision) those who were unwilling to forgo centuries of segregated education circumvented the law to preserve de facto segregation:

EK 4.3.B.i

Politicians slashed funding for integrated schools and provided financial support to schools that remained predominantly white.

EK 4.3.B.ii

Middle-class whites fled to suburbs and private schools, shifting their investment into schools and neighborhoods that few African Americans could access.

EK 4.3.C

Racially separated transportation remained unequal. Predominantly Black areas often lacked sufficient infrastructure for public transportation. Blacks responded by leveraging jitneys (small buses that provided taxi services) and their own bus companies.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.3.D**

Analysis of census data illustrates how racial segregation was a nationwide (not merely Southern) phenomenon that took many forms and manifested in both urban and suburban locales. The widespread impact of segregation created a foundation for the civil rights movement.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.3

Discrimination, Segregation, and the Origins of the Civil Rights Movement

Optional Resources

- [Mapping Inequality: Redlining in New Deal America](#), University of Richmond (map)
- ["Segregated Travel in Jim Crow's America"](#) Black History in Two Minutes (video, 2:39)
- ["School Integration,"](#) Black History in Two Minutes (video, 2:58)
- ["Mamie Till Mobley"](#) Black History in Two Minutes (video, 3:25)
- [Social Explorer](#) (subscription required)
- [Lorraine Hansberry](#) by David Attie, 1959, National Portrait Gallery, Smithsonian

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

TOPIC 4.4

The G.I. Bill, Redlining, and Housing Discrimination

Required Course Content

SOURCE ENCOUNTER

- “[Dr. Ossian Sweet’s Black Life Mattered](#)” by Heather Bourbeau, Jstor Daily, 2015
- “[Black Cleveland in 1960: Education, Housing, and Unemployment](#),” Harambee City, Miami University (digital map)

LEARNING OBJECTIVE

LO 4.4

Describe the forms of housing discrimination that African Americans faced in the mid-20th century and their long-term impacts.

ESSENTIAL KNOWLEDGE

EK 4.4.A

The G.I. Bill of 1944 was designed as a race-neutral gesture of gratitude toward American veterans returning from World War II, including the 1.2 million Black veterans, by providing funds for college tuition, low-cost home mortgages, and low-interest business start-up loans—major pillars of economic stability and mobility.

EK 4.4.B

The G.I. Bill’s funds were overwhelmingly disbursed to white veterans because the funds were administered locally and subject to Jim Crow discriminatory practices that excluded African Americans. Local lenders barred African Americans from receiving mortgage loans by redlining—the discriminatory practice of designating certain communities as hazardous and unstable in order to withhold services and deny home ownership loans to African Americans and other people of color.

EK 4.4.C

Housing segregation was codified in the Federal Housing Administration (FHA) Underwriting Manual and restrictions made it illegal for African Americans to live in many communities in the United States.

EK 4.4.D

Housing discrimination in the mid to late 20th century intensified preexisting gaps between African Americans and whites by impeding Black citizens’ ability to acquire safe housing affordably and by restricting them to communities with limited access to public transportation, clean water and air, recreational spaces, healthy food, and healthcare services, which exacerbated health disparities along racial lines.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.4.E

As Dr. Ossian Sweet’s experience illustrates, African Americans who managed to integrate into well-resourced neighborhoods became targets of mob violence. The NAACP fought housing discrimination from 1914 through the passage of the Fair Housing Act in 1968.

TOPIC 4.4

**The G.I. Bill,
Redlining, and
Housing
Discrimination****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The GI Bill of Rights,”](#) Black History in Two Minutes (video, 3:09)
- [“Shame of Chicago Excerpt”](#) (video, 15:08)
- [“Digital Redlining’: Facebook’s Housing Ads Seem Designed to Discriminate”](#) by Nicole Karlis, *Salon*, 2019

TOPIC 4.5

The Arts in the Politics of Freedom

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Speech in St. Louis** by Josephine Baker, 1952
- "Little Rock" by Nicolás Guillén, 1959
- "**Original Faubus Fables**" and "**Fables of Faubus**" by Charles Mingus, 1959 (video, 9 :21)

LEARNING OBJECTIVE

LO 4.5

Explain how artists, poets, and musicians of African descent advocated for racial equality and brought international attention to the Black Freedom movement.

ESSENTIAL KNOWLEDGE

EK 4.5.A

During the Black Freedom movement of the 20th century, Black artists, poets, and musicians used their work as forms of expression to disseminate information and foment social change in the U.S. and abroad. Their work brought Black resistance to systemic inequality in the U.S. to global audiences and strengthened similar efforts among Afro-descendants beyond the U.S.

EK 4.5.B

Josephine Baker was a singer, dancer, and actress whose unique performance style and charisma captured international audiences and embodied the vitality of African American culture. Discouraged by racism in the U.S., Baker relocated to Paris. Baker was also an entrepreneur, World War II spy for the French Resistance, and a staunch civil rights activist. In a speech in St. Louis, she critiqued the double standards of an American democracy that maintained race-based subjugation.

EK 4.5.C

Nicolás Guillén, a prominent *negrismo* Cuban poet of African descent, examined connections between anti-Black racism in both mainstream U.S. and Latin American society in his poetry. In "Little Rock" he denounced segregation and racial violence and brought attention to Black freedom struggles to audiences in Latin America.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.5.D**

Jazzist Charles Mingus composed “Fables of Faubus” as a protest song in response to the Little Rock Crisis. In 1959, Columbia Records refused to allow him to include the lyrics to the song, and it remained instrumental. In 1960, Mingus rereleased the song as “Original Faubus Fables” with lyrics that used call and response to mock the foolishness of racial segregation through allusions to Governor Orval M. Faubus.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.5

The Arts in the Politics of Freedom

Optional Resources

- ["Nina Simone performs "Mississippi Goddam,"](#) 1965, (video, 4:40)
- ["A Change is Gonna Come,"](#) 1963 (video, 3:10)
- *A Little Devil in America: Notes in Praise of Black Performance* by Hanif Abdurraquib, 2021 (pp.142–160)

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

TOPIC 4.6

Major Civil Rights Organizations: NAACP, CORE, SCLC, SNCC

Required Course Content

SOURCE ENCOUNTER

- “**Nonviolence and Racial Justice**” by Martin Luther King Jr., 1957
- “**The Revolution is At Hand**” by John Lewis, 1963

LEARNING OBJECTIVE

LO 4.6

Describe the resistance strategies embraced by the four major organizations of the civil rights movement.

ESSENTIAL KNOWLEDGE

EK 4.6.A

Four major organizations galvanized the civil rights movement. They represented African Americans with different experiences and perspectives unified by their goal to eliminate racial discrimination and inequality for all. Together, they launched a national social justice movement built on the shared strategy of non-violent, direct, and inclusive protest.

EK 4.6.A.i

The National Association for the Advancement of Colored People (NAACP) was formed in 1909 as an interracial organization. W.E.B. Du Bois and Ida B. Wells-Barnett were among the founders. Rosa Parks, a local NAACP secretary, helped to launch the Montgomery Bus Boycott (1955).

EK 4.6.A.ii

The Congress of Racial Equality (CORE) was established in 1942. CORE collaborated with other organizations to organize sit-ins and the Freedom Rides of 1961.

EK 4.6.A.iii

The Southern Christian Leadership Conference (SCLC) was established in 1957. Under the leadership of its first president, Martin Luther King Jr., the SCLC organized churches and local organizations in major protests, such as the Selma Voting Rights March (1965).

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.6.A.iv**

The Student Nonviolent Coordinating Committee (SNCC) was founded in 1960 after Black college students organized and staged the Greensboro sit-in. Ella Baker assisted students who were interested in the SCLC's activism in founding their own organization.

EK 4.6.B

Local branches of the four major civil rights organizations launched campaigns with wide-ranging strategies, including forms of nonviolent civil disobedience, boycotts, marches, sit-ins, litigation, and the use of mass media. Their nonviolent responses to discrimination were often met with violence, especially in the way activists were removed from marches and sit-ins.

EK 4.6.C

The coordinated efforts of the civil rights movement resulted in legislative achievements such as the Civil Rights Act of 1964, which ended segregation and prohibits discrimination on the basis of race, color, and religion, and the Voting Rights Act of 1965, which outlawed discriminatory practices that create barriers in voting.

EK 4.6.D

In the essay "Nonviolence and Racial Justice," Martin Luther King Jr. explained the purpose and major characteristics of the strategy of nonviolent direct resistance as inspired by Christian principles and the example of Mahatma Gandhi.

EK 4.6.E

In his speech at the March on Washington for Jobs and Freedom (1963), SNCC leader John Lewis called for greater attention to the urgency of civil rights and African Americans' need for protection from racial violence and police brutality.

TOPIC 4.6

**Major Civil Rights Organizations:
NAACP, CORE,
SCLC, SNCC**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The Civil Rights Movement,"** Black History in Two Minutes (video, 3:07)
- **"The Birth of a Nation and the NAACP,"** Black History in Two Minutes (video, 2:47)
- Photographs of Rosa Parks, the Selma to Montgomery March, the Greensboro Sit-In
- **"John Lewis: The Fight for the Right to Vote,"** Black History in Two Minutes (video, 3:30)
- **"John Lewis's Pivotal 'This is It' Moment at the March on Washington"** Oprah's Master Class, OWN (video, 2:45)
- **"Five Things John Lewis Taught Us About Getting in 'Good Trouble',"** by Rashawn Ray, Brookings, 2020
- **"John Lewis and Colleagues, Prayer Demonstration at a Segregated Swimming Pool, Cairo, Illinois, 1962,"** 1969, National Gallery of Art (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- After the murder of members of CORE and the assassination of Martin Luther King Jr., members of CORE and SNCC began to lose faith in the utility of nonviolent strategies. Arguing that integration alone could not sufficiently end anti-Black racism or achieve equality, some members and leaders transitioned away from their commitment to nonviolence toward separatist, Black nationalist principles.

TOPIC 4.7

Major Civil Rights Organizations: SNCC

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **“Bigger Than a Hamburger”** by Ella Baker, 1960
- **Student Nonviolent Coordinating Committee Founding Statement**, 1960
- **SNCC Position Paper: Women in the Movement**, 1964

LEARNING OBJECTIVE

LO 4.7

Describe the roles women played in the Student Nonviolent Coordinating Committee (SNCC) during the civil rights movement.

ESSENTIAL KNOWLEDGE

EK 4.7.A

Ella Baker became known as the “mother of the civil rights movement” for her major impact on the National Association for the Advancement of Colored People (NAACP), the Southern Christian Leadership Conference (SCLC) and the Student Nonviolent Coordinating Committee (SNCC). She focused on grassroots organizing and encouraged young people to contribute to inclusive social justice efforts that fought both racism and sexism.

EK 4.7.B

Although Black women were central leaders in the work of major civil rights organizations, they often faced gender discrimination within those organizations throughout the Black Freedom movement, as the SNCC Position Paper on “Women in the Movement” details. Leaders such as Ella Baker and Fannie Lou Hamer called attention to this issue, drawing from a longstanding tradition of Black women activists who articulated the interdependencies of racial and gender discrimination and the need for equality in both areas.

EK 4.7.C

In Ella Baker’s speech at SNCC’s founding in 1960, she emphasized the need for group-centered leadership over the model of leader-centered groups in the civil rights movement. She argued that peaceful sit-ins at lunch counters were about more than access to goods and services, they were about the full inclusion of African Americans into every aspect of American life.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.7.D**

In his speech at the March on Washington for Jobs and Freedom (1963), SNCC leader John Lewis called for greater attention to the urgency of civil rights and African Americans' need for protection from racial violence and police brutality.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.7

**Major Civil Rights
Organizations:
SNCC**

Optional Resources

- **"Ella Baker: The Mother of the Civil Rights Movement,"** Black History in Two Minutes (video, 3:01)
- **"Brenda Travis,"** Black History in Two Minutes (video, 2:46)

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 4.8

Faith and the Sounds of the Civil Rights Movement

Required Course Content

SOURCE ENCOUNTER

- *Why We Can't Wait* by Martin Luther King Jr., 1964 (p. 48)
- "Can't Turn Me Around" (video, 3:23)

LEARNING OBJECTIVE

LO 4.8

Explain the influence of faith and music on the many strategies African Americans developed to combat systemic discrimination and represent themselves authentically.

ESSENTIAL KNOWLEDGE

EK 4.8.A

Faith and music were important elements of inspiration and community mobilization during the civil rights movement of the 1950s and 1960s.

EK 4.8.B

The Freedom Songs inspired many African Americans to risk their lives as they pressed for the equality and freedoms that their enslaved ancestors also died for. They unified and renewed activists' spirits, gave direction through lyrics, and communicated their hopes for a more just and inclusive future.

EK 4.8.C

Many Freedom Songs emerged through the adaptation of hymns, spirituals, gospel songs, and labor union songs in Black churches, which created space for organizing and the adaptation of hymns, spirituals, gospel songs, and labor union songs.

EK 4.8.D

In *Why We Can't Wait*, Martin Luther King Jr. describes how "We Shall Overcome" became an anthem of the civil rights movement, as activists sang this song while marching, while protesting, during arrest, and while in jail.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.8**Faith and the Sounds of the Civil Rights Movement**

Optional Resources

- ["We Shall Overcome – Martin Luther King, Jr."](#) (video, 2:27)
- ["Morehouse College – We Shall Overcome"](#) (video, 4:10)

Additional Context *(beyond the scope of the AP Exam)*

- "We Shall Overcome," the unofficial anthem of the civil rights movement, partners with Martin Luther King Jr.'s 1966 speech by the same name, highlighting the role of Freedom Songs as an instrument of political protest.
- Though many gospel singers like Mahalia Jackson and Harry Belafonte sang iconic renditions, these songs were most often sung by a group and reflected the community leadership fostered by Black church leaders and expressed in hymns and spirituals.

SUGGESTED SKILLS

5 *Argumentation*

INSTRUCTIONAL PERIODS

1

TOPIC 4.9

The Black Power Movement

Required Course Content

SOURCE ENCOUNTER

- **"The Ballot or the Bullet"** by Malcolm X, 1964

LEARNING OBJECTIVE

LO 4.9

Explain how Malcolm X's ideas represent a transition from the strategies of the civil rights movement to the Black Power movement.

ESSENTIAL KNOWLEDGE

EK 4.9.A

During the mid-1960s, some African Americans believed the civil rights movement's focus on racial integration, equal rights, and nonviolent strategies did not sufficiently address the systemic disempowerment and lack of safety many African Americans faced in their daily lives. Many embraced Black Power, a movement that promoted self-determination, rejected nonviolence as the only viable political strategy, and transformed Black consciousness through its emphasis on cultural pride.

EK 4.9.B

Malcolm X, a Muslim minister and activist, championed the principles of Black autonomy and encouraged African Americans to build their own social, economic, and political institutions instead of prioritizing integration into a white-dominant society that marginalized them. His emphasis on self-defense by any means necessary and on African Americans' sense of dignity and solidarity influenced political groups that emerged during the Black Power movement.

EK 4.9.C

In his 1964 speech, "The Ballot or the Bullet," Malcolm X encouraged African Americans to exercise their right to vote and to remain open to securing political equality "by whatever means necessary." His emphasis on this and on African Americans' sense of dignity, respect, and solidarity influenced the political groups that emerged during the Black Power movement.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.9

The Black Power Movement

Optional Resources

- **"Black Power,"** Black History in Two Minutes (video, 2:48)
- **"Malcolm X: How Did He Inspire a Movement?"** Black History in Two Minutes (video, 3:15)
- **"Malcolm X on Front Page Challenge, 1965: CBC Archives,"** CBC (video, 7:48)
- **"The Foundations of Black Power,"** Smithsonian National Museum of African American History and Culture, 2019
- *The Autobiography of Malcolm X: As Told to Alex Haley* by Malcolm X and Alex Haley

Additional Context *(beyond the scope of the AP Exam)*

- Malcolm X's ideas evolved over his lifetime. Toward the end of his life, Malcolm X left the Nation of Islam to pursue an egalitarian and inclusive political agenda that promoted human rights and protested injustices internationally.
- Malcolm X encouraged African Americans to relinquish names associated with slavery and its demise (e.g., Negro, colored) and to embrace ethnonyms such as Black or African American with a sense of pride.

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 4.10

The Black Panther Party for Self-Defense

Required Course Content

SOURCE ENCOUNTER

- **The Black Panther Party, Ten-Point Program**, 1966
- **"Harlem Peace March (with Brownstones), National Spring Mobilization to end the War in Vietnam,"** 1967, Smithsonian National Museum of African American History and Culture (photograph)

LEARNING OBJECTIVE

LO 4.10

Describe the social, political, and economic aims of the Black Panther Party.

ESSENTIAL KNOWLEDGE

EK 4.10.A

The Black Panther Party for Self-Defense was a revolutionary, Black nationalist, separatist organization in the 1960s through the 1980s. Inspired by Malcolm X's call for self-determination, the Black Panthers aimed to organize a community response to the widespread incidence of police brutality and systemic inequality that disproportionately affected African Americans.

EK 4.10.B

Under the leadership of Black women, the Black Panther Party began to advocate for gender equality in addition to racial equality. They developed numerous programs to improve the conditions of Black communities, such as the Free Breakfast for School Children Program and relief programs that offered free medical care, clothing, and political empowerment.

EK 4.10.C

The Ten-Point Program expressed the Black Panthers' governing philosophies—promoting militant self-defense and community uplift. It called for freedom from oppression and jails; access to housing, healthcare, educational and employment opportunities; and community leadership.

EK 4.10.D

Inspired by the writings of intellectuals like Frantz Fanon, the Black Panthers did not limit themselves to nonviolent strategies, which distinguished the party from the major civil rights organizations. Their militant forms of self-defense from police brutality made them a target for the FBI, which imprisoned and murdered some of their leaders (e.g., Fred Hampton).

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.10

The Black Panther Party for Self-Defense

Optional Resources

- [“The Birth of the Black Panthers,”](#) Black History in Two Minutes (video, 2:05)
- [Vietnam tour jacket with black power embroidery,](#) 1971–1972, Smithsonian National Museum of African American History and Culture
- [“The Rank and File Women of the Black Panther Party and Their Powerful Influence,”](#) by Janelle Harris Dixon, Smithsonian Magazine, 2019
- [“The Black Panther Party: Challenging Police and Promoting Social Change,”](#) Smithsonian National Museum of African American History and Culture, 2019
- [“‘A Sign of Revolution’: Why the Black Power Beret Is Making a Comeback”](#) by Priya Elan, The Guardian, 2020
- [“1965 vs. 1969”](#) (cartoon)

Additional Context *(beyond the scope of the AP Exam)*

- Despite the successes of the civil rights movement, race riots continued to break out from the 1960s through the 1980s, often precipitated by police brutality against African Americans. The Black Panther party was formed by college students Bobby Seale and Huey P. Newton in Oakland, California in the wake of the assassination of Malcolm X and police killings of unarmed African Americans.
- Eldridge Cleaver called Frantz Fanon’s *The Wretched of the Earth* “the bible of the Black revolutionary movement.”
- The Black Panthers developed a visual aesthetic as a tool for political advancement and social change that influenced African American popular culture. For example, its members often wore a minimalist uniform of black leather coats, black sunglasses, and black berets.

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 4.11

The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam

Required Course Content

SOURCE ENCOUNTER

- *The Fire Next Time* by James Baldwin, 1963

LEARNING OBJECTIVE

LO 4.11

Analyze James Baldwin's evaluation of the origins and limitations of the civil rights movement and the Nation of Islam.

ESSENTIAL KNOWLEDGE

EK 4.11.A

In *The Fire Next Time*, James Baldwin documents some of the inequalities faced by Black servicemen in World War II, including how they were treated by other soldiers, how they were allowed to fraternize, and how they were treated on their return to the US.

EK 4.11.B

In *The Fire Next Time*, James Baldwin argues that the Black Muslim movement "came about ... and achieved such force" in part because white liberals could only deal with "the Negro as a victim but had no sense of him as a man." Malcolm X and others gained influence because civil rights victories were too slow and too late and they left unaddressed profound sources of inequality and cruelty.

EK 4.11.C

In *The Fire Next Time*, James Baldwin criticizes the Black Muslim movement for offering a false picture of Black America's past and an unrealistic picture for its future. Baldwin insists that Black Americans have been "formed by this nation, for better or for worse, and [do] not belong to any other— not to Africa and certainly not to Islam."

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.11

The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam

Optional Resources

- Photographs of James Baldwin
- "[James Baldwin's Speech on the American Dream](#)," (video, 2:16)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.12

The Fire Next Time: Achieving Our Country

Required Course Content

SOURCE ENCOUNTER

- *The Fire Next Time* by James Baldwin, 1963

LEARNING OBJECTIVE

LO 4.12

Analyze how the conclusion of James Baldwin's *The Fire Next Time* documents the spiritual and political changes whites and Blacks will need to make to "achieve our country" and how it warns of the destruction failure could bring.

ESSENTIAL KNOWLEDGE

EK 4.12.A

James Baldwin documented how the suffering of Blacks has shaped their character in negative but also positive ways, fostering "intelligence, spiritual force, and beauty." He warned that no race should repeat the racist error of declaring itself superior.

EK 4.12.B

James Baldwin argued that the objective of the movement could not be simply an effort at equality with whites because whites must themselves change. Baldwin detailed how Black Americans see most deeply into the destructive forces in the white community that must be overcome if this country is to achieve its promise.

EK 4.12.C

James Baldwin warned that without radical action, a wave of destruction and violence will occur, which he calls "the fire next time," as devastating as the flood in the Bible. He argues that Blacks and whites must put aside long-standing illusions about themselves and each other to make the changes that will defuse this racial time bomb.

TOPIC 4.13

The Black Feminist Movement and Womanism

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- "The Combahee River Collective Statement," 1977

LEARNING OBJECTIVE

LO 4.13

Describe the goals and inspiration for the Black feminist movement and womanism as described in the Combahee River Collective Statement.

ESSENTIAL KNOWLEDGE

EK 4.13.A

In the 1970s, the Black feminist movement drew inspiration from past Black women activists to challenge Black women's marginalization in mainstream white feminist movements and Black political movements, which emphasized masculinity and leadership in the promotion of Black nationalism, political leadership, and dignity.

EK 4.13.B

Writer Alice Walker coined the term *womanist* and described womanism as opposition to racism in the feminist community and sexism in Black communities.

EK 4.13.C

The Combahee River Collective was a Boston-based, Black feminist and lesbian organization. Their Collective Statement argued that Black women's liberation would free all members of society as it would require the destruction of all systems of oppression (e.g., racism, sexism, classism, homophobia).

TOPIC 4.13

**The Black Feminist
Movement and
Womanism**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Black Feminism”** Black History in Two Minutes (video, 1:56)
- **“Black Feminist Organizations,”** Black History in Two Minutes (video, 3:11)
- **“Phenomenal Woman”** by Maya Angelou, 1978
- ***Portrait of Mnonja*** by Mickalene Thomas, 2010, Smithsonian American Art Museum (painting)
- **“Seeing Black Women in Power,”** National Museum of African American History and Culture, Smithsonian

Additional Context *(beyond the scope of the AP Exam)*

- Across the trajectory of U.S. history, Black women played central roles in the struggle for freedom and equality. In the 18th and 19th centuries, activists such as Jarena Lee, Sojourner Truth, and Harriet Tubman resisted injustice and oppression as enslaved and free people, and the women’s club movement organized Black women’s efforts and the development of a critical consciousness.
- Writers such as Angela Davis, Toni Morrison, and Audre Lorde detailed experiences of gender within the context of race.
- The name of the Combahee River Collective drew inspiration from Harriet Tubman’s famous Combahee River raid that freed over 700 African Americans during the Civil War.

TOPIC 4.14

The Social Construction of Race

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Racial Formation in the United States: From the 1960s to the 1990s*, Michael Omi and Howard Winant. Second edition, 1994, p. 53-56, p. 59-60.

LEARNING OBJECTIVE

LO 4.14

Describe how understandings of the concept of race differed in the 15th century compared to the present.

ESSENTIAL KNOWLEDGE

EK 4.14.A

A common view among scholars affirms the notion that race is a social construct, not one based in biology, though this has not always been the public consensus.

EK 4.14.B

The association of race with physical characteristics (namely, skin color) was created in the late 15th century in the context of European colonialism. In the 17th century, associating race with skin color enabled European colonizers to categorize and subjugate African people for use as an enslaved labor force. Well into the 20th century, forms of scientific racism continued, defining people of African descent and other racial groups as inferior to those of European descent.

EK 4.14.C

The notion of race as an identifier continues to shape life experiences and opportunities for people of African descent and other people of color around the world.

EK 4.14.D

Sociologists Michael Omi and Howard Winant provide a landmark contribution to how concepts of race are created and transformed in relation to social, economic, and political conflict. Omi and Winant argue that race is deeply embedded in American life, shaping both individual identities and larger structural frameworks.

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

TOPIC 4.15

African American Women's History and the Metalanguage of Race

Required Course Content

SOURCE ENCOUNTER

- **"African American Women's History and the Metalanguage of Race,"** by Evelyn Brooks Higginbotham, *Signs*, 1992 (p. 251-253; 273-4)

LEARNING OBJECTIVE

LO 4.15

Explain how the concept of metalanguage can be used to understand Black women's experiences in the U.S. through the intersections of gender, race, and identity.

ESSENTIAL KNOWLEDGE

EK 4.15.A

Race is a socially constructed concept created to categorize people into social groups and distribute social advantages and disadvantages, explicitly and inexplicitly, to specific communities on the basis of this categorization.

EK 4.15.B

In "African American Women's History and the Metalanguage of Race," Evelyn Brooks Higginbotham draws from examples in Black women's history to illustrate the social construction of race, gender, and sexuality. She frames race as a "metalanguage" (a language that describes another language) to center its broader impact on the construction of other social categories (e.g., gender, class, and sexuality).

EK 4.15.C

In "African American Women's History and the Metalanguage of Race," Evelyn Brooks Higginbotham articulates the following:

EK 4.15.C.i

The concept of race has been utilized as a tool for both liberation and to justify oppression against African-descended people in the U.S. since slavery.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.15.C.ii

The emphasis on race at the exclusion of gender and class lead to male-centered historical narratives that characterize Black people and especially Black women as a monolith.

EK 4.15.C.iii

The diversity of Black women's experiences in American society, given the combined construction of race, gender, and class, is central to gaining a more nuanced understanding of U.S. history.

TOPIC 4.15

African American Women's History and the Metalanguage of Race**TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Shirley Chisholm, The First Black Congresswoman,"** Black History in Two Minutes (video, 2:05)
- **"Maya Angelou: 20th Century Renaissance Woman,"** Black History in Two Minutes (video, 2:46)
- **"The Revolutionary Practice of Black Feminisms,"** Smithsonian National Museum of African American History and Culture, 2019

Additional Context *(beyond the scope of the AP Exam)*

- Shirley Chisholm, the first Black congresswoman in the U.S., boldly embodied the intersections of the civil rights movement and the women's rights movement. She was known for the slogan "Unbought and Unbossed."

TOPIC 4.16

Intersectionality

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **“Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color”** by Kimberlé Crenshaw, *Stanford Law Review*, 1991 (pp. 1241–1245)

LEARNING OBJECTIVE

LO 4.16

Explain the concept of intersectionality and its connection to earlier Black feminist activism.

ESSENTIAL KNOWLEDGE

EK 4.16.A

The term *intersectionality* refers to the interconnected nature of social categories (e.g., race, gender, class, sexuality, ability) and the interdependence of systems that create unequal outcomes for individuals. It is an approach that examines how interlocking forms of oppression manifest in many areas of society, including education, health, housing, incarceration, and wealth gaps.

EK 4.16.B

Legal scholar Kimberlé Crenshaw coined the term *intersectionality*, building on a long tradition of Black feminist scholars and activists who critiqued the tendency to treat race and gender as mutually exclusive categories.

EK 4.16.B.i

In the 19th century, leaders such as Anna Julia Cooper and Maria Stewart linked their racial and gender identities and argued that racism and sexism could not be understood in isolation.

EK 4.16.C

In “Mapping the Margins,” Kimberlé Crenshaw explains the need for intersectional approaches to create inclusive forms of public policy that avoid reproducing discrimination by accounting for the ways individuals are affected by interlocking systems of oppression.

TOPIC 4.16

Intersectionality**TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- ["Kimberlé Crenshaw: What Is Intersectionality?"](#) National Association of Independent Schools (video, 1:54)

Additional Context *(beyond the scope of the AP Exam)*

- In the 20th century, scholars, such as Patricia Hill Collins, identified the interdependence of racism, sexism, and classism in the production of social injustice, and bell hooks referred to these intersections as the "white supremacist capitalist patriarchy."

TOPIC 4.17

Black is Beautiful

SUGGESTED SKILLS**4** *Visual Analysis***INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- *Negro es Bello II* by Elizabeth Catlett, 1969, Smithsonian National Museum of African American History and Culture (lithograph)
- Video, "Kathleen Cleaver on Natural Hair," 1968 (video, 0:57)

LEARNING OBJECTIVE

LO 4.17

Describe the purpose, context, and significance of artworks such as Elizabeth Catlett's *Negro es Bello II* during the Black Is Beautiful movement of the 1960s and 1970s.

ESSENTIAL KNOWLEDGE

EK 4.17.A

"Black is beautiful" is an expression popularized in the context of the civil rights, Black Power, and Black Arts movements of the 1960s and 1970s. The phrase expresses pride in one's identity, heritage, culture, and natural self. The emphasis on the beauty of Black people resists notions of Black inferiority and the dehumanizing pressure to conform to Eurocentric standards.

EK 4.17.B

Elizabeth Catlett's print, *Negro es Bello II*, highlights the transnational and diasporic reach of the Black is Beautiful and the Black Power movements and participates in their global circulation. The piece features two faces in the style of African masks and images of black panthers encircled with the phrase, "Black is Beautiful."

TOPIC 4.17

Black is Beautiful

TEACHER RESOURCES**(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Say It Loud - I’m Black & I’m Proud,”](#) James Brown song, 1968 (video, 4:43)
- [“‘I am Somebody’ - Historical footage of Rev. Jesse Jackson Leading a Crowd in a Chant of Solidarity,”](#) Cleveland.com, 1963 (video, 0:51)
- [Dashiki owned by Margaret Belcher](#), Smithsonian National Museum of African American History and Culture
- [Afro hair comb with Black fist design](#), 2002–2014, Smithsonian National Museum of African American History and Culture
- [Button declaring “Black is Beautiful,”](#) 1960s–1970s, Smithsonian National Museum of African American History and Culture
- [“Still I Rise”](#) by Maya Angelou, 1978
- [“From Here and From There: Exploring Elizabeth Catlett’s African American and Mexican Duality,”](#) Smithsonian National Museum of African American History and Culture, 2022

Additional Context *(beyond the scope of the AP Exam)*

- Elizabeth Catlett, the granddaughter of formerly enslaved people, was an African American artist who created paintings, sculptures, and prints that explored themes such as race, gender, class, and history. In the 1940s, she relocated to Mexico and later became a Mexican citizen. Her art reflects the influences of African, African American, and Mexican modernist traditions.
- Kathleen Cleaver is a legal scholar and was an activist of the Black Panther Party and the Black Power movement. She encouraged Black people to embrace their natural beauty and become comfortable in their own skin.
- In 2019, the California legislature passed the CROWN act (Create a Respectful and Open Workplace for Natural Hair), which prohibits discrimination based on hair style and texture.

TOPIC 4.18

The Evolution of African American Music

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"The Evolution of African American Music"** from *Africanisms in African American Music* by Portia Maultsby (pp. 326–329) (chart)
- Music samples (teacher choice):
 - ♦ African Origins: **"Elephant-Hunting Song"** (video, 3:04)
 - ♦ Spirituals: **"The Fisk Jubilee Singers: Perform the Spirituals and Save Their University"** (video, 2:39)
 - ♦ Jazz: **"Duke Ellington – It Don't Mean a Thing (1943)"** (video, 2:45)
 - ♦ Early R&B: **"Ruth Brown – Hey Mama, He Treats Your Daughter Mean (Live)"** (video, 2:01)

LEARNING OBJECTIVE

LO 4.18

Describe Portia Maultsby's arguments about how African-based musical elements influence the music of the African diaspora.

ESSENTIAL KNOWLEDGE

EK 4.18.A

African American music is a unique blend of both African and European elements.

EK 4.18.B

In "Africanisms in African American Music," Portia Maultsby describes Black music, like other cultural elements, as a form of expression that African Americans adapt based on changes in their social conditions and environments.

EK 4.18.C

In "Africanism in African American Music," Portia Maultsby explains that African-based musical elements, such as improvisation, call-and-response, syncopation, and the fusion of music with dance, influence and unites the sounds, performances, and interpretations of Black music. These and other elements create a framework that unites various genres of music throughout the African diaspora.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.18.D**

The African American musical tradition encompasses many different genres and styles that have revolutionized American music, including blues, jazz, gospel, R&B, and hip-hop. African American music continues to evolve, and contemporary genres, such as hip hop, reflect aspects of contemporary society, just as earlier genres did in their time.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.18

The Evolution of African American Music

Optional Resources

- [“The Birth of Hip Hop,”](#) Black History in Two Minutes (video, 3:16)
- [“Chicago Sound: The Birth of Modern Gospel,”](#) Black History in Two Minutes (video, 3:12)
- [“McIntosh County Shouters – ‘Spirituals and Shout Songs’”](#) (video, 6:37)
- [Soul Train Hall of Fame](#), 1973, Smithsonian National Museum of African American History and Culture (album cover and text)

Additional Context *(beyond the scope of the AP Exam)*

- *Soul Train* was a popular African American dance program modeled on American Bandstand. The show was created by Don Corenelius in 1971. The *Soul Train Hall of Fame* album features tracks from some luminaries of Black soul, including Clarence Carter, Gladys Knight and the Pips, The Delfonics, Joe Simon, and Sly and the Family Stone among others.
- African American music can provide useful entry points for explorations of interdisciplinarity (e.g., music as protest, music and economy, music in politics, music and religion), intersectionality (e.g., hip hop and black feminism), and the diaspora (e.g., consideration of reggae, Soca).

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.19
Afrocentricity**Required Course Content****SOURCE ENCOUNTER**

- *The Afrocentric Idea* by Molefi Kete Asante, 1987 (pp. 170–174)

LEARNING OBJECTIVE**LO 4.19**

Describe the origins of the concept of Afrocentricity.

ESSENTIAL KNOWLEDGE**EK 4.19.A**

Afrocentricity is a perspective in Black intellectual thought that emerged in the 1960s out of the Black studies movement. It places Africa at the center of celebrating the origin, history, and achievements of African Americans. This approach has been influenced by earlier movements that emphasized pride in African heritage.

EK 4.19.B

The concept of Afrocentricity was developed by Mofeli Asante. The central tenets of Afrocentricity include:

EK 4.19.B.i

challenges to Eurocentric notions of human and world history;

EK 4.19.B.ii

elevation of African culture as central to the human experience; and

EK 4.19.B.iii

foregrounding people of African descent in world history and promoting African agency.

EK 4.19.C

By celebrating Africa and elevating it to a central instead of marginalized position, Afrocentricity attempts to challenge and reverse the destruction of African memory that resulted from colonization and slavery.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.19

Afrocentricity

Optional Resources

- **"Molefi Kete Asante: Why Afrocentricity?"** by George Yancy and Molefi Kete Asante, New York Times, 2015
- **Factory printed cloth** by Sotiba, late 20th century, Smithsonian National Museum of African Art
- **La Source** by Nu Barreto, 2018 (painting)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.20

Tools of Black Studies Scholars

Required Course Content

SOURCE ENCOUNTER

- **"A Black Studies Manifesto"** by Darlene Clark Hine, 2014

LEARNING OBJECTIVE

LO 4.20

Describe the characteristics of scholarship in the field of African American studies as articulated by Darlene Clark Hine in "A Black Studies Manifesto."

ESSENTIAL KNOWLEDGE

EK 4.20.A

African American studies is an interdisciplinary field that integrates knowledge and analysis from multiple disciplines to examine a problem, question, or artifact.

EK 4.20.B

In "A Black Studies Manifesto," Darlene Clark Hine describes five approaches that characterize research in the interdisciplinary field of African American studies. These include examination of:

EK 4.20.B.i

the relationship between multiple categories of identity (e.g., race, gender, class, region) and dominant power structures

EK 4.20.B.ii

recurring concepts between the past and present (nonlinear thinking)

EK 4.20.B.iii

recurring concepts across geographical locations (diasporic perspectives and comparative analyses)

EK 4.20.B.iv

the relationship between oppression and multiple forms of resistance (e.g., cultural, political, spiritual)

EK 4.20.B.v

solidarity with all marginalized people and freedom struggles

TOPIC 4.21

Demographic Diversity in African American Communities

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"The Growing Diversity of Black America,"** by Christine Tamir, Pew Research Center, 2021

LEARNING OBJECTIVE

LO 4.21

Draw conclusions from the Pew Research Center fact sheet regarding the growth and diversity of the African American population, which includes areas such as ethnicity, education, and religion.

ESSENTIAL KNOWLEDGE

EK 4.21.A

The Afro-descendant population in the United States is diverse, with varied ethnic and racial identities, income and class distribution, educational attainment, and political and religious affiliations.

EK 4.21.B

African American communities include people with diverse histories, including the descendants of those enslaved in the U.S. (who may use the ethnonym *African American*), recently arrived immigrants and their children (who may identify by their ethnicity, e.g., *Afro-Colombian*), and people who identify as multiracial (e.g., with significant Black and white ancestry). These categories are often subsumed under the unifying term *Black* as indicative of the community's shared African heritage and shared experiences.

EK 4.21.C

According to the Pew Research Center report, the following key trends illustrate changes in African American communities between 2000 and 2019:

EK 4.21.C.i

The Black-identifying population has grown by nearly 30% to nearly 47 million people who comprise almost 14% of the U.S. population

EK 4.21.C.ii

As the Black population grows, the number of members who identify as multiracial and Hispanic has grown.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.21.C.iii**

The number of Black immigrants has nearly doubled since 2000, with most members coming from the Caribbean and Africa.

EK 4.21.C.iv

The Black population is younger than the median U.S. population (32 compared to 38).

EK 4.21.C.v

Over half of the Black population lives in the South.

EK 4.21.C.vi

Two-thirds of Black adults identify as Protestant, while 20% do not affiliate with any religion.

EK 4.21.C.vii

Black college degree holders have more than doubled since 2000.

TOPIC 4.22

Politics and Class

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *Blues People: Negro Music in White America* by Leroi Jones, 1963 (chapter 9)

LEARNING OBJECTIVE

LO 4.22

Describe the diversity of 21st century African American communities in terms of politics and class.

ESSENTIAL KNOWLEDGE

EK 4.22.A

Twentieth-century developments both fostered and threatened the expansion and strength of the Black middle class, which has its origins in the free Black communities (in the North and South) prior to the Civil War.

EK 4.22.A.i

Desegregation in the 1950s and 1960s fostered the growth of the Black professional and managerial class, and expanded the sales and clerical force, while the number of Black college graduates doubled.

EK 4.22.A.ii

Significant impediments to Black economic prosperity include home equity disparities, residential segregation, and employment discrimination, which has an adverse impact on wealth and access to home ownership.

EK 4.22.B

Black access to economic and educational attainment impacts political affiliation and participation. In the 20th century, many African Americans shifted political affiliations from the Republican to the Democratic party.

EK 4.22.C

The 21st century has witnessed historic precedents in Black executive political leadership, including the elections of Barack Obama and Kamala Harris.

TOPIC 4.22

Politics and Class

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Black Middle Class Needs Political Attention, Too”](#) by Andre M. Perry and Carl Romer, Brookings, 2020
- [“Black Americans Have Made Gains in U.S. Political Leadership, but Gaps Remain”](#) by Anna Brown and Sara Atske, Pew Research Center, 2021
- [“Black Conservatives Debate Black Liberals on Trump, Obama, and American Politics,”](#) Vice (video, 6:25)

Additional Context *(beyond the scope of the AP Exam)*

- Urbanization, a process that accelerated throughout the first half of the 20th century, expanded the Black middle class. Cities expanded economic opportunities, facilitated the growth of Black businesses and institutions, provided skilled and unskilled job opportunities, and increased opportunities to engage in struggles for civil and political rights.

TOPIC 4.23

Religion and Faith

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *Righteous Discontent* by Evelyn Brooks Higginbotham, 1993 (pp. 4–9)

LEARNING OBJECTIVE

LO 4.23

Explain how religion and faith have played dynamic social, educational, and community building roles in African American communities.

ESSENTIAL KNOWLEDGE

EK 4.23.A

Religion and faith have always played integral roles in Black communities. The Black church has served as an institutional space for education and community building and as a catalyst for mobilizing social and civil rights activism.

EK 4.23.B

Black religious leaders and faith communities have played substantial roles in Black civil rights and social justice advocacy by mobilizing their congregations to act on political and social issues, and developing their adherents' core values related to education, community improvement, race relations, and solidarity within the broader African diaspora.

EK 4.23.C

In *Righteous Discontent*, Evelyn Brooks Higginbotham explores the important roles of African American women as leaders that helped transform Black churches into sites of community organizing and political activism.

SUGGESTED SKILLS

See the four options for their related skills.

INSTRUCTIONAL PERIODS

Each of the four options is 4-5.

TOPIC 4.24 FRAMEWORK**Starting Points**

Sources for student investigation

Explore

A suggested learning objective or line of inquiry

Possible Focus Areas

Key developments, issues, and perspectives to build deep understanding of the topic

TOPIC 4.24, 4 OPTIONS**Contemporary Issues and Debates**

Topic 4.24 provides flexibility for students to explore one contemporary topic in great depth. Four options are provided for Topic 4.24, with the intention that a student will explore one of the four suggested topics. Teachers can employ various strategies to guide student inquiry for Topic 4.24, including: selecting one topic that the entire class will study, establishing an independent exploration for each student, facilitating collaborative learning whereby small groups will each investigate one of the four topics and then engage in a full classroom activity to reflect on the learnings across each topic. Given the optional nature and flexibility for this topic, the AP Exam will not include questions about the various sources, explore statements, or focus areas outlined for Topic 4.24. Accordingly, teachers whose school year started later—and hence have later summer closing dates—may choose to focus on this topic after the AP Exam date.

Topic Overview

Throughout their history in the United States, people of African descent have held various perspectives on the issues their communities faced and have designed multiple strategies for achieving societal change. This remains true for contemporary issues and debates. African American communities are not a monolith. The field of African American studies creates space for respectful debate and arguments informed by research and evidence, as even those with shared goals, such as achieving greater equity and inclusion for communities that have been and remain marginalized, maintain diverse and conflicting opinions.

In Topic 4.24, students should select one of the four topics below and engage in further reading and discussion to understand the origins and diverse perspectives of a contemporary issue or debate.

- **Option 1** Medicine, Technology, and the Environment
- **Option 2** Incarceration, Abolition, and the New Jim Crow
- **Option 3** Reparations
- **Option 4** The Movement for Black Lives

For each topic option, the framework articulates:

- **Starting Points:** sources for student investigation
- **Explore:** a suggested learning objective or line of inquiry
- **Possible Focus Areas:** key developments, issues, and perspectives to build deep understanding of the topic

TOPIC 4.24, OPTION 1

Medicine, Technology, and the Environment

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- *Killing the Black Body: Race, Reproduction, and the Meaning of Liberty* by Dorothy E. Roberts, 1997 (Introduction)
- **“Achieving Racial and Ethnic Equity in U.S. Healthcare: A Scorecard of State Performance,”** The Commonwealth Fund, 2021 (charts)
- “Henrietta Lacks: The Woman with the Immortal Cells,” Black History in Two Minutes (video, 3:01)
- “The Tuskegee Study,” Black History in Two Minutes (video, 3:01)
- *Making a Place for Ourselves: The Black Hospital Movement, 1920–1945* by Vanessa Northington Gamble, 1995

Explore

- The complex relationships between the American medical establishment and African American communities, including medical experimentation and abuses, racial health disparities, and Black efforts to secure access to adequate healthcare

Possible Focus Areas

- Due to historic patterns of discrimination and marginalization, African Americans have been affected by disparities in healthcare that impact their life expectancy, reproduction, and access to quality medical care. African Americans’ life expectancy is over three years shorter than that of whites. Infant mortality rates are highest for African Americans (10.8 per 1,000 births compared to 4.8 for whites).
- Under slavery, African Americans had no legal right to control the treatment of their bodies.
- In the 19th and 20th centuries, Black people’s bodies were subjected to medical abuse and experimentation in medical schools.
 - ◆ The “Tuskegee Study of Untreated Syphilis in the Negro Male” (1932–1972) was conducted on poor Black men without their consent, who were also denied treatment.
 - ◆ Henrietta Lacks became the subject of medical experimentation due to cervical cancer. In 1951 her cells were used without her consent to advance medical knowledge in the areas of immunology, oncology, and in relationship to the polio vaccine.

TOPIC 4.24, OPTION 1

**Medicine,
Technology, and
the Environment**

- African Americans responded proactively to their unequal access to adequate healthcare and treatment by medical professionals.
 - ♦ They established community organizations to promote early diagnosis of ailments and free treatments.
 - ♦ They established medical schools (e.g., at Meharry College, Howard University, Morehouse, and other HBCUs).
 - ♦ They established the National Medical Association to support Black medical professionals (as they were initially barred from entry into the American Medical Association)
 - ♦ During the Black hospital movement in the mid-20th century, they collaborated with community organizations and local governments to establish hospitals that served Black communities and medical students.
- In *Killing the Black Body*, Dorothy Roberts emphasizes the need to include Black reproductive rights in discussions about racial justice. Roberts highlights the connection between race and reproductive freedom by describing Black women's fight to repeal compulsory sterilization laws and procedures that continued into the 1980s.

TOPIC 4.24, OPTION 2

Incarceration, Abolition, and the New Jim Crow

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander, 2010 (pp. 229–236)
- “Incarceration in the U.S.: The Big Picture,” Prison Policy Initiative (maps and graphics)
- “Louisiana Prison, New Orleans” by Leonard Freed, 1965, Smithsonian National Museum of African American History and Culture (photograph)
- “Guard tower from Camp H at Angola Prison,” 1900–1950, Smithsonian National Museum of African American History and Culture (structure)

Explore

- How the growth of a prison industrial complex emerged from racial discrimination that disproportionately targeted African Americans

Possible Focus Areas

- The basis for the contemporary crisis in the mass incarceration of African Americans can be traced to the 13th Amendment of the U.S. Constitution. By abolishing slavery except in the case of punishment for crime, the amendment created a loophole that allowed Southern planters to use vagrancy and loitering laws to disproportionately imprison large numbers of African Americans, subject them to coercive labor on prison farms, and profit from their unpaid labor.
- The mass incarceration of African Americans accelerated as a result of urban unrest in the post-1968 period, the backlash against civil rights, and mass protest by students, women, and non-Black ethnic minorities. The intensification of law-and-order approaches (e.g., reactive policing) doubled America’s prison population.
 - ◆ African Americans currently comprise 13% of the U.S. population and 40% of its prison population. The current national incarceration rate for African Americans is 2,306 per 100,000 compared to 450 per 100,000 for white Americans.
- In *The New Jim Crow*, Michelle Alexander documents the rise of the prison industrial complex, as the lucrative nature of incarceration fueled the expansion of prisons and prison populations. The Violent Crime Control and Law Enforcement Act of 1994 expanded the footprint of incarceration in America and its targeting of poor, vulnerable, and disenfranchised communities. It increased funding for police recruitment, detention centers for juveniles, and expanded death penalty offenses.

TOPIC 4.24, OPTION 2

**Incarceration,
Abolition, and the
New Jim Crow**

- In *The New Jim Crow*, Michelle Alexander argues that Jim Crow discrimination did not end with the *Brown v. Board of Education* ruling of 1954, the Civil Rights Act of 1964, or the Voting Rights Act of 1965. Instead, racial discrimination was reconstituted into new forms of oppression. Alexander highlights the mass incarceration as an example of the New Jim Crow. She takes an intersectional analytical approach and argues that the criminalization of African Americans emerges from unequal treatment across various areas of society, such as employment, housing, and education.
- Black political activists continue to challenge the policies and factors that contribute to the disproportionate incarceration of African Americans. They work to restore educational opportunities for inmates and ensure their access to legal representation.

TOPIC 4.24, OPTION 3

Reparations

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

4–5

Starting Points

- H.R. 40, [Commission to Study and Develop Reparation Proposals for African Americans Act](#)
- “[The Case for Reparations](#)” by Ta-Nehisi Coates, *The Atlantic*, 2014
- Pinback button promoting reparations for the Tulsa Race Massacre, 2001, Smithsonian National Museum of African American History and Culture

Explore

- The primary historical and contemporary debates about reparations for African Americans in the U.S.

Possible Focus Areas

- The act of reparations, making amends or offering compensation for an injustice, has been debated in the case of African Americans since the 19th century. Discussions include various perspectives for understanding the impact of centuries of racial injustice inflicted on African Americans, from slavery, through Jim Crow policies, to the contemporary effects of this history that create barriers and unequal challenges for African Americans in the U.S. Just as historical and contemporary forms of anti-Black racism are global and not limited to the U.S., movements for reparations exist throughout the African diaspora.
- Contemporary debates on reparations encompass various perspectives in four areas:
 - ◆ Determining the nature and extent of wrongdoing (e.g., the developments in consideration for reparative justice, such as enslavement and Jim Crow legislation, and contemporary inequities, including health disparities, the school to prison pipeline, and the racial wealth gap).
 - ◆ Determining culpability (e.g., identifying who is responsible for harm, who has benefitted from injustices, and who should bear the cost)
 - ◆ Determining beneficiaries (e.g., the descendants of those enslaved in the U.S., recent immigrants)
 - ◆ Determining compensatory methods (e.g., monetary compensation, scholarships, public apologies)
- The H.R. 40 bill calls for the establishment of a Commission to Study and Develop Reparations Proposals for African Americans. The commission would explore the history of racial slavery, anti-Black discrimination, and the ongoing effects of both in the United States and recommend solutions for reparative justice. (At the time of publication, this

TOPIC 4.24, OPTION 3

Reparations

bill was introduced to the House of Representatives, referred to the Subcommittee on the Constitution, Civil Rights, and Civil Liberties, and ordered to be amended (2021). It had not been passed by the House, the Senate, or enacted as law.)

- Ta-Nehisi Coates' article, "The Case for Reparations," expands the call for reparations beyond repair for the unjust enslavement of African Americans. It points to the long history of systemic discrimination that continued after slavery ended in 1965. Coates examines facets of Jim Crow era policies (1865–1968), such as those that denied African Americans equal access to housing equity, subjected them to residential discrimination, and compounded the effects of 19th-century impediments like sharecropping and tenant farming. By focusing on an expansive period, Coates' perspective highlights the enduring effects of systemic racism in American life, contesting the notion that it is a relic of a distant past and thus not quantifiable or compensable.

TOPIC 4.24, OPTION 4

The Movement for Black Lives

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- **The Black Lives Matter Statement: What We Believe**
- "The Matter of Black Lives" by Jelani Cobb, *The New Yorker*, 2016
- *Making All Black Lives Matter: Reimagining Freedom in the 21st Century* by Barbara Ransby, 2018
- *From #BlackLivesMatter to Black Liberation* by Keeanga-Yamahtta Taylor, 2019
- "A protester holding a Black Lives Matter sign" by Jermaine Gibbs, 2015, Smithsonian National Museum of African American History and Culture (photograph)

Explore

- Similarities and differences between 20th-century Black political movements and the 21st-century Movement for Black Lives

Possible Focus Areas

- The Movement for Black Lives encompasses a coalition of activist organizations that support Black communities and call for the end of anti-Black racism, state-sanctioned violence, and gender discrimination. Organizations of this movement advocate for reparations, Black liberation, and gender equality.
- The Movement for Black Lives builds on the strategies and philosophies of prior Black political movements of the 20th century and similarly emerged in response to the police killings of African Americans.
- The Movement for Black Lives coalition is decentralized and relies on local leaders and grassroots organizations to organize around issues of importance in local communities. This approach generated the rapid growth of the movement nationally and internationally. It allows activists to leverage the movement to focus on specific issues of importance to Black communities in the Americas and elsewhere around the world.

SUGGESTED SKILLS

- 2 Written Source Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 4.25

Black Study and Black Struggle in the 21st Century

Required Course Content

SOURCE ENCOUNTER

- "[Black Study, Black Struggle](#)" by Robin D.G. Kelley, *Boston Review*, 2016

LEARNING OBJECTIVE

LO 4.25

Describe how the field of African American studies has evolved since the 1980s in its advancement of research and engagement with African American communities.

ESSENTIAL KNOWLEDGE

EK 4.25.A

In "Black Study, Black Struggle," Robin D.G. Kelley emphasizes the identity of African American studies as a field rooted in student activism. As such, it offers a powerful lens for understanding contemporary Black freedom struggles within and beyond the academy.

EK 4.25.B

Black studies applies interdisciplinary methodologies to explore the global influence of Black artistic, musical, and other cultural forms and to address inequities in political representation, wealth, criminal justice, and health.

EK 4.25.C

In "Black Study, Black Struggle" Robin D.G. Kelly argues that activism, rather than the university system, is the catalyst for social transformation.

EK 4.25.D

The Movement for Black Lives encompasses a coalition of activist organizations that support Black communities and call for the end of anti-Black racism, state-sanctioned violence, and gender discrimination. Organizations of this movement advocate for reparations, Black self-determination, and liberation.

TOPIC 4.26

Black Futures and Afrofuturism

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content**SOURCE ENCOUNTER**

- "[Let's Talk about 'Black Panther' and Afrofuturism](#)" Uproxx Studio (video, 2:17)

LEARNING OBJECTIVE**LO 4.26**

Explain how features of Afrofuturism envision Blackness in futuristic environments.

ESSENTIAL KNOWLEDGE**EK 4.26.A**

Afrofuturism blends Black experiences from the past with visions of a technologically advanced future and imagines new possibilities of liberated Black futures through art, film, and literature.

EK 4.26.B

Black Panther reflects Afrofuturist themes, such as a reimagining of both the African past (a world without colonialism and slavery) and the future (a technologically advanced, egalitarian society that celebrates its African heritage, customs, and traditions).

TOPIC 4.26

**Black Futures
and Afrofuturism**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Clips from the film, *Black Panther*
- [“How ‘Black Panther’ is Bringing Afrofuturism Into the Mainstream,”](#) Vice News (video, 5:38)
- *Kindred* by Octavia Butler, 2013 or *Parable of the Sower* by Octavia Butler, 2020
- The influence of Afrofuturism as found in the literary work of Samuel R. Delany and in the performance work of performance artists like Sun-Ra, George Clinton, Herbie Hancock, Janelle Monae, Missy Elliot, and Outkast.

Florida Response (Draft)

The Advanced Placement's curriculum and instruction team has reviewed the documents provided by the Florida Department of Education (Florida Statutes 1003.42(2)(n), 6A-1.094124, (FAC) REQUIRED INSTRUCTION PLANNING AND REPORTING, House Bill 7) and considered their implication on Florida's ability to offer AP African American Studies, a course and discipline widely available in thousands of secondary and postsecondary educational institutions across the United States. While we are not in a position to provide a legal interpretation, based on our review, we believe that the AP African American Studies course would not place any educator out of compliance with Florida law. In contrast, the course content and approach fully embrace the AP principles of providing an unflinching encounter with facts and evidence through analysis of a range of primary and secondary sources. Like any AP course, AP African American Studies does not provide a point of view or guidance on what students should think.

Through our analysis, we can offer the following illustrative examples of compliance with the Florida laws, but we welcome a deeper conversation about any areas of concern so that Florida schools that have requested to offer this course may do so with confidence and with a state course code.

Examples of Course Compliance

Compliance with Florida Status 1003.42(2)

Florida Law	AP African American Studies
<p>Florida Citation 1003.42.(2)(h): The history of African Americans, including the history of African peoples before the political conflicts that led to the development of slavery, the passage to America, the enslavement experience, abolition, and the contributions of African Americans to society. Instructional materials shall include the contributions of African Americans to American society.</p>	<p>AP African American Studies offers a fact-based survey of the African American culture, developments, and achievements that complies fully with Florida principle of historical accuracy. The course addresses 1003.42.(2)(h) by covering the African origins, peoples, and cultures prior to transatlantic slavery as well as African American history and culture from the period of enslavement through contemporary times. African American contributions are addressed throughout the course.</p>

Compliance with 6A-1.094124 Required Instruction Planning and Reporting

Florida Law	AP African American Studies
<p>(b) Instruction on the required topics must be factual and objective, and may not suppress or distort significant historical events, such as the Holocaust, slavery, the Civil War and Reconstruction, the civil rights movement and the contributions of women, African American and Hispanic people to our country, as already provided in Section 1003.42(2), F.S. Examples</p>	<p>AP African American Studies provides a factual and objective account of enslavement, African American roles and experiences during the Civil War and Reconstruction, and an exploration of the goals, methods, and outcomes of the civil rights movement.</p> <p>The required course content, like all AP</p>

Florida Law	AP African American Studies
<p>of theories that distort historical events and are inconsistent with State Board approved standards include the denial or minimization of the Holocaust, and the teaching of Critical Race Theory, meaning the theory that racism is not merely the product of prejudice, but that racism is embedded in American society and its legal systems in order to uphold the supremacy of white persons. Instruction may not utilize material from the 1619 Project and may not define American history as something other than the creation of a new nation based largely on universal principles stated in the Declaration of Independence. Instruction must include the U.S. Constitution, the Bill of Rights and subsequent amendments.</p>	<p>courses, mirrors the content and skills that students are expected to master in an introductory-level college course. The AP development committee (comprised of college faculty and high school teachers) and the AP program determined the course content through an examination of over 100 college syllabi, a review of a national sample of high school course descriptions, and feedback from hundreds of college faculty and high school educators.</p> <p>For every topic in the course, students examine a variety of primary and secondary sources from across history, art, literature, music, and political science to provide a direct encounter with facts, evidence, and developments. .</p> <p>The course does not include instruction on Critical Race Theory and does not utilize material from the 1619 Project.</p> <p>While students may be instructed to objectively examine Constitutional amendments, major Supreme Court Cases, legal codes, and political speeches, this is not intended to be a history course and or center on a study of American founding principles. Rather, AP African American Studies is intended to be an interdisciplinary studies course that blends literature, art, culture, political science, and history throughout the course content. Our approach to AP African American Studies instruction is a common one in colleges and universities.</p>

Compliance with House Bill 7

Florida Law	AP African American Studies
<p>(h) <u>The history of African Americans, including the history of African peoples before the political conflicts that led to the development of slavery, the passage to America, the enslavement experience, abolition, and the history and contributions of African Americans of the African diaspora to society.</u> Students shall develop an understanding of the ramifications of prejudice, racism, and</p>	<p>AP African American Studies complies with the deeper delineation of required Florida educational content outlined in House Bill 7. All of the topics underlined in the column to left are intended to be addressed in the AP course. As previously noted, the course design and AP principles firmly denounce any instructional approach that supports indoctrination.</p>

Florida Law	AP African American Studies
<p>stereotyping on individual freedoms, and examine what it means to be a responsible and respectful person, for the purpose of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions. Instruction shall include the roles and contributions of individuals from all walks of life and their endeavors to learn and thrive throughout <u>history as artists, scientists, educators, businesspeople, influential thinkers, members of the faith community, and political and governmental leaders</u> and the courageous steps they took to fulfill the promise of democracy and unite the nation. Instructional materials shall include the <u>vital contributions of African Americans to build and strengthen American society and celebrate the inspirational stories of African Americans who prospered, even in the most difficult circumstances</u>. Instructional personnel may facilitate discussions and use curricula to address, in an age-appropriate manner, <u>how the individual freedoms of persons have been infringed by slavery, racial oppression, racial segregation, and racial discrimination</u>, as well as topics relating to <u>the enactment and enforcement of laws resulting in racial oppression, racial segregation, and racial discrimination and how recognition of these freedoms has overturned these unjust laws</u>. However, classroom instruction and curriculum may not be used to <u>indoctrinate or persuade students to a particular point of view inconsistent with the principles enumerated in subsection (3) or the state academic standards</u>. The department shall prepare and offer standards and curriculum for the instruction required by this paragraph and may seek input from the Commissioner of Education's African American History Task Force.</p>	<p>AP African American Studies also affords the opportunity for students to learn about the everyday lives and broader contributions of African Americans as businesspeople, scientists, and leaders – a principle in tight alignment with House Bill 7.</p> <p>Finally, AP African American Studies also complies with the Florida requirements that teachers facilitate age-appropriate discussions on topics related to racial oppression and racial discrimination, without using instruction to indoctrinate or persuade students to a particular point of view.</p> <p>The delineation of unlawful employment practices at the start of House Bill 7 does not directly apply to any AP professional development workshops or training, as AP teacher training activities are focused on understanding the course framework, the AP assessment, and the instructional strategies that promote successful implementation of the rigorous AP course. AP professional development workshops do not serve as a substitute for general diversity, equity, and inclusion training for adults or employees.</p>



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From: Burns, Paul <Paul.Burns@fldoe.org>
Sent: Monday, July 25, 2022 8:38 AM EDT
To: Duebel, John; Rivers1, Angelia; Duncan, Patricia
Subject: Fw: Following Up on Course Codes for new AP Classes
Attachment(s): "AP African American Studies_Florida HB 7 Comparison.docx", "AP African American Studies Pilot Course Guide.pdf", "image001.png"

John, here is the material.

Thanks

Paul O. Burns

From: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Sent: Friday, July 22, 2022 12:37 PM
To: Duncan, Patricia <Patricia.Duncan@fldoe.org>; Rivers1, Angelia <Angelia.Rivers1@fldoe.org>; Burns, Paul <Paul.Burns@fldoe.org>
Cc: Henderson, Carrie <Carrie.Henderson@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Subject: FW: Following Up on Course Codes for new AP Classes

To follow up on Brian's email, please let me know how you would like to proceed with arranging the working meeting we discussed yesterday to review the course with reps from FLDOE and College Board. If you let me know who should be included I'm happy to facilitate getting it scheduled.

Thanks,
Abbey

Abbey E. Ivey
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Please note: Florida has a very broad public records law. Most written communications to or from our state officials regarding state business are public records available to the public and media upon request. Your email communications may therefore be subject to public disclosure.

From: Barnes, Brian <bbarnes@collegeboard.org>
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Subject: Following Up on Course Codes for new AP Classes

Hi Abbey,

Thanks to you and the FLDOE team for taking the time to meet with College Board yesterday. You can find a copy of the course guide for AP African American Studies attached along with preliminary notes from the AP program on how the course complies with the following:

- [Florida Statutes 1003.42\(2\)\(n\)](#)
- [6A-1.094124, \(FAC\) REQUIRED INSTRUCTION PLANING AND REPORTING](#)
- [House Bill 7](#)

In the our meeting, it was suggested that the AP curriculum team set a follow up meeting with FLDOE Articulation team to work through any additional questions or potential issues. Please provide me with some dates and times that work for your team and I will make sure we reconvene in a timely manner. As we discussed at the end of our call, the pilot schools in Florida have informed us that they need a course code in order to implement this course. We appreciate your support to expedite any discussions to support the course code request - both for AP Precalculus and the pilot for AP African American Studies.

Thanks for your continued support.

Respectfully,
BB

AMERICAN
OVERSIGHT

FL-DOE-23-0158-A-001371

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AP[®] African American Studies

PILOT COURSE GUIDE FALL 2022

What AP® Stands For

Thousands of Advanced Placement teachers have contributed to the principles articulated here. These principles are not new; they are, rather, a reminder of how AP already works in classrooms nationwide. The following principles are designed to ensure that teachers' expertise is respected, required course content is understood, and that students are academically challenged and free to make up their own minds.

1. AP stands for clarity and transparency. Teachers and students deserve clear expectations. The Advanced Placement Program makes public its course frameworks and sample assessments. Confusion about what is permitted in the classroom disrupts teachers and students as they navigate demanding work.
2. AP is an unflinching encounter with evidence. AP courses enable students to develop as independent thinkers and to draw their own conclusions. Evidence and the scientific method are the starting place for conversations in AP courses.
3. AP opposes censorship. AP is animated by a deep respect for the intellectual freedom of teachers and students alike. If a school bans required topics from their AP courses, the AP Program removes the AP designation from that course and its inclusion in the AP Course Ledger provided to colleges and universities. For example, the concepts of evolution are at the heart of college biology, and a course that neglects such concepts does not pass muster as AP Biology.
4. AP opposes indoctrination. AP students are expected to analyze different perspectives from their own, and no points on an AP Exam are awarded for agreement with a viewpoint. AP students are not required to feel certain ways about themselves or the course content. AP courses instead develop students' abilities to assess the credibility of sources, draw conclusions, and make up their own minds.

As the AP English Literature course description states: "AP students are not expected or asked to subscribe to any one specific set of cultural or political values, but are expected to have the maturity to analyze perspectives different from their own and to question the meaning, purpose, or effect of such content within the literary work as a whole.

5. AP courses foster an open-minded approach to the histories and cultures of different peoples. The study of different nationalities, cultures, religions, races, and ethnicities is essential within a variety of academic disciplines. AP courses ground such studies in primary sources so that students can evaluate experiences and evidence for themselves.
6. Every AP student who engages with evidence is listened to and respected. Students are encouraged to evaluate arguments but not one another. AP classrooms respect diversity in backgrounds, experiences, and viewpoints. The perspectives and contributions of the full range of AP students are sought and considered. Respectful debate of ideas is cultivated and protected; personal attacks have no place in AP.
7. AP is a choice for parents and students. Parents and students freely choose to enroll in AP courses. Course descriptions are available online for parents and students to inform their choice. Parents do not define which college-level topics are suitable within AP courses; AP course and exam materials are crafted by committees of professors and other expert educators in each field. AP courses and exams are then further validated by the American Council on Education and studies that confirm the use of AP scores for college credits by thousands of colleges and universities nationwide.

The AP Program encourages educators to review these principles with parents and students so they know what to expect in an AP course. Advanced Placement is always a choice, and it should be an informed one. AP teachers should be given the confidence and clarity that once parents have enrolled their child in an AP course, they have agreed to a classroom experience that embodies these principles.

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Acknowledgments

The Advanced Placement® Program would like to acknowledge the following individuals for their assistance with and contributions to the development of this pilot course. All individuals' affiliations were current at the time of contribution.

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About AP

The Advanced Placement Program® (AP®) enables willing and academically prepared students to pursue college-level studies—with the opportunity to earn college credit, advanced placement, or both—while still in high school. Through AP courses in 40 subjects, each culminating in a rigorous exam, students learn to think critically, construct solid arguments, and see many sides of an issue—skills that prepare them for college and beyond. Taking AP courses demonstrates to college admission officers that students have sought the most rigorous coursework available to them, and research indicates that students who score a 3 or higher on an AP Exam typically experience greater academic success in college and are more likely to earn a college degree than non-AP students. Each AP teacher’s syllabus is evaluated and approved by faculty from some of the nation’s leading colleges and universities, and AP Exams are developed and scored by college faculty and experienced AP teachers. Most four-year colleges and universities in the United States grant credit, advanced placement, or both on the basis of successful AP Exam scores—more than 3,300 institutions worldwide annually receive AP scores. In the last decade, participation in the AP Program has more than doubled, and graduates succeeding on AP Exams have nearly doubled.

AP Course Development

In an ongoing effort to maintain alignment with best practices in college-level learning, AP courses and exams emphasize challenging, research-based curricula aligned with higher education expectations.

Individual teachers are responsible for designing their own lesson plans for AP courses, utilizing appropriate college-level readings, assignments, and resources. This publication presents the content and skills that are the focus of the corresponding college course and that appear on the AP Exam. It also organizes the content and skills into a series of units that represent a sequence found in widely adopted college syllabi.

Enrolling Students: Equity and Access

Educators should make equitable access a guiding principle for their AP programs by giving all willing and academically prepared students the opportunity to participate in AP. We encourage the elimination of barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved. The Advanced Placement Program also believes that all students should have access to academically challenging course work before they enroll in AP classes, which can prepare them for AP success. It is only through a commitment to equitable preparation and access that true equity and excellence can be achieved.

How the AP Program Is Developed

The scope of content for an AP course and exam is derived from an analysis of hundreds of syllabi and course offerings from colleges and universities. Using this research and data, a committee of college faculty and expert AP teachers work within the scope of the corresponding college courses (e.g. African American Studies, Africana Studies, African Diaspora Studies, Black Studies) to articulate what students should know and be able to do upon the completion of the AP course. The resulting course framework serves as a blueprint of the content and skills that can appear on an AP Exam.

The AP Development Committees are responsible for developing each AP Exam, ensuring the exam questions are aligned to the course framework. The AP Exam development process is a multiyear endeavor; all AP Exams undergo extensive review, revision, piloting, and analysis to ensure that questions are accurate, fair, and valid, and that there is an appropriate spread of difficulty across the questions.

Members of the inaugural development committees for new courses also support the development of instructional supports, including video lessons and sample syllabi, as well as teacher professional learning resources.

Committee members are selected to represent a variety of perspectives and institutions (public and private, small and large schools and colleges), and a range of gender, racial/ethnic, and regional groups.

Throughout AP course and exam development, the Advanced Placement® Program gathers feedback from various stakeholders from secondary schools, higher education institutions, and disciplinary organizations. This feedback is carefully considered to ensure that AP courses and exams can provide students with a college-level learning experience and the opportunity to demonstrate their qualifications for advanced placement or college credit.

How AP Exams Are Scored

The exam scoring process, like the course and exam development process, relies on the expertise of both AP teachers and college faculty. While multiple-choice questions are scored by machine, the free-response questions and through-course performance assessments, as applicable, are scored by thousands of college faculty and expert AP teachers. Most are scored at the annual AP Reading, while a small portion are scored online. All AP Exam Readers are thoroughly trained, and their work is monitored throughout the Reading for fairness and consistency. In each subject, a highly respected college faculty member serves as Chief Faculty Consultant, and with the help of AP Readers in leadership positions, maintains the accuracy of the scoring standards. Scores on the free-response questions and performance assessments are weighted and combined with the results of the computer-scored multiple-choice questions, and this raw score is converted into a composite AP score on a 1–5 scale.

AP Exams are not norm-referenced or graded on a curve. Instead, they are criterion-referenced, which means that every student who meets the criteria for an AP score of 2, 3, 4, or 5 will receive that score, no matter how many students that is. The criteria for the number of points students must earn on the AP Exam to receive scores of 3, 4, or 5—the scores that research consistently validates for credit and placement purposes—include:

- The number of points successful college students earn when their professors administer AP Exam questions to them.
- The number of points researchers have found to be predictive that an AP student will succeed when placed into a subsequent, higher-level college course.
- Achievement-level descriptions formulated by college faculty who review each AP Exam question.

Using and Interpreting AP Scores

The extensive work done by college faculty and AP teachers in the development of the course and the exam and throughout the scoring process ensures that AP Exam scores accurately represent students’ achievement in the equivalent college course. Frequent and regular research studies establish the validity of AP scores as follows:

AP Score	Recommendation	College Grade Equivalent
5	Extremely well qualified	A
4	Well qualified	A-, B+, B
3	Qualified	B-, C+, C
2	Possibly qualified	n/a
1	No recommendation	n/a

BECOMING AN AP READER

Each June, thousands of AP teachers and college faculty members from around the world gather for seven days in various locations to evaluate and score the free-response sections of the AP Exams. Ninety-eight percent of surveyed educators who took part in the AP Reading say it was a positive experience.

There are many reasons to consider becoming an AP Reader, including the opportunity to:

- **Bring positive changes to the classroom:** Surveys show that the vast majority of returning AP Readers—both high school and college educators—make changes to the way they teach or score because of their experience at the AP Reading.

- * **Gain in-depth understanding of AP Exam and AP scoring standards:** AP Readers gain exposure to the quality and depth of the responses from the entire pool of AP Exam takers, and thus are better able to assess their students' work in the classroom.
- * **Receive compensation:** AP Readers are compensated for their work during the Reading. Expenses, lodging, and meals are covered for Readers who travel.
- * **Score from home:** AP Readers have Online Distributing Scoring opportunities for certain subjects. Check collegeboard.org/apreading for details.
- * **Earn Continuing Education Units (CEUs):** AP Readers earn professional development hours and CEUs that can be applied to PD requirements by states, districts, and schools.

How to Apply

Visit collegeboard.org/apreading for eligibility requirements and to start the application process.

BECOMING AN AP EXAM QUESTION WRITER

College faculty, experienced AP teachers, and disciplinary experts can also participate in the exam development process as exam question writers. All AP question writers receive thorough training and compensation for their work. Visit: <https://app.smartsheet.com/b/form/6164574d65d44a46838cb328ba102a21> and apply to be a question writer.

About the AP African American Studies Course

AP African American Studies is an interdisciplinary course that examines the diversity of African American experiences through direct encounters with authentic and varied sources. Students explore key topics that extend from early African kingdoms to the ongoing challenges and achievements of the contemporary moment. This course foregrounds a study of the diversity of Black communities in the United States within the broader context of Africa and the African diaspora.

Course Goals

As a result of this course, students will be able to:

- Apply lenses from multiple disciplines to evaluate key concepts, historical developments, and processes that have shaped Black experiences and debates within the field of African American studies.
- Identify the intersections of race, gender, and class, as well as connections between Black communities, in the United States and the broader African diaspora in the past and present.
- Analyze perspectives in text-based, data, and visual sources to develop well-supported arguments applied to real-world problems.
- Demonstrate understanding of the diversity, strength, and complexity of African societies and their global connections before the emergence of transatlantic slavery.
- Evaluate the political, historical, aesthetic, and transnational contexts of major social movements, including their past, present, and future implications.
- Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad.
- Identify major themes that inform literary and artistic traditions of the African diaspora.
- Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future.
- Connect course learning with current events, local interests, and areas for future study.

College Course Equivalent

AP African American Studies is designed to be the equivalent of an introductory college or university course in African American Studies and related courses, including Africana Studies, Black Studies, and African Diaspora Studies.

Prerequisites

There are no prerequisite courses for AP African American Studies. Students should be able to read a college-level textbook and to express themselves clearly in writing.

Course Framework Components

Overview

This course framework provides a description of what students should know and be able to do to qualify for college credit and/or placement based on a qualifying score on the AP exam.

The course framework includes the following components:

1 SKILLS

The skills are central to the study and practice of African American studies. Students should practice and develop the described skills on a regular basis over the span of the course.

2 UNITS

The required course content is organized within four thematic units that move across the instructional year chronologically. These units have been designed to occupy 28 weeks of a school year; schools offering this course in a single semester will need 14 weeks of double periods, or the equivalent amount of instructional time. Each unit is composed of a variety of topics.

3 TOPICS

Each topic typically requires 1-2 class periods of instruction. Teachers are not obligated to teach the topics in the suggested sequence listed in each unit, but to receive authorization to label this course “Advanced Placement,” all topics must be included in the course. Each topic contains three required components:

- **Source Encounters:** College-level coursework in African American studies requires that students engage directly with sources from a variety of disciplines – works of art and music, sociological data, historical records, and so on. The source encounters embedded in each topic are required and have been curated to help focus and guide instruction. Schools are responsible for making these sources available to each student in the course.
- **Learning Objectives:** These statements indicate what a student must know and be able to do after learning the topic. Learning objectives pair skills with content knowledge.
- **Essential Knowledge:** Essential knowledge statements comprise the content knowledge required to demonstrate mastery of the learning objective. These statements provide the level of detail that may appear within AP exam questions about the topic.

Teachers should utilize these three required components to develop daily lesson plans for this course. In addition, for some topics several non-required components are included as additional supports for lesson planning and instruction:

- ✦ **Optional Resources:** These resources are indicated for teachers seeking to deepen their own understanding of a topic or enrich their students' understanding with additional sources.
- ✦ **Additional Context:** While not part of the AP exam, these notes provide teachers with broader context for the topic, which may be useful for illustrating the topic or for preventing misunderstandings.



AP African American Studies Skills

The AP African American Studies skills describe what students should be taught to do while exploring course topics and examining sources. The skills are embedded and spiraled throughout the course, providing recurring opportunities for students to develop and practice these skills and then transfer and apply the skills on AP exams.

Skill 1

Applying Disciplinary Knowledge 1

Explain course concepts, developments, patterns, and processes (e.g., cultural, historical, political, social).

Skill 2

Written Source Analysis 2

Evaluate written sources, including historical documents, literary texts, and music lyrics.

Skill 3

Data Analysis 3

Interpret data represented in tables, charts, graphs, maps, surveys, and infographics.

Skill 4

Visual Analysis 4

Analyze visual artifacts, including works of art and material culture.

Skill 5

Argumentation 5

Develop an argument using a line of reasoning to connect claims and evidence.

Course at a Glance

UNITS AND WEEKLY INSTRUCTIONAL FOCUS

UNIT
1

Origins of the African Diaspora

5 Weeks

Introduction to African American Studies

The Strength and Complexity of Early African Societies

Early African Kingdoms and City-States

Community and Culture

Envisioning Early Africa in African American Studies

UNIT
2

Freedom, Enslavement, and Resistance

8 Weeks

Atlantic Africans and the Transatlantic Slave Trade

From Capture to Sale: The Middle Passage

Slavery, Labor, and American Law

Culture and Community

Resistance Strategies, Part 1

Resistance Strategies, Part 2

Radical Resistance and Revolt

Abolition and the War for Freedom

UNIT
3

The Practice of Freedom

7 Weeks

Reconstruction and Black Politics

The Color Line: Black Life in the Nadir

Racial Uplift

The New Negro Renaissance

Migrations and Black Internationalism

Course Project: two-week placeholder

UNIT
4

Movements and Debates

8 Weeks

Anticolonial Movements in the African Diaspora

Freedom Is Not Enough: The Early Black Freedom Movement

The Long Civil Rights Movement

Black Power and Black Pride

Black Feminism, Womanism, and Intersectionality

Identity and Culture in African American Studies

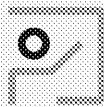
Diversity Within Black Communities

Contemporary Debates and New Directions in African American Studies

AP AFRICAN AMERICAN STUDIES

UNIT 1

**Origins of
the African
Diaspora**



~19
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Introduction to African American Studies</i>			
1.1 What is African American Studies?	"History of Black Studies at Washington University in St. Louis" (video) "What Is Black Studies" (video)	1	1
1.2 40 Million Ways to Be Black: The Diversity of Black Experiences in African American Studies	"40 Million Ways to Be Black" by Henry Louis Gates, Jr.	2	1
1.3 Reframing Early African History in African American Studies	<i>Creating Black Americans: African-American History and Its Meanings, 1619 to the Present</i> by Nell Irvin Painter, 2006 "How to Write About Africa," by Binyavanga Wainaina, 2006.	5	2
<i>Weekly Focus: The Strength and Complexity of Early African Societies</i>			
1.4 The African Continent: A Varied Landscape	Map showing the major climate regions of Africa	3	1
1.5 Population Growth and Ethnolinguistic Diversity	Map showing the movement of Bantu people, languages, and technologies "The Bantu Expansion" (video)	3	1
1.6 The Sudanic Empires	Map showing Africa's kingdoms and empires	1	1
1.7 Global Visions of the Mali Empire	Catalan Atlas by Abraham Cresques	5	1
<i>Weekly Focus: Early African Kingdoms and City-States</i>			
1.8 East Africa: Culture and Trade in the Swahili Coast	Map showing Indian Ocean trade routes from the Swahili coast	3	1
1.9 Southern Africa: Great Zimbabwe	Images of Great Zimbabwe's walls and stone enclosures	4	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
1.10 West Central Africa: The Kingdom of Kongo	"Excerpt of letter from Nzinga Mbemba to Portuguese King João III," 1526 Images of Kongo Christian artworks	2	2
<i>Weekly Focus: Community and Culture</i>			
1.11 Indigenous Cosmologies and Culture	"Osain del Monte - Abbilona" (video)	4	1
1.12 Kinship and Political Leadership	Illustration of Queen Njinga, 1754 Queen Mother Pendant Mask: Iyoba, 16th century <i>Njinga of Angola: Africa's Warrior Queen</i> by Linda M. Heywood, 2017	1	2
1.13 Learning Traditions	"The Sunjata Story - Glimpse of a Mande Epic," a griot performance of The Epic of Sundiata (video)	4	1
1.14 Global Africans	Images of artworks showing Africans in Renaissance Europe, such as the <i>Chafariz d'el Rey</i> (The King's Fountain), 1570-80	1	1
<i>Weekly Focus: Envisioning Early Africa in African American Studies</i>			
1.15 Visions of Africa in African American Art and Culture	<i>I Go To Prepare A Place For You</i> by Bisa Butler, 2021	5	1
1.16 Envisioning Africa in African American Poetry	"Heritage" by Countee Cullen, 1925	2	1

Origins of the African Diaspora



Developing Understanding

ESSENTIAL QUESTIONS

1. What is Black Studies? How, when, why, and by whom was this field created?
2. How does the study of early African history, culture, and politics deepen our understanding of the complexity of Black communities that take shape in the Americas?
3. How did early African societies' global connections influence societies beyond the continent? How were African societies in turn shaped by their global connections?
4. How did everyday life differ for early Africans, depending on factors such as their gender, region, and occupation?

For more than 400 years, people of African descent have developed an array of methods to navigate, survive, and thrive within the United States. From the beginning, Afrodescendant communities' cultures, languages, worldviews, and identities, were shaped by the diverse experiences they and their ancestors lived in Africa. African American studies explores the ways that people of African descent, in the U.S. and the broader diaspora, have conceived of, debated about, and innovated from their experiences.

Unit 1 introduces students to key features of African American Studies that scholars employ to trace the development and ongoing experiences of Black communities, such as the interplay of disciplines, identities, and debates. It offers a foundation for understanding early African history, politics, culture, and economics as essential components that gave rise to vibrant Black communities in the United States. The unit also explores how some writers and artists envisioned early Africa and bold visions of the future through their artistic and cultural production.

Building Course Skills

The field of African American studies invites students to examine past and present developments in society and culture from the perspectives of communities of African descent. To do so, students learn to examine an array of primary and secondary sources through lenses that integrate the analytical skills of multiple disciplines.

Unit 1 introduces students to source-based analytical skills that they will continue to develop and strengthen throughout the course. Early in the year, students build their skills in identifying and explaining course concepts from historical, cultural, artistic, geographical, and political lenses as they examine early African societies and kingdoms through texts, maps, images, video performance pieces. As students gain early exposure to the field of Black Studies, they should practice foundational skills in source analysis, specifically examining claims and evidence. Show students how to apply insights related to purpose, context, and audience as they develop understandings based on the source encounters in each topic.

Visual and data sources such as maps and artworks in Unit 1 encourage students to practice interpretation and contextualization skills. For example, students should learn to identify patterns and limitations of a source and also describe the aesthetic, historical, and political context of artworks. These skills combine to deepen students' understanding of works by about people of African descent and the ways Black artists have used their work to unveil their unique perspectives and experiences. Students focus on foundational skills related to the close reading and analysis of historical, literary, and scholarly texts in order to articulate their own conclusions in relation to the dynamic impact of early Africa's history on Black communities and the field of African American Studies.

Recurring Concepts

Recurring concepts are major disciplinary ideas that are woven throughout each unit of the course, and the source encounters support student exploration of these enduring concepts.

- 1. Diaspora:** The concept of diaspora describes the movement and dispersal of a group of people from their place of origin to various, new locations. In African American studies, the concept of the African diaspora refers to communities of African people and their descendants across the world. The term commonly refers to communities formed by the descendants of Africans who were enslaved in the Americas and their descendants. More broadly, it encompasses Afrodescendant people who have relocated beyond the continent, including to areas in Europe and Asia. The concept points to Africa as the point of origin for the shared ancestry of diverse peoples of African descent. In Unit 1, students encounter diasporas through the Bantu dispersals from West Africa to southern, central, and eastern Africa and through the experiences of Africans in Europe. These diasporas catalyzed adaptations and innovations in terms of culture, language, belief systems, and identity within African communities.
- 2. Africa and the African Diaspora:** The ongoing relationships between communities in Africa and those in the diaspora comprise a significant theme in African American Studies that is not limited to Unit 1. Unit 1 offers a foundation for continued student investigation into how historical narratives about early African societies—from within and beyond Black communities—impact African Americans. In different ways over time, Africa has been a symbol that influenced the cultural practices, artistic expression, identities, and political organizing of African Americans in the United States and the broader diaspora in divergent ways.
- 3. Intersections of Identity:** African American studies examines the interplay of distinct categories of identity (such as class, gender, region, religion, race, ethnicity, and nationality, and ability) with each other and within a society's dominant power structure. Various categories of identity are emphasized throughout the course, and students should develop the habit of considering how different aspects of identity impact their experience. For example, in Unit 1, they might consider how the experiences of women, youth, Muslims, Christians, animists, traders, educators, and migrants varied in different societies in Africa at different times.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional ways to incorporate instructional approaches based on the course framework and source encounters. Teachers are encouraged to alter these activities to best support the students in their classrooms. Additional sample activities will be developed in partnership with AP African American Studies teachers as a result of the course pilot.

Activity	Topic	Source Encounter	Sample Activity
1	1.3	<p>"Africa and Black Americans" from <i>Creating Black Americans: African-American History and Its Meanings, 1619 to the Present</i> (2006) by Nell Irvin Painter (pp.3-6)</p> <p>"How to Write About Africa" (2006) by Binyavanga Wainaina.</p>	<p>Close Reading</p> <p>Students will closely examine a short scholarly text as well as a satirical essay to explain how research in African American studies reframes misconceptions about Africa. Using close reading strategies, ask students to read a passage from Nell Irvin Painter and identify key information about how perceptions of Africa and the contributions of African societies have changed over time. Then, read the essay "How to Write About Africa," as a class, guiding students to analyze the author's viewpoint and the key details reflecting that viewpoint. Students can engage in small group academic discussion to articulate the continuities and changes over time in how people perceive the continent of Africa based on both sources.</p>
2	1.7	Catalan Atlas (1375)	<p>Visual Artifact Analysis</p> <p>As a lesson opener, display the Catalan Atlas and ask students "how can maps convey information such as wealth, power, and civilization?" Provide class with an initial overview of the Catalan Atlas, in the context of the Mali Empire they are studying. In pairs, ask students to examine and identify all the visual features that convey information about the wealth, power, and influence of the Mali empire, as well as other dynamics. Develop a list as a class of the visual details and inferences that can be drawn from them. Offer contextual information using Topic 1.7 related to Mansa Musa and the function of Mali as a central for trade and cultural exchange to deepen the student discussion. Ask students "what can we learn about how non-African groups perceptions of ancient Mali based on this map?" Facilitate class discussion and debrief to guide students to reflect on how the Catalan Atlas differs from stereotypes about African History.</p>
3	1.16	Poem, Heritage by Countee Cullen	<p>Literary Analysis</p> <p>As a lesson opener, provide students with a copy of Billy Collins' poem "Introduction to Poetry" and ask them to read it and share their reactions. The goal is to help students recognize that poems don't need to have specific right answers, and that complexity and confusion are part of literary analysis. After four or five minutes of discussion, then shift to Countee Cullen's "Heritage." Have students identify any words, lines, or images that they feel are particularly interesting or confusing and discuss their reactions. Subsequent source encounters with poems will allow students to further develop their analytical skills.</p>

TOPIC 1.1

What Is African American Studies?

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"History of Black Studies at Washington University in St. Louis,"** WUSTL (video, 2:19)
- **"What Is Black Studies,"** ProgressivePupil (video, 1:06)

LEARNING OBJECTIVE

LO 1.1

Describe the developments that led to the incorporation of African American studies into United States colleges and universities in the 1960s and 1970s.

ESSENTIAL KNOWLEDGE

EK 1.1.A

African American studies is an interdisciplinary field that combines the rigors of scholarly inquiry with a community-centered approach to analyzing the history, culture, and politics of people of African descent in the U.S. and throughout the African diaspora.

EK 1.1.B

At the end of the civil rights movement and in the midst of the Black Power movement in the 1960s and 1970s, Black students entered predominantly white colleges in large numbers for the first time in American history. Black students called for greater opportunities to study the history and experiences of Black people and greater support for underrepresented students, faculty, and administrators.

EK 1.1.C

During the Black Campus movement (1965-1972), hundreds of thousands of Black students and Latino, Asian, and white collaborators led protests at over 1000 colleges nationwide, demanding culturally relevant learning opportunities and greater support for Black students, teachers, and administrators.

TOPIC 1.1

What Is African American Studies?**TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Cover of *The Black Scholar*, Vol. 6, No. 6, 1975, Smithsonian National Museum of African American History and Culture
- "Black Studies National Conference," 1975 (program)

Additional Context *(beyond the scope of the AP Exam)*

- In 1968, San Francisco State University established the first Black Studies department at a four-year college.

TOPIC 1.2

40 Million Ways to Be Black: The Diversity of Black Experiences in African American Studies

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- "40 Million Ways to Be Black" by Henry Louis Gates, Jr., in *Call and Response*, 2010. (pp. LI–LIII)

LEARNING OBJECTIVE

LO 1.2

Explain how features such as debate and interdisciplinarity reflect the diverse experiences of people of African descent in the long tradition of African American studies.

ESSENTIAL KNOWLEDGE

EK 1.2.A

African American studies is a diverse field that incorporates analysis from multiple disciplinary perspectives (e.g., the humanities, social sciences, and STEM) in order to understand the complexity and multiplicity of Black experiences throughout the African diaspora.

EK 1.2.B

The field of African American studies was created to uniquely investigate the varied experiences of people of African descent from their own perspectives.

EK 1.2.C

The tradition of informed, respectful debate in African American studies, one of its primary characteristics, creates a forum that reflects the diversity of Black experience, thought, and expression.

EK 1.2.D

Black communities are diverse and change over time. Similarly, African American studies is an evolving field. The knowledge it offers equips all communities with a greater understanding of the contributions and experiences of Black people in their societies.

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

TOPIC 1.3

Reframing Early African History in African American Studies

Required Course Content

SOURCE ENCOUNTER

- *Creating Black Americans: African-American History and Its Meanings, 1619 to the Present* by Nell Irvin Painter, 2006 (pp. 3–6)
- “How to Write About Africa” by Binyavanga Wainaina, 2006.

LEARNING OBJECTIVE

LO 1.3

Explain how research in African American studies reframes misconceptions about early Africa and its relationship to people of African descent.

ESSENTIAL KNOWLEDGE

EK 1.3.A

The field of African American studies researches the development of ideas about Africa’s history and the continent’s ongoing relationship to communities of the African diaspora.

EK 1.3.B

Perceptions of Africa have shifted over time, ranging from false notions of a primitive continent with no history to recognition of Africa as the homeland of powerful societies and leaders that made enduring contributions to humanity.

EK 1.3.C

Early African societies saw developments in many fields, including the arts, architecture, technology, politics, religion, and music. These innovations are central to the long history that informs African American experiences and identities.

EK 1.3.D

Interdisciplinary analysis in African American studies has dispelled notions of Africa as a place with an undocumented or unknowable history, affirming early Africa as a diverse continent with complex societies that were globally connected well before the onset of the Atlantic slave trade.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 1.3
**Reframing Early
African History
in African
American Studies**

Optional Resources

- *Black Marxism: The Making of the Black Radical Tradition* by Cedric Robinson, 1983 ("The Primary Colors of American Historical Thought")

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 1.4

The African Continent: A Varied Landscape

Required Course Content

SOURCE ENCOUNTER

- Map showing the major climate regions of Africa

LEARNING OBJECTIVE

LO 1.4

Describe the impact of Africa's varied landscape on patterns of settlement and trade between diverse cultural regions in West Africa.

ESSENTIAL KNOWLEDGE

EK 1.4.A

As the second-largest continent in the world, Africa is geographically diverse.

EK 1.4.A.i

There are five primary climate zones: desert (e.g., the Sahara), semiarid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.

EK 1.4.A.ii

Five major rivers supported the emergence of early societies: the Niger River, Congo River, Zambezi River, Orange River, and Nile River.

EK 1.4.B

Variations in climate and geography facilitated diverse opportunities for trade in West Africa.

EK 1.4.B.i

In desert and semiarid areas, herders were often nomadic, moving in search of food and water, and some traded salt.

EK 1.4.B.ii

In the Sahel, people traded livestock.

EK 1.4.B.iii

In the savannas, people cultivated grain crops.

EK 1.4.B.iv

In the tropical rainforests, people grew kola trees and yams and traded gold.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 1.4.C

Population centers emerged in the Sahel and the savanna grasslands of Africa for three important reasons.

EK 1.4.C.i

Major water routes in West Africa facilitated the movement of people and goods through trade.

EK 1.4.C.ii

Fertile land supported the expansion of agriculture and domestication of animals.

EK 1.4.C.iii

The Sahel and savannas connected trade between communities in the Sahara to the north and in the tropical regions to the south.

TOPIC 1.4

**The African
Continent: A
Varied Landscape****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- ["Rivers in West Africa,"](#) African Studies Center, Michigan State University (map)

Additional Context *(beyond the scope of the AP Exam)*

- Africa is the birthplace of humanity and the ancestral home of African Americans.

TOPIC 1.5

Population Growth and Ethnolinguistic Diversity

SUGGESTED SKILLS

3 *Data Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map showing the **movement of Bantu people, languages, and technologies**
- "**The Bantu Expansion**," AE Learning (video, 4:27)

LEARNING OBJECTIVE

LO 1.5

Describe the causes of Bantu dispersals and their effects on the linguistic diversity of West and Central Africa.

ESSENTIAL KNOWLEDGE

EK 1.5.A

Africa is the ancestral home of thousands of ethnic groups and languages. In West Africa, two key features contributed to the population growth of West and Central African peoples, which triggered a series of migrations throughout the continent from 1500 BCE to 500 CE:

EK 1.5.A.i

Technological innovations (e.g., the development of iron tools and weapons)

EK 1.5.A.ii

Agricultural innovations (e.g., cultivating bananas, yams, and cereals)

EK 1.5.B

Bantu-speaking peoples' linguistic influences spread throughout the continent. Today, the Bantu linguistic family contains hundreds of languages that are spoken throughout West, Central, and Southern Africa (e.g., Xhosa, Swahili, Kikongo, Zulu). Western and Central African Bantu speakers also represent a large portion of the genetic ancestry of African Americans.

TOPIC 1.5

**Population
Growth and
Ethnolinguistic
Diversity**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Nok Art**, Google Arts & Culture
- **"Miriam Makeba - Qongqothwane (The Click Song) (Live, 1963)"**, a Xhosa wedding song (video, 2:02)

Additional Context *(beyond the scope of the AP Exam)*

- Ancient Africa witnessed the rise of complex societies, often near rivers, such as Egypt in North Africa, Nubia and Aksum in East Africa, and the Nok society in West Africa. The Nok (Nigeria, 900 BCE to 200 CE) were known for terracotta sculptures and ironworks. Their highly stylized artworks featured elaborate hairstyles and adornments.

TOPIC 1.6

The Sudanic Empires

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map showing Africa's kingdoms and empires

LEARNING OBJECTIVE

LO 1.6

Describe the influence of geography, Islam, and trade on the rise and decline of the empires of Ghana, Mali, and Songhai.

ESSENTIAL KNOWLEDGE

EK 1.6.A

Sudanic empires, also known as Sahelian empires of Ghana, Mali, and Songhai, emerged and flourished from the 7th to the 15th century. One gave way to another, linked by their immense wealth from gold and trade.

EK 1.6.B

The Mali Empire emerged during the decline of ancient Ghana. Like ancient Ghana, Mali was renowned for its gold and its strategic location at the nexus of multiple trade routes, connecting trade from the Sahara (toward Europe) to sub-Saharan Africa.

EK 1.6.C

The Songhai Empire emerged from the Mali Empire. It expanded its territory by establishing a central administration with representation from conquered ethnic groups. Following Portuguese exploration along the western coast of Africa, trade routes shifted from trans-Saharan to Atlantic trade, diminishing Songhai wealth.

TOPIC 1.6

The Sudanic Empires**TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- In addition to Muslim scholars and administrators, trans-Saharan trade played an essential role in introducing Islam to the region. The ancient empires of Ghana, Mali, and Songhai reached their height at different times, each emerging from the decline of the previous empire: Ghana flourished between the 7th and 13th centuries; Mali flourished between the 13th and 17th centuries; Songhai flourished between the 15th and 16th centuries.
- Ancient Ghana was located in present-day Mauritania and Mali.

TOPIC 1.7

Global Visions of the Mali Empire

SUGGESTED SKILLS**5** Argumentation**INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- **Catalan Atlas** by Abraham Cresques, 1375

LEARNING OBJECTIVE**LO 1.7**

Explain what sources like the Catalan Atlas reveal about how non-African groups perceived the wealth and power of West African empires.

ESSENTIAL KNOWLEDGE**EK 1.7.A**

The wealth and power of West Africa's empires, including Mali, attracted the interest of merchants and cartographers across the eastern Mediterranean to southern Europe, prompting plans to trade manufactured goods for gold.

EK 1.7.B

Mali's wealth and access to trade routes enabled its leaders to crossbreed powerful North African horses and purchase steel weapons, which contributed to the empire's ability to extend power over local groups.

EK 1.7.C

The Catalan Atlas details the wealth and influence of the ruler Mansa Musa and the Mali Empire based on the perspective of a cartographer from Spain. Mansa Musa is adorned with a gold crown and orb. The Catalan Atlas conveys the influence of Islam on West African societies and the function of Mali as a center for trade and cultural exchange.

TOPIC 1.7

**Global Visions of
the Mali Empire****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- "Mansā Mūsā and Global Mali" in *African Dominion: A New History of Empire in Early and Medieval West Africa* by Michael A. Gomez, 2018
- Mali **equestrian figure**, 13th–15th century Smithsonian National Museum of African Art
- Mali **archer figure**, 13th–15th century, Smithsonian National Museum of African Art
- Mali **equestrian figure**, 12th–14th century, The Metropolitan Museum of Art
- Images of 16th-century musical treatises from Mali

TOPIC 1.8

East Africa: Culture and Trade in The Swahili Coast

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map of Indian Ocean trade routes from the Swahili coast

LEARNING OBJECTIVE

LO 1.8

Describe the geographic, cultural, and political factors that contributed to the rise and fall of the city-states on the Swahili Coast.

ESSENTIAL KNOWLEDGE

EK 1.8.A

The Swahili Coast (named from *sawahil*, the Arabic word for coasts) stretches from Somalia to Mozambique. The coastal location of its city-states linked Africa's interior to Arab, Persian, Indian, and Chinese trading communities.

EK 1.8.B

Between the 11th and 15th centuries, the Swahili Coast city-states were united by their shared language (Swahili, a Bantu lingua franca) and a shared religion (Islam).

EK 1.8.C

The strength of the Swahili Coast trading states garnered the attention of the Portuguese, who invaded major city-states and established settlements in the 16th century to control Indian Ocean trade.

TOPIC 1.8

**East Africa:
Culture and
Trade in The
Swahili Coast**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The Swahili Coast,"** from *Africa's Great Civilizations* (video, 2:59)
- **String of cowrie shells**, an object of trade and currency throughout Africa, Smithsonian National Museum of African American History and Culture
- Swahili **Door**, 19th-century door showing the confluence of cultures, National Museum of African Art

TOPIC 1.9

Southern Africa: Great Zimbabwe

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Images of Great Zimbabwe's walls and stone enclosures

LEARNING OBJECTIVE

LO 1.9

Describe the function and aesthetic elements of Great Zimbabwe's stone architecture.

ESSENTIAL KNOWLEDGE

EK 1.9.A

Great Zimbabwe was linked to trade on the Swahili Coast, and its inhabitants, the Shona people, became wealthy from its gold, ivory, and cattle resources.

EK 1.9.B

Great Zimbabwe is best known for its large stone architecture, including the Great Enclosure, which served the purposes of military defense and religious rituals.

TOPIC 1.9

**Southern Africa:
Great Zimbabwe****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The City of Great Zimbabwe,”](#) from *Africa’s Great Civilizations* (video, 2:36)

TOPIC 1.10

West Central Africa: The Kingdom of Kongo

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **“Excerpt of letter from Nzinga Mbemba to Portuguese King João III,”** 1526, World History Commons
- Images of **Kongo Christian artworks**

LEARNING OBJECTIVE

LO 1.10

Describe the short- and long-term consequences of the Kingdom of Kongo's conversion to Christianity.

ESSENTIAL KNOWLEDGE

EK 1.10.A

While many Africans held animist beliefs, others adopted faiths that were introduced to the continent, such as Islam and Christianity. Some communities in distinct regions converted to Christianity, such as the Kingdom of Aksum (present-day Ethiopia) and the Kingdom of Kongo.

EK 1.10.B

In the late 15th century, King Nzinga, and his son Afonso I, converted the West Central African Kingdom of Kongo to Roman Catholicism to secure a political and economic alliance with the Portuguese monarchy. This had three important effects:

EK 1.10.B.i

It increased Kongo's wealth through trade in ivory, salt, copper, and textiles.

EK 1.10.B.ii

The Portuguese demanded access to the trade of enslaved people in exchange for military assistance. Despite persistent requests made to the king of Portugal, Kongo's nobility was unable to limit the number of captives. This region (Kongo, along with the greater region of West Central Africa) was the largest source of enslaved people in the history of the Atlantic slave trade.

EK 1.10.B.iii

A syncretic blend of Christian and indigenous religious beliefs and practices emerged.

TOPIC 1.10

**West Central
Africa: The
Kingdom of
Kongo****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *The Art of Conversion: Christian Visual Culture in the Kingdom of Kongo* by Cécile Fromont, 2014

TOPIC 1.11

Indigenous Cosmologies and Culture

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “[Osain del Monte - Abbilona](#)” (video, 36:00–40:00)

LEARNING OBJECTIVE

LO 1.11

Describe the development and interactions of various belief systems present in early West African societies.

ESSENTIAL KNOWLEDGE

EK 1.11.A

Although the leaders of African kingdoms and empires at times converted to Islam (e.g., in Mali and Songhai) or Christianity (e.g., in Kongo), they were not always able to convert their subjects, who instead blended these faiths with indigenous spiritual beliefs and cosmologies.

EK 1.11.B

Africans who blended indigenous spiritual practices with Christianity and Islam brought their experiences of cultural syncretism in Africa to the Americas. Cultural and religious practices, such as veneration of the ancestors, divination, healing practices, and collective singing and dancing, that can be traced to Africa have survived in African diasporic religions, including Louisiana Voodoo and *regla de Ocha* in Cuba.

TOPIC 1.11

**Indigenous
Cosmologies
and Culture****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- Osain del Monte is an Afro-Cuban performance group whose performances illustrate the blend of Afro-Cuban religions.

TOPIC 1.12

Kinship and Political Leadership

SUGGESTED SKILLS

- 1 Applying Disciplinary Knowledge

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- Illustration of Queen Njinga, 1754
- Queen Mother Pendant Mask: Iyoba, 16th century, The Metropolitan Museum of Art
- *Njinga of Angola: Africa's Warrior Queen* by Linda M. Heywood, 2017

LEARNING OBJECTIVE

LO 1.12

Compare the political, spiritual, and military leadership of Queen Idia of Benin and Queen Njinga of Ndongo-Matamba.

ESSENTIAL KNOWLEDGE

EK 1.12.A

Many early West African societies were comprised of family groups held together by extended kinship ties, and kinship often formed the basis for political alliances. Women played many roles in these kin networks, including spiritual leaders, political advisors, market traders, educators, and agriculturalists.

EK 1.12.B

In the late 15th century, Queen Idia became the first iyoba (queen mother) in the Kingdom of Benin. She served as a political advisor to her son, the king, and she became one of the best-known generals of the renowned Benin army. She was known to rely on spiritual power and medicinal knowledge to bring victories to Benin.

EK 1.12.C

Shortly after 1619, when Ndongans became the first large group of enslaved Africans to arrive in the American colonies, Queen Njinga became queen of Ndongo. She fought to protect her people from enslavement by the Portuguese.

EK 1.12.D

After diplomatic relations between Ndongo and Portugal collapsed, Queen Njinga fled to Matamba, where she created sanctuary communities for those who escaped Portuguese enslavement. Queen Njinga's strategic guerrilla warfare solidified her reign, her legacy throughout the African diaspora, and the political leadership of women in Matamba.

TOPIC 1.12

**Kinship and
Political
Leadership**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Country of Angola,”](#) from *Africa’s Great Civilizations* (video, 5:18)
- Plaques of the Benin armies
- [Head of a Queen Mother \(Iyoba\)](#), 18th century, The Metropolitan Museum of Art (sculpture)

Additional Context *(beyond the scope of the AP Exam)*

- The Kingdom of Benin was located in present-day Nigeria. The Kingdom of Ndongo was located in present-day Angola.

TOPIC 1.13

Learning Traditions

SUGGESTED SKILLS4 *Visual Analysis***INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- **"The Sunjata Story – Glimpse of a Mande Epic,"** a griot performance of *The Epic of Sundiata* (video, 20:00)

LEARNING OBJECTIVE**LO 1.13**

Describe the institutional and community-based models of education present in early West African societies.

ESSENTIAL KNOWLEDGE**EK 1.13.A**

West African empires housed centers of learning in their trading cities. In Mali, a book trade, university, and learning community flourished in Timbuktu, which drew astronomers, mathematicians, architects, and jurists.

EK 1.13.B

Griots were prestigious historians, storytellers, and musicians who maintained and shared a community's history, traditions, and cultural practices.

EK 1.13.C

Malinke griots passed down oral traditions such as the *Epic of Sundiata*, or the "lion prince." The epic recounts the early life of Sundiata Keita (an ancestor of Mansa Musa), founder of the Mali Empire, and it preserves the early history of the Malinke people.

TOPIC 1.13

**Learning
Traditions****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The City of Timbuktu,"** from *Africa's Great Civilizations* (video, 1:40)
- *Sundiata: An Epic of Old Mali* by D.T. Niane, 2006

Additional Context *(beyond the scope of the AP Exam)*

- Many scholars suggest that Disney's *The Lion King* is inspired by the *Epic of Sundiata*.

TOPIC 1.14

Global Africans

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Images of artworks showing Africans in Renaissance Europe, such as the painting *Chafariz d'el Rey* (The King's Fountain), 1570–1580s

LEARNING OBJECTIVE

LO 1.14

Describe the factors that brought Africans to Europe and Europeans to Africa before the onset of the transatlantic slave trade.

ESSENTIAL KNOWLEDGE

EK 1.14.A

In the late 15th century, trade between West African kingdoms and the Portuguese for gold, goods, and enslaved people grew steadily, bypassing the trans-Saharan trade routes. This trade increased the presence of Europeans in West Africa and the population of sub-Saharan Africans in Mediterranean port cities like Lisbon.

EK 1.14.B

In the mid-15th century, the Portuguese colonized the Atlantic islands of Cabo Verde and São Tomé, where they established cotton, indigo, and sugar plantations based on the labor of enslaved Africans. By 1500, about 50,000 enslaved Africans had been removed from the continent to work on these islands and in Europe. These plantations became a model for slave-based economies in the Americas.

EK 1.14.C

Elite, free Africans, including the children of rulers, traveled to Mediterranean port cities for diplomatic, educational, and religious reasons.

TOPIC 1.14
Global Africans**TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [Map of northwestern Africa and the Iberian Peninsula](#), 16th century
- Ethiopian [Orthodox processional cross](#), 14th–15th century, Smithsonian National Museum of African Art

Additional Context *(beyond the scope of the AP Exam)*

- The trading post at Elmina Castle is located in present-day Ghana.

TOPIC 1.15

Visions of Africa in African American Art and Culture

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *I Go To Prepare A Place For You* by Bisa Butler, 2021 (quilt)

LEARNING OBJECTIVE

LO 1.15

Explain how contemporary African American artists and writers illustrate the diversity of African cultures and their influence on the African diaspora.

ESSENTIAL KNOWLEDGE

EK 1.15.A

Perceptions of Africa and its early history have influenced ideas about the ancestry, cultures, and identities of people of African descent in the Americas. Artists from the African diaspora often aim to counter negative stereotypes about Africa with narratives that emphasize the strength, beauty, diversity, and dynamism of African cultures as the foundation of the broader inheritance of African Americans.

EK 1.15.B

African American communities emerged from the blending of multiple African cultures in the Americas. Many African Americans cannot trace their heritage to a single ethnic group. Because of this, African American cultural production often reflects a creative blend of cultural elements from multiple societies and regions in Africa.

EK 1.15.C

Bisa Butler's quilted portraits draw from African American quilting traditions to integrate historical, religious, diasporic, and gender perspectives in a visual and tactile format. In *I Go to Prepare a Place for You*, Butler contextualizes Harriet Tubman's legacy, highlights the link between faith and leadership in Tubman's life, and draws connections between African Americans and Africa.

TOPIC 1.15

**Visions of Africa
in African American
Art and Culture**

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- "[Afro Combs](#)," from *Africa's Great Civilizations* (video, 1:48)

Additional Context *(beyond the scope of the AP Exam)*

- African American studies examines the continuities and transformations of African cultural practices, beliefs, and aesthetic and performative traditions in the diaspora. Research in this field highlights the impact of the diversity of early African societies on the diverse expressions of African culture that exist in diaspora communities today.

TOPIC 1.16

Envisioning Africa in African American Poetry

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"Heritage"** by Countee Cullen, 1925

LEARNING OBJECTIVE**LO 1.16**

Explain how Countee Cullen uses imagery and refrain to express connections to, or detachments from, Africa in the poem, "Heritage."

ESSENTIAL KNOWLEDGE**EK 1.16.A**

The question of Africa's relationship to African American ancestry, culture, and identities remains a central and fraught one for communities of the African diaspora, due to the ruptures caused by colonialism and Atlantic slavery. In response, writers, artists, and scholars interrogate and imagine their connections and detachment.

EK 1.16.B

In "Heritage," Countee Cullen uses imagery to counter negative stereotypes about Africa and express admiration.

EK 1.16.C

In "Heritage," Countee Cullen explores the relationship between Africa and African American identity through introspective reflection.

TOPIC 1.16

**Envisioning
Africa in African
American Poetry**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Photos of Countee Cullen
- [Countee Cullen reading "Heritage"](#) (video, 3:25)

Additional Context *(beyond the scope of the AP Exam)*

- Countee Cullen was a major poet of the Harlem Renaissance.

AP AFRICAN AMERICAN STUDIES

UNIT 2

**Freedom,
Enslavement,
and
Resistance**



~39

CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
Weekly Focus: Atlantic Africans and the Transatlantic Slave Trade			
2.1 African Explorers in America	Juan Garrido's petition, 1538 Image of Juan Garrido on a Spanish expedition, 16th century	1	1
2.2 Slave Trading Regions in Africa	Map showing the major coastal regions from which enslaved Africans were forcibly taken to the Americas Final Africans Imported Revision of Origins and Percentages into British North America and Louisiana from <i>Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum</i> by Michael Gomez, 1998	3	1
2.3 African Ethnicities in the U.S. South	<i>Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum</i> by Michael Gomez, 1998	3	1
2.4 Capture and the Impact of the Slave Trade on African Societies	<i>The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African. Written by Himself</i> by Olaudah Equiano, 1789	2	2
Weekly Focus: From Capture to Sale: The Middle Passage			
2.5 Architecture and Iconography of a Slave Ship	<i>Committed to Memory: The Art of the Slave Ship Icon</i> by Cheryl Finley, 2018 <i>Stowage</i> by Willie Cole, 1997	4	1
2.6 Resistance on Slave Ships	Plea to the Jurisdiction of Cinque and Others, 1839 Sketches of the captive survivors from the <i>Amistad</i> trial, 1839	5	1
2.7 Slave Auctions	Solomon Northup's narrative describes New Orleans Slave Market, 1841 "The Slave Auction" by Frances Ellen Watkins Harper, 1859	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Slavery, Labor, and American Law</i>			
2.8 The Domestic Slave Trade and Forced Migration	Broadside for an auction of enslaved persons at the Charleston Courthouse, 1859	4	1
2.9 Labor and Economy	Broadside advertising “Valuable Slaves at Auction” in New Orleans, 1859 Rice fanner basket, 1863	1	2
2.10 Slavery and American Law: Slave Codes and Landmark Cases	Excerpts From South Carolina Slave Code Of 1740 No. 670, 1740 Louisiana Slave Code Excerpts from Dred Scott’s plea and Chief Justice Roger B. Taney’s opinion in <i>Dred Scott v. Sanford</i> , 1857, from <i>Let Nobody Turn Us Around: An African American Anthology</i> edited by Manning Marable and Leith Mullings, 2009	5	2
2.11 Race and the Reproduction of Status	“Partus sequitur ventrem: Law, Race, and Reproduction in Colonial Slavery” by Jennifer Morgan	1	1
<i>Weekly Focus: Community and Culture</i>			
2.12 Faith and Song Among Free and Enslaved African Americans	<i>My Bondage and My Freedom</i> by Frederick Douglass, 1855 “Steal Away” (lyrics) Contemporary gospel performance of “Steal Away” by Shirley Caesar and Michelle Williams (video)	2	2
2.13 Music, Art, and Creativity in African Diasporic Cultures	<i>Reversing Sail: A History of the African Diaspora</i> by Michael Gomez, 2005 Gourd head banjo, c. 1859 Storage jar, with inscription, by David Drake, 1858	4	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Resistance Strategies, Part 1</i>			
2.14 African Americans in Indigenous Territory	<i>Black Slaves, Indian Masters: Slavery, Emancipation, and Citizenship in the Native American South</i> by Barbara Krauthamer, 2015 "Massacre of the Whites by the Indians and Blacks in Florida," 1836	1	1
2.15 Maroon Societies and Autonomous Black Communities	<i>Freedom as Marronage</i> by Neil Roberts, 2015 <i>Demonic Grounds: Black Women and Cartographies of Struggle</i> by Katherine McKittrick	2	3
<i>Weekly Focus: Resistance Strategies, Part 2</i>			
2.16 Race to the Promised Land: The Underground Railroad	<i>Harriet, the Moses of Her People</i> by Sarah H. Bradford, 1886 Harriet Tubman's reflection in <i>The Refugee</i> by Benjamin Drew, 1856 Photographs of Harriet Tubman throughout her life: carte-de-visite, 1868–1869; matte collodion print, 1871–1876; albumen print, c. 1908	4	2
2.17 Separatism and Emigration	<i>The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States, Politically Considered</i> by Martin R. Delany, 1852 "Emigration to Mexico" by "A Colored Female of Philadelphia," <i>The Liberator</i> , Jan. 2, 1832	5	1
2.18 Integration: Transatlantic Abolitionism and Belonging in America	"West India Emancipation" by Frederick Douglass Reading of "What to the Slave Is the Fourth of July" by Frederick Douglass's descendants, NPR (video)	2	1
2.19 Gender and Resistance in Slave Narratives	<i>Incidents in the Life of a Slave Girl: Written by Herself</i> by Harriet Jacobs, 1860	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Radical Resistance and Revolt</i>			
2.20 Legacies of the Haitian Revolution	Constitution of Haiti, 1805	5	2
	<i>Silencing the Past</i> by Michel-Rolph Trouillot Haiti's 1805 Constitution		
2.21 Radical Resistance	<i>Appeal</i> by David Walker, 1829	2	2
	"Let Your Motto Be Resistance" by Henry Highland Garnet, 1843		
2.22 Resistance and Revolts in the U.S.	"The Louisiana Rebellion of 1811" with Clint Smith (video)	1	1
<i>Weekly Focus: Abolition and the War for Freedom</i>			
2.23 Black Pride, Identity, and the Question of Naming	Selections of letters written to newspapers from <i>Call and Response</i>	1	1
2.24 Black Women's Rights and Education	"Why Sit Here and Die" by Maria W. Stewart, 1832	2	1
2.25 The Civil War and Black Communities	"The Colored Soldiers" by Paul Laurence Dunbar, 1895	4	2
	Civil War era photographs		
2.26 Commemorating the Ongoing Struggle for Freedom	On Juneteenth by Annette Gordon-Reed, 2021	5	1
	Photos of Jubilee celebrations		

Freedom, Enslavement, and Resistance

ESSENTIAL QUESTIONS



These pages intentionally left blank. The Unit Opening content for Units 2–4 is still in development and will be provided to teachers in the fall.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional and are offered to provide possible ways to incorporate various instructional approaches into the classroom. Teachers do not need to use these activities or instructional approaches and are free to alter or edit them. The examples below were developed in partnership with teachers from the AP community to share ways that they approach teaching the content and skills in this unit. Please refer to the Instructional Approaches section beginning on p. xx for more examples of activities and strategies.

Activity	Topic	Source Encounter	Sample Activity
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1

2

3

This page is intentionally left blank. The Sample Instructional Activities content for Units 2–4 is still in development and will be provided to teachers in the fall.

TOPIC 2.1

African Explorers in America

SUGGESTED SKILLS

- 1** Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Juan Garrido's petition, 1538
- Image of Juan Garrido on a Spanish expedition, 16th century

LEARNING OBJECTIVE

LO 2.1

Describe the varied roles Africans played during colonization of the Americas in the 16th century.

ESSENTIAL KNOWLEDGE

EK 2.1.A

In the early 16th century, free and enslaved Africans familiar with Iberian culture journeyed with Europeans in their earliest explorations of the Americas, including the first Africans in territory that became the United States.

EK 2.1.B

The first Africans in the Americas were known as *ladinos* (free and enslaved people acclimated to Iberian culture). They were essential to the efforts of European powers to lay claim to Indigenous land. In the 15th and 16th centuries, Africans in the Americas played three major roles:

EK 2.1.B.i

as *conquistadores* who participated in the work of conquest, often in hopes of gaining their freedom

EK 2.1.B.ii

as enslaved laborers working in mining and agriculture to produce profit for Europeans

EK 2.1.B.iii

as free skilled workers and artisans.

EK 2.1.C

Juan Garrido, a free *conquistador* born in the Kingdom of Kongo, became the first known African to arrive in North America when he explored present-day Florida during a Spanish expedition in 1513.

TOPIC 2.1

**African Explorers
in America**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Beginning of Black History: Juan Garrido,”](#) Black History in Two Minutes (video, 1:58)
- [“Writing about Slavery? Teaching About Slavery?”](#) by NAACP Culpepper

Additional Context *(beyond the scope of the AP Exam)*

- The first known African in the territory that became the U.S. was not enslaved and arrived before 1619. Africans lived diverse experiences in North America before the onset of British colonialism.
- *Ladinos* were a part of a generation known of “Atlantic creoles,” people of African, European, and Caribbean heritage who worked as intermediaries before the consolidation of chattel slavery. Their familiarity with multiple languages, cultural norms, and commercial practices granted them a measure of social mobility as they integrated the emerging cultures of the Atlantic world.

TOPIC 2.2

Slave Trading Regions in Africa

SUGGESTED SKILLS**3** *Data Analysis***INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- Map showing the **major coastal regions from which enslaved Africans were forcibly taken to the Americas**
- Final Africans Imported Revision of Origins and Percentages into British North America and Louisiana from *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum* by Michael Gomez, 1998 (p. 29)

LEARNING OBJECTIVE

LO 2.2

Identify the primary slave-trading zones in Africa from which Africans were forcibly taken to the Americas.

ESSENTIAL KNOWLEDGE

EK 2.2.A

Over 350 years, more than 12.5 million enslaved Africans were forcibly transported to the Americas. Of those who survived the journey, only about 5% (less than 500,000) came directly from Africa to what became the United States.

EK 2.2.B

Enslaved Africans came to the Americas from eight major regions in Africa: Senegambia, Sierra Leone, Windward Coast, Gold Coast, Bight of Benin, Bight of Biafra, West Central Africa, and Southeastern Africa. These designations reflect European rather than African geography, obscuring the large diversity of peoples who lived in each region.

EK 2.2.C

Forty percent of all direct arrivals from Africa landed in Charleston, S.C., the center of U.S. slave trading.

EK 2.2.D

Until the 19th century, more people arrived in the Americas through the slave trade from Africa than from anywhere else.

TOPIC 2.2

**Slave Trading
Regions in Africa**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Atlantic Slave Trade in Two Minutes,”](#) Slate (video, 2:24)
- [“Overview of the Slave Trade out of Africa”](#) map, SlaveVoyages

Additional Context *(beyond the scope of the AP Exam)*

- Atlantic slave trading began in the 15th century and persisted until the late 19th century and drew from highly centralized and stratified West African kingdoms to acquire large numbers of people. Enslaved Africans were first sent to labor in Europe and the Atlantic islands. Many were not enslaved in Africa; they were often war captives, and their enslavement was not multigenerational.

TOPIC 2.3

African Ethnicities in the U.S. South

SUGGESTED SKILLS

3 *Data Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum* by Michael Gomez, 1998 (pp. 149–153, including the chart “Africans in the American South by Area of Origin”)

LEARNING OBJECTIVE

LO 2.3

Explain how the distribution of enslaved Africans influenced the cultural development of African American communities in the U.S. South.

ESSENTIAL KNOWLEDGE

EK 2.3.A

Enslaved Africans from the Bight of Biafra, West Central Africa, and the Gold Coast were consistently brought to North America. The ancestry of early generations of African Americans was largely comprised of ethnic groups from these regions, such as the Igbo, Akan, Angolans, Congolese, alongside groups from the regions of Senegambia (e.g., the Bambara, Wolof, and Malinke) and the Bight of Benin (e.g., Yoruba, Fon, Ewe).

EK 2.3.B

The settlement patterns of various ethnic groups from Bight of Biafra, West Central Africa, and the Gold Coast throughout the American South influenced the interactions of their unique languages, cultural practices, and beliefs as together they formed diverse constellations of African-based communities throughout the U.S.

TOPIC 2.3

**African
Ethnicities in
the U.S. South**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- A collective identity based on race over ethnicity emerged in African-descended communities in part from the hostilities of American society, which did not acknowledge enslaved Africans' cultural pasts, and in part from African-descended people themselves, who saw greater potential for collective resistance through unity. As Africans of many backgrounds forged families and communities, they embraced and adapted a race-based identity, creating a new one—African American—to suit their purposes.

TOPIC 2.4

Capture and the Impact of the Slave Trade on West African Societies

SUGGESTED SKILLS

2 Written Source Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African. Written by Himself* by Olaudah Equiano, 1789

LEARNING OBJECTIVE

LO 2.4

Explain how writers such as Olaudah Equiano use literary techniques to convey the horrors of the Middle Passage and the impact of the slave trade on West African communities.

ESSENTIAL KNOWLEDGE

EK 2.4.A

Formerly enslaved Africans detailed their experiences in a genre of texts known as slave narratives. As political texts, they aimed to end slavery and the slave trade, display Black humanity, and advocate for the inclusion of people of African descent in American society.

EK 2.4.B

Olaudah Equiano's narrative details the three-part journey enslaved Africans endured to arrive at a worksite:

EK 2.4.B.i

First, they were captured and marched from the interior to the Atlantic coast. On the coast they waited in crowded, unsanitary dungeons, completing a journey that could last several months.

EK 2.4.B.ii

Second, the "Middle Passage" across the Atlantic Ocean lasted another 1–3 months. Aboard slave ships Africans were humiliated and suffered from widespread disease, malnourishment, and sexual assault.

EK 2.4.B.iii

Third, "final passages" could double the length of the journey so far, as those who arrived at ports in the Americas were quarantined, resold, and transported domestically to distant worksites.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.4.C**

The transatlantic slave trade had destabilizing effects on African communities.

EK 2.4.C.i

There were increased monetary incentives to use violence to enslave neighboring societies, and wars between kingdoms were exacerbated by the prevalence of firearms received from trade with Europeans. Consequently, coastal states became wealthy from trade in goods and people, while interior states became unstable under the constant threat of capture and enslavement.

EK 2.4.C.ii

To maintain local dominance, African leaders sold soldiers and war captives from opposing ethnic groups. In some areas of the Americas, the arrival of soldiers from these wars led to revolts.

EK 2.4.C.iii

African societies suffered from long-term instability and loss of kin who would have assumed leadership roles in their communities, raised families, and passed on their traditions.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.4

Capture and the Impact of the Slave Trade on West African Societies

Optional Resources

- [“The Atlantic Slave Trade: What Too Few Textbooks Told You”](#) with Anthony Hazard, TED-Ed (video, 5:38)
- [Portrait of Olaudah Equiano](#), 1797 (painting)
- [Frontispiece of Olaudah Equiano’s autobiography](#), 1754

Additional Context

- The history of the slave trade includes its multigenerational impact on African societies. Centuries of the slave trade and colonialism have influenced and continue to influence the migration of Africans to the U.S.

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 2.5

Architecture and Iconography of a Slave Ship

Required Course Content

SOURCE ENCOUNTER

- *Committed to Memory: The Art of the Slave Ship Icon* by Cheryl Finley, 2018 (p. 16)
- *Stowage* by Willie Cole, 1997 (woodcut)

LEARNING OBJECTIVE

LO 2.5

Describe the purposes, contexts, and audiences of slave ship diagrams during and after the era of slavery.

ESSENTIAL KNOWLEDGE

EK 2.5.A

In the 18th and 19th centuries, antislavery activists circulated diagrams of slave ships to raise awareness of the dehumanizing conditions of the Middle Passage.

EK 2.5.A.i

Diagrams featured unsanitary and cramped conditions that increased incidence of disease, disability, and death, during a trip that lasted an average of 90 days.

EK 2.5.A.ii

Diagrams depicted the serial arrangement of captives aimed to transport as many people as possible to maximize profit.

EK 2.5.A.iii

Diagrams rarely included features known to minimize resistance, such as guns, nets to prevent captives from jumping overboard, and iron instruments to force-feed those who resisted.

EK 2.5.B

Since abolition, Black visual and performance artists have repurposed the iconography of the slave ship to serve new ends—to process historical trauma and honor the memory of their ancestors, the more than 12.5 million Africans who boarded 40,000 known voyages for over 350 years.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.5.C

In *Stowage*, contemporary artist Willie Cole uses an everyday object (an iron) to symbolize the history of his ancestors, Africans, brought through the Middle Passage to labor in the homes of their enslavers. The unique vertical faces of the iron represent the various African communities that would have traveled in a slave ship, and the horizontal image represents the ship itself.

TOPIC 2.5

**Architecture and
Iconography
of a Slave Ship****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Life Aboard a Slave Ship” History](#) (video, 5:00)
- [Slave Ship Diagram](#) of the ship *Brookes*, 1808 (engraving)
- [Stowage of the British slave ship Brookes](#), early 19th century (engraving)

Additional Context *(beyond the scope of the AP Exam)*

- In the 18th and 19th centuries, slave ship diagrams created a visual archive of commodification, by cataloguing individual Africans as an anonymous, homogenous group of fungible goods for sale. The diagrams only depicted about half the number of enslaved people on a given ship. In the present, the icon of the slave ship embodies a pivotal development in the shared history of communities of African descent—the birth of a global diaspora.

TOPIC 2.6

Resistance on Slave Ships

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **Plea to the Jurisdiction of Cinque and Others**, 1839
- **Sketches of the captive survivors from the *Amistad* trial**, 1839, Beinecke Rare Book and Manuscript Library, Yale University

LEARNING OBJECTIVE

LO 2.6

Describe the methods by which Africans resisted their commodification and enslavement individually and collectively during the Middle Passage.

ESSENTIAL KNOWLEDGE

EK 2.6.A

Africans resisted the process of kidnapping, confinement, and forced transport that aimed to violently turn them into commodities. For many, the carceral space of the Middle Passage established permanent separation from their communities.

EK 2.6.B

Africans resisted the trauma of deracination, commodification, and lifelong enslavement individually and collectively during the Middle Passage.

EK 2.6.B.i

Aboard slave ships, Africans staged hunger strikes, attempted to jump overboard rather than live enslaved, and overcame linguistic differences to form revolts.

EK 2.6.B.ii

Africans' resistance made the slave trade more expensive, more dangerous, and led to changes in the design of slave ships (e.g., the erection of barricades and inclusion of nets and guns).

EK 2.6.C

In 1839, more than 30 years after the abolition of the slave trade, a Mende captive from Sierra Leone, Sengbe Pieh, led a group of enslaved Africans in one of the most famous examples of revolt aboard a slave ship. During the revolt, on the schooner *La Amistad*, the enslaved Africans took over the ship. After a trial that lasted two years, the Supreme Court granted the Mende captives their freedom. The trial transcripts and sketches produced rare portraits of the enslaved survivors and graphic accounts of the Middle Passage.

TOPIC 2.6

**Resistance on
Slave Ships****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *Saltwater Slavery: A Middle Passage from Africa to American Diaspora* by Stephanie E. Smallwood, 2008 (pp. 35–36)
- **Portrait of Joseph Cinque (Sengbe Pieh)**, 1835 (painting)

Additional Context *(beyond the scope of the AP Exam)*

- Although they outnumbered their enslavers, Africans faced incredible obstacles and risked near-certain death by frequently resisting their enslavement aboard slave ships.
- Historian Sowandé Mustakeem explains that slave ships staged the first historical encounter between unbridled economic possibility and the mass incarceration and surveillance of people of African descent.
- Sengbe Pieh was also known as Joseph Cinque.

TOPIC 2.7

Slave Auctions

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Solomon Northup's narrative describes New Orleans Slave Market**, 1841
- **"The Slave Auction"** by Frances Ellen Watkins Harper, 1854

LEARNING OBJECTIVE

LO 2.7

Compare the purposes, contexts, and audiences in Solomon Northup's account of a slave auction.

ESSENTIAL KNOWLEDGE

EK 2.7.A

Slavery leveraged the power of the law and notions of white supremacy to assault the bodies, minds, and spirits of enslaved Africans and their descendants. Those who resisted sale at auction were punished severely by whipping, torture, and mutilation—at times in front of their families and friends.

EK 2.7.B

African American writers used various literary genres, including narratives and poetry, to articulate the physical and emotional effects of being sold at auction to unknown territory. Solomon Northup, a free Black musician who was captured and illegally sold into slavery on a cotton plantation in Louisiana, provided an eye-witness account in his narrative, *Twelve Years a Slave*.

TOPIC 2.7

Slave Auctions

TEACHER RESOURCES**(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [Historical etching of a Slave Auction](#), 1800
- [Images of first edition of *Twelve Years a Slave*](#), 1853, Smithsonian National Museum of African American History and Culture
- [Lantern slide of the slave pen of Price, Birch & Co. in Alexandria, Virginia](#), 1861, Smithsonian National Museum of African American History and Culture
- [The Slave Market, Atlanta, Ga.](#), 1864, Smithsonian National Museum of African American History and Culture

TOPIC 2.8

The Domestic Slave Trade and Forced Migration

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **Broadside for an auction of enslaved persons at the Charleston Courthouse**, 1859, Smithsonian National Museum of African American History and Culture

LEARNING OBJECTIVE

LO 2.8

Compare the purposes, contexts, and audiences in a broadside from the 19th century.

ESSENTIAL KNOWLEDGE

EK 2.8.A

The domestic slave trade was fueled by increased profits from the invention of the cotton gin, the U.S. government's forced removal of Indigenous communities to make lands available for large-scale cotton production, and the natural increase of the enslaved population that was unique to the U.S., which augmented the labor pool after the formal ban on the transatlantic slave trade in 1808.

EK 2.8.B

During the cotton boom in the first half of the 19th century, over one million enslaved African Americans were forcibly relocated from the upper South to the lower South, where they were more valuable as commodities due to the demand for laborers. Marching hundreds of miles, over two and a half times more African Americans were displaced by this "second Middle Passage" than had arrived directly from Africa during the first one. This massive displacement was the largest forced migration in American history.

TOPIC 2.8

**The Domestic
Slave Trade and
Forced Migration**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“The Cotton Economy and Slavery”** from *The African Americans: Many Rivers to Cross* (video, 3:03)
- **“The Second Middle Passage,”** Black History in Two Minutes (video, 3:04)
- **Manifest for the ship Fashion listing an enslaved girl, Sally, age 14,** 1844, Smithsonian National Museum of African American History and Culture

TOPIC 2.9

Labor and Economy

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Broadside advertising “Valuable Slaves at Auction” in New Orleans**, 1859, Smithsonian National Museum of African American History and Culture
- **Rice fanner basket**, 1863, Smithsonian National Museum of African American History and Culture

LEARNING OBJECTIVE

LO 2.9

Describe the economic effects of enslaved people’s commodification and labor, within and outside of African American communities.

ESSENTIAL KNOWLEDGE

EK 2.9.A

Enslaved people of all ages and genders performed a wide variety of domestic, agricultural, and skilled labor in both urban and rural locales. Many relied on skills developed in Africa, such as rice cultivation. In addition to agricultural work, enslaved people learned specialized trades and worked as painters, carpenters, tailors, musicians, and healers. Once free, American Americans used these skills to provide for themselves and others.

EK 2.9.B

Firm gender and class distinctions did not emerge between domestic and agricultural laborers, as individuals could move through various forms of labor according to the needs of their enslaver. Women worked both domestically and in fields.

EK 2.9.C

Slavery fostered the economic interdependence of the North and South. Cities that did not play a major role in the direct slave trade from Africa benefited from the economy that slavery created.

EK 2.9.D

Enslaved people were foundational to the American economy, and yet they and their descendants were alienated from the wealth that they both embodied and produced. Over centuries, slavery deeply entrenched wealth disparities along America’s racial lines. Enslaved African Americans had no wages to pass down to descendants, no legal right to accumulate property, and individual exceptions to these laws depended on their enslavers’ whims.

TOPIC 2.9

**Labor and
Economy**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Economics of Slavery,”](#) *American Experience* (video, 1:46)
- [Broadside for a New Orleans auction of 18 enslaved persons from Alabama](#), 1858, Smithsonian National Museum of African American History and Culture
- [Charleston slave badge for Fisher No. 55](#), 1800, Smithsonian National Museum of African American History and Culture
- [Charleston slave badge for Mechanic No. 108](#), 1801
- [Hiring agreement for an enslaved woman named Martha in South Carolina](#), 1858, Smithsonian National Museum of African American History and Culture

Additional Context *(beyond the scope of the AP Exam)*

- The labor of enslaved African Americans was not limited to plantation labor in the south. There were no firm class distinctions between “house slaves” and “field slaves.”
- The broadside illustrates the wide range of tasks enslaved people performed (e.g., engineer, ship caulker, ironer), their ages, and other characteristics, such as the languages spoken and their racial designations. It also captures the lingering influence of French and Spanish racial nomenclature on New Orleans; enslaved people are listed as Black, mulatto, and griffe (three quarters Black and one quarter Indigenous).
- The rice fanner basket conveys the transfer of agricultural and artistic knowledge from Africa to the U.S. The coiled features of African American basket-making traditions in the Lowcountry resemble those currently made in Senegal and Angola.

TOPIC 2.10

Slavery and American Law: Slave Codes and Landmark Cases

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- Excerpts From South Carolina Slave Code Of 1740 No. 670, 1740
- Louisiana Slave Code (articles 1–10)
- Excerpts from Dred Scott’s plea and Chief Justice Roger B. Taney’s opinion in *Dred Scott v. Sanford*, 1857

LEARNING OBJECTIVE

LO 2.10

Explain how American law impacted the lives and citizenship rights of enslaved and free African Americans between the 17th and 19th centuries.

ESSENTIAL KNOWLEDGE

EK 2.10.A

Slave codes defined chattel slavery as a race-based, inheritable, lifelong condition and included restrictions against freedom of movement, congregation, possessing weapons, literacy, and wearing fine fabrics, among other activities. These regulations manifested in slaveholding societies throughout the Americas, including the *Code Noir* and *Código Negro* in the French and Spanish colonies.

EK 2.10.B

Free states enacted laws to deny African Americans opportunities for advancement.

EK 2.10.B.i

Some free states barred entry of free Black people into the state.

EK 2.10.B.ii

Some states enacted restrictions to keep free Black people from voting (e.g., NY, NJ, PA, CT) and testifying against whites in court (OH).

EK 2.10.C

Slave codes and other laws hardened the color line in American society by reserving opportunities for upward mobility and protection from enslavement for white people on the basis of their race and denying it for Black people on the same premise.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.10.D**

Legal codes and landmark cases intertwined to define the status of African Americans by denying them citizenship rights and protections. Dred Scott's freedom suit (1857) resulted in the Supreme Court's decision that African Americans, enslaved and free, were not and could never become citizens of the U.S.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.10

Slavery and American Law: Slave Codes and Landmark Cases

Optional Resources

- Certificate of Freedom for Joseph Trammell, 1852, Smithsonian National Museum of African American History and Culture
- Freedom papers and handmade tin carrying box belonging to Joseph Trammell, 1852, Smithsonian National Museum of African American History and Culture

Additional Context

- South Carolina's 1740 Slave Code was updated in response to the Stono Rebellion in 1739. It classified all Black people and the Indigenous communities that did not submit to the colonial government as nonsubjects and presumed slaves. In addition to prohibiting enslaved people from gathering, running away, or rebelling, it condemned to death any enslaved person that tried to defend themselves from attack by a white person.
- Louisiana's *Code Noir* contained similar restrictions, a greater emphasis on Catholic instruction, and regulations that acknowledged the possibility of marriage between enslaved people but forbid interracial relationships.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

TOPIC 2.11

Race and the Reproduction of Status

Required Course Content

SOURCE ENCOUNTER

- “Partus sequitur ventrem: Law, Race, and Reproduction in Colonial Slavery”
by Jennifer Morgan

LEARNING OBJECTIVE

LO 2.11

Describe the impact of *partus sequitur ventrem* on African American families and the emergence of racial taxonomies in the United States.

ESSENTIAL KNOWLEDGE

EK 2.11.A

Partus sequitur ventrem, a 17th-century law, defined a child’s legal status based on the status of its mother and held significant consequences for enslaved African Americans.

EK 2.11.A.i

The doctrine codified hereditary racial slavery in the U.S. by ensuring that the children of enslaved African American women would be born into slavery.

EK 2.11.A.ii

The law gave male enslavers the right to not only control enslaved women’s reproductive lives but also to commodify and deny paternity to the children they fathered with enslaved women, most often through assault.

EK 2.11.B

Partus was designed to prohibit Black people of mixed-race ancestry from inheriting the free status of their father (the custom in English common law).

EK 2.11.B.i

Elizabeth Key (born of a white father and an enslaved Black mother) petitioned for her freedom on the basis of her father’s status (1656) and won.

EK 2.11.B.ii

Partus framed African American reproduction as a form of reproducing one’s status as an object of property, which invalidated enslaved African Americans’ claims to their children.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.11.C

Race classification, which is socially constructed, emerged in tandem with systems of enslavement.

EK 2.11.C.i

In the United States, race classification was determined on the basis of hypodescent, a practice later known as the “one drop rule,” that classified a person with any degree of African descent as part of a singular, inferior status.

EK 2.11.C.ii

Although many African Americans had European or Indigenous ancestry, race classification prohibited them from embracing multiracial or multiethnic heritage.

TOPIC 2.11

**Race and the
Reproduction
of Status**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Am I not a Woman and a Sister”](#) from *The Liberator* 1849

TOPIC 2.12

Faith and Song Among Free and Enslaved African Americans

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *My Bondage and My Freedom* by Frederick Douglass, 1855
- “Steal Away” (lyrics)
- Contemporary gospel **performance** of “Steal Away” by Shirley Caesar and Michelle Williams (video, 0:00–2:00)

LEARNING OBJECTIVE

LO 2.12

Explain how African American faith and musical traditions, including spirituals, emerged in their social and cultural context.

ESSENTIAL KNOWLEDGE

EK 2.12.A

Religious practices among enslaved and free Afro-descendants took many forms and served social, spiritual, and political purposes.

EK 2.12.A.i

Some enslaved people followed belief systems from Africa. Others blended faith traditions from Africa with those they encountered in the Americas or adhered to Christianity and Islam but practiced in their own way.

EK 2.12.A.ii

Religious services and churches became sites for community gathering, celebration, mourning, sharing information, and, in the North, political organizing.

EK 2.12.B

Musical and faith traditions combined in the U.S. in the form of spirituals, the songs enslaved people sang to articulate their hardships and their hopes.

EK 2.12.B.i

Enslaved people adapted the Christian hymns they learned and combined rhythmic and performative elements from Africa (e.g., call and response, clapping, improvisation), with biblical themes, creating a distinct American musical genre.

EK 2.12.B.ii

These songs became the foundation of other American music genres, including Gospel and Blues.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.12.C**

Enslaved people used spirituals to resist the dehumanizing conditions and injustice of enslavement, express their creativity, and communicate strategic information, such as plans to run away, warnings, and methods of escape.

EK 2.12.D

The lyrics of songs such as “Steal Away” had double meanings. These songs used biblical themes of redemption and deliverance to alert enslaved people to opportunities to run away via the Underground Railroad.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.12

Faith and Song Among Free and Enslaved African Americans

Optional Resources

- **Images of My Bondage and My Freedom**, 1857, Smithsonian National Museum of African American History and Culture
- **Portrait of Frederick Douglass**, 1856, National Portrait Gallery, Smithsonian (photograph)
- Bible belonging to Nat Turner, 1830s, Smithsonian National Museum of African American History and Culture

Additional Context

- Enslaved people maintained a range of spiritual beliefs, including African-derived beliefs, syncretic forms of Christianity, and Islam. For enslaved Afro-descendants, Christianity was not a tool of indoctrination and acculturation. Instead, it animated political action and justified African Americans' pursuit of liberation.
- African performative elements are present in the ring shout found among the Gullah-Geechee community in Georgia and South Carolina.
- "Steal Away" was documented and composed by Wallace Willis, a formerly enslaved Black person in Choctaw territory in Mississippi who was displaced to Oklahoma territory during the Trail of Tears.
- Nat Turner sang "Steal Away" to call meetings for his collaborators to plan for his 1831 insurrection.

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 2.13

Music, Art, and Creativity in African Diasporic Cultures

Required Course Content

SOURCE ENCOUNTER

- *Reversing Sail: A History of the African Diaspora* by Michael Gomez, 2005 (pp. 141–143)
- **Gourd head banjo**, c. 1859, Smithsonian National Museum of African American History and Culture
- **Storage jar**, with inscription, by David Drake, 1858, The Metropolitan Museum of Art (stoneware)

LEARNING OBJECTIVE

LO 2.13

Explain how African Americans combined influences from African cultures with local sources to develop new musical and artistic forms of self-expression.

ESSENTIAL KNOWLEDGE

EK 2.13.A

African American creative expression drew upon blended influences from ancestors, community members, and local European and Indigenous cultures. For example, West Africans added their aesthetic influences as they made pottery and established a tradition of quilt making as a medium of storytelling and memory keeping.

EK 2.13.B

African Americans drew from varied African influences and European elements in the construction of instruments such as the banjo, drums, and rattles from gourds in order to recreate instruments similar to those in West Africa.

EK 2.13.C

Despite bans on literacy for African Americans, David Drake, an enslaved potter in South Carolina, exercised creative expression by inscribing short poems on the jars he created on a range of topics including love, family, spirituality, and slavery.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.13

Music, Art, and Creativity in African Diasporic Cultures

Optional Resources

- [Images of David Drake's pots and inscriptions](#)
- [Stoneware storage jar](#) by David Drake, 1852, Smithsonian National Museum of African American History and Culture

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 2.14

African Americans in Indigenous Territory

Required Course Content

SOURCE ENCOUNTER

- *Black Slaves, Indian Masters: Slavery, Emancipation, and Citizenship in the Native American South* by Barbara Krauthamer, 2015 (pp. 17-19, p. 45)
- "Massacre of the Whites by the Indians and Blacks in Florida," 1836, Library of Congress (illustration)

LEARNING OBJECTIVE

LO 2.14

Describe the impact of the expansion of slavery in the U.S. South on relations between Black and Indigenous peoples.

ESSENTIAL KNOWLEDGE

EK 2.14.A

The expansion of Black enslavement into Indigenous communities occurred in the broader context of white settlers' occupation of Indigenous peoples' lands, oppression, and dispossession of Indigenous lands. Some African American freedom-seekers (maroons) found refuge among the Seminoles in Florida and were welcomed as kin. They fought alongside the Seminole in resistance to relocation during the Second Seminole War.

EK 2.14.B

Many African Americans were enslaved by Indigenous people in the five large nations (Creek, Cherokee, Choctaw, Chickasaw, Seminole). When Indigenous enslavers were forcibly removed from their lands by the federal government during the "Trail of Tears," they brought the Black people they had enslaved on the journey.

EK 2.14.C

After the forced removal by the federal government of Indigenous nations, the resettled and dispossessed people redefined community boundaries and identity, adopted slave codes, created slave patrols, and assisted in the recapture of enslaved Black people who fled for freedom.

EK 2.14.D

Codifying racial slavery within Indigenous communities hardened racial lines. It severed Black-Indigenous kinship ties and eliminated recognition for mixed-race members of Indigenous communities, redefining them as permanent outsiders.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.14
**African Americans
in Indigenous
Territory**

Additional Context *(beyond the scope of the AP Exam)*

- Illustrative examples of Afro-Indigenous Americans include patriot of the American Revolution, Crispus Attucks, the entrepreneur and whaler Paul Cuffee, and the sculptor Edmonia Lewis.

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

3

TOPIC 2.15

Maroon Societies and Autonomous Black Communities

Required Course Content

SOURCE ENCOUNTER

- *Freedom as Marronage* by Neil Roberts, 2015 (p. 15)
- *Demonic Grounds: Black Women and Cartographies of Struggle* by Katherine McKittrick (pp. xii–xiv)

LEARNING OBJECTIVE

LO 2.15

Describe the purpose of Black maroon societies and their lasting influence on African American studies and the African diaspora.

ESSENTIAL KNOWLEDGE

EK 2.15.A

Afro-descendants who escaped slavery to establish free communities were known as *maroons*. Maroons often fled to remote environments and confronted illness, starvation, and the constant threat of recapture in order to establish autonomous communities.

EK 2.15.B

In the United States, African Americans formed communities in peripheral environments, such as the Great Dismal Swamp (between Virginia and North Carolina), and within Indigenous communities (e.g., the Seminole tribe).

EK 2.15.C

Maroon communities emerged across the African diaspora in Brazil, Jamaica, Colombia, and Suriname. They were called *palenques* in Spanish America and *quilombos* in Brazil. In these communities, which in some cases lasted for just a few years and in other cases for a full century, African-based languages and cultural practices blended.

EK 2.15.D

Maroons were active in the resistance against slavery. Maroon leaders staged a series of revolts, such as Bayano and the wars against the Spanish in 16th-century Panama, and Queen Nanny and the wars against the English in 18th-century Jamaica.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.15.E

Fort Mose, the first Black settlement in the U.S., emerged from a maroon community. In the late 17th century, enslaved refugees escaping Charleston fled to St. Augustine, seeking asylum in Spanish Florida, which offered freedom to enslaved people who converted to Catholicism. By 1738, so many had arrived from Georgia and the Carolinas that the Spanish governor established a fortified settlement nearby at Fort Mose.

EK 2.15.F

The establishment of Fort Mose inspired the Stono Rebellion, a large slave revolt. During the Stono Rebellion, nearly 100 enslaved people marched from South Carolina toward sanctuary in Spanish Florida.

EK 2.15.G

Maroons and the act of marronage have become symbols of autonomy, liberation, and self-defense that inspire political thought in African American studies.

EK 2.15.G.i

Neil Roberts explains how the concept of *marronage* embodies the forms of Black social life that exist in liminal spaces, between unfreedom and freedom.

EK 2.15.G.ii

Katherine McKittrick asserts that Black geographies are often contested sites of struggle. The term *Black geographies* reflects radical Black spatial practices, including efforts to break boundaries established by traditional spatial definitions, such as colonial territories or regions predicated on Black subordination (e.g., slave states), in order to create sites of freedom.

TOPIC 2.15

**Maroon Societies
and Autonomous
Black Communities**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Fort Mose: The First All-Black Settlement in the U.S.,"** Black History in Two Minutes (video, 2:25)
- **"Our Ancestors Were 'Bout It: The Maroons & Black Liberation in North America,"** BET Networks (video, 10:15)
- **Leonard Parkinson, a Captain of the Maroons,** 1796, British Library (engraving)
- ***The Hunted Slaves*** by Richard Ansdell, 1862, Smithsonian National Museum of African American History and Culture
- **Maroon War in Jamaica,** 1834 (illustration)

Additional Context *(beyond the scope of the AP Exam)*

- *Quilombo* comes from the word *kilombo* (war camp) in Kimbundu, a Bantu language in West Central Africa. In 17th-century Angola, Queen Njinga created a *kilombo*, which was a sanctuary community for enslaved runaways where she offered military training for defense against the Portuguese.
- Many of the enslaved people who participated in the Stono Rebellion were Portuguese-speaking Catholics from Kongo (present-day Angola). Students can refer back to Kongo's conversation to Catholicism (1.10) and the data source indicating the dense population of West Central Africans in the Carolinas (2.3).

TOPIC 2.16

Race to the Promised Land: The Underground Railroad

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Harriet, the Moses of Her People* by Sarah H. Bradford, 1886 (pp. 27–29)
- Harriet Tubman's reflection in *The Refugee* by Benjamin Drew, 1856 (p. 30)
- Photographs of Harriet Tubman throughout her life: **carte-de-visite**, 1868–1869; **matte collodion print**, 1871–1876; **albumen print**, c. 1908, Smithsonian

LEARNING OBJECTIVE

LO 2.16

Describe the changes in freedom-seeking routes from the 18th century to the 19th century and the role of the Underground Railroad.

ESSENTIAL KNOWLEDGE

EK 2.16.A

The term *Underground Railroad* refers to a covert network of Black and white abolitionists who provided transportation, shelter, and other resources to help enslaved people fleeing the South resettle into free territories in the U.S. North and in Canada in the 19th century. An estimated 30,000 African Americans reached freedom through the Underground Railroad.

EK 2.16.B

Before the Underground Railroad, enslaved people fled south from English colonies through Indigenous borderlands to reach Spanish sanctuaries in Florida and Mexico. After Spain ended its sanctuary policy, freedom-seeking routes turned north. So many African Americans fled their enslavers that Congress enacted the Fugitive Slave Acts authorizing local governments to legally kidnap and return escaped refugees to their enslavers.

EK 2.16.C

Harriet Tubman was one of the most famous conductors of the Underground Railroad.

EK 2.16.C.i

After fleeing enslavement, Tubman returned to the South at least 19 times, leading nearly 100 enslaved African Americans to freedom. She sang spirituals to alert enslaved people of plans to leave.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.16.C.ii**

Tubman leveraged her vast geographic knowledge and social network to serve as a spy and nurse for the Union army during the Civil War.

EK 2.16.C.iii

During the Combahee River raid, Tubman became the first American woman to lead a major military operation.

EK 2.16.C.iv

Visual and textual narratives of Tubman highlight her confidence and leadership through her poses, direct gaze, and dignified dress. These narratives situate women as central actors in the quest for freedom.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.16

Race to the Promised Land: The Underground Railroad

Optional Resources

- Clip from *Harriet* (video, 2:42)
- “**Harriet Tubman**,” Black History in Two Minutes (video, 2:27)
- **Freedom On the Move**
- **Broadside offering reward for the capture of the enslaved man Richard Low**, 1853, Smithsonian National Museum of African American History and Culture
- **Ambrotype of Elisa Greenwell with handwritten note**, early 1860s, Smithsonian National Museum of African American History and Culture (photograph)
- **Illustration of enslaved refugees shooting at slave catchers on the Underground Railroad**, 1872 (illustration)
- **Underground Railroad routes between 1830–1865**, 1920 (map)

Additional Context *(beyond the scope of the AP Exam)*

- The Underground Railroad was large in scale, despite early portrayals suggesting its influence was limited. Surviving visual and textual sources about a covert process must be read critically against the factors that mediate them. Enslaved people’s determination to free themselves fueled the success of the Underground Railroad, as they took the first step toward freedom.
- *Harriet, Moses of Her People* is based on interviews with Tubman. The author took creative license to describe Tubman’s speech using dialect. *The Refugee* is the only known text to capture Tubman’s speech directly.

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 2.17

Separatism and Emigration

Required Course Content

SOURCE ENCOUNTER

- *The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States, Politically Considered* by Martin R. Delany, 1852
- "Emigration to Mexico" by "A Colored Female of Philadelphia," *The Liberator*, 1832 (in *Call and Response* pp. 56-57, also [here](#))

LEARNING OBJECTIVE

LO 2.17

Compare perspectives held by African Americans on separatism and emigration as strategies for achieving Black equality during the 19th century.

ESSENTIAL KNOWLEDGE

EK 2.17.A

African American emigration and separatism supporters advocated for building new communities outside of the United States. The expansion of slavery and racial discrimination against free Black people in the U.S., compared to the spread of emancipation throughout the hemisphere, raised doubts about peacefully achieving racial equality in the U.S.

EK 2.17.B

Separatists embraced Black nationalism, ushered in by abolitionist, physician, and educator Martin R. Delaney. Black nationalism promoted Black unity, self-determination, pride, and self-sufficiency.

EK 2.17.C

Delany positioned African Americans as a subjugated "nation within a nation" in *The Condition*. He promoted emigration beyond the U.S. as the best strategy for African Americans to prosper freely, evaluating locations in Central and South America, the West Indies, and East Africa.

EK 2.17.D

For both Delany and the Philadelphia woman who wrote to *The Liberator*, Central and South America were the most promising areas for emigration due to the large populations of people of color, shared histories, and a promising climate.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.17

Separatism and Emigration

Additional Context *(beyond the scope of the AP Exam)*

- The 19th-century movement for African American emigration among Black abolitionists was distinct from the American Colonization Society, a white-led organization that led earlier attempts to colonize parts of Africa while removing free Black people from the U.S. Like the formation of maroon communities and those who relocated in search of a better life through the Underground Railroad, through emigration, African Americans envisioned a new homeland beyond the reach of white supremacy.
- Delany was one of the first African Americans to publish a novel, and as a major in the Union Army, he became the first black field officer in the U.S. Army.

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 2.18

Integration: Transatlantic Abolitionism and Belonging in America

Required Course Content

SOURCE ENCOUNTER

- “**West India Emancipation**” by Frederick Douglass
- Reading of “**What to the Slave Is the Fourth of July**” by Frederick Douglass’s descendants, NPR (video, 6:59)

LEARNING OBJECTIVE

LO 2.18

Explain how transatlantic abolitionism influenced Frederick Douglass’ political views about the potential for African Americans’ integration and belonging in American society.

ESSENTIAL KNOWLEDGE

EK 2.18.A

Unlike separatists, integrationists saw abolition as a means to achieve the liberation, representation, and full integration of African Americans in American society. They viewed slavery and racial discrimination as inconsistent with America’s founding charters and believed abolition and racial equality would reflect the nation’s ideals.

EK 2.18.B

Due to the Fugitive Slave Acts, Frederick Douglass and other formerly enslaved abolitionists were not protected from recapture, even in the north. Many found refuge in England and Ireland and raised awareness for U.S. abolition from there.

EK 2.18.C

In his speech, “What, To the Slave, Is the Fourth of July?” (1852), Frederick Douglas highlighted the paradox of celebrating nearly 80 years of American independence while excluding millions from citizenship because of their race and profiting from their exploitation. The speech uses moral suasion, rather than a call for radical resistance, to raise questions about African Americans’ belonging in American society.

EK 2.18.D

In the West India emancipation speech (1857), Frederick Douglass articulated the famous line, “If there is no struggle, there is no progress.” Reflecting on emancipation in the British West Indies (1831–34) in the wake of the Dred Scott decision (1857), he encouraged his audience to hold fast to the hope for abolition and racial harmony and to stay committed to struggle, either by words or actions.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.18

**Integration:
Transatlantic
Abolitionism
and Belonging
in America**

Optional Resources

- [Digital map showing the cities where black abolitionists lectured in Britain and Ireland](#)
- ["Free Black Americans Before the Civil War," Black History in Two Minutes](#) (video, 3:22)

Additional Context *(beyond the scope of the AP Exam)*

- Frederick Douglass's ideas about how American slavery should end changed throughout the 19th century, from advocating nonviolent resistance to viewing violence as likely an unavoidable factor in the overthrow of slavery.

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

TOPIC 2.19

Gender and Resistance in Slave Narratives

Required Course Content

SOURCE ENCOUNTER

- **Incidents in the Life of a Slave Girl: Written by Herself** by Harriet Jacobs, 1860 (sections V–VIII, XIV, XXI)

LEARNING OBJECTIVE

LO 2.19

Explain how gender impacted women’s experiences of enslavement.

ESSENTIAL KNOWLEDGE

EK 2.19.A

Incidents in the Life of a Slave Girl: Written by Herself (1861) became the first narrative published by an enslaved African American woman. Harriet Jacobs’s story prompted some of the first public discussions of the unique experiences of enslaved girls, women, and mothers—namely, their constant vulnerability to sexual violence and exploitation.

EK 2.19.B

Harriet Jacobs’s text shares key features of other enslaved narratives while also reflecting 19th-century gender norms.

EK 2.19.B.i

Jacobs’s narrative includes a first-hand account of suffering under slavery, methods of escape, acquiring literacy, and an emphasis on the humanity of enslaved people to advance the political cause of abolition.

EK 2.19.B.ii

Jacobs’s narrative reflects 19th-century gender norms through its focus on domestic life, modesty, family, and her struggle to avoid sexual violence, compared to narratives by enslaved men that focused on autonomy and manhood.

EK 2.19.B.iii

Jacobs’s narrative highlights the impact of gender on enslaved women’s resistance strategies. For example, Jacobs delayed running away to stay with her children, and while escaping north, she disguised herself as a merchant sailor in public.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.19.C

As laws against rape did not apply to enslaved African American women, enslaved women resisted abuse and the enslavement of their children in various ways. Methods to resist rape and the consequences of it included fighting their attackers, using plants as abortion-inducing drugs, infanticide, and running away with their children when possible.

TOPIC 2.19

**Gender and
Resistance in
Slave Narratives**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Engraving of the trial of Margaret Garner**, 1856, Library of Congress
- **Maria Weems Escaping as Jo Wright**, 1872, National Portrait Gallery, Smithsonian (engraving)
- **Images from Creole Portraits III: “bringing down the flowers”** by Joscelyn Gardner, Yale University Art Gallery (lithographs)
- **Images of the first edition of Incidents in the Life of a Slave Girl: Written By Herself**, 1861, Smithsonian National Museum of African American History and Culture
- **Bill of sale for a girl named Clary purchased by Robert Jardine for 50 pounds**, 1806, Smithsonian National Museum of African American History and Culture

TOPIC 2.20

Legacies of the
Haitian Revolution

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Constitution of Haiti**, 1805 (the "Preliminary Declaration")
- *Silencing the Past* by Michel-Rolph Trouillot (pp. 95–99)

LEARNING OBJECTIVE

LO 2.20

Describe the immediate and long-term impacts of the Haitian Revolution on Black politics and historical memory.

ESSENTIAL KNOWLEDGE

EK 2.20.A

The Haitian Revolution (1791–1804) was the only uprising of enslaved people that transformed a European colony (Saint-Domingue) into a Black republic free of slavery (Haiti). The revolution serves as a symbol of Black freedom and sovereignty that continues to inspire generations of African Americans.

EK 2.20.B

Maroons played a crucial role in the Haitian Revolution, disseminating information across disparate groups and organizing attacks. Many of the enslaved freedom fighters were former soldiers who were enslaved during civil wars in the Kingdom of Kongo and sent to Haiti.

EK 2.20.C

For African Americans, Haiti's revolution and abolition of slavery highlighted the unfulfilled promises of the American Revolution. Independence in Haiti brought an end to slavery in the new nation, while in the U.S., new laws permitted the expansion, protection, and prolongation of human bondage.

EK 2.20.C.i

Napoleon's sale of the Louisiana Territory to the United States, which was triggered by the Haitian Revolution, nearly doubled the size of the U.S., and the federal government made this land available for the expansion of slavery.

EK 2.20.D

The legacy of the Haitian Revolution has had an enduring impact on Black political thinking despite the revolution's marginalization in traditional historical narratives.

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.20.E**

Michel-Rolph Trouillot explains that the Haitians' defeat of the armies of three major European powers (France, Spain, and Britain) constituted an unthinkable event. It shattered visions of a future global economy dependent on the labor of enslaved Africans.

EK 2.20.F

The influence of the Haitian Revolution illustrates the connections between African diaspora communities that supersede colonial, national, and linguistic boundaries. The Haitian Revolution inspired the Louisiana Slave Revolt, one of the largest on U.S. soil (1811), and the Malê Uprising of Muslim slaves, one of the largest revolts in Brazil (1835).

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.20

Legacies of the Haitian Revolution

Optional Resources

- “[How Did the Haitian Revolution Change the World?](#)” with Anthony Bogues, Choices Program, Brown University (video, 3:31)
- Haitian Declaration of Independence, 1804 (first two paragraphs)
- Prints from the series *The Life of Toussaint L’Ouverture* by Jacob Lawrence, Colby Museum of Art

Additional Context *(beyond the scope of the AP Exam)*

- Article 14 of the 1805 Haitian Constitution reversed prevailing functions of racial categories in the Atlantic world, in which “Black” often signified an outsider or noncitizen. Instead, it declared all citizens of Haiti to be “Black.” By uniting the multiethnic residents of the island under a single racial category, it removed ethno-racial distinctions and reframed *Black* as an identity that signified citizenship and belonging.
- Haitians comprised the largest Black unit in the American Revolution, fighting at the Siege of Savannah.
- Major world powers (including the U.S.) initially refused to recognize the free, Black, autonomous nation and imposed tariffs that thwarted Haiti’s economic stability.

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

TOPIC 2.21

Radical Resistance**Required Course Content****SOURCE ENCOUNTER**

- *Appeal* by David Walker, 1829
- “Let Your Motto Be Resistance” by Henry Highland Garnet, 1843

LEARNING OBJECTIVE**LO 2.21**

Compare David Walker’s and Henry Highland Garnet’s political strategies for radical resistance, their audiences, and the reception of their ideas.

ESSENTIAL KNOWLEDGE**EK 2.21.A**

Advocates of radical resistance embraced overthrowing slavery through direct action, including violence, if necessary, to address the daily urgency of living and dying under slavery.

EK 2.21.B

David Walker’s *Appeal* detailed the horrors of slavery and encouraged enslaved African Americans to use any tactic, including violence, to achieve their freedom. The *Appeal* radicalized the abolitionist movement.

EK 2.21.C

Henry Highland Garnet’s speech “Address to the Slaves of the United States” argued that African Americans should demand their natural right to freedom from enslavers and embrace direct resistance if necessary.

EK 2.21.D

While both Walker and Garnet advocated for radical resistance, Black self-determination, and racial pride, their strategies differed.

EK 2.21.D.i

Walker addressed his *Appeal* to the larger diaspora and rejected the idea of emigration to Africa.

EK 2.21.D.ii

Garnet supported emigration, and the mixed response to his speech revealed fractures in political beliefs of African American leaders.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.21

Radical Resistance

Optional Resources

- [Portrait of Henry Highland Garnet](#), 1881

Additional Context *(beyond the scope of the AP Exam)*

- David Walker wrote in response to both the success of the Haitian Revolution and to counter Thomas Jefferson's arguments in *Notes on the State of Virginia*—namely that African Americans were inferior by nature, benefitted from slavery, were incapable of self-government, and if freed, should emigrate.
- Henry Highland Garnet's wife, Julia Williams Garnet, was also a leading abolitionist. She coauthored his famous speech and founded an industrial school for girls in Jamaica.
- Henry Highland Garnet helped establish the Cuban Anti-Slavery Society in New York (1872) and was appointed U.S. minister to Liberia after the Civil War.

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

TOPIC 2.22

Resistance and Revolts in the U.S.

Required Course Content

SOURCE ENCOUNTER

- [“The Louisiana Rebellion of 1811”](#) with Clint Smith, CrashCourse (video, 12:06)

LEARNING OBJECTIVE

LO 2.22

Describe the interconnected influence of enslaved people’s revolts and the impact of different resistance strategies.

ESSENTIAL KNOWLEDGE

EK 2.22.A

Enslaved people continually resisted their enslavement and did so in varied ways. Daily forms of resistance, such as slowing work, breaking tools, stealing food, or attempting to run away, did not always result in collective revolts; however, together, these diverse forms of resistance galvanized and sustained the larger movement toward abolition.

EK 2.22.B

Inspired by the Haitian Revolution, Charles Deslondes, an enslaved driver, led up to 500 enslaved people in the largest slave revolt on U.S. soil, known as the German Coast Uprising or the Louisiana Revolt of 1811. Deslondes organized support across local plantations and maroon communities (including arrivals from Haiti) and led them on a march toward New Orleans. The revolt was violently suppressed.

EK 2.22.C

Research in African American studies reveals the diasporic influence of revolts across the Americas. Shaped by common struggles, inspirations, and goals, the impact of a revolt in one region often influenced the circumstances and political actions of enslaved Afro-descendants in another area.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 2.22

Resistance and Revolts in the U.S.

Optional Resources

- **Black Diaspora Slave Revolts** **Black Diaspora Slave Revolts** digital map, Google Maps
- **"Did African American Slaves Rebel?"** by Henry Louis Gates Jr., PBS, 2013
- **"Kanye's Brand of 'Freethinking' Has a Long, Awful History"** by Rebecca Onion, *Slate*, 2018

Additional Context *(beyond the scope of the AP Exam)*

- The notion that most enslaved people were docile or did not resist their enslavement has its roots in white supremacist ideology.
- The earliest known slave revolt in now-U.S. territory occurred in 1526. Africans and Indigenous people forcibly brought from Santo Domingo (Dominican Republic) to aid Spanish exploration in what is now Georgia revolted, escaped, and formed their own community. (See earlier topic on maroon societies: 2.15.)

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 2.23

Black Pride, Identity, and the Question of Naming

Required Course Content

SOURCE ENCOUNTER

- Selections of letters written to newspapers from *Call and Response* (pp. 87–89) Includes letters from various named and anonymous authors that were originally published between 1831–1841 in *Freedom’s Journal*, *The Liberator*, *The Colored American*, and the *Minutes of the Fifth Annual Convention for the Improvement of the Free People of Color in the United States*.

LEARNING OBJECTIVE

LO 2.23

Explain how factors like cultural pride, demographics, and politics influenced the terms African Americans used to identify themselves in the 19th century and beyond.

ESSENTIAL KNOWLEDGE

EK 2.23.A

After the ban on the U.S. slave trade in 1808, the percentage of African-born people in the African American population declined (despite the trade continuing illegally). However, *African* remained the most common term for people of African descent until the late 1820s.

EK 2.23.B

In the 1820s to the 1830s, the Afro-descendant community engaged in debates that would reemerge throughout history about how to define themselves. Important factors included:

EK 2.23.B.i

By the 1820s, American-born Afro-descendants with loose ties to their ancestors’ homelands formed the majority of the Black community.

EK 2.23.B.ii

The American Colonization Society, founded by white leaders desiring to exile the growing free Black population to Africa, emerged. In response, many Black people rejected the term *African* and emphasized their American identity.

EK 2.23.B.iii

Beginning in the 1830s, African Americans began to hold political meetings known as “Colored Conventions” across the U.S. and Canada, which foregrounded their shared heritage over their regional identity.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.23.C

In the 19th century, much like today, Afro-descendants debated terms that articulated shared racial identity (e.g., Negro, Black), national identities (e.g., American, Jamaican), and ethno-racial identities (e.g., African American).

TOPIC 2.23

**Black Pride,
Identity, and
the Question
of Naming****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Why Do We Say, ‘African American’?”](#) PBS Origins (video, 9:25)
- [Image of *The Liberator* newspaper](#), 1854
- [“Wherever the Colored Man Is Elevated, It Will Be by His Own Exertions”](#) by John S. Rock, 1858

Additional Context *(beyond the scope of the AP Exam)*

- John S. Rock was a physician, teacher, and the first African American invited to speak before the Supreme Court. His discourse on Black pride (in his speech, “Wherever the Colored Man is Elevated, It Will Be by His Own Exertions”) became a central inspiration for the Black Power movement a century later.

TOPIC 2.24

Black Women’s Rights and Education

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **“Why Sit Here and Die”** by Maria W. Stewart, 1832

LEARNING OBJECTIVE

LO 2.24

Explain the significance of African American women activists’ advocacy for justice at the intersection of race and gender.

ESSENTIAL KNOWLEDGE

EK 2.24.A

Black women activists called attention to the unique ways that they experienced the intersections of race and gender discrimination. Their advocacy ensured that the rights of Black women remained at the forefront of antislavery efforts, and it paved a path for the women’s suffrage movement.

EK 2.24.B

Maria W. Stewart was the first Black woman to publish a political manifesto. In speeches such as “Why Sit Here and Die,” Stewart fought for both abolitionism and the rights of women, and called attention to the need to consider gender and Black women’s experiences in antislavery discussions. Her ideas anticipated political debates that remained central to African American politics for more than a century.

TOPIC 2.24

**Black Women's
Rights and
Education****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **School copy book used by Hannah Amelia Lyons of Philadelphia**, 1831, Smithsonian National Museum of African American History and Culture

TOPIC 2.25

The Civil War and Black Communities

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"The Colored Soldiers"** by Paul Laurence Dunbar, 1895
- Civil War era photographs: "Washerwoman for the Union Army in Richmond, VA," Smithsonian Collection or Portrait of Charles Remond Douglass, 1864, Yale University Beinecke Collection

LEARNING OBJECTIVE

LO 2.25

Describe enslaved and free African American men and women's contributions during the U.S. Civil War.

ESSENTIAL KNOWLEDGE

EK 2.25.A

Black soldiers were initially excluded from serving in the Civil War. When the Union faced labor shortages, African American men were only permitted to enroll under unequal conditions (e.g., they were paid half the salary of white soldiers). Despite inequities, military service offered Black soldiers the opportunity to demonstrate their view of themselves as U.S. citizens.

EK 2.25.B

During the war, free Black communities in the North suffered from anti-Black violence initiated by those who opposed Black military service and the possibility of Black political equality.

EK 2.25.C

Thousands of enslaved people in the South escaped slavery to join the Union war effort. Men participated as soldiers and builders, and women contributed as cooks, nurses, laundresses, and spies. Free Black men and women also raised money for formerly enslaved refugees. Some journeyed south to establish schools and offer medical care.

EK 2.25.D

African American poetry and Civil War photographs highlight African Americans' dignity and preserve an archive of their participation and sacrifice during the Civil War. Although Black soldiers were not immediately celebrated, Black poets and authors wrote against the willful erasure of the Black lives and community that stood at the center of the conflict.

TOPIC 2.25

**The Civil War
and Black
Communities****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Civil War and Emancipation,”** Black History in Two Minutes (video, 2:57)
- **“What Shall We Do with the Contrabands”** by James Madison Bell, 1862
- **Ambrotype of Qualls Tibbs, 5th Sergeant, 27th U.S. C.T., Camp Delaware, Ohio,** 1864-65, Smithsonian National Museum of African American History and Culture
- **Carte-de-visite album of the 54th Massachusetts Infantry Regiment,** c. 1864, Smithsonian National Museum of African American History and Culture
- **Illustration of Destruction of the Colored Orphan Asylum,** 1863 (engraving)
- **African American guards of the 107th US Colored Troops,** 1861 (photograph)
- **Men of Company E of the 4th US Colored Troops,** 1861 (photograph)
- **Carte de visite, Sgt. Jacob Johns,** 1754
- **A regiment of Black soldiers in the Union Army,** 1863
- **Black Soldier in the Union Army,** 1861 (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Black soldiers served in every American military initiative, well before they were eligible for citizenship.

TOPIC 2.26

Commemorating the Ongoing Struggle for Freedom

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *On Juneteenth* by Annette Gordon-Reed, 2021
- Photos of Jubilee celebrations (teacher choice from Optional Resources below)

LEARNING OBJECTIVE

LO 2.26

Explain how photographs of Juneteenth celebrations—from the period before Juneteenth's recognition as a federal holiday—reveal the value of these commemorations for the participants.

ESSENTIAL KNOWLEDGE

EK 2.26.A

Juneteenth celebrates the abolition of slavery in the United States. It commemorates June 19, 1865, the day that enslaved people in Galveston, Texas, were informed that they were free.

EK 2.26.B

African American communities have since celebrated this holiday consistently since its first anniversary (1866). Over 150 years later, it became a federal holiday in 2021. The earliest Juneteenth celebrations included singing spirituals and wearing new clothing that symbolized new-found freedom, along with feasting and dancing. At that time, Juneteenth was also called “Jubilee Day” and “Emancipation Day.”

EK 2.26.C

Juneteenth is the longest-running holiday celebrated by African Americans, as it celebrates America's relinquishing of legal enslavement, a direct result of their ancestors' struggle. The holiday commemorates African Americans' embrace of a fraught freedom even as they actively engaged in ongoing struggles for equal rights, protections, and opportunities in the United States. Juneteenth celebrates their commitment to seeking joy and validation among themselves, despite the nation's belated recognition of this important moment in its own history.

TOPIC 2.26

**Commemorating
the Ongoing
Struggle for
Freedom**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“All Black Everything”](#) by Lupe Fiasco, 2011
- [“Rose and Eliza”](#) by Beto O’Rourke, 2019
- [Juneteenth celebration in Louisville](#), 2021 (photograph)
- [Juneteenth celebration in Milwaukee](#), 2019 (photograph)
- [Juneteenth celebration in Galveston](#), 2021 (photograph)
- [Juneteenth celebration in West Philadelphia](#), 2019 (photograph)
- [Juneteenth celebration in New York City](#), 2020 (photograph)
- [Child at a Juneteenth celebration in Denver](#), 1989 (photograph)

AP AFRICAN AMERICAN STUDIES

UNIT 3

**The Practice
of Freedom**



~23
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge **2** Written Source Analysis **3** Data Analysis **4** Visual Analysis **5** Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Reconstruction and Black Politics</i>			
3.1 Social Life: Reuniting Black Families	<i>Help Me to Find My People: The African American Search for Family Lost in Slavery</i> by Heather A. Williams	2	2
3.2 The Reconstruction Amendments and Black Citizenship	The 13th, 14th, and 15th Amendments to the U.S. Constitution	1	1
3.3 Land and Neo-Slave Labor	<p>"Convict Leasing," Black History in Two Minutes (video)</p> <p>"Black Women Laborers," Black History in Two Minutes (video)</p> <p>Picture postcard of a North Carolina Convict Camp, 1910</p>	1	1
3.4 The Defeat of Reconstruction	<i>Black Reconstruction in America, 1860–1880</i> by W.E.B. Du Bois, 1935	5	2
<i>Weekly Focus: The Color Line: Black Life in the Nadir</i>			
3.5 Jim Crow Segregation and Disenfranchisement	<i>Southern Horrors: Lynch Law in All Its Phases</i> by Ida B. Wells-Barnett	2	1
3.6 Violence and White Supremacy	<p>"A Red Record" by Ida B. Wells-Barnett</p> <p>"If We Must Die" by Claude McKay, 1919</p>	3	2
3.7 The Color Line and Double Consciousness in American Society	<p>"We Wear the Mask" by Paul Laurence Dunbar, 1895</p> <p><i>The Souls of Black Folk</i> by W.E.B. Du Bois, 1903</p>	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Racial Uplift</i>			
3.8 Uplift Ideology	"The Atlanta Exposition Address" by Booker T. Washington, 1895	2	1
	"How the Sisters Are Hindered from Helping" by Nannie Helen Burroughs, 1900		
	"Lift Every Voice and Sing" by James Weldon and J. Rosamond Johnson, 1900		
3.9 Lifting as We Climb: Black Women's Rights and Leadership	<i>A Voice from the South: By a Black Woman of the South</i> by Anna Julia Cooper, 1892	1	1
3.10 Black Organizations and Institutions	Advertisement for Madam C.J. Walker products, 1906–1950	4	1
	Tin for Madame C.J. Walker's Hair and Scalp Preparation, 1906		
	Photograph of a convention of Madam C.J. Walker agents at Villa Lewaro, 1924		
3.11 HBCUs and Black Education	<i>The Education of Blacks in the South, 1860–1935</i> by James D. Anderson, 1988	5	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: The New Negro Renaissance</i>			
3.12 The New Negro Movement and the Harlem Renaissance	<i>The New Negro: An Interpretation</i> by Alain Locke, 1925	1	1
	"The Negro Artist and the Racial Mountain" by Langston Hughes		
3.13 Art and Social Change	"Portfolio of Eighteen Photographs, 1905-38" by James Van Der Zee, 1974	4	1
3.14 The Birth of Black History	<i>The Mis-Education of the Negro</i> by Carter G. Woodson	1	1
	"The Negro Digs Up His History" by Arturo A. Schomburg in <i>The New Negro: An Interpretation</i> edited by Alaine Lock, 1925		

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Migrations and Black Internationalism</i>			
3.15 The Great Migration	<p><i>The Warmth of Other Suns: The Epic Story of America’s Great Migration</i> by Isabel Wilkerson, 2010</p> <p>Letter beckoning African Americans to leave the South, <i>Call and Response</i></p> <p>The Migration Series by Jacob Lawrence, 1940–1941</p>	4	2
3.16 Afro-Caribbean Migration	<p><i>Reversing Sail: A History of the African Diaspora</i> by Michael A. Gomez</p>	1	1
3.17 The Universal Negro Improvement Association	<p>“Address to the Second UNIA Convention” by Marcus Garvey, 1921</p> <p>Photographs of Marcus Garvey, the UNIA marches, and the Black Liberation flag</p>	4	1
3.18 Genealogy of the Field of African American Studies	<p>“Black Studies and the Racial Mountain” by Manning Marable, 2000</p>	5	1

The Practice of Freedom

ESSENTIAL QUESTIONS



These pages intentionally left blank. The Unit Opening content for Units 2–4 is still in development and will be provided to teachers in the fall.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional and are offered to provide possible ways to incorporate various instructional approaches into the classroom. Teachers do not need to use these activities or instructional approaches and are free to alter or edit them. The examples below were developed in partnership with teachers from the AP community to share ways that they approach teaching the content and skills in this unit. Please refer to the Instructional Approaches section beginning on p. xx for more examples of activities and strategies.

Activity	Topic	Source Encounter	Sample Activity
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1

2

3

This page is intentionally left blank. The Sample Instructional Activities content for Units 2–4 is still in development and will be provided to teachers in the fall.

TOPIC 3.1

Social Life: Reuniting Black Families

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Help Me to Find My People: The African American Search for Family Lost in Slavery* by Heather A. Williams (pp. 141–145)

LEARNING OBJECTIVE

LO 3.1

Explain the importance for African Americans of reuniting families after abolition and the Civil War.

ESSENTIAL KNOWLEDGE

EK 3.1.A

Before the Civil War, enslaved and free African Americans endeavored to locate kin separated by slavery and the domestic slave trade. After emancipation, they relied on newspapers, word of mouth, and help from the Freedmen's Bureau as they traveled great distances to find lost family and friends.

EK 3.1.B

Following emancipation, thousands of African American men and women sought to consecrate their unions through legal marriage, demonstrating an enduring commitment to family during and beyond this era.

EK 3.1.C

Heather Williams's *Help Me to Find My People* details the importance of family to African Americans' search for freedom, citizenship, and belonging after slavery. Williams's work reflects contemporary scholarship that helps debunk notions that African American families were permanently destroyed during slavery.

TOPIC 3.1

**Social Life:
Reuniting Black
Families**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Families and Freedom: A Documentary History of African American Kinship in the Civil War Era**, Freedmen and Southern Society Project, University of Maryland
- **Marriage Certificate with tintypes of Augustus L. Johnson and Malinda Murphy**, 1874, Smithsonian National Museum of African American History and Culture

TOPIC 3.2

The Reconstruction Amendments and Black Citizenship

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- The 13th, 14th, and 15th Amendments to the U.S. Constitution (from the 13th, sections 1–2; 14th, sections 1, 3, and 4; 15th, sections 1–2)

LEARNING OBJECTIVE

LO 3.2

Explain how postemancipation constitutional amendments defined standards of citizenship in the U.S. and impacted the everyday lives of African Americans.

ESSENTIAL KNOWLEDGE

EK 3.2.A

The 13th Amendment officially abolished slavery, or involuntary servitude, except in punishment for a crime.

EK 3.2.B

The 14th Amendment defines the principle of birthright citizenship in the United States and requires equal protection of all people. The 14th Amendment repealed the *Dred Scott v. Sanford* decision and related state-level Black Codes. The 14th Amendment was the first act by the federal government to punish the Confederates, by disenfranchising them for waging war against the U.S.

EK 3.2.C

The 15th Amendment was the first federal recognition of voting rights for nonwhite men. It empowered African American men by granting the right to vote and hold political office.

EK 3.2.D

Statutes that preserved involuntary servitude gave way to vagrancy laws, convict leasing, and chain gangs, and the postbellum criminalization of Black people to ensure their forced labor in the South.

TOPIC 3.2

**The Reconstruction
Amendments and
Black Citizenship**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Reconstruction: The Vote,”** Black History in Two Minutes (video, 2:29)
- **“The Fifteenth Amendment,”** Black History in Two Minutes (video, 3:02)
- **The Fifteenth Amendment, Celebrated May 19th 1870,** 1870, Smithsonian National Museum of African American History and Culture (lithograph)

TOPIC 3.3

Land and Neo-Slave Labor

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- "**Convict Leasing**," Black History in Two Minutes (video, 2:06)
- "**Black Women Laborers**," Black History in Two Minutes (video, 2:41)
- **Picture postcard of a North Carolina Convict Camp**, 1910, Smithsonian National Museum of African American History and Culture (photograph)

LEARNING OBJECTIVE

LO 3.3

Explain how African American labor was exploited after the Civil War to replace the loss of enslaved people's labor.

ESSENTIAL KNOWLEDGE

EK 3.3.A

After the abolition of slavery, African Americans eagerly pursued landownership to secure their economic independence and to provide food and shelter for their families; however, former Confederate plantations were not redistributed to the formerly enslaved African Americans who had labored on them. These lands were often purchased by northern investors, who evicted African Americans or forced them into tenancy contracts (that they were likely unable to read, due to the illiteracy of many freed people).

EK 3.3.B

Although emancipation without land severely thwarted newly freed African Americans' self-sufficiency, African Americans resisted the emergence of new labor practices designed to bind them to unpaid and coerced labor, including sharecropping, crop liens, and convict leasing.

EK 3.3.B.i

Through sharecropping, white landowners provided land and equipment to formerly enslaved people in the form of a loan. Freed people received a small payment from the crop they cultivated in the form of a credit then used to repay the landowner for supplies. Sharecropping trapped generations of African Americans in a cycle of debt.

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.3.B.ii**

Through crop liens, Black farmers who managed to secure their own land were forced to borrow against their future harvest to acquire farming equipment and supplies. This tied them to the land through debt.

EK 3.3.B.iii

Through convict leasing, African American men were imprisoned for debt, false arrest, or minor charges. Southern prisons profited from their incarceration by hiring them out to landowners and corporations to labor without pay under conditions similar to slave labor

EK 3.3.C

State legislatures passed Black codes, similar to slave codes, which controlled many aspects of newly freed African Americans' lives. For example, people without land or a labor contract could be imprisoned for vagrancy. Those who tried to break a labor contract could be whipped, and Black children could be removed from their families and ordered to serve apprenticeships without their parents' consent.

EK 3.3.D

African American women often labored in domestic tasks similar to those performed during slavery. During the 1881 Atlanta washerwoman strike, they pressed for fair wages and greater autonomy in their work.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.3

**Land and
Neo-Slave Labor**

Optional Resources

- *The Poet II* Claude Clarke Sr., 1946, Smithsonian National Museum of African American History and Culture (painting)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

TOPIC 3.4

The Defeat of Reconstruction

Required Course Content

SOURCE ENCOUNTER

- *Black Reconstruction in America, 1860–1880* by W.E.B. Du Bois, 1935 (pp. 670–674)

LEARNING OBJECTIVE

LO 3.4

Describe the factors that led to the end of Reconstruction, curtailing the rights, protections, and economic stability of freed African Americans.

ESSENTIAL KNOWLEDGE

EK 3.4.A

The abolition of slavery at the end of the Civil War ushered in Reconstruction, a revolutionary period of interracial partnership in American democracy. For the first time in over 300 years, African Americans could embrace citizenship, equal rights, and political representation in American government.

EK 3.4.B

Within a decade, white retaliation against Black equality led to the roll back of new-found rights and protections. In the years that followed:

EK 3.4.B.i

Black voting was suppressed through measures such as poll taxes, literacy tests, and grandfather clauses.

EK 3.4.B.ii

Special Field Order 15 and “Forty Acres and a Mule” suffered defeat. Most African Americans in the U.S. South became trapped in a new system of debt bondage as sharecroppers, working the same lands on which they labored as enslaved people.

EK 3.4.C

After the election of 1876 and the Compromise of 1877, Southern states began to rewrite their state constitutions to include *de jure* segregation laws. Supreme Court rulings also legalized racial segregation and disfranchisement (e.g., *Plessy v. Ferguson*, 1896). The notion of “separate but equal” became the legal basis for racial segregation in all areas of American society, including schools, churches, hospitals, buses, and cemeteries.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.4.D

In *Black Reconstruction*, W.E.B. Du Bois argues that the failure to redistribute confiscated land in the South doomed African Americans to subservience as they had few paths to achieving any semblance of economic or political sovereignty.

EK 3.4.E

In *Black Reconstruction*, W.E.B. Du Bois evokes a “new” civil war in the South: African Americans became endangered by acts of racial violence (e.g., lynching) and retaliation from former Confederates, political terrorist groups like the Ku Klux Klan, and poor white southerners who embraced white supremacy.

TOPIC 3.4

The Defeat of Reconstruction

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Roll Back,”](#) Black History in Two Minutes (video, 3:11)
- [Engraved portrait of five members of Reconstruction Congresses](#), early 1880s, Smithsonian National Museum of African American History and Culture
- [Reconstruction: America After the Civil War](#), PBS (video, 55:53)

Additional Context *(beyond the scope of the AP Exam)*

- The gradual defeat of Reconstruction can be attributed to sectional reconciliation, lack of federal will, and racism.

TOPIC 3.5

Jim Crow Segregation and Disenfranchisement

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- ***Southern Horrors: Lynch Law in All Its Phases*** by Ida B. Wells-Barnett (“The New Cry,” “The South’s Position,” “The Black and White of It,” and “Self-Help”)

LEARNING OBJECTIVE

LO 3.5

Describe the responses of African American writers and community leaders to Jim Crow segregation laws, disenfranchisement, and anti-Black violence.

ESSENTIAL KNOWLEDGE

EK 3.5.A

After the election of 1876 and the Compromise of 1877, Southern states began to rewrite their state constitutions to include *de jure* segregation laws. Supreme Court rulings also legalized racial segregation and disfranchisement (e.g., *Plessy v. Ferguson*, 1896). The notion of “separate but equal” became the legal basis for racial segregation in all areas of American society, including schools, churches, hospitals, buses, and cemeteries.

EK 3.5.B

Born into slavery, Ida B. Wells-Barnett became a journalist, civil rights advocate, and feminist throughout the late 19th and early 20th centuries. In *Southern Horrors*, she exposes the racism and false accusations at the foundation of “lynch laws” in the South. She corrects misleading narratives that sought to justify the rampant, unjust killing of Black people.

EK 3.5.C

Wells-Barnett represented one of many perspectives among African Americans on how to respond to attacks on their newfound freedom. She advocated for resistance strategies including direct protest, trolley boycotts, and the use of the press to foreground Black mistreatment and to challenge the extralegal murder of African Americans.

EK 3.5.D

African American studies scholars call the period between the end of Reconstruction and World War II the “nadir,” or lowest point, of American race relations. This term refers to the most pronounced period of public acts of racism (including lynching and mob riots) in U.S. history, which helped catalyze the Great Migration.

TOPIC 3.5

**Jim Crow
Segregation and
Disenfranchisement****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Segregated Travel in Jim Crow America,”** Black History in Two Minutes (video, 2:39)
- **“Separate But Equal: Homer Plessy and the Case that Upheld The Color Line,”** Black History in Two Minutes (video, 2:43)
- **“Ida B. Wells: Fearless Investigative Reporter of Southern Horrors,”** Black History in Two Minutes (video, 1:55)
- **Dixie Café** by Jacob Lawrence, 1948, Smithsonian National Museum of African American History and Culture (drawing)
- **Bar and Grill** by Jacob Lawrence, 1941, Smithsonian American Art Museum (painting)
- **Portrait of Ida B. Wells-Barnett**, c. 1893, National Portrait Gallery, Smithsonian (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Wells-Barnett describes lynchings as the targeting of Black business owners on false charges, designed to terrorize African Americans from seeking any form of advancement. Jim Crow Era segregation restrictions would not be overturned until the civil rights movement of the 1950s and 1960s.

TOPIC 3.6

Violence and White Supremacy

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- “**A Red Record**” by Ida B. Wells-Barnett
- “**If We Must Die**” by Claude McKay, 1919

LEARNING OBJECTIVE

LO 3.6

Summarize the range of African American responses to white supremacists’ use of racial violence to control and oppress them.

ESSENTIAL KNOWLEDGE

EK 3.6.A

After the Civil War, white supremacists used pervasive violence to reestablish control over African Americans and thwart the strides toward equality made during Reconstruction.

EK 3.6.B

African Americans fought against white supremacy through writing, political action, and self-defense during race riots provoked by white attacks on Black communities.

EK 3.6.C

In *A Red Record*, Ida B. Wells-Barnett uses investigative journalism and statistical analysis to:

EK 3.6.C.i

document the widespread use of lynching against men, women, and children as tools of white supremacy aimed to control African Americans and thwart their political and economic advancement; and

EK 3.6.C.ii

change public opinion on lynching as a justifiable punishment for alleged crimes.

EK 3.6.D

In “If We Must Die,” Jamaican poet Claude McKay encourages African Americans to preserve their dignity and fight back against anti-Black violence and discrimination.

TOPIC 3.6

**Violence and
White Supremacy****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Lynching,”** Black History in Two Minutes (video, 3:38)
- **“The Red Summer,”** Black History in Two Minutes (video, 5:03)
- **“The Tulsa Massacre | Black Wall Street,”** Black History in Two Minutes (video, 2:48)
- **“When White Supremacists Overthrew a Government,”** Vox (video, 12:21 minutes)
- **Patience on a Monument** by Thomas Nast, 1868, Smithsonian National Museum of African American History and Culture (broadside)
- **“This is a white man’s government”** by Thomas Nast, 1868, Library of Congress (broadside)
- **Portrait of Claude McKay**, 1926, National Portrait Gallery, Smithsonian (photograph)
- **Scene from Tulsa Race Riot**, 1921, Smithsonian National Museum of African American History and Culture (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- During the Red Summer of 1919, a global pandemic (the Spanish Flu), competition for jobs, and discrimination against Black WWI veterans led to a rise in hate crimes across the country. These factors also spurred the beginnings of the Great Migration.
- The brutal murder of 14-year-old Emmett Till in 1955 shows the longevity of lynching as a tactic of racial violence and white supremacy. The U.S. Senate did not classify lynching as a hate crime until 2018.
- Mexicans in the American southwest were also targets of white supremacist lynchings in the early 20th century.

TOPIC 3.7

The Color Line and Double Consciousness in American Society

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"We Wear the Mask"** by Paul Laurence Dunbar, 1895
- ***The Souls of Black Folk*** by W.E.B. Du Bois, 1903, selections from "The Forethought," "Of Our Spiritual Strivings," "Of Alexander Crummell" and "The Afterthought"

LEARNING OBJECTIVE

LO 3.7

Describe the various psychological effects of institutional racism on African Americans described in African American literary and scholarly texts.

ESSENTIAL KNOWLEDGE

EK 3.7.A

The Souls of Black Folk is an interdisciplinary text that combines historical, literary, and ethnomusical analysis to illustrate the humanity of Black people and their complex experiences in American society in the 20th century, mere decades after enslavement.

EK 3.7.B

In *The Souls of Black Folk*, W.E.B. Du Bois uses "the veil" to symbolize African Americans' separation from full participation in American society. He describes the impacts of discrimination on one's struggle for self-improvement and advancement beyond the veil.

EK 3.7.C

W.E.B. Du Bois uses "color line" to reference the racial discrimination that remained in the United States after the abolition of slavery. Du Bois identified "the problem of the color line" as the chief problem of the 20th century.

EK 3.7.D

Systemic discrimination stifled African Americans' progress in American society and created what Du Bois called a "double consciousness," or the internal conflict experienced by subordinated groups in an oppressive society. Double consciousness gave African Americans a profound second vision into the unequal realities of American life. Despite its challenges, double consciousness fostered agency, adaptation, and resistance.

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.7.E**

In "We Wear the Mask," Paul Lawrence Dunbar uses metaphor to explore how African Americans have internalized and coped with the struggles they face due to racial discrimination.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.7

The Color Line and Double Consciousness in American Society

Additional Context *(beyond the scope of the AP Exam)*

- Alexander Crummell was a leading African American Episcopal minister who advocated for the abolition of slavery and the need for equal political rights for African Americans. He founded the first Black learned society in 1897, The American Negro Academy—a forerunner for Black studies that documented Black history and included members such as W.E.B. Du Bois and Paul Laurence Dunbar.
- Each chapter of *The Souls of Black Folk* opens with verses of spirituals, which Du Bois calls “Sorrow Songs.”
- *The Souls of Black Folk* responded to the proliferation of lynching—a lethal manifestation of the defeat of Reconstruction’s achievements.

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.8

Uplift Ideologies

Required Course Content

SOURCE ENCOUNTER

- “The Atlanta Exposition Address” by Booker T. Washington, 1895
- “How the Sisters Are Hindered from Helping” by Nannie Helen Burroughs, 1900
- “Lift Every Voice and Sing” by James Weldon and J. Rosamond Johnson, 1900

LEARNING OBJECTIVE

LO 3.8

Describe various strategies for economic, political, social, and spiritual uplift advanced by African American writers, educators, and leaders in the generation after slavery.

ESSENTIAL KNOWLEDGE

EK 3.8.A

Black leaders, educators, and artists of the post-Reconstruction period debated strategies to advance African Americans, or uplift the race, in broader American society.

EK 3.8.B

Booker T. Washington, who was formerly enslaved, advocated for industrial education as a means of economic advancement and independence. In a controversial speech known as “The Atlanta Compromise,” Washington appealed to a conservative white audience and suggested that Blacks should remain in the South and focus on gaining industrial education before political rights.

EK 3.8.C

Nannie Helen Burroughs, an educator and the daughter of enslaved people, advocated for the education and leadership of women, and particularly women’s suffrage, to promote greater inclusivity in American society.

EK 3.8.D

James Weldon Johnson, a writer, diplomat, and the son of Bahamian immigrants, wrote the poem, “Lift Every Voice and Sing.” His brother, J. Rosamond Johnson, set the poem to music and it became known as the Black national anthem. The poem acknowledges past sufferings, encourages African Americans to feel proud of their resilience and achievements, and celebrates hope for the future.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.8

Uplift Ideologies

Optional Resources

- **"Booker T. Washington,"** Black History in Two Minutes (video, 3:02)
- **"Lift Every Voice and Sing,"** with Kirk Franklin and choir (video, 2:34)
- **"Five You Should Know: African American Suffragists,"** 2019, Smithsonian National Museum of African American History and Culture
- **Questionnaire from the National League of Republican Colored Women,** "Colored Women in Politics," 1915, Library of Congress
- **Nannie Helen Burroughs School,** unknown date, National Museum of American History (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Diverse strategies and opinions about the uplift of African Americans stemmed from the diversity of their experiences. Students may consider the vantage points of these authors, who were formerly enslaved or the children of enslaved people, and were people of different genders, regions, and professions.

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

TOPIC 3.9

Lifting as We Climb: Black Women’s Rights and Leadership

Required Course Content

SOURCE ENCOUNTER

- *A Voice from the South: By a Black Woman of the South* by Anna Julia Cooper, 1892 (“Our Raison d’Etre” and “Womanhood: A Vital Element in the Regeneration of a Race”)

LEARNING OBJECTIVE

LO 3.9

Explain how Black women activists advocated for their own voices and leadership in collective efforts to advance African Americans.

ESSENTIAL KNOWLEDGE

EK 3.9.A

While American society explored the roles of women more broadly, Black women, such as Anna Julia Cooper and Nannie Helen Burroughs, advocated for the rights of African Americans and Black women specifically.

EK 3.9.B

A Voice from the South by a Black Woman of the South (1892) details the unique inequities that all Black women have experienced and the incomplete nature of U.S. history for its exclusion of the voices of Black Americans and further silencing of Black women.

EK 3.9.C

Black women’s activism and leadership were central to the rebuilding of Black communities in the generations after slavery. Black women leaders created women’s clubs dedicated to fighting all forms of injustice and exclusion. Women’s clubs countered stereotypes by exemplifying the dignity, capacity, beauty, and strength of Black women.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.9

Lifting as We Climb: Black Women’s Rights and Leadership

Optional Resources

- [“The Women’s Club Movement,”](#) Black History in Two Minutes (video, 3:12)
- [Emancipation Era dress worn by formerly enslaved woman Tempy Ruby Bryant,](#) 1870–1890, Smithsonian National Museum of African American History and Culture
- [Banner used the Oklahoma Federation of Colored Women’s Clubs,](#) 1910, Smithsonian National Museum of African American History and Culture

Additional Context *(beyond the scope of the AP Exam)*

- •Anna Julia Cooper, author of *A Voice from the South by a Black Woman of the South* (1892), was the daughter of an enslaved woman and her enslaver. Cooper became a champion for Black women’s rights and education.

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.10

Black Organizations and Institutions

Required Course Content

SOURCE ENCOUNTER

- **Advertisement for Madam C.J. Walker products**, 1906–1950, Smithsonian National Museum of African American History and Culture
- **Tin for Madame C.J. Walker's Hair and Scalp Preparation**, 1906, Smithsonian National Museum of African American History and Culture
- **Photograph of a convention of Madam C.J. Walker agents at Villa Lewaro**, 1924, Smithsonian National Museum of African American History and Culture

LEARNING OBJECTIVE

LO 3.10

Summarize the various ways African American organizations, institutions, and businesses promoted equity, economic stability, and the well-being of their communities.

ESSENTIAL KNOWLEDGE

EK 3.10.A

Many African Americans in the early 20th century and beyond focused on self-sufficiency, economic stability, and education. They responded to their ongoing exclusion from broader American society by creating businesses and organizations that catered to their needs and improved the lives of their communities.

EK 3.10.B

In the U.S., African Americans transformed forms of Christian worship and created their own institutions. Black churches served as safe houses for Black organizing, joy, and cultural expression. They created leadership opportunities that developed Black activists, musicians, and politicians.

EK 3.10.C

Inventors and entrepreneurs like Madam C.J. Walker, the daughter of enslaved people, developed products that highlighted the beauty of Black people, fostered their economic advancement, and supported community initiatives through philanthropy. Walker is the first female self-made millionaire in U.S. history.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.10

**Black
Organizations
and Institutions**

Optional Resources

- **Clock used by the Citizen's Savings and Trust Company**, 1920–2013, Smithsonian National Museum of African American History and Culture
- **"Meet the First Self-Made Female Millionaire,"** Smithsonian Learning Lab (video, 4:38)
- **"Madame C.J. Walker: The First Black Millionaire,"** Black History in Two Minutes (video,
- **"The Black Church,"** Black History in Two Minutes (video, 3:07)
- **"19th Century Black Discoveries,"** Black History in Two Minutes (video, 2:30)
- **"How Madam C.J. Walker Built Racial Equity into Her Business"** by Tyrone McKinley Freeman and Katie Smith Milway, *Harvard Business Review*, 2020

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 3.11
HBCUs and
Black Education**Required Course Content****SOURCE ENCOUNTER**

- *The Education of Blacks in the South, 1860–1935* by James D. Anderson, 1988 (pp. 83–85)

LEARNING OBJECTIVE**LO 3.11**

Summarize the founding and impact of historically Black colleges and universities (HBCUs) on the educational, professional, and communal lives of African Americans.

ESSENTIAL KNOWLEDGE**EK 3.11.A**

Discrimination and segregation led African Americans to found their own colleges, the majority of which were established after the Civil War.

EK 3.11.B

HBCUs were initially private schools established through interracial philanthropy, and then others emerged as land-grant colleges through federal funding. The Second Morrill Act (1890) prohibited the distribution of funds to states that practiced racial discrimination in admissions unless the state also provided a land-grant college for African Americans. As a result, 18 HBCUs were established.

EK 3.11.C

HBCUs were the primary providers of postsecondary education to African Americans. Their founding transformed African Americans' access to higher education and professional training, which allowed them to rise out of poverty and become leaders in all sectors of society. HBCUs created spaces of cultural pride, Black scholarship, and innovation, and they helped close racial equity gaps in higher education.

EK 3.11.D

Black Greek-letter organizations emerged in colleges across the United States. In these organizations, African Americans found spaces to support each other in the areas of self-improvement, educational excellence, leadership, and lifelong community service.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“African American Higher Education,”](#) Black History in Two Minutes (video, 3:03)
- [“Black Greek-Letter Organizations,”](#) Black History in Two Minutes (video, 3:13)
- [“Why America Needs its HBCUs”](#) by Adam Harris, *The Atlantic*, 2019
- [“Many HBCUs are Teetering Between Surviving and Thriving”](#) by Delece Smith-Barrow, *The Hechinger Report*, 2019
- [“Six Reasons HBCUs are More Important Than Ever,”](#) Dr. Michael L. Lomax, 2015

Additional Context *(beyond the scope of the AP Exam)*

- Cheyney University (originally, the Institute for Colored Youth, Pennsylvania, 1837) was the first HBCU founded, and Wilberforce University (Ohio, 1856) founded by the African Methodist Episcopal Church, was the first fully owned and operated by African Americans.
- HBCUs comprise only 3% of America's colleges and universities but count 40% of Black members of Congress and 80% of Black judges among their graduates.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.12

The New Negro Movement and the Harlem Renaissance

Required Course Content

SOURCE ENCOUNTER

- *The New Negro: An Interpretation* by Alain Locke, 1925
- “The Negro Artist and the Racial Mountain” by Langston Hughes

LEARNING OBJECTIVE

LO 3.12

Explain how themes of racial pride and self-definition manifested during the New Negro movement.

ESSENTIAL KNOWLEDGE

EK 3.12.A

The New Negro movement promoted cultural pride, self-expression, and political advocacy among African Americans nationwide. A mere two generations postslavery, the “new negro” embraced Black joy and optimism and a determination to be one’s authentic self.

EK 3.12.B

The Harlem Renaissance, an extension of the New Negro movement, was a flourishing of Black literary, artistic, and intellectual life that created a cultural revolution in the United States in the 1920s and 1930s.

EK 3.12.C

The New Negro movement encouraged African Americans to define their identity on their own terms and to advocate for themselves politically despite the atrocities of the Nadir. Spurred by the migrations of African Americans from the South to urban centers in the North and Midwest, the New Negro movement manifested innovations in music (e.g., blues and jazz), art, literature, and counternarratives that documented Black history and accomplishments.

EK 3.12.D

In “The Negro Artist and the Racial Mountain,” Langston Hughes, a key writer of the Harlem Renaissance, encouraged young Black artists to see the beauty of everyday Black life as they make their truest art, without feeling pressure from Blacks or whites to romanticize Black struggle, assimilate to mainstream culture, or give into negative stereotypes.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.12

The New Negro Movement and the Harlem Renaissance

Optional Resources

- ["Negro Art Hokum"](#) by George S. Schuyler, 1926
- ["The Harlem Renaissance,"](#) Black History in Two Minutes (video, 3:01)
- ["Ethiopia"](#) by Meta Vaux Warrick Fuller, c. 1921, Smithsonian National Museum of African American History and Culture (sculpture)
- ["Harlem Heroes: Photographs by Carl Van Vechten,"](#) Smithsonian American Art Museum

Additional Context *(beyond the scope of the AP Exam)*

- Black aesthetics were central to self-definition among African Americans. In *The New Negro: An Interpretation*, Alain Locke encourages young Black artists to reject the burden of being the sole representative of a race. He emphasizes that the value of creating a Black aesthetic lies not in creating tangible cultural productions, but rather a shift in the "inner mastery of mood and spirit" (in "Negro Youth Speaks"). Locke became the first African American Rhodes scholar in 1907.

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.13

Art and Social Change**Required Course Content****SOURCE ENCOUNTER**

- "Portfolio of Eighteen Photographs, 1905-38" by James Van Der Zee, 1974

LEARNING OBJECTIVE**LO 3.13**

Describe the context, purpose, and significance of photography by New Negro artists such as James Van Der Zee.

ESSENTIAL KNOWLEDGE**EK 3.13.A**

During the New Negro movement, African American artists celebrated their culture while countering notions of their inferiority. Inspired by Alain Locke's call to create a distinctive Black aesthetic, artists increasingly grounded their work in the beauty of everyday life, history, folk culture, and pride in African heritage.

EK 3.13.B

African American photographers, including James Van Der Zee, documented the liberated spirit, beauty, and dignity of Black people to challenge stereotypes often used to justify their mistreatment, while highlighting Black achievement. Van Der Zee is best known for his photographs of Black Harlemites. He often used luxury props and special poses to capture the everyday life and leading African American figures.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.13

Art and Social Change

Optional Resources

- “**Evening Attire**” by James Van Der Zee, 1922, Smithsonian American Art Museum (photograph)
- “**W.E.B. DuBois: The New Negro at the 1900 Paris Exposition**,” Black History in Two Minutes (video, 3:01)
- “**The Birth of Jazz**,” Black History in Two Minutes (video, 2:55)
- Alain Locke, “The Legacy of the Ancestral Arts” in *The New Negro: An Interpretation* (1925)
- Lois Mailou Jones and Carter G. Woodson, “**Important Events and Dates in Negro History**” (1936)

Additional Context *(beyond the scope of the AP Exam)*

- Van Der Zee is best known for his photographs of Black Harlemites, particularly the Black middle class. He often used props (including luxury items), and special poses to capture the vibrant personalities of everyday African Americans and leading figures such as Marcus Garvey and Mamie Smith.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.14

The Birth of Black History

Required Course Content

SOURCE ENCOUNTER

- *The Mis-Education of the Negro* by Carter G. Woodson
- "The Negro Digs Up His History" by Arturo A. Schomburg in *The New Negro: An Interpretation* edited by Alain Lock, 1925

LEARNING OBJECTIVE

LO 3.14

Describe the academic context that led New Negro renaissance writers, artists, and educators to research and disseminate Black history and explain the impact of their work on Black students.

ESSENTIAL KNOWLEDGE

EK 3.14.A

The Mis-education of the Negro demonstrated that American schools reinforced the idea that Europeans, and whites more broadly, produced the strengths of human civilization and that Black people made no meaningful contributions and were thus inferior, which demoralized Black students.

EK 3.14.B

In *The Mis-education of the Negro*, Carter G. Woodson argued that Black people's mis-education contributed to their ongoing oppression. He urged African Americans to become agents of their own education and study the history and experiences of the race to inform their future advancement.

EK 3.14.C

Artists, writers, and intellectuals of the New Negro renaissance refuted the idea that African Americans were people without history or culture and created a body of literature and educational resources that proved otherwise. The early movement to place Black history in schools allowed the ideas of the New Negro renaissance to reach Black students of all ages.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.14.D

Black bibliophiles, teachers, and learned societies were dedicated to recovering and preserving Black history. To promote this history, Carter G. Woodson created an organization, now known as the Association for the Study of African American Life and History. Arturo Schomburg, a Black Puerto Rican writer, collected artifacts and manuscripts that became the basis of the Schomburg Center for Research in Black Culture.

TOPIC 3.14

**The Birth of
Black History**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *Fugitive Pedagogy: Carter G. Woodson and the Art of Black Teaching* by Jarvis R. Givens, 2021

Additional Context *(beyond the scope of the AP Exam)*

- The son of formerly enslaved people, Woodson became the founder of what is now ASALH, created Negro History Week, which became Black History Month, published many works of African American history that started with African origins and went up to his present day.

TOPIC 3.15

The Great Migration

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content**SOURCE ENCOUNTER**

- *The Warmth of Other Suns: The Epic Story of America's Great Migration* by Isabel Wilkerson, 2010 (pp. 8–10)
- Anonymous Letter beckoning African Americans to leave the South published in *The Messenger*, March 1920, in *Call and Response*, 258
- The Migration Series by Jacob Lawrence, 1940–1941, The Phillips Collection (various panels, in particular Panel no. 1) (painting)

LEARNING OBJECTIVE**LO 3.15**

Identify causes and effects of the Great Migration and explain its impact on Black communities and American culture.

ESSENTIAL KNOWLEDGE**EK 3.15.A**

During the Great Migration, one of the largest internal migrations in U.S. history, six million African Americans relocated from the South to the North, Midwest, and western United States in search of educational and economic opportunities and safety for their families.

EK 3.15.B

The migration (about 1910–1970) occurred in waves, often caused by recurring factors.

EK 3.15.B.i

Labor shortages in the North during World War I and World War II created economic opportunities.

EK 3.15.B.ii

Environmental factors, such as floods and boll weevils, damaged crops, leaving many Black southerners impoverished.

EK 3.15.B.iii

The dangers of unmitigated lynching and racial violence prompted many Blacks to leave the Jim Crow South.

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.15.B.iv**

Freedom and a new railway system made migration more possible than before.

EK 3.15.B.v

The Black press compelled and instructed Black southerners on how to relocate.

EK 3.15.C

The effects of the Great Migration transformed American cities, Black communities, and Black cultural movements. The migration instilled American cities like New York, Chicago, Pittsburgh, and Los Angeles with Black Southern culture, and created a shared cultural thread in African American communities nationwide.

EK 3.15.D

Migration transformed African Americans from primarily rural people to primarily urban dwellers. Racial tensions increased in the South, as white employers resisted the flight of underpaid and disempowered Black laborers and at times had them arrested.

EK 3.15.E

In *The Migration Series*, artist Jacob Lawrence chronicles African Americans' hopes and challenges during the Great Migration. His work is known for its social realism in his use of visual art to depict historical moments, social issues, and everyday life of African Americans.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.15

The Great Migration

Optional Resources

- **"Migrations: From Exodusters to Great Migrations,"** Black History in Two Minutes (video, 3:37)
- **"Map of Migration Routes Followed by African Americans During the Great Migration,"** Schomburg Center for Research in Black Culture
- **The Negro Motorist Green-Book,** 1941, Smithsonian National Museum of African American History and Culture
- **"The Long-Lasting Legacy of the Great Migration,"** by Isabel Wilkerson, *Smithsonian Magazine*, 2016
- Jacob Lawrence describes his familial ties to the Great Migration, The Phillips Collection (video, 1:40)

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.16

Afro-Caribbean Migration

Required Course Content

SOURCE ENCOUNTER

- *Reversing Sail: A History of the African Diaspora* by Michael A. Gomez (pp. 186–first paragraph of 190)

LEARNING OBJECTIVE

LO 3.16

Describe the factors that spurred Black Caribbean migration to the U.S. during the first half of the 20th century and the impact that migration had on Black communities in the U.S.

ESSENTIAL KNOWLEDGE

EK 3.16.A

Afro-Caribbean migration to the U.S. and African Americans' Great Migration in the 20th century were both influenced by the need for economic and political empowerment.

EK 3.16.A.i

African Americans faced restricted opportunities and freedom in the U.S. South.

EK 3.16.A.ii

Afro-Caribbeans were affected by the decline of Caribbean economies during World War I and the expansion of U.S. political and economic interests in the Caribbean, and turned to the U.S. for economic, political, and educational opportunities.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.16.B

U.S. intervention in the Caribbean significantly increased migrations to the U.S. in the early 20th century, including:

EK 3.16.B.i

the U.S. acquisition of the Panama Canal (1903), which exposed Black Caribbean workers to both labor opportunities in the U.S. and American culture, including Jim Crow segregation

EK 3.16.B.ii

the U.S. occupation of Haiti and the Dominican Republic (starting in 1915-1916)

EK 3.16.B.iii

the U.S. purchase of the Virgin Islands (1917)

EK 3.16.C

Afro-Caribbean immigrants found homes in African American communities in the U.S., creating both tension and new blends of Black cultures in the U.S.

TOPIC 3.16

**Afro-Caribbean
Migration****TEACHER RESOURCES**
(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- “Gift of the Black Tropics” by Wilfred A. Domingo in *The New Negro: An Interpretation* edited by Alaine Lock, 1925 (pp. 341–342)

TOPIC 3.17

The Universal Negro Improvement Association

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “**Address to the Second UNIA Convention**” by Marcus Garvey, 1921
- Photographs of Marcus Garvey, the UNIA marches, and the Black Liberation flag

LEARNING OBJECTIVE

LO 3.17

Describe the mission, methods, and lasting impact of Marcus Garvey and the Universal Negro Improvement Association (UNIA) on political thought in African diaspora communities.

ESSENTIAL KNOWLEDGE

EK 3.17.A

Marcus Garvey led the largest pan-African movement in African American history as founder of the UNIA. The UNIA aimed to unite all Black people and maintained thousands of members in countries throughout the Caribbean, Latin America, and Africa. Marcus Garvey’s Back-to-Africa movement popularized the phrase “Africa for the Africans” and founded a steamship company, the Black Star Line, to repatriate African Americans to Africa.

EK 3.17.B

Garveyism’s diasporic framework became the model for subsequent Black nationalist movements throughout the 20th century. The UNIA’s iconic red, black, and green flag, the Black Liberation Flag, remains a worldwide symbol of Black solidarity and freedom.

EK 3.17.C

In his “Address to the Second UNIA Convention,” Marcus Garvey outlined the UNIA’s objective to achieve Black liberation from colonialism throughout the African diaspora. While African Americans faced intense racial violence and discrimination, Garvey inspired them to embrace their shared African heritage and the ideals of industrial, political, and educational advancement and self-determination through separatist Black institutions.

TOPIC 3.17

**The Universal
Negro
Improvement
Association****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Marcus Garvey: Leader of a Revolutionary Global Movement,”** Black History in Two Minutes (video, 3:54)
- ‘Negro Women are Great Thinkers as Well as Doers’: Amy Jacques Garvey and Community Feminism, 1924–1927” by Ula Y. Taylor
- *Set the World on Fire: Black Nationalist Women and the Global Struggle for Freedom* by Keisha N. Blain, 2018 (chapter 1)
- **Stock certificate issued by Black Star Line to Amy McKenzie**, 1919, Smithsonian National Museum of African American History and Culture
- **Broadside for the Black Star Line**, c. 1921, Smithsonian National Museum of African American History and Culture

Additional Context *(beyond the scope of the AP Exam)*

- The UNIA's newspaper, *Negro World*, cofounded by Garvey's wife, Amy Ashwood, circulated in over 40 countries.

TOPIC 3.18

Genealogy of the Field of African American Studies

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “[Black Studies and the Racial Mountain](#)” by Manning Marable, *Souls*, 2020 (pp. 17–21)

LEARNING OBJECTIVE

LO 3.18

Using Manning Marable’s framework, describe the development and aims of the Black intellectual tradition that predates the formal integration of African American studies into American colleges and universities in the 20th century.

ESSENTIAL KNOWLEDGE

EK 3.18.A

The Black intellectual tradition in the United States began two centuries before the formal introduction of the field in U.S. colleges in the late 1960s. It emerged through the work of Black activists, educators, writers, and archivists who documented Black experiences. This included:

EK 3.18.A.i

the African Free Schools of the 18th century, which in cities like New York and Philadelphia provided the children of enslaved and free Black people with access to free education and prepared early Black abolitionists for leadership and activism;

EK 3.18.A.ii

the Black Puerto Rican bibliophile Arturo Schomburg, whose donated collection became the basis of the Schomburg Center for Research in Black Culture which continues to provide researchers with invaluable resources;

EK 3.18.A.iii

the sociologist and activist W.E.B. Du Bois, whose research and writings produced some of the earliest sociological surveys of African Americans;

EK 3.18.A.iv

the anthropologist Zora Neale Hurston, whose writings documented forms of African American culture and expression; and

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.18.A.v**

the historian Carter G. Woodson, an educator who published many works chronicling Black experiences and perspectives in history and who founded what became Black History Month.

EK 3.18.B

Manning Marable describes the aims of African American studies as “descriptive,” “corrective,” and “prescriptive”:

EK 3.18.B.i

It centers the perspectives of Black people in descriptions of Black life.

EK 3.18.B.ii

It corrects, or challenges, stereotypes and misrepresentations of Black life.

EK 3.18.B.iii

It prescribes, or proposes, practical solutions to transform society for the advancement of Black and all marginalized people.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 3.18

**Genealogy of the
Field of African
American Studies**

Additional Context *(beyond the scope of the AP Exam)*

- The title of Manning Marable’s article pays homage to Langston Hughes’ essay, “The Negro Artist and the Racial Mountain.”

AP AFRICAN AMERICAN STUDIES

UNIT 4

**Movements
and Debates**



~38
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Anticolonial Movements in the African Diaspora</i>			
4.1 The <i>Négritude</i> and <i>Negrismo</i> Movements	<i>Discourse on Colonialism</i> by Aimé Césaire, 1955	1	2
4.2 Anticolonialism and African American Political Thought	<i>The Wretched of the Earth</i> by Frantz Fanon, 1961	2	2
<i>Weekly Focus: Freedom Is Not Enough: The Early Black Freedom Movement</i>			
4.3 Discrimination, Segregation, and the Origins of the Civil Rights Movement	"Black Cleveland in 1960: Education, Housing, and Unemployment" map	3	1
4.4 The G.I. Bill, Redlining, and Housing Discrimination	"Dr. Ossian Sweet's Black Life Mattered" by Heather Bourbeau, 2015 "Black Cleveland in 1960: Education, Housing, and Unemployment" map	1	2
4.5 The Arts in the Politics of Freedom	Speech in St. Louis by Josephine Baker, 1952 "Little Rock" by Nicolás Guillén, 1959 "Original Faubus Fables" and "Fables of Faubus" by Charles Mingus, 1959 (video)	5	2
<i>Weekly Focus: The Long Civil Rights Movement</i>			
4.6 Major Civil Rights Organizations: NAACP, CORE, SCLC, SNCC	"Nonviolence and Racial Justice" by Martin Luther King Jr., 1957	1	2
4.7 Major Civil Rights Organizations: SNCC	"Bigger Than a Hamburger" by Ella Baker, 1960 Student Nonviolent Coordinating Committee Founding Statement, 1960 SNCC Position Paper: Women in the Movement, 1964 "The Revolution is At Hand" by John Lewis, 1963	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
4.8 Faith and the Sounds of the Civil Rights Movement	<i>Why We Can't Wait</i> (1964) by Martin Luther King Jr., 1964 "Can't Turn Me Around" (video)	2	1
<i>Weekly Focus: Black Power and Black Pride</i>			
4.9 The Black Power Movement	"The Ballot or the Bullet" by Malcolm X, 1964	5	1
4.10 The Black Panther Party for Self-Defense	The Black Panther Party, Ten-Point Program, 1966 "Harlem Peace March," 1967	4	1
4.11 The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam	<i>The Fire Next Time</i> by James Baldwin, 1963	2	1
4.12 The Fire Next Time: Achieving Our Country	<i>The Fire Next Time</i> by James Baldwin, 1963	5	1
<i>Weekly Focus: Black Feminism, Womanism, and Intersectionality</i>			
4.13 The Black Feminist Movement and Womanism	"The Combahee River Collective Statement," 1977	2	1
4.14 The Social Construction of Race	<i>Racial Formation in the United States</i> , Michael Omi and Howard Winant, 2014	1	2
4.15 African American Women's History and the Metalanguage of Race	"African American Women's History and the Metalanguage of Race," by Evelyn Brooks Higginbotham, 1992	1	2
4.16 Intersectionality	"Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color" by Kimberlé Crenshaw, 1991	2	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Identity and Culture in African American Studies</i>			
4.17 Black is Beautiful	Negro es Bello II by Elizabeth Catlett, 1969 "Kathleen Cleaver on Natural Hair," 1968 (video)	4	1
4.18 The Evolution of African American Music	"The Evolution of African American Music" from <i>Africanisms in African American Music</i> by Portia Maultsby Music samples (teacher choice)	1	2
4.19 Afrocentricity	<i>The Afrocentric Idea</i> by Molefi Kete Asante, 1987	5	1
4.20 Tools of Black Studies Scholars	"A Black Studies Manifesto" by Darlene Clark Hine, 2014	5	1
<i>Weekly Focus: Diversity Within Black Communities</i>			
4.21 Demographic Diversity in African American Communities	"The Growing Diversity of Black America," by Christine Tamir, 2021	3	1
4.22 Politics and Class	<i>Blues People: Negro Music in White America</i> by Leroi Jones, 1963	1	1
4.23 Religion and Faith	<i>Righteous Discontent</i> by Evelyn Brooks Higginbotham, 1993	1	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Contemporary Debates (Students choose one)</i>			
4.24 Medicine, Technology, and the Environment	See "Starting Point" sources for further reading and discussion	3	4–5
4.24 Incarceration, Abolition, and the New Jim Crow	See "Starting Point" sources for further reading and discussion	3	4–5
4.24 Reparations	See "Starting Point" sources for further reading and discussion	2	4–5
4.24 The Movement for Black Lives	See "Starting Point" sources for further reading and discussion	4	4–5
<i>Weekly Focus: New Directions in African American Studies</i>			
4.25 Black Study and Black Struggle in the 21st Century	"Black Study, Black Struggle" by Robin D.G. Kelley, 2016	1	1
4.26 Black Futures and Afrofuturism	"Let's Talk about 'Black Panther' and Afrofuturism" (video)	5	1

Movements and Debates

**ESSENTIAL
QUESTIONS**



These pages intentionally left blank. The Unit Opening content for Units 2–4 is still in development and will be provided to teachers in the fall.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional and are offered to provide possible ways to incorporate various instructional approaches into the classroom. Teachers do not need to use these activities or instructional approaches and are free to alter or edit them. The examples below were developed in partnership with teachers from the AP community to share ways that they approach teaching the content and skills in this unit. Please refer to the Instructional Approaches section beginning on p. xx for more examples of activities and strategies.

Activity	Topic	Source Encounter	Sample Activity
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1

2

3

This page is intentionally left blank. The Sample Instructional Activities content for Units 2–4 is still in development and will be provided to teachers in the fall.

TOPIC 4.1

The *Négritude* and *Negrismo* Movements

SUGGESTED SKILLS

- 1** Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Discourse on Colonialism* by Aimé Césaire, 1955 (pp. 39–43)

LEARNING OBJECTIVE

LO 4.1

Describe the central elements of the concept of *négritude* and its relationship to *negrismo* and the New Negro renaissance.

ESSENTIAL KNOWLEDGE

EK 4.1.A

Négritude (meaning “blackness” in French) was a political, cultural, and literary movement of the 1930s, ’40s, and ’50s that started with francophone Caribbean and African writers to protest colonialism and the assimilation of Black people into European culture.

EK 4.1.B

Négritude emerged alongside the New Negro renaissance in the U.S. and the *negrismo* movement in the Spanish-speaking Caribbean. These movements reinforced each other, affirming the influence that African cultural aesthetics and African heritage had that made Afro-descendants throughout the diaspora distinct.

EK 4.1.C

Not every Afro-descendant subscribed to the New Negro, *négritude*, or *negrismo* movements. While these movements shared an emphasis on cultural pride and political liberation of Black people, they did not necessarily envision blackness or relationships to Africa the same way.

EK 4.1.D

In *Discourse on Colonialism*, Aimé Césaire describes the hypocrisy of the narrative that European colonialism civilized colonized subjects. He highlights:

EK 4.1.D.i

the violence and exploitation required to overturn autonomous leadership and maintain systems of coerced labor; and

EK 4.1.D.ii

the racial ideologies that underpin colonial intervention.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.1.E**

In *Discourse on Colonialism*, Aimé Césaire connects racism and colonialism as mutually dependent means of dehumanizing people of African descent in Africa and the Caribbean.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.1

The *Négritude* and *Negrismo* Movements

Optional Resources

- *The Jungle (La Jungla)* by Wilfredo Lam, 1943, Museum of Modern Art (painting)
- *Les Fétiches* by Lois Mailou Jones, 1938, Smithsonian American Art Museum (painting)
- *Portrait of Wilfredo Lam*, 1978 (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Afro-Cuban artist, Wilfredo Lam, who also had Chinese heritage, was one of the leading artists of the *negrismo* period. Lam's *The Jungle* (1943) reflects the legacies of slavery and colonialism in Cuba with faces that reference African masks, set in sugarcane fields.
- *Négritude* emerged in Paris, which was a diasporic hub, home to African American jazz performers, artists, and veterans in addition to intellectuals from Africa and the Caribbean. Afro-descendants who spent significant time in Paris during the *négritude* movement include Josephine Baker, Claude McKay, Anna Julia Cooper, Augusta Savage, Countee Cullen, Alain Locke, Langston Hughes, Alain Locke, and Nella Larsen.
- Like the New Negro renaissance, *négritude* and *negrismo* first manifested among educated elites.
- *Discourse on Colonialism* argues that colonialism works to “decivilize” the colonizer by encouraging savage behavior, and it subjects colonized people to a process of “thingification,” destroying their land and reinventing them as barbarian subjects with no culture, no purpose, and no contributions to the modern world.

SUGGESTED SKILLS

- 2 Written Source Analysis

INSTRUCTIONAL PERIODS

2

TOPIC 4.2

Anticolonialism and African American Political Thought

Required Course Content

SOURCE ENCOUNTER

- *The Wretched of the Earth* by Frantz Fanon, 1961 (pp. 35–37)

LEARNING OBJECTIVE

LO 4.2

Explain how Frantz Fanon's ideas about the role of violence in decolonial struggles influenced African American activist movements of the 1960s and '70s.

ESSENTIAL KNOWLEDGE

EK 4.2.A

Frantz Fanon's *The Wretched of the Earth* is a call to action for colonized people to overthrow the dehumanization, dishonor, and systemic oppression of colonialism.

EK 4.2.B

In *The Wretched of the Earth*, Frantz Fanon explains that decolonization seeks to overthrow the violent imposition of colonialism and the power struggle between the colonial settler and oppressed peoples. He argues that subjugated people should be open to any means necessary, not bound by nonviolence, in the overthrow of colonial subjugation maintained by past, present, and future violence.

EK 4.2.C

Frantz Fanon's *The Wretched of the Earth* became a foundational text for revolutions around the world, especially in Africa and throughout the diaspora.

EK 4.2.C.i

Living under Jim Crow segregation, many African Americans saw their community as a colony within a nation during the civil rights era.

EK 4.2.C.ii

Black Power advocates leveraged Fanon's notion of the "colonized intellectual" to critique the respectability politics of some middle class, nonviolent activists as assimilationist.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.2.C.iii

There are five primary climate zones: desert (e.g., the Sahara), semi-arid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.

EK 4.2.C.iv

Five major rivers supported the emergence of early societies (Niger, Congo, Zambezi, Orange, and Nile).

TOPIC 4.2

**Anticolonialism
and African
American
Political Thought****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- The phrase “by any means necessary” is a translation from Frantz Fanon’s speech, “Why We Use Violence.” It became a motto for the Black Power movement’s liberation efforts, popularized by political leader Malcolm X.
- *The Wretched of the Earth* illustrates Fanon’s interdisciplinarity; it integrates analysis from the fields of history, psychology, political science, and anthropology, among others.
- Fanon’s writings influenced Black political activism throughout the African diaspora, including the Black Power movement and the Black Panther Party in the U.S. and the Black Consciousness movement in South Africa.

TOPIC 4.3

Discrimination, Segregation, and the Origins of the Civil Rights Movement

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “**Black Cleveland in 1960: Education, Housing, and Unemployment**,” Harambee City, Miami University (digital map)

LEARNING OBJECTIVE

LO 4.3

Describe the forms of segregation African Americans endured in the middle of the 20th century that provided a foundation for the civil rights movement.

ESSENTIAL KNOWLEDGE

EK 4.3.A

After World War II, African Americans in the North and South continued to face the challenges of racial discrimination, violence, and segregation in areas such as housing, education, and transportation.

EK 4.3.B

After the Supreme Court ruled racial segregation in public schools unconstitutional (in the 1954, *Brown v. BOE* decision) those who were unwilling to forgo centuries of segregated education circumvented the law to preserve de facto segregation:

EK 4.3.B.i

Politicians slashed funding for integrated schools and provided financial support to schools that remained predominantly white.

EK 4.3.B.ii

Middle-class whites fled to suburbs and private schools, shifting their investment into schools and neighborhoods that few African Americans could access.

EK 4.3.C

Racially separated transportation remained unequal. Predominantly Black areas often lacked sufficient infrastructure for public transportation. Blacks responded by leveraging jitneys (small buses that provided taxi services) and their own bus companies.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.3.D**

Analysis of census data illustrates how racial segregation was a nationwide (not merely Southern) phenomenon that took many forms and manifested in both urban and suburban locales. The widespread impact of segregation created a foundation for the civil rights movement.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.3

Discrimination, Segregation, and the Origins of the Civil Rights Movement

Optional Resources

- [Mapping Inequality: Redlining in New Deal America](#), University of Richmond (map)
- ["Segregated Travel in Jim Crow's America"](#) Black History in Two Minutes (video, 2:39)
- ["School Integration,"](#) Black History in Two Minutes (video, 2:58)
- ["Mamie Till Mobley"](#) Black History in Two Minutes (video, 3:25)
- [Social Explorer](#) (subscription required)
- [Lorraine Hansberry](#) by David Attie, 1959, National Portrait Gallery, Smithsonian

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

TOPIC 4.4

The G.I. Bill, Redlining, and Housing Discrimination

Required Course Content

SOURCE ENCOUNTER

- “[Dr. Ossian Sweet’s Black Life Mattered](#)” by Heather Bourbeau, Jstor Daily, 2015
- “[Black Cleveland in 1960: Education, Housing, and Unemployment](#),” Harambee City, Miami University (digital map)

LEARNING OBJECTIVE

LO 4.4

Describe the forms of housing discrimination that African Americans faced in the mid-20th century and their long-term impacts.

ESSENTIAL KNOWLEDGE

EK 4.4.A

The G.I. Bill of 1944 was designed as a race-neutral gesture of gratitude toward American veterans returning from World War II, including the 1.2 million Black veterans, by providing funds for college tuition, low-cost home mortgages, and low-interest business start-up loans—major pillars of economic stability and mobility.

EK 4.4.B

The G.I. Bill’s funds were overwhelmingly disbursed to white veterans because the funds were administered locally and subject to Jim Crow discriminatory practices that excluded African Americans. Local lenders barred African Americans from receiving mortgage loans by redlining—the discriminatory practice of designating certain communities as hazardous and unstable in order to withhold services and deny home ownership loans to African Americans and other people of color.

EK 4.4.C

Housing segregation was codified in the Federal Housing Administration (FHA) Underwriting Manual and restrictions made it illegal for African Americans to live in many communities in the United States.

EK 4.4.D

Housing discrimination in the mid to late 20th century intensified preexisting gaps between African Americans and whites by impeding Black citizens’ ability to acquire safe housing affordably and by restricting them to communities with limited access to public transportation, clean water and air, recreational spaces, healthy food, and healthcare services, which exacerbated health disparities along racial lines.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.4.E

As Dr. Ossian Sweet’s experience illustrates, African Americans who managed to integrate into well-resourced neighborhoods became targets of mob violence. The NAACP fought housing discrimination from 1914 through the passage of the Fair Housing Act in 1968.

TOPIC 4.4

**The G.I. Bill,
Redlining, and
Housing
Discrimination**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The GI Bill of Rights,”](#) Black History in Two Minutes (video, 3:09)
- [“Shame of Chicago Excerpt”](#) (video, 15:08)
- [“Digital Redlining’: Facebook’s Housing Ads Seem Designed to Discriminate”](#) by Nicole Karlis, *Salon*, 2019

TOPIC 4.5

The Arts in the Politics of Freedom

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Speech in St. Louis** by Josephine Baker, 1952
- "Little Rock" by Nicolás Guillén, 1959
- "**Original Faubus Fables**" and "**Fables of Faubus**" by Charles Mingus, 1959 (video, 9 :21)

LEARNING OBJECTIVE

LO 4.5

Explain how artists, poets, and musicians of African descent advocated for racial equality and brought international attention to the Black Freedom movement.

ESSENTIAL KNOWLEDGE

EK 4.5.A

During the Black Freedom movement of the 20th century, Black artists, poets, and musicians used their work as forms of expression to disseminate information and foment social change in the U.S. and abroad. Their work brought Black resistance to systemic inequality in the U.S. to global audiences and strengthened similar efforts among Afro-descendants beyond the U.S.

EK 4.5.B

Josephine Baker was a singer, dancer, and actress whose unique performance style and charisma captured international audiences and embodied the vitality of African American culture. Discouraged by racism in the U.S., Baker relocated to Paris. Baker was also an entrepreneur, World War II spy for the French Resistance, and a staunch civil rights activist. In a speech in St. Louis, she critiqued the double standards of an American democracy that maintained race-based subjugation.

EK 4.5.C

Nicolás Guillén, a prominent *negrismo* Cuban poet of African descent, examined connections between anti-Black racism in both mainstream U.S. and Latin American society in his poetry. In "Little Rock" he denounced segregation and racial violence and brought attention to Black freedom struggles to audiences in Latin America.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.5.D**

Jazzist Charles Mingus composed “Fables of Faubus” as a protest song in response to the Little Rock Crisis. In 1959, Columbia Records refused to allow him to include the lyrics to the song, and it remained instrumental. In 1960, Mingus rereleased the song as “Original Faubus Fables” with lyrics that used call and response to mock the foolishness of racial segregation through allusions to Governor Orval M. Faubus.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.5

The Arts in the Politics of Freedom

Optional Resources

- ["Nina Simone performs "Mississippi Goddam,"](#) 1965, (video, 4:40)
- ["A Change is Gonna Come,"](#) 1963 (video, 3:10)
- *A Little Devil in America: Notes in Praise of Black Performance* by Hanif Abdurraquib, 2021 (pp.142–160)

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

TOPIC 4.6

Major Civil Rights Organizations: NAACP, CORE, SCLC, SNCC

Required Course Content

SOURCE ENCOUNTER

- “Nonviolence and Racial Justice” by Martin Luther King Jr., 1957
- “The Revolution is At Hand” by John Lewis, 1963

LEARNING OBJECTIVE

LO 4.6

Describe the resistance strategies embraced by the four major organizations of the civil rights movement.

ESSENTIAL KNOWLEDGE

EK 4.6.A

Four major organizations galvanized the civil rights movement. They represented African Americans with different experiences and perspectives unified by their goal to eliminate racial discrimination and inequality for all. Together, they launched a national social justice movement built on the shared strategy of non-violent, direct, and inclusive protest.

EK 4.6.A.i

The National Association for the Advancement of Colored People (NAACP) was formed in 1909 as an interracial organization. W.E.B. Du Bois and Ida B. Wells-Barnett were among the founders. Rosa Parks, a local NAACP secretary, helped to launch the Montgomery Bus Boycott (1955).

EK 4.6.A.ii

The Congress of Racial Equality (CORE) was established in 1942. CORE collaborated with other organizations to organize sit-ins and the Freedom Rides of 1961.

EK 4.6.A.iii

The Southern Christian Leadership Conference (SCLC) was established in 1957. Under the leadership of its first president, Martin Luther King Jr., the SCLC organized churches and local organizations in major protests, such as the Selma Voting Rights March (1965).

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.6.A.iv**

The Student Nonviolent Coordinating Committee (SNCC) was founded in 1960 after Black college students organized and staged the Greensboro sit-in. Ella Baker assisted students who were interested in the SCLC's activism in founding their own organization.

EK 4.6.B

Local branches of the four major civil rights organizations launched campaigns with wide-ranging strategies, including forms of nonviolent civil disobedience, boycotts, marches, sit-ins, litigation, and the use of mass media. Their nonviolent responses to discrimination were often met with violence, especially in the way activists were removed from marches and sit-ins.

EK 4.6.C

The coordinated efforts of the civil rights movement resulted in legislative achievements such as the Civil Rights Act of 1964, which ended segregation and prohibits discrimination on the basis of race, color, and religion, and the Voting Rights Act of 1965, which outlawed discriminatory practices that create barriers in voting.

EK 4.6.D

In the essay "Nonviolence and Racial Justice," Martin Luther King Jr. explained the purpose and major characteristics of the strategy of nonviolent direct resistance as inspired by Christian principles and the example of Mahatma Gandhi.

EK 4.6.E

In his speech at the March on Washington for Jobs and Freedom (1963), SNCC leader John Lewis called for greater attention to the urgency of civil rights and African Americans' need for protection from racial violence and police brutality.

TOPIC 4.6

**Major Civil Rights Organizations:
NAACP, CORE,
SCLC, SNCC****TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The Civil Rights Movement,"** Black History in Two Minutes (video, 3:07)
- **"The Birth of a Nation and the NAACP,"** Black History in Two Minutes (video, 2:47)
- Photographs of Rosa Parks, the Selma to Montgomery March, the Greensboro Sit-In
- **"John Lewis: The Fight for the Right to Vote,"** Black History in Two Minutes (video, 3:30)
- **"John Lewis's Pivotal 'This is It' Moment at the March on Washington"** Oprah's Master Class, OWN (video, 2:45)
- **"Five Things John Lewis Taught Us About Getting in 'Good Trouble',"** by Rashawn Ray, Brookings, 2020
- **"John Lewis and Colleagues, Prayer Demonstration at a Segregated Swimming Pool, Cairo, Illinois, 1962,"** 1969, National Gallery of Art (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- After the murder of members of CORE and the assassination of Martin Luther King Jr., members of CORE and SNCC began to lose faith in the utility of nonviolent strategies. Arguing that integration alone could not sufficiently end anti-Black racism or achieve equality, some members and leaders transitioned away from their commitment to nonviolence toward separatist, Black nationalist principles.

TOPIC 4.7

Major Civil Rights Organizations: SNCC

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **“Bigger Than a Hamburger”** by Ella Baker, 1960
- **Student Nonviolent Coordinating Committee Founding Statement**, 1960
- **SNCC Position Paper: Women in the Movement**, 1964

LEARNING OBJECTIVE

LO 4.7

Describe the roles women played in the Student Nonviolent Coordinating Committee (SNCC) during the civil rights movement.

ESSENTIAL KNOWLEDGE

EK 4.7.A

Ella Baker became known as the “mother of the civil rights movement” for her major impact on the National Association for the Advancement of Colored People (NAACP), the Southern Christian Leadership Conference (SCLC) and the Student Nonviolent Coordinating Committee (SNCC). She focused on grassroots organizing and encouraged young people to contribute to inclusive social justice efforts that fought both racism and sexism.

EK 4.7.B

Although Black women were central leaders in the work of major civil rights organizations, they often faced gender discrimination within those organizations throughout the Black Freedom movement, as the SNCC Position Paper on “Women in the Movement” details. Leaders such as Ella Baker and Fannie Lou Hamer called attention to this issue, drawing from a longstanding tradition of Black women activists who articulated the interdependencies of racial and gender discrimination and the need for equality in both areas.

EK 4.7.C

In Ella Baker’s speech at SNCC’s founding in 1960, she emphasized the need for group-centered leadership over the model of leader-centered groups in the civil rights movement. She argued that peaceful sit-ins at lunch counters were about more than access to goods and services, they were about the full inclusion of African Americans into every aspect of American life.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.7.D**

In his speech at the March on Washington for Jobs and Freedom (1963), SNCC leader John Lewis called for greater attention to the urgency of civil rights and African Americans' need for protection from racial violence and police brutality.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.7

**Major Civil Rights Organizations:
SNCC**

Optional Resources

- **"Ella Baker: The Mother of the Civil Rights Movement,"** Black History in Two Minutes (video, 3:01)
- **"Brenda Travis,"** Black History in Two Minutes (video, 2:46)

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 4.8

Faith and the Sounds of the Civil Rights Movement

Required Course Content

SOURCE ENCOUNTER

- *Why We Can't Wait* by Martin Luther King Jr., 1964 (p. 48)
- "Can't Turn Me Around" (video, 3:23)

LEARNING OBJECTIVE

LO 4.8

Explain the influence of faith and music on the many strategies African Americans developed to combat systemic discrimination and represent themselves authentically.

ESSENTIAL KNOWLEDGE

EK 4.8.A

Faith and music were important elements of inspiration and community mobilization during the civil rights movement of the 1950s and 1960s.

EK 4.8.B

The Freedom Songs inspired many African Americans to risk their lives as they pressed for the equality and freedoms that their enslaved ancestors also died for. They unified and renewed activists' spirits, gave direction through lyrics, and communicated their hopes for a more just and inclusive future.

EK 4.8.C

Many Freedom Songs emerged through the adaptation of hymns, spirituals, gospel songs, and labor union songs in Black churches, which created space for organizing and the adaptation of hymns, spirituals, gospel songs, and labor union songs.

EK 4.8.D

In *Why We Can't Wait*, Martin Luther King Jr. describes how "We Shall Overcome" became an anthem of the civil rights movement, as activists sang this song while marching, while protesting, during arrest, and while in jail.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.8

Faith and the Sounds of the Civil Rights Movement

Optional Resources

- ["We Shall Overcome – Martin Luther King, Jr."](#) (video, 2:27)
- ["Morehouse College – We Shall Overcome"](#) (video, 4:10)

Additional Context *(beyond the scope of the AP Exam)*

- "We Shall Overcome," the unofficial anthem of the civil rights movement, partners with Martin Luther King Jr.'s 1966 speech by the same name, highlighting the role of Freedom Songs as an instrument of political protest.
- Though many gospel singers like Mahalia Jackson and Harry Belafonte sang iconic renditions, these songs were most often sung by a group and reflected the community leadership fostered by Black church leaders and expressed in hymns and spirituals.

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.9

The Black Power Movement

Required Course Content

SOURCE ENCOUNTER

- “The Ballot or the Bullet” by Malcolm X, 1964

LEARNING OBJECTIVE

LO 4.9

Explain how Malcolm X’s ideas represent a transition from the strategies of the civil rights movement to the Black Power movement.

ESSENTIAL KNOWLEDGE

EK 4.9.A

During the mid-1960s, some African Americans believed the civil rights movement’s focus on racial integration, equal rights, and nonviolent strategies did not sufficiently address the systemic disempowerment and lack of safety many African Americans faced in their daily lives. Many embraced Black Power, a movement that promoted self-determination, rejected nonviolence as the only viable political strategy, and transformed Black consciousness through its emphasis on cultural pride.

EK 4.9.B

Malcolm X, a Muslim minister and activist, championed the principles of Black autonomy and encouraged African Americans to build their own social, economic, and political institutions instead of prioritizing integration into a white-dominant society that marginalized them. His emphasis on self-defense by any means necessary and on African Americans’ sense of dignity and solidarity influenced political groups that emerged during the Black Power movement.

EK 4.9.C

In his 1964 speech, “The Ballot or the Bullet,” Malcolm X encouraged African Americans to exercise their right to vote and to remain open to securing political equality “by whatever means necessary.” His emphasis on this and on African Americans’ sense of dignity, respect, and solidarity influenced the political groups that emerged during the Black Power movement.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.9

The Black Power Movement

Optional Resources

- **“Black Power,”** Black History in Two Minutes (video, 2:48)
- **“Malcolm X: How Did He Inspire a Movement?”** Black History in Two Minutes (video, 3:15)
- **“Malcolm X on Front Page Challenge, 1965: CBC Archives,”** CBC (video, 7:48)
- **“The Foundations of Black Power,”** Smithsonian National Museum of African American History and Culture, 2019
- *The Autobiography of Malcolm X: As Told to Alex Haley* by Malcolm X and Alex Haley

Additional Context *(beyond the scope of the AP Exam)*

- Malcolm X’s ideas evolved over his lifetime. Toward the end of his life, Malcolm X left the Nation of Islam to pursue an egalitarian and inclusive political agenda that promoted human rights and protested injustices internationally.
- Malcolm X encouraged African Americans to relinquish names associated with slavery and its demise (e.g., Negro, colored) and to embrace ethnonyms such as Black or African American with a sense of pride.

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 4.10

The Black Panther Party for Self-Defense

Required Course Content

SOURCE ENCOUNTER

- **The Black Panther Party, Ten-Point Program**, 1966
- **"Harlem Peace March (with Brownstones), National Spring Mobilization to end the War in Vietnam,"** 1967, Smithsonian National Museum of African American History and Culture (photograph)

LEARNING OBJECTIVE

LO 4.10

Describe the social, political, and economic aims of the Black Panther Party.

ESSENTIAL KNOWLEDGE

EK 4.10.A

The Black Panther Party for Self-Defense was a revolutionary, Black nationalist, separatist organization in the 1960s through the 1980s. Inspired by Malcolm X's call for self-determination, the Black Panthers aimed to organize a community response to the widespread incidence of police brutality and systemic inequality that disproportionately affected African Americans.

EK 4.10.B

Under the leadership of Black women, the Black Panther Party began to advocate for gender equality in addition to racial equality. They developed numerous programs to improve the conditions of Black communities, such as the Free Breakfast for School Children Program and relief programs that offered free medical care, clothing, and political empowerment.

EK 4.10.C

The Ten-Point Program expressed the Black Panthers' governing philosophies—promoting militant self-defense and community uplift. It called for freedom from oppression and jails; access to housing, healthcare, educational and employment opportunities; and community leadership.

EK 4.10.D

Inspired by the writings of intellectuals like Frantz Fanon, the Black Panthers did not limit themselves to nonviolent strategies, which distinguished the party from the major civil rights organizations. Their militant forms of self-defense from police brutality made them a target for the FBI, which imprisoned and murdered some of their leaders (e.g., Fred Hampton).

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.10

The Black Panther Party for Self-Defense

Optional Resources

- [“The Birth of the Black Panthers,”](#) Black History in Two Minutes (video, 2:05)
- [Vietnam tour jacket with black power embroidery,](#) 1971–1972, Smithsonian National Museum of African American History and Culture
- [“The Rank and File Women of the Black Panther Party and Their Powerful Influence,”](#) by Janelle Harris Dixon, Smithsonian Magazine, 2019
- [“The Black Panther Party: Challenging Police and Promoting Social Change,”](#) Smithsonian National Museum of African American History and Culture, 2019
- [“‘A Sign of Revolution’: Why the Black Power Beret Is Making a Comeback”](#) by Priya Elan, The Guardian, 2020
- [“1965 vs. 1969”](#) (cartoon)

Additional Context *(beyond the scope of the AP Exam)*

- Despite the successes of the civil rights movement, race riots continued to break out from the 1960s through the 1980s, often precipitated by police brutality against African Americans. The Black Panther party was formed by college students Bobby Seale and Huey P. Newton in Oakland, California in the wake of the assassination of Malcolm X and police killings of unarmed African Americans.
- Eldridge Cleaver called Frantz Fanon’s *The Wretched of the Earth* “the bible of the Black revolutionary movement.”
- The Black Panthers developed a visual aesthetic as a tool for political advancement and social change that influenced African American popular culture. For example, its members often wore a minimalist uniform of black leather coats, black sunglasses, and black berets.

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 4.11

The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam

Required Course Content

SOURCE ENCOUNTER

- *The Fire Next Time* by James Baldwin, 1963

LEARNING OBJECTIVE

LO 4.11

Analyze James Baldwin's evaluation of the origins and limitations of the civil rights movement and the Nation of Islam.

ESSENTIAL KNOWLEDGE

EK 4.11.A

In *The Fire Next Time*, James Baldwin documents some of the inequalities faced by Black servicemen in World War II, including how they were treated by other soldiers, how they were allowed to fraternize, and how they were treated on their return to the US.

EK 4.11.B

In *The Fire Next Time*, James Baldwin argues that the Black Muslim movement "came about ... and achieved such force" in part because white liberals could only deal with "the Negro as a victim but had no sense of him as a man." Malcolm X and others gained influence because civil rights victories were too slow and too late and they left unaddressed profound sources of inequality and cruelty.

EK 4.11.C

In *The Fire Next Time*, James Baldwin criticizes the Black Muslim movement for offering a false picture of Black America's past and an unrealistic picture for its future. Baldwin insists that Black Americans have been "formed by this nation, for better or for worse, and [do] not belong to any other— not to Africa and certainly not to Islam."

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.11

The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam

Optional Resources

- Photographs of James Baldwin
- "[James Baldwin's Speech on the American Dream](#)," (video, 2:16)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.12

The Fire Next Time: Achieving Our Country

Required Course Content

SOURCE ENCOUNTER

- *The Fire Next Time* by James Baldwin, 1963

LEARNING OBJECTIVE

LO 4.12

Analyze how the conclusion of James Baldwin's *The Fire Next Time* documents the spiritual and political changes whites and Blacks will need to make to "achieve our country" and how it warns of the destruction failure could bring.

ESSENTIAL KNOWLEDGE

EK 4.12.A

James Baldwin documented how the suffering of Blacks has shaped their character in negative but also positive ways, fostering "intelligence, spiritual force, and beauty." He warned that no race should repeat the racist error of declaring itself superior.

EK 4.12.B

James Baldwin argued that the objective of the movement could not be simply an effort at equality with whites because whites must themselves change. Baldwin detailed how Black Americans see most deeply into the destructive forces in the white community that must be overcome if this country is to achieve its promise.

EK 4.12.C

James Baldwin warned that without radical action, a wave of destruction and violence will occur, which he calls "the fire next time," as devastating as the flood in the Bible. He argues that Blacks and whites must put aside long-standing illusions about themselves and each other to make the changes that will defuse this racial time bomb.

TOPIC 4.13

The Black Feminist Movement and Womanism

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- "The Combahee River Collective Statement," 1977

LEARNING OBJECTIVE

LO 4.13

Describe the goals and inspiration for the Black feminist movement and womanism as described in the Combahee River Collective Statement.

ESSENTIAL KNOWLEDGE

EK 4.13.A

In the 1970s, the Black feminist movement drew inspiration from past Black women activists to challenge Black women's marginalization in mainstream white feminist movements and Black political movements, which emphasized masculinity and leadership in the promotion of Black nationalism, political leadership, and dignity.

EK 4.13.B

Writer Alice Walker coined the term *womanist* and described womanism as opposition to racism in the feminist community and sexism in Black communities.

EK 4.13.C

The Combahee River Collective was a Boston-based, Black feminist and lesbian organization. Their Collective Statement argued that Black women's liberation would free all members of society as it would require the destruction of all systems of oppression (e.g., racism, sexism, classism, homophobia).

TOPIC 4.13

The Black Feminist Movement and Womanism

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Black Feminism”** Black History in Two Minutes (video, 1:56)
- **“Black Feminist Organizations,”** Black History in Two Minutes (video, 3:11)
- **“Phenomenal Woman”** by Maya Angelou, 1978
- **Portrait of Mnonja** by Mickalene Thomas, 2010, Smithsonian American Art Museum (painting)
- **“Seeing Black Women in Power,”** National Museum of African American History and Culture, Smithsonian

Additional Context *(beyond the scope of the AP Exam)*

- Across the trajectory of U.S. history, Black women played central roles in the struggle for freedom and equality. In the 18th and 19th centuries, activists such as Jarena Lee, Sojourner Truth, and Harriet Tubman resisted injustice and oppression as enslaved and free people, and the women’s club movement organized Black women’s efforts and the development of a critical consciousness.
- Writers such as Angela Davis, Toni Morrison, and Audre Lorde detailed experiences of gender within the context of race.
- The name of the Combahee River Collective drew inspiration from Harriet Tubman’s famous Combahee River raid that freed over 700 African Americans during the Civil War.

TOPIC 4.14

The Social Construction of Race

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Racial Formation in the United States: From the 1960s to the 1990s*, Michael Omi and Howard Winant. Second edition, 1994, p. 53-56, p. 59-60.

LEARNING OBJECTIVE

LO 4.14

Describe how understandings of the concept of race differed in the 15th century compared to the present.

ESSENTIAL KNOWLEDGE

EK 4.14.A

A common view among scholars affirms the notion that race is a social construct, not one based in biology, though this has not always been the public consensus.

EK 4.14.B

The association of race with physical characteristics (namely, skin color) was created in the late 15th century in the context of European colonialism. In the 17th century, associating race with skin color enabled European colonizers to categorize and subjugate African people for use as an enslaved labor force. Well into the 20th century, forms of scientific racism continued, defining people of African descent and other racial groups as inferior to those of European descent.

EK 4.14.C

The notion of race as an identifier continues to shape life experiences and opportunities for people of African descent and other people of color around the world.

EK 4.14.D

Sociologists Michael Omi and Howard Winant provide a landmark contribution to how concepts of race are created and transformed in relation to social, economic, and political conflict. Omi and Winant argue that race is deeply embedded in American life, shaping both individual identities and larger structural frameworks.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

TOPIC 4.15

African American Women's History and the Metalanguage of Race

Required Course Content

SOURCE ENCOUNTER

- "[African American Women's History and the Metalanguage of Race](#)," by Evelyn Brooks Higginbotham, *Signs*, 1992 (p. 251-253; 273-4)

LEARNING OBJECTIVE

LO 4.15

Explain how the concept of metalanguage can be used to understand Black women's experiences in the U.S. through the intersections of gender, race, and identity.

ESSENTIAL KNOWLEDGE

EK 4.15.A

Race is a socially constructed concept created to categorize people into social groups and distribute social advantages and disadvantages, explicitly and inexplicitly, to specific communities on the basis of this categorization.

EK 4.15.B

In "African American Women's History and the Metalanguage of Race," Evelyn Brooks Higginbotham draws from examples in Black women's history to illustrate the social construction of race, gender, and sexuality. She frames race as a "metalanguage" (a language that describes another language) to center its broader impact on the construction of other social categories (e.g., gender, class, and sexuality).

EK 4.15.C

In "African American Women's History and the Metalanguage of Race," Evelyn Brooks Higginbotham articulates the following:

EK 4.15.C.i

The concept of race has been utilized as a tool for both liberation and to justify oppression against African-descended people in the U.S. since slavery.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.15.C.ii

The emphasis on race at the exclusion of gender and class lead to male-centered historical narratives that characterize Black people and especially Black women as a monolith.

EK 4.15.C.iii

The diversity of Black women's experiences in American society, given the combined construction of race, gender, and class, is central to gaining a more nuanced understanding of U.S. history.

TOPIC 4.15

African American Women's History and the Metalanguage of Race**TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Shirley Chisholm, The First Black Congresswoman,"** Black History in Two Minutes (video, 2:05)
- **"Maya Angelou: 20th Century Renaissance Woman,"** Black History in Two Minutes (video, 2:46)
- **"The Revolutionary Practice of Black Feminisms,"** Smithsonian National Museum of African American History and Culture, 2019

Additional Context *(beyond the scope of the AP Exam)*

- Shirley Chisholm, the first Black congresswoman in the U.S., boldly embodied the intersections of the civil rights movement and the women's rights movement. She was known for the slogan "Unbought and Unbossed."

TOPIC 4.16

Intersectionality

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **“Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color”** by Kimberlé Crenshaw, *Stanford Law Review*, 1991 (pp. 1241–1245)

LEARNING OBJECTIVE

LO 4.16

Explain the concept of intersectionality and its connection to earlier Black feminist activism.

ESSENTIAL KNOWLEDGE

EK 4.16.A

The term *intersectionality* refers to the interconnected nature of social categories (e.g., race, gender, class, sexuality, ability) and the interdependence of systems that create unequal outcomes for individuals. It is an approach that examines how interlocking forms of oppression manifest in many areas of society, including education, health, housing, incarceration, and wealth gaps.

EK 4.16.B

Legal scholar Kimberlé Crenshaw coined the term *intersectionality*, building on a long tradition of Black feminist scholars and activists who critiqued the tendency to treat race and gender as mutually exclusive categories.

EK 4.16.B.i

In the 19th century, leaders such as Anna Julia Cooper and Maria Stewart linked their racial and gender identities and argued that racism and sexism could not be understood in isolation.

EK 4.16.C

In “Mapping the Margins,” Kimberlé Crenshaw explains the need for intersectional approaches to create inclusive forms of public policy that avoid reproducing discrimination by accounting for the ways individuals are affected by interlocking systems of oppression.

TOPIC 4.16

Intersectionality**TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- ["Kimberlé Crenshaw: What Is Intersectionality?"](#) National Association of Independent Schools (video, 1:54)

Additional Context *(beyond the scope of the AP Exam)*

- In the 20th century, scholars, such as Patricia Hill Collins, identified the interdependence of racism, sexism, and classism in the production of social injustice, and bell hooks referred to these intersections as the "white supremacist capitalist patriarchy."

TOPIC 4.17

Black is Beautiful

SUGGESTED SKILLS**4** Visual Analysis**INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- *Negro es Bello II* by Elizabeth Catlett, 1969, Smithsonian National Museum of African American History and Culture (lithograph)
- Video, "Kathleen Cleaver on Natural Hair," 1968 (video, 0:57)

LEARNING OBJECTIVE

LO 4.17

Describe the purpose, context, and significance of artworks such as Elizabeth Catlett's *Negro es Bello II* during the Black Is Beautiful movement of the 1960s and 1970s.

ESSENTIAL KNOWLEDGE

EK 4.17.A

"Black is beautiful" is an expression popularized in the context of the civil rights, Black Power, and Black Arts movements of the 1960s and 1970s. The phrase expresses pride in one's identity, heritage, culture, and natural self. The emphasis on the beauty of Black people resists notions of Black inferiority and the dehumanizing pressure to conform to Eurocentric standards.

EK 4.17.B

Elizabeth Catlett's print, *Negro es Bello II*, highlights the transnational and diasporic reach of the Black is Beautiful and the Black Power movements and participates in their global circulation. The piece features two faces in the style of African masks and images of black panthers encircled with the phrase, "Black is Beautiful."

TOPIC 4.17

Black is Beautiful**TEACHER RESOURCES****(Not Required)**

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Say It Loud - I’m Black & I’m Proud,”](#) James Brown song, 1968 (video, 4:43)
- [“‘I am Somebody’ - Historical footage of Rev. Jesse Jackson Leading a Crowd in a Chant of Solidarity,”](#) Cleveland.com, 1963 (video, 0:51)
- [Dashiki owned by Margaret Belcher](#), Smithsonian National Museum of African American History and Culture
- [Afro hair comb with Black fist design](#), 2002–2014, Smithsonian National Museum of African American History and Culture
- [Button declaring “Black is Beautiful,”](#) 1960s–1970s, Smithsonian National Museum of African American History and Culture
- [“Still I Rise”](#) by Maya Angelou, 1978
- [“From Here and From There: Exploring Elizabeth Catlett’s African American and Mexican Duality,”](#) Smithsonian National Museum of African American History and Culture, 2022

Additional Context *(beyond the scope of the AP Exam)*

- Elizabeth Catlett, the granddaughter of formerly enslaved people, was an African American artist who created paintings, sculptures, and prints that explored themes such as race, gender, class, and history. In the 1940s, she relocated to Mexico and later became a Mexican citizen. Her art reflects the influences of African, African American, and Mexican modernist traditions.
- Kathleen Cleaver is a legal scholar and was an activist of the Black Panther Party and the Black Power movement. She encouraged Black people to embrace their natural beauty and become comfortable in their own skin.
- In 2019, the California legislature passed the CROWN act (Create a Respectful and Open Workplace for Natural Hair), which prohibits discrimination based on hair style and texture.

TOPIC 4.18

The Evolution of African American Music

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"The Evolution of African American Music"** from *Africanisms in African American Music* by Portia Maultsby (pp. 326–329) (chart)
- Music samples (teacher choice):
 - ♦ African Origins: **"Elephant-Hunting Song"** (video, 3:04)
 - ♦ Spirituals: **"The Fisk Jubilee Singers: Perform the Spirituals and Save Their University"** (video, 2:39)
 - ♦ Jazz: **"Duke Ellington – It Don't Mean a Thing (1943)"** (video, 2:45)
 - ♦ Early R&B: **"Ruth Brown – Hey Mama, He Treats Your Daughter Mean (Live)"** (video, 2:01)

LEARNING OBJECTIVE

LO 4.18

Describe Portia Maultsby's arguments about how African-based musical elements influence the music of the African diaspora.

ESSENTIAL KNOWLEDGE

EK 4.18.A

African American music is a unique blend of both African and European elements.

EK 4.18.B

In "Africanisms in African American Music," Portia Maultsby describes Black music, like other cultural elements, as a form of expression that African Americans adapt based on changes in their social conditions and environments.

EK 4.18.C

In "Africanism in African American Music," Portia Maultsby explains that African-based musical elements, such as improvisation, call-and-response, syncopation, and the fusion of music with dance, influence and unites the sounds, performances, and interpretations of Black music. These and other elements create a framework that unites various genres of music throughout the African diaspora.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.18.D**

The African American musical tradition encompasses many different genres and styles that have revolutionized American music, including blues, jazz, gospel, R&B, and hip-hop. African American music continues to evolve, and contemporary genres, such as hip hop, reflect aspects of contemporary society, just as earlier genres did in their time.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.18

The Evolution of African American Music

Optional Resources

- [“The Birth of Hip Hop,”](#) Black History in Two Minutes (video, 3:16)
- [“Chicago Sound: The Birth of Modern Gospel,”](#) Black History in Two Minutes (video, 3:12)
- [“McIntosh County Shouters – ‘Spirituals and Shout Songs’”](#) (video, 6:37)
- [Soul Train Hall of Fame](#), 1973, Smithsonian National Museum of African American History and Culture (album cover and text)

Additional Context *(beyond the scope of the AP Exam)*

- *Soul Train* was a popular African American dance program modeled on American Bandstand. The show was created by Don Corenelius in 1971. The *Soul Train Hall of Fame* album features tracks from some luminaries of Black soul, including Clarence Carter, Gladys Knight and the Pips, The Delfonics, Joe Simon, and Sly and the Family Stone among others.
- African American music can provide useful entry points for explorations of interdisciplinarity (e.g., music as protest, music and economy, music in politics, music and religion), intersectionality (e.g., hip hop and black feminism), and the diaspora (e.g., consideration of reggae, Soca).

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.19
Afrocentricity**Required Course Content****SOURCE ENCOUNTER**

- *The Afrocentric Idea* by Molefi Kete Asante, 1987 (pp. 170–174)

LEARNING OBJECTIVE**LO 4.19**

Describe the origins of the concept of Afrocentricity.

ESSENTIAL KNOWLEDGE**EK 4.19.A**

Afrocentricity is a perspective in Black intellectual thought that emerged in the 1960s out of the Black studies movement. It places Africa at the center of celebrating the origin, history, and achievements of African Americans. This approach has been influenced by earlier movements that emphasized pride in African heritage.

EK 4.19.B

The concept of Afrocentricity was developed by Mofeli Asante. The central tenets of Afrocentricity include:

EK 4.19.B.i

challenges to Eurocentric notions of human and world history;

EK 4.19.B.ii

elevation of African culture as central to the human experience; and

EK 4.19.B.iii

foregrounding people of African descent in world history and promoting African agency.

EK 4.19.C

By celebrating Africa and elevating it to a central instead of marginalized position, Afrocentricity attempts to challenge and reverse the destruction of African memory that resulted from colonization and slavery.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 4.19

Afrocentricity

Optional Resources

- **"Molefi Kete Asante: Why Afrocentricity?"** by George Yancy and Molefi Kete Asante, New York Times, 2015
- **Factory printed cloth** by Sotiba, late 20th century, Smithsonian National Museum of African Art
- **La Source** by Nu Barreto, 2018 (painting)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.20

Tools of Black Studies Scholars

Required Course Content

SOURCE ENCOUNTER

- **"A Black Studies Manifesto"** by Darlene Clark Hine, 2014

LEARNING OBJECTIVE

LO 4.20

Describe the characteristics of scholarship in the field of African American studies as articulated by Darlene Clark Hine in "A Black Studies Manifesto."

ESSENTIAL KNOWLEDGE

EK 4.20.A

African American studies is an interdisciplinary field that integrates knowledge and analysis from multiple disciplines to examine a problem, question, or artifact.

EK 4.20.B

In "A Black Studies Manifesto," Darlene Clark Hine describes five approaches that characterize research in the interdisciplinary field of African American studies. These include examination of:

EK 4.20.B.i

the relationship between multiple categories of identity (e.g., race, gender, class, region) and dominant power structures

EK 4.20.B.ii

recurring concepts between the past and present (nonlinear thinking)

EK 4.20.B.iii

recurring concepts across geographical locations (diasporic perspectives and comparative analyses)

EK 4.20.B.iv

the relationship between oppression and multiple forms of resistance (e.g., cultural, political, spiritual)

EK 4.20.B.v

solidarity with all marginalized people and freedom struggles

TOPIC 4.21

Demographic Diversity in African American Communities

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"The Growing Diversity of Black America,"** by Christine Tamir, Pew Research Center, 2021

LEARNING OBJECTIVE

LO 4.21

Draw conclusions from the Pew Research Center fact sheet regarding the growth and diversity of the African American population, which includes areas such as ethnicity, education, and religion.

ESSENTIAL KNOWLEDGE

EK 4.21.A

The Afro-descendant population in the United States is diverse, with varied ethnic and racial identities, income and class distribution, educational attainment, and political and religious affiliations.

EK 4.21.B

African American communities include people with diverse histories, including the descendants of those enslaved in the U.S. (who may use the ethnonym *African American*), recently arrived immigrants and their children (who may identify by their ethnicity, e.g., *Afro-Colombian*), and people who identify as multiracial (e.g., with significant Black and white ancestry). These categories are often subsumed under the unifying term *Black* as indicative of the community's shared African heritage and shared experiences.

EK 4.21.C

According to the Pew Research Center report, the following key trends illustrate changes in African American communities between 2000 and 2019:

EK 4.21.C.i

The Black-identifying population has grown by nearly 30% to nearly 47 million people who comprise almost 14% of the U.S. population

EK 4.21.C.ii

As the Black population grows, the number of members who identify as multiracial and Hispanic has grown.

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.21.C.iii**

The number of Black immigrants has nearly doubled since 2000, with most members coming from the Caribbean and Africa.

EK 4.21.C.iv

The Black population is younger than the median U.S. population (32 compared to 38).

EK 4.21.C.v

Over half of the Black population lives in the South.

EK 4.21.C.vi

Two-thirds of Black adults identify as Protestant, while 20% do not affiliate with any religion.

EK 4.21.C.vii

Black college degree holders have more than doubled since 2000.

TOPIC 4.22

Politics and Class

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *Blues People: Negro Music in White America* by Leroi Jones, 1963 (chapter 9)

LEARNING OBJECTIVE

LO 4.22

Describe the diversity of 21st century African American communities in terms of politics and class.

ESSENTIAL KNOWLEDGE

EK 4.22.A

Twentieth-century developments both fostered and threatened the expansion and strength of the Black middle class, which has its origins in the free Black communities (in the North and South) prior to the Civil War.

EK 4.22.A.i

Desegregation in the 1950s and 1960s fostered the growth of the Black professional and managerial class, and expanded the sales and clerical force, while the number of Black college graduates doubled.

EK 4.22.A.ii

Significant impediments to Black economic prosperity include home equity disparities, residential segregation, and employment discrimination, which has an adverse impact on wealth and access to home ownership.

EK 4.22.B

Black access to economic and educational attainment impacts political affiliation and participation. In the 20th century, many African Americans shifted political affiliations from the Republican to the Democratic party.

EK 4.22.C

The 21st century has witnessed historic precedents in Black executive political leadership, including the elections of Barack Obama and Kamala Harris.

TOPIC 4.22

Politics and Class

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Black Middle Class Needs Political Attention, Too”](#) by Andre M. Perry and Carl Romer, Brookings, 2020
- [“Black Americans Have Made Gains in U.S. Political Leadership, but Gaps Remain”](#) by Anna Brown and Sara Atske, Pew Research Center, 2021
- [“Black Conservatives Debate Black Liberals on Trump, Obama, and American Politics,”](#) Vice (video, 6:25)

Additional Context *(beyond the scope of the AP Exam)*

- Urbanization, a process that accelerated throughout the first half of the 20th century, expanded the Black middle class. Cities expanded economic opportunities, facilitated the growth of Black businesses and institutions, provided skilled and unskilled job opportunities, and increased opportunities to engage in struggles for civil and political rights.

TOPIC 4.23

Religion and Faith

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *Righteous Discontent* by Evelyn Brooks Higginbotham, 1993 (pp. 4–9)

LEARNING OBJECTIVE

LO 4.23

Explain how religion and faith have played dynamic social, educational, and community building roles in African American communities.

ESSENTIAL KNOWLEDGE

EK 4.23.A

Religion and faith have always played integral roles in Black communities. The Black church has served as an institutional space for education and community building and as a catalyst for mobilizing social and civil rights activism.

EK 4.23.B

Black religious leaders and faith communities have played substantial roles in Black civil rights and social justice advocacy by mobilizing their congregations to act on political and social issues, and developing their adherents' core values related to education, community improvement, race relations, and solidarity within the broader African diaspora.

EK 4.23.C

In *Righteous Discontent*, Evelyn Brooks Higginbotham explores the important roles of African American women as leaders that helped transform Black churches into sites of community organizing and political activism.

SUGGESTED SKILLS

See the four options for their related skills.

INSTRUCTIONAL PERIODS

Each of the four options is 4-5.

TOPIC 4.24 FRAMEWORK**Starting Points**

Sources for student investigation

Explore

A suggested learning objective or line of inquiry

Possible Focus Areas

Key developments, issues, and perspectives to build deep understanding of the topic

TOPIC 4.24, 4 OPTIONS**Contemporary Issues and Debates**

Topic 4.24 provides flexibility for students to explore one contemporary topic in great depth. Four options are provided for Topic 4.24, with the intention that a student will explore one of the four suggested topics. Teachers can employ various strategies to guide student inquiry for Topic 4.24, including: selecting one topic that the entire class will study, establishing an independent exploration for each student, facilitating collaborative learning whereby small groups will each investigate one of the four topics and then engage in a full classroom activity to reflect on the learnings across each topic. Given the optional nature and flexibility for this topic, the AP Exam will not include questions about the various sources, explore statements, or focus areas outlined for Topic 4.24. Accordingly, teachers whose school year started later—and hence have later summer closing dates—may choose to focus on this topic after the AP Exam date.

Topic Overview

Throughout their history in the United States, people of African descent have held various perspectives on the issues their communities faced and have designed multiple strategies for achieving societal change. This remains true for contemporary issues and debates. African American communities are not a monolith. The field of African American studies creates space for respectful debate and arguments informed by research and evidence, as even those with shared goals, such as achieving greater equity and inclusion for communities that have been and remain marginalized, maintain diverse and conflicting opinions.

In Topic 4.24, students should select one of the four topics below and engage in further reading and discussion to understand the origins and diverse perspectives of a contemporary issue or debate.

- **Option 1** Medicine, Technology, and the Environment
- **Option 2** Incarceration, Abolition, and the New Jim Crow
- **Option 3** Reparations
- **Option 4** The Movement for Black Lives

For each topic option, the framework articulates:

- **Starting Points:** sources for student investigation
- **Explore:** a suggested learning objective or line of inquiry
- **Possible Focus Areas:** key developments, issues, and perspectives to build deep understanding of the topic

TOPIC 4.24, OPTION 1

Medicine, Technology, and the Environment

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- *Killing the Black Body: Race, Reproduction, and the Meaning of Liberty* by Dorothy E. Roberts, 1997 (Introduction)
- **“Achieving Racial and Ethnic Equity in U.S. Healthcare: A Scorecard of State Performance,”** The Commonwealth Fund, 2021 (charts)
- “Henrietta Lacks: The Woman with the Immortal Cells,” Black History in Two Minutes (video, 3:01)
- “The Tuskegee Study,” Black History in Two Minutes (video, 3:01)
- *Making a Place for Ourselves: The Black Hospital Movement, 1920–1945* by Vanessa Northington Gamble, 1995

Explore

- The complex relationships between the American medical establishment and African American communities, including medical experimentation and abuses, racial health disparities, and Black efforts to secure access to adequate healthcare

Possible Focus Areas

- Due to historic patterns of discrimination and marginalization, African Americans have been affected by disparities in healthcare that impact their life expectancy, reproduction, and access to quality medical care. African Americans’ life expectancy is over three years shorter than that of whites. Infant mortality rates are highest for African Americans (10.8 per 1,000 births compared to 4.8 for whites).
- Under slavery, African Americans had no legal right to control the treatment of their bodies.
- In the 19th and 20th centuries, Black people’s bodies were subjected to medical abuse and experimentation in medical schools.
 - ◆ The “Tuskegee Study of Untreated Syphilis in the Negro Male” (1932–1972) was conducted on poor Black men without their consent, who were also denied treatment.
 - ◆ Henrietta Lacks became the subject of medical experimentation due to cervical cancer. In 1951 her cells were used without her consent to advance medical knowledge in the areas of immunology, oncology, and in relationship to the polio vaccine.

TOPIC 4.24, OPTION 1

**Medicine,
Technology, and
the Environment**

- African Americans responded proactively to their unequal access to adequate healthcare and treatment by medical professionals.
 - ♦ They established community organizations to promote early diagnosis of ailments and free treatments.
 - ♦ They established medical schools (e.g., at Meharry College, Howard University, Morehouse, and other HBCUs).
 - ♦ They established the National Medical Association to support Black medical professionals (as they were initially barred from entry into the American Medical Association)
 - ♦ During the Black hospital movement in the mid-20th century, they collaborated with community organizations and local governments to establish hospitals that served Black communities and medical students.
- In *Killing the Black Body*, Dorothy Roberts emphasizes the need to include Black reproductive rights in discussions about racial justice. Roberts highlights the connection between race and reproductive freedom by describing Black women's fight to repeal compulsory sterilization laws and procedures that continued into the 1980s.

TOPIC 4.24, OPTION 2

Incarceration, Abolition, and the New Jim Crow

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander, 2010 (pp. 229–236)
- “Incarceration in the U.S.: The Big Picture,” Prison Policy Initiative (maps and graphics)
- “Louisiana Prison, New Orleans” by Leonard Freed, 1965, Smithsonian National Museum of African American History and Culture (photograph)
- “Guard tower from Camp H at Angola Prison,” 1900–1950, Smithsonian National Museum of African American History and Culture (structure)

Explore

- How the growth of a prison industrial complex emerged from racial discrimination that disproportionately targeted African Americans

Possible Focus Areas

- The basis for the contemporary crisis in the mass incarceration of African Americans can be traced to the 13th Amendment of the U.S. Constitution. By abolishing slavery except in the case of punishment for crime, the amendment created a loophole that allowed Southern planters to use vagrancy and loitering laws to disproportionately imprison large numbers of African Americans, subject them to coercive labor on prison farms, and profit from their unpaid labor.
- The mass incarceration of African Americans accelerated as a result of urban unrest in the post-1968 period, the backlash against civil rights, and mass protest by students, women, and non-Black ethnic minorities. The intensification of law-and-order approaches (e.g., reactive policing) doubled America’s prison population.
 - ◆ African Americans currently comprise 13% of the U.S. population and 40% of its prison population. The current national incarceration rate for African Americans is 2,306 per 100,000 compared to 450 per 100,000 for white Americans.
- In *The New Jim Crow*, Michelle Alexander documents the rise of the prison industrial complex, as the lucrative nature of incarceration fueled the expansion of prisons and prison populations. The Violent Crime Control and Law Enforcement Act of 1994 expanded the footprint of incarceration in America and its targeting of poor, vulnerable, and disenfranchised communities. It increased funding for police recruitment, detention centers for juveniles, and expanded death penalty offenses.

TOPIC 4.24, OPTION 2

**Incarceration,
Abolition, and the
New Jim Crow**

- In *The New Jim Crow*, Michelle Alexander argues that Jim Crow discrimination did not end with the *Brown v. Board of Education* ruling of 1954, the Civil Rights Act of 1964, or the Voting Rights Act of 1965. Instead, racial discrimination was reconstituted into new forms of oppression. Alexander highlights the mass incarceration as an example of the New Jim Crow. She takes an intersectional analytical approach and argues that the criminalization of African Americans emerges from unequal treatment across various areas of society, such as employment, housing, and education.
- Black political activists continue to challenge the policies and factors that contribute to the disproportionate incarceration of African Americans. They work to restore educational opportunities for inmates and ensure their access to legal representation.

TOPIC 4.24, OPTION 3

Reparations

SUGGESTED SKILLS**2** *Written Source Analysis***INSTRUCTIONAL PERIODS**

4–5

Starting Points

- H.R. 40, [Commission to Study and Develop Reparation Proposals for African Americans Act](#)
- “[The Case for Reparations](#)” by Ta-Nehisi Coates, *The Atlantic*, 2014
- Pinback button promoting reparations for the Tulsa Race Massacre, 2001, Smithsonian National Museum of African American History and Culture

Explore

- The primary historical and contemporary debates about reparations for African Americans in the U.S.

Possible Focus Areas

- The act of reparations, making amends or offering compensation for an injustice, has been debated in the case of African Americans since the 19th century. Discussions include various perspectives for understanding the impact of centuries of racial injustice inflicted on African Americans, from slavery, through Jim Crow policies, to the contemporary effects of this history that create barriers and unequal challenges for African Americans in the U.S. Just as historical and contemporary forms of anti-Black racism are global and not limited to the U.S., movements for reparations exist throughout the African diaspora.
- Contemporary debates on reparations encompass various perspectives in four areas:
 - ◆ Determining the nature and extent of wrongdoing (e.g., the developments in consideration for reparative justice, such as enslavement and Jim Crow legislation, and contemporary inequities, including health disparities, the school to prison pipeline, and the racial wealth gap).
 - ◆ Determining culpability (e.g., identifying who is responsible for harm, who has benefitted from injustices, and who should bear the cost)
 - ◆ Determining beneficiaries (e.g., the descendants of those enslaved in the U.S., recent immigrants)
 - ◆ Determining compensatory methods (e.g., monetary compensation, scholarships, public apologies)
- The H.R. 40 bill calls for the establishment of a Commission to Study and Develop Reparations Proposals for African Americans. The commission would explore the history of racial slavery, anti-Black discrimination, and the ongoing effects of both in the United States and recommend solutions for reparative justice. (At the time of publication, this

TOPIC 4.24, OPTION 3

Reparations

bill was introduced to the House of Representatives, referred to the Subcommittee on the Constitution, Civil Rights, and Civil Liberties, and ordered to be amended (2021). It had not been passed by the House, the Senate, or enacted as law.)

- Ta-Nehisi Coates' article, "The Case for Reparations," expands the call for reparations beyond repair for the unjust enslavement of African Americans. It points to the long history of systemic discrimination that continued after slavery ended in 1965. Coates examines facets of Jim Crow era policies (1865–1968), such as those that denied African Americans equal access to housing equity, subjected them to residential discrimination, and compounded the effects of 19th-century impediments like sharecropping and tenant farming. By focusing on an expansive period, Coates' perspective highlights the enduring effects of systemic racism in American life, contesting the notion that it is a relic of a distant past and thus not quantifiable or compensable.

TOPIC 4.24, OPTION 4

The Movement for Black Lives

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- **The Black Lives Matter Statement: What We Believe**
- “The Matter of Black Lives” by Jelani Cobb, *The New Yorker*, 2016
- *Making All Black Lives Matter: Reimagining Freedom in the 21st Century* by Barbara Ransby, 2018
- *From #BlackLivesMatter to Black Liberation* by Keeanga-Yamahtta Taylor, 2019
- “A protester holding a Black Lives Matter sign” by Jermaine Gibbs, 2015, Smithsonian National Museum of African American History and Culture (photograph)

Explore

- Similarities and differences between 20th-century Black political movements and the 21st-century Movement for Black Lives

Possible Focus Areas

- The Movement for Black Lives encompasses a coalition of activist organizations that support Black communities and call for the end of anti-Black racism, state-sanctioned violence, and gender discrimination. Organizations of this movement advocate for reparations, Black liberation, and gender equality.
- The Movement for Black Lives builds on the strategies and philosophies of prior Black political movements of the 20th century and similarly emerged in response to the police killings of African Americans.
- The Movement for Black Lives coalition is decentralized and relies on local leaders and grassroots organizations to organize around issues of importance in local communities. This approach generated the rapid growth of the movement nationally and internationally. It allows activists to leverage the movement to focus on specific issues of importance to Black communities in the Americas and elsewhere around the world.

SUGGESTED SKILLS

- 2 Written Source Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 4.25

Black Study and Black Struggle in the 21st Century

Required Course Content

SOURCE ENCOUNTER

- “[Black Study, Black Struggle](#)” by Robin D.G. Kelley, *Boston Review*, 2016

LEARNING OBJECTIVE

LO 4.25

Describe how the field of African American studies has evolved since the 1980s in its advancement of research and engagement with African American communities.

ESSENTIAL KNOWLEDGE

EK 4.25.A

In “Black Study, Black Struggle,” Robin D.G. Kelley emphasizes the identity of African American studies as a field rooted in student activism. As such, it offers a powerful lens for understanding contemporary Black freedom struggles within and beyond the academy.

EK 4.25.B

Black studies applies interdisciplinary methodologies to explore the global influence of Black artistic, musical, and other cultural forms and to address inequities in political representation, wealth, criminal justice, and health.

EK 4.25.C

In “Black Study, Black Struggle” Robin D.G. Kelly argues that activism, rather than the university system, is the catalyst for social transformation.

EK 4.25.D

The Movement for Black Lives encompasses a coalition of activist organizations that support Black communities and call for the end of anti-Black racism, state-sanctioned violence, and gender discrimination. Organizations of this movement advocate for reparations, Black self-determination, and liberation.

TOPIC 4.26

Black Futures and Afrofuturism

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “[Let’s Talk about ‘Black Panther’ and Afrofuturism](#)” Uproxx Studio (video, 2:17)

LEARNING OBJECTIVE

LO 4.26

Explain how features of Afrofuturism envision Blackness in futuristic environments.

ESSENTIAL KNOWLEDGE

EK 4.26.A

Afrofuturism blends Black experiences from the past with visions of a technologically advanced future and imagines new possibilities of liberated Black futures through art, film, and literature.

EK 4.26.B

Black Panther reflects Afrofuturist themes, such as a reimagining of both the African past (a world without colonialism and slavery) and the future (a technologically advanced, egalitarian society that celebrates its African heritage, customs, and traditions).

TOPIC 4.26

**Black Futures
and Afrofuturism**

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Clips from the film, *Black Panther*
- [“How ‘Black Panther’ is Bringing Afrofuturism Into the Mainstream,”](#) Vice News (video, 5:38)
- *Kindred* by Octavia Butler, 2013 or *Parable of the Sower* by Octavia Butler, 2020
- The influence of Afrofuturism as found in the literary work of Samuel R. Delany and in the performance work of performance artists like Sun-Ra, George Clinton, Herbie Hancock, Janelle Monae, Missy Elliot, and Outkast.

Florida Response (Draft)

The Advanced Placement's curriculum and instruction team has reviewed the documents provided by the Florida Department of Education (Florida Statutes 1003.42(2)(n), 6A-1.094124, (FAC) REQUIRED INSTRUCTION PLANNING AND REPORTING, House Bill 7) and considered their implication on Florida's ability to offer AP African American Studies, a course and discipline widely available in thousands of secondary and postsecondary educational institutions across the United States. While we are not in a position to provide a legal interpretation, based on our review, we believe that the AP African American Studies course would not place any educator out of compliance with Florida law. In contrast, the course content and approach fully embrace the AP principles of providing an unflinching encounter with facts and evidence through analysis of a range of primary and secondary sources. Like any AP course, AP African American Studies does not provide a point of view or guidance on what students should think.

Through our analysis, we can offer the following illustrative examples of compliance with the Florida laws, but we welcome a deeper conversation about any areas of concern so that Florida schools that have requested to offer this course may do so with confidence and with a state course code.

Examples of Course Compliance

Compliance with Florida Status 1003.42(2)

Florida Law	AP African American Studies
<p>Florida Citation 1003.42.(2)(h): The history of African Americans, including the history of African peoples before the political conflicts that led to the development of slavery, the passage to America, the enslavement experience, abolition, and the contributions of African Americans to society. Instructional materials shall include the contributions of African Americans to American society.</p>	<p>AP African American Studies offers a fact-based survey of the African American culture, developments, and achievements that complies fully with Florida principle of historical accuracy. The course addresses 1003.42.(2)(h) by covering the African origins, peoples, and cultures prior to transatlantic slavery as well as African American history and culture from the period of enslavement through contemporary times. African American contributions are addressed throughout the course.</p>

Compliance with 6A-1.094124 Required Instruction Planning and Reporting

Florida Law	AP African American Studies
<p>(b) Instruction on the required topics must be factual and objective, and may not suppress or distort significant historical events, such as the Holocaust, slavery, the Civil War and Reconstruction, the civil rights movement and the contributions of women, African American and Hispanic people to our country, as already provided in Section 1003.42(2), F.S. Examples</p>	<p>AP African American Studies provides a factual and objective account of enslavement, African American roles and experiences during the Civil War and Reconstruction, and an exploration of the goals, methods, and outcomes of the civil rights movement.</p> <p>The required course content, like all AP</p>

Florida Law	AP African American Studies
<p>of theories that distort historical events and are inconsistent with State Board approved standards include the denial or minimization of the Holocaust, and the teaching of Critical Race Theory, meaning the theory that racism is not merely the product of prejudice, but that racism is embedded in American society and its legal systems in order to uphold the supremacy of white persons. Instruction may not utilize material from the 1619 Project and may not define American history as something other than the creation of a new nation based largely on universal principles stated in the Declaration of Independence. Instruction must include the U.S. Constitution, the Bill of Rights and subsequent amendments.</p>	<p>courses, mirrors the content and skills that students are expected to master in an introductory-level college course. The AP development committee (comprised of college faculty and high school teachers) and the AP program determined the course content through an examination of over 100 college syllabi, a review of a national sample of high school course descriptions, and feedback from hundreds of college faculty and high school educators.</p> <p>For every topic in the course, students examine a variety of primary and secondary sources from across history, art, literature, music, and political science to provide a direct encounter with facts, evidence, and developments. .</p> <p>The course does not include instruction on Critical Race Theory and does not utilize material from the 1619 Project.</p> <p>While students may be instructed to objectively examine Constitutional amendments, major Supreme Court Cases, legal codes, and political speeches, this is not intended to be a history course and or center on a study of American founding principles. Rather, AP African American Studies is intended to be an interdisciplinary studies course that blends literature, art, culture, political science, and history throughout the course content. Our approach to AP African American Studies instruction is a common one in colleges and universities.</p>

Compliance with House Bill 7

Florida Law	AP African American Studies
<p>(h) <u>The history of African Americans, including the history of African peoples before the political conflicts that led to the development of slavery, the passage to America, the enslavement experience, abolition, and the history and contributions of African Americans of the African diaspora to society.</u> Students shall develop an understanding of the ramifications of prejudice, racism, and</p>	<p>AP African American Studies complies with the deeper delineation of required Florida educational content outlined in House Bill 7. All of the topics underlined in the column to left are intended to be addressed in the AP course. As previously noted, the course design and AP principles firmly denounce any instructional approach that supports indoctrination.</p>

Florida Law	AP African American Studies
<p>stereotyping on individual freedoms, and examine what it means to be a responsible and respectful person, for the purpose of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions. Instruction shall include the roles and contributions of individuals from all walks of life and their endeavors to learn and thrive throughout <u>history as artists, scientists, educators, businesspeople, influential thinkers, members of the faith community, and political and governmental leaders</u> and the courageous steps they took to fulfill the promise of democracy and unite the nation. Instructional materials shall include the <u>vital contributions of African Americans to build and strengthen American society and celebrate the inspirational stories of African Americans who prospered, even in the most difficult circumstances</u>. Instructional personnel may facilitate discussions and use curricula to address, in an age-appropriate manner, <u>how the individual freedoms of persons have been infringed by slavery, racial oppression, racial segregation, and racial discrimination</u>, as well as topics relating to <u>the enactment and enforcement of laws resulting in racial oppression, racial segregation, and racial discrimination and how recognition of these freedoms has overturned these unjust laws</u>. However, classroom instruction and curriculum may not be used to <u>indoctrinate or persuade students to a particular point of view inconsistent with the principles enumerated in subsection (3) or the state academic standards</u>. The department shall prepare and offer standards and curriculum for the instruction required by this paragraph and may seek input from the Commissioner of Education's African American History Task Force.</p>	<p>AP African American Studies also affords the opportunity for students to learn about the everyday lives and broader contributions of African Americans as businesspeople, scientists, and leaders – a principle in tight alignment with House Bill 7.</p> <p>Finally, AP African American Studies also complies with the Florida requirements that teachers facilitate age-appropriate discussions on topics related to racial oppression and racial discrimination, without using instruction to indoctrinate or persuade students to a particular point of view.</p> <p>The delineation of unlawful employment practices at the start of House Bill 7 does not directly apply to any AP professional development workshops or training, as AP teacher training activities are focused on understanding the course framework, the AP assessment, and the instructional strategies that promote successful implementation of the rigorous AP course. AP professional development workshops do not serve as a substitute for general diversity, equity, and inclusion training for adults or employees.</p>



FLORIDA DEPARTMENT OF
EDUCATION
fldoe.org



From: Rivers1, Angelia <Angelia.Rivers1@fldoe.org>
Sent: Tuesday, May 09, 2023 12:11 PM EDT
To: Harrigan, Paula <Paula.Harrigan@fldoe.org>
Subject: FW: New K-12 Course Submission: AP African American Studies
Attachment(s): "AP African American Studies Course Preview.pdf", "AP AfAm Course Framework and Exam Overview 3.1.22.pdf"

From: Rivers1, Angelia
Sent: Thursday, May 5, 2022 8:58 AM
To: Burns, Paul <Paul.Burns@fldoe.org>
Subject: FW: New K-12 Course Submission: AP African American Studies

Paul,
Are you okay with me moving forward and responding to Trinity and copying you or do you want me to route these to you for signature? John has reviewed this and his response is:

After reviewing the information regarding the Advanced Placement African American History course, it should not be added to the Course Code Directory (CCD). It is clear in the preview materials that the course includes content that is not permissible under Florida statute [s. 1003.42\(2\)\(n\)](#), and administrative code, [F.S.6A-1.094124, \(FAC\) REQUIRED INSTRUCTION PLANNING AND REPORTING](#). Because teaching this course with fidelity would require teachers to be out of compliance with Florida law, it cannot be added to the CCD. I do not recommend it be approved for a formal review process.

From: Henderson, Trinity <Trinity.Henderson@fldoe.org>
Sent: Tuesday, May 3, 2022 11:08 AM
To: Rivers1, Angelia <Angelia.Rivers1@fldoe.org>
Cc: Moya, Elizabeth <Elizabeth.Moya@fldoe.org>
Subject: New K-12 Course Submission: AP African American Studies

Angelia,

Per the below-referenced process, attached is a new course request that was received in the Office of K-20 Articulation for inclusion in the Florida Course Code Directory. Please review the request as the Lead Reviewer and consult with K-12 Leadership to determine whether AP African American Studies should be entered into the formal review process.

If approved for a formal review, please reply to this email with the content area reviewers to which the course should be assigned. If denied, please provide a written justification that can be shared with College Board.

Please let me know if you have any questions.

Sincerely,

Trinity Henderson
Manager, Course Code Directory
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Florida Department of Education
325 West Gaines Street, Suite 1244
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Email: Trinity.Henderson@fldoe.org
Website: <http://www.fldoe.org/policy/articulation/ccd/>



Subject: Approval Process for New K-12 Course Submissions

In consultation with K-12 leadership, the Office of Articulation will be implementing changes to the current review and approval process for new K-12 course requests. This change in process will reduce the number of courses sent to content area specialists for review and encourage dialogue with school districts related to local need, best practices, and utilizing current resources.

Moving forward, new course requests will first be sent to a Lead Reviewer representing the curriculum content areas to determine statewide need for the course request. Lead Reviewers will then consult with K-12 Leadership (Dr. Burns, Chancellor Oliva) regarding the potential approval or denial of a course request.

- Angelia Rivers for all content areas, except English/Language Arts
- Lindsey Brown for English/Language Arts

If confirmed that a need for a course exists, and no other course options are available, courses may then be entered into the electronic course review process in CPALMS (www.cpalms.org) to gather input from content specialists and certification staff.

- Utilize Outlook Email to send draft submission from Articulation to BSIS/JRF.
 - Assign to Lead Reviewer in Outlook.
 - Lead Reviewer discusses with K-12 Leadership.
 - If course moving into review phase:
 - Lead Reviewer identifies content area reviewers using email.
 - Articulation initiates course review in the CPALMS Course Reviewer Application.
 - If Denial:
 - Office of Articulation sends final determination letter.

 CollegeBoard

AP[®]

INCLUDES

- ✓ Course framework
- ✓ Instructional section
- ✓ Sample exam questions

AP[®] Calculus AB and BC

COURSE AND EXAM DESCRIPTION

Effective
Fall 2020

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Acknowledgements

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About AP

The Advanced Placement® Program (AP®) enables willing and academically prepared students to pursue college-level studies—with the opportunity to earn college credit, advanced placement, or both—while still in high school. Through AP courses in 38 subjects, each culminating in a challenging exam, students learn to think critically, construct solid arguments, and see many sides of an issue—skills that prepare them for college and beyond. Taking AP courses demonstrates to college admission officers that students have sought the most challenging curriculum available to them, and research indicates that students who score a 3 or higher on an AP Exam typically experience greater academic success in college and are more likely to earn a college degree than non-AP students. Each AP teacher’s syllabus is evaluated and approved by faculty from some of the nation’s leading colleges and universities, and AP Exams are developed and scored by college faculty and experienced AP teachers. Most four-year colleges and universities in the United States grant credit, advanced placement, or both on the basis of successful AP Exam scores; more than 3,300 institutions worldwide annually receive AP scores.

AP Course Development

In an ongoing effort to maintain alignment with best practices in college-level learning, AP courses and exams emphasize challenging, research-based curricula aligned with higher education expectations.

Individual teachers are responsible for designing their own curriculum for AP courses and selecting appropriate college-level readings, assignments, and resources. This publication presents the content and skills that are the focus of the corresponding college course and that appear on the AP Exam. It also organizes the content and skills into a series of units that represent a sequence found in widely adopted college syllabi. The intention of this publication is to respect teachers’ time and expertise by providing a roadmap that they can modify and adapt to their local priorities and preferences.

Enrolling Students: Equity and Access

The Advanced Placement® Program strongly encourages educators to make equitable access a

guiding principle for their AP programs by giving all willing and academically prepared students the opportunity to participate in AP. We encourage the elimination of barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved. The Advanced Placement® Program also believes that all students should have access to academically challenging coursework before they enroll in AP classes, which can prepare them for AP success. It is only through a commitment to equitable preparation and access that true equity and excellence can be achieved.

Offering AP Courses: The AP Course Audit

The AP Program unequivocally supports the principle that each school implements its own curriculum that will enable students to develop the content understandings and skills described in the course framework.

While the unit sequence represented in this publication is optional, the AP Program does have a short list of curricular and resource requirements that must be fulfilled before a school can label a course “Advanced Placement” or “AP.” Schools wishing to offer AP courses must participate in the AP Course Audit, a process through which AP teachers’ course materials are reviewed by college faculty. The AP Course Audit was created to provide teachers and administrators with clear guidelines on curricular and resource requirements for AP courses and to help colleges and universities validate courses marked “AP” on students’ transcripts. This process ensures that AP teachers’ courses meet or exceed the curricular and resource expectations that college and secondary school faculty have established for college-level courses.

The AP Course Audit form is submitted by the AP teacher and the school principal (or designated administrator) to confirm awareness and understanding of the curricular and resource requirements. A syllabus or course outline, detailing how course requirements are met, is submitted by the AP teacher for review by college faculty.

Please visit collegeboard.org/apcourseaudit for

more information to support the preparation and submission of materials for the AP Course Audit.

How the AP Program Is Developed

The scope of content for an AP course and exam is derived from an analysis of hundreds of syllabi and course offerings of colleges and universities. Using this research and data, a committee of college faculty and expert AP teachers work within the scope of the corresponding college course to articulate what students should know and be able to do upon the completion of the AP course. The resulting course framework is the heart of the course and exam description and serves as a blueprint of the content and skills that can appear on an AP Exam. See the appendix for a deeper summary of the AP African American Studies course research process.

The AP Development Committees are responsible for developing each AP Exam, ensuring the exam questions are aligned to the course framework. The AP Exam development process is a multiyear endeavor; all AP Exams undergo extensive review, revision, piloting, and analysis to ensure that questions are accurate, fair, and valid, and that there is an appropriate spread of difficulty across the questions.

Committee members are selected to represent a variety of perspectives and institutions (public and private, small and large schools and colleges), and a range of gender, racial/ethnic, and regional groups. A list of each subject's current AP Development Committee members is available on apcentral.collegeboard.org.

Throughout AP course and exam development, the Advanced Placement® Program gathers feedback from various stakeholders from secondary schools, higher education institutions, and disciplinary organizations. This feedback is carefully considered to ensure that AP courses and exams are able to provide students with a college-level learning experience and the opportunity to demonstrate their qualifications for advanced placement or college credit.

How AP Exams Are Scored

The exam scoring process, like the course and exam development process, relies on the expertise of both AP teachers and college faculty. While multiple-choice questions are scored by machine, the free-response questions and through-course performance

assessments, as applicable, are scored by thousands of college faculty and expert AP teachers. Most are scored at the annual AP Reading, while a small portion is scored online. All AP Readers are thoroughly trained, and their work is monitored throughout the Reading for fairness and consistency. In each subject, a highly respected college faculty member serves as Chief Faculty Consultant and, with the help of AP Readers in leadership positions, maintains the accuracy of the scoring standards. Scores on the free-response questions and performance assessments are weighted and combined with the results of the computer-scored multiple-choice questions, and this raw score is converted into a composite AP score on a 1–5 scale.

AP Exams are **not** norm-referenced or graded on a curve. Instead, they are criterion-referenced, which means that every student who meets the criteria for an AP score of 2, 3, 4, or 5 will receive that score, no matter how many students that is. The criteria for the number of points students must earn on the AP Exam to receive scores of 3, 4, or 5—the scores that research consistently validates for credit and placement purposes—include:

- The number of points successful college students earn when their professors administer AP Exam questions to them.
- The number of points researchers have found to be predictive that an AP student will succeed when placed into a subsequent, higher-level college course.
- Achievement-level descriptions formulated by college faculty who review each AP Exam question.

Using and Interpreting AP Scores

The extensive work done by college faculty and AP teachers in the development of the course and exam and throughout the scoring process ensures that AP Exam scores accurately represent students' achievement in the equivalent college course. Frequent and regular research studies establish the validity of AP scores as follows:

AP Score	Credit Recommendation	College Grade Equivalent
5	Extremely well qualified	A
4	Well qualified	A-, B+, B
3	Qualified	B-, C+, C
2	Possibly qualified	n/a
1	No recommendation	n/a

While colleges and universities are responsible for setting their own credit and placement policies, most private colleges and universities award credit and/or advanced placement for AP scores of 3 or higher. Additionally, most states in the U.S. have adopted statewide credit policies that ensure college credit for scores of 3 or higher at public colleges and universities. To confirm a specific college's AP credit/placement policy, a search engine is available at apstudent.org/creditpolicies.

BECOMING AN AP READER

Each June, thousands of AP teachers and college faculty members from around the world gather for seven days in multiple locations to evaluate and score the free-response sections of the AP Exams. Ninety-eight percent of surveyed educators who took part in the AP Reading say it was a positive experience.

There are many reasons to consider becoming an AP Reader, including opportunities to:

- Bring positive changes to the classroom: Surveys show that the vast majority of returning AP Readers—both high school and college educators—make improvements to the way they teach or score because of their experience at the AP Reading.

- Gain in-depth understanding of AP Exam and AP scoring standards: AP Readers gain exposure to the quality and depth of the responses from the entire pool of AP Exam takers, and thus are better able to assess their students' work in the classroom.
- Receive compensation: AP Readers are compensated for their work during the Reading. Expenses, lodging, and meals are covered for Readers who travel.
- Score from home: AP Readers have online distributed scoring opportunities for certain subjects. Check collegeboard.org/apreading for details.
- Earn Continuing Education Units (CEUs): AP Readers earn professional development hours and CEUs that can be applied to PD requirements by states, districts, and schools.

How to Apply

Visit collegeboard.org/apreading for eligibility requirements and to start the application process.

About the AP African American Studies Course

AP African American Studies is an interdisciplinary course that examines the diversity of African American experiences through direct encounters with authentic and varied sources. The course focuses on four thematic units that move across the instructional year chronologically, providing students opportunities to examine key topics that extend from the medieval kingdoms of West Africa to the ongoing challenges and achievements of the contemporary moment. Given the interdisciplinary character of African American studies, students in the course will develop skills across multiple fields, with an emphasis on developing historical, literary, visual, and data analysis skills. This new course foregrounds a study of the diversity of Black communities in the United States within the broader context of Africa and the African diaspora.

Learning Outcomes

As a result of this course, students will be able to:

- Apply lenses from multiple disciplines to evaluate key concepts, historical developments, and processes that have shaped Black experiences and debates within the field of African American studies.
- Identify the intersections of race, gender, and class, as well as connections between Black communities, in the United States and the broader African diaspora in the past and present.
- Analyze perspectives in text-based, data, and visual sources to develop well-supported arguments applied to real-world problems.
- Demonstrate understanding of the diversity, strength, and complexity of African societies and their global connections before the emergence of transatlantic slavery.
- Evaluate the political, historical, aesthetic, and transnational contexts of major social movements, including their past, present, and future implications.
- Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad.
- Identify major themes that inform literary and artistic traditions of the African diaspora.
- Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future.

College Course Equivalent

AP African American Studies is designed to be the equivalent of an introductory college or university course in African American studies.

Prerequisites

There are no prerequisites for AP African American Studies. Students should be able to read college-level texts and write grammatically correct, complete sentences.

AP AFRICAN AMERICAN STUDIES

Course Framework

Course Framework Components

Overview

This course framework provides a description of what students should know and be able to do to qualify for college credit or placement.

The course framework includes the following components:

SKILLS

The skills are central to the study and practice of African American studies. Students should develop and apply the described skills on a regular basis over the span of the course.

COURSE AT A GLANCE

The course at a glance provides an outline of all four units of the course as well as the weekly instructional focus for each unit.

TOPICS

Each weekly instructional focus is broken down into teachable segments called topics. The course topics and topic descriptions outline the essential content knowledge students should learn through multidisciplinary source analysis. Although most topics can be taught in one or two class periods, teachers are encouraged to modify instructional pacing to suit the needs of their students and school.

Note to the AP African American Studies symposium participants: the breadth of topics is currently larger than what is found in any one semester of introductory African American studies courses at colleges. We anticipate a 10-20% reduction of topics based on feedback from the Symposium.

UNIT 1 INSTRUCTIONAL EXEMPLAR: ORIGINS OF THE AFRICAN DIASPORA

The instructional exemplar for Unit 1 provides an example of the deeper content and instructional guidance teachers will receive in the course and exam description. This section includes:

- **Learning Objectives:** Learning objectives define what a student should be able to do with content knowledge. Learning objectives pair skills with disciplinary knowledge.
- **Source Encounters:** For almost every topic, a recommended source is provided to help focus and guide instruction of the topic. Sources invite interdisciplinary learning and analysis.
- **Essential Knowledge:** Essential knowledge statements comprise the knowledge required to demonstrate mastery of the learning objective.
- **Suggested Instructional Resources:** Where possible, instructional resources are listed that might help teachers address a particular topic in their classroom.

The full course and exam description will articulate this information for every topic across all four units of the course.

Skills

The AP African American Studies skills describe what students should be able to do while exploring course topics and examining sources. These skills are embedded and spiraled throughout the course, providing routine opportunities for students to develop and practice these skills and then transfer and apply those skills on the AP assessments.

Skill Category 1

Applying Disciplinary Knowledge

Explain course concepts, developments, patterns, and processes (e.g., cultural, historical, political, social).

Skill 1.A Identify and explain course concepts, developments, and processes.

Skill 1.B Explain the context of a specific event, development, or process.

Skill 1.C Identify and explain patterns or other relationships (continuities, changes, causation).

Skill Category 2

Written Source Analysis

Evaluate written sources, including historical documents, literary texts, and music lyrics.

Skill 2.A Identify and explain an author's claim(s), evidence, and reasoning.

Skill 2.B Describe a written source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context and audience.

Skill 2.C Explain the function of character, setting, word choice, imagery, and/or symbols in a written source.

Skill Category 3

Data Analysis

Interpret data represented in tables, charts, graphs, maps, surveys, and infographics.

Skill 3.A Identify and describe patterns and trends in data.

Skill 3.B Draw conclusions based on patterns, trends, and limitations in data, making connections to relevant course content.

Skill Category 4

Visual Analysis

Analyze visual artifacts, including works of art and material culture.

Skill 4.A Describe a visual source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context, and audience.

Skill 4.B Explain how an artist's techniques, materials, or style achieve a particular effect or elicit a specific response.

Skill Category 5

Argumentation

Develop an argument using a line of reasoning to connect claims and evidence.

Skill 5.A Articulate a defensible claim.

Skill 5.B Support a claim or argument using specific and relevant evidence.

Skill 5.C Use reasoning to guide the audience through a well-supported argument.

Course at a Glance

Units and Weekly Instructional Focus

Unit 1: Origins of the African Diaspora

5 weeks

- Africa: First Look
- The Strength and Reach of West African Empires
- Intercultural Forces in African Kingdoms and City-States
- Gender, Community, and Knowledge Production
- Envisioning Early Africa in African American Studies

Unit 2: Freedom, Enslavement, and Resistance

8 weeks

- Atlantic Africans and the Transatlantic Slave Trade
- The Middle Passage
- Communal Life, Labor, and Law
- Gender and Reformation of Kinship
- Strategies for Change, Part 1
- Strategies for Change, Part 2
- Black Identities
- Abolition and the Politics of Memory

Unit 3: The Practice of Freedom

7 Weeks

- Reconstruction and Black Politics
- Uplift Ideology
- The New Negro Renaissance
- Art, Literature, and Music
- Migrations, Pan-Africanism, and Black Internationalism
- [AP Extended Essay]

Unit 4: Movements and Debates

8 weeks

- Anti-Colonial Movements and Military Service
- The Long Civil Rights Movement
- Black Power, Black Arts, Black Pride, and the Birth of Black Studies
- The Black Feminist Movement, Womanism, and Intersectionality
- African American Studies: Movements and Methods
- Diversity Within Black Communities
- Black Lives Today
- New Directions in African American Studies

Unit 1: Origins of the African Diaspora

Weekly Instructional Focus: Africa: First Look

TOPIC 1.1	Introduction to African American Studies and Interdisciplinarity	This topic introduces the interdisciplinary field of African American studies and invites students to explore multiple perspectives by examining works of art.
TOPIC 1.2	Exploring Africa's Geographic Diversity	This topic explores the diversity of Africa's primary regions and climate zones using maps. Students can examine misconceptions through readings, such as the essay "How to Write About Africa" by Binyavanga Wainaina.
TOPIC 1.3	Ethnolinguistic Diversity and Bantu Dispersals	This topic explores how the Bantu dispersals affected linguistic diversity across African regions. Students may investigate maps and music selections to examine this topic.
TOPIC 1.4	Geography, Climate, and the Emergence of Empires	This topic explores the influence of Africa's geography on settlement and trade and encourages examination of African climate zone maps.

Weekly Instructional Focus: The Strength and Reach of West African Empires

TOPIC 1.5	The Sudanic Empires: Ghana	This topic explores the role of geography and the influence of Islam on ancient Ghana. Students may examine selections of historical texts describing Ghana's strength, such as Al-Bakri's <i>Book of Routes and Realms</i> (1068).
TOPIC 1.6	The Sudanic Empires: Mali	This topic explores how Mali's geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana. Students may apply textual and visual analysis to works of art and primary source documents.
TOPIC 1.7	The Sudanic Empires: Songhai	This topic explores how trade routes contributed to the rise and decline of the Songhai Empire using maps and primary source accounts.

Weekly Instructional Focus: Intercultural Forces in African Kingdoms and City-States

TOPIC 1.8	East Africa: The Swahili Coast	This topic explores the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states. Students may analyze primary source accounts to build their understanding.
TOPIC 1.9	Southern Africa: Great Zimbabwe	This topic explores the significance of Great Zimbabwe's stone architecture by inviting students to study images of the walls and stone enclosure.
TOPIC 1.10	West-Central Africa: The Kingdom of Kongo	This topic explores the consequences of the Kingdom of Kongo's conversion to Christianity. Students may review primary source documents, such as letters, as well as artistic images.
TOPIC 1.11	Enslavement in Africa	This topic explores the characteristics of enslavement in West Africa prior to the Atlantic slave trade using historical documents related to voyages, such as those by Alvise Cadamosto.

Weekly Instructional Focus: Gender, Community, and Knowledge Production

TOPIC 1.12	Women and Leadership	This topic explores various facets of Queen Idia's and Queen Njinga's leadership by inviting students to consider art works and secondary texts.
TOPIC 1.13	Learning Traditions	This topic explores institutional and community-based models of education in medieval West African societies using historical accounts and oral histories.
TOPIC 1.14	Indigenous Cosmologies and Culture	This topic explores various belief systems in West African societies. Students can view and discuss musical performances from artists such as Osain del Monte.
TOPIC 1.15	Africans in Europe and European in Africa	This topic explores the factors that brought Africans to Europe and Europeans to Africa prior to the transatlantic slave trade. Students may have the opportunity to apply visual analysis to artworks and maps.

Weekly Instructional Focus: Envisioning Early Africa in African American Studies

TOPIC 1.16 Reframing Early African History	This topic explores how African American studies reframes conceptions of early Africa and its relationship to people of African descent. Students may analyze secondary text selections from historians such as Nell Irvin Painter.
TOPIC 1.17 Interdisciplinarity and Multiple Perspectives	This topic explores how the interdisciplinary approach of African American studies incorporates multiple perspectives. Students may read and discuss topics from among the key debates in African American studies as presented by scholars such as Henry Louis Gates Jr.
TOPIC 1.18 Imagining Africa	This topic explores the question of Africa’s relationship to African American ancestry and culture. Students may analyze poetry that expresses connections to and detachments from Africa, such as “Heritage” by Countee Cullen.
TOPIC 1.19 Visualizing Early Africa	This topic explores techniques contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

Unit 2: Freedom, Enslavement, and Resistance

Weekly Instructional Focus: Atlantic Africans and the Transatlantic Slave Trade

TOPIC 2.1	African Explorers in the Americas	This topic explores the various roles Africans played during colonization of the Americas in the 16th century. Students may analyze a primary source text or apply visual analysis to a work of art.
TOPIC 2.2	Origins and Overview of the Transatlantic Slave Trade	This topic explores the primary embarkation zones in West Africa used during the transatlantic slave trade. Students may examine a map of the transatlantic slave trade and a secondary text to build their awareness that the Africans who arrived in the U.S. originated from regions beyond West Africa.
TOPIC 2.3	Impact of the Slave Trade on West African Societies in Literature	This topic explores how African and African American authors often combine literary techniques with historical research to convey the impact of the slave trade on West African society. Students may read a short excerpt from a contemporary novel.
TOPIC 2.4	Architecture and Iconography of a Slave Ship	This topic explores the purpose, context, and audiences for slave ship diagrams circulated during and after the era of slavery. Students may examine archival images or modern art.

Weekly Instructional Focus: The Middle Passage

TOPIC 2.5	Experiences of Capture and the Middle Passage	This topic explores narratives by formerly enslaved Africans that detail their experience of capture and the middle passage. Students may analyze literary techniques used in primary accounts, such as Olaudah Equiano’s narrative, to also consider how these narratives served as political texts that aimed to end the dehumanizing slave trade.
TOPIC 2.6	Resistance on Slave Ships	This topic explores methods by which Africans resisted their commodification and enslavement during the Middle Passage. Students may examine a primary account, such as the transcript from the <i>Amistad</i> trial.
TOPIC 2.7	The Middle Passage in African American Poetry	This topic explores how African American writers use imagery and the senses to recount experiences of enslaved Africans’ resistance and foreground resistance as endemic to the slave trade. Students may read or listen to a poem, such as Robert Hayden’s “Middle Passage.”

TOPIC 2.8 Slave Auctions and the Domestic Slave Trade

This topic explores the assault to the bodies, minds, and spirits of enslaved Africans at slave auctions and the physical and emotional effects of being sold to unknown territory. Students may analyze a narrative, poem, or historical broadside to build their understanding.

Weekly Instructional Focus: Communal Life, Labor, and Law

TOPIC 2.9 Labor and Economy

This topic explores the economic effects, within and outside African American communities, of enslaved people's commodification and labor using a narrative or secondary text.

TOPIC 2.10 Slavery and American Law: Slave Codes and Landmark Cases

This topic explores the impact of slave codes and landmark cases intended to strip enslaved African Americans of their rights and freedoms and harden the color line in American society for free Blacks. Students may analyze selections from slave codes from different states.

TOPIC 2.11 Faith Among Free and Enslaved African Americans

This topic explores the context in which various African American faith traditions emerged. Students may analyze a musical performance or apply textual analysis to a song lyric.

TOPIC 2.12 Music, Art, and Creativity in African Diasporic Cultures

This topic explores how African Americans combined influences from African cultures and local sources to develop new musical and artistic forms of self-expression. Students may examine a work of art or poetry, such as those by David Drake.

Weekly Instructional Focus: Gender and Reformation of Kinship

TOPIC 2.13 Gender and Slavery in Literature

This topic explores the impact of gender on women's experiences of enslavement, seeking freedom, and writing about their experiences. Students may read select passages from Harriet Jacob's *Incidents in the Life of a Slave Girl: Written by Herself*, for example.

TOPIC 2.14 Reproduction and Racial Taxonomies

This topic explores the impact of *partus sequitur ventrem* on African American families and the emergence of racial taxonomies in the United States. Students may examine a secondary text, by Jennifer Morgan for example, to build knowledge of the emergence of race as a social construct and part of a system of classification.

TOPIC 2.15 Recreating Kinship and Traditions

This topic explores the disruptions slavery created for African American families and how enslaved people forged marital and kinship bonds despite these challenges. Students may analyze a poem, such as France Ellen Watkins Harper's "The Fugitive's Wife" or a selection from a narrative.

Weekly Instructional Focus: Strategies for Change, Part 1

TOPIC 2.16 Race to the Promised Land: The Underground Railroad	This topic directly explores innovative methods of escape via the Underground Railroad. Students may analyze an example of visual or textual narratives, including Harriet Tubman’s reflections as captured by a biographer.
TOPIC 2.17 Fleeing Enslavement	This topic explores the accounts and experience of fleeing enslavement in pursuit of freedom. Students may investigate archival sources such as broadsides and kidnapping advertisements.
TOPIC 2.18 The Maroons: Black Geographies and Autonomous Black Communities	This topic explores the creation of maroon societies and their lasting influence on the concept of <i>marronage</i> , using a selection from a secondary text.
TOPIC 2.19 Legacies of the Haitian Revolution	This topic explores the immediate and long-term impacts of the Haitian Revolution on Black politics and historical memory. Students may analyze an excerpt from a Haitian founding document, such as the Haitian Constitution (1805) or Haiti’s Declaration of Independence (1804) or a secondary text from anthropologist Michel-Rolph Trouillot.

Weekly Instructional Focus: Strategies for Change, Part 2

TOPIC 2.20 Radical Resistance	This topic explores strategies advocating for radical resistance and the reception to those ideas. Students may analyze a text from leaders such as David Walker and Henry Highland Garnet.
TOPIC 2.21 The “Common Wind” of Revolt Across the Diaspora	This topic explores the interconnecting influence of slave revolts and the impact of different strategies. Students may examine a secondary source on figures like Nat Turner, for example.
TOPIC 2.22 Moral Suasion and Literary Protest	This topic explores the political strategies of moral suasion and radical resistance among African Americans in the United States. Students may analyze a primary text from authors such as Phillis Wheatley or a secondary text.
TOPIC 2.23 Separatism: Emigration and Colonization	This topic explores various perspectives on African American emigration and colonization by reviewing a primary source document, such as a newspaper article or letter.

Weekly Instructional Focus: Black Identities

TOPIC 2.24 Integration: Transatlantic Abolitionism and Belonging in Antebellum America	This topic explores the influence of transatlantic abolitionism on Frederick Douglass' political views on the potential for African Americans' integration and belonging in American society. Students may analyze a text by Douglass, such as "What to the Slave Is the Fourth of July?"
TOPIC 2.25 A Question of Naming: African and/or American	This topic explores factors that influenced African Americans' self-identification within American society. Students may examine a secondary source from a historian or analyze a primary source from a Black newspaper such as <i>The Liberator</i> .
TOPIC 2.26 Black Women's Rights & Education	This topic explores the intersection of race and gender in African American women activists' advocacy for justice. Students may analyze a primary source speech.
TOPIC 2.27 Black Pride	This topic explores John S. Rock's 1858 speech on Black pride and the significance of the concept for African American communities. Students may review and discuss the speech alongside another text, such as Thomas Jefferson's <i>Notes on the State of Virginia</i> .

Weekly Instructional Focus: Abolition and the Politics of Memory

TOPIC 2.28 The Civil War and Black Communities	This topic explores the contributions of free and enslaved African Americans in the U.S. Civil War. Students may examine a poem and archival images to deepen their knowledge.
TOPIC 2.29 Theorizing Slavery and Resistance in African American Studies	This topic explores the utility of the concept of social death for understanding African American agency during the period of enslavement. Students may compare arguments from secondary texts related to this concept.
TOPIC 2.30 The Afterlives of Slavery in Contemporary Culture	This topic explores artistic reflections on slavery's enduring legacy for African Americans. Students may analyze lyrics from a contemporary music selection.
TOPIC 2.31 Commemorating the Ongoing Struggle for Freedom	This topic explores Juneteenth and its significance for African Americans prior to its recognition as a federal holiday. Students may analyze photographs of Jubilee celebrations.

Unit 3: The Practice of Freedom

Weekly Instructional Focus: Reconstruction and Black Politics

TOPIC 3.1	Reconstruction and Its Discontents	This topic explores the Reconstruction amendments that defined Black citizenship and Black leadership in the post-emancipation period. Students may analyze historical texts from writers such as W.E.B. Du Bois and Booker T. Washington.
TOPIC 3.2	Health and Education for Freedpeople	This topic explores freedpeople's efforts to acquire educational and healthcare resources immediately after abolition and the institutions that supported these efforts. Students may review historical photographs of freedpeople's schools and hospitals and a selection from a scholarly text by an author such as Heather Williams.
TOPIC 3.3	Violence and White Supremacy	This topic explores Black responses to white retaliation against strides toward Black political and social advancement during and after Reconstruction. Students may explore the manifestations of racial terrorism physically (e.g., through lynching), socially, and in discriminatory policies through historical texts, by writers such as Ida B. Wells-Barnett and Claude McKay.
TOPIC 3.4	Reuniting Black Families	This topic traces African Americans' efforts to reconstruct their families in the 1860s and 1870s, including their searches for lost kin separated by slavery and their decisions to consecrate families through marriage. Students may explore these efforts through a primary source, such as a newspaper ad, or a scholarly source by writers such as Heather Williams and Tera Hunter.

Weekly Instructional Focus: Uplift Ideology

TOPIC 3.5	Racial Uplift	This topic explores ideas and strategies for Black social, political, and economic advancement within Black communities. Students may explore the speeches and writings of leaders such as Booker T. Washington and Henry McNeal Turner.
TOPIC 3.6	Black Suffrage and Women's Rights	This topic explores Black women's advocacy for justice and political inclusion at the intersection of race and gender in the late 19th century. Students may explore a speech or text from leaders such as Anna Julia Cooper and Frances Ellen Watkins Harper.

TOPIC 3.7 HBCUs and Black Education This topic introduces the founding of autonomous Black educational institutions, including Historically Black Colleges and Universities. Students may examine historical photographs of these institutions and a text on Black education by Carter G. Woodson.

TOPIC 3.8 Labor and Economics This topic examines the nature of Black labor and Black businesses in the late 19th and early 20th centuries. Students may examine the simultaneity of exploitative post-slavery labor systems (e.g., sharecropping and convict leasing) and the advent of Black inventions and businesses through a scholarly text and visual analysis of photographs.

Weekly Instructional Focus: The New Negro Renaissance

TOPIC 3.9 The New Negro Movement This topic explores new visions for Black identity that emerged around artistic and literary expression and social thought. Students may explore the influence of the New Negro Movement on the political ideas of subsequent movements through text by a writer such as Alain Locke.

TOPIC 3.10 Black Expression This topic explores diverse perspectives on the flourishing of African American artistic and expressive forms. Students may examine the influence of “New Negro” themes in the writings on art by figures such as Langston Hughes, George Schuyler, and Zora Neale Hurston.

TOPIC 3.11 Everyday Life in Literature This topic explores everyday life during the Harlem Renaissance as portrayed by an author such as Jean Toomer.

TOPIC 3.12 Black Identity in Literature This topic explores aspects of Black identity, including colorism, through the literary works of Harlem Renaissance authors, such as Nella Larsen and Wallace Thurman.

Weekly Instructional Focus: Art, Literature, and Music

TOPIC 3.13 The Harlem Renaissance in Art This topic explores elements of visual art from the Harlem Renaissance through the work of artists such as Palmer Hayden, Lois Mailou Jones, Romare Bearden, James Van Der Zee, and Aaron Douglas.

TOPIC 3.14 The Rise and Fall of Harlem This topic explores reflections on the rise and fall of Harlem and its impact on African American communities in the U.S. and abroad. Students may explore reflections on the newly fashioned identities, emerging post-slavery folk traditions, or continuing effects of institutional racism from a writer, such as Ralph Ellison, Manuel Zapata Olivella, and James Weldon Johnson.

TOPIC 3.15 Music and the Black National Anthem

This topic explores the musical genres that African Americans innovated in the early 20th century and the use of music for social and political purposes. Students may explore the contemporary prominence of what is known as the Black national anthem, “Lift Every Voice and Sing” through sources by James Weldon Johnson and Imani Perry.

TOPIC 3.16 Black in America: Reflections

This topic explores enduring themes in literature on Black experiences in the U.S. Students may examine a selection from Black writers, such as Paul Laurence Dunbar, W.E.B. Du Bois, and James Baldwin.

Weekly Instructional Focus: Migrations, Pan-Africanism, and Black Internationalism

TOPIC 3.17 The Great Migration

This topic explores the scale and impact of African American migration in the century after the Civil War, including motivations to escape racial oppression and political and economic marginalization in the U.S. South. Students may explore sources such as newspapers and photographs, the art of Jacob Lawrence, or scholarly texts, such as one from Isabel Wilkerson.

TOPIC 3.18 Afro-Caribbean Migration to the U.S.

This topic examines the wave of Afro-Caribbean migration to the U.S. and the influence of changing demographics on African American political thought. Students may explore this process through a figure like Arturo Schomburg or an excerpt from the writings of Wilfred A. Domingo.

TOPIC 3.19 Marcus Garvey and the UNIA

This topic explores the influence of Marcus Garvey and the founding of the Universal Negro Improvement Association (UNIA) on the Black political sphere in the early twentieth century. Students may examine political ideas in a speech from Marcus Garvey or a debate between Garvey and other African American leaders.

TOPIC 3.20 The Pan-African Congresses

This topic explores the political concept of Pan-Africanism, including its roots in the collective experiences of Afro-descendants throughout the world and response to European colonialization in Africa. Students may explore contrasting perspectives on Pan-Africanist approaches through texts from authors such as W.E.B. Du Bois or George Schuyler.

Unit 4: Movements and Debates

Weekly Instructional Focus: Anti-Colonial Movements and Military Service

TOPIC 4.1	Anti-Colonial Politics and the African Diaspora	This topic explores the writings of Martinican psychiatrist Frantz Fanon on the impact of colonialism and racism on Black consciousness and the influence of this work on Black political movements in the U.S.
TOPIC 4.2	The Négritude Movement	This topic explores the literary and political influence of the Négritude Movement, including the influences of the Harlem Renaissance and its promotion of Black cultural pride throughout the diaspora. Students may examine selections of a text by Aimé Césaire.
TOPIC 4.3	African Americans and the U.S. Occupation of Haiti	This topic explores the impact of the U.S. occupation of Haiti on Black political discourse in the U.S. Students may explore how the occupation influenced ideas about transnational Black identity and American values through an excerpt from the writings of James Weldon Johnson.
TOPIC 4.4	Black Military Service and the G.I. Bill	This topic explores Black military service and the differential benefits of the G.I. Bill for White and Black veterans. Students may examine historical photographs and selections from a scholarly text.

Weekly Instructional Focus: The Long Civil Rights Movement

TOPIC 4.5	Segregation, Discrimination, and the Origins of the Civil Rights Movement	This topic explores the impact of Jim Crow–era segregation and discrimination in the areas of housing and education. It also foregrounds the grassroots organizing at the foundation of the Civil Rights Movement. Students may examine primary sources such as maps, newspaper articles, or selections from landmark cases including <i>Brown v. Board of Education of Topeka</i> .
TOPIC 4.6	The Big Four: NAACP, SCLC, SNCC, CORE	This topic explores unique facets of the major organizations, ideas, and events of the Civil Rights Movement, with special emphasis on the National Association for the Advancement of Colored People (NAACP), Southern Christian Leadership Conference (SCLC), Student Nonviolent Coordinating Committee (SNCC), and Congress of Racial Equality (CORE). Students may examine historical photographs, a primary source text, or a selection from a scholarly text.

TOPIC 4.7 Civil Rights Leaders This topic explores distinctions between major political leaders of the Civil Rights era. Students may examine speeches, a primary source text, and photographs of leaders such as Fannie Lou Hamer, Martin Luther King Jr., and Malcolm X.

TOPIC 4.8 Faith and the Sounds of the Civil Rights Movement This topic explores the impact of faith, religious organizations, and music on Black advocacy for civil rights. It focuses on African Americans' use of music for empowerment and to express visions for a better future. Students may examine lyrics, performances, or a selection from a scholarly text on the freedom songs of the Civil Rights Movement.

Weekly Instructional Focus: Black Power, Black Arts, Black Pride, and the Birth of Black Studies

TOPIC 4.9 The Black Power Movement and the Black Panther Party This topic introduces the political shift of the Black Power Movement through the lens of the Black Panther Party. Students may examine photographs and a text featuring leaders such as Huey P. Newton and Bobby Seale.

TOPIC 4.10 The Black Arts Movement This topic explores the influence of the Black Power Movement on the emergence of the Black Arts Movement's artist-activists and intellectuals in the 1960s and 1970s. Students may examine various forms of visual art and an example of the writings of Amiri Baraka.

TOPIC 4.11 The Black Is Beautiful Movement This topic explores how the movement to express pride in aesthetic and cultural elements of Black heritage became an instrument of Black joy and liberation. Students may examine excerpts from articles in *Ebony* magazine or Elizabeth Catlett's piece, "Negro es Bello."

TOPIC 4.12 Student Protest and the Birth of Black Studies This topic explores the birth of the field of Black studies from student-led protest and the political and cultural movements of the late 1960s and 1970s. Students may examine a primary or secondary source on the founding of Black studies departments across the nation, including from writers like June Jordan and Fabio Rojas.

Weekly Instructional Focus: The Black Feminist Movement, Womanism, and Intersectionality

TOPIC 4.13 The Black Feminist Movement and Womanism	This topic explores the Black feminist movement, the concept of womanism, and approaches that center the unique everyday experiences of Black women. Students may analyze a text such as the Combahee River Collective Statement or an excerpt from writers such as Keeanga-Yamahtta Taylor, Alice Walker, or Audre Lorde.
TOPIC 4.14 African American Women’s History and the Metalanguage of Race	This topic explores scholarship on the intersections of analyses of race, power, and Black women’s experiences in a text by Evelyn Brooks Higginbotham.
TOPIC 4.15 Intersectionality and Activism	This topic examines intersectionality as an analytical framework and its connection to Chicana and Asian American feminist thought. Students may explore a text from the writings of Kimberlé Crenshaw, Patricia Hill Collins, or Angela Davis.
TOPIC 4.16 Black Feminist Literary Thought	This topic explores the literary contributions of Black feminist and womanist writers. Students may examine a literary text from authors such as Toni Morrison, Gloria Naylor, bell hooks, and Nikki Giovanni.

Weekly Instructional Focus: African American Studies: Movements and Methods

TOPIC 4.17 The Black Intellectual Tradition	This topic explores the development of a Black intellectual tradition before and after slavery at the foundations of Black studies. Students may examine a text by Manning Marable and Darlene Clark Hine.
TOPIC 4.18 Movements and Methods in Black Studies	This topic explores how Black social and political movements shaped Black studies and the impact of institutionalization in universities on the field. Students may examine a text by Sylvia Wynter.
TOPIC 4.19 Black Queer Studies	This topic explores the concept of the queer of color critique, grounded in Black feminism and intersectionality, as a Black studies lens that shifts sexuality studies toward racial analysis. Students may examine texts by writers such as Cathy Cohen, Roderick Ferguson, or E. Patrick Johnson.
TOPIC 4.20 Afrocentricity in Black Studies	This topic explores the lens of Afrocentricity in Black studies and its influence on Black cultural practices. Students may examine a text by a writer such as Molefi Kete Asante.

Weekly Instructional Focus: Diversity Within Black Communities

TOPIC 4.21 Demographic Diversity in African American Communities	This topic explores the diverse experiences and identities of Black communities in the U.S. in areas such as nationality, ethnicity, religion, class, language, or education, with specific attention to the last 20 years. Students may analyze a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.22 “Postracial” Racism and Colorblindness	This topic explores concepts such as postracialism, colorblindness, racecraft, or inequality through a scholarly text by authors such as Eduardo Bonilla Silva and Barbara J. Fields.
TOPIC 4.23 Politics and Class in African American Communities	This topic explores the diversity of political and economic affiliations among African Americans and the range of perspectives held on various political issues. Students may examine a selection of scholarly texts or a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.24 Religion and Faith in Black Communities	This topic explores Black Liberation Theology and connects to contemporary debates on the role of religious activism as a tool for overcoming anti-Black racism and oppression. Students may analyze a text from scholars such as James Cone and Jacquelyn Grant.

Weekly Instructional Focus: Black Lives Today

TOPIC 4.25 Medicine, Technology, and the Environment	This topic explores the impact of the intersections of race, medicine, technology, and the environment on the lives of African Americans. Students may examine inequities and opportunities for change in these areas through a scholarly text.
TOPIC 4.26 Incarceration and Abolition	This topic explores the long history of Black incarceration from the 13th Amendment to the present and the influence of 19th-century policies on the prison industrial complex. Students may examine the relationship between carceral studies and abolition movements in the work of a scholar such as Michelle Alexander.
TOPIC 4.27 The Evolution of African American Music	The topic explores the evolution of the African American music and its influence on broader American musical production. Students may examine performances and scholarship in ethnomusicology from a writer such as Portia Maultsby and Amiri Baraka.

TOPIC 4.28 Black Vernacular, Pop Culture, and Cultural Appropriation

This topic explores the concept of cultural appropriation and the influence of African American communities on popular culture and American vernacular. Students may examine a scholarly text or an analysis of social networks such as Black Twitter.

Weekly Instructional Focus: New Directions in African American Studies

TOPIC 4.29 Movements for Black Lives

This topic explores the origins, mission, and global influence of the Black Lives Matter movement and the Movement for Black Lives. Students may examine a primary source text, photographs, or a secondary text from scholars such as Keeanga-Yamahtta Taylor and Leslie Kay Jones.

TOPIC 4.30 The Reparations Movement

This topic explores the case for reparations for the centuries-long enslavement and legal discrimination of African Americans in the U.S. Students may examine House Bill H.R. 40 and a text by Ta-Nehisi Coates.

TOPIC 4.31 Black Study and Black Struggle in the 21st Century

This topic explores reflections on the evolution of Black studies and the field's salience in the present through a text by scholars, such as Robin D.G. Kelley.

TOPIC 4.32 Black Futures and Afrofuturism

This topic explores the cultural aesthetics and practices of Afrofuturism. Students may examine a scholarly or literary text or film such as an example from the writings of Octavia Butler, Tiffany E. Barber, or the film *Black Panther*.

UNIT 1 INSTRUCTIONAL EXEMPLAR:
**Origins of the African
Diaspora**

5 WEEKS

Unit at a Glance

Topic #	Topic Title	Instructional Periods	Skill Focus
Africa: First Look			
1.1	Introduction to African American Studies and Interdisciplinarity	1	1.A
1.2	Exploring Africa's Geographic Diversity	1	3.B
1.3	Ethnolinguistic Diversity and Bantu Dispersals	2	1.B
1.4	Geography, Climate, and the Emergence of Empires	1	1.C
The Strength and Reach of West African Empires			
1.5	The Sudanic Empires: Ghana	1	1.C
1.6	The Sudanic Empires: Mali	2	1.B, 2.B
1.7	The Sudanic Empires: Songhai	1	1.C
Intercultural Forces in African Kingdoms and City States			
1.8	East Africa: The Swahili Coast	1	1.A
1.9	Southern Africa: Great Zimbabwe	1	4.B
1.10	West-Central Africa: The Kingdom of Kongo	1	1.B
1.11	Enslavement in Africa	1	1.A
Gender, Community, and Knowledge Production			
1.12	Women and Leadership	2	4.B
1.13	Learning Traditions	1	1.C
1.14	Indigenous Cosmologies and Culture	1	1.A
1.15	Africans in Europe and Europeans in Africa	1	1.B
Envisioning Early Africa in African American Studies			
1.16	Reframing Early African History	1	5.A
1.17	Interdisciplinarity and Multiple Perspectives	1	5.B
1.18	Imagining Africa	1	2.C
1.19	Visualizing Early Africa	1	4.A

TOPIC 1.1

Introduction to African American Studies and Interdisciplinarity

Instructional Periods: 1 period
Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Describe how the interdisciplinary approach of African American studies incorporates multiple perspectives.

SOURCE ENCOUNTER

- “I Go To Prepare A Place For You” (2021) by Bisa Butler

ESSENTIAL KNOWLEDGE

- **1.1.A.1** African American studies explores the experiences of people of African descent and their connections to the wider world from their own perspectives.
- **1.1.A.2** African American studies is an interdisciplinary field that integrates knowledge and analysis from multiple disciplines to examine a problem, question, or artifact more effectively than through a single disciplinary perspective.
- **1.1.A.3** Bisa Butler’s artwork exemplifies the incorporation of multiple perspectives that is characteristic of African American studies. Her quilted portraits draw from African American quilting traditions to integrate historical, religious, diasporic, and gender perspectives (among others) in a visual and tactile format.
- **1.1.A.4** Bisa Butler’s *I Go To Prepare a Place For You* contextualizes Harriet Tubman’s legacy, emphasizes Black women’s beauty and strength, illustrates the link between faith and leadership in Tubman’s life, and draws connections between African Americans and Africa.

SUGGESTED INSTRUCTIONAL RESOURCE

- Compare Butler’s piece (2021) to the work that inspired it: Benjamin F. Powelson’s carte-de-visite portrait of Harriet Tubman (1868–1869).

TOPIC 1.2

Exploring Africa’s Geographic Diversity

Instructional Periods: 1 period
Skills Focus: 3.B

LEARNING OBJECTIVE

- A. Describe the diversity of Africa’s primary regions and climate zones.

SOURCE ENCOUNTER

- Physical and political maps of Africa
- “How to Write About Africa” (2005) by Binyavanga Wainaina

ESSENTIAL KNOWLEDGE

- **1.2.A.1** As the second-largest continent in the world, Africa is geographically diverse. There are five main geographic regions: North Africa, East Africa, West Africa, Central Africa, and Southern Africa.
 - **1.2.A.2** The African continent is made up of five primary climate zones: desert (e.g., the Sahara), semi-arid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.
 - **1.2.A.3** Binyavanga Wainaina’s satirical essay “How to Write About Africa” critiques Western depictions of Africa that rely on negative stereotypes and oversimplify the continent’s complexity, diversity, and centrality to humanity’s past and present. The essay encourages the reader to develop a more complex understanding of Africa’s 54 countries, including ongoing changes in the landscapes, cultures, and political formations within them.
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TOPIC 1.3

Ethnolinguistic Diversity and Bantu Dispersals

Instructional Periods: 2 periods
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Describe the causes and effects of the Bantu dispersals on the linguistic diversity of West and Central Africa.

SOURCE ENCOUNTER

- Map of Bantu dispersals
- **Miriam Makeba performing “Qongqothwane,”** a Xhosa wedding song
- Selection from “Dispersals and Genetic Adaptation of Bantu-Speaking Populations in Africa and North America” (2017) by Etienne Patin et al.

ESSENTIAL KNOWLEDGE

- **1.3.A.1** Africa is the ancestral home of thousands of ethnic groups and languages.
 - **1.3.A.2** Two important factors contributed to population growth among Bantu-speaking peoples in West Africa, triggering a series of migrations throughout the continent from 1500 BCE to 500 CE:
 - ♦ Technological innovations (e.g., the development of iron tools and weapons)
 - ♦ Agricultural innovations (e.g., cultivating bananas, yams, and cereals).
 - **1.3.A.3** Bantu-speaking peoples’ linguistic influences spread throughout the continent. Today, the Bantu linguistic family contains hundreds of languages that are spoken throughout West, Central, and Southern Africa (e.g., Xhosa, Swahili, Kikongo, Zulu). Western and Central African Bantu speakers also represent a large portion of the genetic ancestry of African Americans.
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TOPIC 1.4

Geography, Climate, and the Emergence of Empires

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how Africa’s varied geography influenced patterns of settlement and trade between diverse cultural regions in West Africa.

SOURCE ENCOUNTER

- Map of African climate zones

ESSENTIAL KNOWLEDGE

- **1.4.A.1** Variations in climate and geography in West Africa facilitated opportunities for regional trade.
 - ♦ In desert and semiarid areas, herders were often nomadic, moving in search of food and water, and some traded salt.
 - ♦ In the Sahel, people traded livestock.
 - ♦ In the savannas, people cultivated grain crops.
 - ♦ In the tropical rainforests, people grew kola trees and yams and traded gold.
- **1.4.A.2** Medieval empires strategically emerged in the Sahel and the savanna grasslands for three important reasons:
 - ♦ Fertile land supported the growth of agriculture and domestication of animals.
 - ♦ Water routes (e.g., the Senegal and Niger rivers) facilitated the movement of people and goods through trade.
 - ♦ The Sahel and savannas connected trade between communities in the Sahara to the north and in the tropical regions to the south.

TOPIC 1.5

The Sudanic Empires: Ghana

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Describe the influence of geography and Islam on the empire of ancient Ghana.

SOURCE ENCOUNTER

- Selection from *Book of Routes and Realms* (1068) by Abu Ubaydallah Al-Bakri
- Map of the Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.5.A.1** The ancient empire of Ghana grew as a confederation of Soninke settlements along the Senegal and Niger rivers (throughout the seventh and 13th centuries). These water routes contributed to Ghana's rise through regional trade.
 - **1.5.A.2** Ancient Ghana's wealth and power came from its gold. Arab writers nicknamed its capital city, Kumbi Saleh, "land of the gold."
 - **1.5.A.3** Along with Muslim scholars, jurists, and administrators, trans-Saharan trade played an essential role in introducing Islam to the region. Despite the spread of Islam, many Soninke people continued to follow indigenous spiritual practices, causing divisions within the empire and its leadership.
 - **1.5.A.4** The Ancient Ghana (located in present-day Mauritania and Mali) was eventually incorporated into the Mali Empire as a vassal state.
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TOPIC 1.6

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

- A. Explain how Mali’s geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana.

SOURCE ENCOUNTER

- Selection from *The Rihla* (1355) by Ibn Battuta
- Images of Mali’s terracotta horseman sculptures

ESSENTIAL KNOWLEDGE

- **1.6.A.1** The Mali Empire emerged during the decline of ancient Ghana, flourishing between the 13th and 17th centuries. Like ancient Ghana, the Mali Empire was renowned for its gold and its strategic positioning. It was located at the nexus of multiple routes that connected trade from the Sahara (toward Europe) to sub-Saharan Africa.
- **1.6.A.2** Mali’s wealth and access to trade routes enabled its leaders to crossbreed powerful North African horses and purchase steel weapons. These tools gave Mali an advantage over foot soldiers and contributed to the empire’s ability to centralize and extend power over local groups.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- Selection from “Mansa Musa and Global Mali,” a chapter in in Michael Gomez’s *African Dominion: A New History of Empire in Early and Medieval West Africa* that contextualizes Ibn Battuta’s text

TOPIC 1.6 continued

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

- B. Explain what sources like the *Catalan Atlas* reveal about how non-African groups perceived the wealth and power of West African empires.

SOURCE ENCOUNTER

- *Catalan Atlas* (1375), created by Abraham Cresque

ESSENTIAL KNOWLEDGE

- **1.6.B.1** The wealth and power of the Mali Empire attracted the interest of merchants and cartographers across the eastern Mediterranean to southern Europe, prompting plans to trade manufactured goods for gold.
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TOPIC 1.7

The Sudanic Empires: Songhai

Instructional Periods: 1 period

Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how trade routes contributed to the rise and decline of the Songhai Empire.

SOURCE ENCOUNTER

- Selection from *History and Description of Africa* (1550) by Leo Africanus
- Map of the Sahelian/Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.7.A.1** The Songhai Empire emerged from the Mali Empire and achieved preeminence during the fifteenth and sixteenth centuries. Acquiring revenue from taxes and trans-Saharan trade, Songhai eclipsed the Mali Empire through territorial expansion, the codification of its laws, and its establishment of a central administration with representation from conquered ethnic groups.
 - **1.7.A.2** The Songhai Empire was undermined in part by internal strife and the diversion of trade from trans-Saharan to Atlantic trade routes, occasioned by Portuguese exploration along the coast of western Africa and the European trade that followed. Shifting trade routes diminished the empire's wealth, as gold-producing regions increasingly benefited from direct access to non-African markets.
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TOPIC 1.8

East Africa: The Swahili Coast

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Explain the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states.

SOURCE ENCOUNTER

- Selection from *A Description of the Coasts of East Africa and Malabar in the Beginning of the Sixteenth Century* (1514) by Duarte Barbosa
- Map of Swahili Coast trade routes

ESSENTIAL KNOWLEDGE

- **1.8.A.1** The Swahili Coast (named from *sawahil*, the Arabic word for *coasts*) stretches from Somalia to Mozambique. The coastal location of its city-states linked Africa's interior to Arab, Persian, Indian, and Chinese trading communities.
- **1.8.A.2** Between the 11th and 15th centuries, the Swahili Coast city-states were united by their shared language (Swahili, a Bantu lingua franca) and a shared religion (Islam).
- **1.8.A.3** The strength of these trading states garnered the attention of the Portuguese, who invaded major city-states and established settlements in the 16th century in an attempt to control Indian Ocean trade.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Swahili Coast,"** a video clip (2:59) from the PBS series, *Africa's Great Civilizations*

TOPIC 1.9

Southern Africa: Great Zimbabwe

Instructional Periods: 1 period

Skills Focus: 4.B

LEARNING OBJECTIVE

- A. Describe the aesthetic elements and functions of Great Zimbabwe’s stone architecture.

SOURCE ENCOUNTER

- Images of Great Zimbabwe’s walls and stone enclosures

ESSENTIAL KNOWLEDGE

- **1.9.A.1** Great Zimbabwe was linked to trade on the Swahili Coast, and its inhabitants, the Shona people, became wealthy from its gold, ivory, and cattle resources.
- **1.9.A.2** Great Zimbabwe is best known for its large stone architecture, including the Great Enclosure, which served the purposes of military defense and religious rituals.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **“The City of Great Zimbabwe,”** a video clip (2:36) from the PBS series *Africa’s Great Civilizations*

TOPIC 1.10

West-Central Africa: The Kingdom of Kongo

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Identify short- and long-term consequences of the Kingdom of Kongo's conversion to Christianity.

SOURCE ENCOUNTER

- Selection from a letter by Afonso I, King of Kongo, to Manuel I, King of Portugal, 5 October 1514”
- [Images of Kongo Christian artworks](#)

ESSENTIAL KNOWLEDGE

- **1.10.A.1** In the late 15th century, King Nzinga and his son Afonso I converted the West Central African Kingdom of Kongo to Roman Catholicism to secure a political and economic alliance with the Portuguese monarchy. This had three important effects:
 - ♦ It increased Kongo's wealth through trade in ivory, salt, copper, and textiles.
 - ♦ The Portuguese demanded access to the trade of enslaved people in exchange for military assistance. Despite persistent requests made to the king of Portugal, Kongo's nobility was unable to limit the number of captives. This region (Kongo, along with the greater Central Africa region and West Africa) was the largest source of enslaved people in the history of the Atlantic slave trade.
 - ♦ A syncretic blend of Christian and indigenous religious beliefs and practices emerged.
- **1.10.A.2** In the Americas, West Central Africans continued the practice of merging forms of Christianity with African beliefs to create new syncretic faiths.

SUGGESTED INSTRUCTIONAL RESOURCE

- Selection from *The Art of Conversion: Visual Culture in the Kingdom of Kongo* by Cécile Fromont

TOPIC 1.11

Enslavement in Africa

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Identify characteristics of enslavement in West Africa before the Atlantic slave trade.

SOURCE ENCOUNTER

- Selections from *The Voyages of Cadamosto and Other Documents on Western Africa in the Second Half of the Fifteenth Century* edited (2015) by G.R. Crone

ESSENTIAL KNOWLEDGE

- **1.11.A.1** Enslavement in Africa existed in many forms, including some that were very different from chattel slavery in the Americas. Enslaved status was considered temporary and could change throughout one's lifetime.
 - ♦ People became enslaved through debt, through poverty, as prisoners of war, or by seeking protection under elite custodianship. Some labored as attendants while others worked in administration, the military, and as agricultural or mine laborers.
 - ♦ Slavery was not based on race, and enslaved people most often came from different religious or ethnic groups than their enslavers.
 - ♦ Slavery in Africa tended to include women and children who were thought to assimilate more easily into kinship networks.
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TOPIC 1.12

Women and Leadership

Instructional Periods: 2 periods
Skills Focus: 4.B

LEARNING OBJECTIVE

- A. Compare the political, spiritual, and military leadership of Queen Idia of Benin and Queen Njinga of Ndongo-Matamba.

SOURCE ENCOUNTER

- **Queen Mother Pendant Mask: *Iyoba*** (16th century)
- Illustrations of Queen Njinga
- Selection from *Njinga of Angola: Africa's Warrior Queen* (2017) by Linda M. Heywood

ESSENTIAL KNOWLEDGE

- **1.12.A.1** In medieval West African societies, women played many roles, including spiritual leaders, political advisors, market traders, educators, and agriculturalists.
- **1.12.A.2** 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, and she became one of the best-known generals of the renowned Benin army. She was known to rely on spiritual power and medicinal knowledge to bring victories to Benin.
- **1.12.A.3** Shortly after 1619, when Ndongans became the first large group of enslaved Africans to arrive in the American colonies, Queen Njinga became queen of Ndongo (present-day Angola). She fought to protect her people from enslavement by the Portuguese.
- **1.12.A.4** After diplomatic relations between Ndongo and Portugal collapsed, Queen Njinga fled to Matamba, where she created sanctuary communities, called *kilombos*, for those who escaped Portuguese enslavement. Queen Njinga's strategic guerrilla warfare solidified her reign, her legacy throughout the African diaspora, and the political leadership of women in Matamba.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Country of Angola,"** a video clip (5:18) from the PBS series *Africa's Great Civilizations*

TOPIC 1.13

Learning Traditions

Instructional Periods: 1 period

Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Compare the institutional and community-based models of education present in medieval West African societies.

SOURCE ENCOUNTER

- Griot performance of *The Epic of Sundiata*
- Description of Timbuktu in *History and Description of Africa* (1550) by Leo Africanus

ESSENTIAL KNOWLEDGE

- **1.13.A.1** West African empires housed centers of learning in their trading cities. In Mali, Mansa Musa established a book trade and learning community at Timbuktu, which drew astronomers, mathematicians, architects, and jurists.
- **1.13.A.2** Griots were prestigious historians, storytellers, and musicians who maintained and shared a community's history, traditions, and cultural practices.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"City of Timbuktu,"** a video clip (1:40) from the PBS series *Africa's Great Civilizations*

TOPIC 1.14

Indigenous Cosmologies and Culture

Instructional Periods: 1 period

Skills Focus: 1A

LEARNING OBJECTIVE

- A. Explain the development and interactions of various belief systems present in West African societies.

SOURCE ENCOUNTER

- [Video of performance by Osain del Monte](#) (Afro-Cuban performance group)

ESSENTIAL KNOWLEDGE

- **1.14.A.1** Although the leaders of empires often converted to Islam (e.g., in Mali and Songhai) or Christianity (e.g., in Kongo), they were not always able to convert their subjects, who instead blended these faiths with indigenous spiritual beliefs and cosmologies.
 - **1.14.A.2** Africans brought indigenous religious practices and their experiences blending traditional beliefs with Catholicism from the continent to the Americas. They infused elements of their performative traditions into the religious cultures they created in the diaspora. Cultural practices such as veneration of the ancestors, divination, healing practices, and collective singing and dancing survive in African diasporic religions such as Louisiana Voodoo and *regla de ocha* in Cuba.
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TOPIC 1.15

Africans in Europe and Europeans in Africa

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Describe the factors that brought Africans to Europe and Europeans to Africa before the onset of the transatlantic slave trade.

SOURCE ENCOUNTER

- Images of artworks showing Africans in Renaissance Europe, such as the *Chafariz d'el Rey (The King's Fountain)* in the Alfama district of Lisbon, 1570
- 16th-century Portuguese map of northwestern Africa and the Iberian Peninsula

ESSENTIAL KNOWLEDGE

- **1.15.A.1** Trade between West African kingdoms and the Portuguese for gold, goods, and enslaved people grew steadily, bypassing the trans-Saharan trade routes. This trade increased the presence of Europeans in West Africa and the population of sub-Saharan Africans in Mediterranean port cities like Lisbon.
 - **1.15.A.** In the mid-fifteenth century, the Portuguese established a trading post at Elmina Castle (present-day Ghana). They also colonized the Atlantic islands of Cape Verde and São Tomé, where they established cotton, indigo, and sugar plantations based on the labor of enslaved Africans. These plantations became a model for slave-based economies in the Americas. By 1500, about 50,000 enslaved Africans had been removed from the continent to work on these islands and in Europe.
 - **1.15.A.3** Elite, free Africans, including the children of rulers, traveled to Mediterranean port cities for diplomatic, educational, and religious reasons.
 - **1.15.A.4** In the early 16th century, free and enslaved Africans familiar with Iberian culture journeyed with Europeans in their earliest explorations of the Americas, including the first Africans in territory that became the United States.
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TOPIC 1.16

Reframing Early African History

Instructional Periods: 1 period

Skills Focus: 5.A

LEARNING OBJECTIVE

- A. Explain how African American studies reframes conceptions of early Africa and its relationship to people of African descent.

SOURCE ENCOUNTER

- Selection from Chapter 1: “Africa and Black Americans” from *Creating Black Americans: African-American History and Its Meanings, 1619 to the Present* (2006) by Nell Irvin Painter

ESSENTIAL KNOWLEDGE

- **1.16.A.1** Perceptions of Africa continue to shift, from the notion of a primitive continent with no history to recognition of Africa as the homeland of powerful societies and leaders that made enduring contributions to humanity.
 - **1.16.A.2** Early African societies saw developments in many fields, including the arts, architecture, technology, politics, economics, mathematics, religion, and music.
 - **1.16.A.3** The interdisciplinary analysis of African American studies has dispelled notions of Africa as a “dark” continent with an undocumented or unknowable history, affirming early Africa as a diverse place full of complex societies that were globally connected well before the onset of the Atlantic slave trade.
-

TOPIC 1.17

Interdisciplinarity and Multiple Perspectives

Instructional Periods: 1 period
Skills Focus: 5.B

LEARNING OBJECTIVE

- A. Explain the importance of incorporating multiple perspectives on Africa and African Americans to the field of African American studies.

SOURCE ENCOUNTER

- “Forty Million Ways to be Black” (2011) by Henry Louis Gates Jr. from *Call and Response: Key Debates in African American Studies*

ESSENTIAL KNOWLEDGE

- **1.17.A.1** There was no singular way of life in early Africa, and there is no singular perspective among African Americans about their ancestry or history.
 - **1.17.A.2** The field of African American studies interrogates the development of ideas about Africa’s history and its ongoing relationship to communities of the African diaspora.
-

TOPIC 1.18

Imagining Africa

Instructional Periods: 1 period

Skills Focus: 2.C

LEARNING OBJECTIVE

- A. Identify and explain how Countee Cullen uses imagery and refrain to express connections to, or detachments from, Africa in the poem “Heritage.”

SOURCE ENCOUNTER

- “Heritage” (1925) by Countee Cullen

ESSENTIAL KNOWLEDGE

- **1.18.A.1** The question of Africa’s relationship to African American ancestry, culture, and identities remains a central and fraught one for communities of the African diaspora, due to the ruptures caused by colonialism and Atlantic slavery. In response, writers, artists, and scholars interrogate and imagine their connections and detachment.
 - **1.18.A.2** In “Heritage,” Countee Cullen uses imagery to counter negative stereotypes about Africa and express admiration.
 - **1.18.A.3** In “Heritage,” Countee Cullen explores the relationship between Africa and African American identity through introspective reflection.
-

TOPIC 1.19

Visualizing Early Africa

Instructional Periods: 1 period

Skills Focus: 4.A

LEARNING OBJECTIVE

- A. Identify techniques that contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

SOURCE ENCOUNTER

- “Spirit” video (4:30) by Beyoncé

ESSENTIAL KNOWLEDGE

- **1.19.A.1** Perceptions of Africa and its early history have influenced ideas about the ancestry, cultural heritage, and identities of people of African descent in the Americas.
 - **1.19.A.2** Artists from the African diaspora often aim to counter negative stereotypes about Africa with narratives that emphasize the strength, beauty, diversity, and dynamism of African cultures as the foundation of the broader inheritance of African Americans.
 - **1.19.A.3** Communities of the African diaspora emerged from the blending of multiple African cultures in the Americas. Because many African Americans cannot trace their heritage to a single ethnic group, African American cultural production often reflects a creative blend of cultural elements from multiple societies and regions in Africa.
 - **1.19.A.4** African American studies seeks to recover and reframe the continuities and transformations of African cultural practices, beliefs, and aesthetic and performative traditions within the diaspora.
 - **1.19.A.5** Research in African American studies underscores the role that diversity of early African societies played a significant role in the diverse expressions of African culture that exist in diaspora communities today.
-

AP AFRICAN AMERICAN STUDIES

Assessment

Assessment Overview

The AP African American Studies assessments measure student understanding of the skills, learning objectives, and essential knowledge outlined in the course framework. The assessment score is based on multiple components: an extended essay, administered during the course, and source-analysis objective questions and open-ended writing questions, administered at the end of the course. All of these assessment components require source analysis and application of course content knowledge and skills.

Assessment Component	Description
EXTENDED ESSAY	<p>The extended essay engages students in interdisciplinary source analysis and extended essay writing based on key questions, debates, and perspectives addressed in the AP African American Studies course. Students will:</p> <ul style="list-style-type: none">▪ Analyze and evaluate interdisciplinary sources, including scholarly texts from the field of African American studies.▪ Develop an argument essay in response to the prompt using specific and relevant examples from the sources and applying course concepts and disciplinary knowledge.▪ Use reasoning to guide the audience through a well-supported argument.▪ Demonstrate a complex understanding of African American studies course content. <p>Essays are scored by college professors of African American studies and AP educators. The course project comprises approximately 20% of a student’s cumulative exam score.</p>
SOURCE-ANALYSIS OBJECTIVE QUESTIONS	<p>The source-analysis objective questions on the AP Exam assess an extensive breadth and depth of course content knowledge and interdisciplinary skills.</p> <ul style="list-style-type: none">▪ Source-analysis objective questions typically appear in sets of three to four questions, each requiring examination of one or more sources.▪ The sources reflect the range of materials students encounter in the course, including primary texts, secondary texts, literary texts, images (e.g., artwork, photos, posters), charts and other data sources, and maps. Additionally, students will be asked to examine paired sources representing different source types from similar or different time periods.▪ Source-analysis objective questions require analysis of the provided sources as well as application of disciplinary concepts learned throughout the course.

Assessment Component	Description
	Source-analysis objective questions are machine scored and comprise approximately 60% of a student’s cumulative exam score.
OPEN-ENDED WRITING QUESTIONS	<p>The open-ended writing questions provide an opportunity for in-depth and focused assessment of important concepts, developments, and perspectives from the course.</p> <ul style="list-style-type: none"> ▪ Each question asks students to examine either a single source or a paired source based on a variety of different types of sources (text, visual, and data). ▪ Each question has multiple parts and requires students to draw evidence both from the source as well as course content. ▪ Students respond in writing, with appropriate responses requiring well-formed complex sentences or, at times, paragraphs. <p>Open-ended writing questions are scored by AP readers and comprise approximately 20% of the cumulative exam score.</p>

Across these assessment components students will examine sources that they have encountered in the course framework as well as new and unfamiliar sources.

Illustrative AP African American Studies Assessment Questions

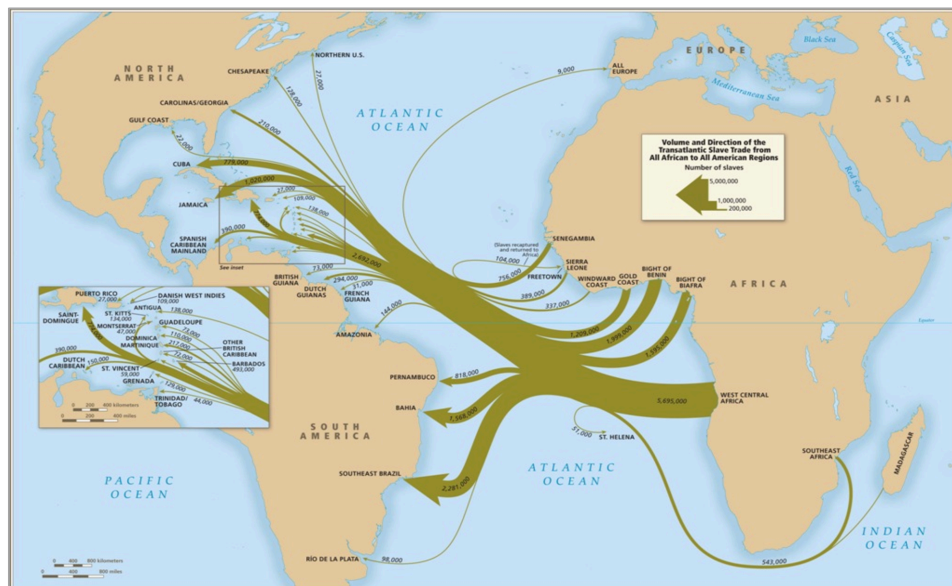
The illustrative assessment questions and sources that follow illustrate the relationship between the course framework and the AP African American Studies assessment. After the illustrative questions is a table that shows to which Skill, Unit, and Topic each question relates. For the purpose of this course and exam overview, only the sources and question prompts for the source-analysis objective questions are included.

Open-Ended Writing Questions

The following are examples of the kinds of open-ended writing questions found on the exam.

1. Use the map below to answer all parts of the question that follows.

Volume and direction of the transatlantic trade in enslaved persons from all of Africa to all American regions



David Eltis and David Richardson,
Atlas of the Transatlantic Slave Trade (New Haven: Yale University Press, 2010)

- (A) Identify the African embarkation zone from which the largest number of enslaved persons was transported to the Americas.
- (B) Explain why the largest number of enslaved persons transported to the Americas came from that African embarkation zone.
- (C) Identify the mainland North American destination that received the largest number of enslaved persons.

(D) Describe one way enslaved persons transported to North America contributed to the economy in the U.S. North.

(E) Describe two effects of the Haitian Revolution on enslaved African-descended populations beyond the Caribbean.

2. Use the text below and image on the next page to answer all parts of the question that follows.

Paul Laurence Dunbar, "The Colored Soldiers," 1895

If the muse were mine to tempt it
And my feeble voice were strong,
If my tongue were trained to measures,
I would sing a stirring song.
I would sing a song heroic
Of those noble sons of Ham
Of the gallant colored soldiers
Who fought for Uncle Sam!

In the early days you scorned them,
And with many a flip and flout
Said "These battles are the white man's,
And the whites will fight them out."
Up the hills you fought and faltered,
In the vales you strove and bled,
While your ears still heard the thunder
Of the foes' advancing tread.

Then distress fell on the nation,
And the flag was drooping low;
Should the dust pollute your banner?
No! the nation shouted, No!
So when War, in savage triumph,
Spread abroad his funeral pall—
Then you called the colored soldiers,
And they answered to your call.

William Morris Smith, District of Columbia. Company E, 4th U.S. Colored Infantry at Fort Lincoln, one of the seven forts defending the U.S. capital from the Confederates, 1863–1865



Library of Congress

- (A) Describe the condition of the Union military effort, as conveyed by Dunbar in the second stanza of the poem, before African Americans joined the Union army.
- (B) Explain how Dunbar establishes a tension between African Americans answering the call and the circumstances under which they were recruited into the Union army.
- (C) Describe two details in the photograph that counter commonly held perceptions of the role of African Americans in the military at the time of the Civil War.
- (D) Explain what motivated African Americans to fight for the cause of the Union.
- (E) Explain the significance of recording African American participation during the U.S. Civil War as represented in poems and photographs such as these.
- (F) African Americans played instrumental roles in abolishing slavery in the U.S. beyond active military participation. Provide a piece of specific and relevant evidence to support this claim.

Source-Analysis Objective Questions

The following are examples of the kinds of sources and question prompts that will appear on the AP Exam. Specific question phrasing and answer choices are not included for the purpose of this overview but will be included as samples for AP teachers who will implement the course.

Questions 3–5 refer to the image below.

Unknown artist, Crucifix (Nkangi Kiditu),
Kingdom of Kongo (modern-day Angola), 1500s

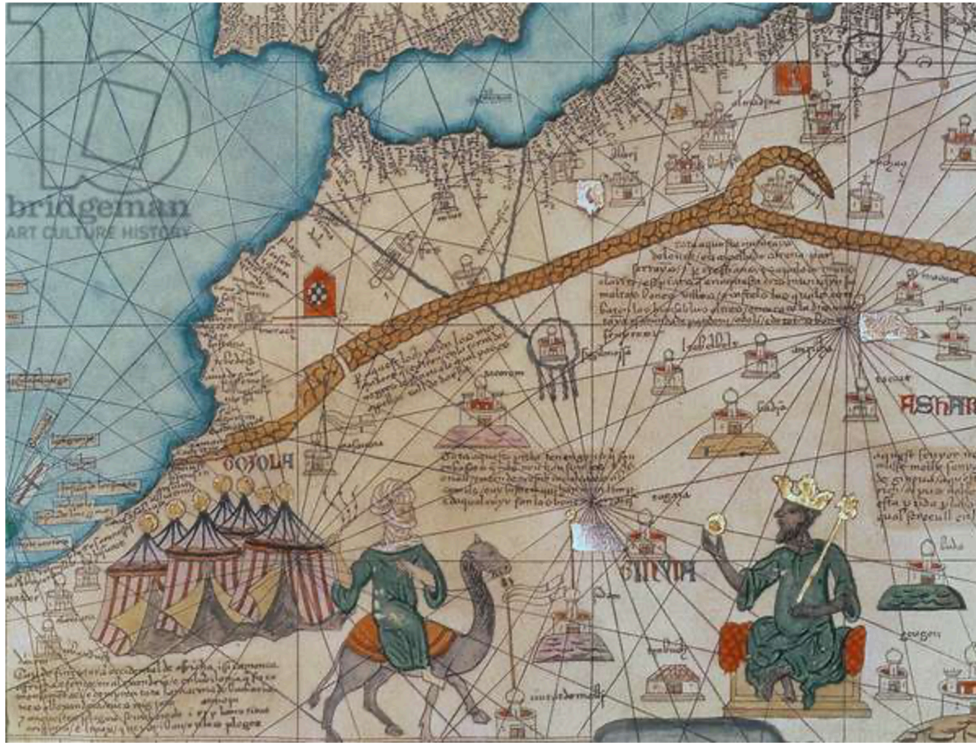


Creative Commons-BY Brooklyn Museum

3. Explain how the image best illustrates one cultural process in the period 1450 to 1600.
4. Describe a historical development in the West Central African Kingdom of Kongo that best contextualizes the image.
5. Explain why objects with features similar to those in the image emerged in the African diasporic religions of the Americas in the following centuries.

Questions 6–8 refer to the image below.

Abraham Cresques, detail from the Catalan Atlas, 1375



Bridgeman Images

6. Describe the historical development that best explains the voyage of a Muslim trader to the empire of Mali as depicted in the map.
7. Explain the significance of how the map conveys Mansa Musa, ruler of the Mali Empire.
8. Identify one likely intended audience for the map.

Questions 9–10 refer to the passage below.

“To the honorable Andrew T. Judson, Judge of the District Court of the United States for the District of Connecticut:

The Respondents by protestations . . . say they are natives of Africa and were born free, and ever since have been, and still of right are and ought to be free, and not slaves . . . that on or about the 15th day of April 1839 they were in the land of their nativity unlawfully kidnapped and forcibly and wrongfully carried on board [*La Amistad*] near the coast of Africa by certain persons to them unknown and were thence unlawfully transported to the Island of Cuba for the unlawful purpose of being there sold as slaves.

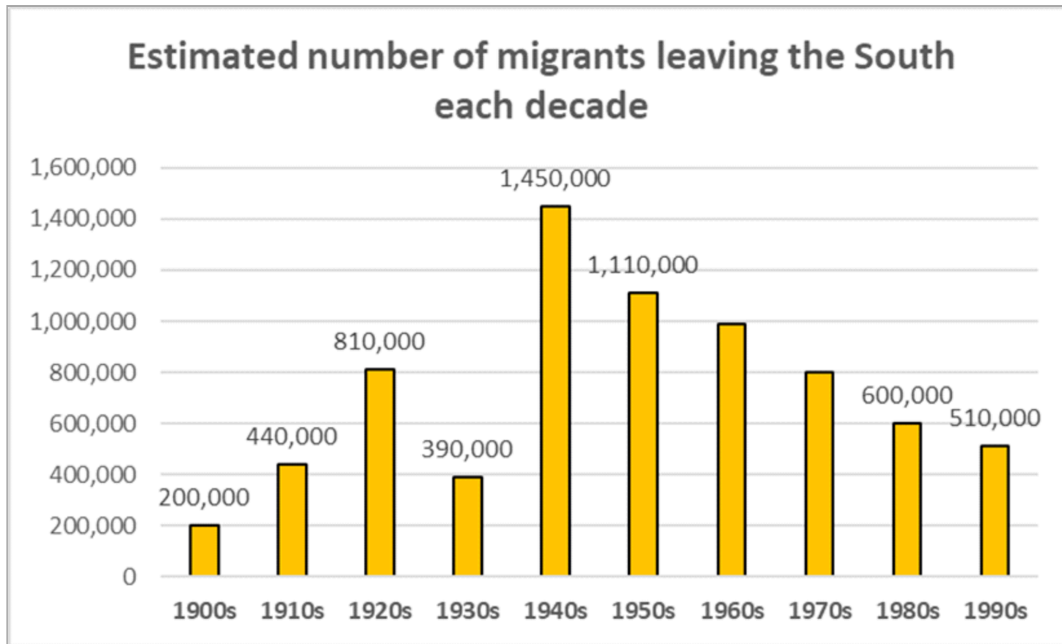
That the respondents, being treated on board said vessel with great cruelty and oppression, and being of right free, were incited by the love of liberty natural to all men, and by the desire of returning to their families and kindred, to take possession of said vessel, while navigating the high seas with the intent to return therein to their native country or to seek an asylum in some free State where Slavery did not exist in order that they might enjoy their liberty under the protection of its government.

Wherefore the Respondents say that neither by the Constitution or laws of the United States or any Treaty pursuant thereto nor by the law of nations doth it pertain to this Honorable Court to exercise any jurisdiction over these respondents and they pray to be hence released, and to remain as they of right ought to be free and at liberty from this process of this Honorable Court.”

Plea to the Jurisdiction of Cinque and Others, regarding the case of the ship *La Amistad*,
August 21, 1839

9. Identify one group that would have directly opposed the arguments described in the passage.
10. Describe how the passage represents an example of broader African efforts to resist enslavement.

Questions 11–12 refer to the chart below.



Civil Rights and Labor History Consortium, University of Washington

11. Identify one historical development that most likely generated the spike in the 1920s relating to the number of migrants shown in the chart.
12. Describe one factor in the trend illustrated by the number of migrants from the South after the 1970s.

Questions 13–15 refer to the passage below.

“Black studies students and scholars are not bound by any geographical location. We consider the world to be our purview and thus it is necessary to study black experiences within global processes of racial ordering in the Americas, Europe, Africa, the Pacific, and Asia. Black studies scholars connect, draw parallels, and chart discontinuities between people of color in diverse locations, at disparate times or eras. Black studies scholars explore all societies that have had historical or contemporary experiences with slavery, colonialism, segregation, and apartheid. In other words, because black peoples have had to engage in freedom struggles and wars of liberation even in the aftermath of slavery, they have often had to contend with *de jure** slavery such as the legal disfranchisement and segregation in the Jim Crow era. Because the end of colonialism has often been followed by political and economic neo-colonialism and vestiges of colonial racial stratification such as colorism, freedom struggles remain ongoing imperatives.”

*practices that are legally recognized

Darlene Clark Hine, “A Black Studies Manifesto,” *The Black Scholar*, Summer 2014

13. Identify a major claim Clark Hine makes in this passage.
14. Describe Clark Hine’s purpose in writing the passage.
15. Explain why the author of the passage would agree that a comparative approach to Black studies enriches the understanding of the experiences of African-descended peoples.

Questions 16–18 refer to the image below.

Willie Ford, “Drawing: man and woman with Black Power fist on shirt,” 1970–1976



California State University, Los Angeles

16. Describe the artist’s purpose in creating the drawing.
17. Identify a social or cultural development that coincided with the drawing.
18. Explain the significance of the woman’s gaze and of her hands crossed over a dress that resembles the U.S. flag.

Question Alignment to Course Framework

Open-Ended Writing Questions	Skill	Unit	Topic
1	1.A, 1.B, 1.C, 3.A, 3.B	Unit 1 Unit 2	1.10 West-Central Africa: The Kingdom of Kongo 2.2 Origins and Overview of the Transatlantic Slave Trade 2.3 Impact of the Slave Trade on West African Societies 2.21 Legacies of the Haitian Revolution
2	1.C, 2.A, 2.B, 2.C, 4.A, 5.B	Unit 2	2.28 The Civil War and Black Communities

Source-Analysis Objective Questions	Skill	Unit	Topic
3	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
4	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
5	1.C	1	1.10 West-Central Africa: The Kingdom of Kongo
6	1.C	1	1.6 The Sudanic Empires: Mali
7	4.B	1	1.6 The Sudanic Empires: Mali
8	4.A	1	1.6 The Sudanic Empires: Mali
9	2.B	2	2.6 Resistance on Slave Ships
10	1.B	2	2.6 Resistance on Slave Ships
11	3.B	3	3.17 The Great Migration
12	3.B	3	3.17 The Great Migration
13	2.A	4	4.12 Student Protest and the Birth of Black Studies

Source-Analysis Objective Questions	Skill	Unit	Topic
14	2.B	4	4.12 Student Protest and the Birth of Black Studies
15	2.B	4	4.12 Student Protest and the Birth of Black Studies
16	4.A	4	4.10 The Black Arts Movement
17	1.B	4	4.10 The Black Arts Movement
18	4.B	4	4.10 The Black Arts Movement

AP AFRICAN AMERICAN STUDIES

Appendix

Research Summary

Introduction

This summary provides an overview of the research activities that informed the African American studies course design principles, framework, and assessment design. In 2021, after conducting exploratory research during prior years, the AP Program conducted new, focused research including the following inputs:

- Syllabi collection and analysis (higher education and high school)
- Virtual small-group academic conversations with college faculty
- Online surveys of college faculty
- Virtual advisory sessions with college faculty
- Virtual focus groups with high school and college students

In addition to these insights, the AP Program listened to feedback from a five-member writing team and six-member advisory board of college faculty and also considered perspectives from high school teachers and administrators through focus groups.

Research Goals

Each research strand pursued distinct goals:

- Syllabi collection and analysis
 - ♦ Collect, review, and analyze at least 100 college course syllabi for introductory African American studies or similar courses
 - ♦ Understand course content, organization, assessments, and texts
 - ♦ Ensure syllabi represent a diverse cadre of institutions
- Virtual academic conversations with college faculty
 - ♦ Gather perspectives from at least 80 college faculty in small-group, semi structured discussions about course goals, skills, and content topics
 - ♦ Socialize the proposed course design to understand top-line feedback
 - ♦ Test assumptions gleaned from syllabi analyses
- Surveys of college faculty
 - ♦ Confirm and clarify positions on key areas shaping the course design
- Expert judgement
 - ♦ Assemble subject-matter experts through an advisory board and writing team to harness research insights into a course design and guiding principles
- Virtual advisory sessions with college faculty
 - ♦ Gather feedback on detailed course outline
- Student focus groups
 - ♦ Understand students' interest in and expectations for the proposed course

Key Takeaways

Across all research strands, there was tremendous alignment in what we heard and observed over the course of 2021. This strengthened the rationale for the course learning outcomes, skills, unit structure, and content topics.

The primary learnings from our investigation centered on 1) course structure, scope, and content, 2) considerations for the course name, and 3) professional learning for teachers. While the AP Program offers robust professional learning and teacher support for all courses, additional considerations for AP African American Studies are needed. Deeper content support may be warranted for teachers with limited academic and teaching experience in the discipline. Additionally, antiracist pedagogical guidance will be important to provide teachers with tools for creating culturally inclusive classroom. To ensure fidelity in our approach, the AP Program will partner with experienced organizations to equip teachers with strong content and pedagogical support. In addition to surfacing the importance of teacher resources and supports, the research offered clear evidence for a preferred course framework structure, geographic scope, disciplinary perspectives, and essential disciplinary content. Finally, while stakeholders agree that the name of the course matters and should not be taken lightly, there is substantial support to position the course title as AP African American Studies.

Each research takeaway has been translated to a course design priority. These takeaways are highlighted throughout the Voices in the Field section on the subsequent pages.

Research Methods

COLLEGE SYLLABI ANALYSIS

Between February and August 2021, Advanced Placement program staff collected, reviewed, catalogued, and analyzed syllabi from 107 colleges and universities, surpassing our goal of 100. This included 11 Historically Black Colleges and Universities, all eight Ivy League institutions, and over 20 state flagship institutions. The syllabi examined came from a database of department chairs at over 200 institutions.

Several methods were employed to track and quantify data from the 107 syllabi, including coding and analyzing the characteristics of content (geographic scope, topics, themes, disciplines included), texts and sources (including text based, visual, film, and audio), and assessments (type and weight).

ACADEMIC CONVERSATIONS

Academic conversations were held virtually between April 27 and May 27, 2021, with 132 college faculty. Participants were drawn from a list of over 1,000 faculty contacts. The academic conversations were designed as semistructured focus groups. Each discussion was capped at 8–10 participants to enable in-depth perspectives and questions to be shared.

At the conclusion of each academic conversation, all participants received a 19-question Qualtrics survey via email asking them a series of questions based on topics from the conversations. Respondents were also asked about their interest in various forms of future involvement with the course. The survey was designed to confirm and quantify comments we heard. A total of 65 participants responded to the survey (response rate of 49%).

EXPERT JUDGEMENT

Using the insights from the syllabi analysis and academic conversations, the course lead assembled disciplinary experts in the format of a writing team and advisory board. These groups advised on the course outline and principles that would translate the research to course design priorities.

ADVISORY PANELS

In fall 2021, the AP Program gathered deeper input and fresh-eyes perspectives on the course design through four virtual advisory sessions with college faculty and disciplinary experts. Some participants took part in the spring academic conversations and were able to reflect and see how we had incorporated earlier feedback, while others were new to the conversation and provided a fresh review and perspective.

As part of these advisory panels, participants were asked to rank course content and indicate which areas, if any, could be consolidated, abbreviated, or removed to ensure a balance of depth versus breadth and a course that can effectively be taught in 140 instructional periods—the design target for an AP course framework.

STUDENT FOCUS GROUPS

Finally, student focus groups were held virtually over two weeks in October 2021, with a total of 21 high school and seven college students participating across four sessions. Participants were recruited from existing contacts with AP staff, staff connections with Cooperman College Scholars and SEO Scholars, and a large urban school district that has expressed interest in offering the course. Focus groups were conducted over Zoom, each lasting one hour.

Voices from the Field

COURSE STRUCTURE

Research Takeaways:

- Research supports the design of thematic units that follow a chronological structure. The course framework should promote **depth and focus** by including the most important and essential topics.
- Thematic units should follow a chronological structure to support student understanding and ease of implementation.

Syllabi analysis suggested that college courses take a variety of approaches to structuring their courses. More than one in three syllabi followed a chronological–thematic blended model or a thematic approach. One in five syllabi pursued a strictly chronological (historical) approach. However, distinctions among these approaches are not always clear in what is presented through syllabi, so we also asked academic-conversation participants in the follow-up survey how they would define their course structure. That research instrument revealed that over two-thirds of respondents embrace a chronological-thematic, or blended, model, while one in six structure their course chronologically and one in 10 use a thematic approach. While the exact percentages diverged between these two data sources, the consistent takeaway was that strictly chronological approaches are in the minority, with most college courses introducing some thematic organization.

High school course documents reveal the same variety of course structure models, and while a much larger percentage adopts a chronological approach, more than half embrace a thematic or blended chronological and thematic approach, suggesting that this model can be successfully adopted at the secondary level.

TABLE 1: COURSE STRUCTURE APPROACHES IN HIGHER EDUCATION AND HIGH SCHOOL

	College Syllabi	Postconversation Survey	High School Syllabi
Chronological	21%	17%	44%
Thematic	36%	9%	8%
Chrono-Thematic (Blended)	37%	69%	44%
Other (Not Specified)	6%	5%	4%
Combined Thematic or Chrono-Thematic	73%	78%	52%

Qualitative data also support these findings. Anecdotally, the writing team and advisory board expressed a preference for a thematic structure that moves chronologically, and across the academic conversations a greater number of participants indicated they preferred a thematic structure with chronological anchors. “[The course

should be organized] thematically, but chronologically within those units,” one participant recommended. Another indicated that they preferred a chrono-thematic model that would allow the course to begin with themes as a foundation, then move into chronology, and then turn back to themes. “[A] hybrid approach is appropriate because you can explore chronologically but explore different lenses and scopes and themes within,” shared another participant. Some participants also pointed out that a chronological approach will be more familiar to and comfortable for teachers and students because this is what they are used to, so it is imperative to include chronology in some form, further supporting a chrono-thematic rather than thematic-only structure.

COURSE CONTENT

Research Takeaways:

- Students should understand **core concepts**, including diaspora, Black feminism and intersectionality, the language of race and racism (e.g., structural racism, racial formation, racial capitalism) and be introduced to important approaches (e.g., Pan-Africanism, Afrofuturism).
- Each unit should foster **interdisciplinary analysis**, with specific disciplines identified (e.g., history, literature, arts, social sciences) and recurring across the course.

The research inputs helped define the essential course topics and concepts. Among college syllabi that embrace a chronological or chrono-thematic approach, slavery was nearly always included (98%), while more than two-thirds of institutions referenced the Civil Rights movement and transatlantic slave trade. These were also the top three historical developments represented on high school syllabi. Among college syllabi that follow a thematic or chrono-thematic approach, the most represented themes were culture, the field of African American studies, and social justice. Not surprisingly, high school syllabi show strong alignment for culture and social justice but are quite low for the studies of the evolution of the field itself and intersectionality, as these are typically themes that emerge in the postsecondary environment.

Interestingly, in student focus groups, participants expressed a strong desire not to delve deeply into slavery because this is the one topic they feel has been covered extensively and is traumatic. While we know we cannot have an African Americans studies course in which slavery is absent, this feedback indicates that the AP course should endeavor to expand student understanding and not repeat instruction students have already encountered.

TABLE 2: COMMON COURSE CONTENT AS INDICATED ON COLLEGE AND HIGH SCHOOL SYLLABI¹

Historical Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Slavery	98%	96%
Civil Rights	70%	96%
Transatlantic Slave Trade	68%	84%
Resistance	60%	60%
Precolonial Africa	52%	80%
Reconstruction	52%	84%
Emancipation	44%	--
Civil War	34%	80%

¹ Data shown for content represented on at least 30% of college syllabi in the sample.

Harlem Renaissance	32%	64%
Movement for Black Lives	32%	--
Thematic Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Culture (Including Food, Art, Music)	78%	72%
The field of African American Studies	69%	8%
Social Justice (Including Civil Rights and Black Power)	69%	96%
Gender/Sexuality/Intersectionality	68%	20%
Diaspora	55%	36%
Race	48%	32%
Politics	40%	60%
Religion	38%	20%
Family	32%	16%
Identity	32%	24%

In the academic conversations, diaspora was the most frequently mentioned concept, followed by intersectionality. “Diaspora is so important to contextualize what happens in great Northern America,” one participant commented. Another added, “Africana context in the world in general needs to be taught. Important to know the African history has influences in the larger context of [the U.S.]” One participant bound together the importance of the diaspora and intersectionality in the course, offering, “Please think about Black women and LGBTQ people as central to the history and future of the African Diaspora.” Another added, “Scope is key; [this is] not just Black male studies.”

For the postconversation survey, the AP Program proposed more specific titles for content topics and themes. These are similar to the data shown in Table 3 but are not a 1:1 match, so results should be interpreted with that caveat in mind. Intersectionality, Cultural Production and Appropriation, and Structural Racism were selected as the most essential themes. In terms of alignment with actual college courses, respondents indicated they spend the most time on slavery and resistance in the Americas (42% spend three or more weeks) and Civil Rights/Black Power movements (36% spend three or more weeks).

Student focus group participants expressed a desire for depth of content and noted that most of their existing knowledge about African American studies is self-taught, often via social media. Only one quarter of the participants said they had some level of knowledge, typically about the Civil Rights Movement and notable leaders like Martin Luther King Jr. and Rosa Parks, but stressed that this was not as much as they could have. They have a desire to learn more and are not presented with opportunities to do so. “From a scale of 1-5 I’d give myself a 3 because all I know about African American studies is the Civil Rights Movement, notable leaders, and the different types of protests they’ve done. But I’m sure there’s more to know and I don’t really know the dates off the top of my head,” said one participant.

Moving beyond history and making connections across geographies, chronologies, and perspectives was also important for students. “I would like to learn how these historical events and historical people have affected African Americans today. I feel like that’s such an important topic to talk about and it helps us understand more about how society works,” one participant explained.

STUDENTS' EXPECTATIONS FOR THE COURSE

Given that most students who participated in focus groups had not taken an African American studies course, rather than asking them about their prior experiences we asked about their expectations for a course like this. What would they want to see, learn, and do? What would make this a positive or a negative experience for them?

Students expressed these four expectations for the course:

- Black perspectives should ground the text and materials.
- Emphasis should be placed on joy and accomplishments rather than trauma.
- Students should be provided with an unflinching look at history and culture.
- Students should have an opportunity to learn about lesser-known figures, culture, intersectionality, and connections across time and topics.

Regarding Black perspectives, one participant shared their thoughts on what would make the course stand out for them as a Black student:

I think it is also important how the course material is presented. If a Black student is taking the course, will they feel that the course is written for white students? Or will it feel like it is written for me? Will it have that 'wow' factor – like I never knew this before. Or, will it have to accommodate to a larger [white] audience. Readings by Black people, Black voices. Not just an analytical discussion. The sources especially, having primary sources written by Black people is really important, and not looking at Blackness from the white perspective.

Several students mentioned that when learning about African American history and racism they have been assigned texts by white authors or offered a Eurocentric perspective, which can be disheartening. *"I feel like it's always coming from the white man's perspective ... African Americans are usually side characters in the U.S. history classes,"* said one participant.

In terms of emphasis on Black joy, multiple participants expressed fatigue with learning about slavery since this is one of a few topics they have learned about throughout their primary and secondary educations. *"I'm tired of hearing about [slavery],"* one said. Another echoed, *"All the courses I've taken we've heard about slavery."* One college student who is majoring in African American studies offered a potential framing for the course that includes enslavement and goes beyond it to also focus on culture, family, and achievements.

"I would like for them to start out outside of the framework of slavery and start on the continent and then move towards enslavement. I think too often we constrain the history of African Americans to slavery, and I feel like it's very limiting. I would also want to learn more about the ways African culture has been adapted to American culture, like how it's seen in Louisiana in the Creole culture or the Mardi Gras Indians. I would also like to learn about the adaptations of African culture into music, like jazz and hip-hop, and also the ways arts were used as liberation tools."

Students feel that they have been inundated with trauma, whether through school or the media, and hope that this course will allow them to learn about and understand broader facets of African American history, life, and culture.

At the same time, when learning about traumatic events they want to know that they are getting the whole truth and not a watered down, sanitized version. *"I don't want some details to be hidden,"* said one participant, while another wanted to focus on *"debunking myths and misconceptions like how Lincoln was the ultimate savior when it comes to slavery,"* and a third asked that this course *"show us everything. The good and bad."*

Finally, the request to learn more about lesser-known figures and topics was a common refrain across focus groups, with students noting that Black feminism and intersectionality are not typically covered in high school courses, that there are leaders and changemakers beyond Martin Luther King Jr., Malcolm X, and Rosa Parks, and that it can be useful to learn about perspectives from ordinary people. *"We did an exercise where we would look at women, ordinary people, rich white people, and Black people and how historical events affected them,"* one participant said, describing a course they had taken. *"That inspired me to take more classes, since you*

realize there are so many different perspectives. In order to really get into history, you have to know each perspective and how it affected everybody.”

Addressing the students’ feedback, the course framework recommends sources that deepen students’ awareness of key African American studies figures that receive less attention in standard U.S. history or English courses, such as Juan Garrido, Maria Stewart, and Frances Ellen Watkins Harper, and illuminate Black perspectives through the works of W.E.B. DuBois, Manning Marable, and Nell Irvin Painter, among others.

GEOGRAPHIC SCOPE

Research Takeaway:

Students should understand the **complexity of African cultures** as the foundation of the diversity of the **African diaspora**. They should learn about the ongoing relationship between Africa and the US/diaspora throughout the course (not just during the period of enslavement) as constitutive of Black identities, Black thought, and the field of Black studies.

It was difficult to determine the geographic scope of college courses from reviewing their syllabi, so our research and analysis efforts in this area focused on feedback in the academic conversations and on the postconversation survey. Nearly half of the participants offered a preference for diasporic connections represented in the course as opposed to focusing solely on the Black experience in the United States. “Blackness is global in so many ways. West Africa is crucial in a diasporic way. Haiti is crucial - not just about oppression, or Louverture. It has to do with rights of man,” one participant explained. Another added that if this is intended as a foundational survey course, it should include a global perspective. “If the course is meant to be a foundation for further study, or if they don’t actually take any other courses in the field, for both reasons the course must emphasize the global Black experience.” One in six participants suggested that if the entire course is not diasporic, elements of the African diaspora should be woven throughout the course, either as a learning outcome or in the content/material. At the same time, some participants expressed concerns about whether high school teachers could teach within a diasporic lens if they don’t have the requisite training or understanding of the content.

On the postconversation survey, respondents were asked about specific percentages for the course’s geographic scope. When given the options ranging from 100% U.S. focused to 100% global focused, most respondents preferred some focus on regions beyond the U.S. Over half of respondents felt that 75% focus on the U.S. and 25% on Africa and other regions in of the diaspora was the appropriate balance.

TABLE 3: PREFERRED GEOGRAPHIC SCOPE OF THE AP COURSE IN AFRICAN AMERICAN STUDIES

Geographic Scope	Percentage of Respondents
100% U.S.	6%
75% U.S.; 25% Africa and other regions of the diaspora	53%
50% U.S.; 50% Africa and other regions of the diaspora	31%
25% U.S.; 75% Africa and other regions of the diaspora	0%
100% global	5%

Students also expressed a preference for a course that includes diasporic connections. “We shouldn’t limit our understanding to just America,” one participant recommended. Another echoed this, saying, “I think to focus on African Americans, we need to focus on African Americans everywhere, since this isn’t a U.S. history class.” And one student noted that this depth and breadth of understanding is missing in traditional courses: “[I] have not learned much about African American history in the broader world. It would be eye opening.”

SOURCES

Research Takeaway:

Careful curation of texts and sources should provide students **direct and deep encounters** with historical, cultural, and intellectual developments across multiple perspectives and disciplines.

Among the sample of 107 college course syllabi, just under two-thirds list a textbook (61%, n = 65). A total of 27 textbooks are referenced across the syllabi. Twelve textbooks are used by more than one institution, with Karenga's *Introduction to Black Studies*, Gomez's *Reversing Sail*, and Anderson and Stewart's *Introduction to African American Studies* being the top three.

TABLE 4: TEXTBOOKS AS INDICATED ON COLLEGE SYLLABI

Textbook	Author(s)/Editor(s)	# Institutions Using
<i>Introduction to Black Studies</i>	Karenga	8
<i>Reversing Sail</i>	Gomez	6
<i>Introduction to African American Studies</i>	Anderson and Stewart	6
<i>Africana Studies</i>	Azevedo	5
<i>Freedom on My Mind</i>	Gray White, Bay, and Martin	5
<i>Out of the Revolution</i>	Aldridge and Young	3
<i>Keywords for African American Studies</i>	Edwards et al.	3
<i>A Turbulent Voyage</i>	Hayes	3
<i>The African-American Odyssey</i>	Hine Clark	3
<i>From Slavery to Freedom</i>	Franklin and Higginbotham	2
<i>Race in North America</i>	Smedley and Smedley	2
<i>African Americans: A Concise History</i>	Clark Hine, Hine, and Harrold	2

In addition to textbooks, types of texts were catalogued, revealing that short nonfiction pieces (e.g., essay, journal article, speech) are the most used type of literature with 79% of the sample including these texts. Long nonfiction pieces (e.g., full-length books) were also common, with 75% of the sample including these, as were various forms of media (e.g., film, music, podcast), with 71% of the sample including these. Less common were literature sources (e.g., novel, short story, poetry), with just over one-third of the sample naming these types of texts on their syllabi (36%).

As far as the specific titles of works on syllabi, W.E.B. DuBois's *The Souls of Black Folk* is by far the most widely represented text, with 24 syllabi including this text. Other texts span genres including poetry, essays, letters, narratives, speeches, journal articles, folklore, and calls to action. Among the most frequently used texts, only four are written by women.

For high school courses, there is some overlap with frequently listed texts. Of the 16 most common texts for high school and college courses, five texts are common: *Incidents in the Life of a Slave Girl*, "Letter from a Birmingham Jail," *Narrative of the Life of Frederick Douglass*, *The Interesting Narrative of the Life of Olaudah Equiano*, and "What to the Slave Is the Fourth of July?"

When looking at the most common authors, many are the same names that appear on the list of most common texts, though there are some differences, particularly for authors of multiple seminal works rather than a single common text (e.g., Henry Louis Gates Jr., James Baldwin, Audre Lorde).

TABLE 5: COMMON TEXTS ON COLLEGE SYLLABI²

Text	Author	Genre	# Institutions Using
"The Souls of Black Folk"	W.E.B. DuBois	Essay	24
<i>The New Jim Crow: Mass Incarceration in the Age of Colorblindness</i>	Michelle Alexander	Nonfiction book	18
"Letter from a Birmingham Jail"	Martin Luther King, Jr.	Letter	12
<i>Appeal to the Colored Citizens of the World</i>	David Walker	Call to action	12
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative	12
"Discourse on Colonialism"	Aimé Césaire	Essay	11
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative	11
"The Negro Artist and the Racial Mountain"	Langston Hughes	Essay	9
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech	8
<i>Notes on the State of Virginia</i>	Thomas Jefferson	Nonfiction book	8
"The Case for Reparations"	Ta-Nehisi Coates	Article	7
<i>The Mis-Education of the Negro</i>	Carter G. Woodson	Nonfiction book	7
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative	6
Atlanta Exposition Address/Atlanta Compromise	Booker T. Washington	Speech	6
"If We Must Die"	Claude McKay	Poem	6
<i>Sundiata: An Epic of Old Mali</i>	D.T. Niane	Folklore	6
"The Ballot or the Bullet"	Malcolm X.	Speech	6
<i>The Wretched of the Earth</i>	Frantz Fanon	Nonfiction book	6
"Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color"	Kimberlé Williams Crenshaw	Article	5
"On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of <i>Desêtre</i> : Black Studies Toward the Human Project"	Sylvia Wynter	Book chapter	5
<i>Between the World and Me</i>	Ta-Nehisi Coates	Nonfiction book	4
"Message to the Grassroots"	Malcolm X.	Speech	4
"The Negro Art Hokum"	George Schuyler	Article	4

² Only texts that appeared on at least three college syllabi are listed here.

"The Black Campus Movement and the Institutionalization of Black Studies, 1965–1970"	Ibram H. Rogers	Article	3
"Black Studies and Global Perspectives: An Essay"	St. Clair Drake	Essay	3

TABLE 6: COMMON TEXTS ON HIGH SCHOOL SYLLABI

Text	Author(s)	Genre
13th, 14th, and 15th Amendments	Founding Fathers	Laws
<i>Brown v. Topeka Board of Education</i>	NA; course opinion written by Justice Earl Warren	Court Case
Declaration of Independence	Founding Fathers	Declaration
Emancipation Proclamation	Abraham Lincoln	Proclamation
Fugitive Slave Acts	NA	Laws
"I Have a Dream"	Martin Luther King Jr.	Speech
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative
"Letter from a Birmingham Jail"	Martin Luther King Jr.	Letter
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative
<i>Plessy v. Ferguson</i>	NA; court opinion written by Justice Henry Billings Brown	Court Case
<i>The Color of Law: A Forgotten History of How Our Government Segregated America</i>	Richard Rothstein	Nonfiction Book
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative
Three-Fifths Compromise	Founding Fathers	Law
<i>Twelve Years a Slave</i>	Solomon Northrup	Narrative
U.S. Constitution	Founding Fathers	Law
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech

Beyond written texts, many syllabi also referenced visual and audio texts, with film being most common. Some common films showing in college courses are *Race: The Power of an Illusion*, *Black Is ... Black Ain't*, and *The Birth of a Nation*.

TABLE 7: AUTHORS APPEARING ON 10 OR MORE INSTITUTIONS' SYLLABI

Author	Number of Institutions Using
W.E.B. DuBois	54
Frederick Douglass	21
Martin Luther King Jr.	17
Ta-Nehisi Coates	16
Michelle Alexander	16
Henry Louis Gates Jr.	15
Malcolm X.	15
David Walker	13
Langston Hughes	12
James Baldwin	11
Aimé Césaire	11
Patricia Hill Collins	11
Harriet Jacobs	11
Audre Lorde	11

In contrast, high school courses are more likely to incorporate excerpts from feature films than documentaries in their courses, often turning to more recent pieces. The only film that was common to both college and high school syllabi was the 1987 PBS documentary series *Eyes on the Prize*.

TABLE 8: FILMS APPEARING ON HIGH SCHOOL COURSE DOCUMENTS

Work	Type
42	Feature film
<i>12 Years a Slave</i>	Feature film
<i>Amistad</i>	Feature film
<i>Eyes on the Prize</i>	Documentary
<i>The African Americans: Many Rivers to Cross</i>	Documentary
<i>Roots</i>	Television miniseries
<i>The Great Debaters</i>	Feature film
<i>The Rise and Fall of Jim Crow</i>	Documentary

From these analyses it is evident there is some overlap in written and visual texts between high school and college courses, though college courses emphasize nonfiction writing and documentary films, while high school courses lean toward court cases, U.S. founding documents, and feature films.

PROFESSIONAL LEARNING AND TEACHER SUPPORT

Research Takeaway:

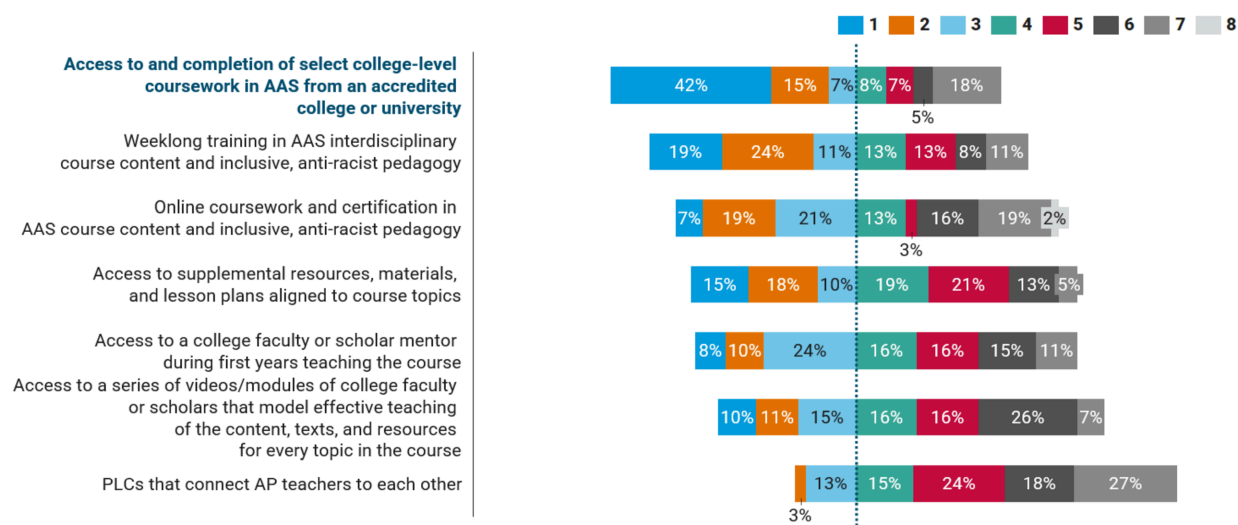
The AP program should dedicate significant time and resources to building a **robust suite of professional learning resources**. AP teacher support should be buttressed in the areas of disciplinary content and antiracist instructional approaches. The AP Program should leverage partnerships with higher education institutions and other organizations and provides all teachers with the tools they need to teach this course well.

Professional learning/development was one of the most prominent topics that emerged in the semistructured academic conversations with college faculty. Nearly one in five comments centered around this theme, with participants focusing on aspects such as educational requirements for teachers of this course, resources, suggestions for professional development opportunities, and concerns.

Participants suggested that teacher preparation requirements could range from taking an introductory-level college course to having an undergraduate credential (major or minor) or obtaining a master's degree in the field. “[I’m] interested in using AP African American Studies to recruit Black teachers into the teaching profession, showing what can be done with graduate training in AFAM,” one participant stated.

Others acknowledged that some teachers may not have formal education and training so other supports and resources should be implemented. “[It’s] crucial, since most teachers are going to be white, that they are educated [in teaching African American studies]. For people who don’t have a background in the field, [they] should go through some type of curriculum and certification before teaching.” In terms of professional development opportunities, participants suggested mandatory week-long or summer-long training, or a year-long cohort approach to learning. “Have modules that experts in the area who have a depth of training could partner with for a frame and help guide teachers at a secondary level. Leaning on folks in the community like professors in African American studies in nearby institutions.”

CHART 1: WHAT PREPARATION AND ONGOING SUPPORT IS MOST NECESSARY FOR HIGH SCHOOL TEACHERS TO EFFECTIVELY TEACH THIS COURSE? (PLEASE RANK ORDER FROM 1 TO 8, WHERE 1 IS MOST NECESSARY AND 8 IS LEAST NECESSARY).³



³ N = 62

The survey question above sought to probe on the comments voiced during the academic conversations, asking more targeted questions around perspectives on professional learning. When presented with seven options for professional learning and asked to rank them from most to least necessary, respondents felt it was most necessary for AP teachers in African American studies to have access to and complete select college-level coursework from an accredited college or university (42% of respondents ranked this #1, and 64% ranked this in their top three). This was followed by the recommendation for a weeklong training in African American studies interdisciplinary course content and inclusive, antiracist pedagogy (19% ranked #1, 54% ranked in top three).

ASSESSMENTS AND ASSIGNMENTS

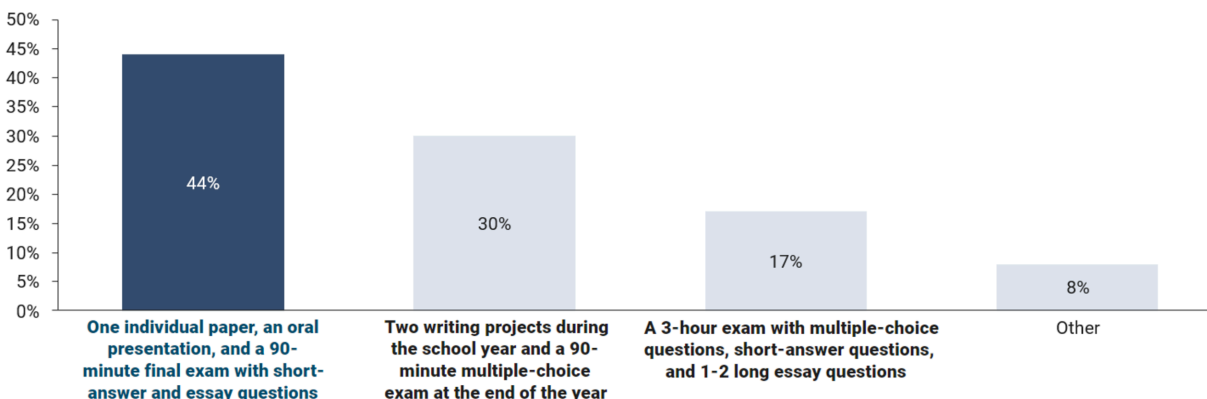
College syllabi analysis revealed not only common assessment types but also weightings for each. Assessing students using attendance and participation is ubiquitous, with over three-quarters of sample institutions incorporating this in their final grade, but the weightings are typically low (mean: 16%). In contrast, we discovered generally high percentages of institutions assessing students using exams (64%), short essays (<5 pages, 43%), and quizzes (37%), all at more substantial percentages (means of 42%, 33%, and 23%, respectively). Long essays or research papers (>5 pages) and projects were each included on around one-quarter of syllabi in our sample (24% and 22%, respectively) but carried higher weights when they were included (means: 33% and 28%, respectively). These higher-weighted assessment types of exams, essays, and projects align well with the current AP assessment model.

High school syllabi analysis showed a slightly different picture, with the majority using exams (76%), projects (71%), and quizzes (65%) to assess students. Short essays were less prevalent in high school (35%), though long essays were the same as in our higher ed sample (24%).

Discussion in the academic conversations was more nuanced and focused not just on how students were assessed, but why. Projects as a way of helping students see the connection of theory and practice, and activism building on the roots of the discipline's founding and evolution, were both discussed and debated. "Project-based approach captures students, and they take the information they are learning and apply it," one participant explained. "Finding those things that reach [the students] and pique their interest and be able to show in current time." Others expressed trepidation with projects, particularly service-learning, noting the potential for students to develop a savior complex or to benefit more than the communities and populations they were attempting to serve. "Service-learning can reinforce a 'Savior Complex' and perpetuate power dynamics. These projects, when done poorly, also encourage parachuting into a community to deliver short-term support, which can result in a feel-good experience for the student but no meaningful engagement."

When participants from the academic conversations were asked on the follow-up survey which assessment model they would prefer for the AP course in African American studies, most preferred multiple assessment components as opposed to the traditional three-hour exam.

CHART 2: FOR THE AP AFRICAN AMERICAN STUDIES EXAM, WHICH EXAM DESCRIPTION WOULD BEST MEASURE WHETHER A STUDENT DESERVES COLLEGE CREDIT AND PLACEMENT OUT OF YOUR INSTITUTION’S INTRODUCTORY COURSE?⁴



This model, selected by just under half of respondents, is similar to the model used for the AP Seminar course, while the option selected by nearly one-third of respondents is similar the model used for the AP Computer Science Principles course. A through-course assessment task and end-of-course exam are currently proposed for the AP African American Studies summative assessment components.

COURSE NAME

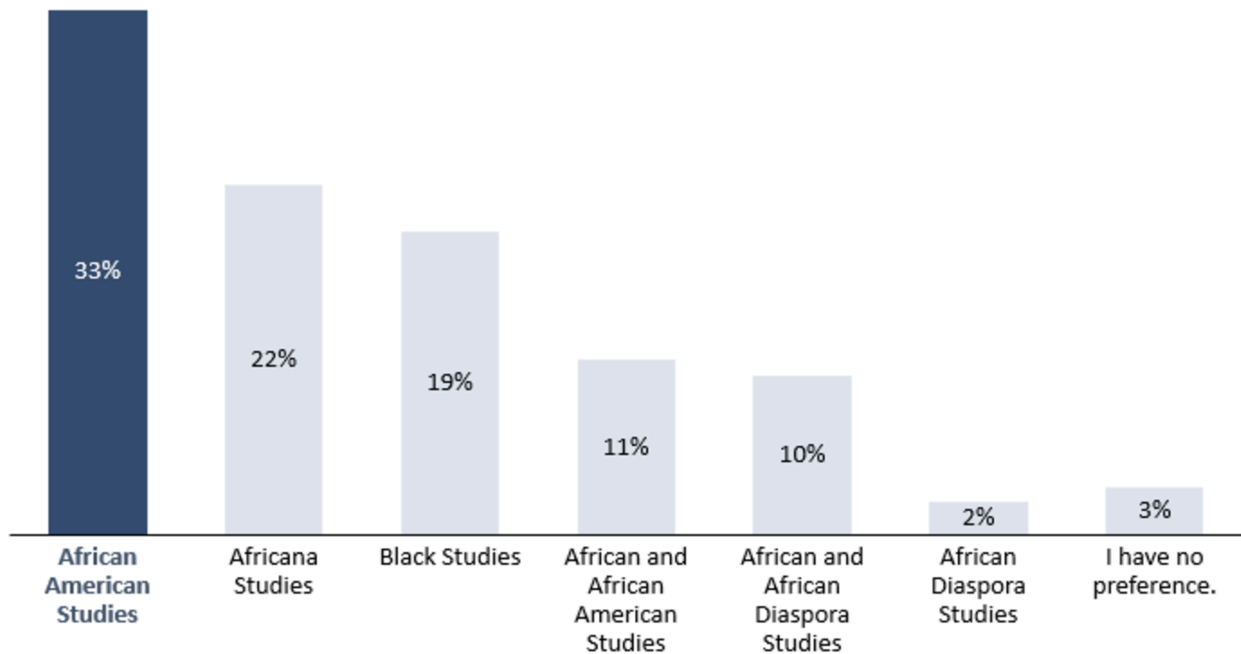
There are many facets to consider regarding the name of the course. For example, should the course title reference studies, history, or literature? Should it reflect the United States, the Americas, or the broader African diaspora? What name will resonate the most with high school students? What will align with current practices in higher education?

Through conversations with stakeholders, we recognized that the name of the course should reflect its content and geographic scope. The course we have developed embraces an interdisciplinary approach, and while it contains both historical perspectives and literary resources, “studies” is a more apt description than either history or literature, given the attention to art, culture, political science, and sociology across course topics. We heard from college faculty that the diaspora should be part of the course, but that emphasis should still be heaviest on the United States. When asked to consider specific balances by percentage, nearly 60% of respondents indicated that at least 75% of the course should focus on the United States. Student focus group participants commented that the course name should reflect the course content.

One of the tenets of the AP Program has always been alignment with higher education. Our research into the current higher education landscape vis-à-vis syllabi collection revealed that at over 100 institutions the words “African American” appear in 50% of course titles, while “Africana” and “Black” appear in 17% and 13%, respectively. As one academic conversation participant shared, “For simplicity’s sake and teacher introduction’s sake, [the] name of the course should be Introduction to African American Studies or something along those lines.” Taken together, these data have led us to confirm AP African American Studies is the best option for the course title.

⁴ N = 63

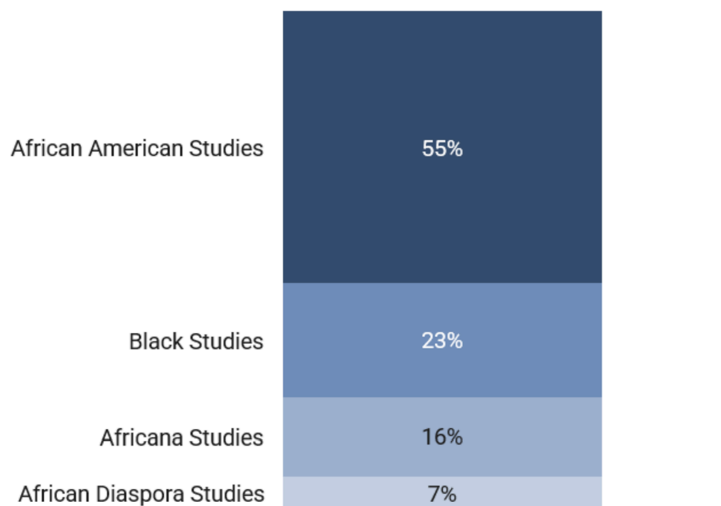
CHART 3: PERCENTAGE OF COLLEGE FACULTY RESPONDENTS FROM ACADEMIC CONVERSATIONS RANKING EACH PROPOSED COURSE TITLE AS #1 (HIGHEST RANKED)



Finally, when asking for specific feedback from college faculty, our survey data reveal that African American Studies was ranked number one by one-third of respondents when asked to rank various options, 11 percentage points higher than the second highest-ranked option of Africana Studies.

Narrowing the options from six to four for the virtual advisory sessions, participants provided even greater clarity, as more than half of survey respondents selected African American Studies as their choice, primarily because they felt it most clearly tells students what the course is about and will resonate with high school students.

CHART 4: PERCENTAGE OF COLLEGE FACULTY FROM ADVISORY SESSIONS SELECTING COURSE NAME OPTION AS THEIR PREFERENCE



Regardless of the course title, academic conversation participants expressed a desire that the course include a discussion of the origins of the field to explain the reasons behind the name and what differentiates this course from others.

Conclusions and Next Steps

Taken together, the data obtained through a review of 100+ college syllabi, direct feedback from more than 150 college faculty through academic conversations, virtual advisory sessions, and expert committees, and direct feedback from current high school and college students, give us a clear and consistent concept of what key stakeholders value in an AP African American Studies course and the major contours of course learning outcomes, skills, content, and interdisciplinary perspectives.

Syllabi analysis offered a foundation for course objectives, content, and assessment and provided insight into source types and texts that are common across many institutions. Conversations and survey data confirmed the analysis. Specifically, we saw alignment across institutions in terms of chronological scope, geographic scope, assessment types, disciplinary concepts and themes, and a grounding in the field of African American studies, all of which influenced our course design.

In addition to guiding the course framework architecture, we heard time and again, from students and faculty alike, that the spirit of the course must emphasize Black joy and resilience while offering an unflinching examination of traumatic developments, patterns, and processes. For example, with the examination of centuries of enslavement and its brutalities, students should also study persistent models of resistance, agency, and vitality. This course aims to achieve this teaching and learning spirit through its interdisciplinary design, thematic units that follow a chronological progression, and deep and direct encounters with sources, texts, and ideas from the diversity of Black experiences in the United States and the broader diaspora.

Sources for Consideration

The following sources represent a strong consensus across the college syllabi analyzed for the AP course design and will likely be examined during the course. As we continue to engage college faculty, partner museums, and other organizations throughout the course development and pilot phase, the AP Program will actively curate textual, visual, and data sources to infuse into the course experience.

- *The Souls of Black Folk* by W.E.B. DuBois
- *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander
- “Letter from a Birmingham Jail” by Martin Luther King Jr.
- *Appeal to the Colored Citizens of the World* by David Walker
- *Narrative of the Life of Frederick Douglass* by Frederick Douglass
- “Discourse on Colonialism” by Aimé Césaire
- *Incidents in the Life of a Slave Girl: Written by Herself* by Harriet Jacobs
- “The Negro Artist and the Racial Mountain” by Langston Hughes
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- Atlanta Exposition Address/Atlanta Compromise by Booker T. Washington
- “If We Must Die” by Claude McKay
- *Sundiata: An Epic of Old Mali* by D.T. Niane
- “The Ballot or the Bullet” by Malcolm X.
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- “Message to the Grassroots” by Malcolm X.
- “The Negro Art Hokum” by George Schuyler
- “The Black Campus Movement and the Institutionalization of Black Studies, 1965–1970” by Ibram H. Rogers
- “Black Studies and Global Perspectives: An Essay” by St. Clair Drake

AP[®] African American Studies

Previewing the Course

Anticipated Launch: Fall 2024

Course Description

AP African American Studies is a multidisciplinary course that examines the diversity of African American experiences through direct encounters with authentic and varied sources. The course focuses on four thematic units that move across the instructional year chronologically, providing students opportunities to delve into key topics that extend from the medieval kingdoms of West Africa to the ongoing challenges and achievements of the contemporary moment. Given the multidisciplinary character of African American studies, students in the AP course will develop skills across multiple disciplines, with an emphasis on historical, literary, visual, and data analysis skills. This new course foregrounds a study of the diversity of Black communities in the United States while considering the broader context of Africa and the African diaspora.

Learning Outcomes

As a result of this course, students will be able to:

- Apply lenses from multiple disciplines to evaluate key concepts and historical developments and processes that have shaped Black experiences and debates within the field of African American studies
- Identify the intersections of race, gender, and class as well as connections between Black communities in the United States and the broader African diaspora in the past and present
- Analyze perspectives in text-based, data, and visual sources to develop well-supported arguments applied to real-world problems
- Demonstrate an understanding of the diversity, strength, and complexity of medieval African societies and their global connections before the emergence of transatlantic slavery
- Evaluate the political, historical, aesthetic, and transnational contexts of major social movements, including their past, present, and future implications
- Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad
- Identify major themes that inform literary and artistic traditions of the African diaspora
- Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future

Course Skills

The AP African American Studies skills describe what students should be able to do while exploring the course topics and multidisciplinary sources. Students should practice and develop these skills on a regular basis over the span of the course.

Skill Category 1 Applying Disciplinary Knowledge	Skill Category 2 Written Source Analysis	Skill Category 3 Data Analysis	Skill Category 4 Visual Source Analysis	Skill Category 5 Argumentation
<p><i>Explain course concepts, developments, patterns, and processes (e.g., cultural, historical, political, social).</i></p>	<p><i>Evaluate written sources, including historical documents, literary texts, and music lyrics.</i></p>	<p><i>Interpret data represented in tables, charts, graphs, maps, surveys, and infographics.</i></p>	<p><i>Analyze visual artifacts, including works of art and material culture.</i></p>	<p><i>Develop an argument using a line of reasoning to connect claims and evidence.</i></p>
<p>Skill 1.A Identify and explain course concepts, developments, and processes.</p> <p>Skill 1.B Explain the context of a specific event, development, or process.</p> <p>Skill 1.C Identify and explain patterns or other relationships between or among specific development and processes (continuities, changes, causation).</p>	<p>Skill 2.A Identify and explain an author’s claim(s), evidence, and reasoning.</p> <p>Skill 2.B Describe a written source’s perspective, purpose, context, and audience, and explain the significance of the source’s perspective, purpose, context, and audience.</p> <p>Skill 2.C Explain the function of character, setting, word choice, imagery, and/or symbols in a written source.</p>	<p>Skill 3.A Identify and describe patterns and trends in data.</p> <p>Skill 3.B Draw conclusions based on patterns, trends, and limitations in data, making connections to relevant course content.</p>	<p>Skill 4.A Describe a visual source’s perspective, purpose, context, and audience, and explain the significance of the source’s perspective, purpose, context, and audience.</p> <p>Skill 4.B Explain how an artist’s techniques, materials or style achieve a particular effect or elicit a specific response.</p>	<p>Skill 5.A Articulate a defensible claim.</p> <p>Skill 5.B Support a claim or argument using specific and relevant evidence.</p> <p>Skill 5.C Use reasoning to guide the audience through a well-supported argument.</p>

Units at a Glance

The course is organized through four thematic instructional units that follow a chronological structure. Within each unit, students examine topics through deep encounters with primary sources and disciplinary readings across the fields of history, art, literature, and the social sciences.

Unit 1: Origins of the African Diaspora	<p>The first unit focuses on the origins of the African diaspora and the socio-political, economic, and aesthetic traditions present in Africa before the onset of the transatlantic slave trade.</p> <p>c.700 – c.1500</p>
Unit 2: Enslavement and Insurgency	<p>The second unit delves into the complexities of enslavement and freedom in the Americas and explores the interplay between Black resistance to enslavement and the rise of the global abolitionist movement.</p> <p>c. 1500 - 1865</p>
Unit 3: The Practice of Freedom	<p>The third unit examines Black communities' challenge, after abolition, to secure and protect their rights as citizens, and the educational, artistic, and communal organizations that emerged as African Americans migrated across the United States.</p> <p>1865 – c.1960s</p>
Unit 4: Movements	<p>The fourth unit explores the social movements and political strivings that still enrich the intellectual tradition of African American studies, including the long civil rights movement, the Black Power Movement, Black feminism, and the Movement for Black Lives.</p> <p>c. 1960s – c.2000s</p>

Assessment Overview

The AP African American Studies Exam assesses student understanding of the skills, learning objectives, and essential knowledge outlined in the course framework. The exam score consists of a through-course performance task, 55-60 multiple-choice questions, and 2-3 short-answer questions. The details of the exam, including exam weighting and timing, can be found below:

Assessment Component	Description	Weighting	Timing
Project	Summative project, administered during the second semester of the course Students select topic of inquiry, conduct research and source analysis, and develop a cogent written argument to demonstrate application of course skills and knowledge. Projects scored by AP Readers.	20% of composite score	2–3 weeks of instructional time for research, project refinement, and argument writing, plus additional research and project work outside of class
Exam: Multiple-choice section	55–60 multiple-choice questions grouped in sets of 3–4 questions, with each set based on a source (written, visual, and/or data) that serves as stimulus for the questions Machine scored.	55–60% of composite score	60–70 minutes
Exam: Free-response section	2–3 short-answer questions, based on a variety of different types of sources (written, visual, and data) Student responses scored by AP Readers.	20–25% of composite score	40–50 minutes

The exam assesses content from the four course units and five skill categories.

Units
Unit 1: Origins of the African Diaspora
Unit 2: Enslavement and Insurgency
Unit 3: The Practice of Freedom
Unit 4: Movements

Skill Categories
Skill Category 1: Developments and Processes
Skill Category 2: Written Source Analysis
Skill Category 3: Data Analysis
Skill Category 4: Visual Source Analysis
Skill Category 5: Argumentation

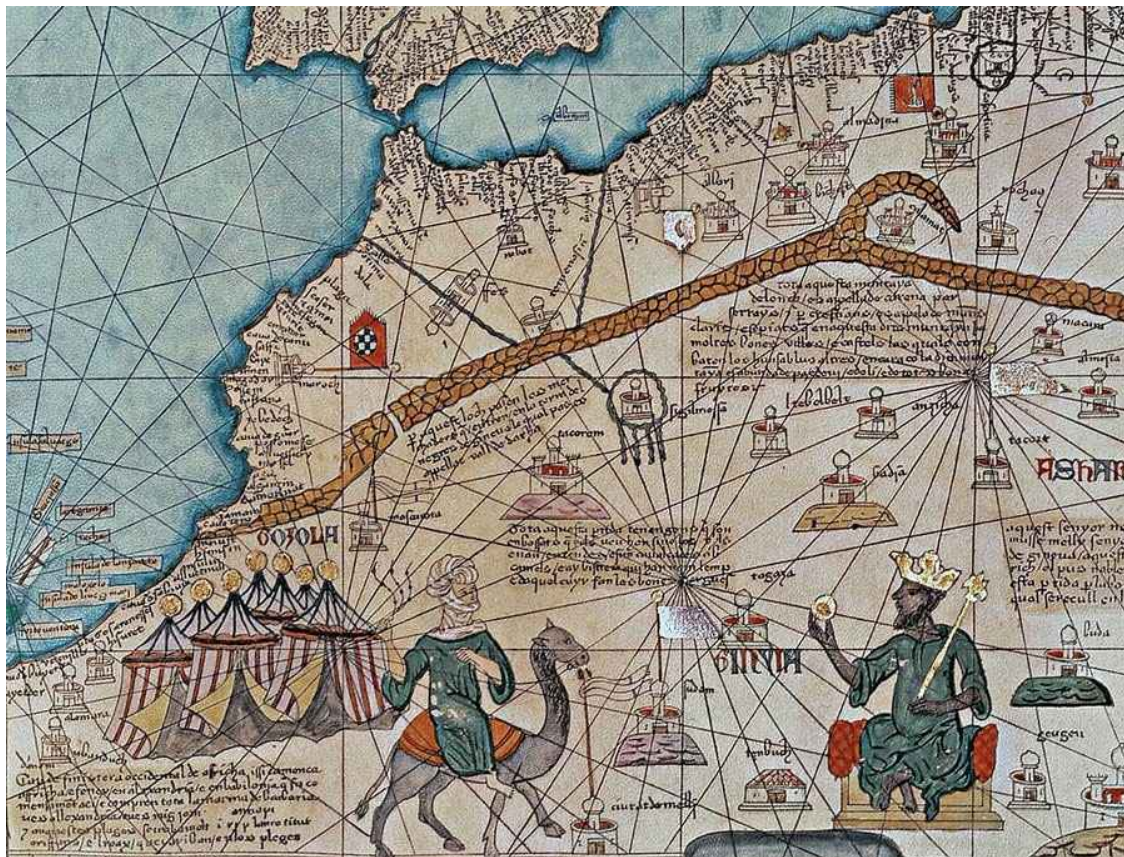
Sample Exam Questions

The sample multiple-choice questions that follow illustrate the relationship between the course framework and the AP African American Studies Exam and serve as examples of the types of questions that appear on the exam. After the set of samples questions is a table that shows to which skill, unit, and topic each question relates. The table also provides the answers to the multiple-choice questions.

On the AP African American Studies multiple-choice section, questions typically appear in sets of three to four questions, each with one or more historical texts, literary texts, images (artwork, architecture, photos, etc.), and quantitative data such as charts and maps. Additionally, there will often be at least one set of paired text sources. Multiple-choice questions require analysis of the provided sources and of the disciplinary developments, patterns, and processes described in the sources.

Questions 1-2 refer to the following image.

Detail from the Catalan Atlas, 1375



1. Which interpretation of the visual details on the map best reflects the strength and reach of West African empires by the late 14th century?
 - (A) The depiction of a border wall across the Saharan desert, which separated West African empires from trade routes to the north and east
 - (B) The depiction of the Mali ruler Mansa Musa and the objects with which he is adorned
 - (C) The depiction of the coast at the top and left of the map, illustrating the chief access to trade routes of West African empires
 - (D) The depiction of a European priest on camel, conveying the voluntary conversion to Christianity of West African empires
2. A scholar of African American Studies would most likely use this map to research which of the following developments in West African empires during the 14th century?
 - (A) Successful European campaigns to invade West African empires for economic and political gain
 - (B) The continued geographic and economic isolation West African empires experienced during that period
 - (C) The universal conversion to Islam that resulted from the influence of Muslim merchants and rulers
 - (D) The wealth and power of the Mali empire, which attracted the interest of merchants across the eastern Mediterranean who envisioned plans to trade manufactured goods for gold

Questions 3-6 refer to the passage below.

That they are severally natives of Africa and were born free, and ever since have been, and still of right 2 are and ought to be free, and not slaves, as in said several libels pretended, or surmised [...]

[...] That the respondents, being treated on board said vessel by said Ruis & Montez, & the Capt, & crew thereof with great cruelty and oppression, and being of right free as aforesaid, were incited by the love of liberty natural to all men, and by the desire of returning to their families and kindred, to take possession of said vessel, while navigating the high seas as aforesaid near the Island of Cuba, as they had right to do, with the intent to return therein to their native country, or to seek an asylum in some free State where Slavery did not exist, in order that they might enjoy their liberty under the protection of its government.

That this said Schooner, on or about the 26th day August, 1839, arrived in the possession of the Respondents at Culloden point near Montauk & was there Anchored within about $\frac{3}{4}$ ths of a mile of the shore and within the Territorial jurisdiction of the State of New York; - that the Respondents [...] while said Schooner lay at anchor as aforesaid, went on shore within said State of New York to procure provisions and other necessaries, and while there, within the jurisdiction of a free state where slavery does not exist, and under the protection of its laws, the respondents were severally seized, [...]

Excerpts from Plea to the Jurisdiction of Cinque and Others (August 21, 1839)

3. The reference to “great cruelty and oppression” in line 4 is best understood within which historical context?
 - (A) The long-term instability and loss of kin resulting from the practice of selling soldiers and war captives in Africa to the slave trade
 - (B) The perilous journey and unsanitary conditions African captives experienced during their capture in the interior and march to the Atlantic coast
 - (C) The separation of family as a result of the slave trade between Cuba and the United States
 - (D) The dehumanizing conditions and extreme violence inflicted upon African people during the Middle Passage
4. The events described in the second paragraph can best be summarized as
 - (A) Methods by which people who escaped enslavement used legal arguments to fight against returning to the U.S. South
 - (B) Examples of active revolts that occurred throughout the experience of enslaved Africans in the United States
 - (C) Methods by which Africans resisted their commodification and enslavement during the Middle Passage
 - (D) Evidence of how slavery fostered the economic interdependence of the U.S. North and South
5. What is the legal significance of the events described in this legal text?
 - (A) The slave trade was illegal in New York state, thus nullifying the complaint against the Africans.
 - (B) The Supreme Court ultimately ruled in favor of the Africans aboard the schooner, bolstering the Abolitionist Movement in the United States.
 - (C) The incident led to the Fugitive Slave Act in the United States, thus increasing the risks for more acts of resistance.
 - (D) The United States banned all slave trafficking from Cuba as a result of this event.

6. The plea seeks to extend which legal principle to the Africans held captive in this text?
- (A) The concept of inalienable rights, such as life, liberty, and property
 - (B) The right to immediate freedom of people enslaved in the rebellious states during the U.S. Civil War
 - (C) The Constitutional amendment abolishing slavery and indentured servitude
 - (D) The right of the people to keep and bear arms

Questions 7-8 refer to the following image and passage.

Source 1

The migrants arrived in great numbers. The Migration Series, Jacob Lawrence, (1940-41)



Source 2

... An educated Negro, a professional man in one of the principal towns outside the delta, gave me the following analysis of the exodus:

The prime cause is higher wages in the North, coupled with the stagnant condition of southern industries. Here wage increase has been only occasional, although in this community in the past six months, since the movement has begun to be felt, wages have gone up from 15 to 25 percent. But the cost of living has risen faster than wages. Contributory influences include labor agents, need of better schools and better police protection, and lack of incentive.

An excerpt from Negro Migration in 1916-1917, a Report by the U.S. Department of Labor, Division of Negro Economics, United States (1919)

7. Source 1 most directly illustrates which of the following characteristics of the Great Migration of African Americans during the first half of the 20th century?
- (A) The Great Migration primarily consisted of working men who sought better jobs in the North to send money back home to their families.
 - (B) The elimination of high wage agricultural jobs prompted workers to leave the U.S. South.
 - (C) Entire families relocated from the South seeking protection from racial violence and better economic and living conditions.
 - (D) Migrants faced continued racial discrimination in the North.
8. Which claim is best supported through the imagery depicted in Source 1 as well as the contributory evidence described in Source 2?
- (A) The need for better educational opportunities prompted workers to relocate with their children.
 - (B) Under Jim Crow, African Americans could not hold factory jobs in the South, prompting relocation to similar jobs in the Northern cities.
 - (C) Educational conditions were equally poor for African American children in Northern cities, resulting in family separation during the Great Migration.
 - (D) Labor agents persuaded agricultural workers against abandoning their shares of plantation farmland.

Questions 9 -10 refer to the following passage.

“One of the tragedies of the struggle against racism is that up to now there has been no national organization which could speak to the growing militancy of young black people in the urban ghetto. There has been only a civil rights movement whose tone of voice was adapted to an audience of liberal whites. It served as a sort of buffer zone between them and angry young blacks. . . .”

“An organization which claims to speak for the needs of a community—as does the Student Nonviolent Coordinating Committee—must speak in the tone of that community, not as somebody else's buffer zone. . . .”

“The need for psychological equality is the reason why SNCC today believes that blacks must organize in the black community. Only black people can convey the revolutionary idea that black people are able to do things themselves. Only they can help create in the community an aroused and continuing black consciousness that will provide the basis for political strength.”

Stokely Carmichael, “What We Want,” 1966

9. The ideas expressed in the excerpt could best be used to support which of the following perspectives at the time?
- (A) Violence is the best means for African Americans to change their status.
 - (B) Integration should be rejected as the primary goal of the African American rights movement.
 - (C) Separatism would not help African Americans achieve a more powerful political voice.
 - (D) Economic inequality accounts for the persistence of racial discrimination.
10. The ideas expressed in the excerpt arose most directly in reaction to which of the following?
- (A) A Supreme Court decision that ordered the desegregation of public schools
 - (B) Persecution of African American labor union organizers during the Red Scare
 - (C) Discrimination and disenfranchisement that continued despite legislative gains
 - (D) An increase in conservative political activism by Black evangelical church

Answer Key and Question Alignment to Course Framework

Multiple-Choice Question	Answer	Skill	Unit and Weekly Instructional Focus
1	B	4.A	Unit 1: The Strength and Reach of West African Empires
2	D	1.C	Unit 1: The Strength and Reach of West
3	D	2.A	Unit 2: The Middle Passage
4	C	1.A	Unit 2: The Middle Passage
5	B	1.B	Unit 2: The Middle Passage
6	A	2.C	Unit 2: The Middle Passage
7	C	4.B	Unit 3: The Great Migration and Urbanization
8	A	1.C	Unit 3: The Great Migration and Urbanization
9	B	1.A	Unit 4: Anti-Communism and Anti-Blackness, Black Power Movement
10	C	1.B	Unit 4: Anti-Communism and Anti-Blackness, Black Power Movement

Course Development Timeline

January – December 2021	Course research and design completed, incorporating the analysis of faculty syllabi from over 100 college departments and the insights from content advisory sessions with over 150 college faculty.
January - July 2022	Launch inaugural course development committee comprised of college faculty and experienced high school teachers to build course and exam resources. Review of course resources by college faculty through multiple formats to secure higher education credit policies for the course.
Fall 2022	First course pilot in ~60 schools, focusing on gathering insights on course content and exam.
Fall 2023	Second pilot expands to ~200 schools or more, focusing on gathering insights on the full system of instructional and teacher support resources.
Fall 2024	AP African American Studies course available for any school that meets the professional development and curricular requirements.

Acknowledgements

The AP Program would like to acknowledge the following individuals for their assistance with and contributions to the development of this course. All individuals' affiliations were current at the time of contribution.

Development Committee (2022)

Tiffany E. Barber, *University of Delaware, Newark, DE*

Alysha Butler, *McKinley Technology High School, Washington, D.C.*

Antoinette Dempsey-Waters, *Wakefield High School, Arlington, VA*

David G. Embrick, *University of Connecticut, Storrs, CT*

Carlos Escobar, *Felix Varela Senior High School, Miami, FL*

Patrice Francis, *Southwest Atlanta Christian Academy, Atlanta, GA*

Nishani Frazier, *University of Kansas, Lawrence, KS*

Jarvis R. Givens, *Harvard University, Cambridge, MA*

Kerry Haynie, *Duke University, Chapel Hill, NC*

Kamasi Hill, *Evanston Township High School, Evanston, IL*

Lisa Hill, *Hamden Hall Country Day School, Hamden, CT*

Evelyne Laurent-Perrault, *University of California, Santa Barbara, Santa Barbara, CA*

Robert J. Patterson, *Georgetown University, Washington, D.C.*

Teresa Reed, *University of Louisville, Louisville, KY*

Walter Rucker, *Emory University, Atlanta, GA*

Darius Young, *Florida A&M University, Tallahassee, FL*

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Daina Ramey Berry, *University of Texas at Austin, Austin, TX*

Greg Carr, *Howard University, Washington, D.C.*

David G. Embrick, *University of Connecticut, Storrs, CT*

Robert J. Patterson, *Georgetown University, Washington, D.C.*

Rebecca VanDiver, *Vanderbilt University, Nashville, TN*

Content Writing Team (2021)

Tiffany E. Barber, *University of Delaware, Newark, DE*

Joshua Bennett, *Dartmouth University, Hanover, NH*

Carlos Escobar, *Felix Varela Senior High School, Miami, FL*

Jarvis R. Givens, *Harvard University, Cambridge, MA*

Joshua M. Myers, *Howard University, Washington, D.C.*

From: Duebel, John <John> on behalf of Duebel, John <Duebel, John>

Sent: Tuesday, February 07, 2023 6:03 PM EST

To: Burns, Paul; Hebda, Kathy

Subject: Memo

Attachment(s): "APFOLLOWUP_FDOE.docx", "image001.png"

See attached

John Duebel

Director of Social Studies and The Arts

Bureau of Standards and Instructional Support

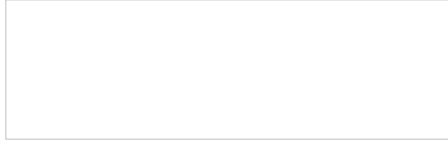
Student Success is our STANDARD

Florida Department of Education

325 W. Gaines Street

Tallahassee, FL 32399-0400

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Esther Byrd
Grazie Pozo Christie
Ryan Petty
Joe York

February 7, 2023

Brian Barnes
Senior Director
College Board Florida Partnership
BBarnes@CollegeBoard.org

Mr. Barnes,

We were grateful for your February 1, 2023, preview of the College Board's updated framework for AP African American Studies Course. Furthermore, we are looking forward for your official resubmission of the course for the Florida Department of Education's (FDOE) official consideration for the 2023-2024 school year.

That FDOE and the College Board have been communicating since January 2022 regarding the proposed course is remarkable. We do appreciate the regular, two-way verbal and written dialogue on this important topic.

To recap our communications to this point:

- From January 2022 to June 2022 the College Board exchanged emails with FDOE's Office of Articulation seeking to add AP African American Studies to the Credit by Exam list and the Course Code Directory.
- The Office of Articulation leadership, at that time, sent the course out for review by faculty at institutions of higher education (IHE) for potential inclusion on the Credit by Exam list.
- In May and June 2022, IHE faculty members sent feedback to the Office of Articulation indicating what postsecondary courses would be equivalent to passing the AP exam if the course were approved.
- On 7/1/2022, Office of Articulation leadership wrote an email to College Board and shared the following:

Regarding AP African American History, can college board please communicate with us how the course complies with the following..." and linked 1003.42

Florida Statutes and State Board of Education rule 6A-1.094124 and HB 7. The email goes on to say, “The preview materials appear to include content that may not be permissible. In order for the review to continue, we need information from College Board that demonstrates teaching the content would not require teachers to be out of compliance with Florida law.

- On 7/5/2022, College Board acknowledged in an email the concerns and requested that College Board be allowed to respond in writing.
- On 7/21/2022, the Office of Articulation met with College Board and Bureau of Standards and Instructional Support staff (BSIS) so that College Board could share information about the AP African American Studies course.
- At that time, BSIS staff members reiterated what the Office of Articulation sent to College Board on July 1. BSIS staff members shared for the second time that any courses approved to be included in the Course Code Directory must comply with Florida law and State Board of Education rule. BSIS staff members reminded College Board that it was important to review State Board of Education rule 6A-1.094124, and Florida laws including s. 1003.42, F.S., and House Bill 7.
- On 7/22/2022, the College Board’s Brian Barnes responded (inaccurately) in writing how the course did not conflict with Florida law.
- On 7/25/2022, BSIS staff members began official course review of AP African American Studies.
- On 8/8/2022, the College Board’s Brian Barnes asked for updates on the review. The Office of Articulation informed him that the course was still in the review process.
- On 8/11/2022, BSIS staff members asked how many Florida districts and/or schools were participating in the pilot of the course in the 2022-2023 school year.
- On 8/12/2022, College Board responded that 4 Florida districts were piloting the program in 5 schools.
- On 9/23/2022, Office of Articulation issued a Memo to College Board stating the AP African American Studies course could not be added to the Course Code Directory without revisions. The memo stated College Board would have to work with FDOE to ensure that the course met the requirements in Florida Statutes and State Board of Education rules.
- On 11/16/2022, FDOE met with representatives from College Board to again discuss concerns with the AP African American Studies course. Once again, BSIS staff members informed College Board of areas of concern with the course by indicating that sections of

the course may violate Florida law and State Board of Education rules. BSIS reiterated that College Board should review Florida laws including changes to statutes that occurred in House Bill 7 regarding the Principles of Individual Freedom. BSIS gave College Board the exact statutes to read. Moreover, BSIS shared specific rules including the Required Instruction rule, 6A-1.094124, which requires that “instruction on required topics must be factual and objective and may not suppress or distort significant historical events...”

- Also, on 11/16/2022, College Board acknowledged that the course would undergo revisions; however, College Board stated that items such as “systemic marginalization” and “intersectionality” were integral elements of the course and could not be removed.
- Since College Board acknowledged that the course needed revisions, BSIS staff members requested to know what revisions would be made. College Board was not specific in their response since they indicated that the course writing team was not on the call. BSIS staff members indicated that they would have to see the final revised course prior to approving it.
- On 11/21/2022, Brian Barnes of College Board inquired about how the “12” Florida schools piloting the course would give credit to students. BSIS staff were surprised because College Board had previously stated only 5 Florida schools were piloting the course.
- On 12/7/2022, FDOE staff, including the Office of Articulation, met with College Board once again. College Board had questions about the AP African American Studies approval process again. FDOE staff strongly reiterated the process again including that all courses must meet requirements of Florida law and State Board of Education rule. Leadership reiterated what was originally shared with College Board on July 1, 2022. Florida’s position had not changed. Florida remained consistent in its review process of the course. College Board had questions about what credit students would receive in the pilot program. FDOE staff reminded College Board that the course was not approved and that students in Florida would receive credit for the corresponding course in which they were enrolled. FDOE staff indicated that schools and districts determine which courses to offer, and they enroll students in various courses. FDOE staff again, reminded College Board that House Bill 7 was important to review and reminded them that the State Board of Education rule for Required Instruction must also be adhered to. College Board said they understood and acknowledged that FDOE had shared this information previously.
- On 1/12/2023, FDOE sent a letter to the College Board indicating that the course could not be approved as written.
- By no coincidence, we were grateful to see that the College Board’s revised February 1, 2023, framework removed 19 topics that FDOE cited as conflicting with Florida law, including many discriminatory and historically fictional topics. The 19 topics removed included:

Topic 1.2 - 40 Million Ways to Be Black: Diversity of Black Experiences in African American Studies
Topic 1.3 - Reframing Early African History in African American Studies
Topic 1.5 - Population Growth and Ethnolinguistic Diversity
Topic 1.15 - Visions of Africa in African American Art and Culture
Topic 1.16 - Envisioning Africa in African American Poetry
Topic 2.3 - African Ethnicities in the U.S. South
Topic 4.2 - Anticolonialism and African American Political Thought
Topic 4.11 - The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam
Topic 4.12 - The Fire Next Time: Achieving Our Country
Topic 4.14 - The Social Construct of Race
Topic 4.15 - African American Women's History and the Metalanguage of Race
Topic 4.16 - Intersectionality
Topic 4.19 - Afrocentricity
Topic 4.20 - Tools of Black Studies Scholars
Topic 4.23 - Religion and Faith
Topic 4.24, Option 2 – Incarceration, Abolition, and the New Jim Crow
Topic 4.24, Option 3 – Reparations
Topic 4.24, Option 4 – The Movement for Black Lives
Topic 4.25 - Black Study and Black Struggle in the 21st Century

Again, with these requested revisions complete, we are looking forward to reviewing your complete and official resubmission of the course for FDOE's official consideration for the 2023-2024 school year.

To that end, to help FDOE staff with their comprehensive review of your resubmission, we are requesting with your resubmission that you include the additional information referenced in the February 3, 2023 NPR interview at College Board responds to backlash over AP African American studies curriculum : NPR.

Specifically, the NPR interview references "a free resource called AP Classroom, and every teacher and student in AP African American studies is going to have access to it." Since these are free resources included with the revised AP course, please include these free resources, including Mr. Coleman's highlighted resources on "intersectionality," with your submission.

Again, we are looking forward to your resubmission and your inclusion of the additionally referenced materials that College Board CEO David Coleman has indicated are included with the newly proposed AP course.

Sincerely,

The Office of Articulation



FLORIDA DEPARTMENT OF
EDUCATION
fldoe.org

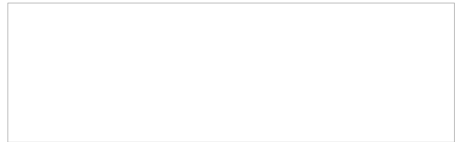
From: Duebel, John <John.Duebel@fldoe.org>
Sent: Wednesday, August 10, 2022 7:54 PM EDT
To: Burns, Paul; Rivers1, Angelia; Hoeft, Kevin
Subject: RE: AP AA History course
Attachment(s): "AA Studies Feedback.docx", "AP AfAm Course Framework and Exam Overview 3.1.22.pdf", "image001.png"

Dr. Burns,

I just finished compiling mine and Kevin's feedback on a table (see attached). I did not enter any information in the column titled leadership decision because a decision is not required for each line item, just an overall decision on whether the course should be added to the Course Code Directory (CCD). The numbers on the content correspond to the numbers in the feedback column. I also attached the course description provided by College Board that the feedback is based on. Please let me know if you need any further information or revisions.

Best,
John

John Duebel
Director of Social Studies and The Arts
Bureau of Standards and Instructional Support
Student Success is our STANDARD
Florida Department of Education
325 W. Gaines Street
Tallahassee, FL 32399-0400
850-245-0504



From: Burns, Paul <Paul.Burns@fldoe.org>
Sent: Wednesday, August 10, 2022 7:39 AM
To: Duebel, John <John.Duebel@fldoe.org>; Rivers1, Angelia <Angelia.Rivers1@fldoe.org>; Hoeft, Kevin <Kevin.Hoeft@fldoe.org>
Subject: AP AA History course
Importance: High

John, I need you to compose a chart with your feedback and with Kevin's feedback on the course. I need to route this new document, that you will create, to Sr. Leadership for review.

The previous director used to use a "multi-column chart format" when you and your teams were writing and developing standards. We used to take this chart to Sr. Leadership for their final approval. Do you have a sample of one of those charts? If so, please get started. If not, please come up and I share my thoughts with you.

I am thinking something such as:

Information from course	John's comment/feedback	Kevin's comment/feedback	Decision

Again, you don't have to use my rudimentary chart; however, I need something similar. You may be able to find a template that the previous director used.

Make sense?

Now, I need this my 8.00 AM on Thursday morning (8/11/22.)

Thanks

Paul O. Burns

Advanced Placement (AP) African American Studies Feedback

Key Information:

- College Board has requested that their African American Studies course be added to the Course Code Directory (CCD).
- The course materials provided by College Board were reviewed by BSIS and Kevin Hoeft for alignment to Florida's State Academic Standards and Florida statute and administrative code.
- **Decision Point:** FDOE Senior Leadership must now determine if the course should be added to the CCD.

John Duebel's General Thoughts:

My notes include both content that is clearly problematic as well as potential areas of concern depending on instructional materials utilized and philosophical positions of the instructor. This is NOT a history course which is why it is called "Studies" instead of "history;" it is a humanities course that is primarily focused on perspectives expressed through music, art, culture and history. I was also taking into consideration there is no state adoption list for advanced classes, so any textbook recommended by College Board may be used for this course.

This course contains unsubstantiated perspectives, theories and ideologies that are prohibited by Florida Statute and Administrative Code. Many of the learning goals are expressed with sufficient ambiguity that even if Critical Race Theory (CRT) and Social Emotional Learning (SEL) is not expressly prescribed, it is an easy entry point for such content.

It would be very difficult for Florida educators to teach this course with fidelity and adhere to Florida statute and Administrative Code. For this reason, I recommend against adding AP African American Studies to the Course Code Directory (CCD).

Commented [Duebel, John1]:

Kevin Hoeft's General Thoughts:

Key question: Does the content in this course align with Florida Social Studies standards and other Florida academic content criteria? Should cross reference this content with Florida content to make sure there is sufficient overlap.

Key theme: Does the content in this course align with the basic American universal principles of freedom, equality, opportunity, national unity, inalienable individual rights, consent of the governed, limited government, etc., as expressed in our national covenantal documents, i.e., the Declaration of Independence and the Constitution of the United States? Or does its content promote one or more unsubstantiated, and often harmful, theories that contradict our basic American universal principles? All content aligned with the former is acceptable. All content aligned with the latter, if included in the course, should be exposed as such, or not included as part of the course instruction.

Course Title: I think the title of "African American Studies" is inadequate. I think a better course title would be "African American History." The course focus should be on how American historical events, including how the history, geography, and culture of Africa, affected Americans of African descent.

BSIS/FDOE			
Course Content	John's Comment/Feedback	Kevin's Comment/Feedback	Leadership Decision
<p>P. 8 Learning Outcomes</p> <ol style="list-style-type: none"> 1. Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad. 2. Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future. 	<ol style="list-style-type: none"> 1. Systemic marginalization is another term for systemic racism which is prohibited by HB7 and 6A.1094124.. 2. This assumes American society is not inclusive and is a potential entry point for Critical Race Theory (CRT). 	<ol style="list-style-type: none"> 1. "Marginalization" OK if used its historical context and not to claim that American law and policy systemically "marginalizes" African Americans today. 2. What does "inclusive" mean in this context. 	
<p>P. 12 At a Glance</p> <ol style="list-style-type: none"> 1. Reconstruction and Black Politics 2. Anti-Colonial Movements 3. The Black Feminist Movement, Womanism, and Intersectionality 4. Black Lives Today 5. New Directions in African American Studies 	<ol style="list-style-type: none"> 1. Potential entry point for describing the United States as systemically racist. 2. Tends toward Europeans being racist "colonizers" and people of color are victims and "colonized". Also tends toward Marxism in advocating for the elimination of social classes. 3. Intersectionality - The interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination. 4. Does this include current movements such as Black Lives Matter? 5. The "new direction" is most commonly presented as CRT, BLM and 1619 Project. 	<ol style="list-style-type: none"> 1. "Reconstruction and Black Politics," is OK. 2. How are "Anti-colonial movements" described in this context. 3. "Intersectionality" – This term is usually used as a subset of critical race theory, an unsubstantiated theory. Best to keep this term out. "Legal scholar Kimberli Crenshaw coined the term "intersectionality" in 1989 to describe how systems of oppression overlap to create distinct experiences for people with multiple identity categories." 4. "Black Lives Today" - how is this term defined? 5. "New Directions" – how is this term defined? 	

	This is a potential entry point for those unsubstantiated theories/ideologies.		
<p>P. 17</p> <p>1. 2.10 This topic explores the impact of slave codes and landmark cases intended to strip enslaved African Americans of their rights and freedoms and harden the color line in American society for free Blacks. Students may analyze selections from slave codes from different states.</p> <p>2. 2.14 This topic explores the impact of <i>partus sequitur ventrem</i> on African American families and the emergence of racial taxonomies in the United States. Students may examine a secondary text, by Jennifer Morgan for example, to build knowledge of the emergence of race as a social construct and part of a system of classification.</p>	<p>1. If taught factually and accurately this is fine, but without oversight, this is a potential entry point for the theory of America being systemically racists.</p> <p>2. Taught from a factual historical perspective this is fine, but lends itself to the theory that society has been constructed to maintain the superiority of white people. Here is the Amazon description of Jennifer Morgan's book: "Morgan demonstrates that the development of Western notions of value and race occurred simultaneously. In so doing, she illustrates how racial capitalism denied the enslaved their kinship and affective ties while simultaneously relying on kinship to reproduce and enforce slavery through enslaved female bodies.</p>	<p>1. No problem with this description for 2.10</p> <p>2. No problem with this description for 2.14 "partus sequitur ventrum," – "All children born in this country shall be held bond or free based on the condition of the mother."</p>	
<p>P. 19</p> <p>1. 2.24 This topic explores the influence of transatlantic abolitionism on Frederick Douglass' political views on the potential for African Americans' integration and belonging in American society. Students may analyze a text by Douglass, such as "What to the Slave Is the Fourth of July?"</p> <p>2. 2.26 This topic explores the intersection of race and gender in African American women activists' advocacy for justice. Students may analyze a primary source speech.</p> <p>3. 2.30 This topic explores artistic reflections on slavery's enduring legacy for African Americans.</p>	<p>1. If studied in its entirety, this would be an excellent activity, but this speech is most frequently chopped and used to advance the opposite message Douglas communicated in this speech. This speech was used in our summer PD and teachers frequently commented that they had never read the entire speech.</p> <p>2. This is intersectionality defined earlier and leads to identity politics and victim status. This is an entry point for "oppressor vs. oppressed".</p> <p>3. At first glance, this is benign, but it is an entry point for ideas such as systemic racism, identity politics and victimhood.</p>	<p>1. No problem with this description for Topic 2.24.</p> <p>2. Good point here in Topic 2.26. What is meant by "intersection" and "activists' advocacy for justice?"</p> <p>3. Could be a valid point here in Topic 2.30. What are "artistic reflections on slavery's enduring legacy for African Americans?" A balanced approach here is necessary - describing the positives and negatives of post-Civil War African American history/experience.</p>	
<p>P. 20</p>	<p>1. Using the term White Supremacy in the title of this section is not appropriate because it</p>	<p>1. No problem with this description for Topic 3.3 if "White Supremacy" was a term used</p>	

<ol style="list-style-type: none"> 3.3 Title - Violence and White Supremacy 3.6 This topic explores Black women’s advocacy for justice and political inclusion at the intersection of race and gender in the late 19th century. Students may explore a speech or text from leaders such as Anna Julia Cooper and Frances Ellen Watkins Harper. 	<p>implies the proprietors of racial violence were white supremacist. There were white supremacist organizations such as KKK, but many acts of violence were carried out racist by racist individuals who feared African American political advancement. The title paints with a broad brush and indicates a slant toward CRT.</p> <ol style="list-style-type: none"> This is a perfectly appropriate subject when studying American history when looking at the Freedom Movements of the late 19th century, but it is also a potential entry point for intersectionality defined previously. 	<p>by the 19th century KKK and any other Southern Democrat hate groups (which I’m pretty sure it was), and as long as this term is distinguished from the politicized term of “White Supremacy” used today by the Democrat Party and political Left in their dishonest efforts to categorize Republicans, conservatives and patriotic Americans as “White Supremist.” [As an aside, this course should point out that the Democrat Party in America was the party of race-based slavery, the Confederate States of America, the Ku Klux Klan, Black Codes, Jim Crow, segregation and massive resistance. The Republican Party was established in 1854 to prevent the spread of slavery into the American territories, and was the party and champion of black Americans since Reconstruction. The political history of black Americans since the New Deal is a subject that should be studied more thoroughly].</p> <ol style="list-style-type: none"> No problem with this description for Topic 3.6 as long as the terms “intersection” and “gender” are defined as understood in the late 19th century. 	
<p>P. 21</p> <ol style="list-style-type: none"> 3.14 This topic explores reflections on the rise and fall of Harlem and its impact on African American communities in the U.S. and abroad. Students may explore reflections on the newly fashioned identities, emerging post-slavery folk traditions, or continuing effects of institutional racism from a writer, such as Ralph Ellison, Manuel Zapata Olivella, and James Weldon Johnson. 	<ol style="list-style-type: none"> Institutional racism = CRT 	<ol style="list-style-type: none"> No problem with using the term “institutional racism” in Topic 3.14 as long as it is defined as used in the approximate period 1910 to 1930 America, and it is not defined as understood as an aspect of critical race theory. There may be a better term to use than “institutional racism.” to avoid confusion. 	
<p>P. 22</p> <ol style="list-style-type: none"> 3.15 This topic explores the musical genres that African Americans 	<ol style="list-style-type: none"> "Lift Every Voice and Sing" has been dubbed the "Black National Anthem" originally by the NAACP and in recent 	<ol style="list-style-type: none"> No problem with studying the origin and influence of the “Black National Anthem.” 	

<p>innovated in the early 20th century and the use of music for social and political purposes. Students may explore the contemporary prominence of what is known as the Black national anthem, “Lift Every Voice and Sing” through sources by James Weldon Johnson and Imani Perry.</p> <p>2. 3.17 This topic explores the scale and impact of African American migration in the century after the Civil War, including motivations to escape racial oppression and political and economic marginalization in the U.S. South. Students may explore sources such as newspapers and photographs, the art of Jacob Lawrence, or scholarly texts, such as one from Isabel Wilkerson.</p> <p>3. 3.19 This topic explores the influence of Marcus Garvey and the founding of the Universal Negro Improvement Association (UNIA) on the Black political sphere in the early twentieth century. Students may examine political ideas in a speech from Marcus Garvey or a debate between Garvey and other African American leaders.</p>	<p>years it has been as part of the Black Lives Matter movement and is used as a tool to divide through identity politics.</p> <p>2. Description of Isabel Wilkerson's book on Amazon: "Beyond race, class, or other factors, there is a powerful caste system that influences people’s lives and behavior and the nation’s fate. Linking the caste systems of America, India, and Nazi Germany, Wilkerson explores eight pillars that underlie caste systems across civilizations, including divine will, bloodlines, stigma, and more."</p> <p>3. If studied in contrast to other African-American leaders, this is a productive endeavor, but Marcus Garvey believed in "race first" and advocated for a separatist movement between black and white peoples. He believed the two races could never live in harmony and black people would always receive unfair treatment from whites. This idea is pervasive in CRT, BLM, and SEL.</p>	<p>in Topic 3.15 as long as it is placed in its historical context.</p> <p>2. Agreed – contemporary author (born 1960) Isabel Wilkerson is probably not a good choice to include. Better to stick to the actual history of the Great Migration.</p> <p>3. No problem studying the life on the very influential Marcus Garvey – warts and all.</p>	
<p>P. 23</p> <p>1. 4.1 This topic explores the writings of Martinican psychiatrist Frantz Fanon on the impact of colonialism and racism on Black consciousness and the influence of this work on Black political movements in the U.S.</p> <p>2. 4.4 This topic explores Black military service and the differential benefits of the G.I. Bill for White and Black veterans. Students may examine historical photographs and selections from a scholarly text.</p>	<p>1. Entry point for CRT.</p> <p>2. The G.I. Bill did not differentiate by race and was available to all service-members who were honorably discharged. The application of the bill and disbursement of funds were egregiously distributed to white veterans over black. This was not a systemic American problem because the bill was racially neutral, this was the actions of racists individuals. If taught in alignment with modern racial theories, this will be an entry point for CRT</p> <p>3. This is critical content and part of required instruction in the state of Florida, and is</p>	<p>1. Topic 4.4 Agree with the comment. The history should be taught in its proper context.</p> <p>2. No problem with this description for Topic 4.5.</p> <p>3. No problem with this description for Topic 4.6.</p>	

<p>3. 4.5 This topic explores the impact of Jim Crow–era segregation and discrimination in the areas of housing and education. It also foregrounds the grassroots organizing at the foundation of the Civil Rights Movement. Students may examine primary sources such as maps, newspaper articles, or selections from landmark cases including <i>Brown v. Board of Education of Topeka</i>.</p> <p>4. 4.6 This topic explores unique facets of the major organizations, ideas, and events of the Civil Rights Movement, with special emphasis on the National Association for the Advancement of Colored People (NAACP), Southern Christian Leadership Conference (SCLC), Student Nonviolent Coordinating Committee (SNCC), and Congress of Racial Equality (CORE). Students may examine historical photographs, a primary source text, or a selection from a scholarly text.</p>	<p>supported by State Academic Standards. Advanced Placement courses do not necessarily adhere to state standards and therefore this is an entry point for CRT.</p> <p>4. Same as above notation. There is no oversight for AP courses, so instructional materials aligned to this course or individual teachers may infuse philosophies that are contrary to Florida statute.</p>		
<p>P. 24</p> <p>1. 4.9 This topic introduces the political shift of the Black Power Movement through the lens of the Black Panther Party. Students may examine photographs and a text featuring leaders such as Huey P. Newton and Bobby Seale.</p> <p>2. This topic explores the birth of the field of Black studies from student-led protest and the political and cultural movements of the late 1960s and 1970s.</p>	<p>1. Black Panther Party advocates for Marxism and these ideas are currently being promoted by BLM.</p> <p>2. This is an entry point for teacher to infuse "action" civics into the classroom by celebrating the protests of the 60s and 70s romanticizing BLM protests as similar endeavors.</p>	<p>1. In Topics 4.9 through 4.12, the Black Panthers were a Marxist, revolutionary group. It should be exposed as such. The Black Power movement or any other similar movements, if contradicting the basic American universal principles of freedom, equality, opportunity, and national unity, should be exposed.</p>	
<p>P. 25</p> <p>1. 4.14 This topic explores scholarship on the intersections of analyses of race, power, and Black women’s experiences</p>	<p>1. See previous definition of intersectionality which promotes victim-hood and prioritizes study of oppressor and oppressed.</p> <p>2. See above.</p>	<p>1. In Topics 4.13 through 4.16, any of these subjects that contradict the basic American universal principles of freedom, equality and opportunity, should be exposed. Also, any unsubstantiated theories, such as the</p>	

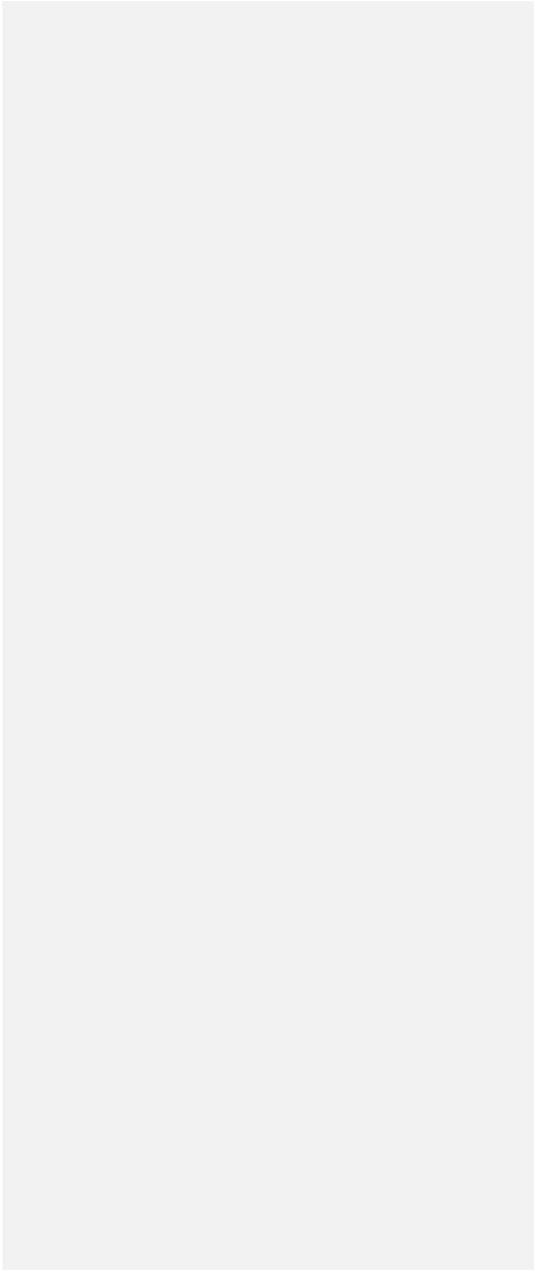
<p>in a text by Evelyn Brooks Higginbotham</p> <p>2. 4.15 <i>Intersectionality and Activism</i> - This topic examines intersectionality as an analytical framework and its connection to Chicana and Asian American feminist thought. Students may explore a text from the writings of Kimberlé Crenshaw, Patricia Hill Collins, or Angela Davis.</p> <p>3. 4.19 This topic explores the concept of the queer of color critique, grounded in Black feminism and intersectionality, as a Black studies lens that shifts sexuality studies toward racial analysis. Students may examine texts by writers such as Cathy Cohen, Roderick Ferguson, or E. Patrick Johnson.</p> <p>4. 4.20 This topic explores the lens of Afrocentricity in Black studies and its influence on Black cultural practices. Students may examine a text by a writer such as Molefi Kete Asante.</p>	<p>3. See note above. These ideas lead to identity politics and class warfare that further divide our already polarized society rather than unite through a factual study of history.</p> <p>4. Molefi Kete Asante's book description on Amazon: "The central topic of this cross-disciplinary work is the theory of "Afrocentricity," which mandates that Africans be viewed as subjects rather than objects; and looks at how this philosophy, ethos, and world view gives Africans a better understanding of how to interpret issues affecting their communities. History, psychology, sociology, literature, economics, and education are explored, including discussions on Washingtonianism, Garveyism, Du Bois, Malcolm X, race and identity, Marxism, and breakthrough strategies."</p>	<p>view that radical feminism accurately defines womanhood, should be rejected. Also reject when purported to be factual gender ideology, intersectionality, etc.</p> <p>2. Topics 4.17 through 4.20, any of these subjects that contradict the basic American universal principles of freedom, equality and opportunity, should be exposed. Also, any unsubstantiated theories, such as the view that radical feminism accurately defines womanhood, should be rejected. Also reject when purported to be factual, unsubstantiated theories such as gender ideology, intersectionality, etc. Need to examine writings of recommended authors.</p>	
<p>P. 26</p> <p>1. 4.21 This topic explores the diverse experiences and identities of Black communities in the U.S. in areas such as nationality, ethnicity, religion, class, language, or education, with specific attention to the last 20 years. Students may analyze a data set from the Pew Research Center's reports on African Americans.</p> <p>2. 4.22 This topic explores concepts such as postracialism, colorblindness, racecraft, or inequality through a scholarly text by authors such as Eduardo Bonilla Silva and Barbara J. Fields.</p> <p>3. 4.23 This topic explores the diversity of political and economic affiliations among African Americans and the</p>	<p>1. This is written so broadly that it is a clear entry point for CRT, BLM, 1619 etc.</p> <p>2. Same as above.</p> <p>3. Same as above.</p> <p>4. This is not only concerning as a potential entry point for CRT, it also brings a form of Christian Theology into the classroom. This is a description of Black Liberation Theology from CompellingTruth.org: "Black liberation theology is a system of thought that attempts to "make Christianity real for blacks" and to end social injustice and bondage. Its goal is to apply the Christian worldview to aid the poor, especially those of African-American descent, and liberate them from social, political, economic, or religious hardships. Black liberation theology is similar in ideal</p>	<p>1. Topics 4.21 through 4.24 – No sure if the Pew Research Center's Reports on African Americans are valid and objective sources of information. "Postracialism," "colorblindness," "racecraft," and "inequality" are all concepts within the unsubstantiated theory of critical race theory. These concepts contradict the basic American universal principles of freedom, equality, opportunity, and national unity, and, if taught, should be exposed. Need to examine writings of the recommended authors.</p> <p>2. Significant concerns with Topics 4.25 through 4.32 based on the subjects covered and the authors recommended.</p>	<p>N/A</p>

<p>range of perspectives held on various political issues. Students may examine a selection of scholarly texts or a data set from the Pew Research Center's reports on African Americans.</p> <p>4. 4.24 This topic explores Black Liberation Theology and connects to contemporary debates on the role of religious activism as a tool for overcoming anti-Black racism and oppression. Students may analyze a text from scholars such as James Cone and Jacquelyn Grant.</p> <p>5. 4.25 This topic explores the impact of the intersections of race, medicine, technology, and the environment on the lives of African Americans. Students may examine inequities and opportunities for change in these areas through a scholarly text.</p> <p>6. 4.26 This topic explores the long history of Black incarceration from the 13th Amendment to the present and the influence of 19th Century policies on the prison industrial complex. Students may examine the relationship between carceral studies and abolition movements in the work of a scholar such as Michelle Alexander.</p>	<p>and purpose to the liberation theology that existed first in South America."</p> <p>5. See definition of intersectionality above as well as examining inequalities is usually referring to equality of outcome which is steeped in Marxism.</p> <p>6. Entry point for systemic racism and CRT.</p>		
<p>P. 27</p> <p>1. <i>Movements for Black Lives</i> -This topic explores the origins, mission, and global influence of the Black Lives Matter movement and the Movement for Black Lives. Students may examine a primary source text, photographs, or a secondary text from scholars such as Keeanga-Yamahtta Taylor and Leslie Kay Jones.</p> <p>2. <i>The Reparations Movement</i> - This topic explores the case for reparations for the centuries long</p>	<p>1. This entire section is prohibited content under Florida statute and Administrative Code. Here is a quote from Leslie Kay Jones: "Jones from her blog "Every day, black people produce an unquantifiable (for us) amount of content for the same social media corporations that reproduce the white supremacist superstructures that oppress us."</p> <p>2. This content is explicitly connected to CRT etc.</p> <p>3. Robin D.G. Kelley is associated with the idea of racial capitalism which is openly tied to Marxism.</p>	<p>1. Significant concerns with Topics 4.25 through 4.32 based on the subjects covered and the authors recommended.</p>	<p>N/A</p>

<p>enslavement and legal discrimination of African Americans in the U.S. Students may examine House Bill H.R. 40 and a text by Ta-Nehisi Coates.</p> <p>3. This topic explores reflections on the evolution of Black studies and the field’s salience in the present through a text by scholars, such as Robin D.G. Kelley.</p>			
<p>P. 81 Sources for Consideration</p> <ol style="list-style-type: none"> As we continue to engage college faculty, partner museums, and other organizations throughout the course development and pilot phase, the AP Program will actively curate textual, visual, and data sources to infuse into the course experience. The Souls of Black Folk by W.E.B. DuBois The New Jim Crow: Mass Incarceration in the Age of Colorblindness by Michelle Alexander “Discourse on Colonialism” by Aimé Césaire “What to the Slave Is the Fourth of July?” by Frederick Douglass “The Case for Reparations” by Ta-Nehisi Coates The Wretched of the Earth by Frantz Fanon “Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color” by Kimberlé Williams Crenshaw “On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of Desêtre: Black Studies Toward the Human Project” by Sylvia Wynter 	<ol style="list-style-type: none"> This list of resources, which is concerning already, is not exhaustive and will be added to after the course is released. If this course is added to the CCD, FDOE will not have control over recommended resources added to this list. Resources that would not be permitted under Florida Statute or Administrative Code. Resources that would not be permitted under Florida Statute or Administrative Code. This book advocates for a classless society (i.e. Marxism). Most often used in part and out of context with the over arching theme of the entire speech. Most often used to promote anti-founder/founding ideas and criticism. This is the description of the article in The Atlantic: "Two hundred fifty years of slavery. Ninety years of Jim Crow. Sixty years of separate but equal. Thirty-five years of racist housing policy. Until we reckon with our compounding moral debts, America will never be whole." Amazon Summary: "First published in 1961, Frantz Fanon’s The Wretched of the Earth is a masterful and timeless interrogation of race, colonialism, psychological trauma, and revolutionary struggle. In 2020, it found a new readership in the wake of the Black Lives Matter protests and the centering of narratives 	<p>Kevin did not provide feedback on resources.</p>	

	<p>interrogating race by Black writers. Bearing singular insight into the rage and frustration of colonized peoples, and the role of violence in spurring historical change, the book incisively attacks the twin perils of post-independence colonial politics: the disenfranchisement of the masses by the elites on the one hand, and intertribal and interfaith animosities on the other. A landmark text for revolutionaries and activists, <i>The Wretched of the Earth</i> is an eternal touchstone for civil rights, anti-colonialism, psychiatric studies, and Black consciousness movements around the world. Translated by Richard Philcox, and featuring now-classic critical essays by Jean-Paul Sartre and Homi K. Bhabha, as well as a new essay, this sixtieth anniversary edition of Fanon's most famous text stands proudly alongside such pillars of anti-colonialism and anti-racism as Edward Said's <i>Orientalism</i> and <i>The Autobiography of Malcolm X</i>."</p> <p>8. Kimberly Crenshaw is a leading scholar in Critical Race Theory known for the introduction of Intersectionality defined below. Intersectionality - the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.</p> <p>9. Excerpt: "one cannot revalorize oneself in the terms of one's racial blackness and therefore of one's biological characteristics, however inversely so, given that it is precisely the biocentric nature of the sociogenic code of our present genre of being human, which imperatively calls for the devalorization of the characteristic of blackness as well as of the Bantu-type physiognomy, in the same way as it calls,</p>		
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	<p>dialectically, for the over-valorization of the characteristic of whiteness and of the Indo-European physiognomy." If I understand this correctly, it is claiming western society has devalorized blackness while overvalorizing whiteness.</p>		
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- ✓ Course framework
- ✓ Instructional section
- ✓ Sample exam questions

AP[®] Calculus AB and BC

COURSE AND EXAM DESCRIPTION

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About AP

The Advanced Placement® Program (AP®) enables willing and academically prepared students to pursue college-level studies—with the opportunity to earn college credit, advanced placement, or both—while still in high school. Through AP courses in 38 subjects, each culminating in a challenging exam, students learn to think critically, construct solid arguments, and see many sides of an issue—skills that prepare them for college and beyond. Taking AP courses demonstrates to college admission officers that students have sought the most challenging curriculum available to them, and research indicates that students who score a 3 or higher on an AP Exam typically experience greater academic success in college and are more likely to earn a college degree than non-AP students. Each AP teacher’s syllabus is evaluated and approved by faculty from some of the nation’s leading colleges and universities, and AP Exams are developed and scored by college faculty and experienced AP teachers. Most four-year colleges and universities in the United States grant credit, advanced placement, or both on the basis of successful AP Exam scores; more than 3,300 institutions worldwide annually receive AP scores.

AP Course Development

In an ongoing effort to maintain alignment with best practices in college-level learning, AP courses and exams emphasize challenging, research-based curricula aligned with higher education expectations.

Individual teachers are responsible for designing their own curriculum for AP courses and selecting appropriate college-level readings, assignments, and resources. This publication presents the content and skills that are the focus of the corresponding college course and that appear on the AP Exam. It also organizes the content and skills into a series of units that represent a sequence found in widely adopted college syllabi. The intention of this publication is to respect teachers’ time and expertise by providing a roadmap that they can modify and adapt to their local priorities and preferences.

Enrolling Students: Equity and Access

The Advanced Placement® Program strongly encourages educators to make equitable access a

guiding principle for their AP programs by giving all willing and academically prepared students the opportunity to participate in AP. We encourage the elimination of barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved. The Advanced Placement® Program also believes that all students should have access to academically challenging coursework before they enroll in AP classes, which can prepare them for AP success. It is only through a commitment to equitable preparation and access that true equity and excellence can be achieved.

Offering AP Courses: The AP Course Audit

The AP Program unequivocally supports the principle that each school implements its own curriculum that will enable students to develop the content understandings and skills described in the course framework.

While the unit sequence represented in this publication is optional, the AP Program does have a short list of curricular and resource requirements that must be fulfilled before a school can label a course “Advanced Placement” or “AP.” Schools wishing to offer AP courses must participate in the AP Course Audit, a process through which AP teachers’ course materials are reviewed by college faculty. The AP Course Audit was created to provide teachers and administrators with clear guidelines on curricular and resource requirements for AP courses and to help colleges and universities validate courses marked “AP” on students’ transcripts. This process ensures that AP teachers’ courses meet or exceed the curricular and resource expectations that college and secondary school faculty have established for college-level courses.

The AP Course Audit form is submitted by the AP teacher and the school principal (or designated administrator) to confirm awareness and understanding of the curricular and resource requirements. A syllabus or course outline, detailing how course requirements are met, is submitted by the AP teacher for review by college faculty.

Please visit collegeboard.org/apcourseaudit for

more information to support the preparation and submission of materials for the AP Course Audit.

How the AP Program Is Developed

The scope of content for an AP course and exam is derived from an analysis of hundreds of syllabi and course offerings of colleges and universities. Using this research and data, a committee of college faculty and expert AP teachers work within the scope of the corresponding college course to articulate what students should know and be able to do upon the completion of the AP course. The resulting course framework is the heart of the course and exam description and serves as a blueprint of the content and skills that can appear on an AP Exam. See the appendix for a deeper summary of the AP African American Studies course research process.

The AP Development Committees are responsible for developing each AP Exam, ensuring the exam questions are aligned to the course framework. The AP Exam development process is a multiyear endeavor; all AP Exams undergo extensive review, revision, piloting, and analysis to ensure that questions are accurate, fair, and valid, and that there is an appropriate spread of difficulty across the questions.

Committee members are selected to represent a variety of perspectives and institutions (public and private, small and large schools and colleges), and a range of gender, racial/ethnic, and regional groups. A list of each subject’s current AP Development Committee members is available on apcentral.collegeboard.org.

Throughout AP course and exam development, the Advanced Placement® Program gathers feedback from various stakeholders from secondary schools, higher education institutions, and disciplinary organizations. This feedback is carefully considered to ensure that AP courses and exams are able to provide students with a college-level learning experience and the opportunity to demonstrate their qualifications for advanced placement or college credit.

How AP Exams Are Scored

The exam scoring process, like the course and exam development process, relies on the expertise of both AP teachers and college faculty. While multiple-choice questions are scored by machine, the free-response questions and through-course performance

assessments, as applicable, are scored by thousands of college faculty and expert AP teachers. Most are scored at the annual AP Reading, while a small portion is scored online. All AP Readers are thoroughly trained, and their work is monitored throughout the Reading for fairness and consistency. In each subject, a highly respected college faculty member serves as Chief Faculty Consultant and, with the help of AP Readers in leadership positions, maintains the accuracy of the scoring standards. Scores on the free-response questions and performance assessments are weighted and combined with the results of the computer-scored multiple-choice questions, and this raw score is converted into a composite AP score on a 1–5 scale.

AP Exams are **not** norm-referenced or graded on a curve. Instead, they are criterion-referenced, which means that every student who meets the criteria for an AP score of 2, 3, 4, or 5 will receive that score, no matter how many students that is. The criteria for the number of points students must earn on the AP Exam to receive scores of 3, 4, or 5—the scores that research consistently validates for credit and placement purposes—include:

- The number of points successful college students earn when their professors administer AP Exam questions to them.
- The number of points researchers have found to be predictive that an AP student will succeed when placed into a subsequent, higher-level college course.
- Achievement-level descriptions formulated by college faculty who review each AP Exam question.

Using and Interpreting AP Scores

The extensive work done by college faculty and AP teachers in the development of the course and exam and throughout the scoring process ensures that AP Exam scores accurately represent students' achievement in the equivalent college course. Frequent and regular research studies establish the validity of AP scores as follows:

AP Score	Credit Recommendation	College Grade Equivalent
5	Extremely well qualified	A
4	Well qualified	A-, B+, B
3	Qualified	B-, C+, C
2	Possibly qualified	n/a
1	No recommendation	n/a

While colleges and universities are responsible for setting their own credit and placement policies, most private colleges and universities award credit and/or advanced placement for AP scores of 3 or higher. Additionally, most states in the U.S. have adopted statewide credit policies that ensure college credit for scores of 3 or higher at public colleges and universities. To confirm a specific college's AP credit/placement policy, a search engine is available at apstudent.org/creditpolicies.

BECOMING AN AP READER

Each June, thousands of AP teachers and college faculty members from around the world gather for seven days in multiple locations to evaluate and score the free-response sections of the AP Exams. Ninety-eight percent of surveyed educators who took part in the AP Reading say it was a positive experience.

There are many reasons to consider becoming an AP Reader, including opportunities to:

- Bring positive changes to the classroom: Surveys show that the vast majority of returning AP Readers—both high school and college educators—make improvements to the way they teach or score because of their experience at the AP Reading.

- Gain in-depth understanding of AP Exam and AP scoring standards: AP Readers gain exposure to the quality and depth of the responses from the entire pool of AP Exam takers, and thus are better able to assess their students' work in the classroom.
- Receive compensation: AP Readers are compensated for their work during the Reading. Expenses, lodging, and meals are covered for Readers who travel.
- Score from home: AP Readers have online distributed scoring opportunities for certain subjects. Check collegeboard.org/apreading for details.
- Earn Continuing Education Units (CEUs): AP Readers earn professional development hours and CEUs that can be applied to PD requirements by states, districts, and schools.

How to Apply

Visit collegeboard.org/apreading for eligibility requirements and to start the application process.

About the AP African American Studies Course

AP African American Studies is an interdisciplinary course that examines the diversity of African American experiences through direct encounters with authentic and varied sources. The course focuses on four thematic units that move across the instructional year chronologically, providing students opportunities to examine key topics that extend from the medieval kingdoms of West Africa to the ongoing challenges and achievements of the contemporary moment. Given the interdisciplinary character of African American studies, students in the course will develop skills across multiple fields, with an emphasis on developing historical, literary, visual, and data analysis skills. This new course foregrounds a study of the diversity of Black communities in the United States within the broader context of Africa and the African diaspora.

Learning Outcomes

As a result of this course, students will be able to:

- Apply lenses from multiple disciplines to evaluate key concepts, historical developments, and processes that have shaped Black experiences and debates within the field of African American studies.
- Identify the intersections of race, gender, and class, as well as connections between Black communities, in the United States and the broader African diaspora in the past and present.
- Analyze perspectives in text-based, data, and visual sources to develop well-supported arguments applied to real-world problems.
- Demonstrate understanding of the diversity, strength, and complexity of African societies and their global connections before the emergence of transatlantic slavery.
- Evaluate the political, historical, aesthetic, and transnational contexts of major social movements, including their past, present, and future implications.
- Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad.
- Identify major themes that inform literary and artistic traditions of the African diaspora.
- Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future.

College Course Equivalent

AP African American Studies is designed to be the equivalent of an introductory college or university course in African American studies.

Prerequisites

There are no prerequisites for AP African American Studies. Students should be able to read college-level texts and write grammatically correct, complete sentences.

AP AFRICAN AMERICAN STUDIES

Course Framework

Course Framework Components

Overview

This course framework provides a description of what students should know and be able to do to qualify for college credit or placement.

The course framework includes the following components:

SKILLS

The skills are central to the study and practice of African American studies. Students should develop and apply the described skills on a regular basis over the span of the course.

COURSE AT A GLANCE

The course at a glance provides an outline of all four units of the course as well as the weekly instructional focus for each unit.

TOPICS

Each weekly instructional focus is broken down into teachable segments called topics. The course topics and topic descriptions outline the essential content knowledge students should learn through multidisciplinary source analysis. Although most topics can be taught in one or two class periods, teachers are encouraged to modify instructional pacing to suit the needs of their students and school.

Note to the AP African American Studies symposium participants: the breadth of topics is currently larger than what is found in any one semester of introductory African American studies courses at colleges. We anticipate a 10-20% reduction of topics based on feedback from the Symposium.

UNIT 1 INSTRUCTIONAL EXEMPLAR: ORIGINS OF THE AFRICAN DIASPORA

The instructional exemplar for Unit 1 provides an example of the deeper content and instructional guidance teachers will receive in the course and exam description. This section includes:

- **Learning Objectives:** Learning objectives define what a student should be able to do with content knowledge. Learning objectives pair skills with disciplinary knowledge.
- **Source Encounters:** For almost every topic, a recommended source is provided to help focus and guide instruction of the topic. Sources invite interdisciplinary learning and analysis.
- **Essential Knowledge:** Essential knowledge statements comprise the knowledge required to demonstrate mastery of the learning objective.
- **Suggested Instructional Resources:** Where possible, instructional resources are listed that might help teachers address a particular topic in their classroom.

The full course and exam description will articulate this information for every topic across all four units of the course.

Skills

The AP African American Studies skills describe what students should be able to do while exploring course topics and examining sources. These skills are embedded and spiraled throughout the course, providing routine opportunities for students to develop and practice these skills and then transfer and apply those skills on the AP assessments.

Skill Category 1

Applying Disciplinary Knowledge

Explain course concepts, developments, patterns, and processes (e.g., cultural, historical, political, social).

Skill 1.A Identify and explain course concepts, developments, and processes.

Skill 1.B Explain the context of a specific event, development, or process.

Skill 1.C Identify and explain patterns or other relationships (continuities, changes, causation).

Skill Category 2

Written Source Analysis

Evaluate written sources, including historical documents, literary texts, and music lyrics.

Skill 2.A Identify and explain an author's claim(s), evidence, and reasoning.

Skill 2.B Describe a written source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context and audience.

Skill 2.C Explain the function of character, setting, word choice, imagery, and/or symbols in a written source.

Skill Category 3

Data Analysis

Interpret data represented in tables, charts, graphs, maps, surveys, and infographics.

Skill 3.A Identify and describe patterns and trends in data.

Skill 3.B Draw conclusions based on patterns, trends, and limitations in data, making connections to relevant course content.

Skill Category 4

Visual Analysis

Analyze visual artifacts, including works of art and material culture.

Skill 4.A Describe a visual source's perspective, purpose, context, and audience, and explain the significance of the source's perspective, purpose, context, and audience.

Skill 4.B Explain how an artist's techniques, materials, or style achieve a particular effect or elicit a specific response.

Skill Category 5

Argumentation

Develop an argument using a line of reasoning to connect claims and evidence.

Skill 5.A Articulate a defensible claim.

Skill 5.B Support a claim or argument using specific and relevant evidence.

Skill 5.C Use reasoning to guide the audience through a well-supported argument.

Course at a Glance

Units and Weekly Instructional Focus

Unit 1: Origins of the African Diaspora

5 weeks

- Africa: First Look
- The Strength and Reach of West African Empires
- Intercultural Forces in African Kingdoms and City-States
- Gender, Community, and Knowledge Production
- Envisioning Early Africa in African American Studies

Unit 2: Freedom, Enslavement, and Resistance

8 weeks

- Atlantic Africans and the Transatlantic Slave Trade
- The Middle Passage
- Communal Life, Labor, and Law
- Gender and Reformation of Kinship
- Strategies for Change, Part 1
- Strategies for Change, Part 2
- Black Identities
- Abolition and the Politics of Memory

Unit 3: The Practice of Freedom

7 Weeks

- Reconstruction and Black Politics
- Uplift Ideology
- The New Negro Renaissance
- Art, Literature, and Music
- Migrations, Pan-Africanism, and Black Internationalism
- [AP Extended Essay]

Unit 4: Movements and Debates

8 weeks

- Anti-Colonial Movements and Military Service
- The Long Civil Rights Movement
- Black Power, Black Arts, Black Pride, and the Birth of Black Studies
- The Black Feminist Movement, Womanism, and Intersectionality
- African American Studies: Movements and Methods
- Diversity Within Black Communities
- Black Lives Today
- New Directions in African American Studies

Unit 1: Origins of the African Diaspora

Weekly Instructional Focus: Africa: First Look

TOPIC 1.1	Introduction to African American Studies and Interdisciplinarity	This topic introduces the interdisciplinary field of African American studies and invites students to explore multiple perspectives by examining works of art.
TOPIC 1.2	Exploring Africa's Geographic Diversity	This topic explores the diversity of Africa's primary regions and climate zones using maps. Students can examine misconceptions through readings, such as the essay "How to Write About Africa" by Binyavanga Wainaina.
TOPIC 1.3	Ethnolinguistic Diversity and Bantu Dispersals	This topic explores how the Bantu dispersals affected linguistic diversity across African regions. Students may investigate maps and music selections to examine this topic.
TOPIC 1.4	Geography, Climate, and the Emergence of Empires	This topic explores the influence of Africa's geography on settlement and trade and encourages examination of African climate zone maps.

Weekly Instructional Focus: The Strength and Reach of West African Empires

TOPIC 1.5	The Sudanic Empires: Ghana	This topic explores the role of geography and the influence of Islam on ancient Ghana. Students may examine selections of historical texts describing Ghana's strength, such as Al-Bakri's <i>Book of Routes and Realms</i> (1068).
TOPIC 1.6	The Sudanic Empires: Mali	This topic explores how Mali's geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana. Students may apply textual and visual analysis to works of art and primary source documents.
TOPIC 1.7	The Sudanic Empires: Songhai	This topic explores how trade routes contributed to the rise and decline of the Songhai Empire using maps and primary source accounts.

Weekly Instructional Focus: Intercultural Forces in African Kingdoms and City-States

TOPIC 1.8	East Africa: The Swahili Coast	This topic explores the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states. Students may analyze primary source accounts to build their understanding.
TOPIC 1.9	Southern Africa: Great Zimbabwe	This topic explores the significance of Great Zimbabwe's stone architecture by inviting students to study images of the walls and stone enclosure.
TOPIC 1.10	West-Central Africa: The Kingdom of Kongo	This topic explores the consequences of the Kingdom of Kongo's conversion to Christianity. Students may review primary source documents, such as letters, as well as artistic images.
TOPIC 1.11	Enslavement in Africa	This topic explores the characteristics of enslavement in West Africa prior to the Atlantic slave trade using historical documents related to voyages, such as those by Alvise Cadamosto.

Weekly Instructional Focus: Gender, Community, and Knowledge Production

TOPIC 1.12	Women and Leadership	This topic explores various facets of Queen Idia's and Queen Njinga's leadership by inviting students to consider art works and secondary texts.
TOPIC 1.13	Learning Traditions	This topic explores institutional and community-based models of education in medieval West African societies using historical accounts and oral histories.
TOPIC 1.14	Indigenous Cosmologies and Culture	This topic explores various belief systems in West African societies. Students can view and discuss musical performances from artists such as Osain del Monte.
TOPIC 1.15	Africans in Europe and European in Africa	This topic explores the factors that brought Africans to Europe and Europeans to Africa prior to the transatlantic slave trade. Students may have the opportunity to apply visual analysis to artworks and maps.

Weekly Instructional Focus: Envisioning Early Africa in African American Studies

TOPIC 1.16 Reframing Early African History	This topic explores how African American studies reframes conceptions of early Africa and its relationship to people of African descent. Students may analyze secondary text selections from historians such as Nell Irvin Painter.
TOPIC 1.17 Interdisciplinarity and Multiple Perspectives	This topic explores how the interdisciplinary approach of African American studies incorporates multiple perspectives. Students may read and discuss topics from among the key debates in African American studies as presented by scholars such as Henry Louis Gates Jr.
TOPIC 1.18 Imagining Africa	This topic explores the question of Africa’s relationship to African American ancestry and culture. Students may analyze poetry that expresses connections to and detachments from Africa, such as “Heritage” by Countee Cullen.
TOPIC 1.19 Visualizing Early Africa	This topic explores techniques contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

Unit 2: Freedom, Enslavement, and Resistance

Weekly Instructional Focus: Atlantic Africans and the Transatlantic Slave Trade

TOPIC 2.1	African Explorers in the Americas	This topic explores the various roles Africans played during colonization of the Americas in the 16th century. Students may analyze a primary source text or apply visual analysis to a work of art.
TOPIC 2.2	Origins and Overview of the Transatlantic Slave Trade	This topic explores the primary embarkation zones in West Africa used during the transatlantic slave trade. Students may examine a map of the transatlantic slave trade and a secondary text to build their awareness that the Africans who arrived in the U.S. originated from regions beyond West Africa.
TOPIC 2.3	Impact of the Slave Trade on West African Societies in Literature	This topic explores how African and African American authors often combine literary techniques with historical research to convey the impact of the slave trade on West African society. Students may read a short excerpt from a contemporary novel.
TOPIC 2.4	Architecture and Iconography of a Slave Ship	This topic explores the purpose, context, and audiences for slave ship diagrams circulated during and after the era of slavery. Students may examine archival images or modern art.

Weekly Instructional Focus: The Middle Passage

TOPIC 2.5	Experiences of Capture and the Middle Passage	This topic explores narratives by formerly enslaved Africans that detail their experience of capture and the middle passage. Students may analyze literary techniques used in primary accounts, such as Olaudah Equiano’s narrative, to also consider how these narratives served as political texts that aimed to end the dehumanizing slave trade.
TOPIC 2.6	Resistance on Slave Ships	This topic explores methods by which Africans resisted their commodification and enslavement during the Middle Passage. Students may examine a primary account, such as the transcript from the <i>Amistad</i> trial.
TOPIC 2.7	The Middle Passage in African American Poetry	This topic explores how African American writers use imagery and the senses to recount experiences of enslaved Africans’ resistance and foreground resistance as endemic to the slave trade. Students may read or listen to a poem, such as Robert Hayden’s “Middle Passage.”

TOPIC 2.8 Slave Auctions and the Domestic Slave Trade

This topic explores the assault to the bodies, minds, and spirits of enslaved Africans at slave auctions and the physical and emotional effects of being sold to unknown territory. Students may analyze a narrative, poem, or historical broadside to build their understanding.

Weekly Instructional Focus: Communal Life, Labor, and Law

TOPIC 2.9 Labor and Economy

This topic explores the economic effects, within and outside African American communities, of enslaved people's commodification and labor using a narrative or secondary text.

TOPIC 2.10 Slavery and American Law: Slave Codes and Landmark Cases

This topic explores the impact of slave codes and landmark cases intended to strip enslaved African Americans of their rights and freedoms and harden the color line in American society for free Blacks. Students may analyze selections from slave codes from different states.

TOPIC 2.11 Faith Among Free and Enslaved African Americans

This topic explores the context in which various African American faith traditions emerged. Students may analyze a musical performance or apply textual analysis to a song lyric.

TOPIC 2.12 Music, Art, and Creativity in African Diasporic Cultures

This topic explores how African Americans combined influences from African cultures and local sources to develop new musical and artistic forms of self-expression. Students may examine a work of art or poetry, such as those by David Drake.

Weekly Instructional Focus: Gender and Reformation of Kinship

TOPIC 2.13 Gender and Slavery in Literature

This topic explores the impact of gender on women's experiences of enslavement, seeking freedom, and writing about their experiences. Students may read select passages from Harriet Jacob's *Incidents in the Life of a Slave Girl: Written by Herself*, for example.

TOPIC 2.14 Reproduction and Racial Taxonomies

This topic explores the impact of *partus sequitur ventrem* on African American families and the emergence of racial taxonomies in the United States. Students may examine a secondary text, by Jennifer Morgan for example, to build knowledge of the emergence of race as a social construct and part of a system of classification.

TOPIC 2.15 Recreating Kinship and Traditions

This topic explores the disruptions slavery created for African American families and how enslaved people forged marital and kinship bonds despite these challenges. Students may analyze a poem, such as France Ellen Watkins Harper's "The Fugitive's Wife" or a selection from a narrative.

Weekly Instructional Focus: Strategies for Change, Part 1

TOPIC 2.16 Race to the Promised Land: The Underground Railroad	This topic directly explores innovative methods of escape via the Underground Railroad. Students may analyze an example of visual or textual narratives, including Harriet Tubman’s reflections as captured by a biographer.
TOPIC 2.17 Fleeing Enslavement	This topic explores the accounts and experience of fleeing enslavement in pursuit of freedom. Students may investigate archival sources such as broadsides and kidnapping advertisements.
TOPIC 2.18 The Maroons: Black Geographies and Autonomous Black Communities	This topic explores the creation of maroon societies and their lasting influence on the concept of <i>marronage</i> , using a selection from a secondary text.
TOPIC 2.19 Legacies of the Haitian Revolution	This topic explores the immediate and long-term impacts of the Haitian Revolution on Black politics and historical memory. Students may analyze an excerpt from a Haitian founding document, such as the Haitian Constitution (1805) or Haiti’s Declaration of Independence (1804) or a secondary text from anthropologist Michel-Rolph Trouillot.

Weekly Instructional Focus: Strategies for Change, Part 2

TOPIC 2.20 Radical Resistance	This topic explores strategies advocating for radical resistance and the reception to those ideas. Students may analyze a text from leaders such as David Walker and Henry Highland Garnet.
TOPIC 2.21 The “Common Wind” of Revolt Across the Diaspora	This topic explores the interconnecting influence of slave revolts and the impact of different strategies. Students may examine a secondary source on figures like Nat Turner, for example.
TOPIC 2.22 Moral Suasion and Literary Protest	This topic explores the political strategies of moral suasion and radical resistance among African Americans in the United States. Students may analyze a primary text from authors such as Phillis Wheatley or a secondary text.
TOPIC 2.23 Separatism: Emigration and Colonization	This topic explores various perspectives on African American emigration and colonization by reviewing a primary source document, such as a newspaper article or letter.

Weekly Instructional Focus: Black Identities

TOPIC 2.24 Integration: Transatlantic Abolitionism and Belonging in Antebellum America	This topic explores the influence of transatlantic abolitionism on Frederick Douglass' political views on the potential for African Americans' integration and belonging in American society. Students may analyze a text by Douglass, such as "What to the Slave Is the Fourth of July?"
TOPIC 2.25 A Question of Naming: African and/or American	This topic explores factors that influenced African Americans' self-identification within American society. Students may examine a secondary source from a historian or analyze a primary source from a Black newspaper such as <i>The Liberator</i> .
TOPIC 2.26 Black Women's Rights & Education	This topic explores the intersection of race and gender in African American women activists' advocacy for justice. Students may analyze a primary source speech.
TOPIC 2.27 Black Pride	This topic explores John S. Rock's 1858 speech on Black pride and the significance of the concept for African American communities. Students may review and discuss the speech alongside another text, such as Thomas Jefferson's <i>Notes on the State of Virginia</i> .

Weekly Instructional Focus: Abolition and the Politics of Memory

TOPIC 2.28 The Civil War and Black Communities	This topic explores the contributions of free and enslaved African Americans in the U.S. Civil War. Students may examine a poem and archival images to deepen their knowledge.
TOPIC 2.29 Theorizing Slavery and Resistance in African American Studies	This topic explores the utility of the concept of social death for understanding African American agency during the period of enslavement. Students may compare arguments from secondary texts related to this concept.
TOPIC 2.30 The Afterlives of Slavery in Contemporary Culture	This topic explores artistic reflections on slavery's enduring legacy for African Americans. Students may analyze lyrics from a contemporary music selection.
TOPIC 2.31 Commemorating the Ongoing Struggle for Freedom	This topic explores Juneteenth and its significance for African Americans prior to its recognition as a federal holiday. Students may analyze photographs of Jubilee celebrations.

Unit 3: The Practice of Freedom

Weekly Instructional Focus: Reconstruction and Black Politics

TOPIC 3.1	Reconstruction and Its Discontents	This topic explores the Reconstruction amendments that defined Black citizenship and Black leadership in the post-emancipation period. Students may analyze historical texts from writers such as W.E.B. Du Bois and Booker T. Washington.
TOPIC 3.2	Health and Education for Freedpeople	This topic explores freedpeople's efforts to acquire educational and healthcare resources immediately after abolition and the institutions that supported these efforts. Students may review historical photographs of freedpeople's schools and hospitals and a selection from a scholarly text by an author such as Heather Williams.
TOPIC 3.3	Violence and White Supremacy	This topic explores Black responses to white retaliation against strides toward Black political and social advancement during and after Reconstruction. Students may explore the manifestations of racial terrorism physically (e.g., through lynching), socially, and in discriminatory policies through historical texts, by writers such as Ida B. Wells-Barnett and Claude McKay.
TOPIC 3.4	Reuniting Black Families	This topic traces African Americans' efforts to reconstruct their families in the 1860s and 1870s, including their searches for lost kin separated by slavery and their decisions to consecrate families through marriage. Students may explore these efforts through a primary source, such as a newspaper ad, or a scholarly source by writers such as Heather Williams and Tera Hunter.

Weekly Instructional Focus: Uplift Ideology

TOPIC 3.5	Racial Uplift	This topic explores ideas and strategies for Black social, political, and economic advancement within Black communities. Students may explore the speeches and writings of leaders such as Booker T. Washington and Henry McNeal Turner.
TOPIC 3.6	Black Suffrage and Women's Rights	This topic explores Black women's advocacy for justice and political inclusion at the intersection of race and gender in the late 19th century. Students may explore a speech or text from leaders such as Anna Julia Cooper and Frances Ellen Watkins Harper.

TOPIC 3.7 HBCUs and Black Education This topic introduces the founding of autonomous Black educational institutions, including Historically Black Colleges and Universities. Students may examine historical photographs of these institutions and a text on Black education by Carter G. Woodson.

TOPIC 3.8 Labor and Economics This topic examines the nature of Black labor and Black businesses in the late 19th and early 20th centuries. Students may examine the simultaneity of exploitative post-slavery labor systems (e.g., sharecropping and convict leasing) and the advent of Black inventions and businesses through a scholarly text and visual analysis of photographs.

Weekly Instructional Focus: The New Negro Renaissance

TOPIC 3.9 The New Negro Movement This topic explores new visions for Black identity that emerged around artistic and literary expression and social thought. Students may explore the influence of the New Negro Movement on the political ideas of subsequent movements through text by a writer such as Alain Locke.

TOPIC 3.10 Black Expression This topic explores diverse perspectives on the flourishing of African American artistic and expressive forms. Students may examine the influence of “New Negro” themes in the writings on art by figures such as Langston Hughes, George Schuyler, and Zora Neale Hurston.

TOPIC 3.11 Everyday Life in Literature This topic explores everyday life during the Harlem Renaissance as portrayed by an author such as Jean Toomer.

TOPIC 3.12 Black Identity in Literature This topic explores aspects of Black identity, including colorism, through the literary works of Harlem Renaissance authors, such as Nella Larsen and Wallace Thurman.

Weekly Instructional Focus: Art, Literature, and Music

TOPIC 3.13 The Harlem Renaissance in Art This topic explores elements of visual art from the Harlem Renaissance through the work of artists such as Palmer Hayden, Lois Mailou Jones, Romare Bearden, James Van Der Zee, and Aaron Douglas.

TOPIC 3.14 The Rise and Fall of Harlem This topic explores reflections on the rise and fall of Harlem and its impact on African American communities in the U.S. and abroad. Students may explore reflections on the newly fashioned identities, emerging post-slavery folk traditions, or continuing effects of institutional racism from a writer, such as Ralph Ellison, Manuel Zapata Olivella, and James Weldon Johnson.

TOPIC 3.15 Music and the Black National Anthem

This topic explores the musical genres that African Americans innovated in the early 20th century and the use of music for social and political purposes. Students may explore the contemporary prominence of what is known as the Black national anthem, “Lift Every Voice and Sing” through sources by James Weldon Johnson and Imani Perry.

TOPIC 3.16 Black in America: Reflections

This topic explores enduring themes in literature on Black experiences in the U.S. Students may examine a selection from Black writers, such as Paul Laurence Dunbar, W.E.B. Du Bois, and James Baldwin.

Weekly Instructional Focus: Migrations, Pan-Africanism, and Black Internationalism

TOPIC 3.17 The Great Migration

This topic explores the scale and impact of African American migration in the century after the Civil War, including motivations to escape racial oppression and political and economic marginalization in the U.S. South. Students may explore sources such as newspapers and photographs, the art of Jacob Lawrence, or scholarly texts, such as one from Isabel Wilkerson.

TOPIC 3.18 Afro-Caribbean Migration to the U.S.

This topic examines the wave of Afro-Caribbean migration to the U.S. and the influence of changing demographics on African American political thought. Students may explore this process through a figure like Arturo Schomburg or an excerpt from the writings of Wilfred A. Domingo.

TOPIC 3.19 Marcus Garvey and the UNIA

This topic explores the influence of Marcus Garvey and the founding of the Universal Negro Improvement Association (UNIA) on the Black political sphere in the early twentieth century. Students may examine political ideas in a speech from Marcus Garvey or a debate between Garvey and other African American leaders.

TOPIC 3.20 The Pan-African Congresses

This topic explores the political concept of Pan-Africanism, including its roots in the collective experiences of Afro-descendants throughout the world and response to European colonialization in Africa. Students may explore contrasting perspectives on Pan-Africanist approaches through texts from authors such as W.E.B. Du Bois or George Schuyler.

Unit 4: Movements and Debates

Weekly Instructional Focus: Anti-Colonial Movements and Military Service

TOPIC 4.1	Anti-Colonial Politics and the African Diaspora	This topic explores the writings of Martinican psychiatrist Frantz Fanon on the impact of colonialism and racism on Black consciousness and the influence of this work on Black political movements in the U.S.
TOPIC 4.2	The Négritude Movement	This topic explores the literary and political influence of the Négritude Movement, including the influences of the Harlem Renaissance and its promotion of Black cultural pride throughout the diaspora. Students may examine selections of a text by Aimé Césaire.
TOPIC 4.3	African Americans and the U.S. Occupation of Haiti	This topic explores the impact of the U.S. occupation of Haiti on Black political discourse in the U.S. Students may explore how the occupation influenced ideas about transnational Black identity and American values through an excerpt from the writings of James Weldon Johnson.
TOPIC 4.4	Black Military Service and the G.I. Bill	This topic explores Black military service and the differential benefits of the G.I. Bill for White and Black veterans. Students may examine historical photographs and selections from a scholarly text.

Weekly Instructional Focus: The Long Civil Rights Movement

TOPIC 4.5	Segregation, Discrimination, and the Origins of the Civil Rights Movement	This topic explores the impact of Jim Crow–era segregation and discrimination in the areas of housing and education. It also foregrounds the grassroots organizing at the foundation of the Civil Rights Movement. Students may examine primary sources such as maps, newspaper articles, or selections from landmark cases including <i>Brown v. Board of Education of Topeka</i> .
TOPIC 4.6	The Big Four: NAACP, SCLC, SNCC, CORE	This topic explores unique facets of the major organizations, ideas, and events of the Civil Rights Movement, with special emphasis on the National Association for the Advancement of Colored People (NAACP), Southern Christian Leadership Conference (SCLC), Student Nonviolent Coordinating Committee (SNCC), and Congress of Racial Equality (CORE). Students may examine historical photographs, a primary source text, or a selection from a scholarly text.

TOPIC 4.7 Civil Rights Leaders This topic explores distinctions between major political leaders of the Civil Rights era. Students may examine speeches, a primary source text, and photographs of leaders such as Fannie Lou Hamer, Martin Luther King Jr., and Malcolm X.

TOPIC 4.8 Faith and the Sounds of the Civil Rights Movement This topic explores the impact of faith, religious organizations, and music on Black advocacy for civil rights. It focuses on African Americans' use of music for empowerment and to express visions for a better future. Students may examine lyrics, performances, or a selection from a scholarly text on the freedom songs of the Civil Rights Movement.

Weekly Instructional Focus: Black Power, Black Arts, Black Pride, and the Birth of Black Studies

TOPIC 4.9 The Black Power Movement and the Black Panther Party This topic introduces the political shift of the Black Power Movement through the lens of the Black Panther Party. Students may examine photographs and a text featuring leaders such as Huey P. Newton and Bobby Seale.

TOPIC 4.10 The Black Arts Movement This topic explores the influence of the Black Power Movement on the emergence of the Black Arts Movement's artist-activists and intellectuals in the 1960s and 1970s. Students may examine various forms of visual art and an example of the writings of Amiri Baraka.

TOPIC 4.11 The Black Is Beautiful Movement This topic explores how the movement to express pride in aesthetic and cultural elements of Black heritage became an instrument of Black joy and liberation. Students may examine excerpts from articles in *Ebony* magazine or Elizabeth Catlett's piece, "Negro es Bello."

TOPIC 4.12 Student Protest and the Birth of Black Studies This topic explores the birth of the field of Black studies from student-led protest and the political and cultural movements of the late 1960s and 1970s. Students may examine a primary or secondary source on the founding of Black studies departments across the nation, including from writers like June Jordan and Fabio Rojas.

Weekly Instructional Focus: The Black Feminist Movement, Womanism, and Intersectionality

TOPIC 4.13 The Black Feminist Movement and Womanism	This topic explores the Black feminist movement, the concept of womanism, and approaches that center the unique everyday experiences of Black women. Students may analyze a text such as the Combahee River Collective Statement or an excerpt from writers such as Keeanga-Yamahtta Taylor, Alice Walker, or Audre Lorde.
TOPIC 4.14 African American Women’s History and the Metalanguage of Race	This topic explores scholarship on the intersections of analyses of race, power, and Black women’s experiences in a text by Evelyn Brooks Higginbotham.
TOPIC 4.15 Intersectionality and Activism	This topic examines intersectionality as an analytical framework and its connection to Chicana and Asian American feminist thought. Students may explore a text from the writings of Kimberlé Crenshaw, Patricia Hill Collins, or Angela Davis.
TOPIC 4.16 Black Feminist Literary Thought	This topic explores the literary contributions of Black feminist and womanist writers. Students may examine a literary text from authors such as Toni Morrison, Gloria Naylor, bell hooks, and Nikki Giovanni.

Weekly Instructional Focus: African American Studies: Movements and Methods

TOPIC 4.17 The Black Intellectual Tradition	This topic explores the development of a Black intellectual tradition before and after slavery at the foundations of Black studies. Students may examine a text by Manning Marable and Darlene Clark Hine.
TOPIC 4.18 Movements and Methods in Black Studies	This topic explores how Black social and political movements shaped Black studies and the impact of institutionalization in universities on the field. Students may examine a text by Sylvia Wynter.
TOPIC 4.19 Black Queer Studies	This topic explores the concept of the queer of color critique, grounded in Black feminism and intersectionality, as a Black studies lens that shifts sexuality studies toward racial analysis. Students may examine texts by writers such as Cathy Cohen, Roderick Ferguson, or E. Patrick Johnson.
TOPIC 4.20 Afrocentricity in Black Studies	This topic explores the lens of Afrocentricity in Black studies and its influence on Black cultural practices. Students may examine a text by a writer such as Molefi Kete Asante.

Weekly Instructional Focus: Diversity Within Black Communities

TOPIC 4.21 Demographic Diversity in African American Communities	This topic explores the diverse experiences and identities of Black communities in the U.S. in areas such as nationality, ethnicity, religion, class, language, or education, with specific attention to the last 20 years. Students may analyze a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.22 “Postracial” Racism and Colorblindness	This topic explores concepts such as postracialism, colorblindness, racecraft, or inequality through a scholarly text by authors such as Eduardo Bonilla Silva and Barbara J. Fields.
TOPIC 4.23 Politics and Class in African American Communities	This topic explores the diversity of political and economic affiliations among African Americans and the range of perspectives held on various political issues. Students may examine a selection of scholarly texts or a data set from the Pew Research Center’s reports on African Americans.
TOPIC 4.24 Religion and Faith in Black Communities	This topic explores Black Liberation Theology and connects to contemporary debates on the role of religious activism as a tool for overcoming anti-Black racism and oppression. Students may analyze a text from scholars such as James Cone and Jacquelyn Grant.

Weekly Instructional Focus: Black Lives Today

TOPIC 4.25 Medicine, Technology, and the Environment	This topic explores the impact of the intersections of race, medicine, technology, and the environment on the lives of African Americans. Students may examine inequities and opportunities for change in these areas through a scholarly text.
TOPIC 4.26 Incarceration and Abolition	This topic explores the long history of Black incarceration from the 13th Amendment to the present and the influence of 19th-century policies on the prison industrial complex. Students may examine the relationship between carceral studies and abolition movements in the work of a scholar such as Michelle Alexander.
TOPIC 4.27 The Evolution of African American Music	The topic explores the evolution of the African American music and its influence on broader American musical production. Students may examine performances and scholarship in ethnomusicology from a writer such as Portia Maultsby and Amiri Baraka.

TOPIC 4.28 Black Vernacular, Pop Culture, and Cultural Appropriation

This topic explores the concept of cultural appropriation and the influence of African American communities on popular culture and American vernacular. Students may examine a scholarly text or an analysis of social networks such as Black Twitter.

Weekly Instructional Focus: New Directions in African American Studies

TOPIC 4.29 Movements for Black Lives

This topic explores the origins, mission, and global influence of the Black Lives Matter movement and the Movement for Black Lives. Students may examine a primary source text, photographs, or a secondary text from scholars such as Keeanga-Yamahtta Taylor and Leslie Kay Jones.

TOPIC 4.30 The Reparations Movement

This topic explores the case for reparations for the centuries-long enslavement and legal discrimination of African Americans in the U.S. Students may examine House Bill H.R. 40 and a text by Ta-Nehisi Coates.

TOPIC 4.31 Black Study and Black Struggle in the 21st Century

This topic explores reflections on the evolution of Black studies and the field's salience in the present through a text by scholars, such as Robin D.G. Kelley.

TOPIC 4.32 Black Futures and Afrofuturism

This topic explores the cultural aesthetics and practices of Afrofuturism. Students may examine a scholarly or literary text or film such as an example from the writings of Octavia Butler, Tiffany E. Barber, or the film *Black Panther*.

UNIT 1 INSTRUCTIONAL EXEMPLAR:
**Origins of the African
Diaspora**

5 WEEKS

Unit at a Glance

Topic #	Topic Title	Instructional Periods	Skill Focus
Africa: First Look			
1.1	Introduction to African American Studies and Interdisciplinarity	1	1.A
1.2	Exploring Africa's Geographic Diversity	1	3.B
1.3	Ethnolinguistic Diversity and Bantu Dispersals	2	1.B
1.4	Geography, Climate, and the Emergence of Empires	1	1.C
The Strength and Reach of West African Empires			
1.5	The Sudanic Empires: Ghana	1	1.C
1.6	The Sudanic Empires: Mali	2	1.B, 2.B
1.7	The Sudanic Empires: Songhai	1	1.C
Intercultural Forces in African Kingdoms and City States			
1.8	East Africa: The Swahili Coast	1	1.A
1.9	Southern Africa: Great Zimbabwe	1	4.B
1.10	West-Central Africa: The Kingdom of Kongo	1	1.B
1.11	Enslavement in Africa	1	1.A
Gender, Community, and Knowledge Production			
1.12	Women and Leadership	2	4.B
1.13	Learning Traditions	1	1.C
1.14	Indigenous Cosmologies and Culture	1	1.A
1.15	Africans in Europe and Europeans in Africa	1	1.B
Envisioning Early Africa in African American Studies			
1.16	Reframing Early African History	1	5.A
1.17	Interdisciplinarity and Multiple Perspectives	1	5.B
1.18	Imagining Africa	1	2.C
1.19	Visualizing Early Africa	1	4.A

TOPIC 1.1

Introduction to African American Studies and Interdisciplinarity

Instructional Periods: 1 period
Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Describe how the interdisciplinary approach of African American studies incorporates multiple perspectives.

SOURCE ENCOUNTER

- “I Go To Prepare A Place For You” (2021) by Bisa Butler

ESSENTIAL KNOWLEDGE

- **1.1.A.1** African American studies explores the experiences of people of African descent and their connections to the wider world from their own perspectives.
- **1.1.A.2** African American studies is an interdisciplinary field that integrates knowledge and analysis from multiple disciplines to examine a problem, question, or artifact more effectively than through a single disciplinary perspective.
- **1.1.A.3** Bisa Butler’s artwork exemplifies the incorporation of multiple perspectives that is characteristic of African American studies. Her quilted portraits draw from African American quilting traditions to integrate historical, religious, diasporic, and gender perspectives (among others) in a visual and tactile format.
- **1.1.A.4** Bisa Butler’s *I Go To Prepare a Place For You* contextualizes Harriet Tubman’s legacy, emphasizes Black women’s beauty and strength, illustrates the link between faith and leadership in Tubman’s life, and draws connections between African Americans and Africa.

SUGGESTED INSTRUCTIONAL RESOURCE

- Compare Butler’s piece (2021) to the work that inspired it: Benjamin F. Powelson’s carte-de-visite portrait of Harriet Tubman (1868–1869).

TOPIC 1.2

Exploring Africa’s Geographic Diversity

Instructional Periods: 1 period
Skills Focus: 3.B

LEARNING OBJECTIVE

- A. Describe the diversity of Africa’s primary regions and climate zones.

SOURCE ENCOUNTER

- Physical and political maps of Africa
- “How to Write About Africa” (2005) by Binyavanga Wainaina

ESSENTIAL KNOWLEDGE

- **1.2.A.1** As the second-largest continent in the world, Africa is geographically diverse. There are five main geographic regions: North Africa, East Africa, West Africa, Central Africa, and Southern Africa.
 - **1.2.A.2** The African continent is made up of five primary climate zones: desert (e.g., the Sahara), semi-arid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.
 - **1.2.A.3** Binyavanga Wainaina’s satirical essay “How to Write About Africa” critiques Western depictions of Africa that rely on negative stereotypes and oversimplify the continent’s complexity, diversity, and centrality to humanity’s past and present. The essay encourages the reader to develop a more complex understanding of Africa’s 54 countries, including ongoing changes in the landscapes, cultures, and political formations within them.
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TOPIC 1.3

Ethnolinguistic Diversity and Bantu Dispersals

Instructional Periods: 2 periods
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Describe the causes and effects of the Bantu dispersals on the linguistic diversity of West and Central Africa.

SOURCE ENCOUNTER

- Map of Bantu dispersals
- **Miriam Makeba performing “Qongqothwane,”** a Xhosa wedding song
- Selection from “Dispersals and Genetic Adaptation of Bantu-Speaking Populations in Africa and North America” (2017) by Etienne Patin et al.

ESSENTIAL KNOWLEDGE

- **1.3.A.1** Africa is the ancestral home of thousands of ethnic groups and languages.
- **1.3.A.2** Two important factors contributed to population growth among Bantu-speaking peoples in West Africa, triggering a series of migrations throughout the continent from 1500 BCE to 500 CE:
 - ♦ Technological innovations (e.g., the development of iron tools and weapons)
 - ♦ Agricultural innovations (e.g., cultivating bananas, yams, and cereals).
- **1.3.A.3** Bantu-speaking peoples’ linguistic influences spread throughout the continent. Today, the Bantu linguistic family contains hundreds of languages that are spoken throughout West, Central, and Southern Africa (e.g., Xhosa, Swahili, Kikongo, Zulu). Western and Central African Bantu speakers also represent a large portion of the genetic ancestry of African Americans.

TOPIC 1.4

Geography, Climate, and the Emergence of Empires

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how Africa’s varied geography influenced patterns of settlement and trade between diverse cultural regions in West Africa.

SOURCE ENCOUNTER

- Map of African climate zones

ESSENTIAL KNOWLEDGE

- **1.4.A.1** Variations in climate and geography in West Africa facilitated opportunities for regional trade.
 - ♦ In desert and semiarid areas, herders were often nomadic, moving in search of food and water, and some traded salt.
 - ♦ In the Sahel, people traded livestock.
 - ♦ In the savannas, people cultivated grain crops.
 - ♦ In the tropical rainforests, people grew kola trees and yams and traded gold.
 - **1.4.A.2** Medieval empires strategically emerged in the Sahel and the savanna grasslands for three important reasons:
 - ♦ Fertile land supported the growth of agriculture and domestication of animals.
 - ♦ Water routes (e.g., the Senegal and Niger rivers) facilitated the movement of people and goods through trade.
 - ♦ The Sahel and savannas connected trade between communities in the Sahara to the north and in the tropical regions to the south.
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TOPIC 1.5

The Sudanic Empires: Ghana

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Describe the influence of geography and Islam on the empire of ancient Ghana.

SOURCE ENCOUNTER

- Selection from *Book of Routes and Realms* (1068) by Abu Ubaydallah Al-Bakri
- Map of the Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.5.A.1** The ancient empire of Ghana grew as a confederation of Soninke settlements along the Senegal and Niger rivers (throughout the seventh and 13th centuries). These water routes contributed to Ghana's rise through regional trade.
 - **1.5.A.2** Ancient Ghana's wealth and power came from its gold. Arab writers nicknamed its capital city, Kumbi Saleh, "land of the gold."
 - **1.5.A.3** Along with Muslim scholars, jurists, and administrators, trans-Saharan trade played an essential role in introducing Islam to the region. Despite the spread of Islam, many Soninke people continued to follow indigenous spiritual practices, causing divisions within the empire and its leadership.
 - **1.5.A.4** The Ancient Ghana (located in present-day Mauritania and Mali) was eventually incorporated into the Mali Empire as a vassal state.
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TOPIC 1.6

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

- A. Explain how Mali’s geographic location and material wealth led to its rise to power and ability to eclipse ancient Ghana.

SOURCE ENCOUNTER

- Selection from *The Rihla* (1355) by Ibn Battuta
- Images of Mali’s terracotta horseman sculptures

ESSENTIAL KNOWLEDGE

- **1.6.A.1** The Mali Empire emerged during the decline of ancient Ghana, flourishing between the 13th and 17th centuries. Like ancient Ghana, the Mali Empire was renowned for its gold and its strategic positioning. It was located at the nexus of multiple routes that connected trade from the Sahara (toward Europe) to sub-Saharan Africa.
- **1.6.A.2** Mali’s wealth and access to trade routes enabled its leaders to crossbreed powerful North African horses and purchase steel weapons. These tools gave Mali an advantage over foot soldiers and contributed to the empire’s ability to centralize and extend power over local groups.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- Selection from “Mansa Musa and Global Mali,” a chapter in in Michael Gomez’s *African Dominion: A New History of Empire in Early and Medieval West Africa* that contextualizes Ibn Battuta’s text

TOPIC 1.6 continued

The Sudanic Empires: Mali

Instructional Periods: 2 periods

Skills Focus: 1.B, 2.B

LEARNING OBJECTIVE

- B. Explain what sources like the *Catalan Atlas* reveal about how non-African groups perceived the wealth and power of West African empires.

SOURCE ENCOUNTER

- *Catalan Atlas* (1375), created by Abraham Cresque

ESSENTIAL KNOWLEDGE

- **1.6.B.1** The wealth and power of the Mali Empire attracted the interest of merchants and cartographers across the eastern Mediterranean to southern Europe, prompting plans to trade manufactured goods for gold.
-

TOPIC 1.7

The Sudanic Empires: Songhai

Instructional Periods: 1 period

Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Explain how trade routes contributed to the rise and decline of the Songhai Empire.

SOURCE ENCOUNTER

- Selection from *History and Description of Africa* (1550) by Leo Africanus
- Map of the Sahelian/Sudanic empires

ESSENTIAL KNOWLEDGE

- **1.7.A.1** The Songhai Empire emerged from the Mali Empire and achieved preeminence during the fifteenth and sixteenth centuries. Acquiring revenue from taxes and trans-Saharan trade, Songhai eclipsed the Mali Empire through territorial expansion, the codification of its laws, and its establishment of a central administration with representation from conquered ethnic groups.
 - **1.7.A.2** The Songhai Empire was undermined in part by internal strife and the diversion of trade from trans-Saharan to Atlantic trade routes, occasioned by Portuguese exploration along the coast of western Africa and the European trade that followed. Shifting trade routes diminished the empire's wealth, as gold-producing regions increasingly benefited from direct access to non-African markets.
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TOPIC 1.8

East Africa: The Swahili Coast

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Explain the geographic and cultural factors that contributed to the rise and fall of the Swahili Coast's city-states.

SOURCE ENCOUNTER

- Selection from *A Description of the Coasts of East Africa and Malabar in the Beginning of the Sixteenth Century* (1514) by Duarte Barbosa
- Map of Swahili Coast trade routes

ESSENTIAL KNOWLEDGE

- **1.8.A.1** The Swahili Coast (named from *sawahil*, the Arabic word for *coasts*) stretches from Somalia to Mozambique. The coastal location of its city-states linked Africa's interior to Arab, Persian, Indian, and Chinese trading communities.
- **1.8.A.2** Between the 11th and 15th centuries, the Swahili Coast city-states were united by their shared language (Swahili, a Bantu lingua franca) and a shared religion (Islam).
- **1.8.A.3** The strength of these trading states garnered the attention of the Portuguese, who invaded major city-states and established settlements in the 16th century in an attempt to control Indian Ocean trade.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Swahili Coast,"** a video clip (2:59) from the PBS series, *Africa's Great Civilizations*

TOPIC 1.9

Southern Africa: Great Zimbabwe

Instructional Periods: 1 period

Skills Focus: 4.B

LEARNING OBJECTIVE

- A. Describe the aesthetic elements and functions of Great Zimbabwe’s stone architecture.

SOURCE ENCOUNTER

- Images of Great Zimbabwe’s walls and stone enclosures

ESSENTIAL KNOWLEDGE

- **1.9.A.1** Great Zimbabwe was linked to trade on the Swahili Coast, and its inhabitants, the Shona people, became wealthy from its gold, ivory, and cattle resources.
- **1.9.A.2** Great Zimbabwe is best known for its large stone architecture, including the Great Enclosure, which served the purposes of military defense and religious rituals.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **“The City of Great Zimbabwe,”** a video clip (2:36) from the PBS series *Africa’s Great Civilizations*

TOPIC 1.10

West-Central Africa: The Kingdom of Kongo

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Identify short- and long-term consequences of the Kingdom of Kongo's conversion to Christianity.

SOURCE ENCOUNTER

- Selection from a letter by Afonso I, King of Kongo, to Manuel I, King of Portugal, 5 October 1514”
- [Images of Kongo Christian artworks](#)

ESSENTIAL KNOWLEDGE

- **1.10.A.1** In the late 15th century, King Nzinga and his son Afonso I converted the West Central African Kingdom of Kongo to Roman Catholicism to secure a political and economic alliance with the Portuguese monarchy. This had three important effects:
 - ♦ It increased Kongo's wealth through trade in ivory, salt, copper, and textiles.
 - ♦ The Portuguese demanded access to the trade of enslaved people in exchange for military assistance. Despite persistent requests made to the king of Portugal, Kongo's nobility was unable to limit the number of captives. This region (Kongo, along with the greater Central Africa region and West Africa) was the largest source of enslaved people in the history of the Atlantic slave trade.
 - ♦ A syncretic blend of Christian and indigenous religious beliefs and practices emerged.
- **1.10.A.2** In the Americas, West Central Africans continued the practice of merging forms of Christianity with African beliefs to create new syncretic faiths.

SUGGESTED INSTRUCTIONAL RESOURCE

- Selection from *The Art of Conversion: Visual Culture in the Kingdom of Kongo* by Cécile Fromont

TOPIC 1.11

Enslavement in Africa

Instructional Periods: 1 period

Skills Focus: 1.A

LEARNING OBJECTIVE

- A. Identify characteristics of enslavement in West Africa before the Atlantic slave trade.

SOURCE ENCOUNTER

- Selections from *The Voyages of Cadamosto and Other Documents on Western Africa in the Second Half of the Fifteenth Century* edited (2015) by G.R. Crone

ESSENTIAL KNOWLEDGE

- **1.11.A.1** Enslavement in Africa existed in many forms, including some that were very different from chattel slavery in the Americas. Enslaved status was considered temporary and could change throughout one's lifetime.
 - ♦ People became enslaved through debt, through poverty, as prisoners of war, or by seeking protection under elite custodianship. Some labored as attendants while others worked in administration, the military, and as agricultural or mine laborers.
 - ♦ Slavery was not based on race, and enslaved people most often came from different religious or ethnic groups than their enslavers.
 - ♦ Slavery in Africa tended to include women and children who were thought to assimilate more easily into kinship networks.
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TOPIC 1.12

Women and Leadership

Instructional Periods: 2 periods
Skills Focus: 4.B

LEARNING OBJECTIVE

- A. Compare the political, spiritual, and military leadership of Queen Idia of Benin and Queen Njinga of Ndongo-Matamba.

SOURCE ENCOUNTER

- **Queen Mother Pendant Mask: *Iyoba*** (16th century)
- Illustrations of Queen Njinga
- Selection from *Njinga of Angola: Africa's Warrior Queen* (2017) by Linda M. Heywood

ESSENTIAL KNOWLEDGE

- **1.12.A.1** In medieval West African societies, women played many roles, including spiritual leaders, political advisors, market traders, educators, and agriculturalists.
- **1.12.A.2** 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, and she became one of the best-known generals of the renowned Benin army. She was known to rely on spiritual power and medicinal knowledge to bring victories to Benin.
- **1.12.A.3** Shortly after 1619, when Ndongans became the first large group of enslaved Africans to arrive in the American colonies, Queen Njinga became queen of Ndongo (present-day Angola). She fought to protect her people from enslavement by the Portuguese.
- **1.12.A.4** After diplomatic relations between Ndongo and Portugal collapsed, Queen Njinga fled to Matamba, where she created sanctuary communities, called *kilombos*, for those who escaped Portuguese enslavement. Queen Njinga's strategic guerrilla warfare solidified her reign, her legacy throughout the African diaspora, and the political leadership of women in Matamba.

**SUGGESTED
INSTRUCTIONAL
RESOURCE**

- **"The Country of Angola,"** a video clip (5:18) from the PBS series *Africa's Great Civilizations*

TOPIC 1.13

Learning Traditions

Instructional Periods: 1 period
Skills Focus: 1.C

LEARNING OBJECTIVE

- A. Compare the institutional and community-based models of education present in medieval West African societies.

SOURCE ENCOUNTER

- Griot performance of *The Epic of Sundiata*
- Description of Timbuktu in *History and Description of Africa* (1550) by Leo Africanus

ESSENTIAL KNOWLEDGE

- **1.13.A.1** West African empires housed centers of learning in their trading cities. In Mali, Mansa Musa established a book trade and learning community at Timbuktu, which drew astronomers, mathematicians, architects, and jurists.
- **1.13.A.2** Griots were prestigious historians, storytellers, and musicians who maintained and shared a community's history, traditions, and cultural practices.

SUGGESTED INSTRUCTIONAL RESOURCE

- **"City of Timbuktu,"** a video clip (1:40) from the PBS series *Africa's Great Civilizations*

TOPIC 1.14

Indigenous Cosmologies and Culture

Instructional Periods: 1 period

Skills Focus: 1A

LEARNING OBJECTIVE

- A. Explain the development and interactions of various belief systems present in West African societies.

SOURCE ENCOUNTER

- [Video of performance by Osain del Monte](#) (Afro-Cuban performance group)

ESSENTIAL KNOWLEDGE

- **1.14.A.1** Although the leaders of empires often converted to Islam (e.g., in Mali and Songhai) or Christianity (e.g., in Kongo), they were not always able to convert their subjects, who instead blended these faiths with indigenous spiritual beliefs and cosmologies.
 - **1.14.A.2** Africans brought indigenous religious practices and their experiences blending traditional beliefs with Catholicism from the continent to the Americas. They infused elements of their performative traditions into the religious cultures they created in the diaspora. Cultural practices such as veneration of the ancestors, divination, healing practices, and collective singing and dancing survive in African diasporic religions such as Louisiana Voodoo and *regla de ocha* in Cuba.
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TOPIC 1.15

Africans in Europe and Europeans in Africa

Instructional Periods: 1 period
Skills Focus: 1.B

LEARNING OBJECTIVE

- A. Describe the factors that brought Africans to Europe and Europeans to Africa before the onset of the transatlantic slave trade.

SOURCE ENCOUNTER

- Images of artworks showing Africans in Renaissance Europe, such as the *Chafariz d'el Rey (The King's Fountain)* in the Alfama district of Lisbon, 1570
- 16th-century Portuguese map of northwestern Africa and the Iberian Peninsula

ESSENTIAL KNOWLEDGE

- **1.15.A.1** Trade between West African kingdoms and the Portuguese for gold, goods, and enslaved people grew steadily, bypassing the trans-Saharan trade routes. This trade increased the presence of Europeans in West Africa and the population of sub-Saharan Africans in Mediterranean port cities like Lisbon.
 - **1.15.A.** In the mid-fifteenth century, the Portuguese established a trading post at Elmina Castle (present-day Ghana). They also colonized the Atlantic islands of Cape Verde and São Tomé, where they established cotton, indigo, and sugar plantations based on the labor of enslaved Africans. These plantations became a model for slave-based economies in the Americas. By 1500, about 50,000 enslaved Africans had been removed from the continent to work on these islands and in Europe.
 - **1.15.A.3** Elite, free Africans, including the children of rulers, traveled to Mediterranean port cities for diplomatic, educational, and religious reasons.
 - **1.15.A.4** In the early 16th century, free and enslaved Africans familiar with Iberian culture journeyed with Europeans in their earliest explorations of the Americas, including the first Africans in territory that became the United States.
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TOPIC 1.16

Reframing Early African History

Instructional Periods: 1 period
Skills Focus: 5.A

LEARNING OBJECTIVE

- A. Explain how African American studies reframes conceptions of early Africa and its relationship to people of African descent.

SOURCE ENCOUNTER

- Selection from Chapter 1: “Africa and Black Americans” from *Creating Black Americans: African-American History and Its Meanings, 1619 to the Present* (2006) by Nell Irvin Painter

ESSENTIAL KNOWLEDGE

- **1.16.A.1** Perceptions of Africa continue to shift, from the notion of a primitive continent with no history to recognition of Africa as the homeland of powerful societies and leaders that made enduring contributions to humanity.
 - **1.16.A.2** Early African societies saw developments in many fields, including the arts, architecture, technology, politics, economics, mathematics, religion, and music.
 - **1.16.A.3** The interdisciplinary analysis of African American studies has dispelled notions of Africa as a “dark” continent with an undocumented or unknowable history, affirming early Africa as a diverse place full of complex societies that were globally connected well before the onset of the Atlantic slave trade.
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TOPIC 1.17

Interdisciplinarity and Multiple Perspectives

Instructional Periods: 1 period
Skills Focus: 5.B

LEARNING OBJECTIVE

- A. Explain the importance of incorporating multiple perspectives on Africa and African Americans to the field of African American studies.

SOURCE ENCOUNTER

- “Forty Million Ways to be Black” (2011) by Henry Louis Gates Jr. from *Call and Response: Key Debates in African American Studies*

ESSENTIAL KNOWLEDGE

- **1.17.A.1** There was no singular way of life in early Africa, and there is no singular perspective among African Americans about their ancestry or history.
 - **1.17.A.2** The field of African American studies interrogates the development of ideas about Africa’s history and its ongoing relationship to communities of the African diaspora.
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TOPIC 1.18

Imagining Africa

Instructional Periods: 1 period

Skills Focus: 2.C

LEARNING OBJECTIVE

- A. Identify and explain how Countee Cullen uses imagery and refrain to express connections to, or detachments from, Africa in the poem “Heritage.”

SOURCE ENCOUNTER

- “Heritage” (1925) by Countee Cullen

ESSENTIAL KNOWLEDGE

- **1.18.A.1** The question of Africa’s relationship to African American ancestry, culture, and identities remains a central and fraught one for communities of the African diaspora, due to the ruptures caused by colonialism and Atlantic slavery. In response, writers, artists, and scholars interrogate and imagine their connections and detachment.
 - **1.18.A.2** In “Heritage,” Countee Cullen uses imagery to counter negative stereotypes about Africa and express admiration.
 - **1.18.A.3** In “Heritage,” Countee Cullen explores the relationship between Africa and African American identity through introspective reflection.
-

TOPIC 1.19

Visualizing Early Africa

Instructional Periods: 1 period

Skills Focus: 4.A

LEARNING OBJECTIVE

- A. Identify techniques that contemporary African American artists use in music, film, and performance to illustrate the diversity of African cultures and their influence on the African diaspora.

SOURCE ENCOUNTER

- “Spirit” video (4:30) by Beyoncé

ESSENTIAL KNOWLEDGE

- **1.19.A.1** Perceptions of Africa and its early history have influenced ideas about the ancestry, cultural heritage, and identities of people of African descent in the Americas.
 - **1.19.A.2** Artists from the African diaspora often aim to counter negative stereotypes about Africa with narratives that emphasize the strength, beauty, diversity, and dynamism of African cultures as the foundation of the broader inheritance of African Americans.
 - **1.19.A.3** Communities of the African diaspora emerged from the blending of multiple African cultures in the Americas. Because many African Americans cannot trace their heritage to a single ethnic group, African American cultural production often reflects a creative blend of cultural elements from multiple societies and regions in Africa.
 - **1.19.A.4** African American studies seeks to recover and reframe the continuities and transformations of African cultural practices, beliefs, and aesthetic and performative traditions within the diaspora.
 - **1.19.A.5** Research in African American studies underscores the role that diversity of early African societies played a significant role in the diverse expressions of African culture that exist in diaspora communities today.
-

AP AFRICAN AMERICAN STUDIES

Assessment

Assessment Overview

The AP African American Studies assessments measure student understanding of the skills, learning objectives, and essential knowledge outlined in the course framework. The assessment score is based on multiple components: an extended essay, administered during the course, and source-analysis objective questions and open-ended writing questions, administered at the end of the course. All of these assessment components require source analysis and application of course content knowledge and skills.

Assessment Component	Description
EXTENDED ESSAY	<p>The extended essay engages students in interdisciplinary source analysis and extended essay writing based on key questions, debates, and perspectives addressed in the AP African American Studies course. Students will:</p> <ul style="list-style-type: none">▪ Analyze and evaluate interdisciplinary sources, including scholarly texts from the field of African American studies.▪ Develop an argument essay in response to the prompt using specific and relevant examples from the sources and applying course concepts and disciplinary knowledge.▪ Use reasoning to guide the audience through a well-supported argument.▪ Demonstrate a complex understanding of African American studies course content. <p>Essays are scored by college professors of African American studies and AP educators. The course project comprises approximately 20% of a student’s cumulative exam score.</p>
SOURCE-ANALYSIS OBJECTIVE QUESTIONS	<p>The source-analysis objective questions on the AP Exam assess an extensive breadth and depth of course content knowledge and interdisciplinary skills.</p> <ul style="list-style-type: none">▪ Source-analysis objective questions typically appear in sets of three to four questions, each requiring examination of one or more sources.▪ The sources reflect the range of materials students encounter in the course, including primary texts, secondary texts, literary texts, images (e.g., artwork, photos, posters), charts and other data sources, and maps. Additionally, students will be asked to examine paired sources representing different source types from similar or different time periods.▪ Source-analysis objective questions require analysis of the provided sources as well as application of disciplinary concepts learned throughout the course.

Assessment Component	Description
	Source-analysis objective questions are machine scored and comprise approximately 60% of a student’s cumulative exam score.
OPEN-ENDED WRITING QUESTIONS	<p>The open-ended writing questions provide an opportunity for in-depth and focused assessment of important concepts, developments, and perspectives from the course.</p> <ul style="list-style-type: none"> ▪ Each question asks students to examine either a single source or a paired source based on a variety of different types of sources (text, visual, and data). ▪ Each question has multiple parts and requires students to draw evidence both from the source as well as course content. ▪ Students respond in writing, with appropriate responses requiring well-formed complex sentences or, at times, paragraphs. <p>Open-ended writing questions are scored by AP readers and comprise approximately 20% of the cumulative exam score.</p>

Across these assessment components students will examine sources that they have encountered in the course framework as well as new and unfamiliar sources.

Illustrative AP African American Studies Assessment Questions

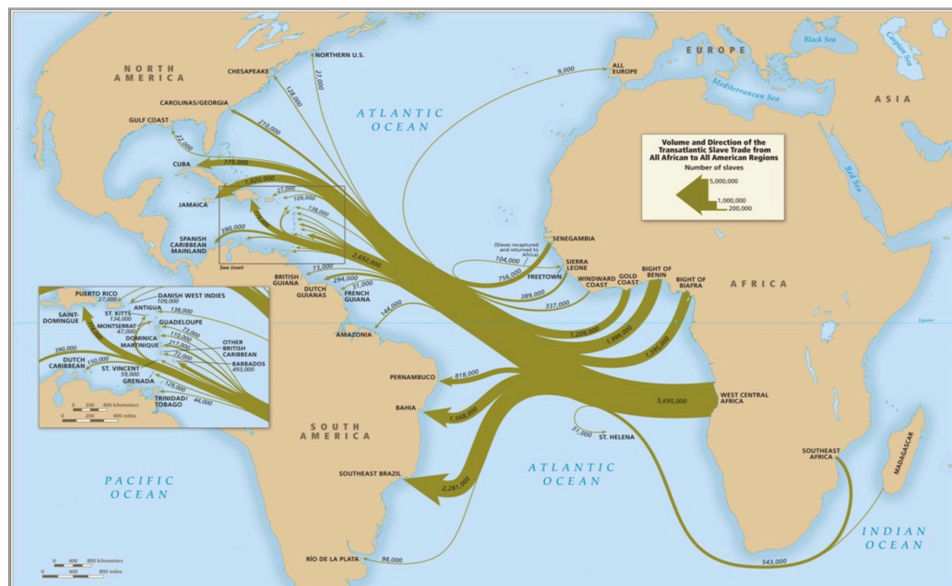
The illustrative assessment questions and sources that follow illustrate the relationship between the course framework and the AP African American Studies assessment. After the illustrative questions is a table that shows to which Skill, Unit, and Topic each question relates. For the purpose of this course and exam overview, only the sources and question prompts for the source-analysis objective questions are included.

Open-Ended Writing Questions

The following are examples of the kinds of open-ended writing questions found on the exam.

1. Use the map below to answer all parts of the question that follows.

Volume and direction of the transatlantic trade in enslaved persons from all of Africa to all American regions



David Eltis and David Richardson,
Atlas of the Transatlantic Slave Trade (New Haven: Yale University Press, 2010)

- (A) Identify the African embarkation zone from which the largest number of enslaved persons was transported to the Americas.
- (B) Explain why the largest number of enslaved persons transported to the Americas came from that African embarkation zone.
- (C) Identify the mainland North American destination that received the largest number of enslaved persons.

(D) Describe one way enslaved persons transported to North America contributed to the economy in the U.S. North.

(E) Describe two effects of the Haitian Revolution on enslaved African-descended populations beyond the Caribbean.

2. Use the text below and image on the next page to answer all parts of the question that follows.

Paul Laurence Dunbar, "The Colored Soldiers," 1895

If the muse were mine to tempt it
And my feeble voice were strong,
If my tongue were trained to measures,
I would sing a stirring song.
I would sing a song heroic
Of those noble sons of Ham
Of the gallant colored soldiers
Who fought for Uncle Sam!

In the early days you scorned them,
And with many a flip and flout
Said "These battles are the white man's,
And the whites will fight them out."
Up the hills you fought and faltered,
In the vales you strove and bled,
While your ears still heard the thunder
Of the foes' advancing tread.

Then distress fell on the nation,
And the flag was drooping low;
Should the dust pollute your banner?
No! the nation shouted, No!
So when War, in savage triumph,
Spread abroad his funeral pall—
Then you called the colored soldiers,
And they answered to your call.

William Morris Smith, District of Columbia. Company E, 4th U.S. Colored Infantry at Fort Lincoln, one of the seven forts defending the U.S. capital from the Confederates, 1863–1865



Library of Congress

- (A) Describe the condition of the Union military effort, as conveyed by Dunbar in the second stanza of the poem, before African Americans joined the Union army.
- (B) Explain how Dunbar establishes a tension between African Americans answering the call and the circumstances under which they were recruited into the Union army.
- (C) Describe two details in the photograph that counter commonly held perceptions of the role of African Americans in the military at the time of the Civil War.
- (D) Explain what motivated African Americans to fight for the cause of the Union.
- (E) Explain the significance of recording African American participation during the U.S. Civil War as represented in poems and photographs such as these.
- (F) African Americans played instrumental roles in abolishing slavery in the U.S. beyond active military participation. Provide a piece of specific and relevant evidence to support this claim.

Source-Analysis Objective Questions

The following are examples of the kinds of sources and question prompts that will appear on the AP Exam. Specific question phrasing and answer choices are not included for the purpose of this overview but will be included as samples for AP teachers who will implement the course.

Questions 3–5 refer to the image below.

Unknown artist, Crucifix (Nkangi Kiditu),
Kingdom of Kongo (modern-day Angola), 1500s

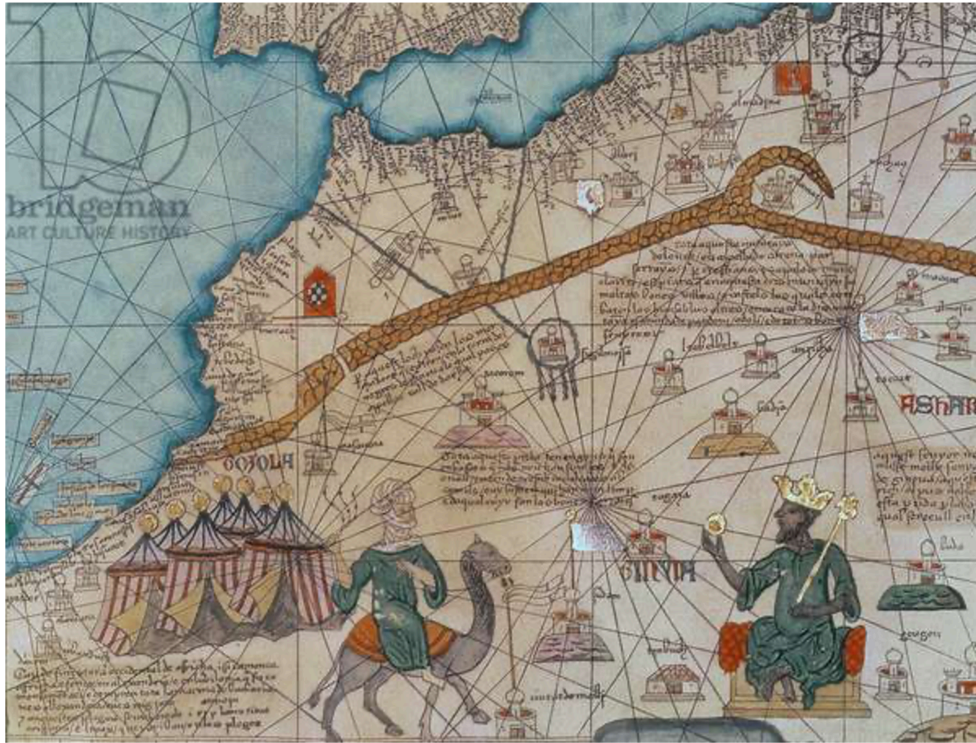


Creative Commons-BY Brooklyn Museum

3. Explain how the image best illustrates one cultural process in the period 1450 to 1600.
4. Describe a historical development in the West Central African Kingdom of Kongo that best contextualizes the image.
5. Explain why objects with features similar to those in the image emerged in the African diasporic religions of the Americas in the following centuries.

Questions 6–8 refer to the image below.

Abraham Cresques, detail from the Catalan Atlas, 1375



Bridgeman Images

6. Describe the historical development that best explains the voyage of a Muslim trader to the empire of Mali as depicted in the map.
7. Explain the significance of how the map conveys Mansa Musa, ruler of the Mali Empire.
8. Identify one likely intended audience for the map.

Questions 9–10 refer to the passage below.

“To the honorable Andrew T. Judson, Judge of the District Court of the United States for the District of Connecticut:

The Respondents by protestations . . . say they are natives of Africa and were born free, and ever since have been, and still of right are and ought to be free, and not slaves . . . that on or about the 15th day of April 1839 they were in the land of their nativity unlawfully kidnapped and forcibly and wrongfully carried on board [*La Amistad*] near the coast of Africa by certain persons to them unknown and were thence unlawfully transported to the Island of Cuba for the unlawful purpose of being there sold as slaves.

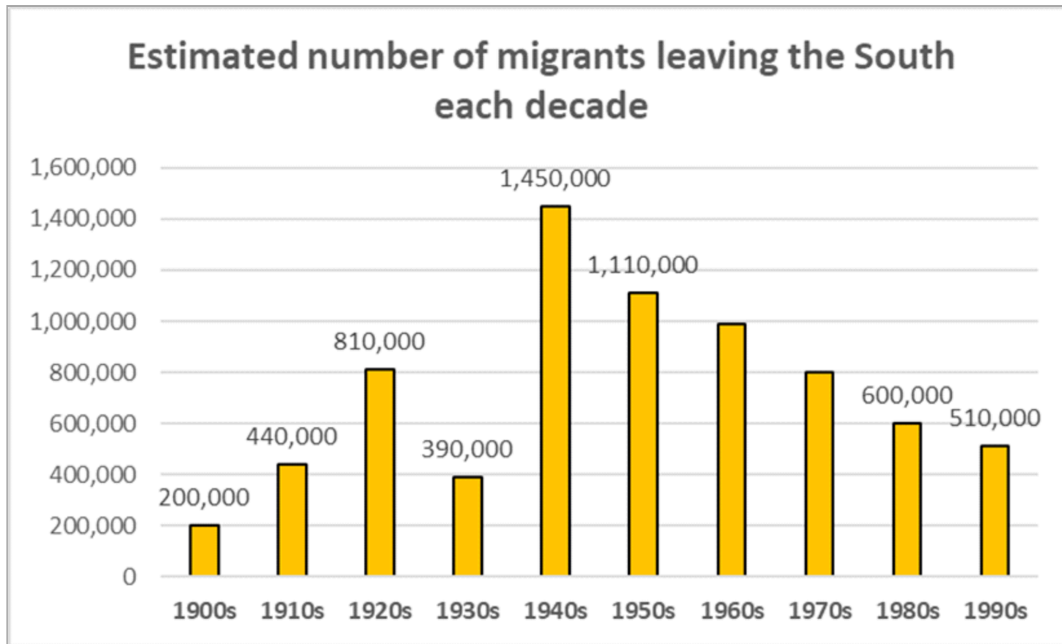
That the respondents, being treated on board said vessel with great cruelty and oppression, and being of right free, were incited by the love of liberty natural to all men, and by the desire of returning to their families and kindred, to take possession of said vessel, while navigating the high seas with the intent to return therein to their native country or to seek an asylum in some free State where Slavery did not exist in order that they might enjoy their liberty under the protection of its government.

Wherefore the Respondents say that neither by the Constitution or laws of the United States or any Treaty pursuant thereto nor by the law of nations doth it pertain to this Honorable Court to exercise any jurisdiction over these respondents and they pray to be hence released, and to remain as they of right ought to be free and at liberty from this process of this Honorable Court.”

Plea to the Jurisdiction of Cinque and Others, regarding the case of the ship *La Amistad*,
August 21, 1839

9. Identify one group that would have directly opposed the arguments described in the passage.
10. Describe how the passage represents an example of broader African efforts to resist enslavement.

Questions 11–12 refer to the chart below.



Civil Rights and Labor History Consortium, University of Washington

11. Identify one historical development that most likely generated the spike in the 1920s relating to the number of migrants shown in the chart.
12. Describe one factor in the trend illustrated by the number of migrants from the South after the 1970s.

Questions 13–15 refer to the passage below.

“Black studies students and scholars are not bound by any geographical location. We consider the world to be our purview and thus it is necessary to study black experiences within global processes of racial ordering in the Americas, Europe, Africa, the Pacific, and Asia. Black studies scholars connect, draw parallels, and chart discontinuities between people of color in diverse locations, at disparate times or eras. Black studies scholars explore all societies that have had historical or contemporary experiences with slavery, colonialism, segregation, and apartheid. In other words, because black peoples have had to engage in freedom struggles and wars of liberation even in the aftermath of slavery, they have often had to contend with *de jure** slavery such as the legal disfranchisement and segregation in the Jim Crow era. Because the end of colonialism has often been followed by political and economic neo-colonialism and vestiges of colonial racial stratification such as colorism, freedom struggles remain ongoing imperatives.”

*practices that are legally recognized

Darlene Clark Hine, “A Black Studies Manifesto,” *The Black Scholar*, Summer 2014

13. Identify a major claim Clark Hine makes in this passage.
14. Describe Clark Hine’s purpose in writing the passage.
15. Explain why the author of the passage would agree that a comparative approach to Black studies enriches the understanding of the experiences of African-descended peoples.

Questions 16–18 refer to the image below.

Willie Ford, “Drawing: man and woman with Black Power fist on shirt,” 1970–1976



California State University, Los Angeles

16. Describe the artist’s purpose in creating the drawing.
17. Identify a social or cultural development that coincided with the drawing.
18. Explain the significance of the woman’s gaze and of her hands crossed over a dress that resembles the U.S. flag.

Question Alignment to Course Framework

Open-Ended Writing Questions	Skill	Unit	Topic
1	1.A, 1.B, 1.C, 3.A, 3.B	Unit 1 Unit 2	1.10 West-Central Africa: The Kingdom of Kongo 2.2 Origins and Overview of the Transatlantic Slave Trade 2.3 Impact of the Slave Trade on West African Societies 2.21 Legacies of the Haitian Revolution
2	1.C, 2.A, 2.B, 2.C, 4.A, 5.B	Unit 2	2.28 The Civil War and Black Communities

Source-Analysis Objective Questions	Skill	Unit	Topic
3	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
4	4.A	1	1.10 West-Central Africa: The Kingdom of Kongo
5	1.C	1	1.10 West-Central Africa: The Kingdom of Kongo
6	1.C	1	1.6 The Sudanic Empires: Mali
7	4.B	1	1.6 The Sudanic Empires: Mali
8	4.A	1	1.6 The Sudanic Empires: Mali
9	2.B	2	2.6 Resistance on Slave Ships
10	1.B	2	2.6 Resistance on Slave Ships
11	3.B	3	3.17 The Great Migration
12	3.B	3	3.17 The Great Migration
13	2.A	4	4.12 Student Protest and the Birth of Black Studies

Source-Analysis Objective Questions	Skill	Unit	Topic
14	2.B	4	4.12 Student Protest and the Birth of Black Studies
15	2.B	4	4.12 Student Protest and the Birth of Black Studies
16	4.A	4	4.10 The Black Arts Movement
17	1.B	4	4.10 The Black Arts Movement
18	4.B	4	4.10 The Black Arts Movement

AP AFRICAN AMERICAN STUDIES

Appendix

Research Summary

Introduction

This summary provides an overview of the research activities that informed the African American studies course design principles, framework, and assessment design. In 2021, after conducting exploratory research during prior years, the AP Program conducted new, focused research including the following inputs:

- Syllabi collection and analysis (higher education and high school)
- Virtual small-group academic conversations with college faculty
- Online surveys of college faculty
- Virtual advisory sessions with college faculty
- Virtual focus groups with high school and college students

In addition to these insights, the AP Program listened to feedback from a five-member writing team and six-member advisory board of college faculty and also considered perspectives from high school teachers and administrators through focus groups.

Research Goals

Each research strand pursued distinct goals:

- Syllabi collection and analysis
 - ♦ Collect, review, and analyze at least 100 college course syllabi for introductory African American studies or similar courses
 - ♦ Understand course content, organization, assessments, and texts
 - ♦ Ensure syllabi represent a diverse cadre of institutions
- Virtual academic conversations with college faculty
 - ♦ Gather perspectives from at least 80 college faculty in small-group, semi structured discussions about course goals, skills, and content topics
 - ♦ Socialize the proposed course design to understand top-line feedback
 - ♦ Test assumptions gleaned from syllabi analyses
- Surveys of college faculty
 - ♦ Confirm and clarify positions on key areas shaping the course design
- Expert judgement
 - ♦ Assemble subject-matter experts through an advisory board and writing team to harness research insights into a course design and guiding principles
- Virtual advisory sessions with college faculty
 - ♦ Gather feedback on detailed course outline
- Student focus groups
 - ♦ Understand students' interest in and expectations for the proposed course

Key Takeaways

Across all research strands, there was tremendous alignment in what we heard and observed over the course of 2021. This strengthened the rationale for the course learning outcomes, skills, unit structure, and content topics.

The primary learnings from our investigation centered on 1) course structure, scope, and content, 2) considerations for the course name, and 3) professional learning for teachers. While the AP Program offers robust professional learning and teacher support for all courses, additional considerations for AP African American Studies are needed. Deeper content support may be warranted for teachers with limited academic and teaching experience in the discipline. Additionally, antiracist pedagogical guidance will be important to provide teachers with tools for creating culturally inclusive classroom. To ensure fidelity in our approach, the AP Program will partner with experienced organizations to equip teachers with strong content and pedagogical support. In addition to surfacing the importance of teacher resources and supports, the research offered clear evidence for a preferred course framework structure, geographic scope, disciplinary perspectives, and essential disciplinary content. Finally, while stakeholders agree that the name of the course matters and should not be taken lightly, there is substantial support to position the course title as AP African American Studies.

Each research takeaway has been translated to a course design priority. These takeaways are highlighted throughout the Voices in the Field section on the subsequent pages.

Research Methods

COLLEGE SYLLABI ANALYSIS

Between February and August 2021, Advanced Placement program staff collected, reviewed, catalogued, and analyzed syllabi from 107 colleges and universities, surpassing our goal of 100. This included 11 Historically Black Colleges and Universities, all eight Ivy League institutions, and over 20 state flagship institutions. The syllabi examined came from a database of department chairs at over 200 institutions.

Several methods were employed to track and quantify data from the 107 syllabi, including coding and analyzing the characteristics of content (geographic scope, topics, themes, disciplines included), texts and sources (including text based, visual, film, and audio), and assessments (type and weight).

ACADEMIC CONVERSATIONS

Academic conversations were held virtually between April 27 and May 27, 2021, with 132 college faculty. Participants were drawn from a list of over 1,000 faculty contacts. The academic conversations were designed as semistructured focus groups. Each discussion was capped at 8–10 participants to enable in-depth perspectives and questions to be shared.

At the conclusion of each academic conversation, all participants received a 19-question Qualtrics survey via email asking them a series of questions based on topics from the conversations. Respondents were also asked about their interest in various forms of future involvement with the course. The survey was designed to confirm and quantify comments we heard. A total of 65 participants responded to the survey (response rate of 49%).

EXPERT JUDGEMENT

Using the insights from the syllabi analysis and academic conversations, the course lead assembled disciplinary experts in the format of a writing team and advisory board. These groups advised on the course outline and principles that would translate the research to course design priorities.

ADVISORY PANELS

In fall 2021, the AP Program gathered deeper input and fresh-eyes perspectives on the course design through four virtual advisory sessions with college faculty and disciplinary experts. Some participants took part in the spring academic conversations and were able to reflect and see how we had incorporated earlier feedback, while others were new to the conversation and provided a fresh review and perspective.

As part of these advisory panels, participants were asked to rank course content and indicate which areas, if any, could be consolidated, abbreviated, or removed to ensure a balance of depth versus breadth and a course that can effectively be taught in 140 instructional periods—the design target for an AP course framework.

STUDENT FOCUS GROUPS

Finally, student focus groups were held virtually over two weeks in October 2021, with a total of 21 high school and seven college students participating across four sessions. Participants were recruited from existing contacts with AP staff, staff connections with Cooperman College Scholars and SEO Scholars, and a large urban school district that has expressed interest in offering the course. Focus groups were conducted over Zoom, each lasting one hour.

Voices from the Field

COURSE STRUCTURE

Research Takeaways:

- Research supports the design of thematic units that follow a chronological structure. The course framework should promote **depth and focus** by including the most important and essential topics.
- Thematic units should follow a chronological structure to support student understanding and ease of implementation.

Syllabi analysis suggested that college courses take a variety of approaches to structuring their courses. More than one in three syllabi followed a chronological–thematic blended model or a thematic approach. One in five syllabi pursued a strictly chronological (historical) approach. However, distinctions among these approaches are not always clear in what is presented through syllabi, so we also asked academic-conversation participants in the follow-up survey how they would define their course structure. That research instrument revealed that over two-thirds of respondents embrace a chronological-thematic, or blended, model, while one in six structure their course chronologically and one in 10 use a thematic approach. While the exact percentages diverged between these two data sources, the consistent takeaway was that strictly chronological approaches are in the minority, with most college courses introducing some thematic organization.

High school course documents reveal the same variety of course structure models, and while a much larger percentage adopts a chronological approach, more than half embrace a thematic or blended chronological and thematic approach, suggesting that this model can be successfully adopted at the secondary level.

TABLE 1: COURSE STRUCTURE APPROACHES IN HIGHER EDUCATION AND HIGH SCHOOL

	College Syllabi	Postconversation Survey	High School Syllabi
Chronological	21%	17%	44%
Thematic	36%	9%	8%
Chrono-Thematic (Blended)	37%	69%	44%
Other (Not Specified)	6%	5%	4%
Combined Thematic or Chrono-Thematic	73%	78%	52%

Qualitative data also support these findings. Anecdotally, the writing team and advisory board expressed a preference for a thematic structure that moves chronologically, and across the academic conversations a greater number of participants indicated they preferred a thematic structure with chronological anchors. “[The course

should be organized] thematically, but chronologically within those units,” one participant recommended. Another indicated that they preferred a chrono-thematic model that would allow the course to begin with themes as a foundation, then move into chronology, and then turn back to themes. “[A] hybrid approach is appropriate because you can explore chronologically but explore different lenses and scopes and themes within,” shared another participant. Some participants also pointed out that a chronological approach will be more familiar to and comfortable for teachers and students because this is what they are used to, so it is imperative to include chronology in some form, further supporting a chrono-thematic rather than thematic-only structure.

COURSE CONTENT

Research Takeaways:

- Students should understand **core concepts**, including diaspora, Black feminism and intersectionality, the language of race and racism (e.g., structural racism, racial formation, racial capitalism) and be introduced to important approaches (e.g., Pan-Africanism, Afrofuturism).
- Each unit should foster **interdisciplinary analysis**, with specific disciplines identified (e.g., history, literature, arts, social sciences) and recurring across the course.

The research inputs helped define the essential course topics and concepts. Among college syllabi that embrace a chronological or chrono-thematic approach, slavery was nearly always included (98%), while more than two-thirds of institutions referenced the Civil Rights movement and transatlantic slave trade. These were also the top three historical developments represented on high school syllabi. Among college syllabi that follow a thematic or chrono-thematic approach, the most represented themes were culture, the field of African American studies, and social justice. Not surprisingly, high school syllabi show strong alignment for culture and social justice but are quite low for the studies of the evolution of the field itself and intersectionality, as these are typically themes that emerge in the postsecondary environment.

Interestingly, in student focus groups, participants expressed a strong desire not to delve deeply into slavery because this is the one topic they feel has been covered extensively and is traumatic. While we know we cannot have an African Americans studies course in which slavery is absent, this feedback indicates that the AP course should endeavor to expand student understanding and not repeat instruction students have already encountered.

TABLE 2: COMMON COURSE CONTENT AS INDICATED ON COLLEGE AND HIGH SCHOOL SYLLABI¹

Historical Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Slavery	98%	96%
Civil Rights	70%	96%
Transatlantic Slave Trade	68%	84%
Resistance	60%	60%
Precolonial Africa	52%	80%
Reconstruction	52%	84%
Emancipation	44%	--
Civil War	34%	80%

¹ Data shown for content represented on at least 30% of college syllabi in the sample.

Harlem Renaissance	32%	64%
Movement for Black Lives	32%	--
Thematic Content	% College Syllabi in Which Present	% High School Syllabi in Which Present
Culture (Including Food, Art, Music)	78%	72%
The field of African American Studies	69%	8%
Social Justice (Including Civil Rights and Black Power)	69%	96%
Gender/Sexuality/Intersectionality	68%	20%
Diaspora	55%	36%
Race	48%	32%
Politics	40%	60%
Religion	38%	20%
Family	32%	16%
Identity	32%	24%

In the academic conversations, diaspora was the most frequently mentioned concept, followed by intersectionality. “Diaspora is so important to contextualize what happens in great Northern America,” one participant commented. Another added, “Africana context in the world in general needs to be taught. Important to know the African history has influences in the larger context of [the U.S.]” One participant bound together the importance of the diaspora and intersectionality in the course, offering, “Please think about Black women and LGBTQ people as central to the history and future of the African Diaspora.” Another added, “Scope is key; [this is] not just Black male studies.”

For the postconversation survey, the AP Program proposed more specific titles for content topics and themes. These are similar to the data shown in Table 3 but are not a 1:1 match, so results should be interpreted with that caveat in mind. Intersectionality, Cultural Production and Appropriation, and Structural Racism were selected as the most essential themes. In terms of alignment with actual college courses, respondents indicated they spend the most time on slavery and resistance in the Americas (42% spend three or more weeks) and Civil Rights/Black Power movements (36% spend three or more weeks).

Student focus group participants expressed a desire for depth of content and noted that most of their existing knowledge about African American studies is self-taught, often via social media. Only one quarter of the participants said they had some level of knowledge, typically about the Civil Rights Movement and notable leaders like Martin Luther King Jr. and Rosa Parks, but stressed that this was not as much as they could have. They have a desire to learn more and are not presented with opportunities to do so. “From a scale of 1-5 I’d give myself a 3 because all I know about African American studies is the Civil Rights Movement, notable leaders, and the different types of protests they’ve done. But I’m sure there’s more to know and I don’t really know the dates off the top of my head,” said one participant.

Moving beyond history and making connections across geographies, chronologies, and perspectives was also important for students. “I would like to learn how these historical events and historical people have affected African Americans today. I feel like that’s such an important topic to talk about and it helps us understand more about how society works,” one participant explained.

STUDENTS' EXPECTATIONS FOR THE COURSE

Given that most students who participated in focus groups had not taken an African American studies course, rather than asking them about their prior experiences we asked about their expectations for a course like this. What would they want to see, learn, and do? What would make this a positive or a negative experience for them?

Students expressed these four expectations for the course:

- Black perspectives should ground the text and materials.
- Emphasis should be placed on joy and accomplishments rather than trauma.
- Students should be provided with an unflinching look at history and culture.
- Students should have an opportunity to learn about lesser-known figures, culture, intersectionality, and connections across time and topics.

Regarding Black perspectives, one participant shared their thoughts on what would make the course stand out for them as a Black student:

I think it is also important how the course material is presented. If a Black student is taking the course, will they feel that the course is written for white students? Or will it feel like it is written for me? Will it have that 'wow' factor – like I never knew this before. Or, will it have to accommodate to a larger [white] audience. Readings by Black people, Black voices. Not just an analytical discussion. The sources especially, having primary sources written by Black people is really important, and not looking at Blackness from the white perspective.

Several students mentioned that when learning about African American history and racism they have been assigned texts by white authors or offered a Eurocentric perspective, which can be disheartening. *"I feel like it's always coming from the white man's perspective ... African Americans are usually side characters in the U.S. history classes,"* said one participant.

In terms of emphasis on Black joy, multiple participants expressed fatigue with learning about slavery since this is one of a few topics they have learned about throughout their primary and secondary educations. *"I'm tired of hearing about [slavery],"* one said. Another echoed, *"All the courses I've taken we've heard about slavery."* One college student who is majoring in African American studies offered a potential framing for the course that includes enslavement and goes beyond it to also focus on culture, family, and achievements.

"I would like for them to start out outside of the framework of slavery and start on the continent and then move towards enslavement. I think too often we constrain the history of African Americans to slavery, and I feel like it's very limiting. I would also want to learn more about the ways African culture has been adapted to American culture, like how it's seen in Louisiana in the Creole culture or the Mardi Gras Indians. I would also like to learn about the adaptations of African culture into music, like jazz and hip-hop, and also the ways arts were used as liberation tools."

Students feel that they have been inundated with trauma, whether through school or the media, and hope that this course will allow them to learn about and understand broader facets of African American history, life, and culture.

At the same time, when learning about traumatic events they want to know that they are getting the whole truth and not a watered down, sanitized version. *"I don't want some details to be hidden,"* said one participant, while another wanted to focus on *"debunking myths and misconceptions like how Lincoln was the ultimate savior when it comes to slavery,"* and a third asked that this course *"show us everything. The good and bad."*

Finally, the request to learn more about lesser-known figures and topics was a common refrain across focus groups, with students noting that Black feminism and intersectionality are not typically covered in high school courses, that there are leaders and changemakers beyond Martin Luther King Jr., Malcolm X, and Rosa Parks, and that it can be useful to learn about perspectives from ordinary people. *"We did an exercise where we would look at women, ordinary people, rich white people, and Black people and how historical events affected them,"* one participant said, describing a course they had taken. *"That inspired me to take more classes, since you*

realize there are so many different perspectives. In order to really get into history, you have to know each perspective and how it affected everybody.”

Addressing the students’ feedback, the course framework recommends sources that deepen students’ awareness of key African American studies figures that receive less attention in standard U.S. history or English courses, such as Juan Garrido, Maria Stewart, and Frances Ellen Watkins Harper, and illuminate Black perspectives through the works of W.E.B. DuBois, Manning Marable, and Nell Irvin Painter, among others.

GEOGRAPHIC SCOPE

Research Takeaway:

Students should understand the **complexity of African cultures** as the foundation of the diversity of the **African diaspora**. They should learn about the ongoing relationship between Africa and the US/diaspora throughout the course (not just during the period of enslavement) as constitutive of Black identities, Black thought, and the field of Black studies.

It was difficult to determine the geographic scope of college courses from reviewing their syllabi, so our research and analysis efforts in this area focused on feedback in the academic conversations and on the postconversation survey. Nearly half of the participants offered a preference for diasporic connections represented in the course as opposed to focusing solely on the Black experience in the United States. “Blackness is global in so many ways. West Africa is crucial in a diasporic way. Haiti is crucial - not just about oppression, or Louverture. It has to do with rights of man,” one participant explained. Another added that if this is intended as a foundational survey course, it should include a global perspective. “If the course is meant to be a foundation for further study, or if they don’t actually take any other courses in the field, for both reasons the course must emphasize the global Black experience.” One in six participants suggested that if the entire course is not diasporic, elements of the African diaspora should be woven throughout the course, either as a learning outcome or in the content/material. At the same time, some participants expressed concerns about whether high school teachers could teach within a diasporic lens if they don’t have the requisite training or understanding of the content.

On the postconversation survey, respondents were asked about specific percentages for the course’s geographic scope. When given the options ranging from 100% U.S. focused to 100% global focused, most respondents preferred some focus on regions beyond the U.S. Over half of respondents felt that 75% focus on the U.S. and 25% on Africa and other regions in of the diaspora was the appropriate balance.

TABLE 3: PREFERRED GEOGRAPHIC SCOPE OF THE AP COURSE IN AFRICAN AMERICAN STUDIES

Geographic Scope	Percentage of Respondents
100% U.S.	6%
75% U.S.; 25% Africa and other regions of the diaspora	53%
50% U.S.; 50% Africa and other regions of the diaspora	31%
25% U.S.; 75% Africa and other regions of the diaspora	0%
100% global	5%

Students also expressed a preference for a course that includes diasporic connections. “We shouldn’t limit our understanding to just America,” one participant recommended. Another echoed this, saying, “I think to focus on African Americans, we need to focus on African Americans everywhere, since this isn’t a U.S. history class.” And one student noted that this depth and breadth of understanding is missing in traditional courses: “[I] have not learned much about African American history in the broader world. It would be eye opening.”

SOURCES

Research Takeaway:

Careful curation of texts and sources should provide students **direct and deep encounters** with historical, cultural, and intellectual developments across multiple perspectives and disciplines.

Among the sample of 107 college course syllabi, just under two-thirds list a textbook (61%, n = 65). A total of 27 textbooks are referenced across the syllabi. Twelve textbooks are used by more than one institution, with Karenga's *Introduction to Black Studies*, Gomez's *Reversing Sail*, and Anderson and Stewart's *Introduction to African American Studies* being the top three.

TABLE 4: TEXTBOOKS AS INDICATED ON COLLEGE SYLLABI

Textbook	Author(s)/Editor(s)	# Institutions Using
<i>Introduction to Black Studies</i>	Karenga	8
<i>Reversing Sail</i>	Gomez	6
<i>Introduction to African American Studies</i>	Anderson and Stewart	6
<i>Africana Studies</i>	Azevedo	5
<i>Freedom on My Mind</i>	Gray White, Bay, and Martin	5
<i>Out of the Revolution</i>	Aldridge and Young	3
<i>Keywords for African American Studies</i>	Edwards et al.	3
<i>A Turbulent Voyage</i>	Hayes	3
<i>The African-American Odyssey</i>	Hine Clark	3
<i>From Slavery to Freedom</i>	Franklin and Higginbotham	2
<i>Race in North America</i>	Smedley and Smedley	2
<i>African Americans: A Concise History</i>	Clark Hine, Hine, and Harrold	2

In addition to textbooks, types of texts were catalogued, revealing that short nonfiction pieces (e.g., essay, journal article, speech) are the most used type of literature with 79% of the sample including these texts. Long nonfiction pieces (e.g., full-length books) were also common, with 75% of the sample including these, as were various forms of media (e.g., film, music, podcast), with 71% of the sample including these. Less common were literature sources (e.g., novel, short story, poetry), with just over one-third of the sample naming these types of texts on their syllabi (36%).

As far as the specific titles of works on syllabi, W.E.B. DuBois's *The Souls of Black Folk* is by far the most widely represented text, with 24 syllabi including this text. Other texts span genres including poetry, essays, letters, narratives, speeches, journal articles, folklore, and calls to action. Among the most frequently used texts, only four are written by women.

For high school courses, there is some overlap with frequently listed texts. Of the 16 most common texts for high school and college courses, five texts are common: *Incidents in the Life of a Slave Girl*, "Letter from a Birmingham Jail," *Narrative of the Life of Frederick Douglass*, *The Interesting Narrative of the Life of Olaudah Equiano*, and "What to the Slave Is the Fourth of July?"

When looking at the most common authors, many are the same names that appear on the list of most common texts, though there are some differences, particularly for authors of multiple seminal works rather than a single common text (e.g., Henry Louis Gates Jr., James Baldwin, Audre Lorde).

TABLE 5: COMMON TEXTS ON COLLEGE SYLLABI²

Text	Author	Genre	# Institutions Using
"The Souls of Black Folk"	W.E.B. DuBois	Essay	24
<i>The New Jim Crow: Mass Incarceration in the Age of Colorblindness</i>	Michelle Alexander	Nonfiction book	18
"Letter from a Birmingham Jail"	Martin Luther King, Jr.	Letter	12
<i>Appeal to the Colored Citizens of the World</i>	David Walker	Call to action	12
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative	12
"Discourse on Colonialism"	Aimé Césaire	Essay	11
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative	11
"The Negro Artist and the Racial Mountain"	Langston Hughes	Essay	9
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech	8
<i>Notes on the State of Virginia</i>	Thomas Jefferson	Nonfiction book	8
"The Case for Reparations"	Ta-Nehisi Coates	Article	7
<i>The Mis-Education of the Negro</i>	Carter G. Woodson	Nonfiction book	7
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative	6
Atlanta Exposition Address/Atlanta Compromise	Booker T. Washington	Speech	6
"If We Must Die"	Claude McKay	Poem	6
<i>Sundiata: An Epic of Old Mali</i>	D.T. Niane	Folklore	6
"The Ballot or the Bullet"	Malcolm X.	Speech	6
<i>The Wretched of the Earth</i>	Frantz Fanon	Nonfiction book	6
"Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color"	Kimberlé Williams Crenshaw	Article	5
"On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of <i>Desêtre</i> : Black Studies Toward the Human Project"	Sylvia Wynter	Book chapter	5
<i>Between the World and Me</i>	Ta-Nehisi Coates	Nonfiction book	4
"Message to the Grassroots"	Malcolm X.	Speech	4
"The Negro Art Hokum"	George Schuyler	Article	4

² Only texts that appeared on at least three college syllabi are listed here.

"The Black Campus Movement and the Institutionalization of Black Studies, 1965–1970"	Ibram H. Rogers	Article	3
"Black Studies and Global Perspectives: An Essay"	St. Clair Drake	Essay	3

TABLE 6: COMMON TEXTS ON HIGH SCHOOL SYLLABI

Text	Author(s)	Genre
13th, 14th, and 15th Amendments	Founding Fathers	Laws
<i>Brown v. Topeka Board of Education</i>	NA; course opinion written by Justice Earl Warren	Court Case
Declaration of Independence	Founding Fathers	Declaration
Emancipation Proclamation	Abraham Lincoln	Proclamation
Fugitive Slave Acts	NA	Laws
"I Have a Dream"	Martin Luther King Jr.	Speech
<i>Incidents in the Life of a Slave Girl</i>	Harriet Jacobs	Narrative
"Letter from a Birmingham Jail"	Martin Luther King Jr.	Letter
<i>Narrative of the Life of Frederick Douglass</i>	Frederick Douglass	Narrative
<i>Plessy v. Ferguson</i>	NA; court opinion written by Justice Henry Billings Brown	Court Case
<i>The Color of Law: A Forgotten History of How Our Government Segregated America</i>	Richard Rothstein	Nonfiction Book
<i>The Interesting Narrative of the Life of Olaudah Equiano</i>	Olaudah Equiano	Narrative
Three-Fifths Compromise	Founding Fathers	Law
<i>Twelve Years a Slave</i>	Solomon Northrup	Narrative
U.S. Constitution	Founding Fathers	Law
"What to the Slave Is the Fourth of July?"	Frederick Douglass	Speech

Beyond written texts, many syllabi also referenced visual and audio texts, with film being most common. Some common films showing in college courses are *Race: The Power of an Illusion*, *Black Is ... Black Ain't*, and *The Birth of a Nation*.

TABLE 7: AUTHORS APPEARING ON 10 OR MORE INSTITUTIONS' SYLLABI

Author	Number of Institutions Using
W.E.B. DuBois	54
Frederick Douglass	21
Martin Luther King Jr.	17
Ta-Nehisi Coates	16
Michelle Alexander	16
Henry Louis Gates Jr.	15
Malcolm X.	15
David Walker	13
Langston Hughes	12
James Baldwin	11
Aimé Césaire	11
Patricia Hill Collins	11
Harriet Jacobs	11
Audre Lorde	11

In contrast, high school courses are more likely to incorporate excerpts from feature films than documentaries in their courses, often turning to more recent pieces. The only film that was common to both college and high school syllabi was the 1987 PBS documentary series *Eyes on the Prize*.

TABLE 8: FILMS APPEARING ON HIGH SCHOOL COURSE DOCUMENTS

Work	Type
42	Feature film
<i>12 Years a Slave</i>	Feature film
<i>Amistad</i>	Feature film
<i>Eyes on the Prize</i>	Documentary
<i>The African Americans: Many Rivers to Cross</i>	Documentary
<i>Roots</i>	Television miniseries
<i>The Great Debaters</i>	Feature film
<i>The Rise and Fall of Jim Crow</i>	Documentary

From these analyses it is evident there is some overlap in written and visual texts between high school and college courses, though college courses emphasize nonfiction writing and documentary films, while high school courses lean toward court cases, U.S. founding documents, and feature films.

PROFESSIONAL LEARNING AND TEACHER SUPPORT

Research Takeaway:

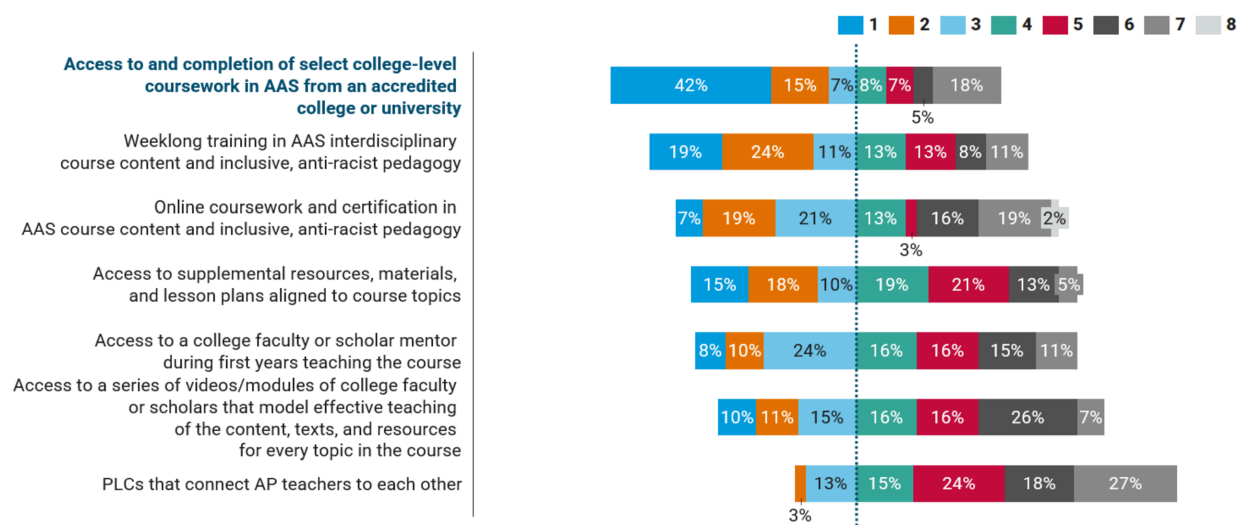
The AP program should dedicate significant time and resources to building a **robust suite of professional learning resources**. AP teacher support should be buttressed in the areas of disciplinary content and antiracist instructional approaches. The AP Program should leverage partnerships with higher education institutions and other organizations and provides all teachers with the tools they need to teach this course well.

Professional learning/development was one of the most prominent topics that emerged in the semistructured academic conversations with college faculty. Nearly one in five comments centered around this theme, with participants focusing on aspects such as educational requirements for teachers of this course, resources, suggestions for professional development opportunities, and concerns.

Participants suggested that teacher preparation requirements could range from taking an introductory-level college course to having an undergraduate credential (major or minor) or obtaining a master's degree in the field. “[I’m] interested in using AP African American Studies to recruit Black teachers into the teaching profession, showing what can be done with graduate training in AFAM,” one participant stated.

Others acknowledged that some teachers may not have formal education and training so other supports and resources should be implemented. “[It’s] crucial, since most teachers are going to be white, that they are educated [in teaching African American studies]. For people who don’t have a background in the field, [they] should go through some type of curriculum and certification before teaching.” In terms of professional development opportunities, participants suggested mandatory week-long or summer-long training, or a year-long cohort approach to learning. “Have modules that experts in the area who have a depth of training could partner with for a frame and help guide teachers at a secondary level. Leaning on folks in the community like professors in African American studies in nearby institutions.”

CHART 1: WHAT PREPARATION AND ONGOING SUPPORT IS MOST NECESSARY FOR HIGH SCHOOL TEACHERS TO EFFECTIVELY TEACH THIS COURSE? (PLEASE RANK ORDER FROM 1 TO 8, WHERE 1 IS MOST NECESSARY AND 8 IS LEAST NECESSARY).³



³ N = 62

The survey question above sought to probe on the comments voiced during the academic conversations, asking more targeted questions around perspectives on professional learning. When presented with seven options for professional learning and asked to rank them from most to least necessary, respondents felt it was most necessary for AP teachers in African American studies to have access to and complete select college-level coursework from an accredited college or university (42% of respondents ranked this #1, and 64% ranked this in their top three). This was followed by the recommendation for a weeklong training in African American studies interdisciplinary course content and inclusive, antiracist pedagogy (19% ranked #1, 54% ranked in top three).

ASSESSMENTS AND ASSIGNMENTS

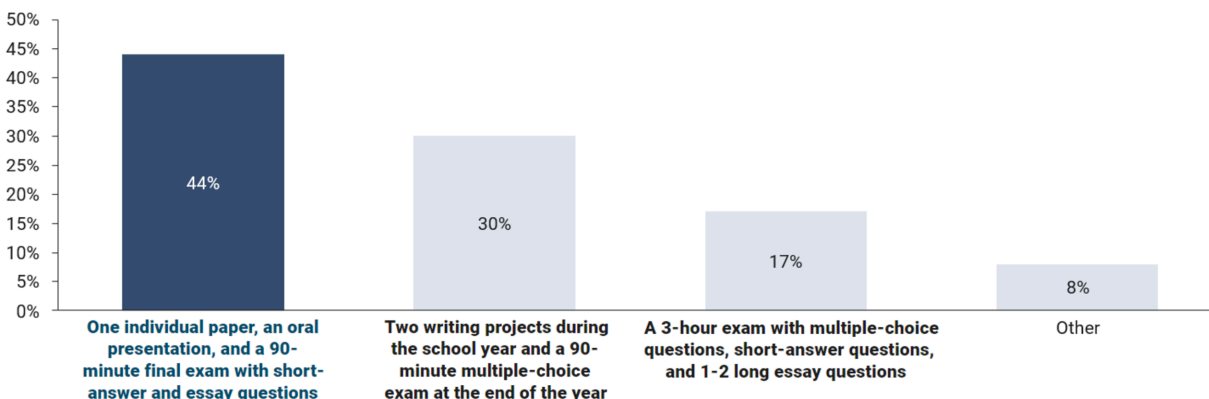
College syllabi analysis revealed not only common assessment types but also weightings for each. Assessing students using attendance and participation is ubiquitous, with over three-quarters of sample institutions incorporating this in their final grade, but the weightings are typically low (mean: 16%). In contrast, we discovered generally high percentages of institutions assessing students using exams (64%), short essays (<5 pages, 43%), and quizzes (37%), all at more substantial percentages (means of 42%, 33%, and 23%, respectively). Long essays or research papers (>5 pages) and projects were each included on around one-quarter of syllabi in our sample (24% and 22%, respectively) but carried higher weights when they were included (means: 33% and 28%, respectively). These higher-weighted assessment types of exams, essays, and projects align well with the current AP assessment model.

High school syllabi analysis showed a slightly different picture, with the majority using exams (76%), projects (71%), and quizzes (65%) to assess students. Short essays were less prevalent in high school (35%), though long essays were the same as in our higher ed sample (24%).

Discussion in the academic conversations was more nuanced and focused not just on how students were assessed, but why. Projects as a way of helping students see the connection of theory and practice, and activism building on the roots of the discipline's founding and evolution, were both discussed and debated. "Project-based approach captures students, and they take the information they are learning and apply it," one participant explained. "Finding those things that reach [the students] and pique their interest and be able to show in current time." Others expressed trepidation with projects, particularly service-learning, noting the potential for students to develop a savior complex or to benefit more than the communities and populations they were attempting to serve. "Service-learning can reinforce a 'Savior Complex' and perpetuate power dynamics. These projects, when done poorly, also encourage parachuting into a community to deliver short-term support, which can result in a feel-good experience for the student but no meaningful engagement."

When participants from the academic conversations were asked on the follow-up survey which assessment model they would prefer for the AP course in African American studies, most preferred multiple assessment components as opposed to the traditional three-hour exam.

CHART 2: FOR THE AP AFRICAN AMERICAN STUDIES EXAM, WHICH EXAM DESCRIPTION WOULD BEST MEASURE WHETHER A STUDENT DESERVES COLLEGE CREDIT AND PLACEMENT OUT OF YOUR INSTITUTION'S INTRODUCTORY COURSE?⁴



This model, selected by just under half of respondents, is similar to the model used for the AP Seminar course, while the option selected by nearly one-third of respondents is similar the model used for the AP Computer Science Principles course. A through-course assessment task and end-of-course exam are currently proposed for the AP African American Studies summative assessment components.

COURSE NAME

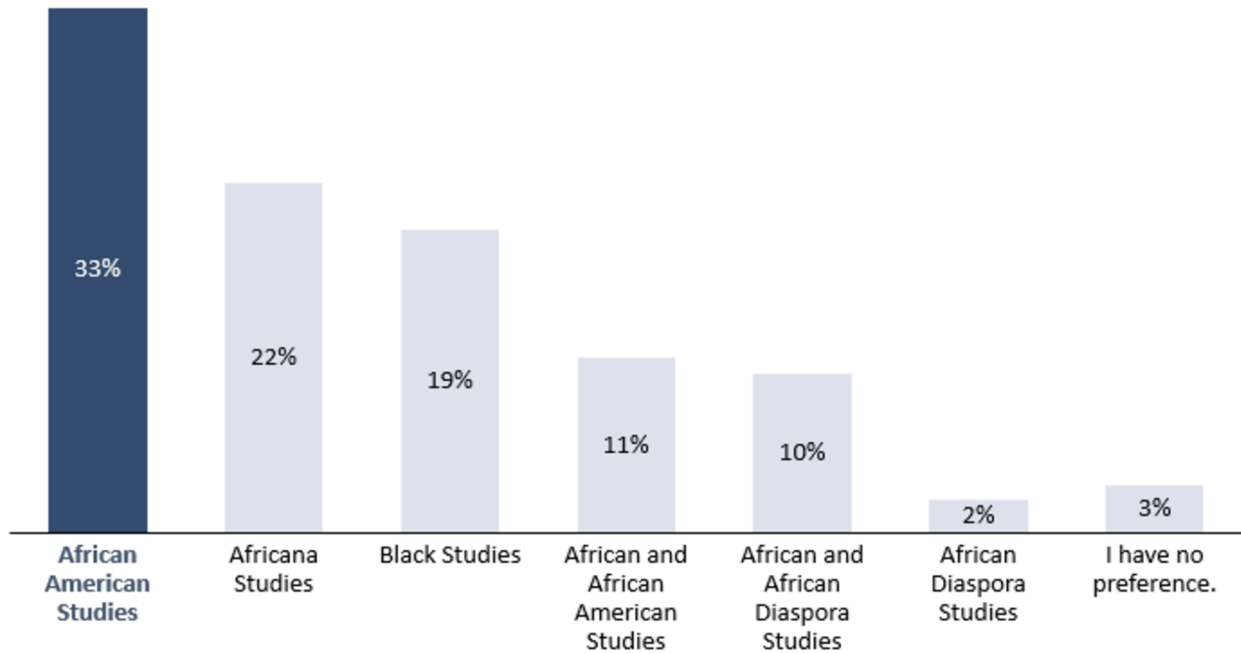
There are many facets to consider regarding the name of the course. For example, should the course title reference studies, history, or literature? Should it reflect the United States, the Americas, or the broader African diaspora? What name will resonate the most with high school students? What will align with current practices in higher education?

Through conversations with stakeholders, we recognized that the name of the course should reflect its content and geographic scope. The course we have developed embraces an interdisciplinary approach, and while it contains both historical perspectives and literary resources, “studies” is a more apt description than either history or literature, given the attention to art, culture, political science, and sociology across course topics. We heard from college faculty that the diaspora should be part of the course, but that emphasis should still be heaviest on the United States. When asked to consider specific balances by percentage, nearly 60% of respondents indicated that at least 75% of the course should focus on the United States. Student focus group participants commented that the course name should reflect the course content.

One of the tenets of the AP Program has always been alignment with higher education. Our research into the current higher education landscape vis-à-vis syllabi collection revealed that at over 100 institutions the words “African American” appear in 50% of course titles, while “Africana” and “Black” appear in 17% and 13%, respectively. As one academic conversation participant shared, “For simplicity’s sake and teacher introduction’s sake, [the] name of the course should be Introduction to African American Studies or something along those lines.” Taken together, these data have led us to confirm AP African American Studies is the best option for the course title.

⁴ N = 63

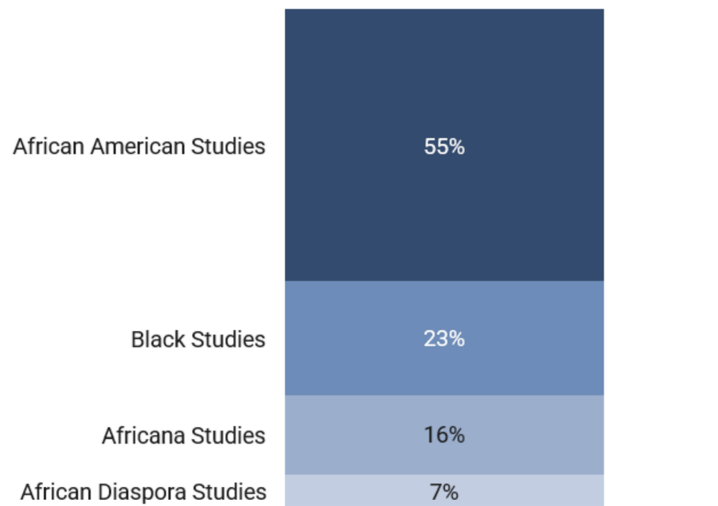
CHART 3: PERCENTAGE OF COLLEGE FACULTY RESPONDENTS FROM ACADEMIC CONVERSATIONS RANKING EACH PROPOSED COURSE TITLE AS #1 (HIGHEST RANKED)



Finally, when asking for specific feedback from college faculty, our survey data reveal that African American Studies was ranked number one by one-third of respondents when asked to rank various options, 11 percentage points higher than the second highest-ranked option of Africana Studies.

Narrowing the options from six to four for the virtual advisory sessions, participants provided even greater clarity, as more than half of survey respondents selected African American Studies as their choice, primarily because they felt it most clearly tells students what the course is about and will resonate with high school students.

CHART 4: PERCENTAGE OF COLLEGE FACULTY FROM ADVISORY SESSIONS SELECTING COURSE NAME OPTION AS THEIR PREFERENCE



Regardless of the course title, academic conversation participants expressed a desire that the course include a discussion of the origins of the field to explain the reasons behind the name and what differentiates this course from others.

Conclusions and Next Steps

Taken together, the data obtained through a review of 100+ college syllabi, direct feedback from more than 150 college faculty through academic conversations, virtual advisory sessions, and expert committees, and direct feedback from current high school and college students, give us a clear and consistent concept of what key stakeholders value in an AP African American Studies course and the major contours of course learning outcomes, skills, content, and interdisciplinary perspectives.

Syllabi analysis offered a foundation for course objectives, content, and assessment and provided insight into source types and texts that are common across many institutions. Conversations and survey data confirmed the analysis. Specifically, we saw alignment across institutions in terms of chronological scope, geographic scope, assessment types, disciplinary concepts and themes, and a grounding in the field of African American studies, all of which influenced our course design.

In addition to guiding the course framework architecture, we heard time and again, from students and faculty alike, that the spirit of the course must emphasize Black joy and resilience while offering an unflinching examination of traumatic developments, patterns, and processes. For example, with the examination of centuries of enslavement and its brutalities, students should also study persistent models of resistance, agency, and vitality. This course aims to achieve this teaching and learning spirit through its interdisciplinary design, thematic units that follow a chronological progression, and deep and direct encounters with sources, texts, and ideas from the diversity of Black experiences in the United States and the broader diaspora.

Sources for Consideration

The following sources represent a strong consensus across the college syllabi analyzed for the AP course design and will likely be examined during the course. As we continue to engage college faculty, partner museums, and other organizations throughout the course development and pilot phase, the AP Program will actively curate textual, visual, and data sources to infuse into the course experience.

- *The Souls of Black Folk* by W.E.B. DuBois
- *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander
- “Letter from a Birmingham Jail” by Martin Luther King Jr.
- *Appeal to the Colored Citizens of the World* by David Walker
- *Narrative of the Life of Frederick Douglass* by Frederick Douglass
- “Discourse on Colonialism” by Aimé Césaire
- *Incidents in the Life of a Slave Girl: Written by Herself* by Harriet Jacobs
- “The Negro Artist and the Racial Mountain” by Langston Hughes
- “What to the Slave Is the Fourth of July?” by Frederick Douglass
- *Notes on the State of Virginia* by Thomas Jefferson
- “The Case for Reparations” by Ta-Nehisi Coates
- *The Mis-Education of the Negro* by Carter G. Woodson
- *The Interesting Narrative of the Life of Olaudah Equiano* by Olaudah Equiano
- Atlanta Exposition Address/Atlanta Compromise by Booker T. Washington
- “If We Must Die” by Claude McKay
- *Sundiata: An Epic of Old Mali* by D.T. Niane
- “The Ballot or the Bullet” by Malcolm X.
- *The Wretched of the Earth* by Frantz Fanon
- “Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color” by Kimberlé Williams Crenshaw
- “On How We Mistook the Map for the Territory, and Re-Imprisoned Ourselves in Our Unbearable Wrongness of Being, of *Desêtre*: Black Studies Toward the Human Project” by Sylvia Wynter
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- “Black Studies and Global Perspectives: An Essay” by St. Clair Drake



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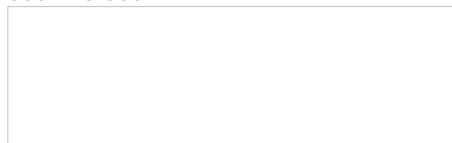
From: Duebel, John <John.Duebel@fldoe.org>
Sent: Monday, January 23, 2023 12:01 AM EST
To: Hoeft; Kevin
CC: Burns; Paul
Subject: RE: AP AAS Course Topic Assignments
Attachment(s): "AP AAS Course - Pilot Course - JD_KH Draft.docx","image001.png"

Kevin,

Here's my contribution. I couldn't find anything that clearly violated Florida statutes or rules in 4.11 & 4.12. My availability will be very limited tomorrow, so if more information is needed on my topics please ask David or Kenneth to cover for me.

Best,
John

John Duebel
Director of Social Studies and The Arts
Bureau of Standards and Instructional Support
Student Success is our STANDARD
Florida Department of Education
325 W. Gaines Street
Tallahassee, FL 32399-0400
850-245-0504



From: Hoeft, Kevin <Kevin.Hoeft@fldoe.org>
Sent: Sunday, January 22, 2023 2:47 PM
To: Duebel, John <John.Duebel@fldoe.org>
Cc: Burns, Paul <Paul.Burns@fldoe.org>
Subject: RE: AP AAS Course Topic Assignments

John,

Thanks and drive safely!

Kevin

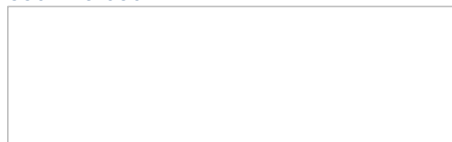
From: Duebel, John <John.Duebel@fldoe.org>
Sent: Sunday, January 22, 2023 2:45 PM
To: Hoeft, Kevin <Kevin.Hoeft@fldoe.org>
Cc: Burns, Paul <Paul.Burns@fldoe.org>
Subject: RE: AP AAS Course Topic Assignments

Kevin,

Thanks, I'm going to go ahead and drive to Jacksonville and work on this when I get there. That will keep me from having to drive late. Call me if you need anything.

Best,
John

John Duebel
Director of Social Studies and The Arts
Bureau of Standards and Instructional Support
Student Success is our STANDARD
Florida Department of Education
325 W. Gaines Street
Tallahassee, FL 32399-0400
850-245-0504



From: Hoeft, Kevin <Kevin.Hoeft@fldoe.org>
Sent: Sunday, January 22, 2023 2:39 PM
To: Duebel, John <John.Duebel@fldoe.org>

Cc: Burns, Paul <Paul.Burns@fldoe.org>
Subject: AP AAS Course Topic Assignments

John,

Great work getting the Cs to assist on this project! This is a huge help.

Here are the AP AAS Pilot Course Guide review assignments we discussed and the assignments for Unit 4:

Unit One – Origins of the African Diaspora – Topics 1.1 through 1.8 – David Aldred

Unit One – Origins of the African Diaspora – Topics 1.9 through 1.16 – Kathy Hansberry

Unit Two – Freedom, Enslavement and Resistance – Topics 2.1 through 2.9 – Tyler Eastridge

Unit Two – Freedom, Enslavement and Resistance – Topics 2.10 through 2.18 – Robin Siegers

Unit Two – Freedom, Enslavement and Resistance – Topics 2.19 through 2.26 – Kelli McNair-Lee

Unit Three – The Practice of Freedom – Topics 3.1 through 3.9 – Captain 2 (Assigned by JD and TE)

Unit Three – The Practice of Freedom – Topics 3.10 through 3.18 – Captain 3 (Assigned by JD and TE)

Unit Four – Movements and Debates – Topics 4.1 and Topics 4.3 through 4.8 – Captain 4 (Assigned by JD and TE)

Unit Four – Movements and Debates – Topics 4.9 through 4.15 – John Duebel

Unit Four – Movements and Debates – Topics 4.2 and 4.16 through 4.26 – Kevin Hoeft

Deadline is 12:00 noon to Kevin tomorrow.

Let me know if there are any problems.

Thanks again,

Kevin Hoeft
Education Policy Development Director
Florida Department of Education
850-245-0562
www.fldoe.org

From: Hoeft, Kevin
Sent: Sunday, January 22, 2023 1:58 PM
To: Duebel, John <John.Duebel@fldoe.org>
Subject: Comms Doc

John,

Attached is the document Comms sent out yesterday. Feel free to share with Cs. This is a good example, although I hope we can cite our sources better than in the attached.

Kevin Hoeft
Education Policy Development Director
Florida Department of Education
850-245-0562
www.fldoe.org

FDOE REVIEW OF AP AFRICAN AMERICAN STUDIES – PILOT COURSE GUIDE

Course Content	Concern	Possible Violation
<p>Topic 4.9 The Black Power Movement</p>	<p>Malcom X delivered “The Ballot or the Bullet” speech at a Freedom Now Party rally in 1964. Freedom Now Party is rooted in Marxism.</p> <p>In “The Ballot or the Bullet” Malcolm X refers to white people as colonizers and the enemy of black people.</p> <p>LEARNING OBJECTIVE L0 4:9 Explain how Malcolm X’s ideas represent a transition from the strategies of the civil rights movement to the Black Power movement. This seems to indicate that the civil rights movement evolved or progressed into the Black Power Movement, whereas a more accurate description would be that the Black Power Movement was a divisive faction that came out of the Civil Rights Movement.</p> <p>This topic appears to be one-sided as it offers no critical perspective or competing opinion.</p>	<p>May violate 1, 2, 3, 4, 5, and 6.</p>
<p>Topic 4.10 The Black Panther Party for Self-Defense</p>	<p>“Inspired by the writings of intellectuals like Frantz Fanon” and “Eldridge Cleaver called Frantz Fanon’s <i>The Wretched of the Earth</i> “the bible of the Black revolutionary movement.”” For the Global Social Theory, Lucy Mayblin states, “In <i>The Wretched of the Earth</i> Fanon argued for violent revolution against colonial control, ending in socialism.” (FANON, Frantz – GLOBAL SOCIAL THEORY) Fanon’s works are closely tied to Marxism and Critical Theory.</p> <p>EK 4.10.D ...“Their militant forms of self-defense from police brutality made them a target for the FBI, which imprisoned and murdered some of their leaders (e.g., Fred Hampton).” There were members of the Black Panthers who were imprisoned and killed, those individuals being imprisoned and murdered by federal law enforcement for their stand against police brutality is unsubstantiated.</p>	<p>May violate 1, 2, 3, 4, 5, and 6.</p>

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	These topics appears to be one-sided as no critical perspective or competing opinions are provided.	
Topic 4.11 The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam	No Concerns	
Topic 4.12 The Fire Next Time: Achieving Our Country	No Concerns	
Topic 4.13 The Black Feminist Movement and Womanism	<p>The following excerpts from “The Combahee River Collective Statement,” 1977 are of concern as they touch on subjects that are closely linked to Critical Race Theory.</p> <ol style="list-style-type: none"> 1. The genesis of Contemporary Black Feminism Black women’s extremely negative relationship to the American political system (a system of white male rule) has always been determined by our membership in two oppressed racial and sexual castes. 2. What We Believe We know that there is such a thing as racial-sexual oppression which is neither solely racial nor solely sexual, e.g., the history of rape of Black women by white men as a weapon of political repression. 3. Problems in Organizing Black Feminists As an early group member once said, “We are all damaged people merely by virtue of being Black women.” 4. Black Feminist Issues and Projects We are of course particularly committed to working on those struggles in which race, sex, and class are simultaneous factors in oppression. In her introduction 	May violate 1, 2, 3, and 6.

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	<p>to Sisterhood is Powerful Robin Morgan writes: I haven't the faintest notion what possible revolutionary role white heterosexual men could fulfill, since they are the very embodiment of reactionary-vested-interest-power.</p>	
<p>Topic 4.14 The Social Construct of Race</p>	<p>Racial Formation is an unsubstantiated theory developed by Michael Omi and Howard Winant that race is a social construct. This theory is closely related to the larger Race Theory and focusses on the concept of intersectionality which is a key component of Critical Race Theory. Examples of this can be seen in the Essential Knowledge for this topic.</p> <p>EK4.14.B The association of race with physical characteristics (namely, skin color) was created in the late 15th century in the context of European colonialism. In the 17th century, associating race with skin color enabled European colonizers to categorize and subjugate African people for use as an enslaved labor force. Well into the 20th century, forms of scientific racism continued, defining people of African descent and other racial groups as inferior to those of European descent.</p> <p>EK4.14.D Sociologists Michael Omi and Howard Winant provide a landmark contribution to how concepts of race are created and transformed in relation to social, economic, and political conflict. Omi and Winant argue that race is deeply embedded in American life, shaping both individual identities and larger structural frameworks.</p> <p>This topic appears to be one-sided as it offers no critical perspective or competing opinion.</p>	<p>May violate 1, 2, 3, and 6.</p>
<p>Topic 4.15 African American Women's History and the Metalanguage of Race</p>	<p>Evelyn Brooks Higginbotham is an unsubstantiated theory that race is a social construct used to maintain power dynamics and is used to show the power relations between different social groups. This theory is closely related to intersectionality, a key component of Critical Race Theory, as evidenced in the learning objective for this topic.</p> <p>LO 4.15</p>	<p>May violate 1, 2, 3, and 6.</p>

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	<p>Explain how the concept of metalanguage can be used to understand Black women's experiences in the U.S. through the intersections of gender, race, and identity.</p> <p>An additional concern with this content can be found in the essential knowledge for this topic. EK4.15.C.i The concept of race has been utilized as a tool for both liberation and to justify oppression against African-descended people in the U.S. since slavery.</p> <p>These topics appears to be one-sided as no critical perspective or competing opinions are provided.</p>	
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Florida Statutes, Administrative Rules, and Policy Statements that may be violated in the AP African American Studies Pilot Course Guide

1. Section 1000.05, F.S. - Discrimination against students and employees in the Florida K-20 public education system prohibited
- (2)(a) **Discrimination on the basis of race, color, national origin, sex, disability, religion, or marital status against a student or an employee in the state system of public K-20 education is prohibited.**
- (4)(a) **It shall constitute discrimination on the basis of race, color, national origin, or sex under this section to subject any student or employee to training or instruction that espouses, promotes, advances, inculcates, or compels such student or employee to believe any of the following concepts:**
1. Members of one race, color, national origin, or sex are morally superior to members of another race, color, national origin, or sex.
 2. A person, by virtue of his or her race, color, national origin, or sex, is inherently racist, sexist, or oppressive, whether consciously or unconsciously.
 3. A person's moral character or status as either privileged or oppressed is necessarily determined by his or her race, color, national origin, or sex.
 4. Members of one race, color, national origin, or sex cannot and should not attempt to treat others without respect to race, color, national origin, or sex.
 5. A person, by virtue of his or her race, color, national origin, or sex, bears responsibility for, or should be discriminated against or receive adverse treatment because of, actions committed in the past by other members of the same race, color, national origin, or sex.
 6. A person, by virtue of his or her race, color, national origin, or sex, should be discriminated against or receive adverse treatment to achieve diversity, equity, or inclusion.

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7. A person, by virtue of his or her race, color, sex, or national origin, bears personal responsibility for and must feel guilt, anguish, or other forms of psychological distress because of actions, in which the person played no part, committed in the past by other members of the same race, color, national origin, or sex.
8. Such virtues as merit, excellence, hard work, fairness, neutrality, objectivity, and racial colorblindness are racist or sexist, or were created by members of a particular race, color, national origin, or sex to oppress members of another race, color, national origin, or sex.
 - (b) Paragraph (a) may not be construed to prohibit discussion of the concepts listed therein as part of a larger course of training or instruction, provided such training or instruction is given in an objective manner without endorsement of the concepts.

2. Section 1003.42, F.S. - Required Instruction

- (1)(a) Each district school board shall provide all courses required for middle grades promotion, high school graduation, and appropriate instruction designed to ensure that students meet State Board of Education adopted standards in the following subject areas: reading and other language arts, mathematics, science, social studies, foreign languages, health and physical education, and the arts.
- (2) **Members of the instructional staff of the public schools,... shall teach efficiently and faithfully,... the following:**
 - (a) **The history and content of the Declaration of Independence, including national sovereignty, natural law, self-evident truth, equality of all persons, limited government, popular sovereignty, and inalienable rights of life, liberty, and property, and how they form the philosophical foundation of our government.**
 - (b) **The history, meaning, significance, and effect of the provisions of the Constitution of the United States and amendments thereto, with emphasis on each of the 10 amendments that make up the Bill of Rights and how the constitution provides the structure of our government.**
 - (f) **The history of the United States, including the period of discovery, early colonies, the War for Independence, the Civil War, the expansion of the United States to its present boundaries, the world wars, and the civil rights movement to the present. American history shall be viewed as factual, not as constructed, shall be viewed as knowable, teachable, and testable, and shall be defined as the creation of a new nation based largely on the universal principles stated in the Declaration of Independence.**
 - (h) **The history of African Americans, including the history of African peoples before the political conflicts that led to the development of slavery, the passage to America, the enslavement experience, abolition, and the history and contributions of Americans of the African diaspora to society. Students shall develop an understanding of the ramifications of prejudice, racism, and stereotyping on individual freedoms, and examine what it means to be a responsible and respectful person, for the purpose of encouraging tolerance of diversity in a pluralistic society and for nurturing and protecting democratic values and institutions. Instruction shall include the roles and contributions of individuals from all walks of life and their endeavors to learn and thrive throughout history as artists, scientists, educators, businesspeople, influential thinkers,**

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members of the faith community, and political and governmental leaders and the courageous steps they took to fulfill the promise of democracy and unite the nation. Instructional materials shall include the vital contributions of African Americans to build and strengthen American society and celebrate the inspirational stories of African Americans who prospered, even in the most difficult circumstances. Instructional personnel may facilitate discussions and use curricula to address, in an age-appropriate manner, how the individual freedoms of persons have been infringed by slavery, racial oppression, racial segregation, and racial discrimination, as well as topics relating to the enactment and enforcement of laws resulting in racial oppression, racial segregation, and racial discrimination and how recognition of these freedoms has overturned these unjust laws. However, classroom instruction and curriculum may not be used to indoctrinate or persuade students to a particular point of view inconsistent with the principles enumerated in subsection (3) or the state academic standards. The department shall prepare and offer standards and curriculum for the instruction required by this paragraph and may seek input from the Commissioner of Education's African American History Task Force.

3. 6A-1.094124(3) Required Instruction Planning and Reporting – Adopted by the Florida State Board of Education on July 26, 2021

(b) Instruction on the required topics must be factual and objective, and may not suppress or distort significant historical events....

- **Examples of theories that distort historical events and are inconsistent with State Board approved standards include... the teaching of Critical Race Theory, meaning the theory that racism is not merely the product of prejudice, but that racism is embedded in American society and its legal systems in order to uphold the supremacy of white persons.**
- **Instruction may not utilize material from the 1619 Project.**
- **[Instruction] may not define American history as something other than the creation of a new nation based largely on universal principles stated in the Declaration of Independence.**

(c) Efficient and faithful teaching further means that any discussion is appropriate for the age and maturity level of the students, and teachers serve as facilitators for student discussion and do not share their personal views or attempt to indoctrinate or persuade students to a particular point of view that is inconsistent with the Next Generation Sunshine State Standards and the Benchmarks for Excellent Student Thinking (B.E.S.T.) Standards.

4. 6A-1.09411 K-12 Civic Education Curriculum - Adopted by the Florida State Board of Education on November 23, 2021

(1) It is the intent of the State Board of Education that high school graduates have sufficient knowledge of United States civics and government, particularly the principles reflected in the Declaration of Independence and the Constitution of the United States, so as to be capable of discharging the responsibilities associated with American citizenship.

(3) The integrated civic education curriculum must assist students in developing:

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(a) An understanding of their shared rights and responsibilities as residents of the state and of the founding principles of the United States, and must include the following topics:

2. **The history and content of the Declaration of Independence, including national sovereignty, natural law, self-evident truths, equality of all persons, limited government, consent of the governed, right of resistance, popular sovereignty, and the divine source of inalienable rights of life, liberty, and property, and how those rights form the philosophical foundation of our government.**

3. **The history, meaning, significance, and effect of the provisions of the Constitution of the United States and amendments thereto, with emphasis on each of the ten (10) amendments that make up the Bill of Rights, and how the Constitution provides the structure of our government.**

(d) **An understanding of the civic-minded expectations of an upright and desirable citizenry that recognizes and accepts responsibility for preserving and defending the blessings of liberty inherited from prior generations and secured by the United States Constitution. An upright and desirable citizen:**

1. **Has a thorough knowledge of America’s founding principles and documents, and is equipped to apply this knowledge.**

2. **Demonstrates civic virtue and self-government that promotes the success of the United States constitutional republic through personal responsibility, civility, and respect in political, social, and religious discourse and lawful civic engagement.**

3. **Respects the military, elected officials, civic leaders, public servants, and all those who have defended the blessings of liberty in pursuit of the common good, even at personal risk.**

4. **Understands the United States Constitution, Bill of Rights, and other amendments in their historical context; defends the core values of these documents and the principles that shaped them.**

5. **Recognizes how political ideologies, such as communism and totalitarianism, conflict with the principles of freedom and democracy essential to preserving the United States constitutional republic.**

6. **Appreciates the price paid by previous generations to secure the blessings of liberty and why it is the responsibility of current and future generations to preserve it.**

5. **K-12 Civics and Government Teaching and Learning Priorities - Adopted by the Florida State Board of Education on July 14, 2021. The revised Civics and Government standards [effective School Year 2023-24] reflect the following priorities for K-12 Civics and Government teaching and learning in Florida schools:**

- **Students study primary source documents to understand the philosophical underpinnings of the American Republic and the root cause of American exceptionalism.**
- **Students compare the success of the United States and the success or failure of other nations’ governing philosophies to evaluate their past, present and likely future effects.**
- **Students have a sense of civic pride and participate regularly in all levels of government.**

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- Students reflect upon United States civic history, so they understand their rights and responsibilities as citizens, including the process of advocating properly with government officials.

6. Florida College System Presidents Statement on Diversity, Equity, Inclusion and Critical Race Theory – Adopted on January 18, 2023

“...To be clear in this environment, the FCS presidents, by and through the FCS Council of Presidents (COP), will ensure that all initiatives, instruction, and activities do not promote any ideology that suppresses intellectual and academic freedom, freedom of expression, viewpoint diversity, and the pursuit of truth in teaching and learning. As such, our institutions will not fund or support any institutional practice, policy, or academic requirement that compels belief in critical race theory or related concepts such as intersectionality, or the idea that systems of oppression should be the primary lens through which teaching and learning are analyzed and/or improved upon. Further, if critical race theory or related concepts are taught as part of an appropriate postsecondary subject’s curriculum, our institutions will only deliver instruction that includes critical race theory as one of several theories and in an objective manner.”



FLORIDA DEPARTMENT OF
EDUCATION
fldoe.org

From: Burns, Paul <Paul.Burns@fldoe.org>
Sent: Sunday, July 24, 2022 9:27 AM EDT
To: Rivers1, Angelia; Duncan, Patricia; Duebel, John
Subject: Re: Following Up on Course Codes for new AP Classes
Attachment(s): "image001.png"

That is correct. Just a reminder - we agreed to complete an expedited review.

I've looped in John and PJ on this email.

Thanks

Paul O. Burns

From: Rivers1, Angelia <Angelia.Rivers1@fldoe.org>
Sent: Friday, July 22, 2022 9:32 AM
To: Burns, Paul <Paul.Burns@fldoe.org>
Subject: FW: Following Up on Course Codes for new AP Classes

Paul,

Just to confirm, there is no next step for PJ. John will need to review since the attached only included the African American Studies course for a comparison.

Am I correct?

From: Duncan, Patricia <Patricia.Duncan@fldoe.org>
Sent: Friday, July 22, 2022 9:12 AM
To: Rivers1, Angelia <Angelia.Rivers1@fldoe.org>
Subject: FW: Following Up on Course Codes for new AP Classes

What are my next steps?

PJ Duncan
Director, STEM
Bureau of Standards and Instructional Support
Florida Department of Education
850-245-0808
DOE Logo

From: Barnes, Brian <bbarnes@collegeboard.org>
Sent: Friday, July 22, 2022 8:59 AM
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Cc: Henderson, Carrie <Carrie.Henderson@fldoe.org>; Burns, Paul <Paul.Burns@fldoe.org>; Duncan, Patricia <Patricia.Duncan@fldoe.org>; Rivers, Angelia <Angelia.Rivers@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Vasavada, Natasha <nvasavada@collegeboard.org>; McGurk, Suzanne <smcgurk@collegeboard.org>
Subject: Following Up on Course Codes for new AP Classes

Hi Abbey,

Thanks to you and the FLDOE team for taking the time to meet with College Board yesterday. You can find a copy of the course guide for AP African American Studies attached along with preliminary notes from the AP program on how the course complies with the following:

- [Florida Statutes 1003.42\(2\)\(n\)](#)
- [6A-1.094124, \(FAC\) REQUIRED INSTRUCTION PLANING AND REPORTING](#)
- [House Bill 7](#)

In the our meeting, it was suggested that the AP curriculum team set a follow up meeting with FLDOE Articulation team to work through any additional questions or potential issues. Please provide me with some dates and times that work for your team and I will make sure we reconvene in a timely manner. As we discussed at the end of our call, the pilot schools in Florida have informed us that they need a course code in order to implement this course. We appreciate your support to expedite any discussions to support the course code request - both for AP Precalculus and the pilot for AP African American Studies.

Thanks for your continued support.

Respectfully,

AMERICAN
OVERSIGHT

FL-DOE-23-0158-A-001832

BB
Brian Barnes
Senior Director Florida Partnership
College Board
T 850.708.4324



FLORIDA DEPARTMENT OF
EDUCATION
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Highest Achievement...Every Student, Every Day.

From: Office of K-20 Articulation
Sent: Friday, October 21, 2022 3:00 PM EDT
To: Office of K-20 Articulation <articulation@fldoe.org>
Subject: RE: [EXTERNAL] AP African American Studies Course

Great. We will go ahead and send an invite.

Have a good weekend.

Office of K-20 Articulation
Florida Department of Education
325 West Gaines Street, Suite 1244
Tallahassee, FL 32399-0400
850-245-0427 phone
850-245-9525 fax
Email: Articulation@fldoe.org
Website: <http://www.fldoe.org/policy/articulation/>



From: Barnes, Brian <bbarnes@collegeboard.org>
Sent: Wednesday, October 19, 2022 8:18 PM
To: Office of K-20 Articulation <Articulation@fldoe.org>
Subject: RE: [EXTERNAL] AP African American Studies Course

No worries. I can't imagine how busy you all are. 11/4 from 12-1 works well for the College Board team. Should I send you a MS Teams invitation you can share or would you prefer a different format for the meeting? Thanks to you and the review team for making the time to help us better understand the AP African American Studies pilot.

BB
850.708.4324

From: Office of K-20 Articulation <Articulation@fldoe.org>
Sent: Tuesday, October 18, 2022 11:14 AM
To: Barnes, Brian <bbarnes@collegeboard.org>
Subject: RE: [EXTERNAL] AP African American Studies Course

Hi Brian,

Unfortunately, the FLDOE team is tied up with travel over the next couple of weeks. Would your team be available sometime the first week of November? Here are some options that work for our team:

11/1: 10-11
11/2: 12-1:30
11/3: 1:30-3:30
11/4: 12-1

Office of K-20 Articulation
Florida Department of Education
325 West Gaines Street, Suite 1244
Tallahassee, FL 32399-0400
850-245-0427 phone
850-245-9525 fax
Email: Articulation@fldoe.org
Website: <http://www.fldoe.org/policy/articulation/>



From: Barnes, Brian <bbarnes@collegeboard.org>
Sent: Tuesday, October 11, 2022 7:24 PM
To: Office of K-20 Articulation <Articulation@fldoe.org>
Subject: RE: [EXTERNAL] AP African American Studies Course

Great, thanks for the update.

BB

From: Office of K-20 Articulation <Articulation@fldoe.org>
Sent: Tuesday, October 11, 2022 5:28 PM
To: Barnes, Brian <bbarnes@collegeboard.org>
Subject: RE: [EXTERNAL] AP African American Studies Course

Thanks, Brian. We'll confer with the team and respond about the date.

Also, we have submitted the precalculus course for formal review and will keep you posted.

Office of K-20 Articulation
Florida Department of Education
325 West Gaines Street, Suite 1244
Tallahassee, FL 32399-0400
850-245-0427 phone
850-245-9525 fax
Email: Articulation@fldoe.org
Website: <http://www.fldoe.org/policy/articulation/>



From: Barnes, Brian <bbarnes@collegeboard.org>
Sent: Monday, October 10, 2022 3:52 PM
To: Office of K-20 Articulation <Articulation@fldoe.org>
Subject: RE: [EXTERNAL] AP African American Studies Course

Good Afternoon-

Thanks again for offering to provide feedback on the AP African American Studies course pilot framework. The best dates for the AP team to meet with the FLDOE course review committee would be Friday, 10/14 from 4:00-5:00pm EDT, or Friday 10/21 at 11:00-12:00pm or 12:00-1:00pm EDT. If those dates won't work, please feel to share times and dates that work for your team and we will do our best to accommodate your requests.

Thank you!
BB
Brian Barnes
Senior Director
Florida Partnership
T: 850.708.4324

From: Barnes, Brian
Sent: Friday, October 7, 2022 5:02 PM
To: Office of K-20 Articulation <Articulation@fldoe.org>
Subject: RE: [EXTERNAL] AP African American Studies Course

Thank you for the invitation. The AP African American Studies team would appreciate the opportunity receive feedback on the course framework. Having your input as we revise the course over the two year pilot period will be invaluable. I am working with the team to find a few common times and dates. I will be back with some options soon.

Yes; please proceed with the AP Precalculus review as soon as possible. I know that you are busy, but expediting this course review will be important because we anticipate many schools that already offer the honors version of Precalculus will be switching to AP Precalculus in the Fall of 2023. Having the course code before schools build their 2023-24 master schedules would be ideal. I think my colleague, Suzanne McGurk provided the AP Precalculus course framework a few months ago, but I have attached it to this email as well. Please let me know if you have any questions. I am always happy to help.

Thank you for your kind consideration.
BB
Brian Barnes
Senior Director
Florida Partnership
T: 850.708.4324

From: Office of K-20 Articulation <Articulation@fldoe.org>
Sent: Thursday, October 6, 2022 4:30 PM
To: Barnes, Brian <bbarnes@collegeboard.org>
Subject: RE: [EXTERNAL] AP African American Studies Course

Mr. Barnes,

Thanks for your patience. In response to your request below, we would like to schedule a Zoom meeting with your team to discuss the AP African American Studies course. Would you be able to provide some date/time options over the next two weeks or so that

will work for your team? We'll then coordinate on our side and send a meeting link.

We also wanted to follow up about the AP Precalculus course. Would College Board like to proceed with that course review at this time? If so, please submit any course documentation and we will initiate the formal review with the K-12 math team and leadership.

Thank you.

Office of K-20 Articulation
Florida Department of Education
325 West Gaines Street, Suite 1244
Tallahassee, FL 32399-0400
850-245-0427 phone
850-245-9525 fax
Email: Articulation@fldoe.org
Website: <http://www.fldoe.org/policy/articulation/>



From: Barnes, Brian <bbarnes@collegeboard.org>
Sent: Wednesday, September 28, 2022 12:11 PM
To: Office of K-20 Articulation <Articulation@fldoe.org>
Subject: RE: [EXTERNAL] AP African American Studies Course

Good Afternoon.

I shared the letter that highlighted the findings of the Articulation Committee regarding the AP African American Studies course and the corresponding Florida legislation (6A-1.094124(3) Required Instruction Planning and Reporting) with the AP curriculum team. Given the fact that Florida is the only state that has had the opportunity the review draft of the course framework for AP African American Studies, the curriculum team would like to understand at a deeper level of detail where articulation committee believes the course would place teachers out of compliance with the specified statute. Could the committee provide some detailed examples of this from the pilot course guide?

Thank you for all of your help with this process.

Respectfully,
BB
Brian Barnes
Senior Director
Florida Partnership
T: 850.708.4324

From: Barnes, Brian
Sent: Friday, September 23, 2022 1:46 PM
To: Office of K-20 Articulation <Articulation@fldoe.org>
Subject: RE: [EXTERNAL] AP African American Studies Course

Thank you very much for the update. I will be sure to get the attachment to the AP program and provide their feedback.

Respectfully,
BB
Brian Barnes
Senior Director
Florida Partnership
T: 850.708.4324

From: Office of K-20 Articulation <Articulation@fldoe.org>
Sent: Friday, September 23, 2022 11:13 AM
To: Barnes, Brian <bbarnes@collegeboard.org>
Subject: [EXTERNAL] AP African American Studies Course

Mr. Barnes,

Please see the attached letter regarding the AP African American Studies course.

Sincerely,

Office of K-20 Articulation
Florida Department of Education
325 West Gaines Street, Suite 1244
Tallahassee, FL 32399-0400

850-245-0427 phone
850-245-9525 fax
Email: Articulation@fldoe.org
Website: <http://www.fldoe.org/policy/articulation/>



From: Barnes, Brian <bbarnes@collegeboard.org>
Sent: Monday, December 05, 2022 8:57 AM EST
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>; Office of K-20 Articulation <Articulation@fldoe.org>
CC: Henderson, Carrie <Carrie.Henderson@fldoe.org>; Rivers1, Angelia <Angelia.Rivers1@fldoe.org>; Duebel, John <John.Duebel@fldoe.org>; Burns, Paul <Paul.Burns@fldoe.org>
Subject: RE: [EXTERNAL] RE: Follow up to meeting on AP African American Studies

Good morning, Abbey.

Wednesday 12/7 from 11:30-12PM EST works well for us. Thank you.

BB
Brian Barnes
Senior Director
College Board Florida Partnership
bbarnes@collegeboard.org
T:850.708.4324

From: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Sent: Friday, December 2, 2022 5:08 PM
To: Barnes, Brian <bbarnes@collegeboard.org>; Office of K-20 Articulation <Articulation@fldoe.org>
Cc: Henderson, Carrie <Carrie.Henderson@fldoe.org>; Rivers1, Angelia <Angelia.Rivers1@fldoe.org>; Duebel, John <John.Duebel@fldoe.org>; Burns, Paul <Paul.Burns@fldoe.org>
Subject: [EXTERNAL] RE: Follow up to meeting on AP African American Studies

Hi Brian,

Would it be possible to jump on a call next week? On Wednesday, December 7 we are available from 10-10:30 or 11:30-12. Would either option work for you?

Thanks,
Abbey

Abbey E. Ivey
Assistant Vice Chancellor, Articulation
Division of Florida Colleges
325 W. Gaines Street, Suite 1244
Tallahassee, FL 32399
850-245-9087



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Please note: Florida has a very broad public records law. Most written communications to or from our state officials regarding state business are public records available to the public and media upon request. Your email communications may therefore be subject to public disclosure.

From: Barnes, Brian <bbarnes@collegeboard.org>
Sent: Monday, November 21, 2022 2:48 PM
To: Office of K-20 Articulation <Articulation@fldoe.org>
Cc: Ivey, Abbey <Abbey.Ivey@fldoe.org>; Henderson, Carrie <Carrie.Henderson@fldoe.org>; Rivers1, Angelia <Angelia.Rivers1@fldoe.org>; Duebel, John <John.Duebel@fldoe.org>; Burns, Paul <Paul.Burns@fldoe.org>
Subject: Follow up to meeting on AP African American Studies

Hi Abbey,

Thank you so much for putting together the call to discuss the AP African American Studies pilot last week. Jason and I appreciated the candid feedback about the course. Your thoughtful input will help the pilot development team make important improvements to the course. As Jason mentioned, the course framework for AP African American Studies is still undergoing substantial changes that may address many of your concerns. I will be sure to provide you with updates and new materials as they become available. At the end of our meeting, two important questions were raised:

1. How should the twelve FLDOE schools that are currently piloting AP African American Studies provide credit for students enrolled in the course for SY 2022-23?
2. Should Florida schools be invited to participate in Year 2 of the AP African American Studies Pilot in SY 2023-24?

Please let me know if you need more information to answer these questions or any others you may have. I am happy to help.

Respectfully,

BB
Brian Barnes



Senior Director Florida Partnership
College Board
T 850.708.4324

From: Barnes, Brian <bbarnes@collegeboard.org>
Sent: Friday, August 12, 2022 12:10 PM EDT
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>
CC: Burns, Paul <Paul.Burns@fldoe.org>
Subject: RE: [EXTERNAL] RE: Following Up on Course Codes for new AP Classes

Hi Abbey,

Here are the answers to the review team's questions:

- There are five schools from three Florida districts and the Florida State University School participating in the 2022-23 African American Studies pilot.

School District	School Name	School City	State
Broward County Public Schools	Nova High School	Davie	FL
Miami Dade County Public School District	Robert Morgan Technical College	Miami	FL
Palm Beach County School District	Boynton Beach Community High School	Boynton Beach	FL
Palm Beach County School District	Atlantic Community High School	Delray Beach	FL
Florida State University School	Florida State University School	Tallahassee	FL

- Including Florida, there are 32 states plus DC participating in the 2022-23 African American Studies pilot.

Arkansas
California
Colorado
Connecticut
Delaware
District of Columbia
Florida
Georgia
Illinois
Indiana
Kentucky
Louisiana
Maryland
Massachusetts
Michigan
Minnesota
Mississippi
Missouri
Nebraska
Nevada
New Jersey
New York
North Carolina
Ohio
Oklahoma
Oregon
Pennsylvania
South Carolina
Tennessee
Texas
Virginia
Washington
Wisconsin

Please let me know if you have more questions. We are happy to help.

Have a great weekend!



BB

From: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Sent: Thursday, August 11, 2022 6:47 PM
To: Barnes, Brian <bbarnes@collegeboard.org>
Cc: Burns, Paul <Paul.Burns@fldoe.org>
Subject: Re: [EXTERNAL] RE: Following Up on Course Codes for new AP Classes

Hi Brian,

Would you be able to answer the following questions from the review team?

- In how many other states is this course offered?
- How many districts in Florida want to offer this course?

Thank you,
Abbey

Get [Outlook for iOS](#)

From: Barnes, Brian <bbarnes@collegeboard.org>
Sent: Wednesday, August 10, 2022 5:58 PM
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Subject: RE: [EXTERNAL] RE: Following Up on Course Codes for new AP Classes

Thank you, Abbey. I appreciate your prompt and helpful response.

BB

Brian Barnes
Senior Director
Florida Partnership
T:850.708.4324

From: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Sent: Monday, August 8, 2022 12:51 PM
To: Barnes, Brian <bbarnes@collegeboard.org>
Cc: Vasavada, Natasha <nvasavada@collegeboard.org>; McGurk, Suzanne <smcgurk@collegeboard.org>; Rivers1, Angelia <Angelia.Rivers1@fldoe.org>; Duebel, John <John.Duebel@fldoe.org>; Henderson, Carrie <Carrie.Henderson@fldoe.org>
Subject: RE: [EXTERNAL] RE: Following Up on Course Codes for new AP Classes

Hi Brian,

The course is still moving through the review and approval process. We will keep you posted of any updates and I'll let my colleagues copied here reach out if there are any questions.

Thanks,
Abbey

Abbey E. Ivey
Assistant Vice Chancellor, Articulation
Division of Florida Colleges
325 W. Gaines Street, Suite 1244
Tallahassee, FL 32399
850-245-9087



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From: Barnes, Brian <bbarnes@collegeboard.org>
Sent: Monday, August 8, 2022 5:23 AM
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Cc: Vasavada, Natasha <nvasavada@collegeboard.org>; McGurk, Suzanne <smcgurk@collegeboard.org>; Rivers1, Angelia <Angelia.Rivers1@fldoe.org>; Duebel, John <John.Duebel@fldoe.org>
Subject: RE: [EXTERNAL] RE: Following Up on Course Codes for new AP Classes

Happy Monday, Abbey.

I hope your week is off to a great start. I am writing to check on the status of the formal review of the new AP African American Studies course. Are there any updates?

Please don't hesitate to reach out with any questions. We are eager to help.

Respectfully,

BB

Brian Barnes

Senior Director
Florida Partnership

T:850.708.4324

From: Ivey, Abbey <Abbey.Ivey@fldoe.org>

Sent: Monday, July 25, 2022 12:08 PM

To: Barnes, Brian <bbarnes@collegeboard.org>

Cc: Vasavada, Natasha <nvasavada@collegeboard.org>; McGurk, Suzanne <smcgurk@collegeboard.org>; Rivers1, Angelia <Angelia.Rivers1@fldoe.org>; Duebel, John <John.Duebel@fldoe.org>

Subject: RE: [EXTERNAL] RE: Following Up on Course Codes for new AP Classes

Hi Brian,

I wanted to update you that the program office has initiated the formal review of the course. They will reach back out to schedule a follow-up call as needed. In the interim, please do not hesitate to reach out with questions.

Thanks,

Abbey

Abbey E. Ivey

Assistant Vice Chancellor, Articulation

Division of Florida Colleges

325 W. Gaines Street, Suite 1244

Tallahassee, FL 32399

850-245-9087



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From: Barnes, Brian <bbarnes@collegeboard.org>

Sent: Friday, July 22, 2022 6:18 PM

To: Ivey, Abbey <Abbey.Ivey@fldoe.org>

Cc: Vasavada, Natasha <nvasavada@collegeboard.org>; McGurk, Suzanne <smcgurk@collegeboard.org>

Subject: RE: [EXTERNAL] RE: Following Up on Course Codes for new AP Classes

Thank you, Abbey. Have a great weekend!

BB

From: Ivey, Abbey <Abbey.Ivey@fldoe.org>

Sent: Friday, July 22, 2022 12:31 PM

To: Barnes, Brian <bbarnes@collegeboard.org>

Cc: Henderson, Carrie <Carrie.Henderson@fldoe.org>; Burns, Paul <Paul.Burns@fldoe.org>; Duncan, Patricia <Patricia.Duncan@fldoe.org>; Rivers, Angelia <Angelia.Rivers@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>;

Vasavada, Natasha <nvasavada@collegeboard.org>; McGurk, Suzanne <smcgurk@collegeboard.org>

Subject: [EXTERNAL] RE: Following Up on Course Codes for new AP Classes

Thank you for sending these materials, Brian. I will confer with the team regarding meeting date options and be back in touch promptly.

Abbey E. Ivey

Assistant Vice Chancellor, Articulation

Division of Florida Colleges

325 W. Gaines Street, Suite 1244

Tallahassee, FL 32399



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From: Barnes, Brian <bbarnes@collegeboard.org>

Sent: Friday, July 22, 2022 8:59 AM

To: Ivey, Abbey <Abbey.Ivey@fldoe.org>

Cc: Henderson, Carrie <Carrie.Henderson@fldoe.org>; Burns, Paul <Paul.Burns@fldoe.org>; Duncan, Patricia <Patricia.Duncan@fldoe.org>; Rivers, Angelia <Angelia.Rivers@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Vasavada, Natasha <nvasavada@collegeboard.org>; McGurk, Suzanne <smcgurk@collegeboard.org>

Subject: Following Up on Course Codes for new AP Classes

Hi Abbey,

Thanks to you and the FLDOE team for taking the time to meet with College Board yesterday. You can find a copy of the course guide for AP African American Studies attached along with preliminary notes from the AP program on how the course complies with the following:

- [Florida Statutes 1003.42\(2\)\(n\)](#)
- [6A-1.094124, \(FAC\) REQUIRED INSTRUCTION PLANING AND REPORTING](#)
- [House Bill 7](#)

In the our meeting, it was suggested that the AP curriculum team set a follow up meeting with FLDOE Articulation team to work through any additional questions or potential issues. Please provide me with some dates and times that work for your team and I will make sure we reconvene in a timely manner. As we discussed at the end of our call, the pilot schools in Florida have informed us that they need a course code in order to implement this course. We appreciate your support to expedite any discussions to support the course code request – both for AP Precalculus and the pilot for AP African American Studies.

Thanks for your continued support.

Respectfully,

BB

Brian Barnes

Senior Director Florida Partnership

College Board

T 850.708.4324

From: McGurk, Suzanne <smcgurk@collegeboard.org>

Sent: Friday, July 08, 2022 10:45 AM EDT

To: Ivey, Abbey <Abbey.Ivey@fldoe.org>

CC: Henderson, Carrie <Carrie.Henderson@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Reyes, Maureen <mreyes@collegeboard.org>; Barnes, Brian <bbarnes@collegeboard.org>

Subject: Re: [EXTERNAL] RE: New AP Courses and Process

Thank you. We look forward that meeting.

Suzanne McGurk
College Board
843-513-3915

On Jul 8, 2022, at 10:26 AM, Ivey, Abbey <Abbey.Ivey@fldoe.org> wrote:

Thank you, Suzanne. Thursday, July 21 from 3:30-4 will work. I will send a meeting invite.

Abbey E. Ivey
Assistant Vice Chancellor, Articulation
Division of Florida Colleges
325 W. Gaines Street, Suite 1244
Tallahassee, FL 32399
850-245-9087



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From: McGurk, Suzanne <smcgurk@collegeboard.org>

Sent: Thursday, July 7, 2022 5:57 PM

To: Ivey, Abbey <Abbey.Ivey@fldoe.org>

Cc: Henderson, Carrie <Carrie.Henderson@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Reyes, Maureen <mreyes@collegeboard.org>; Barnes, Brian <bbarnes@collegeboard.org>

Subject: Re: [EXTERNAL] RE: New AP Courses and Process

Thank you for moving this forward. Here are some potential dates:

7/18, Mon: 9-9:30 am
7/20, Wed: 2:30-3 pm
7/21, Thu: 12-1 pm, 3-4 pm
7/22, Fri: 1:30-3 pm

I hope one of these will work. Thank you.

Suzanne McGurk
College Board
843-513-3915

On Jul 7, 2022, at 12:56 PM, Ivey, Abbey <Abbey.Ivey@fldoe.org> wrote:

Thanks, Suzanne. We may have some conflict on our side with that time. Could you please also provide some options for the following week?

Thank you,
Abbey

Abbey E. Ivey
Assistant Vice Chancellor, Articulation
Division of Florida Colleges

325 W. Gaines Street, Suite 1244
Tallahassee, FL 32399
850-245-9087



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From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Thursday, July 7, 2022 1:16 PM
To: Henderson, Carrie <Carrie.Henderson@fldoe.org>
Cc: Ivey, Abbey <Abbey.Ivey@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Reyes, Maureen <mreyes@collegeboard.org>
Subject: Re: [EXTERNAL] RE: New AP Courses and Process

The key members of our team needed for this call could meet Wednesday the 13th between 4pm and 5:30 PM. Do you have availability tomorrow during that time?

Thank you.

Suzanne McGurk
College Board
843-513-3915

On Jul 7, 2022, at 11:42 AM, Henderson, Carrie <Carrie.Henderson@fldoe.org> wrote:

Both Abbey and I are out the remainder of this week, so we will not be available to coordinate a call. If the week of the 11th does not work, please recommend options for the week of the 18th.

--

Carrie E. Henderson, Ph.D.
Executive Vice Chancellor
Florida College System
325 W. Gaines Street, Suite 1244
Tallahassee, FL 32399
850-245-9903 (Office)
239-590-5626 (Cell)



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From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Tuesday, July 5, 2022 2:11 PM
To: Henderson, Carrie <Carrie.Henderson@fldoe.org>
Cc: Ivey, Abbey <Abbey.Ivey@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Reyes, Maureen <mreyes@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Carrie,

I saw your note below about meeting next week if we would like to schedule time to discuss this, however, we have some urgency as the five teachers of the AP African American Studies pilot are scheduled to be in the week-long pilot training next week. To allow us to give the best guidance to them, is there a chance to meet this week? Our AP African American team would like to understand the specific FL DOE concerns as the framework does not violate the listed statutes or any laws.

Thanks.

Suzanne

From: McGurk, Suzanne
Sent: Tuesday, July 05, 2022 10:41 AM
To: Henderson, Carrie <Carrie.Henderson@fldoe.org>
Cc: Ivey, Abbey <Abbey.Ivey@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Reyes, Maureen <mreyes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Carrie,

Our team met this morning to discuss next steps. Here is our request:

AP African American Studies:

- Allow us to respond to compliance concerns with the statutes you have listed below regarding the content of AP African American Studies so this course may proceed with the full review process.
- We would like to respond in writing as the team we would have you meet with regarding content will be leading the AP Summer Institute for the course pilot next week conducting the teacher training. If you prefer a discussion, we will do our best to identify staff who can participate.
- I have attached the course framework again.

AP Precalculus:

- Proceed with your full review process of AP Precalculus so course codes can be available for use this fall as planning begins for fall 2023.
- I believe you have everything you need for the AP Precalculus review, but I have attached the Course Framework just in case.

Please let me know anything else you need from us. We appreciate your efforts on our behalf.

Suzanne

From: Henderson, Carrie <Carrie.Henderson@fldoe.org>
Sent: Friday, July 01, 2022 11:52 AM
To: McGurk, Suzanne <smcgurk@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Cc: Ivey, Abbey <Abbey.Ivey@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: Re: [EXTERNAL] RE: New AP Courses and Process

Suzanne,

Abbey Ivey is out for the next week, but I wanted to follow up on this discussion as I know it is time-sensitive.

Regarding AP African American history, can College Board please communicate with us how the course complies with the following:

- [Florida Statutes 1003.42\(2\)\(n\)](#)
- [6A-1.094124, \(FAC\) REQUIRED INSTRUCTION PLANNING AND REPORTING](#)
- [House Bill 7](#)

The preview materials appear to include content that may not be permissible. In order for the review to continue, we need information from College Board that demonstrates teaching the content would not require teachers to be out of compliance with Florida law.

If you would like to schedule time to discuss this further, please feel free to suggest dates/times that work for the week of July 11, and we will respond with our availability.

Thanks,
Carrie
--

Carrie E. Henderson, Ph.D.

Executive Vice Chancellor

Florida College System

325 W. Gaines Street, Suite 1244

Tallahassee, FL 32399

850-245-9903 (Office)

239-590-5626 (Cell)



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From: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Sent: Thursday, June 23, 2022 4:18 PM
To: Henderson, Carrie <Carrie.Henderson@fldoe.org>
Subject: FW: [EXTERNAL] RE: New AP Courses and Process

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Wednesday, June 22, 2022 12:40 PM
To: Ivey, Abbey <Abbey.Ivey@fldoe.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Thompson, Tikini <tthompson@collegeboard.org>
Cc: Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Abbey,

Thank you for this clarification. We would be very glad to meet to discuss needed steps for course approvals.

Please forgive me as I am still learning your processes. Course codes for use in high schools for the pilot would follow this discussion? Is there a risk the codes will not be available when school starts this fall?

Thank you.

Suzanne

From: Ivey, Abbey <Abbey.Ivey@fldoe.org>
Sent: Wednesday, June 22, 2022 11:10 AM
To: McGurk, Suzanne <smcgurk@collegeboard.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Thompson, Tikini <tthompson@collegeboard.org>
Cc: Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Subject: Re: [EXTERNAL] RE: New AP Courses and Process

Hi Suzanne,

It's great to meet you virtually. Alexandria, thanks for the connection.

I wanted to clarify that the African American Studies and Precalculus AP courses likely will not be included in the credit-by-exam list that is being considered at the July Articulation Coordinating Committee meeting. This is because the courses have not yet been approved by FLDOE leadership for inclusion in the Course Code Directory. We would like to schedule time on your calendars once Deputy Commissioner Paul Burns returns from leave to discuss steps needed for course approvals. Be on the lookout for a follow up in the next few weeks.

Thank you for your patience and understanding during this transition time for our office so that we can ensure the courses are approved by all the appropriate parties before adding them to the Course Code Directory and establishing credit-by-exam equivalencies.

Please feel free to contact me if you have any questions.

Abbey E. Ivey

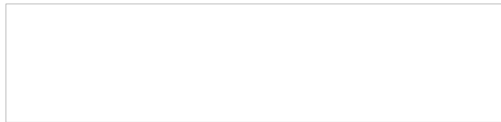
Director, Florida Student Success Center

Division of Florida Colleges

325 W. Gaines Street, Suite 1244

Tallahassee, FL 32399

850-245-9087



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From: McGurk, Suzanne <smcgurk@collegeboard.org>

Sent: Tuesday, June 21, 2022 12:11 PM

To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Thompson, Tikini <tthompson@collegeboard.org>

Cc: Ivey, Abbey <Abbey.Ivey@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>

Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

What a lot of change! I look forward to meeting and working with Abbey and Shannon. I would welcome the chance to schedule some time with you all to see how I can support your work.

Thanks for letting me know the date for the meeting for credit consideration for the two AP courses. I think our biggest concern is getting course codes to the five Florida high schools involved in the pilot in the upcoming school year. Is that also part of the July meeting or has that been completed?

Perhaps we can look at dates for me to come to Tallahassee in the near future?

Thank you.

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>

Sent: Tuesday, June 21, 2022 11:34 AM

To: McGurk, Suzanne <smcgurk@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>

Cc: Ivey, Abbey <Abbey.Ivey@fldoe.org>; Mercer, Shannon <Shannon.Mercer@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>

Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Hi Suzanne,

Great to hear from you!

The AP courses were tabled from our June 14th meeting to our July 21st Articulation Coordinating Committee (ACC) Meeting. At this meeting, the committee will review the Credit-by-Exam List in its entirety and approve (or disapprove) of any changes and/or additions that are being made.

Additionally, we have two new team members! Elizabeth Moya is no longer within our office, and we now have Mrs. Abbey Ivey who will be taking Elizabeth's place as Assistant Vice Chancellor, Articulation. We also have Shannon Mercer, Director of Acceleration and Transfer.

We look forward to providing you with more details as they become available.

Best,

Alexandria

--

Alexandria Armstrong, MA
Director, Career Education and Articulation
Office of Articulation
Florida Department of Education
325 West Gaines Street, 1244
Tallahassee, FL 32399-0400
850-245-0090 phone
850-245-9525 fax
Email: Alexandria.Armstrong@fldoe.org
Website: <http://www.fldoe.org/policy/articulation/>



From: McGurk, Suzanne <smcgurk@collegeboard.org>

Sent: Tuesday, June 21, 2022 11:21 AM

To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Thompson, Tikini <tthompson@collegeboard.org>

Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Hi Alexandria,

I am just reaching out. As you approach the end of this work, if there anything you need from us?

Thanks.

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>

Sent: Friday, April 22, 2022 8:12 AM

To: Thompson, Tikini <tthompson@collegeboard.org>; McGurk, Suzanne <smcgurk@collegeboard.org>

Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Happy Friday!

Thank you, Tikini. I will keep this deadline in mind. We should have course codes available by the end of June.

Best,

Alexandria

--

Alexandria Armstrong, MA

Director, Career Education and Articulation
Office of Articulation
Florida Department of Education
325 West Gaines Street, 1244
Tallahassee, FL 32399-0400
850-245-0090 phone
850-245-9525 fax
Email: Alexandria.Armstrong@fldoe.org
Website: <http://www.fldoe.org/policy/articulation/>



From: Thompson, Tikini <tthompson@collegeboard.org>
Sent: Friday, April 22, 2022 7:49 AM
To: McGurk, Suzanne <smcgurk@collegeboard.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Happy Friday!

Yes, the course will begin this fall and the schools need a course code to be able to use the course in a student schedule.

Thank you,

Tikini P. Thompson
Senior Director
State and District Partnerships

College Board
M 352.436.2675
tthompson@collegeboard.org
Clearing a path for all students to own their future

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Thursday, April 21, 2022 10:38 AM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

The pilot starts this fall. My understanding is the schools need a course code to be able to use the course in a student schedule but I am including my colleague Tikini Thompson here as she knows more about this need.

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Thursday, April 21, 2022 10:18 AM
To: McGurk, Suzanne <smcgurk@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Thank you, Suzanne!

It terms of piloting; are they waiting on our final review until the piloting begins? If so, when are they expecting to pilot. I would like to keep this date in mind.

Thanks.

Alexandria

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Thursday, April 21, 2022 9:51 AM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

These are the schools who will be piloting the course:

Atlantic Community High School	Palm Beach County School District
Boynton Beach Community High School	Palm Beach County School District
Florida State University School	Florida Department of Education
Nova High School	Broward County Public Schools
Robert Morgan Educational Center	Miami Dade County Public School District

Let me know anything else you need and thanks!

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Thursday, April 21, 2022 9:26 AM
To: McGurk, Suzanne <smcgurk@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Hi Suzanne,

Thank you for this information.

Do you know the other pilot schools?

Thanks.

Alexandria

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Thursday, April 21, 2022 12:01 AM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

My colleague who works with HSs in Florida just told me Palm Beach County is asking about the course codes so they can be a pilot school for AP African American Studies. I hope you can keep that on the radar as this work unfolds. I believe there will be 5 pilot schools in Florida so they would all need the course codes.

Thanks.

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Tuesday, April 19, 2022 12:25 PM
To: McGurk, Suzanne <smcgurk@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Hi Suzanne,

This will be for the college credit awards. But we may try and do both for our Dual Enrollment List.

I will keep you updated!

Alexandria

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Tuesday, April 19, 2022 12:22 PM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: Re: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

This is great news. Thanks for the update. Just to clarify, this is for college course credit awards? Or is this to get HS course codes? Or both?

Thanks again!

Suzanne McGurk
College Board
843-513-3915

On Apr 19, 2022, at 10:57 AM, Armstrong, Alexandria
<Alexandria.Armstrong@fldoe.org> wrote:

Hi Suzanne,

I hope you are well. I just wanted to update you with where we are in our process.

We are meeting with our K-12 Partners tomorrow, we will begin discussing forming Discipline Committees to review the African American History course, and the PreCalculus course.

I will let you know once the committees are formed and how long their process should take once I receive those details!

Best,

Alexandria

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Alexandria Armstrong, MA
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From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Tuesday, March 22, 2022 12:53 PM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

This is great news. Please let me know anything you need from me.

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Tuesday, March 22, 2022 12:51 PM
To: McGurk, Suzanne <smcgurk@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Yes, after I review them, we will still need to have select a board review them. But this will start the process. We were speaking about this yesterday, and have a meeting later this week to discuss.

I will keep you updated.

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Tuesday, March 22, 2022 12:12 PM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Wow – that's wonderful! Is there an internal step after your review?

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Tuesday, March 22, 2022 12:07 PM
To: McGurk, Suzanne <smcgurk@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Hi Suzanne,

I should be able to have them finalized/reviewed on or before April 15th. How does that sound?

Alexandria

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Tuesday, March 22, 2022 11:48 AM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

Is there any timeline you may be able to give me? For either AP African American Studies available for high schools to use for the pilot or for potential review for credit awards?

I want to make sure you have everything you need from us to keep this moving forward.

Thanks!

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Wednesday, March 09, 2022 10:50 AM
To: McGurk, Suzanne <smcgurk@collegeboard.org>; Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>; McKenzie, Elizabeth <emckenzie@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Thank you, Suzanne.

From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Wednesday, March 9, 2022 10:47 AM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>; McKenzie, Elizabeth <emckenzie@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Liz, Trinity and Alexandria,

Please find the attached AP African American Studies Course Framework. We welcome any questions as you start the review. Thanks.

Suzanne

From: McGurk, Suzanne
Sent: Tuesday, February 15, 2022 10:12 AM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

I have attached the AP Precalculus Course Framework. Sample exam questions start on page 90. I expect to get a similar document for AP African American Studies at the end of the month.

Please let me know any questions or anything else you need.

Thanks.

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Monday, February 14, 2022 3:45 PM
To: McGurk, Suzanne <smcgurk@collegeboard.org>; Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Great!

Looking forward to receiving the Precalculus framework once you receive it.

You've been a great help so far. We will let you know if we need anything else.

Best,

Alexandria

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From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Monday, February 14, 2022 3:44 PM
To: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>; Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: RE: [EXTERNAL] RE: New AP Courses and Process

Alexandria,

We expect to get the Precalculus course framework by the end of the day. It will have sample items. I will send it to you as soon as it hits my inbox.

Thanks for the follow up and please let me know anything else you need.

Thanks.

Suzanne

From: Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Sent: Monday, February 14, 2022 3:32 PM
To: McGurk, Suzanne <smcgurk@collegeboard.org>; Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: [EXTERNAL] RE: New AP Courses and Process

Greetings Suzanne,

Thank you so much for staying in contact with us. Currently, we are reviewing the materials you provided so we can formalize the review process.

By any chance, do you have an update on the sample test materials for PreCalculus?

Thanks,

Alexandria

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Alexandria Armstrong, MA
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From: McGurk, Suzanne <smcgurk@collegeboard.org>
Sent: Monday, February 14, 2022 3:08 PM
To: Moya, Elizabeth <Elizabeth.Moya@fldoe.org>; Henderson, Trinity <Trinity.Henderson@fldoe.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: RE: New AP Courses and Process

I am just checking in on this. As you can imagine we are very interested in getting course code for African American Studies. Please let us know if there is a formal process we should follow or how we move this forward.

Thanks!

From: McGurk, Suzanne
Sent: Wednesday, February 02, 2022 11:51 AM
To: 'Elizabeth.Moya@fldoe.org' <Elizabeth.Moya@fldoe.org>; 'Henderson, Trinity' <Trinity.Henderson@fldoe.org>; 'Armstrong, Alexandria' <Alexandria.Armstrong@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: RE: New AP Courses and Process

I am very glad to let you know we now have sample exam items available for AP African American Studies (attached) and will have sample items for AP Precalculus in the next 2 weeks.

Although we are still interested in meeting, we also would like to know the steps we need to take to have a review to receive a course code for AP African American Studies as there are a few high schools who want to be part of the pilot this fall.

Thanks.

Suzanne

From: McGurk, Suzanne
Sent: Monday, January 31, 2022 2:08 PM
To: Elizabeth.Moya@fldoe.org; Henderson, Trinity <Trinity.Henderson@fldoe.org>; Armstrong, Alexandria <Alexandria.Armstrong@fldoe.org>
Cc: Barnes, Brian <bbarnes@collegeboard.org>; Thompson, Tikini <tthompson@collegeboard.org>
Subject: New AP Courses and Process

Liz, Trinity and Alexandria,

Brian, Tikini and I just met to talk about the potential new AP exams and when we can get you all the required information for a course review. We would like to meet with you, and anyone else you would like to bring to the meeting, to talk through the process, learn the timeline, etc. Also, we would like to do some quick introductions since we each have some new people on our teams.

It seems right now our hold up in giving you materials to review for both HS usage and college credit awards is the example exam materials. We will have sample questions for Precalculus by mid-February and African American Studies by the end of February. We would like to see how these fit with your review process.

Could you let us know a few dates/times you may be available for a quick meeting?

Thank you.

Suzanne

Suzanne McGurk, Senior Director
Higher Education Policy and Community College Engagement

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