

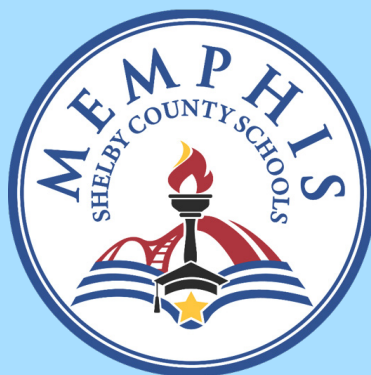


SOCIAL STUDIES



GRADES 6-8

INCLEMENT WEATHER PACKET



Caregiver Support Option	While students should be familiar with the Sahara, they may not be familiar with the term ‘sub-Saharan’ or the function of a kingdom’s ‘mint’. Caregivers can support student learning by explaining that sub-Saharan Africa is the region to the south of the Sahara and that a ‘mint’ is a kingdom’s treasury that makes coins or money. Caregivers may also want to support student learning by using the atlas maps in the textbook on pages RA 4-5 and RA 18-19 to locate Ethiopia, which was where Axum was geographically located and its distance from other civilizations mentioned in the text, like Greece, Rome, and India.
Materials Needed	Pen or pencil
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Read the text below on the Ethiopian Kingdom of Axum and answer the questions associated with the text. You will use this text and the information you learn about the Kingdom of Axum to support your learning in Week 2’s activity.

The African kingdom of Axum (also Aksum), located on the northern edge of the highland zone of the Red Sea coast, just above the horn of Africa, was founded in the 1st century CE, flourished from the 3rd to 6th century CE... The territory Axum once controlled is today occupied by the states of Ethiopia, Eritrea, Djibouti, Somalia, and Somaliland. Prospering thanks to agriculture, cattle herding, and control over trade routes which saw gold and ivory exchanged for foreign luxury goods, the kingdom and its capital of Axum built lasting stone monuments and achieved a number of firsts. It was the first sub-Saharan African state to mint its own coinage and, around 350 CE, the first to officially adopt Christianity. Axum even created its own script, Ge'ez, which is still in use in Ethiopia today...

The region had certainly been occupied by agrarian communities similar in culture to those in southern Arabia since the Stone Age, but the kingdom of Axum began to prosper from the 1st century CE thanks to its rich agricultural lands, dependable summer monsoon rains, and control of regional trade. This trade network included links with Egypt to the north and, to the east, along the East African coast and southern Arabia... Wealth acquired through trade and military might was added to this prosperous agricultural base and so, in the late 1st century CE, a single king replaced a confederation of chiefdoms and forged a united kingdom that would dominate the Ethiopian highlands for the next six centuries. The kingdom of Axum, one of the greatest in the world at that time, was born...

Identify at least two geographical features near Axum. Explain how those geographical features would have impacted Axum’s development.

- 2) Identify and describe at least two reasons the text provides for the historical significance of Axum.
- 3) What factors made Axum a wealthy kingdom? Why?
- 4) How did Axum’s location provide an advantage for trade?

The city of Axum... is located at an altitude of over 2,000 meters (6800 ft) in the north of the Ethiopian highlands... close to the River Tekeze, a tributary of the Nile. The city, occupied from the 1st century CE, was both the capital and a ceremonial center which included many stone monuments... Many of these stelae are around 24 meters (78 ft) in height, although one fallen and now broken example is 33 meters (108 ft) in total length and 520 tons in weight, making it the largest monolith ever to have been transported anywhere in

antiquity. The stelae were likely transported on log rollers from a quarry 4.8 km (3 miles) away. Almost all were used as tomb markers and many have a carved stone throne next to them, often covered in inscriptions.

Other remains of stone structures include three palace-like buildings which once had towers - each with stone pillared basements, royal tombs with massive walls creating separate chambers, water cisterns, irrigation channels, and two- or three-story buildings used as residences by the Axum elite. Most large structures were built on a stepped granite base composed of dressed blocks, with access provided by monumental staircases, usually consisting of seven steps. Stone lion-head gargoyles often provided roof drainage...

5) What evidence do archaeologists have of complex architecture in Axum?

Describe the house of a royal or wealthy person from Axum. Gold (acquired from the southern territories under the kingdom's control or from war [treasure]) and ivory (from Africa's interior) were Axum's main exports - the Byzantines, in particular, could not get enough of both - but other goods included salt, slaves, tortoiseshell, incense (frankincense and myrrh), rhino horns, obsidian and emeralds (from Nubia). These goods went to the kingdom's seaport of Adulis... carried to the coast by camel caravans. There they were exchanged for goods brought by Arab merchants such as Egyptian and Indian textiles, swords and other weapons, iron, glass beads, bronze lamps, and glassware. The presence of Mediterranean amphorae at Axum sites indicates that such goods as wine and olive oil were also imported. That Axum trade was booming is evidenced by the finding of the kingdom's coinage at such far-flung places as the eastern Mediterranean, India, and Sri Lanka... Traders and Egyptian missionaries had brought Christianity to the region during the early centuries of the 1st millennium CE, and the official acceptance by Aksum may have occurred because the kingdom had important trade connections to the North African provinces of the Roman Empire, which itself had adopted Christianity a couple of decades earlier... It is important to note, though, that the more ancient indigenous religious beliefs likely carried on for some time, as indicated by the careful wording of rulers' inscriptions so as not to alienate that part of the population which did not accept Christianity...

7) What was exported from Axum?

8) Describe which trading networks the merchants of Axum interacted with.

9) Where has archaeological evidence of goods from Axum been found?

What religion spread into Axum? How was that religion brought to Axum? The kingdom of Axum had its own writing system, the earliest examples of which are found on sheets of schist rock slabs which date to the 2nd century CE. This script, called Ge'ez or Ethiopic, resembles Sabaean but had gradually evolved into a quite distinct script which included characters for vowels and consonants, and which was read from left to right. The Ge'ez script is still used today in modern Ethiopia. Another example of Axum's tendency to profitably mix ideas from different cultures can be seen in the kingdom's coinage, the first sub-Saharan kingdom to have its own mint. The gold and silver coins of Axum, which appeared from the 3rd century CE onwards, have Greek inscriptions, Sabaean religious symbols, and they were minted adhering to Roman standard weights. The most common material of the thousands of Axum coins discovered is bronze. Coins and their legends are often our only information on Axum's various kings, 20 in total. A portrait of the king is usually accompanied by two ears of corn and, from the reign of Ezana I, a Christian cross. Legends include the name of the king, his title and an uplifting phrase, for example, 'Peace to the People' and 'Health and Happiness to the People.'

Source: Cartwright, M. (2019, March 21). Kingdom of Axum. Ancient History Encyclopedia. Retrieved from https://www.ancient.eu/Kingdom_of_Axum/ CC A-NC-SA.

- 11) What was Axum’s writing system called?
- 12) Is Axum’s writing system still significant today? How do you know?
- 13) What does it mean for a kingdom to ‘have its own mint’?
- 14) Why is Axum’s mint significant?
- 15) How are the gold and silver coins from Axum an example of cultural diffusion?

Caregiver Support Option	Caregivers may want to support student learning by discussing the imagery from the text from Week 1 with the students to help support the narrative the students write about being in Axum and the images they use for the postcard.
Materials Needed	Pen or pencil, markers or colored pencils
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Using the information from the text on the Ethiopian Kingdom of Axum from Week 1, create a postcard from an ancient traveler to Ancient Axum.

Use the template on the following page to create a postcard about Ancient Axum. On the top half of the template, draw an image of something either from or representative of Ancient Axum or its history. Include a caption along the bottom of the image to explain the connection between the image and how it relates to Axum. On the bottom half of the template, write a 5-6 sentence paragraph from a traveler in Ancient Axum describing the latest news from their visit there based on what you read in last week’s text.

Template for Postcard:



Caregiver Support Option	Students studied Nubia in the first and second quarter. They may not remember that Kush and the Kushites are referring to the same civilization. Caregivers can support student learning by explaining this connection. Caregivers may also want to support student learning by using the atlas maps in the textbook on pages RA 4-5 and RA 18-19 to locate Sudan, which was where Kush was geographically located and its distance from Egypt.
Materials Needed	Pen or pencil
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Read the text below on the Sudanese Kingdom of Kush and answer the questions associated with the text. You will use this text and the information you learn about the Kingdom of Kush to support your learning in Week 4's activity.

Kush was a kingdom in northern Africa in the region corresponding to modern-day Sudan. The larger region around Kush (later referred to as Nubia) was inhabited c. 8,000 BCE but the Kingdom of Kush rose much later. The Kerma Culture, so named after the city of Kerma in the region, is attested as early as 2500 BCE and archaeological evidence from Sudan and Egypt show that Egyptians and the people of Kush region were in contact from the Early Dynastic Period in Egypt (c. 3150 - c. 2613 BCE) onwards...

While the history of the overall country is quite ancient, the Kingdom of Kush flourished between c. 1069 BCE and 350 CE... Kushite kings became the pharaohs of Egypt's 25th Dynasty and Kushite princesses dominated the political landscape of Thebes... The Kushite king Kashta (c. 750 BCE) was the first to establish himself on the Egyptian throne and appointed his daughter, Amenirdis I, the first Kushite God's Wife of Amun. He was followed by other great Kushite kings who reigned until the Assyrian invasion of Egypt... in 666 BCE...

The region was known by the Egyptians as Ta-Sety ("The Land of the Bow"), in reference to skilled Kushite archers.... The designation 'Kush' seems to be indigenous while the later name for the same region, Nubia, came most likely from the Egyptians to the north. The region of Kush was the main source of gold for the Egyptians, and it is thought that 'Nubia' derived from the Egyptian word for gold, 'nub'. There is another theory, however, which claims that 'Nubia' derives from the people known as the Noba or Nuba who settled there...

- 1) Where was Kush located? What country would it be in today? What civilization was nearby?
- 2) Did the people of Kush and Egypt interact? What in the text supports your answer?
- 3) Did the Kushites ever hold power in Egypt? If so, when?
- 4) Did Kushite women ever hold power? If so, what is an example of this?
- 5) What skills were the Kushites known for?
- 6) What resources were the Kushites known for?

The Kushites of Kerma and the Hyksos engaged in trade with the Egyptians at Thebes until Ahmose I (c. 1570-1544 BCE) drove the Hyksos from Egypt and then marched south to defeat the Kushites... Thutmose III then founded the city of Napata after his campaigns which consolidated Egyptian power in the region. Napata was

clearly influenced by Egyptian culture from its very beginning. Rulers were buried beneath pyramid tombs with Egyptian grave goods, making dating certain graves difficult since a relatively recent grave of a Kushite king might contain items from 200 years before his reign...

As the New Kingdom declined c. 1069 BCE, however, Napata grew stronger as a political entity independent of Egypt... Egypt's weakness was Kush's strength, and the Kingdom of Kush is first dated to c. 1069 BCE when the Kushite kings were able to reign without fear or reference to Egyptian monarchs or policies. Napata was chosen as the capital of the new kingdom which continued to trade with Egypt but were able to expand their commerce now with other nations. Kings at first were still buried at Kerma but eventually the royal necropolis was established at Napata. The kingdom grew steadily until it was powerful enough to take what it wanted from Egypt whenever it pleased, and yet when this time came, they did not enter Egypt as conquerors but as rulers intent on preserving Egyptian culture.

7) Identify and describe one example of cultural diffusion between the Egyptians and Kushites.

8) What changed during the end of the period of the New Kingdom?

According to the text, did the Kushites destroy Egypt? Why or why not? The Third Intermediate Period in Egypt... saw a general decline in the wealth and international prestige of the nation. At the same time, Kush was flourishing, and the first Kushite king known by name, Alara, unified the kingdom and consolidated religious rites centered at Napata... As Egypt declined, and power in Lower Egypt had less and less reach into Upper Egypt, Kashta quietly had his daughter Amenirdis I appointed God's Wife of Amun at Thebes.... The position of God's Wife of Amun, first established during the Middle Kingdom, had grown in importance to the extent that, by Kashta's time, a woman holding the position was the female equivalent of the High Priest of Amun and had enormous wealth and political power. Amenirdis I took control of Thebes and then simply claimed rule of Upper Egypt. The princes of Lower Egypt at this time were engaged in their own conflicts with each other and so Kashta arrived at Thebes and declared himself King of Upper and Lower Egypt. Without raising an army or initiating any kind of conflict with the Egyptians, he founded the 25th Dynasty of Egypt under which the country was ruled by a Kushite monarchy. Kashta did not live long after his success, however, and was succeeded by his son Piye (747-721 BCE)... Piye did not negotiate with those he saw as rebel princes and marched his army north, conquering all the cities of Lower Egypt, and then returned to Napata. He allowed the conquered kings to retain their thrones, re-establish their authority, and continue on as they had previously; they simply had to acknowledge him as their lord...

10) What was the significance of a woman being appointed 'God's Wife of Amun' in the Egyptian religion?

11) Why is Amenirdis I historically significant?

12) Why is Piye historically significant?

At this time, c. 590 BCE, the capital of the Kingdom of Kush moved further south to the city of Meroe for safety. The kings of Meroe continued to emulate Egyptian custom and fashion and follow Egyptian policy and religious practice until the reign of the king Arkamani I (also known as Ergamenes, 295-275 BCE)... He then instituted new policies and practices which included abandoning Egyptian culture, with an emphasis on Kushite. Arkamani I discarded hieroglyphic script in favor of another known as Meroitic which, to date, has not been deciphered. The fashion of the people of Meroe during his reign shifts away from Egyptian to distinctly Meroitic and the gods of the Egyptians become assimilated into Kushite deities such as Apedemak. The tradition of burying royalty at Napata was also abandoned and kings would thenceforth be entombed at Meroe.

Another interesting innovation of Arkamani I's reign was the establishment of female monarchs at Meroe. These queens, known as Candaces (also Kandake, Kentake) ruled between c. 284 BCE - c. 314 CE... The earliest

recorded queen is Shanakdakhete (c. 170 BCE) who is shown in full armor leading her troops in battle. The title of Candace is thought to mean “Queen Mother” but exactly what this refers to is unclear. It may have meant “royal woman” or “mother of the king” initially but the queens who held the title appear as monarchs who were not defined by their relationship with men. One of these queens, Amanirenas (c. 40-10 BCE), led her people successfully through the Meroitic War between Kush and Rome (27-22 BCE) and was able to negotiate favorable terms in the peace treaty from Augustus Caesar.

- 13) Why is the rule of Arkamani I historically significant?
- 14) Identify and describe two impacts that Arkamani I had on Kushite culture in Meroe.
- 15) Who were the Kandake and why are they historically significant?

What do we know about the responsibilities of Kandake Shanakdakhete and Amanirenas based on this text? Meroe, on the banks of the Nile, was an agricultural and industrial complex, as well as the capital of the Kingdom of Kush, and grew wealthy through its iron works and trade. Grains and cereals were exported along with iron weapons and tools and livestock roamed the fields around the city. Meroe was so wealthy that it became legendary and the Persian king Cambyses II (525-522 BCE) is said to have even launched an expedition to sack it. If said expedition was ever mounted, it never reached the city, and legend claims that Cambyses II's army was defeated by the inhospitable terrain they had to cross and the weather. Source: Mark, J. J. (2018, February 26). The Kingdom of Kush. Ancient History Encyclopedia. Retrieved from <https://www.ancient.eu/Kush/> CC A-NC-SA.

- 17) What goods were made in Kush and exported to other kingdoms?
- 18) What was Kush known for?

Caregiver Support Option	Caregivers may want to support student learning by discussing the dates from the text from Week 3 with the students to help students decide upon the most significant historical events in the reading. Students may struggle with place dates correctly on the timeline, caregivers can support students by reminding them that older BCE dates are larger numbers that get smaller as they approach year zero. After year zero, dates are in CE, and grow larger.
Materials Needed	Pen or pencil, markers or colored pencils
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Using the information from the text on the Sudanese Kingdom of Kush from Week 3, create an annotated timeline below.

A timeline template has been provided on the next page. Re-reading the article from Week 3, choose six events that you feel are the most historically significant from the history of the Kingdom of Kush. In the box, title the event and list date it happened. In the lines below the box, describe what happened and why it was historically significant in 1-2 sentences.

TIMELINE TITLE:

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Caregiver Support Option	If students have questions about these historical figures, Caregivers can support their students by referencing them back to the text from Week 3 which also references these leaders.
Materials Needed	Pen or pencil
Question to Explore	What impacts do rulers have on a society? This question focuses on building awareness of historical figures and their impacts on their societies.
Student Directions	Read the text below on three Kushite rulers and answer the questions associated with the text. You will use this text and the information you learn about these rulers to support your learning in Week 6's activity.

King Ergamenes: Having freed Meroe of Egyptian custom, Ergamenes then set about passing a series of laws which would make the Meroitic culture even more distinct from the Egyptian (c. 285 BCE). He instituted burial practices at the city of Meroe itself instead of observing the tradition of interment of the dead at Napata following Egyptian tradition. Although all of the tombs found at Meroe (including Ergamenes') have been plundered, the evidence which has been uncovered points to practices similar to the Egyptian but significantly different.

Two examples of these differences are the depictions of Meroitic kings in Egyptian poses but with Kushite elements such as dress, facial features, and weaponry, and the style of coffins used in burials. Similarities would include the rituals surrounding the burial of the dead (placement of personal objects in the grave or tomb) and the fashioning of the tomb as a home for the deceased.

Egyptian architectural designs were kept but modified to reflect the culture of Kush and the same was true for statuary and other artwork. The cult of Amun continued at Meroe and, in fact, the Temple of Amun in the center of the city was considered a masterwork; but the priests no longer had power over the kings....

Egyptian language and script also disappear in Meroe after the reign of Ergamenes to be replaced by Meroitic art and the highly distinctive Meroitic script of twenty-three symbols, including vowels. As no one has yet deciphered the script, whatever else may be known of the great King Ergamenes remains hidden and as mysterious as the city of Meroe itself would become to later writers.

Source: Mark, J. J. (2014, February 17). Ergamenes. Ancient History Encyclopedia. Retrieved from <https://www.ancient.eu/Ergamenes/> CC A-NC-SA

From the first paragraph, identify and describe one way the religious culture of Meroe and Kush changed as a result of the rule of King Ergamenes.

- 2) What difference and similarities were seen in the tombs of the dead in Meroe with those in Egypt?
- 3) What happened to the use of Egyptian language in Kush during the rule of King Ergamenes?
- 4) Do historians know how to read Meroitic writing? Support your answer with evidence from the text.

Kandake Shanakdakhete (r. c. 170 BCE): The first queen to rule independently was Shanakdakhete (also given as Shanakdakheto) who appears in battle dress leading her armies. Under her reign, Meroe expanded its borders and the economy boomed. She may have performed a religious-political function along the lines of the position of God's Wife of Amun in Egypt (the female counterpart to the High Priest of Amun). Her adherence to

Egyptian traditions is evident in her inscriptions where she refers to herself as “Son of Ra, Lord of the Two Lands, beloved of Ma'at” which is a common Egyptian designation.

Kandake Amanirenas (r. c. 40-10 BCE): Amanirenas is best known as the queen who won favorable terms from Augustus Caesar (r. 27 BCE-14 CE) following the conflict known as the Meroitic War (27-22 BCE) between Kush and Rome. The war began in response to Kushite raiding parties making incursions into Roman Egypt. Rome had annexed Egypt as a province following the Battle of Actium in 31 BCE and it quickly became one of the new empire's most critical territories as it supplied Rome with an abundance of grain. The Roman prefect of Egypt, Gaius Petronius responded to the raids by invading Kush around 22 BCE and destroying the city of Napata. Amanirenas was in no way cowed and retaliated with further aggression. She is depicted as a courageous queen, blind in one eye, and a skilled negotiator. Following the conflict, her control of the terms is evident in Rome's respect in the peace talks and an increase in trade between Rome and Meroe. Amanirenas had captured a number of statues from Egypt, among them many of Augustus, which she returned following the peace; but the head of one she buried under the steps of a temple so that people would walk over Augustus in their daily visits...

Source: Mark, J. J. (2018, March 19). The Candaces of Meroe. Ancient History Encyclopedia. Retrieved from https://www.ancient.eu/The_Candaces_of_Meroe/ CC ANC-SA.

- 5) How does images and artwork of Kandake Shanakdakhete portray her?
 - 6) How did the Kushite Kingdom develop under her rule?
 - 7) Did she utilize Egyptian culture? What in the text supports your answer?
 - 8) What is Kandake Amanirenas famous for?
 - 9) What two sides fought each other during the Merotic Wars?
- To** text does not clearly describe who won the Merotic Wars. What can you infer was the outcome of the war?

Augustus was the emperor of Rome. During his rule, the Roman empire had territory in Europe, Asia Minor, and Northern Africa. What did Kandake Amanirenas do with statues of Augustus?

Caregiver Support Option	Caregivers can remind students that they can take artistic liberty with their character maps. The likenesses of the historical figures do not have to be accurate or detailed, even a stick figure is fine. Caregivers can focus students on the historical information students are adding to the depiction of the historical figure.
Materials Needed	Pen or pencil, markers or colored pencils
Question to Explore	What impacts do rulers have on a society? This question focuses on building awareness of historical figures and their impacts on their societies.
Student Directions	Create a character map of a ruler from Ancient Kush described in Week 5’s reading.

Re-read the text from Week 5 and choose one of the rulers to use as the subject of your character map.

In the space below, write your title with the name of that historical figure. Underneath the title, draw a picture of that ruler. It does not need to be historically accurate and can be as simple as a stick figure or something more complex. Next to each of the following parts of their body, answer the following questions.

Head: What are they thinking about their society?

Eyes: What have they seen?

Ears: What have they heard while building their empire or during their rule?

Mouth: What are they saying?

Heart: What are they feeling about their society?
What do they care about?

Stomach: What are they worried about?

Feet: How did they change Kush?

Hands: What actions have they taken?

Caregiver Support Option	Students have not yet studied the geography of West Africa in this year's course of study. Caregivers may also want to support student learning by using the atlas maps in the textbook on pages RA 4-5 and RA 18-19 to locate West Africa and the regions the Bantu people traveled through during the Bantu migrations.
Materials Needed	Pen or pencil, markers or colored pencils
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Read the information below on the Bantu migration and answer the questions. Learning from this text will support your work in Week 8'

The migration of the Bantu people from their origins in southern West Africa saw a gradual population movement sweep through the central, eastern, and southern parts of the continent starting in the mid-2nd millennium BCE and finally ending before 1500 CE. With them, the Bantu brought new technologies and skills such as cultivating high-yield crops and iron-working which produced more efficient tools and weapons. Eventually, the Bantu dominated, with the exception of South Africa and the Namibian desert, all of the African continent south of a line crossing from southern Nigeria to Kenya. In all, some 500 languages spoken today in that vast area are derived from the Proto-Bantu language. Although most historians would agree on the general occurrence of the Bantu migrations across Africa, the precise timings, motivations, routes, and consequences are all still being debated.

The Bantu were agriculturalists who spoke various dialects of the Bantu language. Their heartland was the savannah and rain forest regions around the Niger River of southern West Africa (modern Nigeria, Cameroon, and Gabon). Using both stone and iron tools, they successfully grew crops such as millet, sorghum, dry rice, beans, oil palms, and melons, although they did so at a subsistence level, that is they grew only sufficient crops to meet their own needs. They had the technology to create iron from iron ore...

- 1) Where did the Bantu people originally come from?
- 2) Where did they migrate to?
- 3) How did the migration of the Bantu people impact the areas they traveled through?
- 4) How did the Bantu migration impact the development of Africa?
- 5) What was the geography of the homeland of the Bantu people like?
- 6) How did the Bantu people get food? What sort of technologies did they have?

The Bantu people's iron tools improved agricultural yields and their iron weapons made them formidable military opponents. They were also hunters, animal herders (goats, sheep, and cattle), potters, weavers and traders, exchanging such goods as salt, copper, and iron ore for those things they needed.

During the 2nd millennium BCE, small population groups of Bantu began to migrate into Central Africa and then across to the Great Lakes region of East Africa. This movement can be traced by the study of linguistics - a technique known as lexicostatistics - and observation of the relative closeness of local languages to each other and the language originally spoken by the Bantu people of the Niger River delta: Proto-Bantu...

Historians suggest the reason for the Bantu migration may be any one or more of the following :

- exhaustion of local resources - agricultural land, grazing lands, and forests
- overpopulation
- famine
- epidemics
- increased competition for local resources
- warfare between rival tribes or as a consequence of succession disputes
- climate change affecting crops
- a spirit of adventure

7) Identify and describe two advantages the Bantu people had due to their technology.

8) How do historians know where the Bantu people traveled in 2000 BCE?

9) Do historians know for sure why the Bantu migration occurred?

Identify and describe two possible reasons for the Bantu migration. It was the Bantu people who founded the coastal settlements of East Africa, what would become, with the addition of Muslim traders from Arabia and Persia from the 7th century CE, the Swahili Coast. From southern West Africa (the West Bantu) and the Great Rift Valley of East Africa (the East Bantu) two streams of Bantu peoples then moved further south in a second wave of migration which occurred during the 1st millennium BCE. A third wave of migration, in the first half of the 1st millennium CE, then took place as the East Bantu peoples moved even further south into what is today Zimbabwe, Botswana, Mozambique, and eastern South Africa. The process of the Bantu migration has traditionally been seen by scholars as a gradual one of filtering down from village to village (and sometimes back again) through a rather sparsely populated Africa. However, the UNESCO General History of Africa puts a rather different slant on the process, at least in regards to the first wave: The main expansion of the Bantu was vast and fast, not a series of gradual stages as some have argued. But it was a matter neither of purposeless nomadic wandering, nor of organized military conquest. It was a remarkable process of colonization - in the true sense of the word - the opening up of essentially empty lands.

11) How did the Bantu migration impact East Africa?

12) Where did the Bantu people go during the second migration?

13) Where did the Bantu people go during the third migration?

14) How has historian's understanding of the process of the Bantu migration changed over time?

The Bantu shared their knowledge of iron-smelting, pottery-making, and their farming skills with indigenous forager and nomadic tribes they met, many of whom eventually then settled into stable village communities. Bantu dialects and aspects of Bantu culture were adopted, although the migrants, it is important to note, also learnt from the indigenous peoples, especially in areas like the cultivation of some grain crops or fishing techniques which had been perfected over centuries to get the best from the specific local environmental conditions. In addition, many cultural practices - the use of stone and obsidian tools, to give but one example - often continued to be used in parallel with the Bantu people's superior technologies.

The principal consequences of the Bantu migration, then, may be summarized as:

- the spread of the Bantu and Bantu-related languages.
- the spread of iron-smelting and smithing technology.
- the spread of pottery techniques.
- the spread of agricultural tools and techniques.
- deforestation as charcoal was needed to smelt iron and metal tools made forest clearing easier.
- the spread of certain foods into new areas such as plantain bananas and yams.
- an increase in people living in villages which in turn created more distinct regional societies, kingships formed and there were further developments in technology.
- the retreat of some indigenous peoples to more remote areas.

Source: Cartwright, M. (2019, April 11). Bantu Migration. Ancient History Encyclopedia. Retrieved from https://www.ancient.eu/Bantu_Migration/ CC A-NC-SA.

Identify and describe two examples of cultural diffusion from the Bantu peoples to the nomadic tribes they encountered during the migration.

Review the list of consequences of the Bantu migration. Identify the three that you feel had the most important historical impacts and describe why their impacts were so historically important.

Caregiver Support Option	Students may have a difficult time deciding on five impacts, ranking them, or fully explaining the historical impacts in their own words. Caregivers can support students by talking students through that process. Caregivers can also review additional maps and information on the Bantu migration with students by viewing materials at Khan Academy and Lumen Learning .
Materials Needed	Pen or pencil
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Re-read the information on the Bantu Migration from Week 7. Use that information to help rank your takeaways on the events of this period.

As you re-read the text on the Bantu Migration, create a list of at least five important takeaways of this historical event. This list might include the reasons for it, what happened during it, or the historical consequences of this event on the development of Ancient Africa. For each item on your list, add a 1-2 sentence description.

Rank your list of important takeaways on the Bantu Migration from most to least important to the understanding of the Bantu Migration and its historical importance.

Transfer the top five items from your list onto the 'Top 5' list below. For each ranking, you should have 2-3 sentences describing it and explaining its historical importance to the understanding of the Bantu Migration. A

template has been provided below. **Top FIVE**

1

2

3

4

5

Caregiver Support Option	Aside from the work in this learning packet, students in sixth grade have not yet studied the geography of Africa outside of Egypt and Sudan. In order to support students in describing the geography of Africa in the first part of this task, caregivers may support student learning by using the atlas maps in the textbook on pages RA 4-5 and RA 18-19 to locate and identify important geographical features on the continent of Africa.
Materials Needed	Pen and Pencil, markers or colored pencils.
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Students will complete a one-page on the information they have learned about Ancient Africa.

Using the materials from Weeks 1-8, fill in a one pager with the information you have learned. The template is on the following page. In a one pager, students fit all the information on a topic onto one page. That information can take the form of formal writing, notes, words, and meaningful images representative of the topic.

- 1) Decorate the border area around the boxes with the title 'Ancient Africa'. The border will 'ground' your audience in the topic, so it should be filled with images and vocabulary words that relate to Africa and its geography.
- 2) Box A should contain images, vocabulary words, notes, and text concerning the Kingdom of Axum.
- 3) Box B should contain images, vocabulary words, notes, and text concerning the Kingdom of Kush.
- 4) Box C should contain images, vocabulary words, notes, and text concerning significant leaders from the Kingdom of Kush.
- 5) Box D should contain images, vocabulary words, notes, and text concerning the Bantu migration, describing both what it was and what its impacts were on Africa.

One Pager Template

A	B
C	D

7th Grade Social Studies

Caregiver Support Option	At this point in seventh grade, students should be familiar with several West African kingdoms and their regional geography, but they may not be knowledgeable about the geography of central and south Africa. Caregivers can support student learning by using the atlas maps in the textbook on pages RA 4-5 and RA 18-19 to locate Zimbabwe and the other locations mentioned in the text.
Materials Needed	Pen or pencil
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Read the text below on the Great Zimbabwe and answer the questions associated with the text. You will use this text and the information you learn about the Great Zimbabwe to support your learning in Week 2's activity.

Great Zimbabwe is a now ruined city near Masvingo, central Zimbabwe which was continuously inhabited between c. 1100 to c. 1550 CE, flourishing between c. 1300 and c. 1450 CE in the Late Iron Age of southern Africa. Capital of the Kingdom of Zimbabwe, a state of the Bantu-speaking Shona people, the site is located on a natural citadel and includes many impressive monuments built using granite blocks without mortar. Clusters of stone buildings were called zimbabwe in Bantu, hence the site and the kingdom's name. One stone structure, the Great Enclosure - a high circuit wall and tower - is the largest ancient monument in Africa south of the Sahara. The city prospered thanks to agriculture, gold deposits, and a trade network which reached the East African coast. It went into decline in the 15th century CE, probably due to its sources of gold being exhausted or overpopulation, and the Shona moved northwards to a new site at Mutapa. Several soapstone figurines discovered at Great Zimbabwe represent a bird, and this creature today appears on the flag of modern Zimbabwe. Great Zimbabwe was designated a UNESCO World Heritage Site in 1986 CE.

The Kingdom of Zimbabwe, of which Great Zimbabwe was its capital, was formed by the Shona, a Bantu-speaking people that had first migrated to southern Africa from the 2nd century CE. The exact confines of the kingdom are not known except that its heartland was in central Mashonaland (northern Zimbabwe). The region of the Zimbabwe plateau, located between the Limpopo River in the south and the Zambezi River in the north, is composed of temperate grasslands...

- 1) Where is Great Zimbabwe located?
- 2) What is Great Zimbabwe?
- 3) Why is the Great Enclosure at Great Zimbabwe historically significant?
- 4) What happened to the Shona civilization that built Great Zimbabwe?
- 5) What impact does the civilization at Great Zimbabwe still have on Africa today?

What geographical features were located near Great Zimbabwe? How might they have helped with the civilization's development?

The cumulative archaeological evidence points, then, to a society which, from the 10th century CE, prospered from farming (especially of sorghum, millet, pumpkins, and watermelons), animal husbandry, hunting, and localized trade (using local iron, copper, and gold deposits). As these communities prospered, and as their trade network expanded to the great trade centers of the Swahili coast, so they were able to build more impressive stone monuments from the beginning of the 2nd millennium CE..

The location of Great Zimbabwe on a natural rise 80 meters (262 ft) high provided both a prominent site for rituals and a place easy to defend. Evidence of a sparse habitation on the citadel, or Hill Complex as it is sometimes known, dates back to the 5th century CE (according to radiocarbon dates) but was then interrupted and resumed in greater intensity in the 11th-12th century CE when Iron Age peoples arrived there whose material culture was different from that of the previous occupants. The complex may have functioned at this later date as a religious site, perhaps as a place of burial for chiefs...

From c. 1000 CE (if not earlier), the valley below the citadel was inhabited, too. Dominating it is a 13-14th century CE large elliptical stone wall 5.5 meters (18 ft) thick in places and 9.7 meters (32 ft) high. The wall inclines slightly inwards for added stability and regular channels run through the base to drain the level interior space. There is also a main entrance doorway which faces the Hill Complex and several others which would seem to rule out any military or defensive function of the walls.

7) Describe the economy of Great Zimbabwe in 1-2 sentences.

8) What tactical advantages were there to Great Zimbabwe's location?

Was Great Zimbabwe purely a defensive fortification? Support your answer with evidence from the text. There are, too, many other individual stone buildings also surrounded by high walls in the vicinity, as well as the remains of many large circular mud and pole houses (which pre-date the stone ones). This third area is known as the Valley Ruins. The number and geographical spread of these ruins would suggest an increase in population as the city prospered. Spread over an area of 1700 acres (700 hectares) and with such monumental structures, there was surely a ruling elite and perhaps a centralized authority which ruled over a total population of around 18,000 people. Contact with contemporary cultures in the region is suggested by the similarity of such items as iron bells, traditionally associated with rulers, found at the site and in Shaba and Ingombe Ilede on the middle Zambezi river... That Great Zimbabwe had trade links with other states further afield is evidenced by finds of even non-African goods which came via merchants of the East African coast 400 km (250 miles) away. Kilwa and its outpost of Sofala - located in modern Mozambique - became the most prosperous of all the Swahili trading posts thanks to the gold that came in from the kingdom of Zimbabwe. This gold was easily acquired from surface deposits across the Zimbabwean plateau and in the tributaries of the Zambezi River. When these sources were exhausted open mines were dug to a depth of 30 meters (100 ft). Gold, ivory, and copper (often cast in x-shaped ingots) was exchanged for such exotic luxury goods as Chinese Ming porcelain and carved faience from Persia. There were no markets, and this trade was done by barter for the benefit of the ruling elite. There is, then, ample evidence of the wealth this interregional trade brought to the city not only in finds of foreign luxury artefacts but also in both its architecture and art.

10) How many people were estimated to live at Great Zimbabwe?

11) How do historians know that the civilization at Great Zimbabwe had contact with other peoples in Africa?

12) What was one of Great Zimbabwe's most expensive exports?

How do historians know that the civilization of Great Zimbabwe had contact with peoples outside of Africa? Unfortunately for posterity, the site of Great Zimbabwe was systematically looted of anything of value during the European colonialists' activities in the area in the 1890s CE... The precise causes of Great Zimbabwe's decline are not known but competition from rival states and the working out of gold deposits are the most likely explanations. There may have been problems caused by overpopulation, too, such as overworking of the land and deforestation, a situation perhaps brought to crisis point by a series of droughts. Certainly, by the 15th century CE, any links with coastal trade have ceased. By the second half of that century, the Shona peoples had migrated a few hundred kilometers northwards and formed a new state, the Kingdom of Mutapa... Source: Cartwright, M. (2019, March 14). Great Zimbabwe. Ancient History Encyclopedia. Retrieved from https://www.ancient.eu/Great_Zimbabwe/ CC A-NC-SA

- 14) What happened to the historical artifacts from Great Zimbabwe?
- 15) Which civilization may be a continuation of the civilization from Great Zimbabwe?

Caregiver Support Option	Caregivers may want to support student learning by discussing the imagery from the text from Week 1 with the students to help support the narrative the students write about being in Great Zimbabwe and the images they use for the postcard. Caregivers may want to talk through the immense size of Great Zimbabwe’s construction based on the measurements in the text and discuss the difficulty of building without mortar. Caregivers can also look through images of the ruins of Great Zimbabwe on the MET or UNESCO websites.
Materials Needed	Pen or pencil, markers or colored pencils
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Using the information from the text on Great Zimbabwe from Week 1, create a postcard from an ancient traveler to this medieval city.

Use the template on the following page to create a postcard from Great Zimbabwe. On the top half of the template, draw an image of something either from or representative of Great Zimbabwe or its history. Include a caption along the bottom of the image to explain the connection between the image and how it relates to Great Zimbabwe. On the bottom half of the template, write a 5-6 sentence paragraph from a traveler in to Great Zimbabwe describing the latest news from their visit there based on what you read in last week’s text.

Template for Postcard:



Caregiver Support Option	This week's text is long and has several questions. Caregivers may support their learners by encouraging them to chunk the reading into parts rather than reading it all at once. They can also watch the TedEd lesson and video on Who Built Great Zimbabwe? for a short video that touches on some of the same subjects as that in this article.
Materials Needed	Pen or pencil
Question to Explore	How does our understanding of the history of a civilization change over time? This question helps students recognize bias and learn how our understandings of civilizations can change.
Student Directions	Read the text below on the Great Zimbabwe and answer the questions associated with the text. You will use this text and the information you learn about the Great Zimbabwe to support your learning in Week 2's activity.

Between 850 BCE and 1600 CE, great civilizations thrived in Africa, yet few non-Africans have learned about them. While some may be familiar with the achievements of ancient Egypt, most of our knowledge of African history is tainted by the legacy of colonialism, racism and prejudice. As Europeans engaged in the scramble for Africa between the 17th and 19th centuries CE, they established systems that disrupted the oral traditions that preserved Africa's history, and they created their own narratives that justified their occupation of Africa's lands and their enslavement of its people. To reinforce these narratives, some European historians and archaeologists ignored or manipulated the evidence of great African civilizations all around them. Their goal was to uncover proof of a lost white tribe whose time in Africa pre-dated the existence of black Africans, thus, establishing their rightful claim to the territories they were colonizing. The legacy of these endeavors is a series of stereotypes and misunderstandings about the continent and its people, including the erroneous belief that Africans have no history.

While great strides have been made to uncover the true history of Africa, the impact of colonial prejudice still lingers. Some of the clearest illustrations of this impact can be found when we examine the ruins of Great Zimbabwe, and the historians, archaeologists, explorers, and colonialists who tried to deny its true history...

1) Which civilization from Ancient Africa does the text suggest that people are most likely to know about?

Have you learned about that civilization? Did you learn about any other civilizations from Africa before studying the West African kingdoms of Mali, Ghana, and Songhai this school year?

3) How was history recorded in many African societies prior to European arrival?

4) Why did Europeans begin to change the narratives of African history?

5) According to the text, what narrative did Europeans try to create?

6) What impacts has this had on African history?

Unfortunately, during the colonial period, much of the evidence of Great Zimbabwe's successful trade networks was manipulated to support theories that a Caucasian civilization had built the site. The presence of Arab coins and Persian pottery was used to attribute the site to Arab builders, not native Africans. Further twisting the true

history of the site, the earliest written records about Great Zimbabwe were written in the 16th century CE, long after the site was abandoned, and most of these documents were written by Europeans who had little interest in accurately preserving the history of African civilization.

Karl Mauch... was a German explorer and geologist who was searching for gold and precious stones when he first encountered the ruins in 1871 CE. Mauch's prejudices influenced his theories about the ruins. He did not believe it was possible for native Africans to build such sophisticated structures. In his journals, he claimed that the local Africans he had spoken to had only lived in the area for about 40 years, and that they were all quite “convinced that white people once inhabited the region” (Mauch, quoted. in *Africa: A History Denied*).

These journals are also filled with drawings of artifacts that he found at the site. An examination of these drawings shows that the objects are African in origin, yet Mauch never acknowledged this fact. Instead, he made every effort to link the ruins to characters from the Bible. He believed he had found the city of Ophir, a wealthy trading post or port city mentioned in the Bible, and he believed the ruins had once been the palace of the city's legendary ruler, the Queen of Sheba... While there was little physical evidence or documentation to support Mauch's theory, his speculations were supported by white colonialists who were busy claiming lands in the area for the British Empire. They accepted the false narrative because it provided a link between European civilization and the territories that they were appropriating.

How did early historians and archaeologists interpret the presence of artifacts from other civilizations found at Great Zimbabwe?

8) Who did Mauch claim was the builder of Great Zimbabwe?

Why were Mauch's theories supported by others? By 1891 CE, the ruins of Great Zimbabwe were part of the territory administered by the British South Africa Company, later to become Southern Rhodesia and then Rhodesia, named for its founder Cecil Rhodes. At this time, Theodore Bent, an archaeologist, was placed in charge of the site. Leading an expedition of the Royal Geographic Society and the British Association for the Advancement of Science, Bent came across some stone bird carvings that he felt were similar to artifacts he had seen when studying Near Eastern and Mediterranean civilizations. This inadequate evidence led Bent to conclude that the site had been built by Phoenicians, and that Africans had only moved in once the Phoenicians had abandoned the place. This theory was one of many that the British colonialists accepted and promoted in order to justify white claims to African lands. Later theories would see the site attributed to ancient Egyptians, shipwrecked Vikings and even the mythological inhabitants of Atlantis. In 1902 CE, Rhodes hired archaeologist and journalist Richard Hall to examine and preserve the site. Hall soon published a book, *The Ancient Ruins of Rhodesia*, that discussed his findings. In the book, Hall asserted that Great Zimbabwe had been constructed by “more civilized races” (quoted in Ampim, par. 4). Hall then began a period of “restoration” that removed layers of sediment up to two meters deep throughout the site with the goal of removing “the filth and decadence of [African] occupation” (ibid). In the process, he destroyed much of the archaeological record that could have conclusively proven the African origins of the site.

10) Which European company colonized the region of Great Zimbabwe?

11) What became the eventual name of the country?

12) Which civilization did Bent believe built Great Zimbabwe? Why?

13) Identify and describe two other ideas that historians created for the origins of Great Zimbabwe.

How does the writing of Hall demonstrate that prejudice impacted his conclusions on the history of Great Zimbabwe?

How did the restoration work of Hall at Great Zimbabwe impact the examination of the site by others? Many of those allowed to investigate the site during the early 20th century CE were little more than treasure hunters who destroyed valuable evidence in their pursuit of gold artifacts and other luxuries. Their actions would make properly dating and studying the site more difficult for later historians and archaeologists. One of those who struggled to uncover the truth due to this legacy of destruction was Gertrude Caton-Thompson, a pioneer in modern archaeology who studied the site on behalf of the British Association for the Advancement of Science... The evidence she uncovered indicated that the site was far younger than previously believed, so it was not possible to link it to ancient Biblical figures or civilizations. In her book, *Zimbabwe Culture*, she concluded that the site was built during the medieval period by a native African civilization of “originality and amazing industry” (quoted in Hall and Steffoff, 17). She also argued that any artifacts that could be linked to non-African civilizations were evidence of trading relationships and not proof that a Near Eastern or Arab civilization constructed the site. Despite her efforts to attribute the site to its true builders, Caton-Thompson's theories were also clearly influenced by racism. One piece of evidence that she used to support her findings was the circular structure of the ruins. She believed this proved the African origin of the site because the local people also used circular designs in constructing their homes and villages. Then, letting her prejudice show, she added that if a more advanced civilization had built the site, they would have built walls and buildings using straight lines and right angles.

16) How did Caton-Thompson prove past theories of Great Zimbabwe’s origins wrong?

How did racism and prejudice still impact Caton-Thompson’s work? In 1958 CE, archaeologist Keith Robinson began using radiocarbon dating to date some wooden poles that he found during an excavation at Great Zimbabwe. His tests determined that the wood came from a tree cut down between 915 and 1215 CE, confirming Caton-Thompson's theory that the site was built in medieval times. Later scholars cross-checked Robinson's finds with other radiocarbon samples taken from the site and concluded that most of the buildings were constructed at the height of the Great Zimbabwe civilization between 1300 and 1450 CE. While Robinson and Caton-Thompson's findings should have put an end to earlier theories that Great Zimbabwe was built by a lost white civilization, myths about its history persisted, motivated by racial bias and the continued desire to justify European colonization. In 1965 CE, Southern Rhodesia broke free of British rule under the leadership of Ian Smith, a white colonist who declared himself prime minister of the new nation. During this time, Smith continued to produce false narratives about the history of Great Zimbabwe. Tourist guides, for example, showed black Africans bowing submissively to the white visionaries who were credited with building the site's circular walls and grand palace.

18) How did Robinson’s work prove past theories of Great Zimbabwe’s origins wrong?

19) Did Robinson’s work fix the false historical narratives of Great Zimbabwe? Why or why not?

In 1980 CE, native Zimbabweans overthrew Smith's government and gained their independence. They adopted the name Zimbabwe to connect themselves to their earlier history. The famous stone birds that Theodore Bent once used as “evidence” of the site's supposed Phoenician origins are now the national emblem of Zimbabwe,

appearing on their flag, coats of arms and currency. The site is now widely believed to be the work of the ancestors of the Shona people, but the legacy of false history lives on. Even on UNESCO's website explaining Great Zimbabwe's importance as a World Heritage Site the ruins are described as “the capital of the Queen of Sheba, according to an age-old legend.” Perhaps offering some hope that the true history of Great Zimbabwe will one day be the only history we learn about, UNESCO does go on to discuss the true origins of the site and its importance as a “unique testimony to the Bantu civilization of the Shona between the 11th and 15th centuries.”

The impact of prejudice on the history of Great Zimbabwe is a clear example of how colonialism has tainted the study of African history. The proper study of Africa's civilizations and their history that gives full credit to native Africans for their achievements is an essential part of the decolonization process, and we all must make a greater effort to separate the truth from the biases that shaped a false narrative of African history for far too long.

Source: Liew, J. (2019, August 19). The Impact of Prejudice on the History of Great Zimbabwe. Ancient History Encyclopedia. Retrieved from <https://www.ancient.eu/article/1429/> CC A-NC-SA.

20) What happened in 1980?

Identify and describe one way that the significance of Great Zimbabwe was recognized and honored by the new nation.

Identify and describe how the impacts of false historical narratives about Great Zimbabwe are still present today.

23) In 2-3 sentences, explain how the biases of historians and society can impact how history is written.

Caregiver Support Option	At this point in seventh grade, students should be familiar with several West African kingdoms and their regional geography, but they may not be knowledgeable about the geography of central and south Africa. Caregivers can support student learning by using the atlas maps in the textbook on pages RA 4-5 and RA 18-19 to locate Zimbabwe, Portugal, and the other locations mentioned in the text.
Materials Needed	Pen or pencil
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Read the text below on Mutapa and answer the questions associated with the text. You will use this text and the information you learn about the Great Zimbabwe to support your learning in Week 2’s activity.

Mutapa... was a southern African kingdom located in the north of modern Zimbabwe along the Zambezi River which flourished between the mid-15th and mid-17th century CE. Although sometimes described as an empire, there is little evidence that the Shona people of Mutapa ever established such control over the region. Prospering thanks to its local resources of gold and ivory, the kingdom traded with Muslim merchants on the coast of East Africa and then the Portuguese during the 16th century CE...

By the 15th century CE, the kingdom of Great Zimbabwe (est. c. 1100 CE) was in decline and any links with the lucrative coastal trade of the Swahili coast had ceased...By the second half of the 15th century CE, the Bantu-speaking Shona peoples had migrated a few hundred kilometers northwards from Great Zimbabwe to a land where they displaced the indigenous... tribes who fled to the forests and desert...

The Shona thus formed a new state, the kingdom of Mutapa, from around 1450 CE... The founder and first Mutapa king was Nyatsimba Mutota. According to Shona oral tradition, Mutota had been sent to investigate the land around the north bend of the Zambezi River and he came back with the glad tidings that it was plentiful in salt and wild game. The second king, Mutota's son Nyanhehwe Matope, would expand the kingdom even further, capturing both land and cattle...

- 1) Where was Mutapa located?
- 2) What civilizations did Mutapa have contact with?
- 3) Which civilization is believed to have been the origins of Mutapa?

What were some of the advantages to the location of Mutapa? The kingdom would... control territory south of the Zambezi River bend in what is today's northern Zimbabwe and a small slice of southern Zambia. Here in the valley of Mazoe, a tributary of the Zambezi, the kingdom prospered and was able to subjugate, or at least exert some form of dominance over neighboring kingdoms like the Mannyika, Uteve, and Mbara. Here there were also alluvial and reef gold deposits but not as rich as those once found at Great Zimbabwe. Beyond these areas, it is not known where precisely the borders of the Mutapa kingdom extended to except that its heartland was the Mukaranga region. Monarchs ruled over a population of warriors who were also farmers and cattle-herders and who fought for the ruling elite in campaigns against rival tribes and chiefdoms... By appointing their own family members as regional governors and not creating any institutions of local government, whenever a chief died so too did the wholly centralized state apparatus. His successor had to then balance the difficulties of appeasing his own loyal followers and those powerful males of his predecessor's regime. A result was frequent civil wars between the king and those governors not keen to give up their power ...

- 5) What resources were found within Mutapa territory?
- 6) Why did monarchs appoint their family members to important positions?
- 7) How did this cause problems for the next ruler?

What impact did this have on the stability of the empire? The chiefs or kings of the Shona held the royal title Mwene Mutapa, meaning either 'lord of metals' or 'master pillager' and they were, too, the religious head of the kingdom... Kings lived in an enclosed compound with separate buildings for the queen and another group for royal attendants. The latter group typically consisted of males under 20 years of age who came from the families of subjugated tribal chiefs and whose presence guaranteed compliance with Mutapa rule. When these young males were of the age to become warriors, they were sent home and given parcels of land or their own regions to govern in order to ensure their future loyalty. Assisting the king, who ruled as an absolute monarch, were various officials such as the head of the army, chief musician, chief of medicine, a head spirit medium, and the royal doorkeeper. In matters of government, the king could call on the advice of nine ministers... The ministers ruled over their own estates and had some judicial powers such as imposing the death sentence on those found guilty of serious crimes... The senior wife of the king, known as the mazaira, did have real power and was responsible for relations with foreigners.

9) How did raising the sons of other tribal leaders in Mutapa help consolidate their power in the region?

How was the monarch supported in their rule? Gold, ivory, copper, animal hides, and slaves, acquired from the territories under the control of Mutapa, were exchanged for other goods such as embroidered textiles and glass beads from India at the great trade cities which occupied the coast of East Africa... Trade was only ever in the hands of the ruling elite, and kings became rich from the profits, a situation which only enhanced their prestige and authority as they gave out gifts in return for loyalty.... The Portuguese began to establish a presence and then control of the lucrative Swahili coast trade cities following the voyage of Vasco da Gama in 1498-9 CE when he went around the Cape of Good Hope and up the east coast of Africa. From 1530 CE attempts were made to establish trading markets... within Mutapa, to interfere in the kingdom's system of rule and even to convert the king and his people to the Jesuit faith, all of which were failures and only diminished the position of the king amongst his subjects. Another outside contact came from the Muslim Swahili merchants who travelled with their goods to Mutapa, although the Islamic religion was never adopted in the kingdom and people [retained] their traditional Bantu animist beliefs and ancestor... worship. Around 1633 CE the Portuguese chose a more aggressive policy to control the region's resources and cut out their great rivals, the Swahili merchants. They attacked and conquered the kingdom of Mutapa, which was already weakened by damaging civil wars, causing its internal collapse...the Europeans soon lost interest when the gold they had hoped for proved to be far less in quantity than was being found elsewhere such as in West Africa or Inca Peru. Tropical disease was another factor in making any European presence in the region an ethereal and temporary one. What remained of Mutapa territory was then taken over by Batua, a long-time rival Shona kingdom, in 1693 CE. By the early 20th century CE the region was under control of the British South Africa Company, and two new states were formed in 1911 CE: Northern and Southern Rhodesia. The former would become the modern state of Zambia in 1964 CE while the latter eventually became Zimbabwe in 1980 CE. Source: Cartwright, M. (2019, March 20). Mutapa. Ancient History Encyclopedia. Retrieved from <https://www.ancient.eu/Mutapa/> CC A-NC-SA.

11) What did Mutapa export? What did they import?

12) What evidence is there of trade with other civilizations?

13) How did the Portuguese come in contact with Mutapa?

14) What religion or religious beliefs were practiced in Mutapa?

15) Which European eventually took over Mutapa when it was weakened by civil wars?

16) What happened to the territory after Portuguese rule?

Caregiver Support Option	Caregivers may want to support student learning by discussing the dates from the text from Weeks 1,2, and 3 with the students to help students decide upon the most significant historical events in the reading. Students may struggle with place dates correctly on the timeline, caregivers can support students by reminding them that older BCE dates are larger numbers that get smaller as they approach year zero; after year zero, dates are in CE, and grow larger.
Materials Needed	Pen or pencil, markers or colored pencils
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Using the information from the texts on Great Zimbabwe and Mutapa from Weeks 1-4, create an annotated timeline below.

A timeline template has been provided on the next two pages. Re-reading the article from Weeks 1, 3, and 4, choose twelve events that you feel are the most historically significant from the history of the Bantu people of Great Zimbabwe and Mutapa. In the box, title the event and list date it happened. In the lines below the box, describe what happened and why it was historically significant in 1-2 sentences.

TIMELINE TITLE:

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Caregiver Support Option	At this point in seventh grade, students should be familiar with several West African kingdoms and their regional geography, but they may not be knowledgeable about the geography of east and southeast Africa. Caregivers can support student learning by using the atlas maps in the textbook on pages RA 4-5 and RA 18-19 to locate the countries and cities mentioned in the text along with those of the international trading partners.
Materials Needed	Pen or pencil
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Read the text below on the Swahili Coast and answer the questions associated with the text. You will use this text and the information you learn about the Swahili Coast to support your learning in Week 7 and 8's activities.

The Swahili Coast, located along the shores of East Africa, was a region where, from the 8th century CE, Africans and Arabs mixed to create a unique identity, often referred to as Swahili Culture. Swahili, which is also the name of this people's language, means 'people of the coast.' Eventually, the entire coastal area blossomed into a number of important and independent trading cities which included Mombasa, Mogadishu, and Zanzibar. At their height from the 12th to 15th century CE, these city-states traded with African tribes as far afield as Zimbabwe as well as the period's great trading nations across the Indian Ocean in Arabia, Persia, India, and China. The decline came in the 16th century CE with the arrival of the rapacious Portuguese who destroyed cities, built forts, and generally wrecked the finely balanced trade network they had come to gain advantage from.

The term Swahili derives from the Arabic word *sahil* ('coast') and so means 'people of the coast'. It not only refers to the coastal region of East Africa from Mogadishu in Somalia at its northern end to Kilwa in the south but also to the language spoken there, a form of the indigenous African language Bantu, which emerged in the middle of the 1st millennium CE. Later, many Arabic terms were mixed in and Swahili became the lingua franca of East Africa, even if different dialects did develop. The language is still spoken today in East Africa, continues to acquire foreign loan words, and is the national language of Kenya and Tanzania.

- 1) Where is the Swahili Coast located?
- 2) Which cultures interacted in this region and influenced Swahili Culture?
- 3) How were the city-states of the Swahili Coast an international trading hub?

How is the Swahili language still used today? The ancient peoples of what would become the Swahili Coast prospered thanks to agriculture and animal husbandry, aided by a regular annual rainfall and shallow coastal waters plentiful in seafood. Trade, conducted by dugout canoes and small sailing vessels, first began up and down this coast between the Bantu farming peoples living there in the first centuries of the 1st millennium CE during the region's Iron Age. Sea travel was aided by the long lines of coral reefs which protect the shallow and calmer waters between them and the coastline as well as the presence of many coastal islands which provided both shelter and handy stopping off points en route. In addition, the coast of East Africa provides many excellent natural harbors formed by submerged former river estuaries.

Initially inhabiting the interior, Bantu people gradually moved in greater numbers to the coast as the second half of the 1st millennium CE wore on, creating over 400 new settlements and using stone - typically coral blocks held together with mortar - instead of or in addition to mud and wood for their homes. They profitably traded coastal commodities such as shell jewelry for agricultural products from the more fertile interior. When trade networks spread along the coast, so too ideas in art and architecture went with them, as did language, eventually spreading Swahili further afield to cover 1600 kilometers (1000 miles) of Africa's coastline, making contacts with Madagascar, an island with an already long history of cross-cultural contacts, including with Indonesia.

Identify and describe three ways the geography and/or climate of the Swahili Coast created advantages for the people living there.

6) Which group of people settled in the Swahili Coastal region?

What regional and international contacts did the people of the Swahili Coast have during this period? From the 7th century CE, the number of traders sailing the Indian Ocean greatly expanded and included those from the Red Sea (and so Cairo in Egypt), and then Arabia and the Persian Gulf. Arab dhows [ships] with their distinctive triangular sails filled the ports of the Swahili coast. Trade was even carried on across the Indian Ocean with India and Sri Lanka, as well as China and Southeast Asia. The long-distance sea voyages were made possible by the alternation of monsoon winds which blew to the northeast in the summer months and which reversed in the winter months. Indeed, sea travel was a lot easier and a lot faster than land travel at this time. As these helpful winds were lighter and less reliable the further south one went, so too the settlements became smaller and less frequent down the southern coast of Africa. From the mid-8th century CE, Muslim traders from Arabia and Egypt began to permanently settle in towns and trading centers along the Swahili coast, especially on the safer coastal islands. In the 12th century CE settlers came from Persia, known as Shirazi people. The indigenous Bantu and all these foreigners mixed, as did their languages, with intermarrying being common and a consequent blending of cultural practices which led to the evolution of an entirely unique Swahili culture.

8) As the Swahili Coast developed, what African and international regions did they begin to trade with?

9) How was long-distance sea travel to and from the Swahili Coast possible during this period?

...Goods which came to the Swahili city-states were collected from Africa's interior, including southern Africa where Kilwa had a trade emporium, Sofala, near the kingdom of Great Zimbabwe (c. 1100 - c. 1550 CE). These goods could be consumed in the cities themselves, passed on to other African communities (after payment of duties to the cities' rulers) or exported away from the continent by sea. In the other direction, goods came from Arabia, Persia, and India - and through these places, from China and Southeast Asia. Again, the foreign products were both consumed in the Swahili city-states and traded on to African settlements throughout East and southern Africa. Finally, Swahili city-states also manufactured goods for both their own residents and for trade such as pottery, cloth, and highly decorated siwa, the typical brass trumpet of the region.

Goods from Africa included:

- Precious metals - gold, iron, and copper
- Ivory
- Cotton cloth
- Pottery
- Tortoise shells (principally to make combs)
- Timber (especially mangrove poles)
- Incense (e.g. frankincense and myrrh)
- Spices
- Rock crystal
- Salt
- Grain & Rice
- Hardwoods (e.g. sandalwood and ebony)
- Perfumes (e.g. ambergris which is derived from sperm whales)
- Rhino horns
- Animal hides (e.g. leopard skins)
- Slaves

Goods imported from outside Africa include:

- Ming porcelain
- Pottery from Muslim states
- Precious metal jewellery
- Silk and other fine cloths
- Glassware
- Glass beads
- Faience

Source: Cartwright, M. (2019, April 01). Swahili Coast. Ancient History Encyclopedia. Retrieved from https://www.ancient.eu/Swahili_Coast/ CC A-NC-SA

How did the Swahili Coast merchants become a 'middleman' between the interior of Africa and International merchants?

11) In 1-2 sentences, describe the sort of goods that were exported from Africa on the Swahili Coast.

12) In 1-2 sentences, describe the sort of goods that were imported to Africa on the Swahili Coast.

Caregiver Support Option	At this point in seventh grade, students should be familiar with several West African kingdoms and their regional geography, but they may not be knowledgeable about the geography of east and southeast Africa. Caregivers can support student learning by using the atlas maps in the textbook on pages RA 4-5 and RA 18-19 to locate the countries and cities mentioned in the text along with those of the international trading partners.
Materials Needed	Pen or pencil
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Read the text below on the Swahili Coast and answer the questions associated with the text. You will use this text and the information you learn about the Swahili Coast to support your learning in Week 8's activities.

Merchants exchanged these goods in a system of barter where one commodity was exchanged for another, but some of the larger cities like Kilwa were able to mint their own copper coinage from the 11th or 12th century CE. There were also commonly agreed upon currency commodities such as copper ingots or cowrie shells.

Swahili cities were independent from each other and usually governed by a single ruler, but details of how these were chosen are lacking besides some cases of one ruler nominating his successor. By the 12th century CE, the cities were ruled by the affluent Muslim merchant class. Assisting the single ruler or sultan were various officials such as a council of advisors and a judge, who were all likely selected from the most powerful merchant families.

The social structure of the city-states generally had three levels. The ruling class - governors, merchants, craftworkers and holders of religious office - was composed of those with a mixed Arab and African ancestry. The second group was made up of slaves who were native Africans of unmixed ancestry and the third group was Arab and Persian traders who had not settled permanently.

- 1) Describe the economy of the Swahili Coast in 1-2 sentences.
- 2) Were the city-states of the Swahili Coast united? Why or why not?

Describe the social classes of the Swahili Coast during this period. Islam came to the coast with Arab traders in the 7th century CE, but the earliest known mosques, built of wood, are at Tanga, Kenya and date to the 9th century CE... As the historian P. Curtin puts it: "The Muslim religion ultimately became one of the central elements of Swahili identity. To be a Swahili, in later centuries, meant to be a Muslim" (125). There were, though, differences in the practicalities of daily worship between Swahili Muslims and those elsewhere... Swahili mosques were smaller than elsewhere in the Muslim world and given very little decoration. With the exception of two 13th-century CE mosques at Mogadishu, Swahili Coast mosques do not have minarets and none have the inner courtyard typical of mosques elsewhere. One of the best surviving monuments on the Swahili coast is the Great Mosque at Kilwa. Constructed from coral rock blocks in the 14th century CE and added to in the subsequent century... [it] has impressive monolithic coral columns which support a high vaulted ceiling, octagonal columns creating 30 arched bays, and a 4-metre (13 ft) square room with a domed roof.

Also at Kilwa are the ruins of a large palace, the Husuni Kubwa Palace ('Large Fort' in Swahili), built in the 1320-30s CE and located on a sandstone promontory. Covering almost 10,000 square meters (1 hectare), it includes a spacious audience hall, courtyard with tiered seating or steps, domed ceilings, storerooms (covering half of the palace's area), and a pool. Although the architecture is similar to buildings seen in Aden with its domes, pavilions, and barrel vaults, the Kilwa architects added their own unique twist by embedding pieces of Chinese porcelain into the white lime plaster of the exterior walls for decorative effect. The palace, Great Mosque, and general attention to architecture at Kilwa led the Moroccan explorer and traveller Ibn Battuta (1304 - c. 1368 CE), who visited c. 1331 CE, to famously describe it as "one of the most beautiful towns in the world" (quoted in Spielvogel, 233).

4) Which religion came to be commonly practiced on the Swahili Coast?

5) According to the text, was that religion practiced the same on the Swahili Coast as it was elsewhere?

What evidence is there of foreign trade in the construction of major buildings at Kilwa, like the Husuni Kubwa Palace?

What was Kilwa known for at this period in history? Domestic housing along the Swahili Coast typically consisted of rectangular wattle-and-daub or mud-brick buildings with palm-leaf gabled roofs. Better housing, such as found at Kilwa, was made from stone and mostly of one story. Swahili stone houses typically have two very long but narrow rooms (their width was limited by the length of mangrove poles needed to support the coral roofing) with few windows making their interiors dark but cool. There are smaller private chambers with many wall niches set at the back, there is often an inner courtyard with large windows and a toilet chamber and washrooms. Decoration was achieved by adding carved wooden window and door frames, window grilles, or even setting rows of porcelain bowls into the ceilings. Larger houses had well-watered gardens and orchards. Buildings were constructed very close together, often sharing a wall, and so cities often had very narrow and maze-like streets.

Describe living conditions in cities like Kilwa on the Swahili Coast. The beginning of the end for the Swahili city-states was the arrival of one Vasco da Gama in 1498-9 CE. The Portuguese explorer had audaciously sailed around the Cape of Good Hope and up the east coast of Africa. Those who followed in his wake sought one thing: total control of the Indian Ocean trade network. With inferior weapons and a lack of cooperation between city-states, the Swahili Coast was not able to put up much of a defense. The Portuguese had a large base at Goa, India, and they were hopeful of controlling both sides of the Indian Ocean. By building fortresses, notably at Sofala in 1505 CE, Mozambique Island in 1507 CE, and Shama in 1526 CE, they at least ensured they were in East Africa to stay. Unfortunately for everyone, the Europeans had no interest in establishing any mutually beneficial trade arrangements with the Swahili cities or interior African kingdoms, nor did they establish any form of administration. They merely wanted to extract everything and anything of value at as little cost as possible, preferably zero. Any rival traders were blown out of the water, their cities razed, and trade goods stolen.

Using the atlas at the beginning of your textbook, locate the Cape of Good Hope in Africa. Where is it located?

10) Why were Portuguese explorers trying to sail to places like the Swahili Coast?

11) What were the goals of Portuguese expansion in India?

12) How did European merchants interact with the merchants of the Swahili Coast?

The result of the Europeans' rather short-sighted policy in East Africa, with additional contributing factors of their basic lack of manpower and corrupt incompetence, was that regional trade merely shifted northwards to avoid them. The Portuguese eventually responded by trying to grab the goods at the source, and one of these, noted for its gold, was the kingdom of Mutapa in modern Zimbabwe. Conquering the kingdom around 1633 CE, the Europeans were disappointed to discover there was not all that much gold about, certainly not in comparison to West Africa and Inca Peru. Tired of the terrible mortality rates caused by tropical diseases, they left northern and central East Africa to its own devices and concentrated on Mozambique, but not before causing such disruption that the heyday of the Swahili Coast was put to an end. Some city-states did, though, carry on trading into the 18th century CE under the control of the Omani Empire, becoming major exporters of slaves and ivory.

Source: Cartwright, M. (2019, April 01). Swahili Coast. Ancient History Encyclopedia. Retrieved from https://www.ancient.eu/Swahili_Coast/ CC A-NC-SA.

- 13) What happened to trade along the coast of Africa as a result of the policies of the Portuguese?
- 14) Which African kingdom did the Portuguese conquer by force? Why?
- 15) What impact did the Portuguese have on the development of the Swahili Coast?

Caregiver Support Option	Students may have a difficult time deciding on five impacts, ranking them, or fully explaining the historical impacts in their own words. Caregivers can support students by talking students through that process.
Materials Needed	Pen or pencil
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Re-read the information on the Swahili Coast from Weeks 6 and 7. Use that information to help rank your takeaways for this period.

1. As you re-read the text on the Swahili Coast, create a list of at least five important takeaways of this historical region and era. This list might include the reasons for it, what happened during it, why it is significant, or the importance of the region on the development of Medieval Africa. For each item on your list, add a 1-2 sentence description.
2. Rank your list of important takeaways on the Swahili Coast from most to least important to the understanding of the Swahili Coast and its historical importance.
3. Transfer the top five items from your list onto the 'Top 5' list below. For each ranking, you should have 2-3 sentences describing it and explaining its historical importance to the understanding of the Swahili. A template has been provided below.

Top FIVE

1

2

3

4

5

Caregiver Support Option	In order to support students in describing the geography of Africa in the first part of this task, caregivers may support student learning by using the atlas maps in the textbook on pages RA 4-5 and RA 18-19 to locate and identify important geographical features on the continent of Africa.
Materials Needed	Pen and Pencil, markers or colored pencils.
Question to Explore	How do societies and cultures develop? This question helps students build historical understanding and context around the cultures of the societies they study.
Student Directions	Students will complete a one-page on the information they have learned about Medieval Africa.

Using the materials from Weeks 1-8, fill in a one pager with the information you have learned. The template is on the following page. In a one pager, students fit all the information on a topic onto one page. That information can take the form of formal writing, notes, words, and meaningful images representative of the topic.

- 1) Decorate the border area around the boxes with the title 'Medieval Africa'. The border will 'ground' your audience in the topic, so it should be filled with images and vocabulary words that relate to Africa and its geography.
- 2) Box A should contain images, vocabulary words, notes, and text concerning the development of Great Zimbabwe.
- 3) Box B should contain images, vocabulary words, notes, and text concerning the Kingdom of Mutapa.
- 4) Box C should contain images, vocabulary words, notes, and text concerning the development of the Swahili Coast.
- 5) Box D should contain images, vocabulary words, notes, and text concerning the impacts of European expansion on south and east Africa during the Medieval period and the challenges this had presented in understanding the history of Africa.

One Pager Template

A	B
C	D

8th Grade Social Studies

Week 1

Caregiver Support Option	The American Revolution was initially taught during the first quarter of 8 th grade. If students are struggling to remember the causes of the American Revolution or the context surrounding the events of the protests during this period, caregivers can support student learning by reviewing Ch. 6 in the student textbook with their students.
Materials Needed	Pen or pencil
Question to Explore	How do societies develop and change? This question focuses on building contextual awareness of historical events so that students can build frameworks for studying past events.
Student Directions	Read the text below on the impacts of the African Americans and the Rhetoric of the Revolution and answer the questions associated with the text set.

Thomas Jefferson, and other leaders of the Revolution, studied and borrowed ideas of natural rights from European Enlightenment philosophers such as John Locke. They then incorporated natural rights theory into documents like the Declaration of Independence that not only justified the Revolution but served, in Jefferson's words, as "an expression of the American mind." Natural rights, such as the right to be free and pursue one's own "happiness," are rights all human beings possess that are not granted by government and cannot be revoked or repealed. As it says in the preamble to the Declaration of Independence, natural rights are "truths" that are "self-evident" and "unalienable" such as "life, liberty, and the pursuit of happiness."

1) What natural rights are expressed in the Declaration of Independence?

Where did the ideas of natural rights come from? How could a group of people feel so passionate about these unalienable rights, yet maintain the brutal practice of human bondage? Somehow slavery would manage to survive the revolutionary era despite fervent arguments about its incompatibility with the new nation's founding ideals. Nevertheless, black people in particular seized on the rhetoric of the American Revolution to highlight the contradiction between the colonists' cries for freedom and liberty from British oppression and the existence of racial slavery in the colonies. African Americans, both slave and free, immediately jumped into the fray when white colonists began to protest British colonial rule for the first time in 1765 in response to the Stamp Act, which imposed a tax on newspapers, pamphlets, and legal documents. Many colonists viewed the act as an arbitrary tax designed only to generate revenue to pay down debt Britain accrued during the French and Indian War, which colonists helped the British win in the 1750s and 1760s. Colonists also resented that this tax was imposed on them without having a voice in Parliament, which led to cries of "No taxation without representation!" In Charleston, South Carolina, slaves saw white protesters take to the streets and chant, "Liberty! Liberty! And stamp'd paper." The issue of taxation, of course, mattered far less to slaves than the language whites used in their protests. Soon after Charleston's white residents protested the Stamp Act, some of the city's slaves responded with their own chants of "Liberty! Liberty!," which shocked and frightened white residents. "If most slaves were illiterate," writes historian David Brian Davis, "white leaders knew or soon discovered that the slaves' networks of communication passed on every kind of news almost as quickly as horses could gallop." (Davis, 2006, p.144– 146)

3) How did the idea of natural rights contradict the existence of the institution of slavery?

4) What sort of policies were white colonists protesting in the colonies prior to the Revolution?

According to the text, how did the enslaved in South Carolina respond to these protests? African Americans, and some whites opposed to slavery, also recognized the curious irony of statements made by some white colonists that characterized British policies as a conspiracy that threatened to turn free white people into “slaves,” that is, people lacking the same rights and liberties as British citizens overseas. In 1774, George Washington characterized the plight of colonists under British rule as analogous to that of black slaves ruled over by white slaves masters like himself. Writing after Parliament passed the Intolerable Acts to punish rebellious colonists for the Boston Tea Party, Washington said, “the crisis is arrived when we must assert our rights, or submit to every imposition, that can be heaped upon us, till custom and use shall make us tame and abject slaves, as the blacks we rule over with such arbitrary sway.” (Jordan, 1968, p. 262) ...In the late 1760s, the famous Philadelphia physician, Benjamin Rush, wrote a correspondent in France about how the Revolution’s rhetoric of liberty and freedom, and the potential for enslavement or servitude, forced American colonists to reckon with the hypocrisy of fighting for liberty and rights while countenancing racial slavery. “It would be useless for us to denounce the servitude to which the Parliament of Great Britain wishes to reduce us, while we continue to keep our fellow creatures in slavery just because their color is different from ours.” (Davis, 2006, p. 145).

How did colonists compare the British to enslavers? In 1773, Phyllis Wheatley, an eighteen-year-old poet who had been born in West Africa but now lived as a slave in Massachusetts, reflected on the same contradictions Rush highlighted a few years earlier. “In every human Breast, God has implanted a Principle, which we call Love of Freedom,” Wheatley wrote. How then can white colonists reconcile the “Cry of Liberty” with the “Exercise of Oppressive Power over others?” (Carson, Lapansky-Werner & Nash, 2019, p. 94) That same year, which saw a record number of antislavery pamphlets published and sermons given in the America colonies, a slave named Felix sent a freedom petition on behalf of himself and other slaves in Massachusetts to the colonial governor and legislature. Freedom petitions, or freedom suits, had existed in the American colonies since the late 1600s and allowed slaves to ask courts or legislatures to free them from bondage on the basis of legal violations. While a small number of slaves petitioned courts for their freedom, the number of petitions rose during the American Revolution. In his petition, Felix argued that slavery left black people in bondage for life without the hope of acquiring property and freedom for themselves or their progeny. No matter how devoted slaves were to their masters “neither they, nor their Children to all Generations, shall ever be able to do so, or to possess and enjoy any Thing, no, not even Life itself, but in a Manner as the Beasts that perish.” Since the law deprived slaves of property and instead made them into property, their condition resembled that of an animal and not a human being. This was a violation of natural rights. “Relief” from the legislature of Massachusetts that would not harm their masters, and free them from slavery, would be “to us... as Life from the dead.” (Davis, 2006, p. 146)

Phyllis Wheatley was the first African American woman to publish a book of poetry and third woman to do so in the colonies. What did she write during this period regarding liberty and freedom?

What were freedom petitions? Why do you think the number of freedom petitions filed rose during the American Revolution?

9) What did the freedom petition signed by Felix argue concerning natural rights?

Black Americans continued to petition for their freedom during the Revolutionary War, which broke out in 1775 in Massachusetts, while others free blacks protested on behalf of the enslaved by highlighting the contradictions

between a war fought for freedom and the persistence of slavery. In 1777, a former slave, named Prince Hall, declared that the ideals Americans fought for “in the course of their unhappy difficulties with Great Britain pleads stronger than a thousand arguments... [that black people] may be restored to the enjoyments of that which is the natural right of all men.” (Carson, Lapansky-Werner & Nash, 2019, p. 94). Two years earlier, Hall founded the first African American branch of Freemasonry and started the first black Masonic Lodge in Boston.

According to the text, what were two actions taken by many Black Americans before and during the American Revolution as a result of colonial protest?

Source: Lumen Learning. African American History and Culture. Authored by: Florida State College at Jacksonville. License: CC BY: Attribution. Accessed at: <https://courses.lumenlearning.com/atd-fscj-africanamericanhistory/chapter/african-americans-and-the-rhetoric-of-revolution/>

Caregiver Support Option	The American Revolution was initially taught during the first quarter of 8 th grade. If students are struggling to remember the events of the American Revolution, caregivers can support student learning by reviewing Ch. 6 in the student textbook with their students.
Materials Needed	Pen or pencil
Question to Explore	How do societies develop and change? This question focuses on building contextual awareness of historical events so that students can build frameworks for studying past events.
Student Directions	Read the text below on the impacts of the Fighting Their Way to Freedom and answer the questions associated with the text set.

In addition to filing freedom petitions and writing pamphlets advocating for the abolition of slavery, African Americans fought for their freedom during the colonial and revolutionary era by serving in the military. African and African American men, enslaved and free, from the South and the North, served in every war of consequence during the colonial period. Sometimes slaveholders sent enslaved men to the front to fight in their place or to do the menial labor entailed in building fortifications and supporting fighting troops. In other cases, African runaways posed as free persons in order to serve on ships or to enlist as soldiers. The newspapers of the colonial period often mention these facts in their advertisements of fugitive slaves...

However, expedience required that equally as often the Virginians and South Carolina planters recruited black men to fight in a militia... to protect their settlements. In 1703, the South Carolina assembly offered to free any slave who captured or killed hostile Native Americans. Beginning as early as 1705, free blacks became eligible for enrollment in the militia. Unlike white persons, they were required to muster for service without bringing arms. Several acts passed by the colonial assembly between 1723 and 1757, said that black men could serve as drummers, fifers, trumpeters, or “pioneers,” but not as regular soldiers (Jackson 1942:251). The rank of “pioneer” gave them a special place as laborers and menial servants. Many were freed for their services, but not all.

The text lists several reasons or ways that African and African American men fought in the military or in militias during the colonial period. Identify and describe one of those reasons.

During the Revolutionary War some Africans and African Americans fought on the side of the patriots while others fought on the side of the Loyalists. All enslaved people fought in order to gain freedom.

The British made the first move to enlist black soldiers. In November 1775, Lord Dunmore, the British colonial governor of Virginia, issued a proclamation that all slaves belonging to rebels would be received into the British forces and freed for their services. African Americans ran away to fight with the British in search of promised

freedom for their services. Dunmore organized an “Ethiopian” regiment of about 300 African Americans, who saw action at the Battle of Great Bridge in December 1775.

The hope of freedom in return for service led many enslaved African Americans to leave the plantation to follow the British Army. No exact statistics are available on the number of enslaved people who reached British sanctuaries, but Thomas Jefferson estimated the number at 30,000 in 1778 alone (Tate 1865:119). In South Carolina, some 5,000 enslaved people left the plantation to follow the British. The British confiscated other enslaved people from patriots. The British organized the Africans following them as laborers, paying them small sums in principal, although they charged them for clothes and upkeep, thus leaving them with little actual monetary gain. The act of paying for labor defused the potential for rebellion and led to many courageous acts on the part of black people.

2) What were African and African Americans promised in return for fighting during the Revolution?

3) What was Lord Dunmore’s proclamation?

4) What impact did Lord Dunmore’s proclamation have? How successful was it?

...At the war’s end in 1783, some 20,000 blacks left with the British, preferring an uncertain future elsewhere to returning to their old masters and plantations. They hoped that the British government would uphold the promise of freedom and help them establish new homes elsewhere in the Empire. The Treaty of Paris, which ended the war, demanded that British troops leave runaway slaves behind, but the British military commanders upheld earlier promises and evacuated thousands of freedmen, transporting them to Canada, the Caribbean, or Great Britain. They would eventually play a role in settling Nova Scotia, and through the subsequent efforts of David George, a black loyalist and Baptist preacher, some settled in Sierra Leone, in Africa. Black loyalists, however, continued to face social and economic marginalization, including restrictions on land ownership within the British Empire.

In the 1850s, the free black abolitionist, William C. Nell of Boston, published the nation’s first histories of African Americans that addressed the military service on the Patriot side during the American Revolution. In his 1855 publication, *Colored Patriots of the American Revolution*, he singled out Crispus Attucks, a black man of African and Native American ancestry who worked on whaling ships in Massachusetts, as the first man to die in the American fight for independence. Five years before war broke out between colonists and Britain, Attucks had been one of five Americans killed in the Boston Massacre on March 5, 1770. Attucks became something of martyr and a symbol of British oppression. A century after the massacre, a Massachusetts poet honored and memorialized Attucks in a long poem that praised him as the “first to defy, and the first to die.” (Carson, Lapansky-Werner & Nash, 2019, p.98)

5) What happened to African and African American soldiers from the British army at the end of the war?

6) Who was Crispus Attucks and why is he historically significant?

...Historians estimate that about 5,000 black soldiers ultimately fought on the patriot side...The use of black men as soldiers, whether freemen or slaves, was avoided early in the war by Congress and George Washington, General of the Continental Army. The prospect of armed slave revolts proved more threatening to white American society than British redcoats. General Washington allowed the enlistment of free blacks with “prior military experience” in January 1776, and extended the enlistment terms to all free blacks in January 1777 in order to help fill the depleted ranks of the Continental Army. Because the states constantly failed to meet their quotas of manpower for the army, Congress authorized the enlistment of all blacks, free and slave, in 1777. Of the southern states, only Maryland permitted African Americans to enlist. In 1779, Congress offered slave masters in South Carolina and Georgia \$1,000 for each slave they provided to the army, but the legislatures of both states refused the offer. Thus, the greatest number of black soldiers in the American army came from the North.

7) How did the policies of the Continental Army towards black soldiers change over the course of the war? Why?

Although most Continental regiments were integrated, a notable exception was the elite First Rhode Island. Mustered into service in July 1778, the First Rhode Island numbered 197 black enlisted men commanded by white officers. Baron von Cloisen described the regiment as “the most neatly dressed, the best under arms, and the most precise in its maneuvers.” The regiment received its baptism of fire at the battle of Rhode Island (Newport) on August 29, 1778, successfully defeating three assaults by veteran Hessian troops. At the siege of Yorktown, on the night of October 14, 1781, the regiment’s light company participated in the assault and capture of Redoubt 10. On June 13, 1783, the regiment was disbanded, receiving high praise for its service. Another notable black unit, recruited in the French colony of St. Domingue (present-day Haiti), fought with the French and patriots at the Battle of Savannah (October 9, 1779).

....After the war, the black soldiers and seamen of Virginia were liberally rewarded in money, land bounties, and granted them pensions. In common with other states, Virginia also provided for the manumission of some slaves who fought. However, they had to petition the courts to gain freedom and were not successful until ten or more years after the struggle. In the next century, the children of African American Revolutionary War veterans who did not receive land, petitioned the State of Virginia for land, and received it (Jackson 1942).

8) How was the First Rhode Island regiment historically significant?

9) Prior knowledge – Why was the Battle of Yorktown a significant battle in the American Revolution?

Identify and describe two challenges that African American Revolutionary War veterans or their families faced after the war.

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Caregiver Support Option	While students should already be familiar with the parts of this standard referencing the conditions of enslavement, students will have studied Nat Turner’s revolt for the first time in 8 th grade during Quarter 3 and should be familiar with it by this point in the quarter. If students have not gotten to Nat Turner’s rebellion in their social studies class yet, caregivers can support student learning by reviewing Ch. 14 Lesson 4 in the student textbook with their students.
Materials Needed	Pen or pencil
Question to Explore	How do societies develop and change? This question focuses on building contextual awareness of historical events so that students can build frameworks for studying past events.
Student Directions	Read the text below on the impacts of the Slave Uprisings and answer the questions associated with the text set.

Abolitionism in North America began when enslaved Africans ran away... or organized rebellions in name of freedom. Well before a religiously motivated, transatlantic, and interracial abolitionist movement developed in the nineteenth-century, numerous slave rebellions and insurrections occurred during the preceding centuries. Rebellions were rooted in the exploitative conditions of the Southern slave system. There is evidence of more than 250 uprisings or attempted uprisings, each involving 10 or more slaves from the seventeenth-century up to the Civil War.

One of the largest slave rebellions in U.S. history took place in 1811. The German Coast Uprising took place outside of New Orleans, Louisiana, and involved some 500 slaves, according to accounts; however, it only was

responsible for the casualties of two white men. Volunteer militias and a detachment of the U.S. Army suppressed the rebellion. Ninety-five black people were killed as a result of executions and direct confrontations with opposing militia forces. In the weeks following the uprising, an additional forty-four accused insurgents were captured, tried, and executed.

1) According to the text, how many uprisings occurred prior to the Civil War in the United States?

What occurred at the German Coast Uprising? Why is it significant? Another large slave uprising, Nat Turner's Rebellion, took place in 1831, in Southampton County, Virginia. Like many slaves, Nat Turner was inspired by the evangelical Protestant fervor sweeping the republic. He preached to fellow slaves in Southampton County, gaining a reputation among them as a prophet. He organized them for rebellion, awaiting a sign to begin, until an eclipse in August signaled that the appointed time had come. Turner and as many as seventy other slaves killed their masters and their masters' families, murdering a total of around sixty-five people. Turner eluded capture until late October, when he was tried, hanged, and then beheaded and quartered. Virginia put to death fifty-six other slaves whom they believed to have taken part in the rebellion. White vigilantes killed two hundred more as panic swept through Virginia and the rest of the South.... Nat Turner's Rebellion provoked a heated discussion in Virginia over slavery. The Virginia legislature was already in the process of revising the state constitution... Virginia and other slave states recommitted themselves to the institution of slavery, and defenders of slavery in the South increasingly blamed northerners for provoking their slaves to rebel.

3) Who was Nat Turner? What did he do?

4) How many enslaved people fought in Nat Turner's Rebellion?

5) How many people were killed during the rebellion? How many people died after the rebellion?

What were political impacts of Nat Turner's Rebellion? ...David Walker, a free black man who, like Turner, advocated for rebellion if slavery did not immediately end. Walker was born a free in North Carolina in 1796. He moved to Boston in the 1820s, lectured on slavery, and promoted the first African American newspaper, Freedom's Journal. In 1829, he published "An appeal to the colored citizens of the world," one of the most radical and impassioned abolitionist pleas in American history. Walker highlighted the nation's hypocrisies, including its promise of freedom and its sanctioning of slavery. He also called out some of the nation's Christians for their complicity in the system of slavery and their willingness to use and distort scripture from the Bible to sanction it. Walker also warned whites who practiced or tolerated slavery that their day of reckoning was close at hand....

7) Who was David Walker? Why is he historically significant?

8) What was Freedom's Journal? What arguments did David Walker make in his newspaper?

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Caregiver Support Option	Students should be familiar with the work of major abolitionists of this period by this point in Quarter 3. If students need to review, caregivers can support student learning by reviewing Ch. 15 Lesson 2 in the student textbook with their students.
Materials Needed	Pen or pencil
Question to Explore	How do societies develop and change? This question focuses on building contextual awareness of historical events so that students can build frameworks for studying past events.
Student Directions	Read the instructions below for studying the biographies of these African American abolitionists.

Study the two biographical snapshots of African American abolitionists from the biographies below. You may learn more about them by following the links provided for the historical figures. You can also reference information about the abolition movement from Ch. 15 Lesson 2 in your textbook. After reviewing the biographies, write a one paragraph summary of the information you have learned about each of these historical figures, being sure to include a claim on why they were historically significant with at least two supporting details about each figure.

Source: Student Materials from Lesson – Teaching About Black Abolitionists from Middle Tennessee State University, accessible online at: https://library.mtsu.edu/ld.php?content_id=59712730

William Howard Day



William Howard Day was an attorney, newspaper editor, minister, and abolitionist. Day was the third black student to get a Bachelor's degree from Oberlin College when he graduated in 1847 and is known for his speeches and work in Oberlin, Ohio. In 1849, Day became the first black person to address the Ohio General Assembly when he gave a speech at the State Convention of the Colored Citizens of Ohio, demanding that the Assembly repeal Ohio's discriminatory "Black Laws." His speech was a success and less than a month later the General Assembly voted to repeal most of the Black Laws and allow for the public schooling of black children in segregated schools. He later served as the superintendent of schools for the Freedman's Bureau and the President of the Harrisburg, Pennsylvania, school board.

- [William Howard Day's Speech at the Unveiling of the Monument to Abraham Lincoln](#)



[Frances Ellen Watkins Harper, 1825-1911](#)

Frances Ellen Watkins Harper

Francis E.W. Harper was a poet, lecturer, women's rights activist, and abolitionist. She was born free in the slave state of Maryland which gave her both a connection to the hardships of race, and also the privileges of being free and educated. Her uncle, the abolitionist Reverend William Watkins, raised her after her parents died and taught her the value of education and the human right to freedom. She dedicated her life to teaching and helping the abolitionist movement and was heavily involved in the Underground Railroad. After establishing herself as a poet who wrote about slavery, poverty, and gender, Harper toured the South lecturing at black schools and women's rights groups. She was a powerful and sought after speaker until her death.

- [Frances E.W. Harper Historical Marker by Explore PA History](#)
- [Biography of Frances Ellen Watkins Harper by Archives of Maryland](#)
- [Enlightened Motherhood: An Address to the Brooklyn Literary Society \(1892\)](#)
- [Light Beyond Darkness by Frances E.W. Harper \(1890\)](#)
- [A Collection of Poems by Frances E.W Harper \(1854\)](#)

Caregiver Support Option	Students should be familiar with the work of major abolitionists of this period by this point in Quarter 3. If students need to review, caregivers can support student learning by reviewing Ch. 15 Lesson 2 in the student textbook with their students.
Materials Needed	Pen or pencil
Question to Explore	How do societies develop and change? This question focuses on building contextual awareness of historical events so that students can build frameworks for studying past events.
Student Directions	Read the instructions below for studying the biographies of these African American abolitionists.

Study the two biographical snapshots of African American abolitionists from the biographies below. You may learn more about them by following the links provided for the historical figures. You can also reference information about the abolition movement from Ch. 15 Lesson 2 in your textbook. After reviewing the biographies, write a one paragraph summary of the information you have learned about each of these historical figures, being sure to include a claim on why they were historically significant with at least two supporting details about each figure.

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Paul Jennings

Paul Jennings was born enslaved on President James Madison's plantation. He was a house slave and, unlike most slaves, was taught how to read and write due to his position as a personal slave to a politician of Madison's stature. He served President Madison while in the White House and after until Madison's death in 1836. Then Jennings was a personal slave for Dolley Madison, President Madison's widow, until she sold him to help pay down the family debt in 1848. He was purchased and freed by Senator Daniel Webster of Massachusetts. Jennings later published *A Colored Man's Reminiscences of James Madison*, the first memoir about life in the White House. It gave intimate details into who James and Dolly Madison were as people and into the relationship between a slave and a slave owner. After being freed, Jennings became a popular abolitionist in the Washington, D.C., area. He was a part of the one of the largest attempted slave revolts in the United States, where he tried to help free 77 slaves on the schooner *Pearl*. He lived out the rest of his life as a free man and eventually was able to purchase

property in D.C. before passing away.

- [Paul Jennings from the National Park Service](#)
- [A Colored Man's Reminiscences of James Madison by Paul Jennings](#)
- [April 15, 1848: The Escape on the Pearl Schooner](#)



[David Ruggles](#)

David Ruggles

David Ruggles was an abolitionist, writer, publisher, and business owner. He was born free in Norwich, Connecticut, and educated at religious charity schools in Connecticut. Ruggles relocated to New York and opened a grocery store. He used his grocery store to hire self-emancipated black people. He also ran a circulation library and reading room for black people, since it was illegal for them to access New York's public libraries. Due to the work he did, Ruggles was targeted by pro-slavery mobs. His grocery store and library were burned down three times and he was beaten in jail twice. His bookstore is recognized as the first owned by blacks in the United States.

an conductor of the Underground Railroad and helped Fredrick Douglass escape. Douglass s until Ruggles' early death at age 39 due to a multitude of health issues.

- [David Ruggles Center for History and Education](#)
- [David Ruggles \(1810-1849\) by Black Past](#)
- [The Amazing Life of America's First Full-Time Black Activist](#)

Caregiver Support Option	Students should be familiar with the work of major abolitionists of this period by this point in Quarter 3. If students need to review, caregivers can support student learning by reviewing Ch. 15 Lesson 2 in the student textbook with their students.
Materials Needed	Pen or pencil
Question to Explore	How do societies develop and change? This question focuses on building contextual awareness of historical events so that students can build frameworks for studying past events.
Student Directions	Read the instructions below for studying the biography of this African American abolitionists.

Study the biographical snapshots of an African American abolitionist from the biographies below. You may learn more about them by following the links provided for the historical figures. You can also reference information about the abolition movement from Ch. 15 Lesson 2 in your textbook. After reviewing the biographies, write a one paragraph summary of the information you have learned about each of this historical figure, being sure to include a claim on why they were historically significant with at least two supporting details about their work.

Source: Student Materials from Lesson – Teaching About Black Abolitionists from Middle Tennessee State University, accessible online at: https://library.mtsu.edu/ld.php?content_id=59712730



[Mary Ann Shadd Cary](#)

Mary Ann Shadd Cary

Mary Ann Shadd Cary was a writer, teacher, lawyer, abolitionist, and women's right activist. She was born free in Delaware and raised by abolitionist parents who were conductors on the Underground Railroad. Since the education of black children was illegal in the state of Delaware, the Shadds moved their family to Pennsylvania where Cary got a Quaker education. After finishing school, Cary became a teacher and taught at black schools in Delaware, Pennsylvania, and New York. Cary emigrated to Canada after Congress passed the Fugitive Slave Act which imposed harsh penalties on anyone helping free the enslaved. There she wrote "A Plea for Emigration," talking about the many opportunities Canada gave to free blacks. While there she also started a newspaper, *The Provincial Freeman*. This newspaper was the first anti-slavery newspaper in Canada and Cary became the first newspaperwoman in North America. After the outbreak of the Civil War, Cary returned to the United States to help with recruitment and then moved to Washington, D.C., to study law at Howard University. She was one of four women in her class, and the only black woman, to receive her Bachelor of Law degree in 1883. She continued to fight for black and women's rights until her death.

- [Mary Ann Shadd Cary: Lawyer, Educator, Suffragist](#)
- [Mary Ann Shadd Cary House from the National Park Service](#)
- [Mary Ann Shadd Cary from the National Women's Hall of Fame](#)
- ["A Plea for Emigration" by Mary Ann Shadd](#)

Caregiver Support Option	Students should be familiar with the work of major abolitionists of this period by this point in Quarter 3. If students need to review, caregivers can support student learning by reviewing Ch. 15 Lesson 2 in the student textbook with their students.
Materials Needed	Pen or pencil
Question to Explore	How do societies develop and change? This question focuses on building contextual awareness of historical events so that students can build frameworks for studying past events.
Student Directions	Follow the instructions below to create a Character Map of a historical figure from the abolition movement.

Re-read the information from Weeks 4-5 and review Ch. 15 Lesson 2 in your textbook. In the space below, write your title with the name of a figure from the abolition movement that you think had a significant impact on history. Underneath the title, draw a picture of that abolitionist. It does not need to be historically accurate and can be as simple as a stick figure or something more complex. Next to each of the following parts of their body on the drawing, answer the following questions.

Head: What are they thinking about their society? **Ears:** What have they heard that has impacted their work?

Heart: What are they feeling about their society? What do they care about? **Hands:** What actions have they taken?

Eyes: What have they seen?

Mouth: What are they saying?

Stomach: What are they worried about?

Feet: How did they change history

Caregiver Support Option	Students should already be familiar with the Compromise of 1850 and the provisions of the Fugitive Slave Act from their social studies class this quarter. If students need to review, caregivers can support student learning by reviewing Ch. 16 Lesson 1 in the student textbook with their students.
Materials Needed	Pen or pencil
Question to Explore	How do societies develop and change? This question focuses on building contextual awareness of historical events so that students can build frameworks for studying past events.
Student Directions	Read the text set below on Anthony Burns and answer the questions. Then study the artwork based on the events that happened to Anthony Burns and fill in the analysis sheet that follows it.

Students learned about the Fugitive Slave act in their classrooms this quarter, which is covered in Ch. 16 Lesson 1 in their textbook. Review that information and read and answer the questions on the experience of Anthony Burns in the text below:

The rescues and arrests of fugitive slaves Anthony Burns in Boston and Joshua Glover in Milwaukee, for example, both signaled the rising vehemence of resistance to the nation’s 1850 fugitive slave law. The case of Anthony Burns illustrates how the Fugitive Slave Law radicalized many northerners. On May 24, 1854, 20-year-old Burns, a preacher who worked in a Boston clothing shop, was clubbed and dragged to jail. One year earlier, Burns had escaped slavery in Virginia, and a group of slave catchers had come to return him to Richmond. Word of Burns’ capture spread rapidly through Boston, and a mob gathered outside of the courthouse demanding Burns’ release. Two days after the arrest, the crowd stormed the courthouse and shot a Deputy U.S. Marshall to death. News reached Washington, and the federal government sent soldiers. Boston was placed under Martial Law. Federal troops lined the streets of Boston as Burns was marched to a ship where he was sent back to slavery in Virginia. After spending over \$40,000, the United States Government had successfully reenslaved Anthony Burns. A short time later, Burns was redeemed by abolitionists who paid \$1,300 to return him to freedom, but the outrage among Bostonians only grew. And Anthony Burns was only one of hundreds of highly publicized episodes of the federal governments imposing the Fugitive Slave Law on rebellious northern populations...

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After review your textbook, explain the provisions of the Fugitive Slave Act.

What profession did Anthony Burns hold while living in Boston?

3) What happened to him on May 24th, 1854?

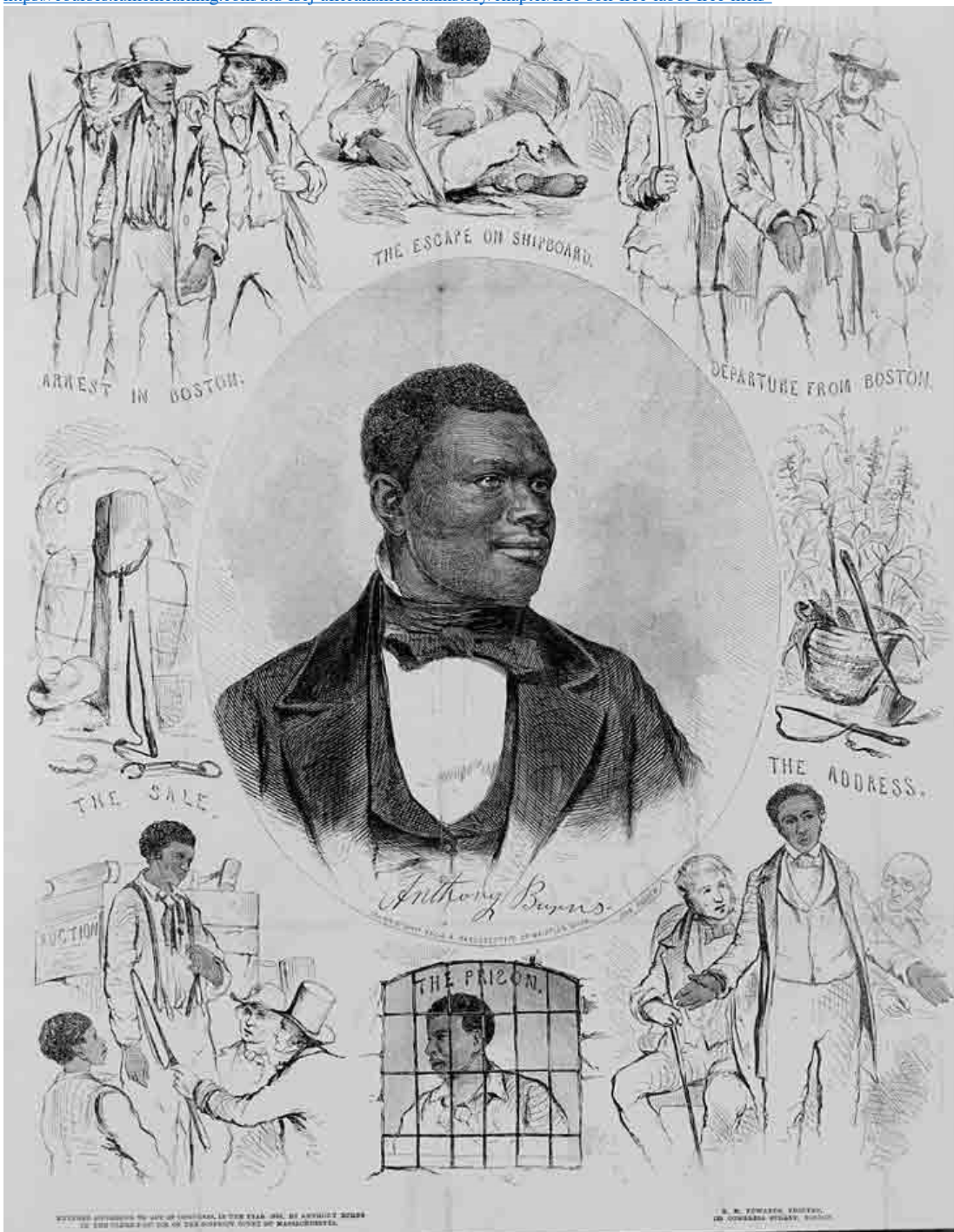
4) Why?

What was the reaction to the arrest of Anthony Burns in Boston?

6) How did the government respond?

7) What happened to Anthony Burns?

8) How was Anthony Burns eventually freed?



ANTHONY BURNS by R.M. Edwards is in the Public Domain.

Study the artwork above regarding the case of Anthony Burns and fill in the document analysis form on the next page.

Analyze Artwork

Meet the artwork.

Quickly scan the artwork. What do you notice first?

Type (check all that apply):

- Painting
- Drawing/Sketch
- Mural
- Mixed Media
- Engraving/Lithograph
- Landscape
- Abstract
- Other

What is the title?

Observe its parts.

List the people, objects and activities you see.

PEOPLE	OBJECTS	ACTIVITIES

Write one sentence summarizing this artwork.

Try to make sense of it.

What do the colors, people, objects or activities represent? Who made this?

When was it created?

Does it depict a different time? When?

What was happening at the time in history it was created?

What is the message? List evidence from the artwork or your knowledge about the artist that led you to your conclusion.

Caregiver Support Option	Students should already be learning about the Civil War in their social studies classroom. If students need to review the events mentioned in this text set, caregivers can support student learning by reviewing Ch. 17 in the student textbook with their students.
Materials Needed	Pen or pencil
Question to Explore	How do societies develop and change? This question focuses on building contextual awareness of historical events so that students can build frameworks for studying past events.
Student Directions	Read the text set below on the War for Freedom and answer the questions.

As United States armies penetrated deeper into the Confederacy, politicians and the Union high command came to understand the necessity, and benefit, of enlisting black men in the army and navy. Although a few commanders began forming black units in 1862, such as Massachusetts abolitionist Thomas Wentworth Higginson’s First South Carolina Volunteers (the Civil War’s first black regiment), widespread enlistment did not occur until the Emancipation Proclamation went into effect on January 1, 1863. “And I further declare and make known,” Lincoln’s Proclamation read, “that such persons of suitable condition, will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service.”

The language describing black enlistment indicated Lincoln’s implicit desire to segregate African American troops from the main campaigning armies of white soldiers. “I believe it is a resource which, if vigorously applied now, will soon close the contest. It works doubly, weakening the enemy and strengthening us,” Lincoln remarked in August 1863 about black soldiering. Although more than 180,000 black men (ten percent of the Union army) served during the war, the majority of United States Colored Troops (USCT) remained stationed behind the lines as garrison forces, often laboring and performing non-combat roles.

- 1) What was the name of the Civil War’s first black regiment? When was it formed?
 - 2) How did the Emancipation Proclamation impact the enlistment of African American soldiers?
 - 3) According to the text, why did Lincoln allow for the segregated enlistment of African American soldiers?
- African American soldiers made up what percentage of the Union army? About how many African American soldiers were there in total?

When black soldiers did fight on the battlefield they distinguished themselves. Colonel Higginson, the white commander of the 1st South Carolina Volunteers, wrote a report about their valor and bravery following a

skirmish along the South Carolina coast in January 1863 that was eventually published in Northern newspapers. “Nobody knows anything about these men who has not seen them in battle,” Higginson wrote. “No officer in this regiment now doubts that the key to the successful prosecution of the war lies in the unlimited employment of black troops”

Black soldiers in the Union army endured rampant discrimination and earned less pay than white soldiers, while also facing the possibility of being murdered or sold into slavery if captured. James Henry Gooding, a black corporal in the famed 54th Massachusetts Volunteers, wrote to Abraham Lincoln in September 1863, questioning why he and his fellow volunteers were paid less than white men. Gooding argued that, because he and his brethren were born in the United States and selflessly left their private lives and to enter the army, they should be treated “as American soldiers, not as menial hirelings.” In addition to protesting in letters to Lincoln, Secretary of War Edwin Stanton, and black run newspapers in the North such as Philadelphia’s Christian Recorder, the soldiers of the 54th highlighted the injustice of unequal pay by refusing their paychecks while still fighting for their freedom and citizenship on the battlefield.

5) What did Colonel Higginson say about the African American troops in the 1st South Carolina Volunteers?

6) Identify and describe at least two challenges that African American soldiers faced in the Union army.

Identify and describe at least two ways that African Americans and African American soldiers protested their treatment in the Union army.

African American soldiers defied the inequality of military service and used their positions in the army to reshape society, North and South. The majority of USCT (United States Colored Troops) had once been enslaved, and their presence as armed, blue-clad soldiers sent shockwaves throughout the Confederacy. To their friends and families, African American soldiers symbolized the embodiment of liberation and the destruction of slavery. To white southerners, they represented the utter disruption of the Old South’s racial and social hierarchy. As members of armies of occupation, black soldiers wielded martial authority in towns and plantations...

The majority of USCT occupied the South by performing garrison duty, other black soldiers performed admirably on the battlefield, shattering white myths that docile, cowardly black men would fold in the maelstrom of war. Black troops fought in more than 400 battles and skirmishes, including Milliken’s Bend and Port Hudson, Louisiana; Fort Wagner, South Carolina; Nashville; and the final campaigns to capture Richmond, Virginia. Fifteen black soldiers [from the USCT] received the Medal of Honor, the highest honor bestowed for military heroism. Through their voluntarism, service, battlefield contributions, and even death, black soldiers laid their claims for citizenship. “Once let a black man get upon his person the brass letters U.S.” Frederick

Douglass, the great black abolitionist, proclaimed, “and there is no power on earth which can deny that he has earned the right to citizenship.”

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Note: 25 African Americans have received a Medal of Honor during the American Civil War. The 15 mentioned in the text were members of the U.S. Colored Troops.

The text lists several ways that the participation of African American soldiers during the war impacted society. In your own words, explain these impacts in 2-3 sentences.

9) How many military engagements did African American soldiers participate in during the war?

How many members of the U.S. Colored Troops received Medals of Honor? Overall, how many African Americans were recognized with Medals of Honor during the Civil War?