

BLACK HISTORY

AN INCLUSIVE ACCOUNT OF AMERICAN HISTORY

**Dr. Walter Milton, Jr.
Joel A. Freeman, PhD**

Black History 365

An Inclusive Account of American History



Authors

Dr. Walter Milton, Jr. & Joel A. Freeman, Ph.D.

Publisher

CGW365 Publishing
P.O. Box 151569
Arlington, Texas 76015
United States of America
blackhistory365education.com

ISBN: 978-1-7355196-0-9

Copyright © 2020 CGW365 Publishing

Cover Design

Heather R. Sanders with Olivia M. Cloud and Jasmine C. Cole

Layout Design

Olivia M. Cloud
Jasmine C. Cole

The Elephant Experience® Graphic Creator

Ksyu Deniska

Chief Editor

Shirley L. Freeman

Editors, Readers, and Curriculum Designers

Faith Berry
Constance Buckner
Charlene Burroughs
Olivia M. Cloud
Jasmine C. Cole
Dr. Kevin “Khao” Cates
Dr. Lisa Deveaux
Dr. W. Marvin Dulaney
Shirley L. Freeman
Dr. Michele Hancock
Carol Hecht
Dr. Michael Nellums
Dr. Andrea Nelson
Lisa Petros
Dr. Carlos Walker
Roslyn Webb

Music

Dr. Kevin “Khao” Cates, Multi-Platinum, Grammy® Award Winner

Exclusive Image/Photo Partnership with B365® Curriculum

Freeman Institute® Black History Collection

All rights reserved. Except for brief quotations used in reviews, articles, or other media, no part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by information storage or retrieval system, without written permission by the publisher.

BH365® is a registered trademark of BH365, LLC.

DR. WALTER MILTON, JR., Founder and President of BH365®, LLC

Led by Dr. Walter Milton, Jr., a diverse team of seasoned historians and curriculum developers have collective experience in varied education disciplines. Dr. Milton is a native of Rochester, New York. He earned a Bachelor of Arts degree from the University of Albany and a Master of Science from SUNY College at Brockport. He took postgraduate courses at the University of Rochester to receive his administrative certifications, including his superintendent’s license. Dr. Milton also has taught at several universities across the United States. He holds a doctorate in leadership and policy from the University of Buffalo. He is a published author of several books including: *Professional Staff and Parent Perception of Parent Involvement* (2006), *Me in the Making: One Man’s Journey to Becoming a School Superintendent*, (2008) *Why Black Men Must Save Black Boys in America’s Public Schools* (2014), and *Truth Be Told: Narratives From the Souls of Black Women* (2017).

He served as a school superintendent for more than thirteen years in the states of New York, Michigan, and Illinois. Dr. Milton currently is CEO of From the Heart International Educational Services. He lives in Texas and Tennessee with his family. [walter@blackhistory365education.com]

JOEL A. FREEMAN, PhD, Co-Founder and Executive Director of BH365®, LLC

For 20 NBA seasons, Dr. Freeman served as player development mentor and character coach for the Washington Bullets/Wizards — surviving six coaching changes (1978-1998). Having grown up in Canada, it was during this period of time — working with NBA players — that his rather unique interest in Black history first emerged. In 1995, he co-authored *Return to Glory: The Powerful Stirring of the Black Race*. Basketball legend Julius “Dr. J” Erving wrote the foreword. Millions around the world have seen the film version of *Return to Glory* (available with Spanish, Portuguese, French and English subtitles).

With travels to over 55 countries, Dr. Freeman has worked with the Association of International Schools for Africa (AISA), traveling extensively throughout the continent of Africa. He has also assisted in addressing issues surrounding conflict resolution, tribal warfare, and the AIDS crisis — meetings with over 100 African kings and queens throughout Benin, Togo, and Nigeria. He is in demand internationally as a motivational speaker and trainer for educational institutions, government agencies, non-profit organizations, and leaders of multinational corporations. Joel’s presentation, *A White Man’s Journey into Black History: An Eye-Opening Experience that Transcends Race*, has been well-received by audiences across North America.

The Freeman Institute® Black History Collection consists of well over 3,000 documents and artifacts (oldest date, 1553). At least a million visitors viewed items from the collection that were showcased at the United Nations headquarters in New York on two separate occasions. Other exhibitions have included: White House Communications, Secret Service, Clinton Presidential Library, Rutgers University, FBI, NSA, NOAA, NIH, EPA, Harlem Book Fair, NASA, NPR, NTSB, Howard University and many other venues.

Dr. Freeman has created at least 4,000 high resolution images from his collection. Many of those images appear throughout the pages of this BH365® textbook. [joel@blackhistory365education.com]

ADVISORY BOARD

Cathy Hughes
Founder and Chairwoman, Urban One, Inc.

Andrew Young
Civil Rights Activist, UN Ambassador

Pete Babcock
Historian, NBA General Manager

James Agbara Bryson
Great Grand Nephew of Annie Malone

Benjamin Crump
Civil Rights Attorney

Smokey Robinson
Internationally Acclaimed Singer-Songwriter

Dr. Marvin Dulaney
Historian, Educator

Jamila Thomas
Senior Vice President, Big Brothers, Big Sisters, Dallas

Robert Edison
Former Educator, Dallas ISD

Darrick Eugene
Finance Attorney & Lobbyist

George Fraser
Frasernet, FraserNation, Author

Patrick Gaston
Former President, Verizon Foundation

Paul Griffin
*Former Vice President, Houghton Mifflin,
Past International President, Phi Beta Sigma*

Bill Haley, Jr.
Grandson of Alex Haley

Robert Jackson
National Education Speaker/Author

Alveda King
Niece of Dr. Martin Luther King, Jr.

Lewis Paul Long
Long Gallery, Harlem

Calvin Mackie, PhD
President, STEM NOLA, Inventor, Author

Dr. Rita Ali
VP, Illinois Central College

Kimberly Jones, Esq.,
Executive Vice President of the Council for Opportunity in Education

Ben Watson
NFL Super Bowl XXXIX Champion

Mark Henry
WWE Hall of Fame, World's Strongest Man

James Page
Systems Analyst, New York State Bar Association

CONTRIBUTORS

A.J. Ali
Professor Manu Ampim
Dee Azlan
Pete Babcock
Faith Berry
Vernon C. Bland
Reginald Braxton
Carleen Brown
James Agbara Bryson
Mike Berry
Jason R. Broussard
Rev. Olivia M. Cloud
Jasmine C. Cole
Benjamin Colin Davis
Dr. Lisa DeVeaux
Dennis C. Dickerson
George Fraser

TEAM

Dee Azlan
Faith Berry
Carleen Brown
Charlene Burroughs
Chris Cannon
Dr. Kevin "Khao" Cates
Dominick Clayton
Dr. Roger Cleveland
Rev. Olivia M. Cloud
Jasmine C. Cole
Mia Colfield
Gloria J. Davis
Brian DeVeaux
Dr. Lisa DeVeaux
Barbara Spencer Dunn
Carlvern Dunn
David Edgeron
DeAndrea Fleming
Melvin Forbes
Pam Freeman
Shirley L. Freeman
Stephen T. Freeman
Dr. Maritza F. Garcia
Carol Hecht
Dr. Michele Hancock
Jason Khaleed Hayes
Connie Isabell
Gloria Hart Jackson
Earl A. Jones
Lori Johnson
Dr. Timothy Johnson
Myron Lester
Abraham Mast

Greater Essex County District School Board
Bill Haley, Jr.
Angela L. Davis Henry
Jason Holt
James A. Hull
Alveda C. King
Dr. Andrea Nelson
Bryant Pearson
Bryant Price
David Reynolds
Connor Scanlon
Carol Spratt
Bernard C. Turner
Anita L. Wills
Rosalind Withers
Ronald Wynn

Vickie Mitchell
Dr. Andrea B. Nelson
Shirley Ison Newsome
Lisa Joy Petros
Shawte Price
Julie A. Puckett
Andrae Rhyne
Dr. Caroline Ross
Martha Ross
JoAnn Scaife
Thomas Shumaker
Larry Taylor
Lindsay Taylor
Constance Thurston-Buckner
Bernard C. Turner
Roslyn Webb
Dr. Floyd Williams
Gabriella Williams
Dr. Marjorie Williams
Michelle D. Woods

MEDIA RELATIONS

Carleen Brown

SENIOR ADVISOR

Melvin Forbes



Black History 365

An Inclusive Account of American History
BH365.ORG

UNIT/CHAPTER OVERVIEW

UNIT 1 – ANCIENT AFRICA

This foundational unit engages students in the rich history of African tribes, customs, traditions, languages, and cultures. In fact, many of these customs and practices are instrumental in forming modern processes and conventions practiced within Black American cultures and subcultures. The mere notion that Black History started with enslavement is eliminated when students understand the genius of ancient Africans.

CHAPTER 1: HOW AFRICA GOT ITS NAME

Sankofa reminds us that we must go back to our roots in order to move forward. This chapter communicates, with clarity, the importance of reaching back individually and collectively to gather the best that our past has to teach us, so that we can achieve our full potential individually and as a whole. We trace Africa back to the beginning of humanity, stepping back in time to capture a glimpse of the ingenuity, productivity, creativity, and nobility of ancient Africans. Africa is authentic, colorful and historical. It is not monolithic, but it is immensely unique and diverse. Africa truly is the cradle of civilization.

CHAPTER 2: ANCIENT AFRICAN CIVILIZATIONS

Enhanced understanding of ancient African civilizations continues; the awesome legacy of a mighty people reveals itself. In providing a careful examination of the achievements of generations long past, new insight is gained that is useful today:

- Ancient Africa has a rich repository of creativity, intellect and innovation.
- The celebrated heritage, as documented by world historical and cultural organizations, establishes justifiable pride in individuals of African descent.

UNIT 2 – THE TRANSATLANTIC SLAVE TRADE

Filled with details of the Transatlantic Slave Trade, this unit explores the conditions that influenced the trading of natural resources, weapons, and people of African descent. The profit motive eventually leads to arguably the largest human trafficking period in recorded history. It contains historical verification from countries involved in the Transatlantic Trade, along with steps that ultimately lead to the end of the trade.

CHAPTER 3: THE TRANSATLANTIC SLAVE TRADE

This chapter explains the dynamics and interactions of tribes among themselves, before the start of European Trade, and afterwards. The chapter also carefully explores:

- The role warfare and seeking material gain and power between tribes played in the capturing of local people within Africa.
- How laws and policies of European governments and the United States impacted the operations of the Trade.

CHAPTER 4: LAWS, SHIPS, REBELS, AND ABOLITIONISTS

This chapter discusses the myriad of reasons why the profitable practice of kidnapping Africans for purchase endured for so long:

- How laws and actual business practices extended the trading of enslaved peoples well beyond its legal termination.
- An examination of some of the ways in which captured Africans fought with every creative weapon they could muster against their transporters.

“You can’t really know where you are going until you know where you’ve been.”

–Maya Angelou

UNIT 3 – THE AMERICAN SYSTEM – THE FORMING THEREOF

The American System discusses the beginnings of American systematic oppression, racial and economic disparity. The discrimination and dominant-culture supremacy was facilitated through the enslavement and persecution of Blacks in the United States.

CHAPTER 5: ENSLAVEMENT – THE PECULIAR INSTITUTION

A hard look at the financial calculations and operations of those who enslaved individuals from Africa is impartially examined. Carefully detailed research uncovers information on the groupings of the enslaved by gender and for-profit potential:

- Valuing young men, young women, teens and pre-teens by common calculations.
- How sex trafficking evolved as a special and profitable niche across state lines.

CHAPTER 6: AMERICAN CIVIL WAR, 1861-1865

When the compromises and juggling of differences between the North and the South came to a boil, the result was the American Civil War. Chapter 6 examines the varying opinions about the war before, during and after the fighting ended:

- The unexpected length, cost and deadliness of the war for both the North and the South.
- How and why President Lincoln made the decision to end the war.
- The use of Black soldiers and civilians in the war.

UNIT 4 – EMANCIPATION AND RECONSTRUCTION

The Civil War, along with the signing of the Emancipation Proclamation, marked the beginning of efforts to end legalized enslavement in the United States. This unit analyzes the critical events leading to the emancipation of the enslaved and the subsequent conflicts between Confederate and Union States after the war ended. A perilous and often dangerous period occurred in the era immediately after the war. These activities and policies became known as Reconstruction.

CHAPTER 7: AFTER THE CIVIL WAR – RECONSTRUCTION, 1866–1877

The exact ways to rebuild the nation after the war was no easy task. Basic issues on how to handle matters related to the new freedmen required new methods and systems. The major steps employed are revealed:

- The establishment of the Freedmen’s Bureau and support from religious organizations.
- New laws and amendments to the Constitution.
- Self-help efforts and cooperative steps by the freedmen themselves.

CHAPTER 8: NO FREE LUNCH AND FIGHTING FOR JUSTICE AND FREEDOM

Former Confederate soldiers begin a reign of terror to regain power:

- The explanation of the role White supremacist violence and threats played in ending Black political participation.
- Black voting rights and their ability to maintain economic independence.
- Legal schemes and processes to return the formerly enslaved to agrarian life.

CHAPTER 9: POST-RECONSTRUCTION – TRANSITION TO A NEW CENTURY

As the freedmen of the South sought to gain a measure of independence, Black people began organizing themselves to improve their lives. A concerted effort was made to end the post-war terror of the South and to stop wide-spread lynching(s):

- The role played by Black leaders, such as W.E.B. Du Bois with the founding of the all Black Niagara Movement in 1905, which later became the National Association for the Advancement of Colored People (NAACP).
- The impact of race riots that occurred in many states across the nation.

CHAPTER 10: POST-RECONSTRUCTION

This chapter details the reality of Black life in America after the end of Reconstruction. The return of Southern leaders to power brought immediate negative consequences. Black people sought to counter these attacks by engaging in the following strategies:

- The promotion of self-help, industrial training advocated by Booker T. Washington.
- A national and international Black pride and unifying promoted by Marcus Garvey.

UNIT 5 – THE GREAT MIGRATION AND ITS AFTERMATH

Filled with photographic images of American involvement, this Unit investigates Black Liberation & Expression through the development of Black-oriented institutions, Black-inspired art (including the Harlem Renaissance), and the long-ranging modulation of Black voices.

CHAPTER 11: THE TIDAL WAVE – BLACK MIGRATION, NORTHWARD

A massive migration occurred within the borders of the United States – over six million Blacks moved to urban areas of the North in a relatively short period of time:

- Pushing black people out of the South to accept new positions largely opened by the labor needs of World War I.

CHAPTER 12: DEMOCRACY: POSSIBILITY OR MYTH

Exploring the massive changes to the country that occurred with the United States’ entry into World War I. Black Americans were negatively affected by the election of President Woodrow Wilson:

- Extensive examination of the political, economic and social changes fueled by the mass migration of Black Americans.
- Growing tension caused by racist violent attacks. An example is the growth of black-face travel shows and the new movie industry and its first full length provocative film, *The Birth of a Nation*, is discussed.

CHAPTER 13: STANDING UP

Leaders were developing alternative measures to gain freedom. These business pioneers were utilizing their faith, talents, and abilities to provide examples of building an economic legacy for themselves and their communities:

- Black visionaries inspired and encouraged others to dream.
- Reviewing the buy-black position of Marcus Garvey.

CHAPTER 14: THE HARLEM RENAISSANCE

Despite racial turmoil and unrest in the North and South, the music of Black Americans found its way on the world stage during and after the Harlem Renaissance:

- This era showcased artistic creativity, poetry and musical talent.
- Worldwide, the music, dance, and art found in the originality and freshness of Black American musicians, artists and poets is made apparent.

CHAPTER 15: THE BLACK CHURCH: AN INSTITUTIONAL BASE OF THE COMMUNITY

There are more Black churches in America than any other institution. Its leaders have had a broad impact in community development and the founding of HBCUs, along with forming a core of the key political and civic leaders. The post-Civil War and Reconstruction Era produced a free people, more churches built than at any other time in American history, and a Black Church foundation that is the spiritual heart of Black America still beating strong today.

UNIT 6 – CIVIL RIGHTS AND AMERICAN JUSTICE

This unit provides an unfiltered look into the Civil Rights era. It was a period of severe unrest. The organized bigotry, inequitable treatment (egregiously normalized attitudes and behaviors against black Americans) would not be easy to dismantle. The laws and customs of a society built on inequality were deeply entrenched. In addition, the lingering policies of Jim Crow, the assassination of Black leaders and racist legal practices would put the country to the test.

CHAPTER 16: WINNING EQUAL RIGHTS

The legacy of post Reconstruction violence, flagrant legal injustices and humiliations of the Jim Crow era gave rise to the Civil Rights Movement. This chapter assesses how the birth of the civil rights struggle began and how it quickly impacted the entire nation:

- The role of governmental practices on the federal, state and local level which gave birth to the demand for civil rights and equal justice.
- A look at the landmark social issues that sparked the civil rights era.

CHAPTER 17: THE CHILDREN'S CRUSADE — WE TAKE IT TO THE STREETS

No segment of society held a greater stake in attempting to end racist violence and oppression than the youth of America. While striving for justice, they were willing to face possible imprisonment:

- The impact of Black American youth in the Civil Rights Movement.

CHAPTER 18: RACIAL TENSIONS CONTINUE

As the frustration and violence of the Civil Rights Movement took its toll, new and different ideas and approaches to winning justice and freedom emerged. This chapter examines some of these new thought leaders and the organizations that ultimately emerged:

- Social justice by other means; the rise of a wide range of Black freedom organizations and the rise of federal government infiltration tactics.
- The remarkable struggles, sacrifices, courage, of activists ranging from Fred Shuttlesworth and Fannie Lou Hamer to Medgar Evers and Rosa Parks.

CHAPTER 19: VALIANT WOMEN

The brave actions of Black leaders and thousands of people who worked for justice during the Civil Rights era are not limited to Black men. Many of the “trench warriors” are unknown and unsung Black females:

- The unique challenges and contributions of historical and contemporary Black female freedom fighters, publicly and behind the scenes.
- The sterilization of many poor Black women in southern states, including Fannie Lou Hamer.

UNIT 7 – THE ECONOMIC SYSTEM

The financial impact of enslavement and the less well-known effect of Black economic exploitation in the modern economic system are explored. This unit uncovers hard evidence of multigenerational economic benefits and penalties of sustained financial exploitation, with wide implication up to the present time.

CHAPTER 20: ECONOMY, POLICY, AND MORALITY

Following the money is the theme of this chapter. It takes an objective look at economic practices in a pragmatic manner:

- The effects of enslaved profits in the development of the modern industrial era.
- Exploiting Black labor to rebuild the industrial South, and to provide free or cheap labor in building the early roads and highway systems throughout America.

CHAPTER 21: CONVICT LABOR

The Industrial Revolution in the North was aided primarily by the prolonged enslavement of Blacks in the South. This chapter checks into several areas of unfair labor practices across many states:

- Building rail and highway systems needed for more efficiency in moving products to consumers.
- The wide-spread use of chain gangs to obtain free labor from a mostly Black male population pool.

CHAPTER 22: INCOME VS. WEALTH BUILDING

Economic education as a path to greater individual and collective freedom is addressed. Here we provide examples of real-world financial heroes that embraced the vision, accepted the challenge and made things happen:

- Fascinating insight into the historic and ongoing challenges of the nation's 107 Historically Black Colleges and Universities (HBCUs) in the United States.
- A frank look at the spending habits of Black Americans and the need to improve financial literacy, coupled with new wealth-building habits and strategies devoid of the sensationalism and influence of target marketing.

CHAPTER 23: BLACK SOLUTIONISTS

We examine the humble beginnings and remarkable success of Blacks in business, medicine and science who have demonstrated the importance of having a vision and the tools for overcoming obstacles:

- Reginald F. Lewis, Annie Turnbo Malone, Curtis Robinson, John H. Johnson, and Cathy Hughes overcame tremendous obstacles as entrepreneurs.
- Dr. Ben Carson, Dr. Alexa Canady, and other Blacks in medicine, science, and various other fields of invention have been people of great vision who, through their innovation, influenced African Americans and the larger society.

CHAPTER 24: NOTIONS OF A POST-RACIAL SOCIETY

This chapter investigates the documented predictions of a Black president decades prior to the election of Barack Obama in 2008. Once Obama became President of the United States, some people began to assert that the US had become now a post-racial nation:

- Looking at the political, social and economic realities of Black America.
- President Obama's own assessment of the importance of his election and if it would usher in a racism-free society. His presidency signaled a new era in America and this chapter examines what some social commentators have claimed that — because America has elected a Black president — it proves that we are now living in a “post-racial” nation.

UNIT 8 – BLACK CULTURE AND INFLUENCE

This unit reviews positive and negative image of pop culture and Black wealth.

CHAPTER 25: SPIRITUAL EXPRESSIONS FROM THE SOUL

All Americans, and now the world, have tasted the fruits of Black cultural expressions. The originality and admiration of the arts expressed through Black music and literature and film started in earnest with the Harlem Renaissance more than 100 years ago. The impact continues today:

- The role of books and films in sharing the Black experience, from little known productions, to internationally acclaimed television series such as *Roots: The Saga of an American Family*
- Tracing the legacy of African heritage music from enslavement to the present.

CHAPTER 26: BLACK MUSIC EXPLOSION

Shortly after the Civil War, Negro Spirituals won popularity, primarily through HBCU choirs, such as the Jubilee Singers raising funds for Fisk University. From that time until the present, national and international support for the originality and beauty of Black music has expanded. The financial growth of the music industry is explored:

- Mass appeal of popular music and the role of Black musicians and singers as early as the turn of the 20th Century.
- How Black culture has influenced all genres of music.

CHAPTER 27: BLACK ENTERTAINMENT INDUSTRY'S IMPACT

Entertainment is a broad term which describes anything that generates attention and pleasure for the observer or listener. Black entertainers and athletes have played a major role in American society:

- The social and financial impact of media icons such as Oprah Winfrey, Michael Jordan, and Michael Jackson.
- The broad influence of Black entertainers as marketing wizards, influencing the spending of youth and adults of all races, internationally.

CHAPTER 28: THE DIVINE NINE

The historic role of Black Greek-letter organizations is highlighted. Despite overt acts of discrimination on White college campuses and the patronizing tone of many White college presidents of HBCUs, these groups found a sense of belonging on college campuses and within the Black community:

- Overcoming discrimination and limited academic resources to excel.
- Emphasis on being service-oriented, while exemplifying leadership, brotherhood/sisterhood and academic excellence.

CHAPTER 29: CONTRIBUTIONS OF BLACK MEN IN SPORTS

Historically, Black Americans have fought through prejudice and unfair practices to gain their deserved place in sports. When the enormity of their hard work and talent could no longer be denied and they were given the opportunity, Black American athletes thrived:

- The legacy of those who have gone before, paving the way for Black athletics of today in both traditional and non-traditional sports.
- The impact on social norms and values by Black athletes in all major sports, with a related major influence on consumer marketing and the spending habits of all Americans.

CHAPTER 30: INTEGRATION OF THE NBA

Historians agree that basketball is a unique game, in that it was invented by a specific person and was first played at a certain geographical site. The fast popularity of the game has won millions of fans across the globe:

- The role of Black athletes and the roots of the NBA are analyzed.
- The first Black player to sign an NBA contract and the modern influence on college basketball affecting hundreds of American schools.

CHAPTER 31: PROFESSIONAL FOOTBALL AND BLACK QUARTERBACKS

The number of Black athletes playing college and professional football has been increasing. Their expanding numbers and notable achievements are recorded. Black players make up the largest percentage of pro football players. Nearly 70 percent of all NFL players today are Black, yet they are not immune to racial slurs and discrimination:

- Black players report facing obstacles in securing the position of quarterback in professional football for various reasons, including racial bias and stereotyping.
- Black quarterbacks who have made mistakes both on and off the field face harsher criticism in the media and by fans.

CHAPTER 32: CONTRIBUTIONS OF BLACK AMERICAN WOMEN IN SPORTS

Black women have made their mark in sports. Like their male counterparts, they have confronted and have overcome discrimination.

- International fame and product endorsements through hard work and dedication.

NIT 9 – TEXAS: THE LONE STAR STATE

The rich history of its diverse people, coupled with the bountiful beauty of its natural geography, is the reason the Lone Star State rivals any spot on earth as a place in pure majesty.

The resilient people of the Lone Star State have demonstrated to the world that they are unstoppable by any challenge. Today, Texas has been “rediscovered” by the nation; consequently, it is now experiencing one of the highest population increases in America.

CHAPTER 33: BLACK INFLUENCES IN THE LONE STAR STATE

Early Black inhabitants were motivated by a desire for freedom and economic opportunities. Many Blacks who currently reside in Texas had ancestors who were kidnapped and brought to the region. Topics for this chapter include:

- Contributions of Black people to the US Western Expansion.
- The development and expansion of the Texas economy and enslaved labor and role of Black soldiers in the Civil War.
- The role of Black cowboys and farm ranch hands in Texas.
- Post enslavement and reconstruction and the celebration of Juneteenth originated in Texas.
- Black and Brown Texans collaborating and cooperating for Civil Rights and justice.
- Black Texans blazing new ground in civil rights.

CHAPTER 34: THE HISTORY OF THE CIVIL RIGHTS MOVEMENT IN DALLAS

The Civil Rights Movement in Dallas was a social and political grassroots struggle. Its goal was like those of the Civil Rights movement in the rest of the country, but with some distinctions. The aim was still to achieve equal and fair treatment for Black Texans. The foundation of the movement was a determined and heart-felt effort of Black Texans themselves to obtain their full constitutional, legal, and human rights. Elements of their valiant efforts and consistent hard work are:

- Origins of the Civil Rights Movement and its emergence from the Reconstruction Era, transitioning through the Jim Crow era, and ultimately up to civil disobedience.
- The effect of unified social protest movements gave way to progress for Black Texans.

CHAPTER 35: FORT WORTH: WHERE THE WEST AND THE SOUTH MEET

The political structure of Fort Worth has historically been controlled by Whites. Yet, a courageous number of Black people in the area stood and fought for freedom and economic opportunities:

- Organizing and fighting for freedom and justice.
- Building self-help programs and practices in education, economics and politics.
- The Jim Crow system began to break down after World War II.
- Entrepreneurship in Fort Worth, defeating the odds and serving each other.

UNIT 10 – THE NORTH STAR: A GUIDE TO FREEDOM AND OPPORTUNITY IN CANADA

In this unit we observe the similarities between Black people in American and Canadian Blacks. Because of the horrific nature of enslavement and the Fugitive Slave Laws, Black people are embedded in the history and development of our large and prosperous neighbor to the north.

NARRATIVES OF BLACK FREEDOM-SEEKERS IN CANADA

Aboriginal peoples were the earliest inhabitants of the land that ultimately became known as Canada. However, as many Black people escaped enslavement and moved north, Canada also became their home. The first Black inhabitants in Canada are traced to around the early 1600’s. The Black citizens who arrived later are primarily in Canada, because of its geographical closeness. This chapter examines a number of the perspectives on the benefits, issues and challenges Blacks experienced in Canada — including, but not limited to, the following:

- Free and enslaved Blacks who fled from the United States after the American Revolution.
- Enslavement and oppression in Canada-- unique features and characteristics.
- Early Black settlements that later became community developments throughout Canada.
- Black independence and economic opportunities, self-help organizations and political empowerment.

CANADA’S BLACK SETTLEMENTS: FOLLOWING THE NORTH STAR FROM ENSLAVEMENT TO FREEDOM

The initial impetus for more Blacks in the United States to make the longer, harder trek to the Canadian border was the passage of the Fugitive Slave Act of 1850. While a relatively small number of enslaved people were freed via the Underground Railway, it did provide support for those who made it to many of the Northern States. The second event that pushed Black people northward in large numbers was the outbreak of the American Civil War.

Many other key factors played a role in the Black Canadian movement and settlement:

- Collaborations with Aboriginals to find trails leading north.
- Black people who arrived in Canada with Colonial British Loyalists fleeing to Canada.
- Assistance from some local religious groups, such as the Quakers.
- The establishment of Black settlement groups by local and new residents.

AFRICAN-CANADIAN TIMELINE: A “ROADS TO FREEDOM” RESOURCE

Roads to Freedom has provided a timeline chronicling an overview of Black History in Canada from 1492 to our modern era. The timeline provides a comprehensive synopsis of notable American and Canadian people, communities and major events over hundreds of years, which finally resulted in stable Black communities in Canada with their own rich narratives.

Carter G. Woodson Dedication Page

BH365© honors the research, the perseverance, and the legacy of the *Father of Black History*.

**INTEGRATED
TECHNOLOGY**

Carter G. Woodson



Cathy Hughes Dedication Page



Andrew Young Dedication Page



AFRICA

Andrew Young Presents

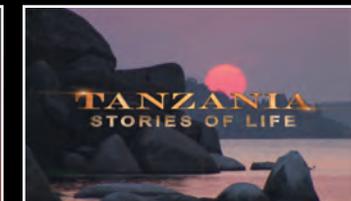


This series was created by Andrew Young and journalist CB Hackworth, who also directed each of the films. Young and Hackworth collaborated extensively on the programs and share credit as co-authors – allowing exclusive, free access for students using the BH365 curriculum. To view a film, use this password: BH365 (case sensitive).

INTEGRATED TECHNOLOGY

Scan the QR code below.

**Andrew Young Presents Films
(BH365 Password Required
for Free Access)**



[L-R] *Dreams of Kenya; Tanzania: Stories of Life; Continent of Opportunity*



[L-R] *What's Wrong With Nigeria?; Rwanda Rising; Willie B. - The Greatest Ape*



[L-R] *Saving Mandela; The Carter Legacy; Strong Medicine*



CONTENTS...



UNIT 1 — ANCIENT AFRICA	27
Chapter 1: How Africa Got Its Name.....	31
Chapter 2: Ancient African Civilizations	59
UNIT 2 — THE TRANSATLANTIC SLAVE TRADE	107
Chapter 3: The Transatlantic Slave Trade	112
Chapter 4: Laws, Ships, Rebels, and Abolitionists	168
UNIT 3 — THE AMERICAN SYSTEM – THE FORMING THEREOF	217
Chapter 5: Enslavement — The Peculiar Institution.....	222
Chapter 6: American Civil War, 1861-1865	243
UNIT 4 — EMANCIPATION AND RECONSTRUCTION	321
Chapter 7: After the Civil War — Reconstruction, 1866–1877	324
Chapter 8: No Free Lunch, Fighting for Justice and Freedom.....	397
Chapter 9: Post-Reconstruction — Transition to a New Century.....	415
Chapter 10: Post-Reconstruction.....	430

UNIT 5 — THE GREAT MIGRATION AND ITS AFTERMATH	447
Chapter 11: The Tidal Wave — Black Migration, Northward.....	452
Chapter 12: Democracy: Possibility or Myth.....	481
Chapter 13: Standing Up.....	488
Chapter 14: The Harlem Renaissance	524
Chapter 15: The Black Church: An Institutional Base of the Community.....	539
UNIT 6 — CIVIL RIGHTS AND AMERICAN JUSTICE	581
Chapter 16: Winning Equal Rights.....	588
Chapter 17: The Children’s Crusade — We Take It to the Streets	650
Chapter 18: Racial Tensions Continue.....	654
Chapter 19: Valiant Women	676
UNIT 7 — THE ECONOMIC SYSTEM.....	713
Chapter 20: Economy, Policy, and Morality	719
Chapter 21: Convict Labor	740
Chapter 22: Income vs. Wealth Building	755
Chapter 23: Black Solutionists	788
Chapter 24: Notions of a Post-Racial Society.....	842
UNIT 8 — BLACK CULTURE AND INFLUENCE.....	869
Chapter 25: Spiritual Expressions from the Soul.....	873
Chapter 26: Black Music Explosion.....	893
Chapter 27: Black Entertainment Industry’s Impact.....	930
Chapter 28: The Divine Nine.....	949
Chapter 29: Contributions of Black Men in Sports.....	965
Chapter 30: Integration of the NBA	988
Chapter 31: Professional Football and Black Quarterbacks.....	999
Chapter 32: Contributions of Black American Women in Sports.....	1013
UNIT 9 — TEXAS: THE LONE STAR STATE	1025
Chapter 33: Black Influences in The Lone Star State.....	1032
Chapter 34: The History of the Civil Rights Movement in Dallas.....	1074
Chapter 35: Fort Worth: Where the West and the South Meet	1099
UNIT 10 — THE NORTH STAR: A GUIDE TO FREEDOM AND OPPORTUNITY IN CANADA.....	1121
Narratives of Black Freedom-Seekers in Canada	1126
Canada’s Black Settlements: Following the North Star from Enslavement to Freedom.....	1136
African-Canadian Timeline: A “Roads to Freedom” Resource	1153
REFERENCES	1210



Panoramic picture of the earth from space. It is a compilation of many night views taken by the Defense Meteorological Satellite with the lights indicating areas that may be the most populated with electricity.

Did you see that?

Go back and check it out...

1. Notice the development of Israel compared to the rest of the countries in that region.
2. Moving East, most striking is the difference between North Korea and South Korea. Truly unique! Note the density of Japan and Hong Kong.
3. Look how far upstream the Nile River stays brightly lit (and its contrast to the area around it). After the Nile, the lights don't come on again until Johannesburg.
4. You can see the train lines in Siberian Russia because the cities are all built on the rail lines—the Trans-Siberian Rail Route.
5. There still is no development at the mouth of the Amazon (unlike the Nile and other major rivers).
6. In east Europe, there is a high population concentration along the Mediterranean Coast. It's easy to spot London, Paris, Stockholm, Rome, and Naples.
7. The “spine” of Italy is completely dark.
8. In the Midwest US (everything north of Texas), the city lights form a nice “grid” of dots all lined up. This grid pattern was established as a result of the General Land Survey, initiated following the Louisiana Purchase to map the newly acquired lands west of the Mississippi. The GLS is based on a large-scale grid of Principal Meridians (north–south) and Base Lines (east–west). These grids were then subdivided into 36-square-mile townships (six miles square, containing 36 sections of one square mile or 640 acres each). Each township had a designated school section. Roads tended to be located on the boundaries between sections, thus forming a grid one mile by one mile. Major roads, and subsequently railroads, tended to be located along township lines, forming a larger grid. This tended to impose a distance of about six miles between towns, which has endured to this day. Many townships saw the development of towns (and subsequently, cities), often at intersections of major roads along township boundaries.
9. Note that Canada's population is situated almost exclusively along the US border.



THE ELEPHANT EXPERIENCE®

Picture yourself sitting down at a table in a Chinese, Thai or Mexican restaurant. After opening the menu, you notice a red pepper symbol is graphically positioned next to some of the dining options. Intuitively, you know that the red pepper symbol next to certain dining options indicate they are going to be hot and spicy. In a similar manner, we believe that the elephant (facing you, the reader) works best for a Black history curriculum especially when introducing some topics that have vexed our country for centuries. Utilizing the proprietary BH365 Elephant Experience®, we seek to invite students, educators, and any other readers to become:

- critical thinkers (When you agree...Why? When you disagree...Why?)
- compassionate listeners
- fact-based, respectful communicators
- action-oriented solutionists

Why choose an elephant as the symbol for discussing hot and spicy topics?

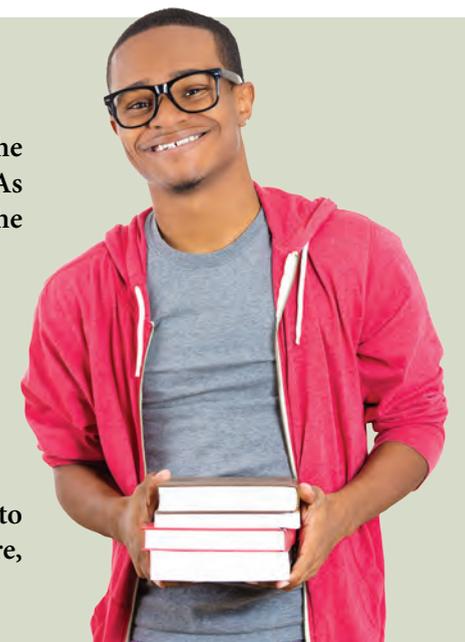
- animal with obvious roots in the continent of Africa
- metaphor everyone understands: “There’s an elephant in the room.”
- need to develop a method or process designed to break down hot topics to bite-sized portions: “Q. How do you eat an elephant? A. One spoonful at a time.”
- need for a memorable, “sticky,” and engaging process: Elephants are highly intelligent animals with an EQ close to that of a chimpanzee and some dolphins (<https://www.elephantvoices.org/elephant-sense-a-sociality-4/elephants-are-large-brained.html>)

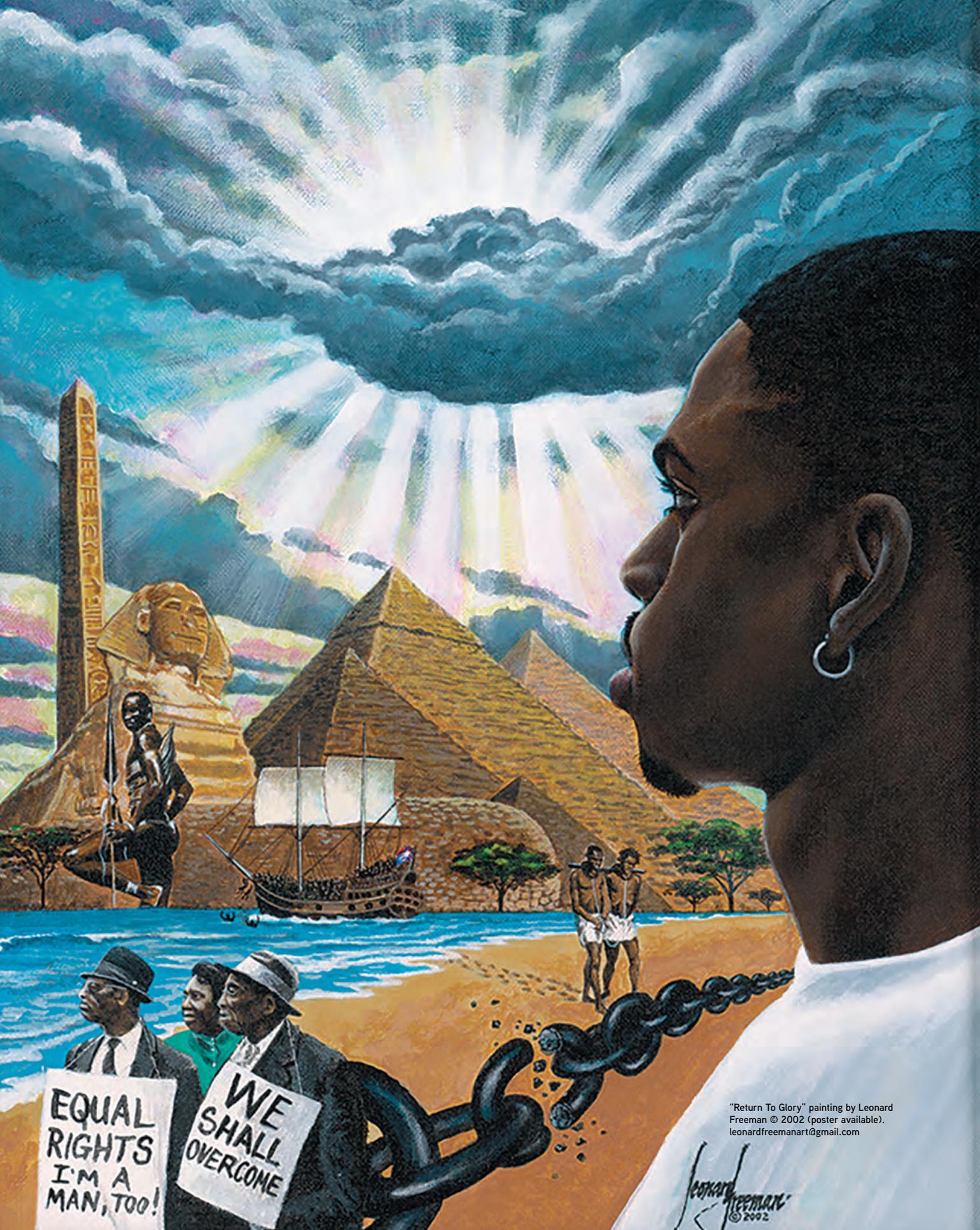
THE SIDEBAR CHATS

The Sidebar Chat allows you to have a bird's eye view of the world from different historical and cultural perspectives. As you interact with your peers in this section, you will have the opportunity to:

- reflect
- collaborate
- debate
- problem solve, and
- present information in a new way.

These conversations and learning activities will allow you to use different forms of media, technology, authentic literature, and art to extend your learning.



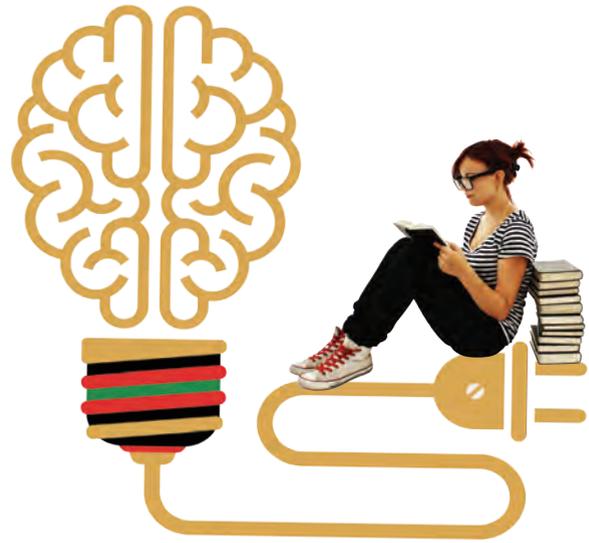


UNIT ONE

ANCIENT AFRICA

"Return To Glory" painting by Leonard Freeman © 2002 (poster available). leonardfreemanart@gmail.com

Leonard Freeman
© 2002



Activate – Connect – Engage THE ACE LESSON

ACE lessons will appear before a new unit is introduced. These lessons will allow you to activate and connect prior learning to engage and reflect on topics with your peers. ACE lessons will strengthen the mental processes you use as a “life-long” learner.

Activation

You will be presented with lessons that support your ability to interact with challenging concepts, ideas, processes, and principles.

Connection

You will connect these lessons to deepen your understanding and go beyond the content of the book to own your learning by becoming a researcher, an advocate, a dreamer, and a critical thinker.

Engagement

You will take responsibility for your learning and have discussions with your peers and the school community about concepts presented in BH365.



Learning Objectives

In this lesson you will create rules of engagement that establish a safe environment to discuss America’s enslavement of Africans and its connection to major events in American history. As part of the lesson, you will develop the guidelines that will be practiced during class and group discussions.

Self-Reflection Question: Identify an emotion(s) you may experience when studying the institution of slavery and its impact on the United States.

Note: Your teacher will provide you with the directions, tools, and other materials you will need to successfully accomplish this ACE task.

Chapter One Vocabulary

Sankofa

Go back and get it

monolithic

unity and sameness

etymology

the history of words

colonization

the action or process of settling among and establishing control over the original people of an area

imperialism

a policy of extending a country’s power and influence through diplomacy or military force

UNIT 1 Ancient Africa

Enduring Understanding/Big Ideas Students Will Understand:

- societal structures of ancient Africans allowed for high levels of ingenuity, productivity, intellect, innovation, and creativity;
- significant contributions to humanity and civilization originated in ancient Africa;
- the direct and indirect impact imperialism had on African countries causing the dependence upon European nations;
- African kingdoms had patriarchal structures and a variety of religious traditions.

COMMUNITY ENGAGEMENT ACTIVITY

Welcome to the BH365 experience! As you work with your teacher, your fellow scholars, and your community-at-large, you will begin to create a culture like no other you have experienced during your academic career. Therefore, in order for you to fully embrace this journey, you will first need to create a mental inventory of your knowledge of ancient Africa. Then, you will conduct interviews to gather information about what your community knows about ancient Africa.

For this Community Engagement Activity, you will interview five members in your community. As you interview these individuals, you will ask:

1. Which statement do you believe to be true concerning ancient Africa?
 - Ancient Africa was one country.
 - Ancient Africa did not have systems to ensure the prosperity of their communities.
 - Ancient Africa has no history.
 - Ancient Africa only had one language.
 - Egypt is not part of Africa.
 - The enslaved Africans that went to America came from all over Africa.
2. What do you know about ancient Africa?
3. Name four Empires or Tribes of ancient Africa?

Upon the completion of your interviews, compile the data, and write a report of your findings in your BH365 Student Journal. After you study Unit 1, you will use your data to complete your evaluation/assessment task.

Chapter One Vocabulary

Neocolonialism

the policy or practice by which a former colonizer has political and economic control over a less powerful independent nation or region, without physical occupation

economic exploitation

a relationship in the distribution of economic wealth wherein a worker does not receive the proper amount of income or entitlement

expropriated

confiscated

theory of modernization

a notion used to explain the process of modernization within societies

dependency theory

an explanation for the underdevelopment of countries that are dominated by highly developed countries

prolific writer

a writer who produces a large number of works

linguistic

language

Indo-European languages

relating to the family of languages spoken over the greater part of Europe and Asia, as far as northern India.

dialects

a way a language is spoken in a particular place or among a particular group of people

gestures

a movement of part of the body, especially a hand or the head, to express an idea or meaning.

imitating

copying, duplicating

followership

a devotee of a particular person, cause, or activity.

rites

rituals, ceremonies, formalities

passage

the process of transition from one state to another.

courting

dating, wooing

interacting

relating, working together

linguists

people who study languages



Map of the world by French cartographer, Guillaume de L'Isle in 1733



Map of Africa created by Johann Matthias Haas, German publisher: Homannianorum in 1737

UNIT ONE Essential Questions

- How did geography and culture influence the development of the ancient African kingdoms?
- What impact did colonization have on the different nations of Africa?
- Describe the cultural structures of the different tribal African communities. How were these communities different from each other?
- What role did religion play in African Culture?
- How did culture develop in Africa before the slave trade?

UNIT ONE ANCIENT AFRICA

Chapter 1 How Africa Got Its Name

“se wo were fi na wosan kofa a yennki”

There is nothing wrong with going back to fetch what one has forgotten.

~ Ashanti Saying

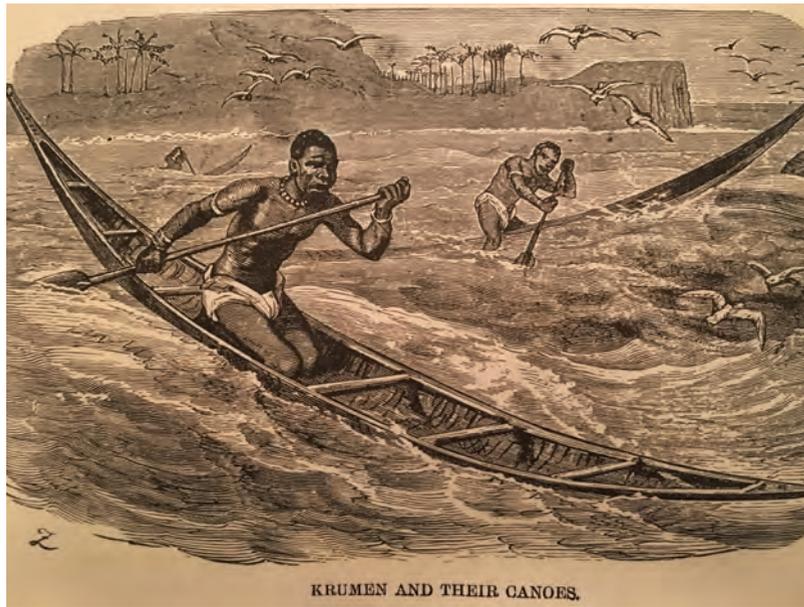
Sankofa is a term reportedly derived from Adinkera, king of Gyaman (now Ivory Coast), of the Akan people (of the West African Ghanian Kingdom). A number of African studies programs and organizations indicate that Sankofa reminds us that we must go back to our roots in order to move forward. We should reach back and gather the best our past has to teach us, so that we can achieve our full potential in our individual and collective futures.

“Sankofa” is expressed metaphorically (figuratively and symbolically) as a mythic (fabled, storybook) bird that flies forward while looking backward with an egg (symbolizing the future) in its mouth. In other words, whatever we have lost, forgotten, forgone or been stripped of, can and will be reclaimed, revived, preserved and perpetuated.

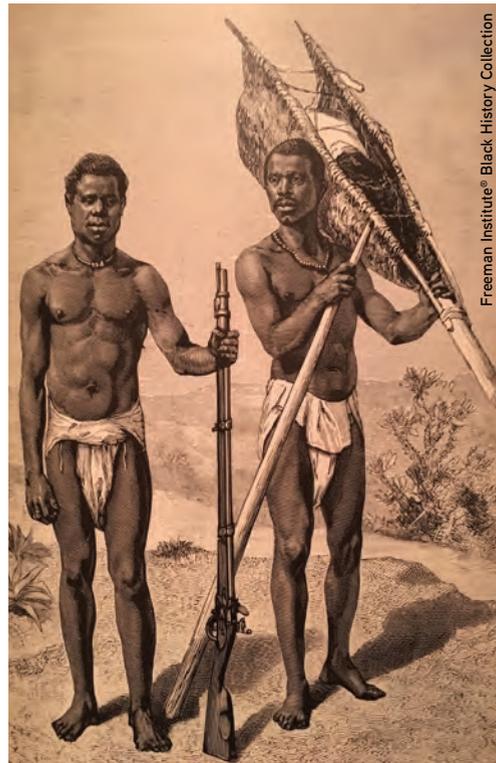


Sankofa Bird

This textbook's approach does not

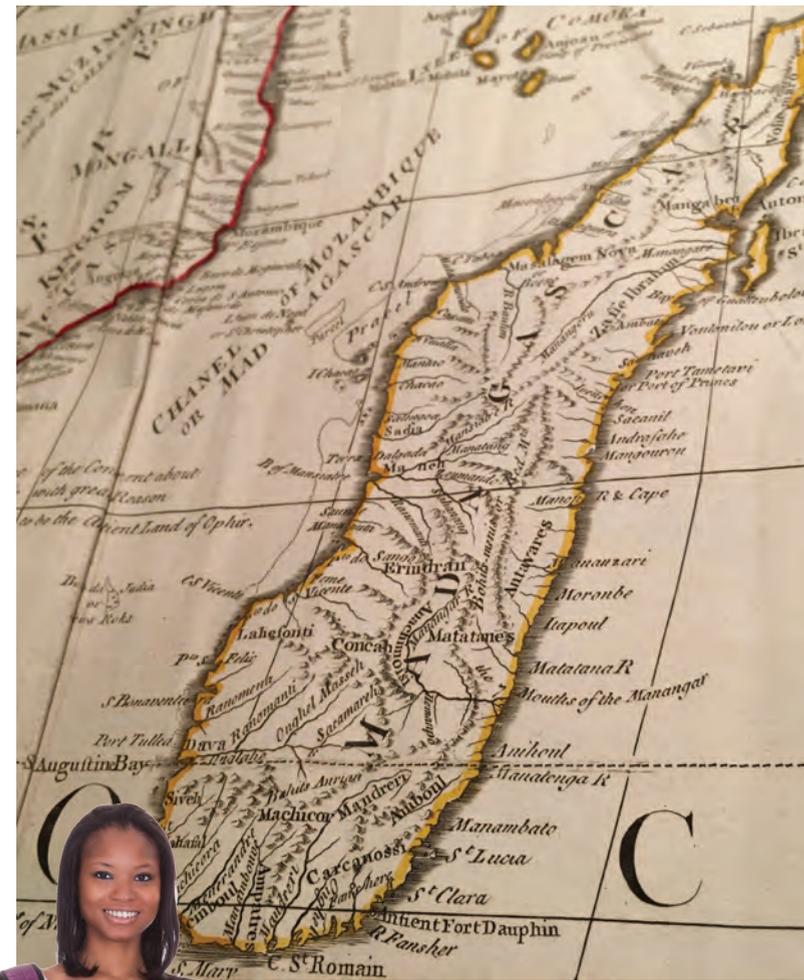


Freeman Institute® Black History Collection



Freeman Institute® Black History Collection

Krumen (Kroomen, Kru) men on land and on the water — Although the Kru people lived primarily on the coast of southeastern Liberia and Ivory Coast, they refused to take part in the “Transatlantic Slave Trade.”



d'Anville, London, 1772. Image credit: Freeman Institute® Black History Collection

Map of Madagascar

hunting, gathering, planting, harvesting, moving, staying, working, playing, eating, drinking, music, leadership, **followership** (supportive roles), **rites** (rituals, ceremonies, formalities) of **passage** (new phase of life), **courting** (dating, wooing), marriage, religion, status, housing, buying, selling, remembering, justice, laws, punishment, reward, and so much more.

It is important to capture a glimpse of everyday life across the African continent as each culture and society developed its own particular ways of living, being, and **interacting** (relating, working together) with other civilizations.



BH365

INTEGRATED TECHNOLOGY

Why We're Overdue to Know the Brilliance of Africa's Civilizations



MADAGASCAR (Sua). — Chef Bara.

Chief from Madagascar

Freeman Institute® Black History Collection

endorse the notion that Black History began with enslavement. For us to understand the good, the bad, and the ugly of the last four centuries in America, we need to primarily establish **context** (background information and perspective). We must first step back in time to capture a glimpse of the ingenuity, productivity, creativity and nobility of ancient Africans.

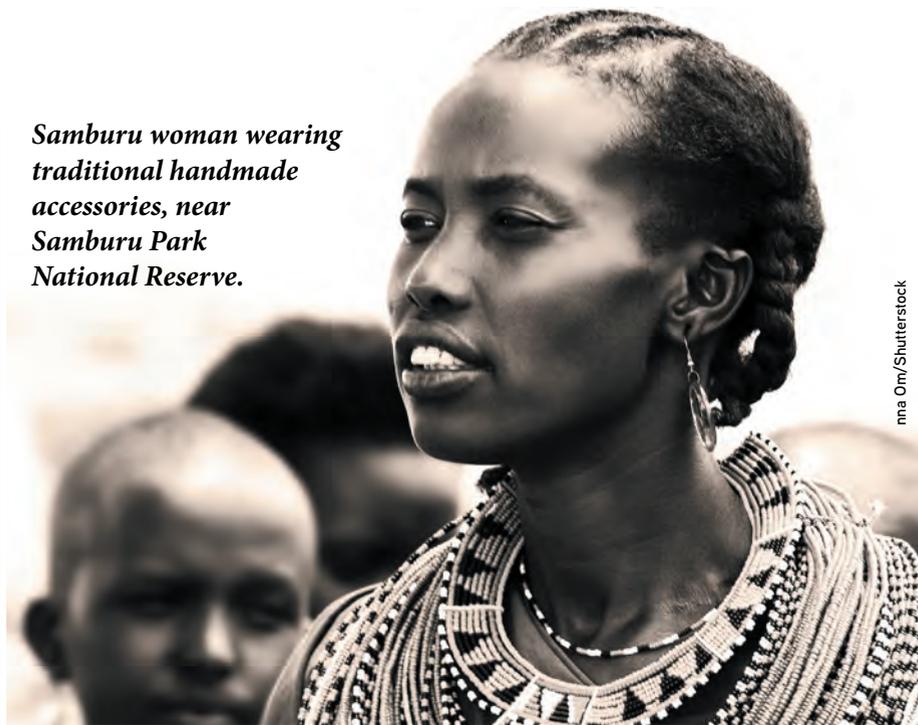
The most ancient cultures developed in Africa. Each civilization established its own way of communicating—verbally and nonverbally. This included all aspects of life—

INTEGRATED TECHNOLOGY

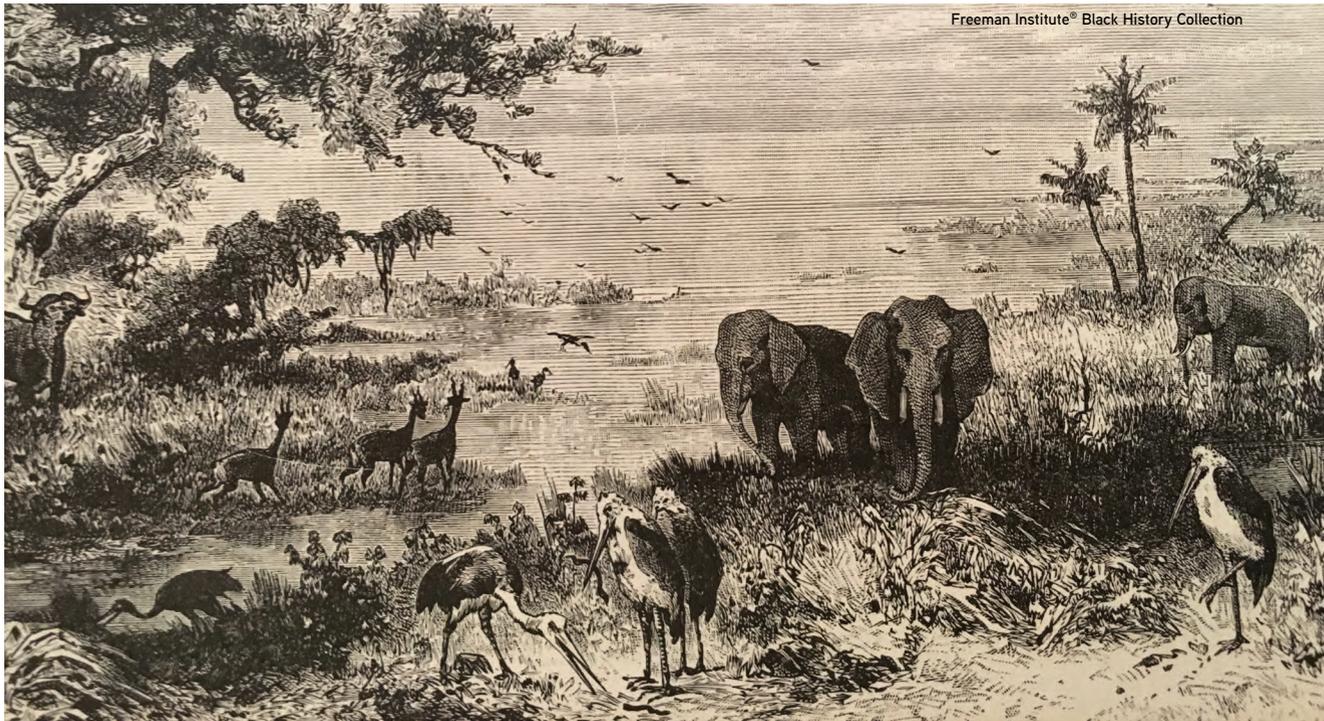
Great Achievements in Science and Technology in Ancient Africa



Samburu woman wearing traditional handmade accessories, near Samburu Park National Reserve.



ma Om/Shutterstock



ABOVE: An African nature scene displaying the vast variety of animals that inhabited the terrain around Lake Chad (Tsad), an enormous body of water that is currently about 10,000 square miles.



“She Fed Her Guests”

A woman stands in a dwelling in the village of Fande Aas near Podor, Senegal, preparing for a feast in honor of several visitors to the village.



(Image credit: Marzolina / Shutterstock)

Map of Africa with bird's eye views of Cairo, Alexandria, Algiers, Tunis, Tangiers and Ceuta (Spanish city in North Africa) across the top and eight costumed figures along the sides, created by Frederick de Wit, published in Amsterdam, 1660



Beninese women sell fruits and vegetables to the tourists on a bus in Porto Novo.

INTEGRATED TECHNOLOGY

Porto Novo History



CHAPTER CHECK-IN

How do language and communication affect culture?

Surviving and Thriving Across the African Continent

Today we can go to the supermarket and pick up groceries without giving it a thought. But food doesn't just show up. There is a complex process involving producers/growers, reliable transportation systems, marketing, local/national governments, and much more.

The world isn't perfect, but everything seems to work. It's easy to take it all for granted. Nevertheless, dependable sources of nutrition, specific types of jobs, and governmental systems weren't present for most of human history. They are the result of an ancient progression that began with the initial civilizations thousands of years ago.

We may wonder about the origins of some of the biggest and oldest cities around the world. Most ancient cultures and civilizations originated near clean water sources, plentiful game, land conducive to agriculture, and/or important locations on trade routes. On this topic, the Khan Academy states that when "governments and states developed as monarchs, they did so by gaining control over larger areas and more resources, often using writing and religion to maintain social hierarchies and to consolidate power over larger areas and populations" (www.khanacademy.org/humanities/world-history/world-history-beginnings/birth-agriculture-neolithic-revolution/a/introduction-what-is-civilization).

The term civilization refers to complex, multifaceted societies, but the precise definition is contested. However, one thing that most experts agree upon is that humans have always needed basic things to survive: clean water, sufficient shelter from the elements, variety of food, family and some sense of tribal or community connectivity. The spade of archaeology indicates that hunting-gathering has been a part of the growth of human civilizations all over the world.



Wasagara (Sagara) tribal members from the interior region of Tanzania. There are more than 125 tribes in Tanzania, each one with its own traditions, cultures and taboos. Like most ethnic groups in Tanzania, the Sagara speak a Bantu language.

Hunting, Fishing, Cooking and Everyday Living

The earliest African cultures created devices and tactics to make agriculture, hunting and fishing practical and sustainable options for feeding their families. For hunting, sharpened weapons made of bone or stone were used, with the oldest known arrowheads in the world found at the Pinnacle Point cave in South Africa.

A mass kill describes a hunting strategy that involves one group of hunters driving the game (e.g. deer or buffalo) toward some sort of a trap or enclosure where other hunters are ready to more easily kill the game. But African hunters



"Afrikanische Völker" (African Peoples.) Representative examples of the various indigenous people throughout the continent of Africa (German, 1895). 1 & 2. Mpongwe from Gabon. 3. Arab from Morocco. 4. Arab from the south Tunis. 5. Fella. 6 & 7. Copts. 8. Koto of the Niger. 9. Fan. 10. Berber (Dachelaner). 11 & 12. Nubians (Hallenga). 13. Congo. 14. Zulu. 15. Bagirmi boy. 16. Monbuttu. 17. Niam-Niam. 18-20. Abyssinians. 21 & 22. South Africa. 23. Betschuanen girl. 24. Akka. 25 & 26. Bushmen. 27. Sakalawe of Madagascar. 28. Swahili of Zanzibar. 29 & 30. Somali. (Description source: Meyer's Conversation Lexicon. First volume. Published 1885)

CHAPTER CHECK-IN

Describe life and culture in ancient Africa prior to the arrival of foreigners.

knew that to kill more wildlife that they could reasonably **stockpile** (*store*) for a future food source was inefficient and wasteful.

Another hunting strategy involved some sort of **subterfuge** (*deception*) — pretending to look like the animal they are trying to kill.

A **fish trap** (*weir*) is a type of hunting tactic that functions reasonably well in most bodies of water—rivers, lakes and streams. Fishermen set up sticks that have a broad entry point upstream and a **constricted** (*narrow*) enclosed space downstream, and then they either funnel the fish into the trap or merely let it

happen naturally. Fish weirs are not the precise equivalent to a mass kill because the fish remain alive, but they work in a similar manner.

Ancient African Agriculture

Following is an agricultural overview of ancient African civilizations, covering the entire African continent in five basic regions—north, east, west, south, and central. (Developed by <https://ancientcivilizationsworld.com/africa>)

Ancient Africa North—Documented in the Neolithic rock, known as petroglyphs, and the megaliths in the Sahara Desert in Libya give light to the hunter-gatherer culture established in the dry prairies of North Africa during the Ice Age. The region where the Sahara is located was originally a great place for agriculture (around the year 4000 BC). Nevertheless, after the desertification of the Sahara, the establishment in North Africa was concentrated in the Nile Valley, where the Egyptian nomads settled the foundation of the Ancient Egyptian culture. The staple crops of ancient Egypt were emmer (*a wheat-grain*), chickpeas and lentils, lettuce, onions, garlic, sesame, corn, barley, papyrus, flax, and the castor oil plant. Archaeological discoveries show that the primitive tribes lived along the Nile long before pharaonic rule (governed by pharaohs) began. Organized agriculture appeared around the year 6000 BC.

Ancient Africa East—Around the year 3000 BC, agriculture evolved independently in Ethiopia with crops like coffee, teff (*fine grain—about the size of a poppy seed—that comes in a variety of colors, from white and red to dark brown*), finger millet (*a grain that grows well in dry, arid climate zones and high altitudes*), sorghum (*grain that grows tall like corn*), barley (*when cooked it has a chewy texture and nutty flavor, a bit similar to brown rice*), and ensete (*grows eight to 15 feet tall with leaves that grow up to 10 feet long*). Donkeys were domesticated independently in the Ethiopian and Somalian regions, but the majority of the domesticated animals came there from the regions around Sahel and the Nile. Some crops also were adopted in other regions in this epoch, among them one should mention the pearl millet, cowpea, peanut, cotton, watermelon, and gourd. Some that started to be cultivated in Western Africa, like in the Sahel region, while finger millet, pea, lentil (*legume*), and flax were being grown in Ethiopia.

Ancient Africa West—Through the year 3000 BC agriculture started to rise up independently in the tropical regions of Western Africa, where the African yams and oil palms were domesticated. No animal species were domesticated independently in these regions, although domestication propagated there from the region around Sahel and the Nile. Also, there were adopted crops of other regions in this epoch, such as the pearl millet (*used primarily for grazing, green chop and silage*), cowpea (*annual legume, is also commonly referred to as blackeye pea*), groundnut (*peanut*) cotton, watermelon, and gourd (*long melon, calabash*), starting to be cultivated in Western Africa as in Sahel.

Ancient Africa South—South African History Online (www.sahistory.org.za) states, “the early farmers grew crops and this shows that, unlike the San and the Khoikhoi who were always moving around, they lived more settled lives. They grew crops on small pieces of land where they lived. On this land, they grew watermelons, pumpkins, beans, mealies (*corn maize*) and sorghum (*grain crop that resembles corn*). These crops needed summer rainfall, so they lived in parts of the country where there was sufficient rainfall. Their cattle were their wealth. Cattle provided them with milk and meat. They made butter from milk. When a man wanted to marry a woman, he would donate cattle as lobola (*dowry, bride price*) to her father. Cattle could be exchanged with traders for other items they needed. They used cattle skins to make clothes, thongs (*loincloth*), bags and shields. Cattle dung (*manure*) was used for making floors for huts and for fuel to make fires. Sheep and goats were also kept in the kraals (*Dutch word for an enclosure*).”

CHAPTER CHECK-IN

Create a graphic organizer to compare the agricultural products grown in each region of ancient Africa.

Ancient Africa Central—The states of this region—in the savanna (*grassland*) south of the rainforest—may be referred to as the Congo kingdoms, as they lay in the basin of the Congo River. (*Basin is the entire region drained by a particular river.*) Their economies were based largely on the export of copper, salt, and dried fish. Around the year 500 BC, Bantu migrants settled in regions where modern day Angola and the Democratic Republic of Congo are today. One of the major events involved the establishment of the Kanem-Bornu Empire in what is today Chad. The Kanem Empire flourished in the later centuries, laying the basis for the emergence of future large states in the Sahel region.

Description sources: <https://ancientcivilizationsworld.com/africa> and www.sahistory.org.za/article/when-why-and-where-first-african-farmers-settled-southern-africa

According to Reference.com, agriculture currently employs 65 percent of Africa’s labor force and is responsible for 32 percent of its gross domestic product.



Women from Ivory Coast working in the countryside for cocoa production: The workers are extracting and washing cocoa beans in order to dry them.

BOULENGER Xavier/Shutterstock

INTEGRATED TECHNOLOGY

African Farmers in South Africa



INTEGRATED TECHNOLOGY

Ancient African Civilization (North, East, West, South, and Central)



Ancient Names of Africa



Africa is authentic, colorful, and historical, dating back to the earliest recorded times. Africa is vast and wide—currently a continent of approximately 54 countries recognized by both the African Union and the United Nations. Africa is not **monolithic** (*having uniformity and sameness*) but is immensely varied. An abundant amount of research exists regarding the origins of Africa, beginning with the **etymology** (*the history of words*) of the word Africa.

The ancient name of Africa was Alkebulan (*Alkebu-lan*) “mother of mankind” or “Garden of Eden.” Alkebulan is the oldest and the only word of **indigenous** (*native to a particular region*) origin. It was used by the Moors, Nubians, Numidians, Khart-Haddans (*Carthaginians*), and Ethiopians — all civilizations of ancient Africa.

Regions of Africa are mentioned in a number of places throughout the biblical text. The name Africa was first given to the continent by Roman invader Louis Africanus—who used the name Africa Terra (*land of the “Afri,” plural, or “Afer” singular*)—for the northern part of the continent.

“Africanus” is Latin for African and, in many instances, signifies African origin. For example, a name such as General Scipio Africanus, is likely interpreted “Scipio of Africa.” That would mean the general was named for his being from Africa.

According to Dr. Ivan Van Sertima, a **prolific writer** (*a writer who produces a large number of works*) and researcher of African history and culture, the term “Afru-ika” or “Motherland” was in existence long before the name “Africanus.” Afru-ika derives from the ancient Egyptian language and is part of the “Afro-Asiatic” language family: Hebrew, Arabic, Ge’ez (the scriptural language of the Ethiopian Coptic Church), and Aramaic, which are all Afro-Asiatic languages. The language groups belonging to the Afro-Asiatic family are in the table (*next page*).

Both Greek and Latin have Egyptian **linguistic** (*language*) influences, although both are **Indo-European languages** (*relating to the family of languages spoken over the greater part of Europe and Asia, as far as northern India*). Thus, Indo-European languages have African Cushitic roots as well.

Some **linguists** (*people who study languages*) believe Hebrew and Arabic languages are **dialects** (*a way a language is spoken in a particular place, or among a particular group of people*) of Ancient Egypt. According to some Africans of the Galla People of Ethiopia, “Apraka” means “sunny,” hence the term “Africa.” The **mother** (*origin*) of these languages survives today in East Africa. It is called Iraqw, a black-African language.

INTEGRATED TECHNOLOGY

Official and Spoken Languages of African Countries



Berber

A branch of the Afro-Asiatic language family that comprises a group of closely related dialects spoken by the Berbers, who are indigenous to North Africa.

Chadic

One hundred and fifty languages spoken across northern Nigeria, southern Niger, southern Chad Central, African Republic and northern Cameroon; the widely spoken Chadic language is Hausa, a lingua franca (*a language adopted as a common language between speakers whose native languages are different*) of much of inland Eastern West Africa.

Cushitic

Branch of the Afro-Asiatic language family primarily spoken in the Horn of Africa (a peninsula in East Africa that juts into the Guardafui Channel, lying along the southern side of the Gulf of Aden and the southwest Red Sea), as well as the Nile valley, and parts of the African Great Lakes Region.

Egyptian

Branch of the Afro-Asiatic languages spoken in Ancient Egypt; its attestation (*a thing that serves to bear witness, confirm or authenticate; validation, verification documentation*) stretches over an extraordinarily long period from the Old Egyptian Stage (mid-Third Millennium BC, Old Kingdom of Egypt).

Omotic

Africa is not monolithic. There is a variety of communication: A group of languages spoken in southwestern Ethiopia; the Ge’ez script (*Ethiopic Alphabet*) is used to write some Omotic languages, the Latin alphabet for some others; they are fairly agglutinative (*a language pertaining to which complex words are formed by stringing together morphemes without changing them in spelling or phonetics*) and have complex tonal systems.

Semitic

A branch of the Afro Asiatic language family originating in the Middle East, (*or Northeast Africa and surrounding area*). The term Middle East was coined, according to the *New York Times* in 1901, by Admiral Alfred Mahan. It was popularized in speeches in 1916 by Sir Mark Sykes, a British member of Parliament.

Biblically, Africa was also called Kemet (*ancient Egypt*), Libya (*North Africa*), Corphye, Egypt, Ethiopia and/or Sedan, Olympia, Hesperia (*Northwest Africa*), and Ta-Merry. Ethiopia is known in the Bible as Cush, while Egypt is known as Mizraim. Ciprut (AD 2009) states “Mizraim is the Hebrew and Aramaic name for the land of Egypt, with the dual suffix *-āyim*, perhaps referring to the “two Egypts—Upper Egypt and Lower Egypt.”

Linguist Fatiha Guessabi suggests that “language always carries meanings and **references** (*suggestions, allusions*) beyond itself. The meanings of a particular language represent the culture of a particular social group. To **interact** (*relate, work together*) with a language means to do so with the culture. Growing up in a particular society, we **informally** (*familiarly, casually, easily*) learn how to use **gestures** (*body language, pointing*), glances, slight changes in tone or voice, and other auxiliary communication devices to alter or to emphasize what we say and do. We learn these culturally specific techniques over many years, largely by observing and **imitating** (*copying, duplicating*.)”

GLIMPSES

Everyday African Life



Nick Fox/Shutterstock

ABOVE: A young girl, from the Daasanach tribe in Omo Rift Valley, Ethiopia, holding a goat in her village. The Daasanach (a.k.a. Marille or Geleba) are a semi-nomadic (wandering) ethnic group residing in parts of Ethiopia, South Sudan, and Kenya.

Community Structure

The Daasanach philosophy can be summed up in the following statement: “No man can be hurt as long as his soul is safe.” Adventurer and traveler Georgi Bonev states, “Inside the tribe there are strict rules. Men are responsible for the cattle, which is the source of life for the entire tribe. They also take care of the tribes’ safety. Daasanach men spend most of their time in the bush together with the cattle, frequently moving in search for new grassland. Daasanach tribe live in polygamy. Usually a man can have as many wives as long as he possesses enough cattle. A woman is worth up to 20 cows. When a man wants to marry, he needs to buy his wife from her family. Women take care of the household by building huts, take care of the children and old people, collecting the sorghum and maize crops, cooking, and of course always having ready food and coffee for their husbands.” (Description source: www.georgibonev.com/daasanach)



Demidoff/Shutterstock

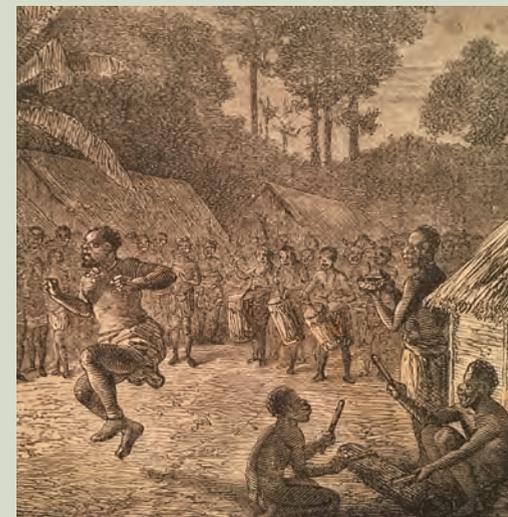
Culture is the pattern of behavior that includes food, language, clothing, tools, music, customs, beliefs, and religions. People transfer culture from one generation to another.

In this activity, working with your peers, you will identify and discuss the building blocks of culture.

*Note - Your teacher will provide you with the directions, tools, and materials you will need to successfully accomplish this Sidebar Chat activity.

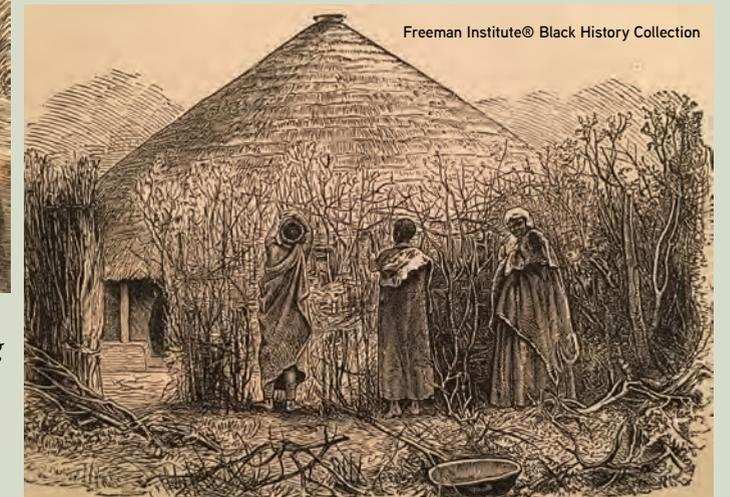


The controlled chaos of a regional marketplace (Image source: Livingstone Lost and Found, by Josiah Tyler, 1873)



Freeman Institute® Black History Collection

The entire village turns out for an evening of dancing: (Image source: Livingstone Lost and Found, by Josiah Tyler, 1873)



Freeman Institute® Black History Collection

Making a fence around the chief's hut to keep out wild animals: (Image source: Livingstone Lost and Found, by Josiah Tyler, 1873)

INTEGRATED TECHNOLOGY

Daasanach Tribe





Freeman Institute® Black History Collection

Entire village with a perimeter wall to keep out the wild animals: (Image source: Livingstone Lost and Found by Josiah Tyler, 1873)



Freeman Institute® Black History Collection

Eating supper by the fire: (Image source: Henry M. Stanley the African Explorer by Arthur Montefiore, Chicago, 1889)

Communication Structures

Dr. Roslyn Walker (*African Art expert, Dallas Museum of Art*) studied this artifact and pointed us to historian, Manuel Jordan, who stated that the “Chokwe and related tribal groups sing the praises of important individuals and recount past and current events to the accompaniment of such musical instruments as thumb pianos and stringed instruments. Sculptures representing chiefs as musicians may reinforce the Chokwe idea of chiefs as the keepers of socially relevant information.” This chief is positioned at the top of the talking stick, which symbolically locates him at the political and communication center and height of the tribe.

Vancouver: Douglas and McIntyre [1993] states that “the talking stick, also called a speaker’s staff, is an instrument of community democracy used by many tribes...The talking stick may be passed around a group, as multiple people speak in turn, or used only by leaders as a symbol of



Freeman Institute® Black History Collection



Freeman Institute® Black History Collection

A “talking stick” from the Chokwe tribe (Angola, ca. 19th century) with the carving of a king playing a kalimba (thumb piano)

INTEGRATED TECHNOLOGY

Music group Taj Mahal Playing African Kalimba Music



their authority and right to speak in public...Akan chiefs in Western Africa have a tradition of speaker’s staffs capped with gold-leafed finials. These emerged in the 19th century as a symbol of the holder’s power.”

Native American Indian tribes, Boy Scout den meetings, and others use the talking stick. Even in the US government, Senator Susan Collins of Maine said she once used a secret weapon to help end a US government shut-down. “I quickly realized,” Sen. Collins recalled, “that I needed a way to control the debate because senators can be quite loquacious (*talkative, long winded, wordy*) and they always want to be the first to speak.

“There’s a lot of crosstalk (*talking over others*) and I wanted to make sure that everybody’s voice was heard. So, Senator Heidi Heitkamp a few years ago gave me an African Talking Stick that is used by a tribe that is in Kenya and in the Sudan region. And it is used by the tribe to control the debate when they are in a meeting and I found that it worked very well. I would hand the stick to whoever was seeking recognition and until that person was finished, no one could interrupt him or her. And then I would take the stick and pass it on to the next person,” Collins said. “It worked amazingly well to ensure that everyone had a chance to be heard.” (Description sources: Jordan, Manuel, ed. *Chokwe! Art and Initiation Among Chokwe and Related Peoples*. Munich: New York: Prestel, 1998. Metropolitan Museum of Art, artifact acquired from the William Talbot estate)



Freeman Institute® Black History Collection

Older sister helping her younger sister with her hair. From the Grand Bassam tribe: (Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus, 1889)

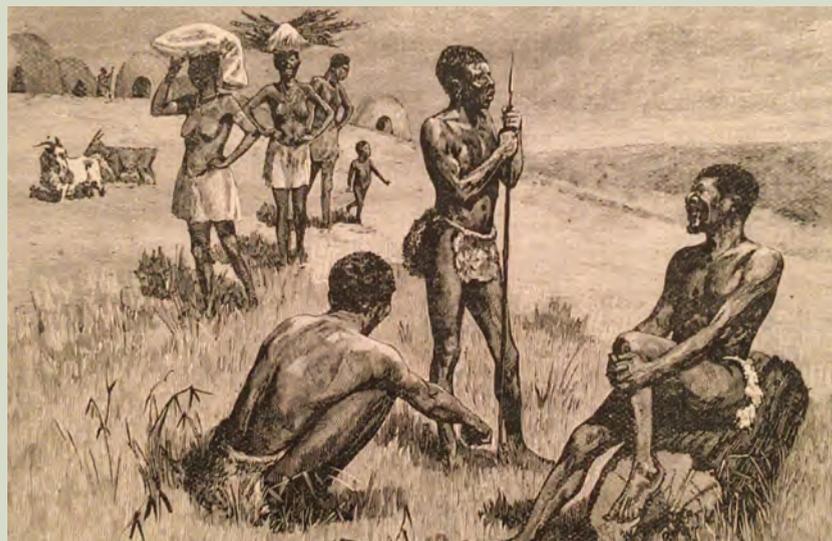


Freeman Institute® Black History Collection

Hollowing out a canoe: (Image source: Livingstone Lost and Found, by Josiah Tyler, 1873)



Interior of a Bambara house, along with a young Bambara man. The Bambara were part of a powerful Mandinka state — the Mali Empire — in the 13th Century. They were known as an industrial people, skillful blacksmiths, manufacturers of gunpowder, ropes, builders of boats and bridges. They also designed well-constructed, rectangle houses, with gutters for carrying off rainwater and apertures (openings, cracks, gaps) for letting smoke from the cooking fire to escape. The Bambara steadfastly resisted Islam, a religion their rulers had embraced, in favor of their traditional religion and ancestor worship. Under the reign of Mansa Musa I (1307–1337) they created a secret society, Koma, and named themselves the Banmana, meaning “the ones who refused submission.” (From ban, the word for “end, refuse,” and mana, meaning “masters, Mansa.”) (Description source: <https://www.culturesofwestafrica.com/history-bambara-people-segou-kaarta>. Image source: *The Earth and Its Inhabitants: Africa (Volume III & IV)* by Elisee Reclus. Image source: *Livingstone Lost and Found*, by Josiah Tyler, 1873, 1889)



Young men watching a herd of goats, just outside the village: (Image source: *Livingstone Lost and Found*, by Josiah Tyler, 1873)

INTEGRATED TECHNOLOGY

History of the Bambara



The hunting party is saying farewell as they prepare to get on their way. Everyone back at the village is hopeful that they will bring back plenty of meat. (Image source: *Livingstone Lost and Found*, by Josiah Tyler, 1873)

INTEGRATED TECHNOLOGY

Hunting in Ancient Times



LEFT: Hunting in the bush



INTEGRATED TECHNOLOGY

Human Mammal, Human Hunter



Getting ready to harpoon (spear) an alligator: (Image source: *Livingstone Lost and Found*, by Josiah Tyler, 1873)



Freeman Institute® Black History Collection



Cleaning a baboon for dinner:
(Image source: Livingstone Lost and Found, by Josiah Tyler, 1873)



Freeman Institute® Black History Collection

Bushmen celebrating the hunt with a downed water buffalo.
(Image source: Livingstone Lost and Found, by Josiah Tyler, 1873)



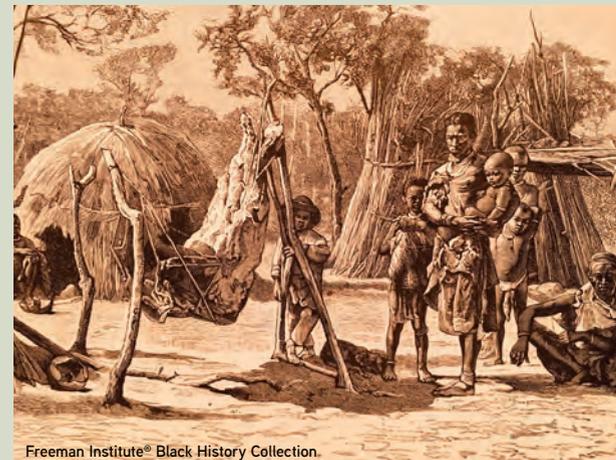
Freeman Institute® Black History Collection

ABOVE: Buffalo hunting. (Image source: Livingstone Lost and Found, by Josiah Tyler, 1873)

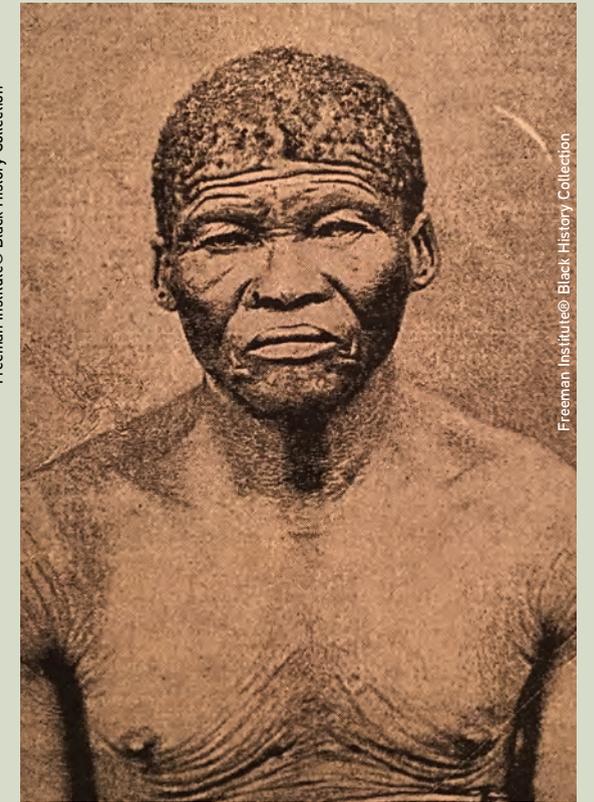


Freeman Institute® Black History Collection

Overnight camp on an extended hunting expedition: (Image source: Livingstone Lost and Found by Josiah Tyler, 1873)



Freeman Institute® Black History Collection



Freeman Institute® Black History Collection

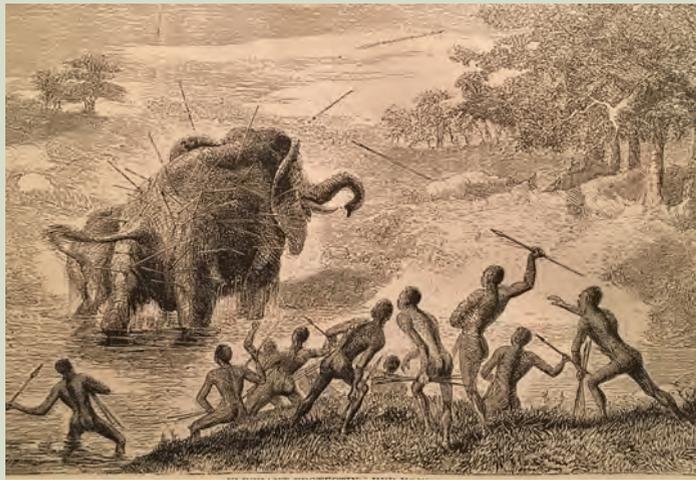
A bushmen encampment, along with an elderly bushman: (Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)

Bushmen from the Orange Free State. The Orange Free State was a Boer republic in southern Africa. The Boers, of Dutch ancestry, had settled the area earlier in the nineteenth century. The 1854 Bloemfontein Convention recognized the independence of the Orange Free State, which was located between the Orange and the Vaal Rivers. The Orange Free State was a republic modeled upon the U.S. constitution.



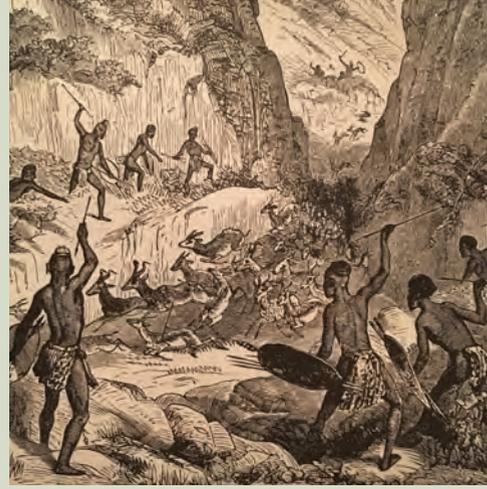
Freeman Institute® Black History Collection

In 1867, diamonds were discovered in the Orange Free State, and by 1870, there were sufficient reserves of diamonds to stimulate a “rush” of several thousand fortune hunters. Other important Orange Free State exports that gained a wider world market during the 1860s were ostrich feathers and ivory, obtained by hunting the region’s elephants. (Description source: <https://history.state.gov/countries/orange-free-state>. Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)



Freeman Institute© Black History Collection

ABOVE: Hunting an elephant (Image source: Livingstone Lost and Found by Josiah Tyler, 1873)



Freeman Institute© Black History Collection

BELOW: Driving the antelope into a narrow canyon where hunters are waiting. (Image source: Livingstone Lost and Found by Josiah Tyler, 1873)

BELOW: An ancient fishing technique that has remained unchanged in Africa: The fisherman is positioned on the edge of a traditional African craft, throwing a weighted fishing net.

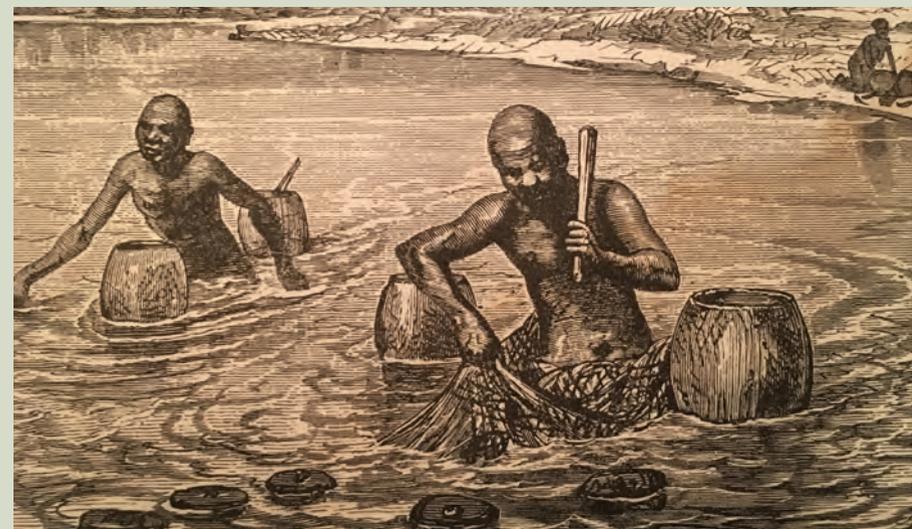


La Zona/Shutterstock



Freeman Institute© Black History Collection

An ingenious rig developed for fishing at the Boyoma Falls (formerly known as Stanley Falls) at the seventh (last) cataract (waterfall, perhaps 16 feet high) along a curve of the Lualaba River between Ubunda and Kisangani/Boyoma in Congo. In 1899, explorer Henry Stanley commented in his book, *Through the Dark Continent*, about this very place: "...by taking advantage of the rocks, the natives have been enabled to fix upright heavy poles, 6 inches in diameter, to each of which they attach enormous fish-baskets by means of rattan-cane cable. There are probably sixty or seventy baskets laid in the river on each side, every day; and though some may be brought up empty, in general they seem to be tolerably successful, for out of half-a-dozen baskets...twenty-eight large fish were collected..." (Description source: *Through the Dark Continent* by Henry Stanley, London, 1878. Image source: *Livingstone Lost and Found*, by Josiah Tyler, 1873)



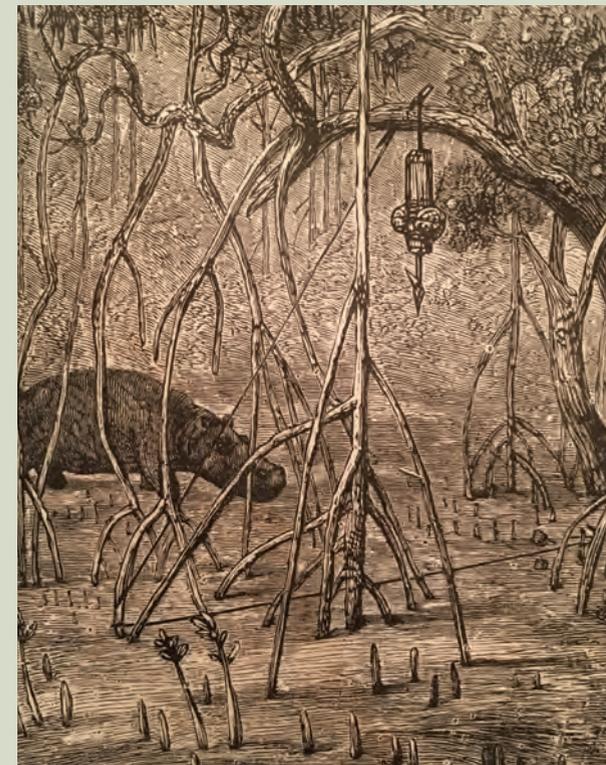
Freeman Institute© Black History Collection

Using weighted nets for fishing. (Image source: Livingstone Lost and Found, by Josiah Tyler, 1873)

The Hopo is a funnel-shaped fence which encloses a considerable tract of country: a “game drive” is organized, and animals of all descriptions are urged on until they become jammed together in the neck of the hopo, where they are speared to death or else destroyed in a number of pitfalls placed there for the purpose. (Description and image source: Livingstone Lost and Found, by Josiah Tyler, 1873)



Freeman Institute© Black History Collection



Hippopotamus trap. Notice the trip cord with the weighted harpoon positioned above. (Image source: Livingstone Lost and Found, by Josiah Tyler, 1873)

Freeman Institute© Black History Collection



Spearing a hippopotamus. A dangerous situation. (Image source: Livingstone Lost and Found, by Josiah Tyler, 1873)

Freeman Institute© Black History Collection



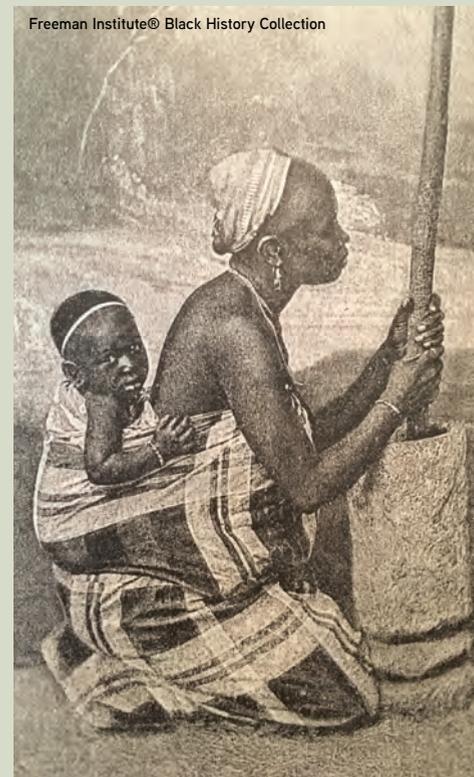
On a gorilla hunt. (Image source: Livingstone Lost and Found, by Josiah Tyler, 1873)

Freeman Institute© Black History Collection



Life by the lake shore. Fishing, cleaning the fish, cooking, and eating. (Image source: Livingstone Lost and Found, by Josiah Tyler, 1873)

Freeman Institute© Black History Collection



Freeman Institute© Black History Collection

A Songo (northern Angola) woman is pounding rice. If there was one instrument that could symbolize the African kitchen, without a doubt it would be the mortar and pestle. One of the most common images of daily African life is a woman pounding food in a wooden mortar. The mortar and pestle is considered sacred in many African countries. Everywhere in Africa, the thumping sound of the mortar and pestle is the sign that cooking has begun.

The pounding often is cadenced to accompany a song. The songs can vary depending on the occasion — funerals, weddings, birth, or simply a lullaby for rocking the baby, who is securely wrapped to the back of the woman pounding along.

In the Bambara tradition of Mali, a young newlywed had to sit four times in a row on a mortar. It was believed that the bride subjected to this rite would never divorce. In addition, the bride herself always brought a symbolic mortar and pestle among her belongings when moving in with her new husband.

With the Soninke people of Southern Senegal, when a stranger enters a house and sees a mortar upside down with the pestle sitting at its base, it means that there was a death in the family.

The sound of the mortar, for that matter, should never be heard at night unless there is a funeral. The mortar is then used to crush incense for the ultimate bath of the deceased.

Mortar and pestles come in all sizes. From the smallest used to blend pepper mixtures or other spices to the large ones used to prepare millet or rice flour or to remove the hull from grains or beans. (Description source: <https://face2faceafrica.com/article/mortar-and-pestle-uses>. Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)



Freeman Institute® Black History Collection

A scene designed to depict the various stages of the process for food preparation: Four men are threshing (winnowing, separating the husk from the kernel) the grain. Below them, three women are pounding grain. In the foreground, a woman is on her knees, grinding the grain into flour. And to the right, two women are gathering the grain (Image source: Livingstone Lost and Found, by Josiah Tyler, 1873)



Freeman Institute® Black History Collection

A group of Azande (Zande, Niam-Niam) warriors of northeastern Africa, who were especially skillful in throwing knives and spears. In the mid-19th Century, the Azande people lived in a 60,000-square-mile region ruled by at least 35 independent chiefs. (Description source: <https://kwekudee-tripdownmemorylane.blogspot.com/2014/04/azande-zande-people-ancient-skillful.html>. Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)

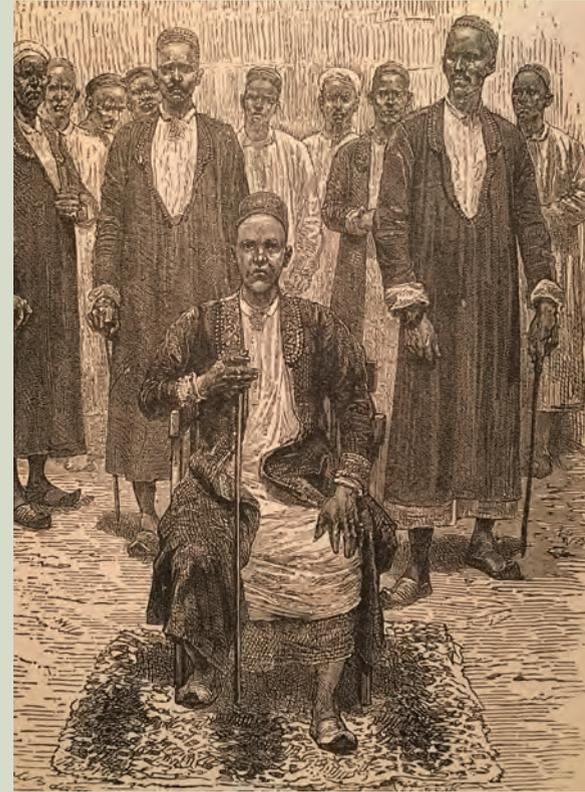
An Azande (Zande, Niam-Niam) woman and man of northeastern Africa. (Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)



Freeman Institute® Black History Collection

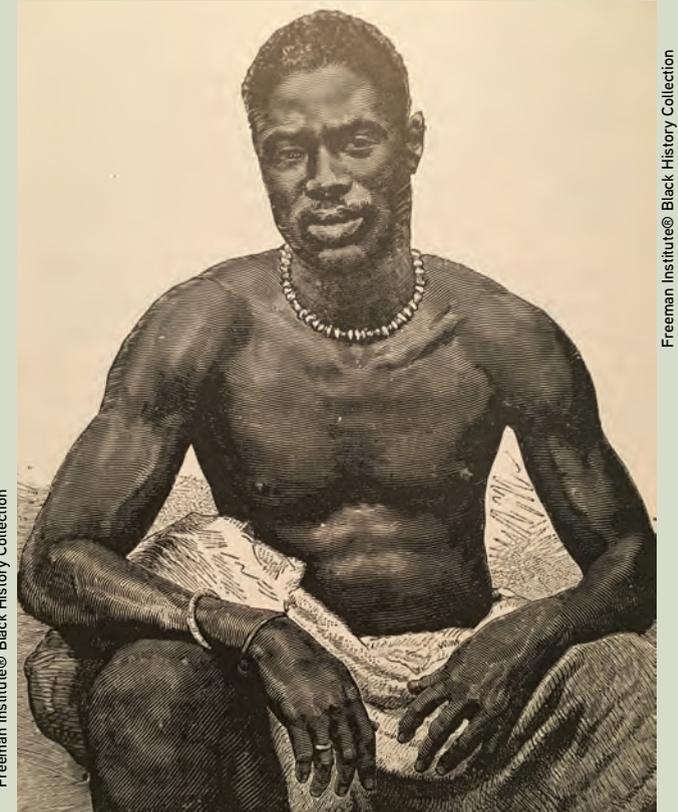


Freeman Institute® Black History Collection



Freeman Institute® Black History Collection

M'tesa (1838–1884), king of Uganda, reformed the military system and expanded his fleet of war canoes on Lake Victoria. Under his rule, Buganda's chief wealth came from raids into neighboring states, although he made no attempt to extend his direct political control.



Freeman Institute® Black History Collection

The Anyi or Agni (also known as Ton or Kotoko) Kwa-speaking sub-group of Akan people living in the Ivory Coast and Ghana who fled from the Ashanti tribe between the 16th and 18th centuries (Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)



Freeman Institute® Black History Collection

Wooden figure of a man (12" tall). (Artifact source: donated to the Freeman Institute® by George, John and Pat Matrisciana family)

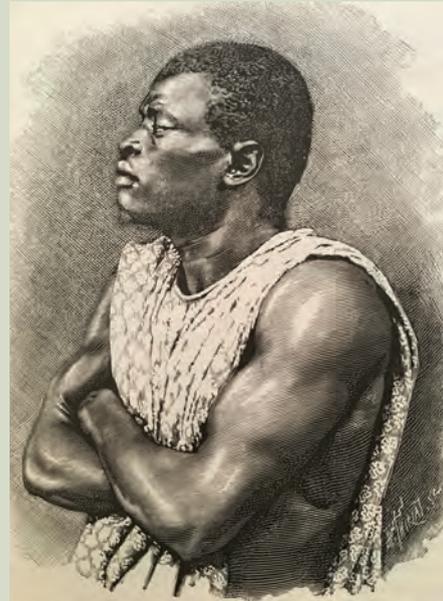


Suprun Vitay/Shutterstock

Ivory Coast and Ghana



Freeman Institute© Black History Collection



Freeman Institute© Black History Collection

A Serer man of 21 years and a girl of 16 years of age. Serer is the name of the second largest ethnic group inhabiting Senegal and Gambia in West Africa. The word Serer, in ancient Egyptian, means “he who traces the temples.” Although Serer are mainly found in Senegal today, they have a long nomadic history across Africa.

Wrestling, also known as Laamb, holds a centuries-long sports tradition with the Serer and the Wolof in Senegal.

There are some similarities to the Greco-Roman form of wrestling, but it is very typical of the traditional African wrestling. There are two main styles of Laamb wrestling: one permits wrestlers turns at striking each other with their bare hands until one cannot take it any longer and stops the match. The other form is where the winner is determined when he has made the other wrestler’s back touch the ground. No hitting is allowed in the second style.

Wrestlers prepare themselves both physically and spiritually. They wear amulets (good luck charms), along with the ritual of pouring a special mixture of water and “magic” powder over their bodies just before a match, in hopes that it will help them win. Each wrestler has a personal drum team and he enters the arena dancing with his entourage (support team) in preparation for the fight. The wrestler works himself into a sort of trance. Now he is ready to fight. According to McMillian Dictionary [2018], there are a number of tribal systems that are involved in various forms of wrestling in West Africa: “The Boreh in The Gambia, Evala in Togo, and Kokowa/Kokawa in the Hausa areas of Nigeria and Niger and Burkina Faso.” (Description source: http://www.africanlens.com/topics/la_lutte_wrestling. Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)



Freeman Institute© Black History Collection



Freeman Institute© Black History Collection

Shaka (LEFT) is perhaps the most famous Zulu.

INTEGRATED TECHNOLOGY

Shaka Zulu



Freeman Institute© Black History Collection

An early 1900s photograph of some Zulu warriors performing a demonstration for tourists

The Zulu language, of which there are variations, is part of the Nguni language group. The word Zulu means “sky” or “heaven,” according to oral history. Zulu was the name of the ancestor who founded the Zulu royal line in about 1670.

INTEGRATED TECHNOLOGY

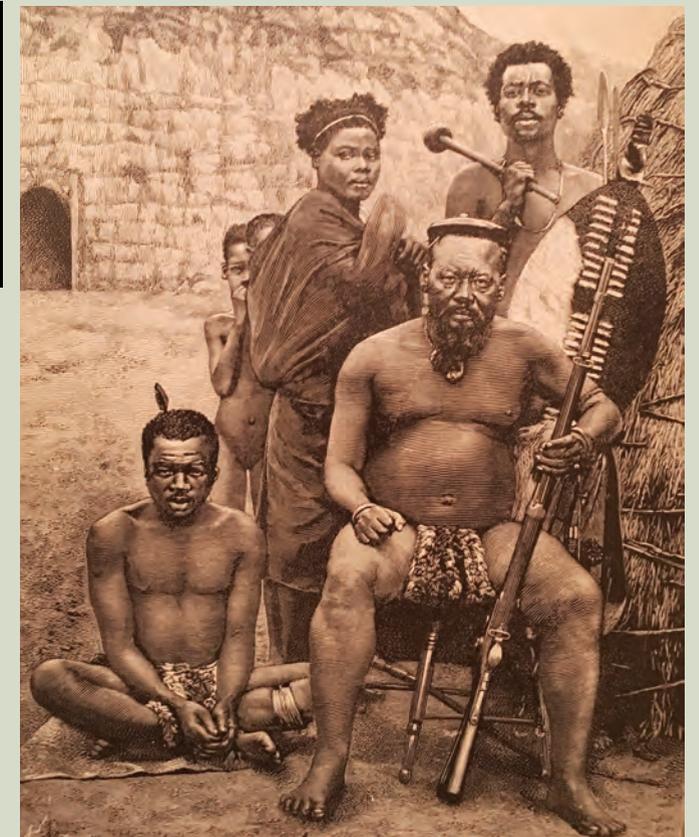
Zulu



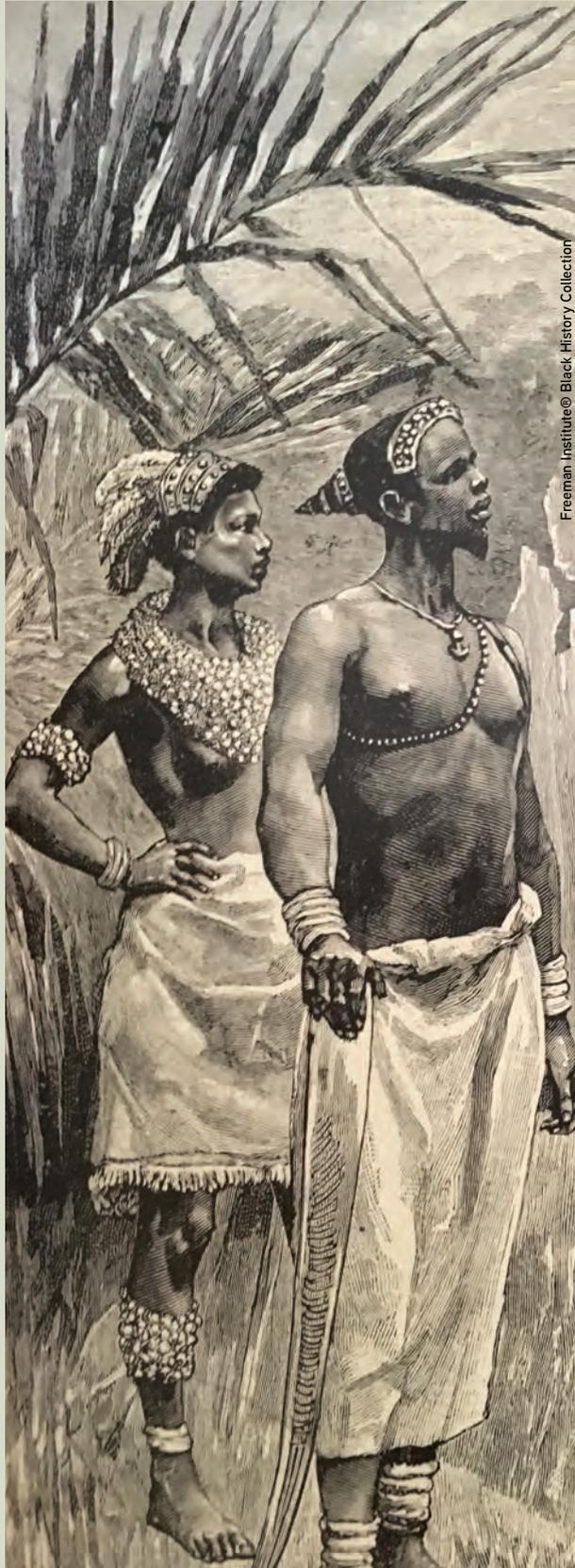
A Zulu family in South Africa (RIGHT)

INTEGRATED TECHNOLOGY

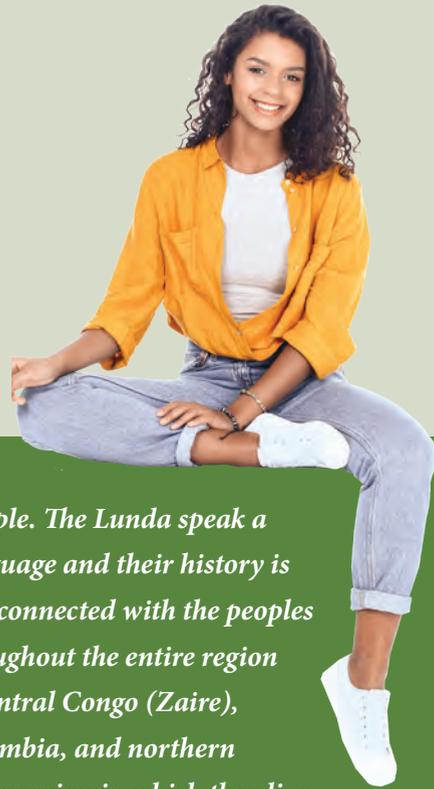
Zulu Wedding Song and Dance



Freeman Institute© Black History Collection



Freeman Institute© Black History Collection



A young Lunda couple. The Lunda speak a Bantu language and their history is intricately connected with the peoples living throughout the entire region of south-central Congo (Zaire), western Zambia, and northern Angola. The region in which they live helps to inform the type of industry. According to Gateway Africa, those who live near water (rivers, ponds), which are common in southern Congo (Zaire), generally are fishermen. Women farm maize, millet, yams, sorghum, squash, beans, sweet potatoes, palm oil trees, and tobacco. Since the 17th Century, trade between the Lunda and the Shaba province to the east has played an important role in regional economics. The Lunda traders played a central role in the enslavement and ivory trade that moved goods and kidnapped people from Central Africa to the coasts for international export. (Description source: http://gateway-africa.com/tribe/lunda_tribe.html. Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)

Chapter Two Vocabulary

repository
an abundance of things found, deposited or stored

direct correlation
mutual connection between two or more things

grandiose
magnificent, grand and impressive

hieroglyphs
a stylized picture of an object representing a word, syllable, or sound, as found in ancient Egyptian and other writing systems.

amnesty
an official pardon for people who have been convicted of political offenses.

myrrh
a fragrant gum resin obtained from certain trees and used, especially in the Near East, in perfumery, medicines, and incense.

monarchs
a sovereign head of state, especially a king, queen, or emperor.

opulence
great wealth or luxuriousness.

successors
a person or thing that succeeds another.

Homo sapiens
the species to which all human beings belong.

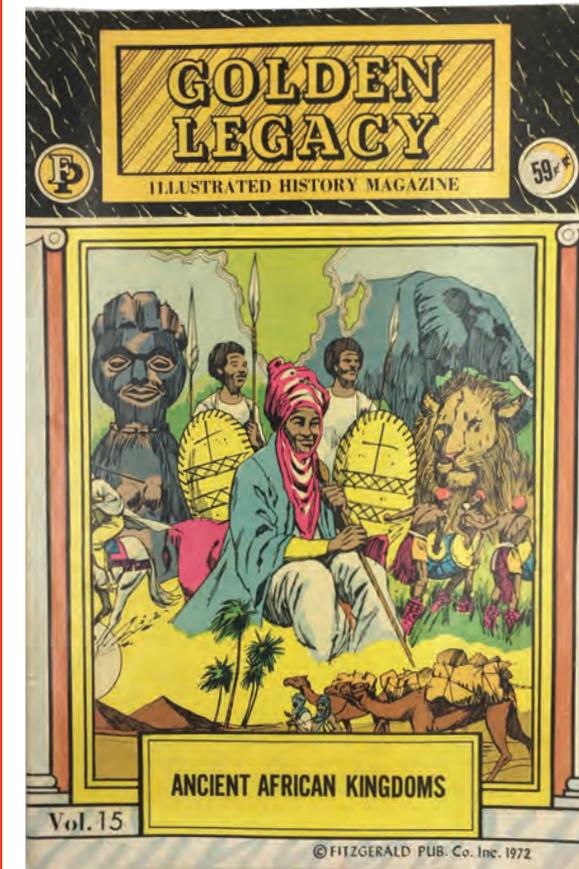
Omo-1
centuries ago, Omo-1 was a hunter stalking prey all over the east African savanna, the oldest member of the Homo sapiens

Chapter 2 Ancient African Civilizations

An educator in a system of oppression is either a revolutionary or an oppressor.

~Lerone Bennett, Jr., writer, historian

Enhanced understanding of ancient African civilizations continues the awesome legacy of a mighty people through careful examination of the achievements of generations long past. It is imperative to note that ancient Africa has a rich **repository** (an abundance of things found, deposited or stored) of creativity, intellect, innovation, and inventiveness. These contributions are recognized as the celebrated heritage of individuals of African descent.



Freeman Institute© Black History Collection

Ancient African Kingdoms is one of the 16 educational comic books in the Golden Legacy series edited and published by Bertram A. Fitzgerald (1932-2017) between 1966 and 1976. Over 25 million copies have been sold. This edition (1972) of the educational comic book discusses the various ancient African kingdoms of Kush (Sudanese and southern Egyptian Nile Valley), Ghana (southeastern Mauritania and western Mali), Mali (Mali, Niger, Senegal, Mauritania, Guinea, and Gambia), Songhai (southern Mauritania and Mali), Kanem-Bornu (Chad/Nigeria) and Benin (southern Nigeria). (Description source: Golden-Legacy.com.)

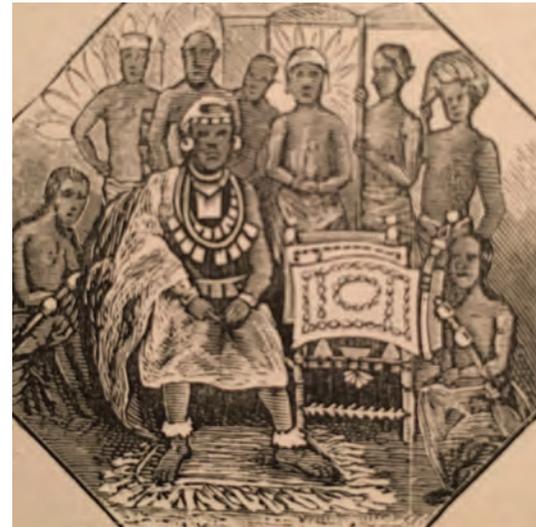
ancestry
one's family or ethnic descent or the origins or background of something

burgeoning
begin to grow or increase rapidly; flourish

zenith
the time at which something is most powerful or successful

INTEGRATED TECHNOLOGY

Ghana Empire



Freeman Institute© Black History Collection

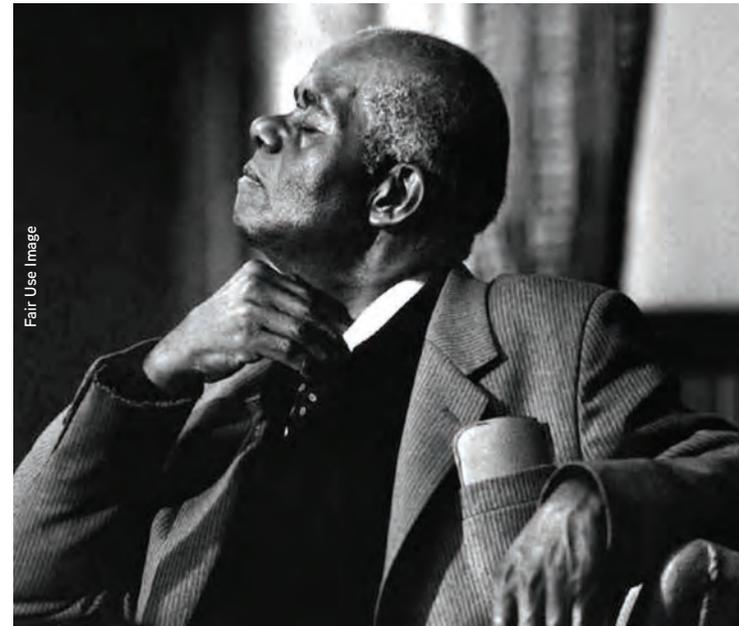
King Kofi Karikari (1837–1884) served as the tenth king of the Ashanti kingdom in Ghana. He reigned from May 1867 until his forced abdication (handing over) in October 1874. Kathleen Sheldon [2005] states that a “notable achievement of Karikari was the intentional neglect of the armed forces, a step taken to avoid the escalation (rise, acceleration) of war.” (Image source: Henry M. Stanley the African Explorer by Arthur Montefiore, Chicago, 1889)

Dr. John Henrik Clarke (1915–1998), educator, historian, writer, scholar, lecturer, and researcher wrote this profound truth:

To me, history is the clock that people use to tell their political and

cultural time of day. It is also a clock that they use to find themselves on the map of human geography. The role of history in the final analysis is to tell a people where they have been and what they have been, where they are and what they are. Most importantly, the role of history is to tell a people where they still must go and what they still must be. To me the relationship of a people to their history is the same as the relationship of a child to its mother.

It has been widely held that African Americans are victims of forced amnesia. Dr. Clarke further stated, “More critically, why do so many of us have a history assigned to us by other people? No people can be whole without an understanding of their history and this history must begin with a definition of their history.” A thorough examination of documented African history through a “truth-centric” lens holds information vital to future generations. (Image source: www.blackpast.org/african-american-history/clarke-john-henrik-1915-1998)



Fair Use Image

INTEGRATED TECHNOLOGY

Benin Empire

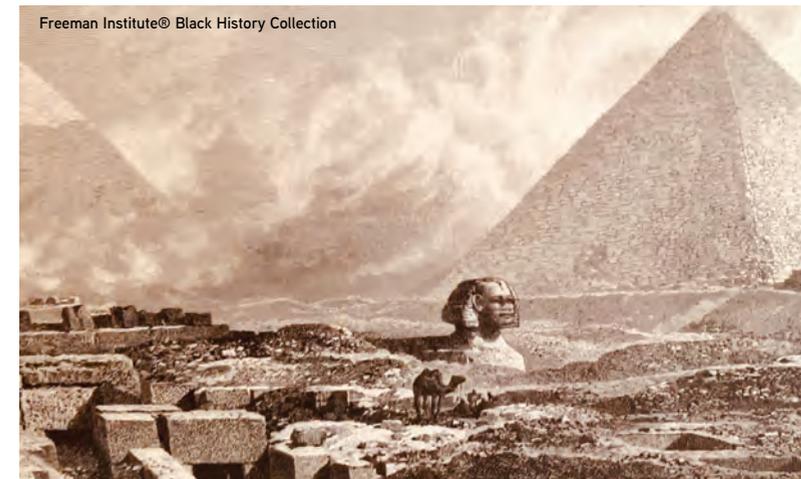


INTEGRATED TECHNOLOGY

Kanem-Bornu Empire



Freeman Institute© Black History Collection



Freeman Institute© Black History Collection

Giza Plaza, with the Sphinx of Giza and the Great Pyramid

Lastly, Dr. Clarke believed:

There is a direct correlation (mutual connection between two or more things) with one knowing self from a historical context, and his/her ability to see this grandiose (magnificent, grand and impressive) experience we call life through its proper lenses. This increases one's chances of living a peaceful life—prosperous, purposeful, and beneficial to the larger human family.

In Africa, civilization developed early as people settled in the lush areas that sheltered them from the harsh desert. The first major civilization in Africa was Egypt, centered on the fertile Nile River Delta. Egyptian civilization began around 3150 BC, when the ruler Menes unified the entire area into a kingdom. The awesome temples and monuments of ancient Egypt, such as the Great Pyramid of Giza, the Temple of Amun at Karnak, or the Colossi of Memnon, continue to fascinate people today. They naturally encourage questions from tourists regarding their construction. Many amazing structures lie across the Egyptian landscape, some of which are thousands of years old. Ancient Egyptians had a remarkable command of science, technology, and mathematics.

CHAPTER CHECK-IN

Discuss the meaning of Dr. John Henrik Clarke's views of the importance of history. Do you agree or disagree? Please explain using unit vocabulary.



Prince Rahotep and Princess Nofret. Painted limestone from the mastaba (ancient Egyptian tomb) of Rahotep in Meidum. It was discovered in 1871 during the Mariette excavations (archaeological digs). Made in the 4th Dynasty, during the reign of King Sneferu (BC 2575-2551). (Description source: Egyptian Museum, Cairo)

INTEGRATED TECHNOLOGY

Lost Kingdoms of Africa



Freeman Institute® Black History Collection



Nefertiti, whose name means “a beautiful woman has come,” was the queen of Egypt and wife of Pharaoh Akhenaten during the 14th Century BC (18th Dynasty). She and her husband established the monotheistic religion of Aten, the sun god, and promoted Egyptian artwork that was radically different from their predecessors. (Description source: Encyclopedia Britannica)



AlexAnton/Shutterstock

The Sphinx of Giza, with the Great Pyramid in the background: Giza Plaza, Egypt

INTEGRATED TECHNOLOGY

Africa, A Voyage of Discovery (Episode One)

While many significant questions about their construction remain unanswered, perhaps the simplest explanations can be found in ancient Egyptian texts, tomb inscriptions, paintings, and various artifacts. Aside from ancient monuments and grand temples, the ancient Egyptians invented several items that many people take for granted today—cosmetics, paper and ink, the toothbrush and toothpaste, mirrors, and breath mints are a few examples. They developed advances in nearly every sphere of knowledge, from beer brewing, engineering and construction, manufacturing of household goods, agriculture, architecture, medicine, astronomy, art, and literature. As civilization advanced, the knowledge and skills of ancient Egyptians increased as well. Until Egypt was annexed by Rome at the end of the Ptolemaic Dynasty’s reign, ancient Egyptians continued to create one of the most extraordinary cultures of the ancient world.

Additionally, the oldest skeletal evidence for anatomically modern humans has been found in Ethiopia, a country located in the Horn of Africa. As one of the oldest and most populous landlocked countries of the world, and the second-most populous nation on the African continent, Ethiopia is a land of natural contrasts, with numerous forests and rivers. The country contains the highest number of United Nations Educational, Scientific and Cultural Organization (UNESCO) World Heritage Sites found in Africa. Its isolated geographical location—perched on a massive plateau of fertile highlands surrounded by desert and lowland swamp—has ensured the development of a unique culture, unlike anything anywhere else in Africa. The country’s remarkable UNESCO monuments are one of Africa’s greatest surprises.

On this land, great civilizations flourished, emperors reigned, and amazing architectural structures were built. Four significant places are each testimony to a specific stage in Ethiopian history—spanning more than 2,000 years. The town of Aksum is the home of some of the tallest monuments in the country, and the Aksumite Kingdom, which rose shortly after 400 BC, is one of tourists’ favorite sites. Christianity came to Aksum in the 4th Century AD. The town is still a major center of Christian pilgrimage. It is believed by some that the Ark of the Covenant is kept there and has been ever since it was believed to have been brought from Jerusalem by Menelik I, the fabled son of the Ethiopian Queen of Sheba and Hebrew King Solomon. The Zagwe dynasty emerged in AD 1137 and began to construct the incredible rock-hewn churches seen across the country. Islam was also beginning to spread into the eastern part of the country and the town of Harar was established. It became the fourth holiest city in Islam.

By the 17th Century, Gondar was home to some of the most magnificent palaces, gardens, and grand public baths. In 1636, Emperor Fasiladas founded a new permanent capital at Gondar. The Royal Enclosure, or Fasil Ghebbi, is one of the most beautiful castles in the world, with architectural details that reveal its Ethiopian heritage.

There are many speculations regarding the beginning of Ethiopian civilization. Its line of rulers descended from the Axumite kings and was broken several times, first by the Jewish Queen Gudit and later cut short by the Zagwe dynasty. The first continuous relations Ethiopians had with Europeans began in 1508 with Portugal under Emperor Lebna Dengel.

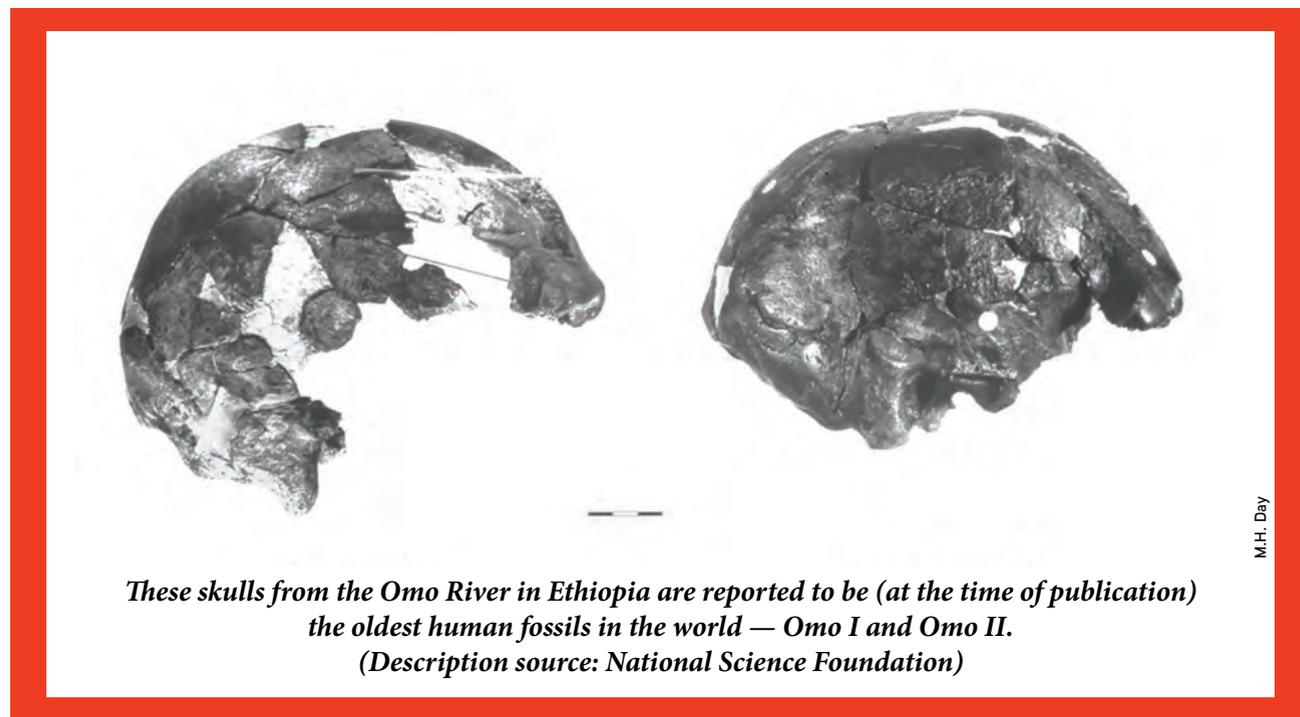
INTEGRATED TECHNOLOGY

Omo Valley Tribes of Ethiopia



This proved to be an important development due to the fact that when the empire was under attack, Portugal responded to Dengel's plea for help with an army of 400 men, who helped him defeat Adal's General and Imam Ahmad ibn Ibrihim al-Ghazi, and re-establish his rule. However, when Emperor Susenyos converted to Roman Catholicism in 1624, years of revolt and civil unrest followed, resulting in thousands of deaths. On June 25, 1632, Emperor Fasiladas declared the state religion to return to Ethiopian Orthodox Christianity and he expelled the Jesuit missionaries and other Europeans from the land.

Ethiopia is home to the oldest human skeletal remains known in the world; they were discovered at the Omo Valley. Omo-1, the world's first modern human and the oldest member of our species, *Homo sapiens*, was a hunter exploring the east African savanna.



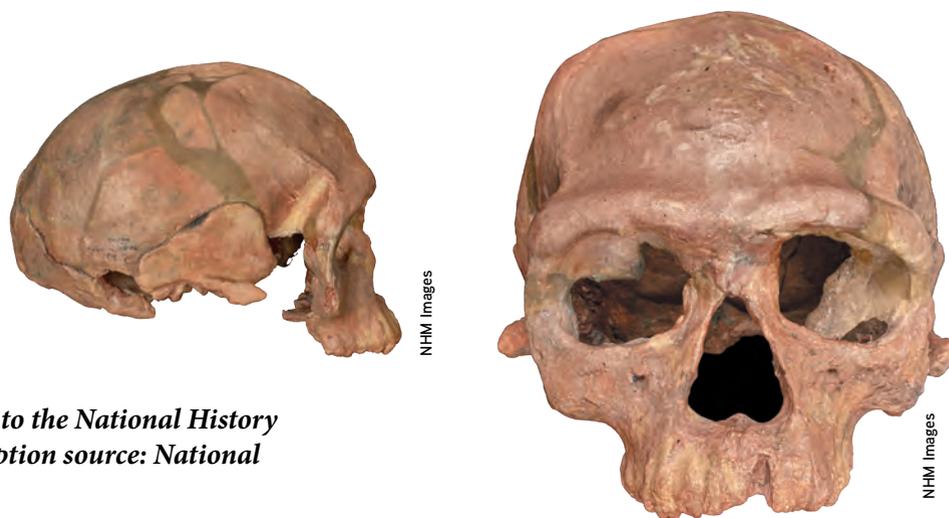
His bones were discovered in 1967 by an international expedition to Ethiopia's Omo Valley. They were not properly dated until 2005, when the decay of argon in the sediment was measured.

Omo-I looked similar to a modern human. His skull had a high forehead, a rounded brain case, and reduced brow ridges. His body proportions were those of a modern-day African, as he stood about five feet and nine inches tall and weighed about 160 pounds. The stones that were discovered nearby suggest that the Omo people were skilled at making a variety of hunting tools, which were used for hunting giant hogs, antelopes, and sometimes even hippopotamuses. Some of the tools were very large and used for maximum impact, while others were small enough for precision cutting. Omo-I was one of our ancestors, and if he were alive today, he would be recognized as one of us.



IGBO Warrior (reproduction from perhaps the early to mid-1900s), Nigeria, and a smelting furnace with bellows (Description sources: Chikwendu, U. V. E.; Craddock, Paul; Farquhar, R. M.; Shaw, Thurstan; Umeji, A. C. (February 1989); Nigerian sources of copper, lead, and tin for the Igbo-Ukwu Bronzes)

Discovered in Jebel Irhoud in Morocco, the human remains and stone tools found at the site are from about the same time period, according to the National History Museum in London. (Description source: National History Museum, London)



INTEGRATED TECHNOLOGY

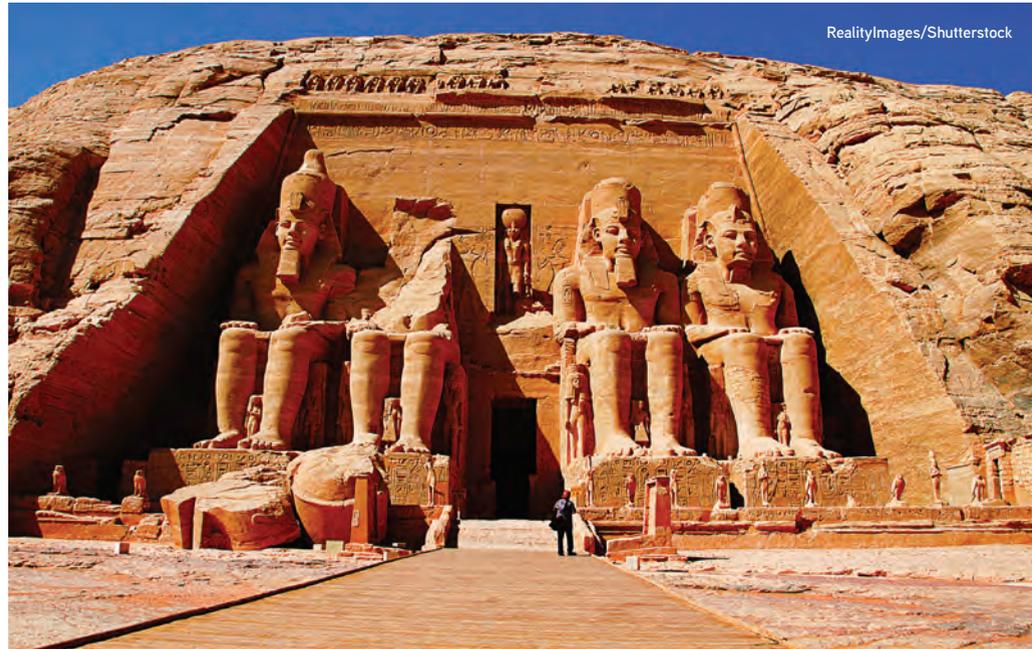
30 Great Kings and Queens of Africa

CHAPTER CHECK-IN

What were the characteristics of Omo-I?

Seven Influential African Empires

European countries began deliberately carving up Africa at the 1884/85 Berlin Conference. Prior to that, the continent of Africa was made up of kingdoms and empires, and most of those ancient kingdoms occupied large territories of land. The African empires transcended the current geopolitical border lines of the countries as we see them on modern maps of Africa. Historian Evan Andrews of History.com has provided an overview of at least seven of those influential African empires. We're going to use some of his ideas as source material for each of those empires: Land of Punt, Carthage, Kush, Songhai Empire, The Empire of Mali, Great Zimbabwe, and the Kingdom of Aksum.



Freeman Institute® Black History Collection

Abu Simbel is an ancient temple complex, originally located in Nubia. The land of Punt was a prestigious military, commercial, and economic center, and it had a profound effect on the culture of the Egyptians. Abu Simbel, originally cut into a solid rock cliff, is located at the second cataract of the Nile River. The two temples located on the site were built during the reign of Ramesses II (c. 1279 – c. 1213 BC)

The Land of Punt

The history surrounding the land of Punt is shrouded in mystery, even today. One reason we know that its existence was real is because of the ancient records indicating massive amounts of Egyptian trade with Punt.

Modern scholars, however, are genuinely perplexed as to the exact location of Punt. According to historian Evan Andrews, “The site of the fabled kingdom is now a hotly debated topic among scholars....In 2010, a team of researchers sought to pinpoint the exact location of Punt.” In the book, *Mysterious Lands*, (Routledge, 2016), co-authors David O'Connor and Stephen Quirke specify that there are credible indicators the epicenter of Punt was located somewhere in the “coastal regions that cover modern Somalia, Eritrea, northeast Ethiopia and the Red Sea.” But also, as implied by a BBC News (*bbc.com*) profile about Puntland, it is also possible that the territory could have included both the Horn of Africa and Southern Arabia.



Freeman Institute® Black History Collection

Two Somali men who are from the same ethnic group as the Danakil to the north and the Gallas on their southern and western borders (Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)

Andrews states that “historical accounts of the kingdom date to around 2500 BC, when it appears in Egyptian records as a ‘land of the gods,’ rich in ebony, gold, myrrh, and exotic animals such as apes and leopards.”

Egypt was especially interested in trading with Punt, perhaps because they possessed a great deal of **natural resources** (*materials of substances such as minerals, forests, animals, water*) that could benefit Upper and Lower Egypt.

The power of producing and exporting trade was essential to the Land of Punt's existence. Many scholars today cite that there were many expeditions to the Land of Punt in search of gold and other raw materials, which adds to its mystique.

INTEGRATED TECHNOLOGY

Mysterious Land of Punt



Carthage

History clearly depicts Carthage as one of the most affluent **municipalities** (*a city or town that has corporate status and local government*) of the ancient world. Some historians contend (*assert something as a position in an argument*) that Queen Dido (*pronounced Die-doh*) founded Carthage, while others argue that her existence is definitely in question.

Evan Andrews adds that “Carthage was best known as ancient Rome’s rival in the Punic Wars. Carthage was a North African commercial hub that flourished for over 500 years. The city-state began in the 8th or 9th Century BC as a Phoenician settlement in what is now the country of Tunisia. It later grew into a sprawling, seafaring empire that dominated trade in textiles, gold, silver, and copper.”

In *Bibleoteca*, 1st Century author Diodorus wrote about the well-planned beauty of Carthage, “It was divided into market gardens and orchards of all sorts of fruit trees, with many streams of water flowing in channels irrigating every part. There were country homes everywhere, lavishly built and covered with stucco.... Part of the land was planted with vines, part with olives and other productive trees. Beyond these, cattle and sheep were pastured on the plains, and there were meadows with grazing horses.”

Carthage’s reach was quite vast and wide throughout ancient history, eventually occupying the wide expanse from North Africa to Spain and other parts of the Mediterranean.

According to Andrew Evans, “their thirst for expansion led to increased friction with the **burgeoning** (*growing*) Roman Republic. Beginning in 264 BC, the ancient superpowers clashed in the three bloody Punic Wars, the last of which ended in 146 BC. It caused the near-total destruction of Carthage. Currently, the memories of a once-great empire, along with some ancient ruins of this once great territory, are all that remain.

The ruins of ancient Carthage outside of Tunis, Tunisia at sunset



**Ancient
Municipality
of Carthage**



Panoramic view of ancient Carthage, Tunis, Tunisia, North Africa

**INTEGRATED
TECHNOLOGY**

Carthage



The Kingdom of Kush

Even though Egypt dominated the known world at the time, the Kushite empire to the south functioned as a regional power in Africa for over a century. Historian Evan Andrews states that this “ancient Nubian empire reached its peak in the second millennium BC. It ruled over a vast swath of territory along the Nile River in what is now Sudan. Almost all that’s known about Kush comes from Egyptian sources.”

History provides a **plethora** (*large or excessive amount of something*) of information that Kush was the economic engine, because its wealth in gold, iron, minerals, ivory, incense, and other natural resources. There was a great deal of prosperity and wealth evident throughout Kush because of its location and resources.

Kush’s relationship with ancient Egypt was two-fold in that they were militaristic rivals, but they depended on each other to do trading. They even worshiped similarly. Kushites even had pyramids throughout their land, as could be the case for many countries, both historically and currently. Like so many ancient countries and regions, the Kush civilization lay in ruins because of age, time, and lack of effective preservation.

Ruins of Naqa Meroe, in ancient Kush, Sudan, Africa



**Ancient
Kingdom
of Kush**





Pyramids of the pharaohs of the Kush Empire in Sudan, Meroë

geogif/Shutterstock

yiannisscheidt/Shutterstock



Ruins of Naqa Meroë, located in ancient Kush, Sudan, Africa: Meroë is an ancient city on the east bank of the Nile, approximately 200 km northeast of Khartoum, Sudan

Even though Egypt dominated the known world at the time, the Kushite empire to the south functioned as a regional power in Africa for over a century. Historian Evan Andrews states that this “ancient Nubian empire reached its peak in the second millennium BC. It ruled over a vast swath of territory along the Nile River in what is now Sudan. Almost all that’s known about Kush comes from Egyptian sources.”

INTEGRATED TECHNOLOGY

Ancient Kush

The Kingdom of Aksum

This old kingdom was also described as Aksum (Axum) or the Aksumite Empire. It was **situated** (located) around the northeastern region of Africa, which is currently considered Northern Ethiopia and Eritrea. Aksum focused on what became a thriving import/export business in the territory of Northern Ethiopia.

The nation’s history goes back to biblical times. Ancient Ethiopian records indicate that the Queen of Sheba was also known by the name “Makeda,” an important queen who ruled the Axumite Empire established in northern Ethiopia.

INTEGRATED TECHNOLOGY

A History of the African King Taharqa

Historian Kallie Szczepanski observed that Ethiopia’s national epic, the “Kebra Nagast” or “Glory of Kings” (also considered a sacred text to Rastafarians) tells the story of Queen Makeda from Axum, who traveled to Jerusalem to meet the famous Solomon the Wise. Makeda and her entourage stayed for several months, and Solomon became smitten with the beautiful Ethiopian queen. In Ethiopian tradition, Solomon and Sheba’s child, Emperor Menelik I, founded the Solomonid (Solomonic) dynasty, which continued until Emperor Haile Selassie was deposed in 1974.



Ancient Kingdom of Aksum



Simone Migliaro/Shutterstock

Ruins of Queen of Sheba’s Palace in Axum, Ethiopia

INTEGRATED TECHNOLOGY

Ancient Church Index



Dmitry Chulov/Shutterstock

The Ark of the Covenant was popularized in secular (non-religious) circles in the movie, *Raiders of the Lost Ark*, when archaeologist Indiana Jones went on a search for this biblical artifact. Jones may have been looking in the wrong places, however. Many Ethiopians believe that the real-life Ark is kept in this building in Aksum (Axum). The Chapel of the Tablet is guarded by an elderly man who has dedicated his life to staying in the same building with the artifact, as its appointed keeper. The general narrative is that the Ark was carried from Israel to Ethiopia by Menelik I, the son of the Queen of Sheba. It was then placed in a building on this site, where it has stayed ever since. The structures on the site have been demolished and reconstructed many times over the centuries. The existing domed church structure was built in the 1950s by Emperor Haile Selassie. The original capitol of the Kingdom of Aksum (Axum) is one of the oldest continuously inhabited places in Africa. (Description source: <https://baseinstitute.org/ark-of-the-covenant-may-be-hidden-in-africa>)

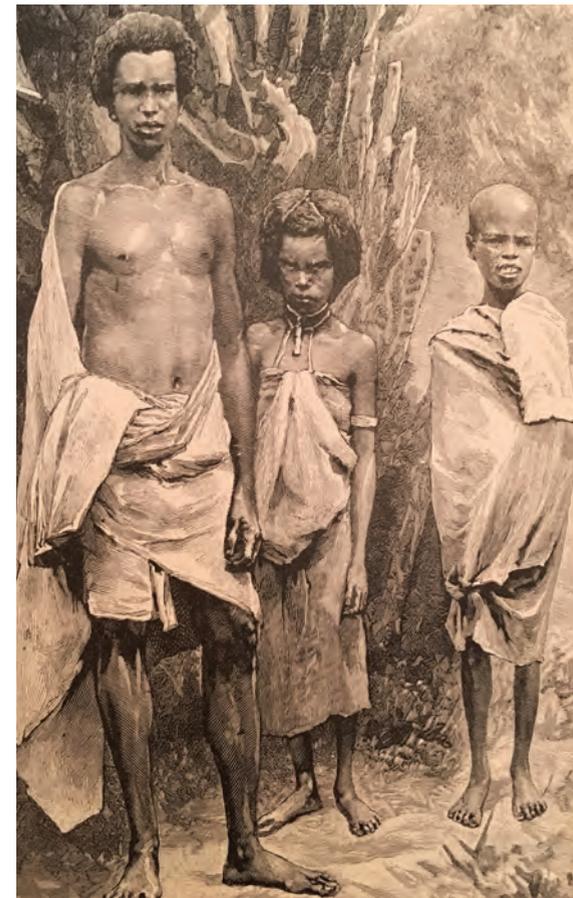


Freeman Institute© Black History Collection

Menelik II (1844–1913) was one of Ethiopia’s greatest rulers

INTEGRATED TECHNOLOGY

Menelik’s Story



Freeman Institute© Black History Collection

Young people from the Oromo in Ethiopia (Abyssinian, Galla): The term, Oromo, means “free men.” The Oromo people are the third largest ethnonational (nationalism that defines the nation in terms of a shared ethnicity) group in Africa. They are especially situated in the Horn of Africa—Ethiopia and Somalia. (Description source: howafrica.com. Image source: *The Earth and Its Inhabitants: Africa, Volume III & IV*, by Elisee Reclus)

INTEGRATED TECHNOLOGY

King Ezana

The Kingdom of Aksum designed colossal (huge) stone **obelisks** (four-sided monument or structure with a pyramid top), some of which stood over 100 feet tall.”

One of the obelisks was created in honor of King Ezana of Axum, an influential ruler who came into power (AD 330–356) as a young boy. Ezana was one of the first **monarchs** (sovereign head of state, especially a king, queen, or emperor). He converted to Christianity, establishing a Christian state, and built many churches. The Ethiopian Orthodox Church celebrates King Ezana with an annual day of feasting every October 1. Ezana is remembered for many accomplishments, including a number of triumphant military campaigns and also the development of **currency** (money) that bears his name.

The obelisk of King Ezana, a 1700-year-old landmark in Axum. It is 70 feet tall and was erected in the 4th Century during the reign of Ezana. On the obelisk are three languages (Greek, Sabaeen, and Ethiopian Ge’ez), describing not only King Ezana’s conversion to Christianity, but also the defeat of Kush and their capital city, Meroë.

knovakov/Shutterstock



Gallica Digital Library, public domain

INTEGRATED TECHNOLOGY

The Queen of Sheba: Queen Makeda

LEFT: The Fasil Ghebbi (a.k.a. Gondar Castle) is situated in the town of Gondar on the high plateau of northern Ethiopia near Lake Tana.

INTEGRATED TECHNOLOGY

How Africa Shaped the Christian Mind (Timeline)

The Mali Empire

The Mali Empire was the largest kingdom in West Africa, with an enduring impact, enormous influence, and world-renown **opulence** (*wealth*).

The empire got its start in the early 13th Century with Sundiata Keita, the Lion King. Historian Evan Andrews discloses that Keita launched the Mali Empire when he “led a revolt against a Sosso king and united his subjects into a new state. Under Keita and his successors, the empire tightened its grip over a large portion of West Africa and grew rich on trade. Its most important cities were Djenné and Timbuktu, both of which were renowned for their elaborate adobe mosques and Islamic schools. One such institution, Timbuktu’s Sankore University, included a library with an estimated 700,000 manuscripts.”



Mansa Musa holding a gold coin (Image source: by Abraham Cresques, Catalan Atlas, sheet 6, 1375)



INTEGRATED TECHNOLOGY

Spread of Islam in Ancient Africa

INTEGRATED TECHNOLOGY

Mansa Musa: King of Timbuktu

When one thinks of Mali, it is difficult not to think about Mansa Musa (AD 1280–1337). Some historians referred to Mansa Musa as a conqueror or emperor, but he also was known as a king of Timbuktu, an integral part of the Mali Empire and revered as the world’s largest producer of gold. He was considered the richest person in the history of the world.

Jacob Davidson wrote an article for *Time* magazine in 2015, titled: “The Ten Richest People of All Time.” In this article, he reported about Mansa Musa: “There’s really no way to put an accurate number on his wealth.” In fact, there is a legendary tale about Mansa on a 14th Century pilgrimage to Mecca—spending some extra time during a stopover in Egypt along the way. Author Evan Andrews discusses Musa’s lavish wealth, along with his willingness to share. As the story goes, “Musa dished out so much gold during the visit that he caused the value of gold to plummet in Egyptian markets for several years.”

INTEGRATED TECHNOLOGY

Mali Empire



Dave Primov / Shutterstock.

The white Larabanga Mosque (built around 1421) is thought to be the oldest mosque in Ghana and West Africa. The mosque is made of mud and stick, in Sudanese style. Because of its rich historical and architectural values, the mosque is popularly regarded as the “Mecca of West Africa.” Islam, which first entered Africa through Egypt in the 10th Century AD, progressed from Egypt toward the west and the south at the same time as the trans-Saharan enslavement and gold trade routes. (Description source: <https://visitghana.com/attractions/larabanga-mosque>)

The Songhai Empire

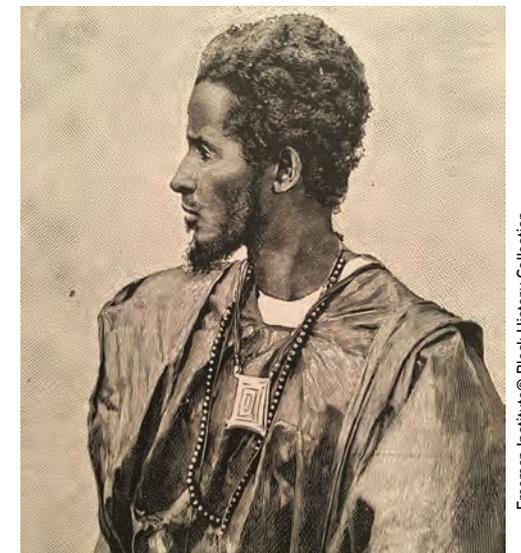
Established in the 15th Century, the Songhai Kingdom grew out of some of the former **states** (*regions*) of what is now Mali. It developed into an enormous empire, not only in influence, but also in the sheer size of the land mass it covered. For instance, a map of the Songhai Kingdom placed over a map of Western Europe would be much larger than the European map. Historian Evan Andrews mentions that the Songhai Empire was “The largest and last of the three major pre-colonial empires to emerge in West Africa. From its capital at Gao, which lies along the Niger River, Songhai spanned in all directions from the Atlantic Ocean, near modern Senegal and Gambia, to modern Nigeria.”

Andrews goes on to provide some historical background. He asserts, “The most powerful of these states was the Songhai Empire, which expanded rapidly beginning with King Sunni (Sonni) Ali in the 1460s....Gao, which served as a small Niger River trading center, was the home of the Tomb of Askia, one of the most influential Songhai emperors, and the famous Mosque of Gao. By 1500, it had risen to stretch from Cameroon to the Maghreb, the largest state in African history.”



Ancient Songhai Empire

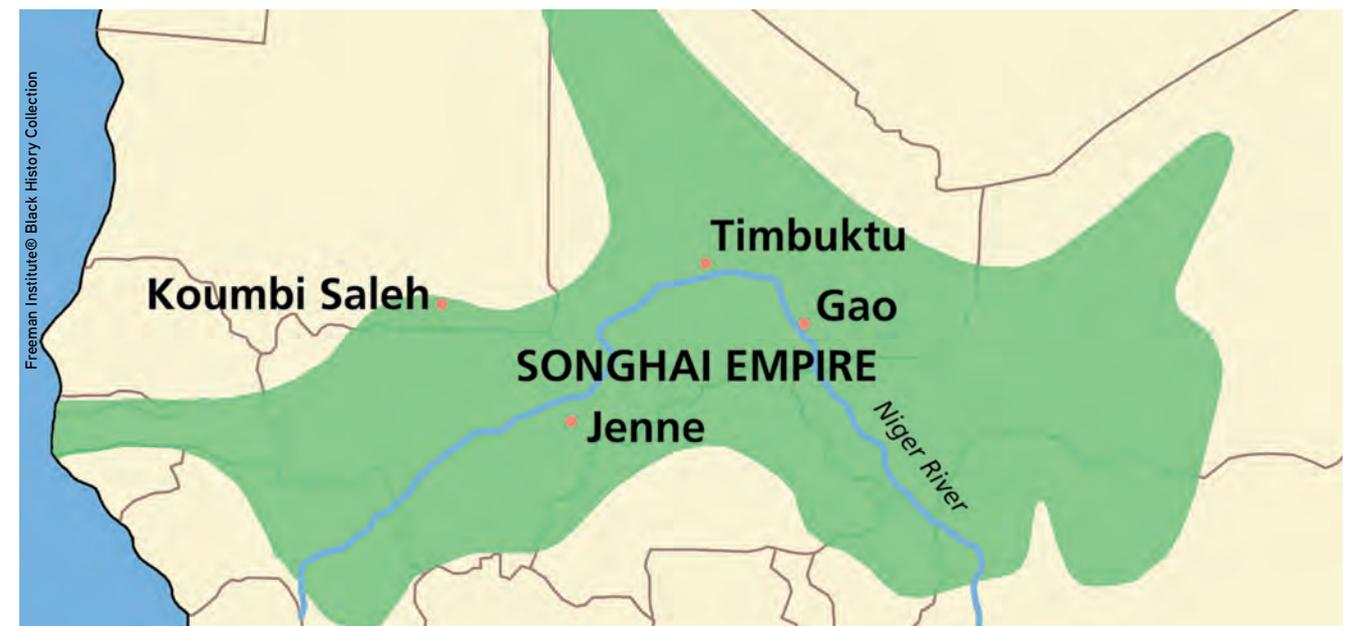
*African Moor (Trarza): Trarza is a region in southwest Mauritania. Its western coastline is on the Atlantic Ocean, with Senegal to its south. Rosso is the capital. (Image source: *The Earth and Its Inhabitants: Africa (Volume III & IV)* by Elisee Reclus)*



Freeman Institute© Black History Collection

INTEGRATED TECHNOLOGY

Songhai Empire

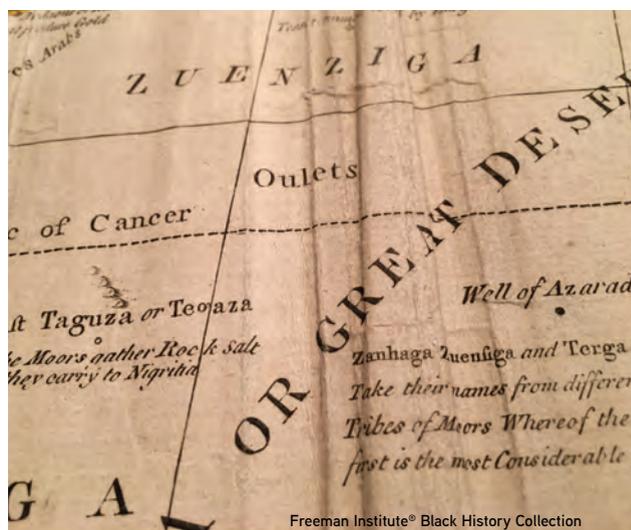


Freeman Institute© Black History Collection



Freeman Institute® Black History Collection

African Moors—In the 1st Century AD, Marcus Valerianus Martialis was one of the earliest Europeans to use the phrase “woolly hair like a Moor” in one of his satires. The phrase was commonly used up until the Middle Ages. (See *Nature Knows No Color Line* by J. A. Rogers, 1952. p. 50). The Muslim era didn’t begin until the birth of Muhammed, over four centuries after Marcus Valerianus Martialis. By the 7th Century, the phrase came to be used for Arabians who, in the early era of Islam, were described mostly as being of near “black” complexion. First Century Roman consul, orator, and poet Silius Italicus also describes the Moors with the term “Nigra,” meaning black. In the 3rd Century, Roman dramatist Plautus (or Plautus) maintained the name *Maure* was a synonym for “Niger,” which was a common term for the word black. Sixth century Isidore, Archbishop of Seville, claimed the word *Maure* meant black, according to Brunson and Runoko Rashidi in “The Moors in Antiquity,” from *Golden Age of the Moor*. (Description source: www.africaresource.com/rasta/sesostris-the-great-the-egyptian-hercules/the-appearance-of-the-original-berbers-according-to-european-perceptions-by-dana-marniche)



1772 map of Africa that includes information about African Moors. (Image source: cartographer d’Anville, London, 1772)

INTEGRATED TECHNOLOGY

The Undefeated Moorish King of Africa



INTEGRATED TECHNOLOGY

Moorish Phantasies



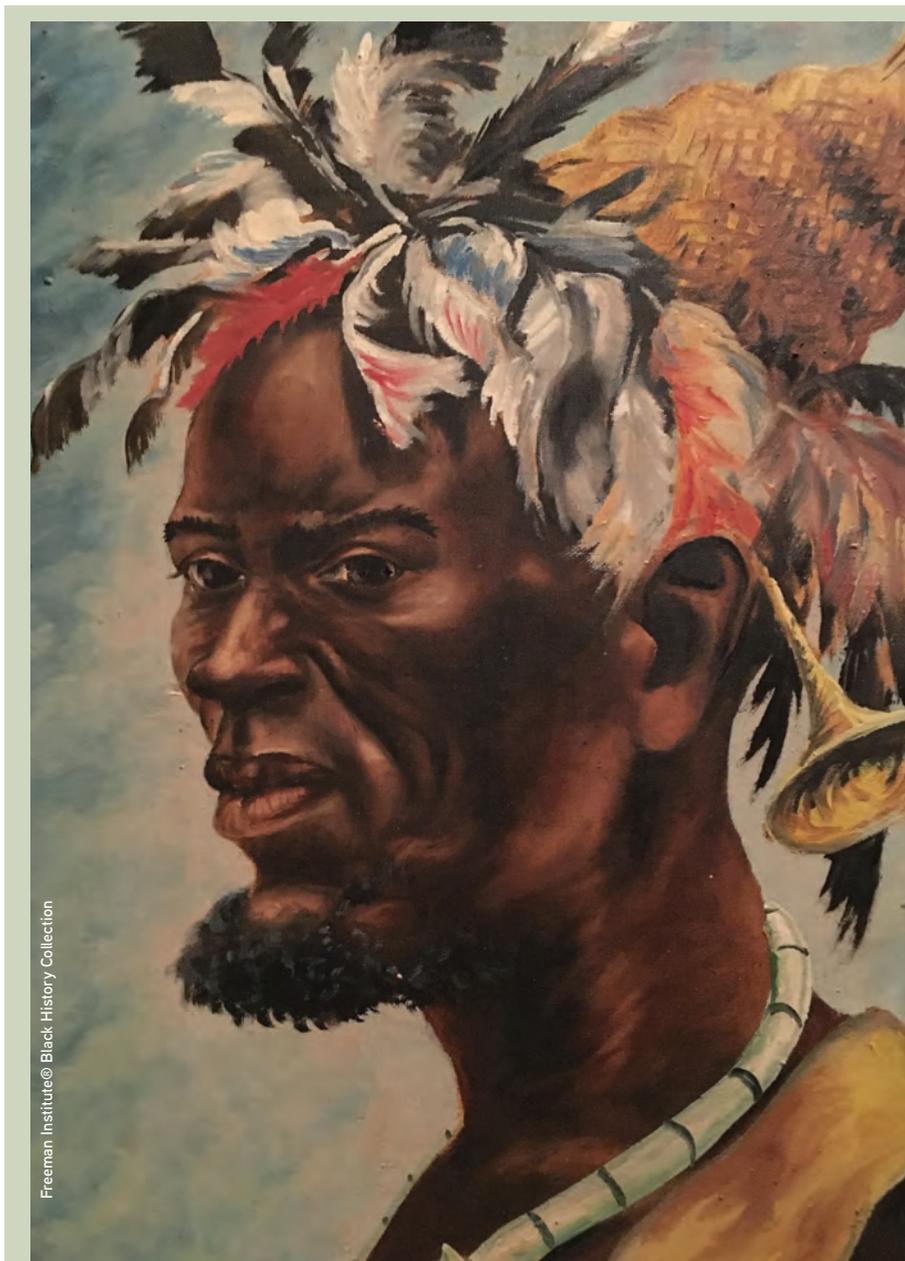
INTEGRATED TECHNOLOGY

15 Facts About the Moors in Spain



INTEGRATED TECHNOLOGY

Songhai Kingdom



Freeman Institute® Black History Collection

Oil painting of an African man (circa early 1900s) (Image source: painting by J. Mulcandy)

Gao was established as the capital by ruler Sunni Ali, who reigned from about 1464 to 1492. He was considered the first king of the Songhai Empire. Sunni Ali’s policies were uncompromising and at times punitive. Under Ali’s leadership and control, many cities and territories were captured and taken over, including Timbuktu (approximately 1468), and Djenné (around 1475).

In the Songhai Empire, the major religions were mainly Islam, with the African traditional religions more behind the scenes. The primary languages spoken were Songhai, Malinkè, Mandinka, Fulani, Bozo, Soninke, Hausa, and Moorè. This region of the world was once very powerful, and its impact in history will be remembered forever.



The Great Zimbabwe

The Great Zimbabwe

Great Zimbabwe resides in the sub-Saharan region of Africa near the town of Masvingo. The city is made entirely of stacked rocks, stone towers and granite blocks cut to size. The city occupies about 1,780 acres, which some estimate could have housed up to 18,000 residents. The architectural process of building the city was initiated somewhere in the 11th Century and vacated in the 15th Century. An essay published on behalf of the Metropolitan Museum of Art indicates that the city was designed and built by ancestral Shona people.

Evan Andrews concludes: During the Great Zimbabwe Empire, the Shona people ruled “over a large chunk of modern-day Botswana, Zimbabwe and Mozambique. It was particularly rich in cattle and precious metals and stood astride a trade route that connected the region’s gold fields with ports on the Indian Ocean.”

Although now a ruined city, the relics and artifacts discovered indicate that Great Zimbabwe once served as a booming and effective city during its time of existence. (Description source: www.britannica.com/search?query=ancient+african+civilizations)



evenfh/Shutterstock

Great Zimbabwe is a medieval city in the southeastern hills of Zimbabwe near Lake Mutirikwe and the town of Masvingo



Lynn Yeh/Shutterstock

Great Zimbabwe path and sky.



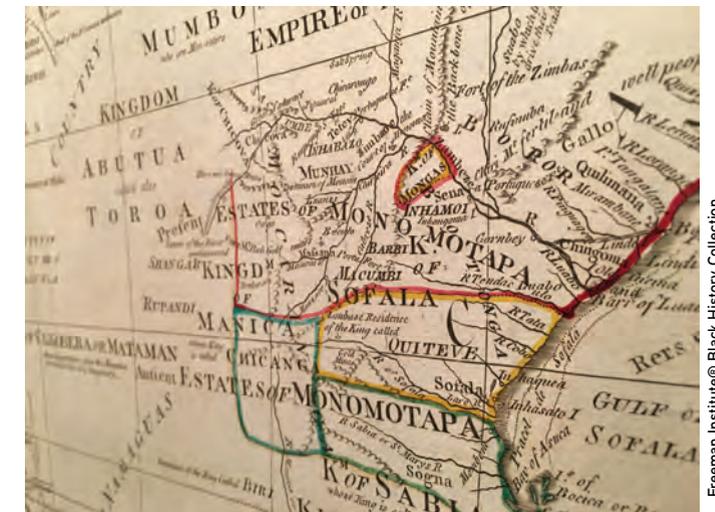
Yury Birukov/Shutterstock

The great enclosure courtyard of Great Zimbabwe and citadel

BELOW: Great Zimbabwe would have been located in the hilly area just above the “K” in King of Sabia near the bottom of this 1772 map.

CHAPTER CHECK-IN

List the economic resources of three ancient African Empires.

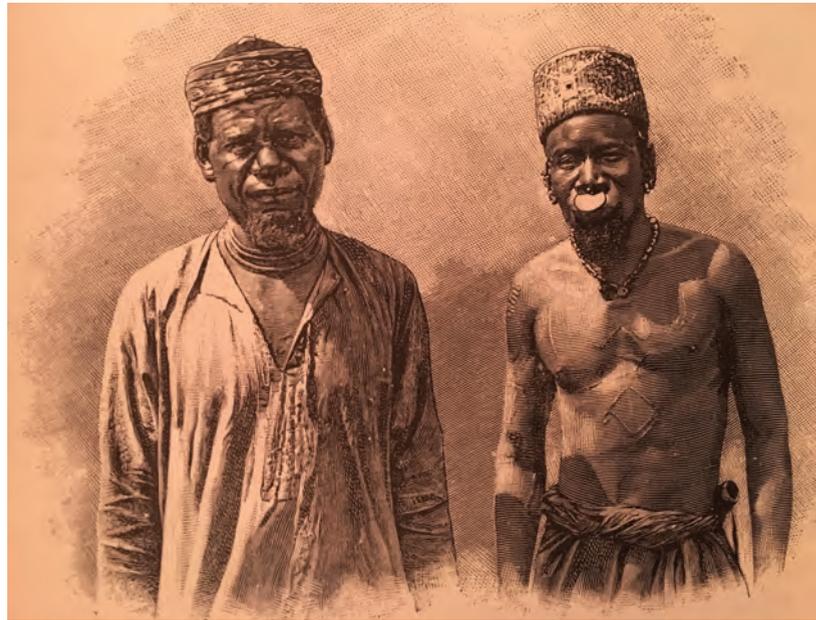


Freeman Institute© Black History Collection



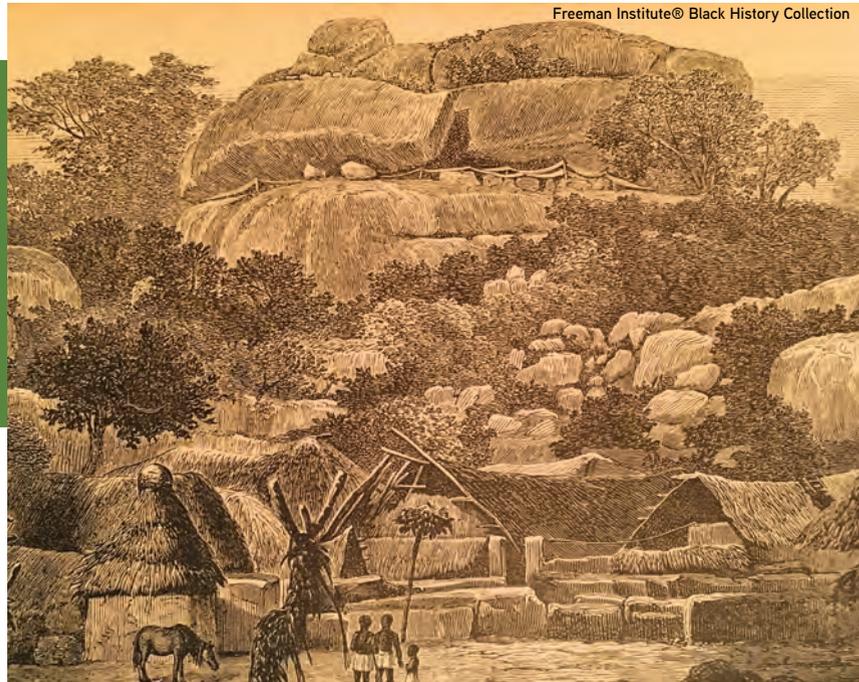
Freeman Institute© Black History Collection

Three young men from Mozambique (mid-19th Century) (Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)



Freeman Institute© Black History Collection

Two Maviha men who lived along the border between Tanzania and Mozambique (Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)

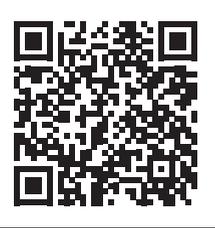


Freeman Institute© Black History Collection

In the background is Olumo rock, which sits in the center of the ancient Nigerian city of Abeokuta—a name that means “under the rock.” Abeokuta was originally inhabited by the Egba (subgroup of Yoruba) people who found a safe haven at the Olumo rock during inter-tribal wars in the 19th Century. The rock provided sanctuary (refuge) to the people, as well as a vantage point to monitor (observe) the enemy’s advance, leading to eventual triumph in war. The town of Abeokuta eventually grew as these new settlers spread out from this location. (Description source: <http://olumorock.com>)

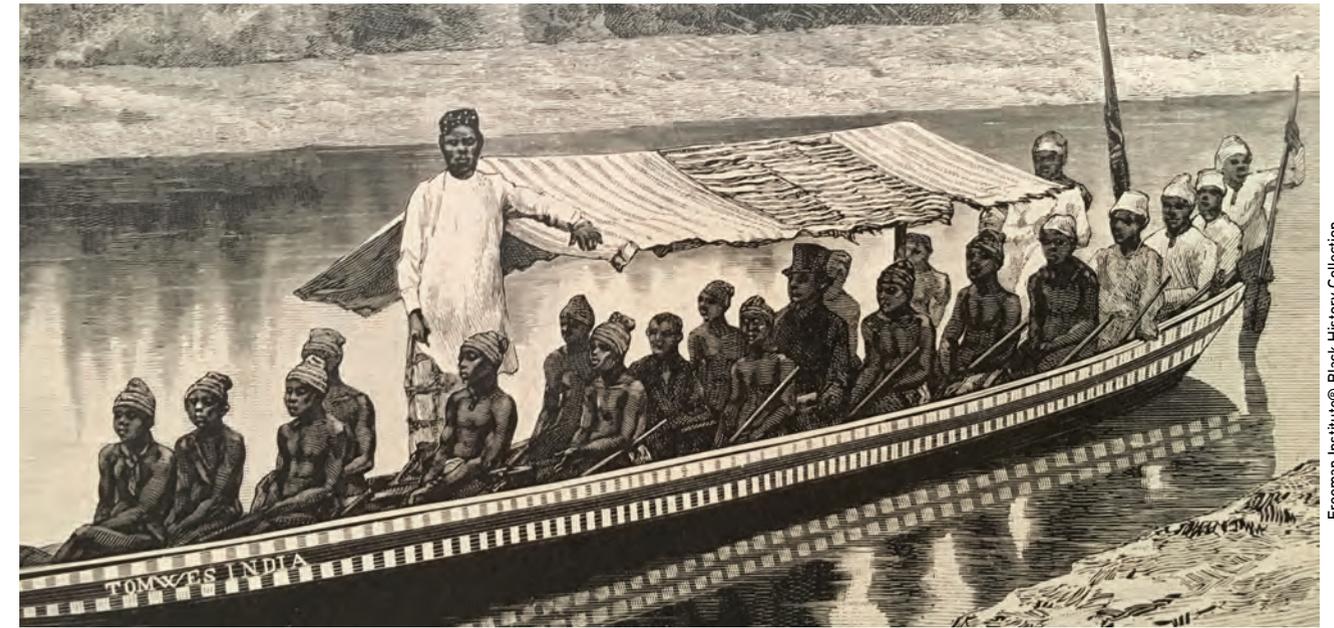
INTEGRATED TECHNOLOGY

Great Zimbabwe Video Overview



INTEGRATED TECHNOLOGY

Olumo Rock, Nigeria



Freeman Institute© Black History Collection

An elegant barge on the Old Calabar River, Nigeria, embellished with an original decorative design (Illustration by Sirouy/Hildibrand. Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)



Freeman Institute© Black History Collection

INTEGRATED TECHNOLOGY

Sokoto Tribe



LEFT: A Sokoto Fulah (a member of a nomadic people of western Africa; they are traditionally cattle herders of Muslim faith), brother of the Sultan: The Sokoto State is an administrative entity of higher level in Nigeria. The Sokoto Caliphate was by far the largest and most successful legacy of Fulani power in Western Africa. It was the largest, as well as the most well-organized, of the Fulani states. Throughout the 19th Century, Sokoto was one of the largest and most powerful empires in West Africa until it was defeated by European colonial forces in 1903. A caliphate is a state under the leadership of an Islamic steward, considered a religious successor to the Islamic prophet Muhammad and a leader of the entire ummah (community). (Description source: Usman dan Fodio and the Sokoto Caliphate” by Helen Chapin Metz (1991). Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)



Freeman Institute® Black History Collection

A man from the Cabinda region of Angola. (Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)

RIGHT: A woman from the Tourcouleur (Tukulor or Haalpulaar) tribe, a West African ethnic group native to Futa Tooro region of Senegal. There are also smaller communities in Mali and Mauritania. The Toucouleur were introduced to Islam in the 11th Century, and they view their early and strong Islamic heritage as a defining feature. It is a “matter of great pride for them.” (Description source: Anthony Appiah; Henry Louis Gates (2010). Encyclopedia of Africa. Oxford University Press. pp. 500–501. Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)

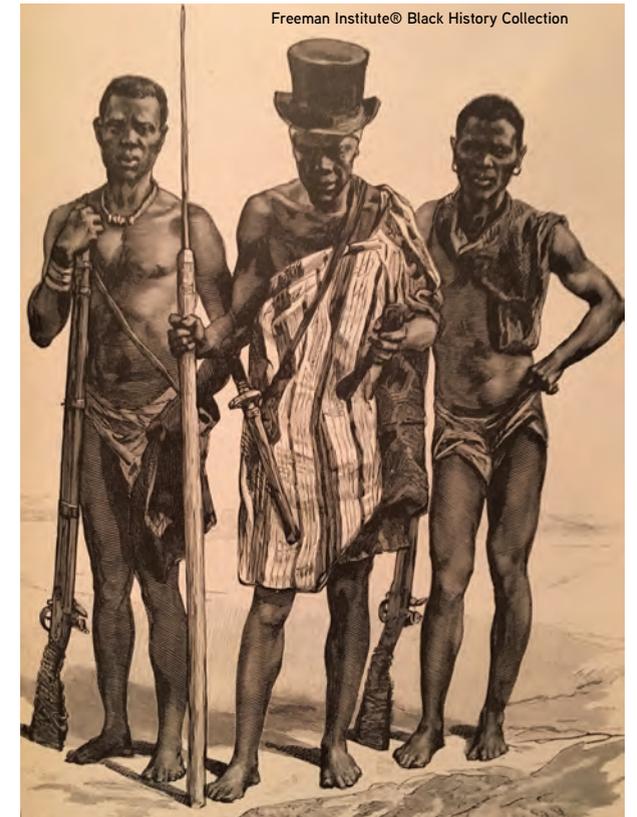


Freeman Institute® Black History Collection



Freeman Institute® Black History Collection

Three Fulani (Fulah) women: The Fulani people of West Africa are the largest nomadic group in the world. As a group, they contain a vast array of diverse people who were conquered and became a part of the Fulani through the spread of Islam. The Fulani normally raise large amounts of cattle and have therefore settled in the large plain areas of Mali, Niger, Burkina Faso, and Guinea. The Fulani hold to a strict caste system. The four caste subdivisions are the nobility, merchants, blacksmiths, and descendants of the enslaved of wealthy Fulani. (Description source: www.africaguide.com/culture/tribes/fulani.htm; Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)

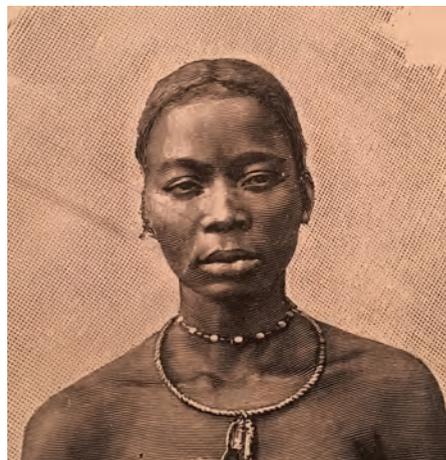


Freeman Institute® Black History Collection

Men from the Felup tribe, located in the region of Senegal and Guinea-Bissau (Description source: www.africaguide.com/culture/tribes/fulani.htm; Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)

INTEGRATED TECHNOLOGY

Tourcouler Tribe

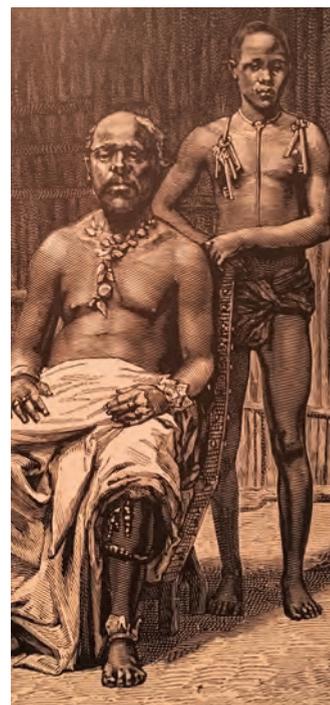


Freeman Institute® Black History Collection



Freeman Institute® Black History Collection

Two women of the Fang tribe (Fān or Pahouin), a Central African ethnic group found in Equatorial Guinea, northern Gabon, and southern Cameroon: The Fang are best known for their wooden figures, which are abstract anthropomorphic (human traits, emotions, or intentions to non-human entities) carvings. (Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)



Freeman Institute® Black History Collection

King of Assisi and his son: (Description and image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)



Stacey Ann Alberts/Shutterstock

THE ROSETTA STONE'S IMPACT

The Rosetta Stone and Its Impact on Understanding Ancient Egyptian History

In the 19th Century, the Rosetta Stone, which is housed at the British Museum, helped scholars understand hieroglyphics, a form of writing used by the ancient Egyptians. This script was made up of small pictures originally used for religious texts. As time passed, the knowledge of how to read hieroglyphics fell into disuse, until the discovery of the Rosetta Stone in 1799 and its subsequent interpretation.

Your study of ancient Africa has provided you with the understanding that the interpretation of history and writing is subject to different variables (ideas, beliefs, decisions, and events). The deciphering of the hieroglyphics on the Rosetta Stone made it possible to read hundreds of Egyptian artifacts.

The objective of this Sidebar Chat is to examine the complexities of deciphering hieroglyphics. In pairs or trios, use the hieroglyphic alphabet to form a message. Once your group has completed the task, give your work to another group to interpret. When the interpretations are complete, discuss the difficulties of interpreting ancient artifacts.

**Note: Your teacher will provide you with the directions, tools, and materials you will need to successfully accomplish this Sidebar Chat activity.*

Battle of the Pyramids (a.k.a. Battle of Embabeh) on July 21, 1798. It was during the Napoleonic Egyptian military campaign that the Rosetta Stone was found. Parkinson, et. al. [1999] states that, "it was the battle where Napoleon employed one of his significant contributions to military tactics, the divisional square. Actually, a rectangle, the deployment of the French brigades into these massive formations repeatedly threw back multiple cavalry charges by the Egyptians. The victory effectively sealed the French conquest of Egypt as Murad Bey salvaged the remnants of his army, chaotically fleeing to Upper Egypt. French casualties amounted to roughly 300, but Egyptian casualties soared into the thousands. Napoleon entered Cairo after the battle and created a new local administration under his supervision. The battle exposed the fundamental military and political decline of the Ottoman Empire throughout the past century, especially compared to the rising power of Napoleon's France. Napoleon named the battle after the Egyptian pyramids (nine miles away) because they were faintly visible on the horizon when the battle took place." Painting by Baron Antoine Jean Gros (1771-1835)



Freeman Institute® Black History Collection

RIGHT: The Rosetta Stone was/is an irregularly shaped slab of granodiorite rock weighing about 1,700 pounds. The face has 14 lines of hieroglyphs (It is estimated that there were 29 lines prior to breakage), 32 lines of cursive Demotic, and at the bottom, 54 lines of ancient Greek (language introduced after the conquest of Egypt by Alexander the Great). All three inscriptions proclaim the same message.



Dan Champness/Freeman Institute®

The Napoleonic Egyptian Military Campaign started in 1798. In 1799, as French soldiers were preparing to build the foundation for Fort Julian (later known as Fort Rashid) on the West Bank of the Nile, the soldiers found the Rosetta Stone. That village, called Rashid, was translated as "Rosetta," hence the name.



Freeman Institute® Black History Collection

ABOVE: The Rosetta Stone as it was exhibited in the British Museum (London) in the mid-19th Century.



Freeman Institute® Black History Collection

ABOVE: The Second International Congress of Orientalists in September of 1874, roughly 52 years after Jean Champollion finally deciphered hieroglyphics in September 1822. In this engraving, many members from around the world are visiting the British Museum, with a special focus on the famous Rosetta Stone. In his inaugural address on Monday, September 14, Congress president Samuel Birch made the following remarks: "The Congress will visit in the daytime...the British Museum, where such members are interested in the different Sections will find abundant materials of the old and modern Egypt to occupy their attention..." (Description source: Transactions of the Second Session of the International Congress of Orientalists by, Robert K. Douglas, London, 1876)



Rosetta, on the west bank of the Nile, with Fort Julian in the background

Freeman Institute © Black History Collection

The overwhelming significance of the translation of the Rosetta Stone is that it made it possible to read hundreds of hieroglyph inscriptions on tombs, obelisks, and other ancient objects.

The text on the Rosetta Stone gives us a glimpse into Egyptian life—ripped out of the headlines—recounting the many decrees of Ptolemy V upon the anniversary of his reign (196 BC). During the previous year, Ptolemy had succeeded in subduing a rebellion by a certain temple and priesthood who had refused to pay tithes and taxes to the pharaoh. They occupied a fort-like temple on the banks of the Nile. Rather than attacking the temple with his army, Ptolemy diverted the Nile River around the temple by damming—digging trenches and canals around it, depriving them of food and water.

A few months later, the rebel priesthood surrendered. Ptolemy decreed a general amnesty for the rebels (except for the leaders). He allowed many of the priests to retain their homes and wealth, decreed a national celebration of the jubilee of his reign, and gave the people a tax break. Ptolemy also declared himself a deity to be worshipped in all the temples of Egypt, with a facsimile of himself in stone to be the object of veneration (great respect, reverence) with the burning of incense and prayer three times per day.

His final decree was that the entire record of this adventure be inscribed in stone in the Egyptian and Greek languages of the kingdom and that the decree should be placed prominently in all temples in Egypt and other important places and towns. (Artifact source: A replica owned by Dr. Joel Freeman. Description source: RosettaStoneHistory.com)



Freeman Institute © Black History Collection

TIMBUKTU

Ancient Timbuktu was a part of the Mali Empire that prospered in the bend of the Niger River. It was a trading center of several ancient empires. The Niger River ensured the city had a consistent method for transporting heavy goods and provided a variety of routes for trade. Timbuktu flourished from trade in salt, gold, and ivory. Timbuktu reached its peak as a center of Islamic culture and scholarship in the 16th Century, its Golden Age.

In this activity, working with your peers, you will discuss the cultural, economic, and historical factors present in Timbuktu and use the QR codes to answer the following questions:

- What made Timbuktu a key center of learning and education?
- How did the economic development in Timbuktu lead to the growth of Mali as a regional trading center?
- What led to the decline of Timbuktu?

**Note: Your teacher will provide you with the directions, tools, and materials you will need to successfully accomplish this Sidebar Chat activity.*

Map of Africa (1772): showing the location of what the French knew as Tombuctou (Timbuktu or Tombut, lower left corner of map). (Image source: cartographer d’Anville, London, 1772)



Freeman Institute © Black History Collection



(Denmark/Shutterstock)

Timbuktu, Mali is home of one of the oldest universities in the world, established in AD 982. The Sankore Mosque, built in the 14th Century, was part of the University of Timbuktu in Mali. It has been restored and was placed on the UNESCO List of World Heritage in Danger in 2012.



Denmark/Shutterstock

The initial construction of the Djingareyber Mosque began 1327. It has been restored after being placed in UNESCO List of World Heritage in Danger. Beginning in the 15th Century, Timbuktu established itself as an important educational, spiritual, cultural, and business hub. A writer for Chic African Culture writes that “Timbuktu was famous for educating important scholars who were well known throughout the Islamic world. Timbuktu in the 16th Century became the center of education in Africa characterized by the high level of education achieved by its students, clerics, and scholars. The Moroccan invasion in 1590 ended Timbuktu’s golden era of scholarship. The leaders were exiled to Morocco, much of Timbuktu’s extensive library was destroyed. Centuries of unrest and conflict continued. Timbuktu came under Fulani control, then occupied by the French in 1894. French rule lasted until independence in 1960.” (Description source: <https://www.theafricangourmet.com/2013/10/timbuktu-elite-university-in-desert.html>)

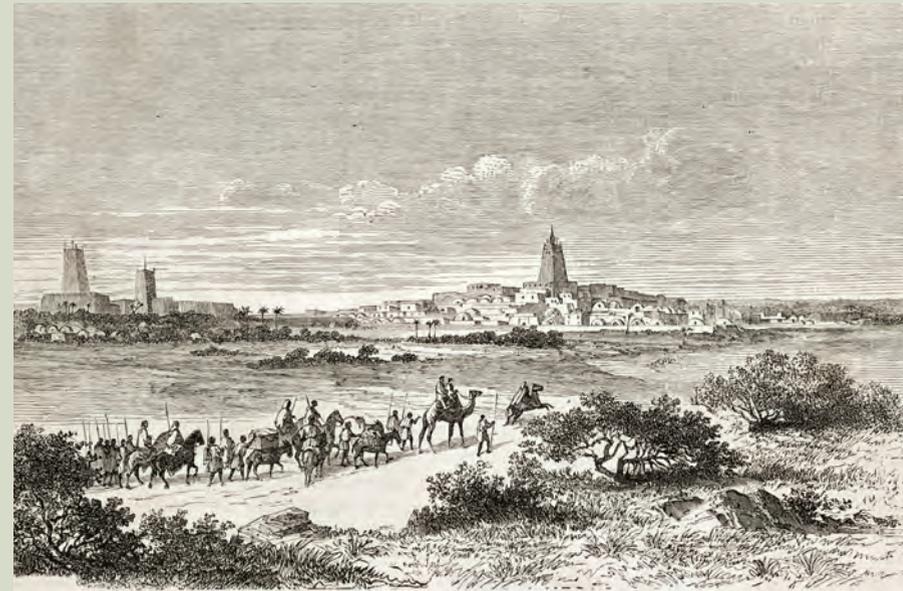


Freeman Institute© Black History Collection

Timbuktu

INTEGRATED TECHNOLOGY

Mystery of Timbuktu



Arrival in Timbuktu: Created by Lancelot after Barth, published on Le Tour du Monde, Paris, 1860

(Marzolino / Shutterstock)

Timbuktu, old view. Created by Lancelot after Barth, published on Le Tour du Monde, Paris, 1860



Marzolino / Shutterstock

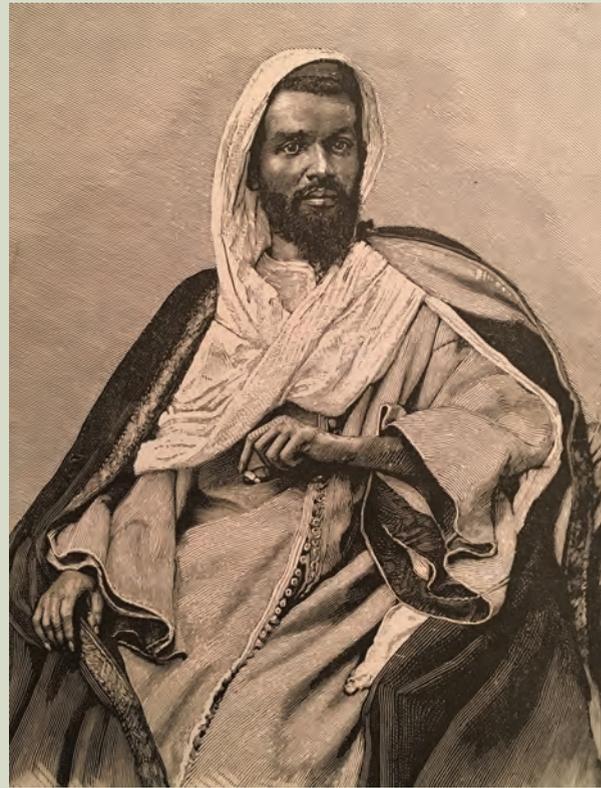


The Visual Explorer/Shutterstock

A modern sign in Quarzazate, Morocco, with a Berber and his camel (foreground) and a camel caravan in the background: Berbers are located in North Africa, primarily inhabiting Algeria, northern Mali, Mauritania, Morocco, northern Niger, Tunisia, Libya, and a part of western Egypt. The sign indicates that it is 52 days by camel caravan to Tombouctou (Timbuktu).



Freeman Institute© Black History Collection



Freeman Institute© Black History Collection

Woman from Timbuktu and an envoy from Timbuktu, El-Haj Abd-el-Kader: Early in the 16th Century, reports of the city on the sand—then part of the Songhay Empire—filtered back to Europe through the Moorish diplomat and writer Leo Africanus, adding to the city’s near-mythical status as an “African El Dorado” (city of gold) of sorts. Timbuktu is located in the present-day Republic of Mali at the edge of the Sahara Desert. A writer for Timbuktu Heritage shares a bit of the historical background: “Timbuktu was founded by the Tuareg Imashagan or Kel Tamasheq in the 11th Century. The Kel Tamasheq roamed the desert during the rainy season in search of grazing lands for their herds and camels. During the dry season, however, they camped a few miles from the Niger River in search of water and grass for their livestock. Whenever the desert becomes green, the Turareg will leave their heavy goods with an old Tamasheq wom[a]n called Tin Abutut [which] shortly thereafter [evolved into a] ... a warehouse or a depot [system] for commercial goods transiting from the desert. The city of Timbuktu has taken its name from this famous black lady.”

INTEGRATED TECHNOLOGY

Berbers

INTEGRATED TECHNOLOGY

Pictorial View of Timbuktu

Timbuktu thrived: Timbuktu Heritage goes on to state that “The prosperity of the city attracted African[s] and Arabs who were both scholars and merchants. This unique combination of scholarship and business were the cornerstones that made Timbuktu a city of wealth and truth and therefore a booming desert port. Salt, books and gold were the main commodities (merchandise, freight, cargo) that were traded in Timbuktu. Salt was extracted from the mines of Tegaza and Taoudenit in the north, gold from the immense gold mines of the Boure and Banbuk and books were the refined work of black and Arabs scholars. Timbuktu flourished as a result of its strategic position. It is here in Timbuktu that African merchants from Djenne traded with the Kel Tamasheq nomads and the Arabs from the north. The Kel Tamasheq and the Jenne Merchants were the first settlers of Timbuktu. The Adobe structure of the houses in Timbuktu was the product of African and Arabs architecture. Trade and knowledge were at their height. The capture and destruction of the empire of Ghana by the king of Sosso caused a mass exodus of scholars from Walata to Timbuktu. By the 12th Century, Timbuktu became a celebrated center of Islamic learning and a commercial establishment. Timbuktu had a university with three main renowned departments and 180 Quranic schools. These are the department of Sankore, the department of Jingaray Ber and the department of Sidi Yahya. This was the golden age of Africa. Books were not only written in Timbuktu, but they were also imported and copied there. There was an advanced local book copying industry in the city. The universities and private libraries contained unparalleled scholarly works. The famous scholar of Timbuktu, Ahmad Baba, who was among those deported to Morocco said that his library of 1600 books had been plundered, and his library, according to him, was one of the smaller in the city. Timbuktu was a veritable melting pot and hub of knowledge and commerce. The city welcomed everyone.” (Description source: <http://timbuktuheritage.org/timhistory.html>, the el-Kader. Image source: The Earth and Its Inhabitants: Africa, Volume III & IV, by Elisee Reclus)

INTEGRATED TECHNOLOGY

History of Timbuktu

INTEGRATED TECHNOLOGY

Satellite Imagery of Timbuktu

INTEGRATED TECHNOLOGY

Timbuktu Manuscripts

GREAT ZIMBABWE

Five Basic Historical Questions (5BHQs)™

The Five Basic Historical Questions (5BHQs) are a fundamental set of questions that should be used to summarize and analyze any culture or civilization. The answers to these questions put the civilization in historical context. This context gives your research structure and meaning.

The ultimate goal of researchers and scholars is to look objectively at a variety of source materials (e.g. first-hand accounts, maps, artifacts, etc.). Historical objectivity is the observation of consistent common themes that can be proven based on evidence. The 5BHQs work as a framework to support a scholars' hypotheses or claims.

- When did the civilization begin?
- Where was the civilization located?
- Why was this civilization important?
- How did the civilization begin?
- How did the civilization decline?

**Note: Your teacher will provide you with the directions, tools, and materials you will need to successfully accomplish this Sidebar Chat activity.*

Let's apply the 5 BHQs to Great Zimbabwe.

1. When did the civilization begin (time period)?

The civilization of Great Zimbabwe reached its zenith from AD 1100–1450, although local Shona-speaking farmers had settled in present-day Zimbabwe nearly a thousand years earlier.

2. Where was the civilization located?

Great Zimbabwe is located in south central Africa, current-day Zimbabwe, between the Zambezi (north) and Limpopo (south) rivers. The Great Zimbabwe site is situated on a high plateau (high and flat tableland, mostly over 1000 m. [3,250 ft.]).

3. Why is the civilization important?

The Great Zimbabwe civilization is important for several reasons:

- The Zimbabwe site, featuring the Great Enclosure Wall, is one of the most astounding regions with monuments in Africa, second only to the Nile Valley pyramid region.
- The ancient plan of Great Zimbabwe is in two parts: the hill complex; and the valley complexes. The hill complex is where the king kept many of his treasures. Although he lived in the Imba Huru (or Great Enclosure) in the valley, he spent considerable ritual

time on the hill. Several important enclosures exist within the hill complex—principally, the ritual enclosure, smelting (*founding, melting, casting metalwork*) enclosure, and the iron-keeping enclosure.

The valley complexes are dominated by the Imba Huru. The height of the main wall of the Imba Huru is about 32 feet; it is 800 feet long, and utilizes an amazing 15,000 tons of granite blocks. The impressive blocks were constructed without mortar (*grout, cement*). Building this complex took skill, determination, and industry; thus the Imba Huru demonstrates a high level of administrative (*managerial, directorial*), and social achievement by bringing together stonemasons and other workers on a grand scale.

- The extensive trading network made Great Zimbabwe one of the most significant trading regions during the Medieval (European “Middle Ages” history from about AD 500 to about AD 1500) period. The main trading items were gold, iron, copper, tin, cattle, and cowrie shells. Imported items included glassware from Syria, a minted coin from Kilwa, Tanzania, and Persian and Chinese ceramics from the 13th–14th centuries.
- Great Zimbabwe was an important commercial and political center. In addition to being in the heart of an extensive commercial and trading network, the site was the center of a powerful political kingdom, which was under a central ruler for about 350 years (AD 1100–1450). The site is estimated to have contained perhaps 18,000 inhabitants, making it one of the largest cities of its day. The conclusion is inescapable that Great Zimbabwe had a condensed population sufficient for it to be considered a town, or even a city. However, many Western writers have attempted to reduce the significance of Great Zimbabwe by several methods: (1) estimating low population numbers (e.g. only 5,000 instead of 18,000 inhabitants); (2) calling the dwellings “huts” instead of homes; (3) calling the areas “villages” instead of towns or cities; and (4) identifying the rulers as “chiefs” instead of kings. These writers are well aware that smallness means less significance.

4. How did the civilization begin?

The Great Zimbabwe site was settled around AD 350 by Shona-speaking farmers who migrated into this elevated plateau region to avoid the tsetse flies, which can kill both people and cattle by causing “sleeping sickness.” The disease trypanosomiasis, or more commonly sleeping sickness, is carried by the various species of tsetse flies (*insects that inhabit much of tropical Africa*), which transmit the disease through their saliva. The Great Zimbabwe site was a safe haven high enough to avoid the flies, and this allowed the Shona-speaking migrants to farm and raise their cattle. Eventually, developments led to the formation of the Great Zimbabwe state at the end of the 11th Century. Two general theories (*technological innovations and intensified trading activities*) have been advanced to explain the rise of the Zimbabwe state.

5. How did the civilization decline?

Great Zimbabwe declined and was abandoned around AD 1450 for unknown reasons. The migrants left Zimbabwe and founded the northern kingdom of Monomotapa and other successor states. There has been much speculation (*hearsay, opinion, rumor*) about Zimbabwe's decline as theories of its fall have ranged from over farming, the population depleting (*reducing, draining*) land resources, a drastic weather change, and a decline in the important gold trade. Further research will have to provide more information on this question.

The King of Monomotapa (Mozambique). King of the Makaranga tribe, which was spread all over the region, stretching from some parts in Mozambique, Zimbabwe, and even in some parts of Botswana before other people and Bantus from as far as Southern Sudan arrived. (Print by Nicolas de Larmessin 1638–1694.)



Freeman Institute® Black History Collection

INTEGRATED TECHNOLOGY

Kingdom of Monomotapa



Much of the wealth that remained at Great Zimbabwe was removed through the centuries by European explorers, treasure hunters, souvenir (memento, keepsake, relic) seekers, and plunderers (robbers, looters) such as Richard Hall. The site is but a shell of what it once was, as the artifacts were vandalized (destroyed, damaged) by these European groups and destroyed or hauled away by them and eventually sent to various museums throughout Europe, America, and

South Africa. Today, the 20,000 tourists who visit the site each year continue to cause additional damage to the ruins, as these tourists climb the walls for thrills and to find souvenirs.

A Note on Sources

Written Sources: There are no primary (original) written documents available regarding Great Zimbabwe.

Oral History: The oral history of the local Shona-speaking people is a valuable source of information on Great Zimbabwe, particularly the information this history provides regarding spiritual beliefs and building traditions.

Archeological Evidence: Most of the physical evidence of Zimbabwe's history and significance is derived from archaeological evidence from nearby dwellings, and various items on site, such as the trading items, daga homes, granite walls, and soapstone figures of birds (which have become Zimbabwe's national bird and is part of the national flag). Modern Shona pottery also has been a key source of comparison and documentation.

(5BHQ source credit: by Professor Manu Ampim. Used by permission. www.manuampim.com/ZIMBABWE.html)



Freeman Institute® Black History Collection

MASKS

African masks are not just objects of beauty. They are made to be used in rituals and ceremonies and are an intricate component of the costumes participants wear. The masks are utilized during traditional religious and social ceremonies to represent the spirits of ancestors or to control the good and evil forces in the community. African masks have specific meanings to the individuals who created them and the tribe using them. The making of African masks requires the creator to have outstanding skills and knowledge of spiritual matters. For this reason, the spiritual lessons engrained in the masks pass from generation to generation.

African masks come in various styles and shapes. Made of different materials such as leather, fabric, and various types of wood, they can be worn in three different ways. Masks are worn vertically, covering the face, as helmets, encasing the entire head, and as a crest, resting upon the head. Masks, which are crests, were commonly covered by material as part of the disguise and are only worn by a select few individuals in a tribe as it is considered a thing of honor.

During this Sidebar Chat, you will study the significance of the mask in ancient African culture. During the collaborative group study, use the QR codes to identify the:

- History of masks in ancient African civilization
- Types of masks and meanings
- Importance of masks to African tribes

You will create and design a specific African mask for a given tribe.

**Note: Your teacher will provide you with the directions, tools, and materials you will need to successfully accomplish this Sidebar Chat activity.*

INTEGRATED TECHNOLOGY

African Mask Examples



Freeman Institute® Black History Collection

Two Senoufo masks (early to mid-1900s). The Senoufo artists have a high status in their society as their masks and sculptures are believed to have the power to help communication between the living and their dead ancestors. The artists live apart from the rest of their village. Senoufo masks combine features of animals and humans in a single design. The Senoufo are a farming people numbering over million that stretch across various bordering countries in West Africa, including the Ivory Coast, Ghana, Burkina Faso and South Mali.

Senoufo masks are used in the rites of the Poro society, a male organization that educates young men in the traditions and responsibilities necessary for their coming of age. The Poro (Purrah or Purroh) is a men's secret society in Sierra Leone, Liberia, Guinea, and the Ivory Coast, introduced by the Mande people. It is sometimes referred to as a hunting society and only males are admitted to its ranks. The female counterpart of the Poro society is the Sande society.



Notice the cowrie shells sewn on to the hood of one of the masks (see previous page). In Ghana, the national currency is the cedi, which is the Akan (Twi) word for “cowrie” (cowry, kauri). The coin for 20 cedi featured the image of the beloved shell in 1991. Allibert, C. [2000] states that “the cowry was the shell most widely used worldwide as shell money. It is most abundant in the Indian Ocean, and was collected in the Maldiv Islands, in Sri Lanka, along the Malabar coast, in Borneo, and on other East Indian islands, and in various parts of the African coast from Ras Hafun to Mozambique.”

Cowrie shells no longer serve as money in West Africa, but evidence remains of their history as an important type of currency. The cowrie also serves as a protective charm (gris-gris) and a decorative touch on the outfits of

hunters and warriors, woven into the design for sacred masks and costumes for dance ceremonies. It can be an element in traditional medicine and may accompany the dead on their journey out of this world. (Description source: Wikimedia. Artifact source: two masks donated to the Freeman Institute® by George, John and Pat Matriciana families. www.artfactory.com/africanmasks/masks/senufo.htm, www.culturesofwestafrica.com/cowrie-shell-monetary-symbolic-value)



Freeman Institute® Black History Collection

INTEGRATED TECHNOLOGY

Types of African Masks



Engraved wooden door, probably from the house of a chief. Every aspect of each element of the carving is filled with meaning. (Artifact source: door donated to the Freeman Institute® by George, John and Pat Matriciana families.)

INTEGRATED TECHNOLOGY

History of African Masks



Colonization

The populations making up African countries today largely reflect the aftermath of **colonization** (the action or process of settling among and establishing control over the original people of an area) and **imperialism** (the domination of a nation, especially by forced expansion, or by gaining indirect control over the political or economic life of a people or nation).

European countries proceeded to divide African countries among themselves often resulting in artificial and strange national boundaries. As a result, nations were often made up of people speaking different languages and having totally different historical **cultures** (values, practices, and beliefs passed down through generations) and lifestyles.

There was a “create-chaos-and-build-disunity” policy employed by European nations, causing turmoil and unrest on the continent of Africa. It would, however, greatly benefit the colonizers—helping set up an easy path to **neocolonialism** (the political and economic control of a former colonizer over an independent nation or region). Neocolonialism was commonly practiced in Africa in the latter half of the twentieth century perpetuating the influence of Europeans over African nations in various ways. The idea suggests that when European powers granted political independence to African colonies, they would continue to control the economies of new African countries.

INTEGRATED TECHNOLOGY

Woman from Liverpool, England lives with Babongo Tribe in Gabon, Africa



CHAPTER CHECK-IN

What was the impact of colonization and imperialism on the inhabitants of Africa?

European countries had colonized most of the continent of Africa by the late nineteenth century and were establishing a system of **economic exploitation** (a relationship in the distribution of economic wealth wherein a worker does not receive the proper amount of income or entitlement) in which cash crops and minerals, as well as other African raw materials were exported and **expropriated** (confiscated) solely to benefit the colonizing power.

As independence was granted to the colonies, the **theory of modernization** (a notion used to explain the process of modernization within societies) developed. This theory suggests that independent countries would begin to resemble modern Western countries and develop politically and economically at a rapid rate. However, it proved to be unreliable. African nations did not successfully develop in this way.

Traditional Babongo (Vengo) dance: The Babongo have lived in the Upper Nun Valley of Cameroon for centuries, which was formerly the most important iron-work center of all Cameroon.





Maasai Warriors: *The Maasai are one of the tribes found in the Northern part of Tanzania, around the Arusha region. As one of the 125 tribes of Tanzania, they are believed to have originated from Sudan and to have migrated through the river Nile into Kenya and then Tanzania, due to their nomadic lifestyle whereby they move from one region to another in search of greener pastures for the livestock.*



Maasai warriors in the mid-1930s in Kenya.

INTEGRATED TECHNOLOGY

GO Maasai Land (Short Film)



Freeman Institute® Black History Collection

Freeman Institute® Black History Collection

Postcolonial theorists continue to study the underdevelopment of several African countries. They believe the dependency theory is another influential factor.

The **dependency theory** (an explanation for the underdevelopment of countries that are dominated by highly developed countries) states that the underdevelopment of African countries continues because highly developed European nations sought to rule over their economies by paying low wages for agricultural products and supplying these economies with cheap manufactured goods. The main source of revenue for African countries was the export of raw materials, which further resulted in the underdevelopment of African economies and the prosperity of western nations.

CHAPTER CHECK-IN

- Name three strategies that were used to divide and conquer the nations of Africa.
- What were the lasting effects of these strategies on the continent and nations of Africa?



THE ELEPHANT EXPERIENCE®

The Berlin Conference (1884-85)

Initially, the European exploration of Africa in the 17th and 18th centuries focused on the slave trade. This concentrated focus centered on identifying items for trade and stayed predominantly on the coastal areas. Europeans encountered powerful African states and contracted an abundance of tropical diseases. Consequently, they were satisfied to grow rich by trading gold, gum, ivory, and enslavement on the coast of Africa.

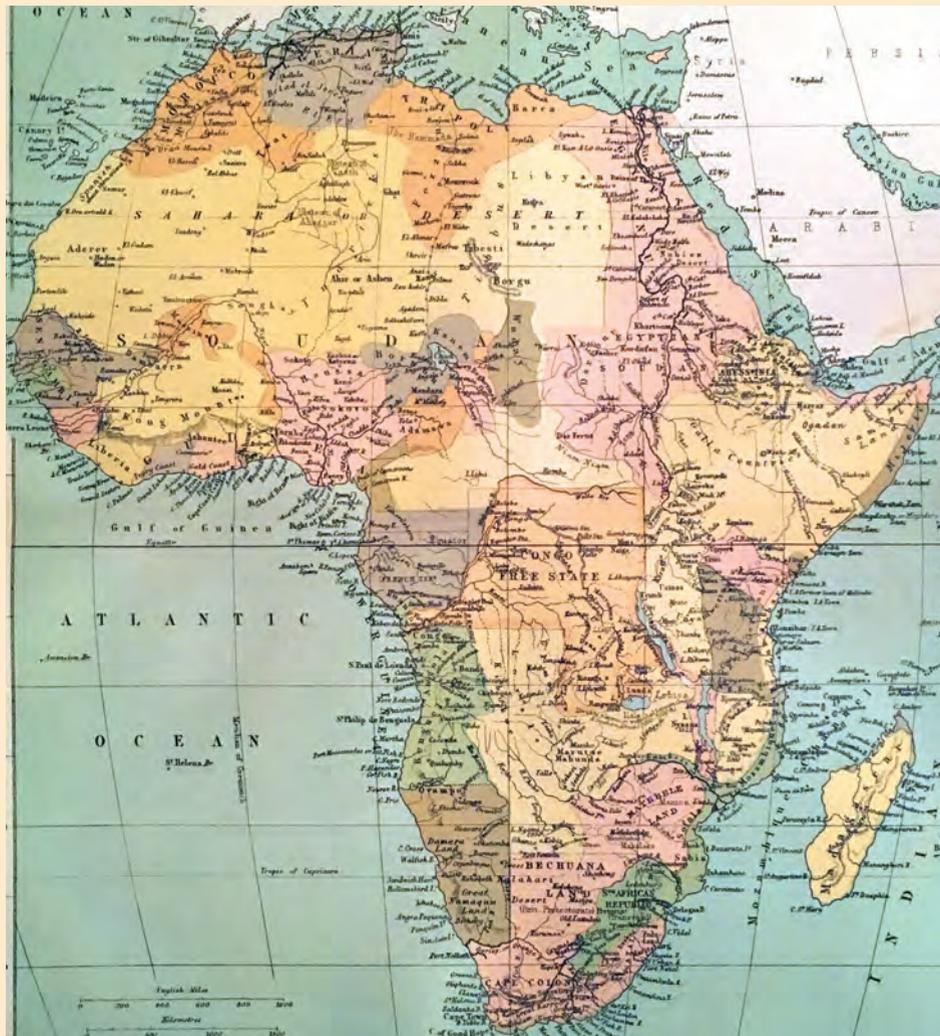


Imperialism, or the policy of expanding a country or state's rule over other territories, reached its peak during the 19th Century. Europeans clamored to partition Africa because of the richness of raw materials for industry, a low-cost labor force, and the opportunities to expand their territories. The desire to secure Africa's riches led to fierce battles between Britain, France, and Germany.

Racial hierarchy was pervasive in Europe in the 19th Century. Europeans regarded themselves as the most superior and highly developed civilization in the world. The belief that Africans were uncivilized savages running naked through Africa, coupled with the fact that Africans had different religious beliefs, resulted in a stereotype of Africans. This stereotype spread throughout Western European civilization. This characterization and subsequent convictions became the justification for colonialism in Africa.

The Berlin Conference of 1884–85 made regulations for European colonization and trade in Africa. African leaders attended, as they were neither invited nor welcome. This conference ended most existing structures of African sovereignty and authority, which guaranteed that European superpower's alleged dominance went undisputed. The arbitrary and random realignment of these borders left African countries clustered in a manner that didn't represent their heritage. The impact of this act extends its reach into modern-day Africa. Harm J. de Bli described the Berlin Conference in *Geography: Realms, Regions, and Concepts*:

“The Berlin Conference was Africa’s undoing in more ways than one. The colonial powers superimposed their domains on the African continent. By the time independence returned to Africa in 1950, the realm had acquired a legacy of political fragmentation that could neither be eliminated nor made to operate satisfactorily.”



Freeman Institute© Black History Collection

Map of Africa (1888) reflecting the colonization of the continent, which created new geopolitical lines of demarcation (separation); different parts are colored: Red (British), Purple (French), Green (Portuguese), and Grey (German)

INTEGRATED TECHNOLOGY

Berlin Conference & Cutting Away from Our African Roots



INTEGRATED TECHNOLOGY

The Curse of Berlin: Africa After the Cold War



INTEGRATED TECHNOLOGY

Berlin 1884/85 Conference



INTEGRATED TECHNOLOGY

Truth Centrist (Read and Discuss)



French Neocolonialism

Neocolonialism (*modern expansionism, imperialism*) continues. For instance, why is Africa still so important to France? In the *Journal of Contemporary African Studies* (2002), one French scholar, Xavier Renou, suggests three reasons: (1) Maintaining an international status independent of American and Chinese influences (the Soviet Union in the past); (2) Securing a permanent access to strategic resources; (3) Benefiting from a monopolistic (anticompetitive, exploitive and autocratic) situation. To attain these objectives and maintain its power over its former colonies, France has to pursue a global policy that would be economic, political and cultural (Renou 2002).

Former French president, Jacques Chirac acknowledged in 2008 that “without Africa, France will slide into the rank of a third [world] power.” Chirac’s predecessor, Francois Mitterand had already predicted in 1957 that “without Africa, France will have no history in the 21st Century.”

The reality is that Francophone (*French speaking*) countries in Africa continue to pay colonial (*foreign*) tax to France decades after their independence. As of the date of the publication of this textbook, 14 African countries are obliged by France, through a colonial pact, to put 85 percent of their foreign reserve into France central bank under French minister of Finance control. Until now, [2020], Togo and about 13 other African countries still have to pay colonial debt to France. Some observers claim that African leaders who refuse are killed or victim of a coup. Those who obey are supported and rewarded by France with lavish lifestyles while their people endure extreme poverty, and desperation. (neocolonialism source: <https://af-rolegends.com/2017/05/01/the-11-components-of-the-french-colonial-tax-in-africa/>)

China

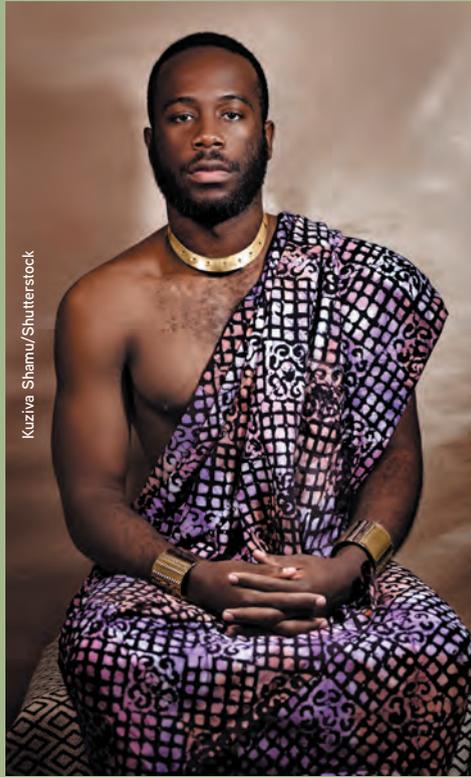
More than 10,000 Chinese corporations are currently operating throughout the continent of Africa. According to Panos Mourdoukoutas (professor and chair of the department of economics at Long Island University Post in New York), “the reason Chinese corporations are in Africa is simple; to exploit (*abuse, take advantage of*) the people and take their resources. It’s the same things European colonists did during mercantile (*trade, business*) times, except worse. The Chinese corporations are trying to turn Africa into another Chinese continent. They are squeezing Africa for everything its worth.” (Source: <https://www.forbes.com/sites/panosmourdoukoutas/2018/08/04/china-is-treating-africa-the-same-way-european-colonists-did/#4d249947298b>)



Freeman Institute© Black History Collection

Fourteen countries were represented by an overabundance of ambassadors and other diplomats when the conference opened in Berlin on November 15, 1884. The countries represented at the time included Austria-Hungary, Belgium, Denmark, France, Germany, Great Britain, Italy, the Netherlands, Portugal, Russia, Spain, Sweden-Norway (unified from 1814 to 1905), Turkey, and the United States of America. Of these fourteen nations, France, Germany, Great Britain, and Portugal were the major players in the conference, controlling most of colonial Africa at the time. Notice the large reference map of Africa on the wall. It was at least 14' tall x 8' wide. (description source: www.thoughtco.com/berlin-conference-1884-1885-divide-africa-1433556.)

AN AFRICAN FABLE



Long ago, a young African prince wanted to be a great and powerful ruler for his people. So he sought out the wisest man in all of the continent of Africa and asked him, “Old man, how do I become the most powerful ruler in the world?”

The wise man answered, “Young Prince, what is the most powerful body of water in the world?” The young prince replied, “It is the ocean!”

“Correct!” said the wise man. “Young prince, what flows to the ocean?”

The young prince replied, “The rivers flow into the ocean!”

And the wise man said, “Correct! Young Prince, why do the rivers flow into the ocean?”

The young prince paused to answer. “Because the ocean is lower than the rivers.”

The wise man whispered, “Correct! Young Prince, if you would be as powerful as the ocean and have the people flowing to you like the rivers, you must be lower than the people you serve!”

(Source: fable also can be attributed to other cultures.)

UNIT 1 REVIEW Unit Summary

Chapter 1 — Ancient Africa is rich in the history of humankind. Some of the earliest archaeological findings of human development have been found on the continent of Africa. Ancient African culture was diverse as the topography and geography of the Continent of Africa. The Sahara Desert of North Africa, the savanna of West Africa, and the rainforest of Central Africa shaped the way people used natural resources and their creativity and interdependence to live their lives. Some of the early groups included the Nok of Nigeria, the Bambuti of the rainforest in Central Africa, the Berbers of North Africa, and the Bantu of Central and South Africa.

Chapter 2 — The oldest skeletal evidence for anatomically modern humans has been found in Ethiopia, a country located in the horn of Africa. As one of the oldest and most populous landlocked countries of the world and the second-most populous nation on the African continent, the nation is a land of natural contrasts with numerous forests and rivers. During ancient times, most of the people of Africa lived in nomadic tribes, but Ancient Africa’s great cities mainly thrived along the northern coast of Africa, near the Mediterranean Sea, which separates Africa, Europe, and Asia. These cities often grew from trade along the sea and frequently came into contact with inhabitants of Europeans and Asian cities.

Something to Consider (A Moment to Reflect)

For centuries, ancient Africa’s civilization was believed by many Europeans to be one that neither contributed to humanities’ advancement nor was touched by it. However, historical and anthropological documentation has produced evidence that the continent of Africa provided such civilizations as Egypt, Kush and Aksum, and those in the Nile valley as well as states like Ghana, Mali, and Songhai.

What lasting effects resulted from these misconceptions?



Freeman Institute® Black History Collection



Freeman Institute® Black History Collection



Freeman Institute® Black History Collection



Freeman Institute® Black History Collection



Freeman Institute® Black History Collection

Unit 1 — Review and Assessment

Activation to Learn

Why is it important for you, as a life-long learner and critical thinker, to be able to examine historical events and figures from different perspectives using concrete evidence?

Chapter 1 Check-ins

- How do language and communication affect culture?
- Describe life and culture in ancient Africa prior to the arrival of foreigners.
- Create a graphic organizer to compare the agricultural products grown in each region of ancient Africa.

Chapter 2 Check-ins

- Discuss the meaning of Dr. John Henrik Clarke’s views of the importance of history. Do you agree or disagree? Please explain using unit vocabulary.
- What were the characteristics of Omo-I?
- List the economic resources of three ancient African Empires.
- What was the impact of colonization and imperialism on the inhabitants of Africa?
- Name three strategies that were used to divide and conquer the nations of Africa.
- What were the lasting effects of these strategies on the continent and nations of Africa?

Closure: Putting It All Together

Ancient Africa Virtual Museum

You and your team have been charged with developing an Ancient Africa Virtual Museum. You may use any form of media as a platform to present the design of your Ancient Africa Museum. You must name your museum based on some concept, region, or event you have studied in Unit 1.

DO: The Task

- You and your team will gather information concerning:
 - Culture
 - Communication
 - Ancient kingdoms
 - Geography
 - Historical events impacting Ancient Africa
 - Contributions to the world
- Each team will give guided tours to others.
- Each of you will be assigned a role:
 - Researchers—use of internet, books, textbook, QR codes, etc. to find gather information for your section of the museum (all team members)
 - Designers—Create the look and feel of the Virtual Museum (one to two members)
 - Recorders—Responsible for taking notes during team discussion (one member)
 - Tour Guides—Guide other team members through your section of the museum (all members)
- You may create your museum using the multimedia platform your team decides.
- **Consideration:** Make sure your team does thorough research on the assigned regions. For example, how was communication used in ancient Africa. Work as a team to choose the most important concepts to share with someone who has not studied ancient Africa. All team members must actively participate in the research and construction of the Virtual Museum.

Evaluation (Criteria Chart Will Contain)

1. The exhibit clearly represents a specific region of ancient Africa.
2. The exhibit clearly provides an understanding of key cultural elements, communication, geography, contributions historical events, or figures that support the understanding of ancient Africa for each group.

UNIT TWO

THE TRANSATLANTIC SLAVE TRADE