

African American History 400+ years of Resistance, Resilience, Power, and Pride

Today you will become smarter in learning how African American Ancestors were stolen by European enslavers and brought to what is now the United States.

Standards/SJ Standards

History Social Science Standards CA

5.4 Students understand the political, religious, social, and economic institutions that evolved in the colonial era.

6. Describe the introduction of slavery into America, the responses of slave families to their condition, the ongoing struggle between proponents and opponents of slavery, and the gradual institutionalization of slavery in the South.

Teaching Hard History Standards

Essential Knowledge 15

In every place and time, enslaved people sought freedom.

15.E Escape was difficult and rare, but some people managed to flee. Enslaved people who escaped were known as “fugitive slaves,” and people chased after them, since there was often a cash reward for returning enslaved people who ran away.

15.F Enslaved people pursued freedom in many ways other than escape, including saving money to buy their freedom and their relatives’ freedom, and turning to the courts to seek freedom.

Social Justice Standards

13. Students will analyze the harmful impact of bias and injustice on the world, historically and today.
14. Students will recognize that power and privilege influence relationships on interpersonal, intergroup and institutional levels and consider how they have been affected by those dynamics.
15. Students will identify figures, groups, events and a variety of strategies and philosophies relevant to the history of social justice around the world.

15.B Some enslaved people tried to rebel, but these actions were difficult and mostly unsuccessful because people in power wanted slavery to continue and had many more resources (including weapons) to put down rebellions.

A, E, I, O, U, 1, 2

Use this approach to help read words with multiple syllables.

- 1.
2. Place an X under each A, E, I, O, U
3. Count the letters between the X's
4. Split between:
(X and X) example: jo/vi/al
(X and 1) example: te/na/cious
(1 and 2) example: bal/lad

Do not separate blends or word groupings that need each other.
ous, qu, bi, cl, dr, pr, cial, tion

Descendent

Resignation

Ancestors

Transatlantic

Trans-Atlantic Slave Trade 3-D Video



The White Lion

Claudia Rankine



Any Black would, as if
Anyone could, surrender
Their value, human,
To tobacco, sugar, and cotton,
The yield of Powhatan lands;
While Virginia writes itself colonial,
Filing its first property
Ledger with *twenty and odd*
Of the uprooted twelve million,
Including Anthony and Isabella,
Who, out of the *White Lion's* hold,
Step into the whole of history
To give birth to the first child
To take the first steps, provisionally,
Toward African American
In Virginia-William, so called,
Born free, they say, though
All the while Virginia's wives
Still sail across centuries,
Leaving a wake with each
Recurring swell, drowning out
What Anthony and Isabella said
To William about love, in love,
In Kimbundu or Kikongo, as if
We could stop knowing
How to know what we know.

Even dawn begins before its beginning
And still, in the tale of the beginning
That forestalls an end, let's agree-
A long way from the Kingdom of Ndongo,
Two English ships pirate a third,
The Portuguese Sao Joao Bautista,
And split up its human cargo. The first
Vessel to land at Point Comfort
On the James River enters history,
And thus history enters Virginia
As *twenty and odd Negros*
Are off loaded from the *White Lion*,
The man-of-war carrying movables,
Blacks stripped to Christian names.
The *White Lion*, carrying
A man-made fate, makes landfall,
While Virginia, beginning
Its system of land grants, whitens
White indentured servants
By bestowing on them property,
Whitens whites who, through
The act of trading victuals
For the stolen renamed unfree
Transatlantic labor (*their griefs*
Transient, in reason much inferior),
Are inaugurated master as if



W

96

FIRST AFRICANS IN VIRGINIA

The first documented Africans in Virginia arrived here in Aug. 1619 on the *White Lion*, an English privateer based in the Netherlands. Colonial officials traded food for these "20 and odd" Africans, who had been captured from a Portuguese slave ship. Among present-day Hampton's earliest African residents were Antony and Isabella. Their son, William, was the first child of African ancestry known to have been born in Virginia (ca. 1624). Many of the earliest Africans were held as slaves, but some individuals became free. A legal framework for hereditary, lifelong slavery in Virginia evolved during the 1600s. The United States abolished slavery in 1865.

DEPARTMENT OF HISTORIC PRESERVATION, 2004

Liberator and Warrior Queen of Angola 1583 - 1663



In 1626 Nzinga became Queen of the Mbundu people when her brother passed on in the face of rising Portuguese demands for slave trade concessions. Nzinga, however, refused to allow them to control her nation. In 1627, after forming alliances with former rival states, she led her army against the Portuguese, initiating a thirty-year war against them. She exploited European rivalry by forging an alliance with the Dutch who had conquered Luanda in 1641. With their help, Nzinga defeated a Portuguese army in 1647. When the Dutch were in turn defeated by the Portuguese the following year and withdrew from Central Africa, Nzinga continued her struggle against the Portuguese. Even after she reached her 60s she still personally led troops in battle. She also orchestrated guerrilla attacks on the Portuguese which would continue long after her death and inspire the ultimately successful 20th Century armed resistance against the Portuguese that resulted in independent Angola in 1975.

Despite repeated attempts by the Portuguese and their allies to capture and kill Queen Nzinga, she died peacefully in her eighties on December, 1663.

QUEEN NZINGA MBANDE

Kingdom of Ndongo

The 1619 Project Born on the Water

by Nikole Hannah-Jones and Renée Watson

illustrated by Nikkolos Smith



The *White Lion*

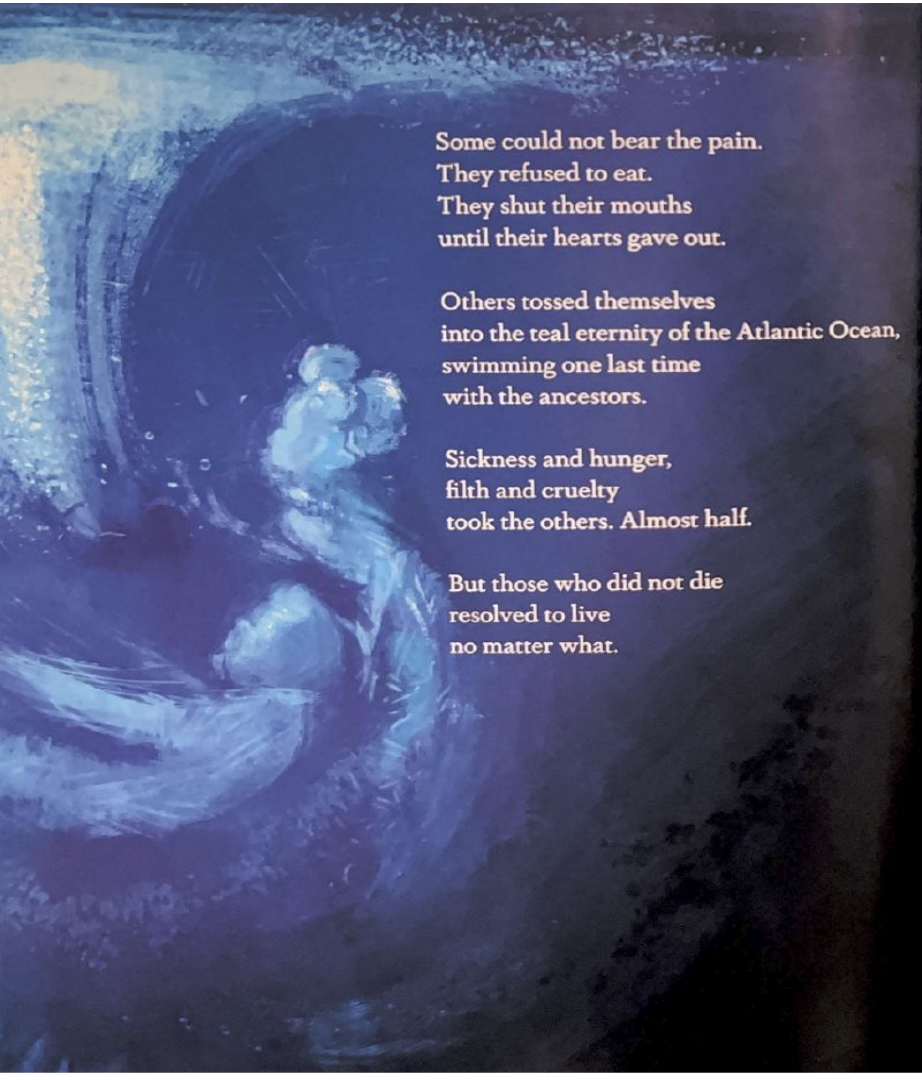
No one knows
how long it took
before they knew
they would never see Ndongo again,
never run along the high, high plateau
or throw their heads back
in giggles with their best friends.

Maybe it was the second month, or the third,
when they had not seen their land

or any land

for so many days, they could no longer count.



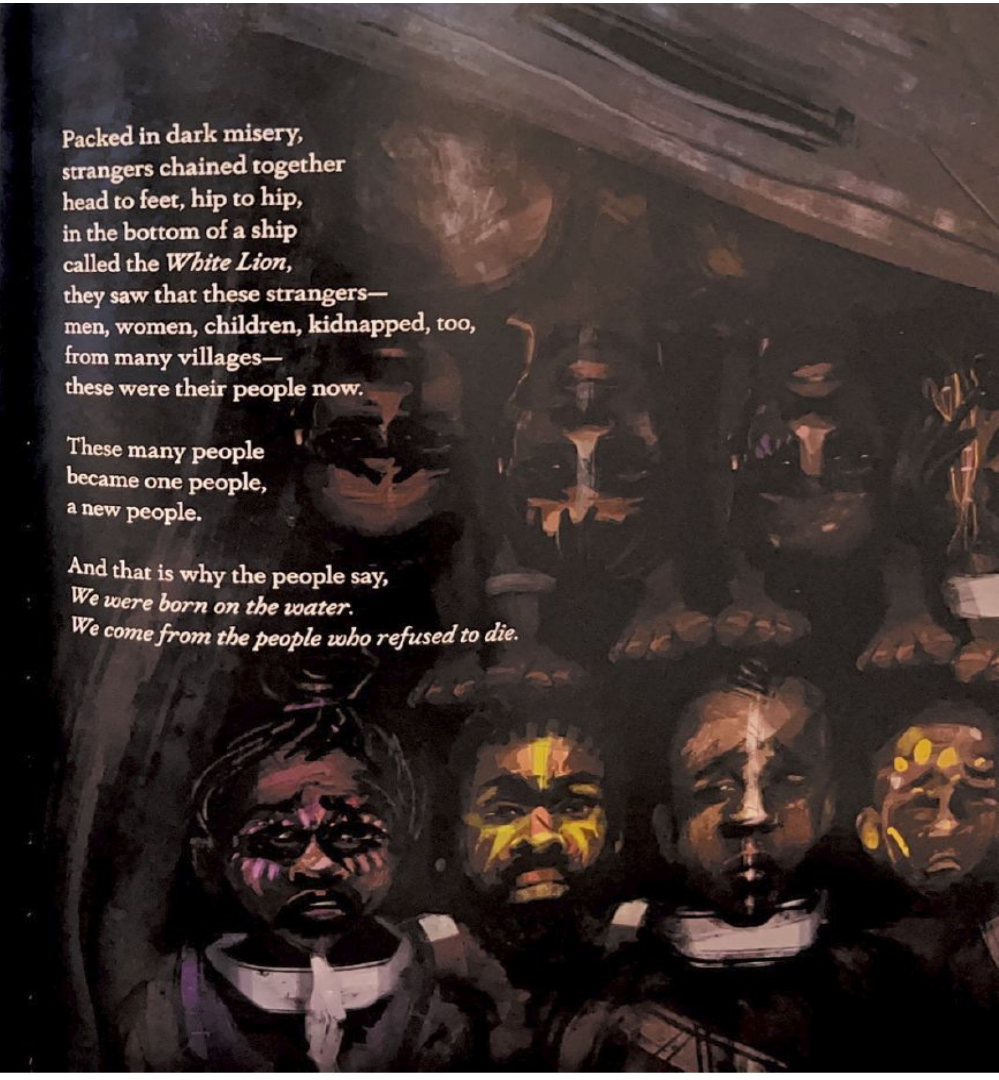


Some could not bear the pain.
They refused to eat.
They shut their mouths
until their hearts gave out.

Others tossed themselves
into the teal eternity of the Atlantic Ocean,
swimming one last time
with the ancestors.

Sickness and hunger,
filth and cruelty
took the others. Almost half.

But those who did not die
resolved to live
no matter what.



Packed in dark misery,
strangers chained together
head to feet, hip to hip,
in the bottom of a ship
called the *White Lion*,
they saw that these strangers—
men, women, children, kidnapped, too,
from many villages—
these were their people now.

These many people
became one people,
a new people.

And that is why the people say,
We were born on the water.
We come from the people who refused to die.

20 and Odd: Africans' Arrival in 1619



Beauty and Sorrow: Virginia family retraces steps of enslaved Angolan Ancestors



The Tuckers of Tidewater, Virginia

1624.

Anthony and Isabella,
enslaved on the plantation
of Captain William Tucker
and his wife, Mary Tucker.

Two ordinary people
forced to till the soil,
forced to build a country
they were not from

found a way to build
a love for each other,
to marry and create
a family, a legacy.

They did not know
their family would be
the start of a new people.

They were just two ordinary people
who had a son,
a new beginning,
a promise
to live on and on.



William Tucker

Hope is a promise.
Faith that a better day will come.
Belief that things will not always be this way.
Hope is refusal to give up, to die out.

Hope is a child born.

Way back then, hope had a name.
William Tucker.

He was born to ordinary people,
a man and a woman
who were not free
but who believed in freedom,
who were not free
but who believed
that one day
freedom would come
even if they never saw it.

These two ordinary people gave life
to an extraordinary child.
A child not of Africa,
a child not of Europe,
nor of the Native peoples already here.
But a child of the new people formed on the water.

The first Black child born in the land
that would become the United States.
The first truly American child.



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The 1619 Project

QUESTIONS TO THINK ABOUT BEFORE LISTENING

- What is democracy? What are some symbols of democracy that you know of? Are any of these symbols in your home? In your school?
- Some of the history & personal stories told in this podcast are hard to listen to because they describe painful events. What can we do to take care of ourselves when something is both important & difficult to listen to?



1. 1619 Podcast: The Fight for a True Democracy

In 1776, the nation was founded on the ideal of democracy. In 1619, when enslaved Africans first arrived in what would become the United States, black people began the fight to make that ideal a reality. Released on Aug. 23, 2019.

Nikole Hannah-Jones

They say our people were born on the water.

When it occurred, no one can say for certain. Perhaps it was in the second week, or the third, but surely by the fourth, when they had not seen their land or any land for so many days that they lost count. It was after the fear had turned to despair and the despair to resignation and the resignation gave way, finally, to resolve.

They knew then that they would not hug their grandmothers again, or share a laugh with a cousin during his nuptials, or sing their baby softly to sleep with the same lullabies that their mothers had once sung to them.

The teal eternity of the Atlantic Ocean had severed them so completely that it was as if nothing had ever existed before, that everything they ever knew had simply vanished from the earth.

Some could not bear the realization. They heaved themselves over the walls of wooden ships to swim one last time with their ancestors.

Others refused to eat, mouths clamped shut until their hearts gave out.

But in the suffocating hull of a ship called the White Lion, bound for where they did not know, those who refused to die understood that the men and women chained next to them in the dark were no longer strangers. They had been forged in trauma. They had been made black by those who believed themselves to be white.

And where they were headed, black equaled 'slave.' So these were their people now.

Adizah Eghan

What happened here?

Nikole Hannah-Jones

I mean, we really don't know a lot. A pirate ship by the name of White Lion sails into the bay here, and they needed to trade something of value so that they could get supplies to make the rest of their journey. And what they traded were 20 to 30 Africans, and this would be at this place kind of ironically called Point Comfort, where slavery in the British North American colonies that would go on to become the United States begins.

Cloze Passage for Comprehension

weakened, broken, rise, history

You may write me down in _____

With your bitter, twisted lies,
You may trod me in the very dirt
But still, like dust, I'll _____.

Does my sassiness upset you?
Why are you beset with gloom?
'Cause I walk like I've got oil wells
Pumping in my living room.
Just like moons and like suns,
With the certainty of tides,
Just like hopes springing high,
Still I'll rise.

Did you want to see me _____?

Bowed head and lowered eyes?
Shoulders falling down like teardrops,
_____ by my soulful cries?

Does my haughtiness offend you?
Don't you take it awful hard
'Cause I laugh like I've got gold
mines
Diggin' in my own backyard.

Discussion Questions

1. What is ironic about the name Point Comfort? Does the irony remind you of any other historical names or landmarks?
2. What is the significance of the title, Born on the Water?
3. How did Africans resist enslavement from their kidnappers from the beginning? (want to reword this question)

Fluency Practice Practice reading the text below with a partner. The goal is to read the text with 100% accuracy. The words in red are from the A, E, I, O, U, 1, 2 List.

Legacy from Born on the Water

And the people who were born on the water survived.
Kept living and living.

It was illegal to teach enslaved people how to read,
But they birthed generations of
Teachers and librarians,
Scholars and authors.

They were brokenhearted, beaten and bruised,
But they became healers,
Pastors and activists,
Doctors and counselors.

No one could steal the people's joy.
They wrote songs,
Created jazz hip-hop,
Rhythm and blues.

They became
Inventors and athletes,
Nurses and cooks,
Pilots and architects,
Farmers and housekeepers,
Singers and artists,
Dancers and poets,
Mathematicians and scientists.

They passed on their stories
Through the stitch of a quilt,
Shared secret messages through songs.

The people survived.
The people fought.

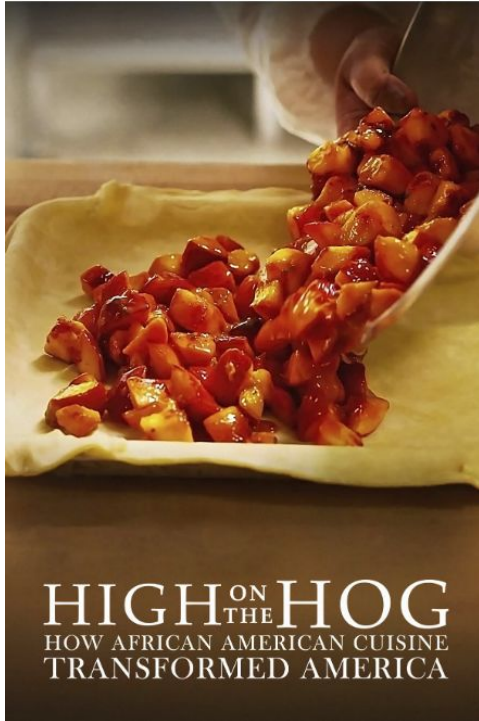
Writing Tips Use the following tips to complete your writing using the texts and the videos. Remember to **include what you learned** about the topic. Also, **share your thinking about what you learned**.

Using the texts and videos, write what you learned about the experiences of the first enslaved people who were stolen from their homes and forced to board ships from European enslavers.

- Write what you learned about (topic) from the examples, the reading and the videos.
- Write what you will do with what you have learned.
- What thoughts or questions do you have after today's lesson?

[Writing Structure- summary sentences](#)

JOY! African Cuisine



NEW YORK TIMES BESTSELLER

Foreword by
MAYA ANGELOU

NETFLIX

A NETFLIX ORIGINAL
DOCUMENTARY
SERIES

HIGH ON THE HOG

A CULINARY JOURNEY FROM AFRICA TO AMERICA

JESSICA B. HARRIS

James Beard Lifetime Achievement Award Winner

BLOOMSBURY

I am an African American. My family comes from here and can trace itself on both sides back over much of the period documented in this book. Therefore I know intimately, and am linked by blood to, the tastes of pig meat and cornmeal that are a part of this country's African American culinary heritage. I've spent more than three decades writing about the food of African Americans and how it connects with other cuisines in the hemisphere and around the world, and so I also know that the food of the African continent and its American diaspora continues to remain a culinary unknown for most folks.

The history of African Americans in this country is a lengthy one that begins virtually at the time of exploration. Our often-hyphenated name, in all of its complexity, hints at the intricate mixings of our past. We are a race that never before existed: a cobbled-together admixture of Africa, Europe, and the Americas. We are like no others before us or after us. Involuntarily taken from a homeland, molded in the crucible of enslavement, forged in the fire of disenfranchisement, and tempered by migration, we all too often remain strangers in the only land that is ours. Despite all this, we have created a culinary tradition that has marked the food of this country more than any other. Our culinary history is fraught with all the associations with slavery, race, and class that the United States has to offer. For this reason, the traditional foodways that derive from the history of enslavement that many of us share are often perceived as unhealthy, inelegant, and hopelessly out of sync with the culinary canons that define healthy eating today.

Simply West African

by Pierre Thiam and Lisa Katayama

