

GUIDE TO EXPLORING
African American Culture



PENNSTATE



COLLEGE OF AGRICULTURAL SCIENCES

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Contents

Leader's Guide	2
Introduction to Activity Guide	7
What I Know about African American Culture	8
African American Skin and Hair: What Makes the Difference?	10
Swahili: The Continental Language of Africa	22
African American Arts and Crafts	24
African American Music	36
Selected Poetry by African Americans	41
African American Cuisine	50
Special African American Holidays	57
Notable African Americans	60
Reflections on What I Have Learned	74
How Can I Learn More?	76
Puzzle Solutions	77
References	81



Leader's Guide

Introduction

Diversity means differences among people. It includes all of us in our rich and infinite variety. In recent years, diversity has become a popular topic. As the demographics of the U.S. population become more diverse, the need to provide multicultural educational experiences in organized youth programs increases. Additionally, today's global market continues to grow, and technological advances make communication around the world easier. The need to prepare youth to function in a diverse society and world is becoming more important. Both formal and nonformal education programs are adding diversity-related topics to their curricula.

Youth development leaders have the opportunity to help our youth understand, appreciate, and value the many different cultures that make up America. Leaders can play an important role in teaching youth to live together and care for each other. Through guidance and critical thinking, leaders can open up new worlds for youth to discover. Leaders play a role in helping youth become comfortable in our ever-changing society. The *Guide to Exploring African American Culture* is one tool that was developed to assist 4-H and other youth development leaders in achieving this goal.

The *Guide to Exploring African American Culture* was designed with both youth and adults of all races and both genders in mind. The suggested age-group is 10 years and older. This guide can also be adapted to adult learners as well.

This leader's guide serves as a tool for leaders, assisting them in the process of using the activity guide. This curriculum has several goals, all of which are described in the objectives.

Objectives

The activity guide was developed with the goal in mind to encourage youth to:

1. Develop an understanding of African American culture and its importance in U.S. society.
2. Learn about the individual contributions of selected African Americans to American history.
3. Reflect on one's own culture and the similarities and differences between cultures.
4. Develop life skills that allow youth the opportunity to value diversity, think critically, process information, learn to learn, practice creativity, complete a project or task, and more.

Leader's Guide Side Note

Before you get started with the activities provided in the activity guide, it is important to reflect on your own comfort as a leader in presenting these activities to youth. As a leader you have the opportunity to introduce new ideas and satisfy the curiosity of youth pertaining to the African American culture. Remember, if you are unsure or have questions regarding the subjects in this guide, there are many people who are willing to share answers with you. In fact, most African Americans are willing to discuss their heritage with you if asked. One of your challenges as a leader is to utilize resources. African American friends and acquaintances can be good resources. Discussing topics with them can also help better prepare you to facilitate discussion with your youth group. Try not to be too concerned about being politically correct. The best way to become comfortable with this curriculum is to use it and share it with others.

Overall Design of the Guide

The *Guide to Exploring African American Culture* provides learning experiences for both traditional and nontraditional audiences. It encourages educators to use creativity and ingenuity to bring this curriculum to life. The activities are arranged in a given order, however, the guide is developed so that the leader has the flexibility to select and choose topics of interest to the participants. Activities do not have to be completed in any specific order. This guide can be used as a “stand alone” curriculum, or it may be used as a resource to supplement other multicultural education programs and activities.

You need not be an expert on the subject matter in order to teach the activities in the guide. However, it is essential that you enjoy working with young people. It is also good to keep an open mind and to think of yourself as a change agent who will be sharing experiences that may be new for many youth.

The activity guide provides ideas and information to help make the process of valuing diversity fun for both the leader and youth. Use your own creativity and unique talents as a leader to deliver the curriculum and provide an environment that will build on youth’s curiosity. Questions regarding the activities and content should be directed the Penn State Cooperative Extension office in your county.

How Each Section Is Organized

The lessons and activities in this guide are designed to enhance youths’ knowledge of African American culture as well as build their life skills. Designed with both the leader and youth participant in mind, each section of the activity guide includes various combinations of the following:

- **Life Skills**—Each section opens with a brief introduction, which supplies background information needed to complete the section. Life skills are those skills that youth will gain by participating in activities.
- **Activities**—Next are the activities that correspond with the list of life skills. Refer to the Chart of Skills Gained (Figure 1) at the end of the leader’s guide for a quick reference that matches each life skill to the corresponding activity.
- **Reflection**—Located at the end of each section is the reflection component. There, questions are provided to extend learning. This component also encourages youth to relate what they have learned to their own or others’ cultures.
- **More Challenges**—This section follows the activities and offers participants a way to learn more about the subject through exploring other resources. This component may suggest visiting the library to search for specific books, or it may suggest topics to spark further discussion among youth. This area may also include videos on the topic as well as other supplemental educational materials that can

be obtained through the public library or the cooperative extension office.

- **The More You Know, the More You Grow**—This section offers additional information on each topic in an easy-to-follow format for increased awareness on related topics.

Life Skills

This section will explain the many goals of the guide. Definitions are adapted from *Targeting Life Skills* by Patricia A. Hendricks, Iowa State Extension youth development specialist.

- **Value Diversity**—recognizing and welcoming factors that separate or distinguish one person from another. It also involves being aware of the many similarities and differences among people and their cultures. In valuing diversity, one must be willing to accept that differences are okay and learn to value one’s own uniqueness.
- **Think Critically**—talking things over with oneself in one’s mind, deciding what to think or do, improving the quality of decision making. The critical thinking process can be stated as a set of questions one asks and answers oneself.
 - Observe the situation carefully: “Do I agree with what is being said or done?”
 - Examine your reaction: “How do I really feel about what is being said or done?”
 - Consider alternative responses and opposing viewpoints: “Based on what I know, is the statement true?”

— Decide among the alternatives: “What implication does this decision have for my future and me? Am I willing to use this information in making decisions?”

- **Learning to Learn**—acquiring, evaluating, and using information; understanding the methods and skills for learning.
 - Observing or using the senses to gain new information or find new ways to use information
 - Understanding the meaning of the information
 - Questioning to gain more information
 - Using the learned information in new situations, to solve problems, or to change one’s behavior
 - Being able to break down information into parts
 - Integrating parts of information to form a whole
 - Judging the value of information for a given purpose
 - Being able to communicate information to someone else
 - Supporting the efforts of others to learn
- **Problem Solving**—clearly identifying a problem and a plan of action for resolution of the problem. The problem-solving process is made up of the following:
 1. Identify/clearly define the problem situation.
 2. Gather information; consider priorities, resources, needs, and interests.

3. Think of alternative solutions.
4. Compare and select the best alternatives
5. Plan a strategy, set a goal, and determine ways to reach it.
6. Carry out the plan—apply the solution to the problem.

- **Planning and Organizing**—a method for doing something that has been thought out ahead of time; how the parts can be put together.

1. Consider the total situation.
2. Identify the parts, steps, and necessary sequence or order.
3. Assign a person to be responsible, design a timeline, and identify resources required to accomplish the parts or steps (if needed).
4. Assemble the parts into a structure according to the desired purpose.

- **Cooperation**—to work or act together for a common purpose or mutual benefit. This includes the following skills:

- Communicating effectively
- Setting group goals
- Using social skills
- Interacting effectively with others
- Building and maintaining trust
- Providing leadership
- Engaging in discussion and controversy that produces results
- Managing conflict
- Accepting responsibility

- **Caring for Others**—showing understanding, kindness, and concern toward others; giving attention to the well-being of others.

- Sensitive to other’s situations and their well-being
- Sympathy—capacity for sharing or understanding the feelings of another; compassion
- Involving oneself in helping others—demonstrating concern
- Being able to accept expressions of concern from others

- **Working in a Team**—work done by two or more people each doing parts of the whole task. Teamwork involves:

- Communicating effectively
- Identifying a common task
- Dividing a task by identifying contributions by each person (roles)
- Accepting responsibility for one’s part of the task
- Coordinating the interaction (working together) to complete the task
- Sharing accomplishments

- **Making Decisions**—choosing among several alternatives. A decision-making process involves the following:

- Specify goals and constraints (limits).
- Generate alternatives.
- Consider risks and appraise alternatives.
- Choose an alternative to implement.

- **Communication**—exchange of thoughts, information, or messages between individuals; sending and receiving information using speech, writing, and gestures. Messages must be sent and received for communication to have taken place. Some examples are:

- Reading—considering ideas, thoughts, information, or messages that have been written
- Speaking—talking or verbal communication; conversation; planning, organizing, and presenting a speech
- Listening—hearing and interpreting verbal (spoken) communications
- Giving feedback—responding to communication
- Observing—being attentive to and interpreting nonverbal communication, such as body language and gestures

Resources

A resource kit for use in conjunction with the guide is available for leaders with interest in supplemental materials. This kit is located in each cooperative extension regional office. In this kit you will find educational and recreational materials that will enhance your activities and lessons. Materials such as videotapes and books are included. In order to borrow this kit, contact your county extension office. Each resource kit includes:

- Plastic storage container w/lid (approximately 18 gallons)
- African-print fabric (approximately 2 yards per kit)
- African-inspired patterns (clothing, hats, accessories)
- “Skin tone” crayons, markers, clay, poster paint, and play dough
- Kwanzaa kit (activity kit and books)
- African bead assortment
- African American art deck
- African American Flag (3 feet x 5 feet)

Videos

African American Heritage Video

Kwanzaa Video (describes holiday)

“Trying to Get Home” (history of African American music)

CDs

Ella Jenkins: “Jambo and Other Call and Response Songs and Chants.”

Books

Langston Hughes: *The Dream Keeper and Other Poems*

Virginia Hamilton: *The People Could Fly* (African American folktales)

Johnnierenee Nelson: *Values of the African American Family* (poems)

Assorted storybooks

Lending Library Resources

The following materials may be borrowed upon request of a cooperative extension educator. Contact your county 4-H/youth development or family consumer science agent.

Books

Human Diversity: Perspectives on People in Context

Diversity in Action: Using Adventure Activities to Explore Issues of Diversity with Middle School and High School Age Youth

Videos

“Small Differences” (People with disabilities)

“Valuing Diversity: Multicultural Communication”

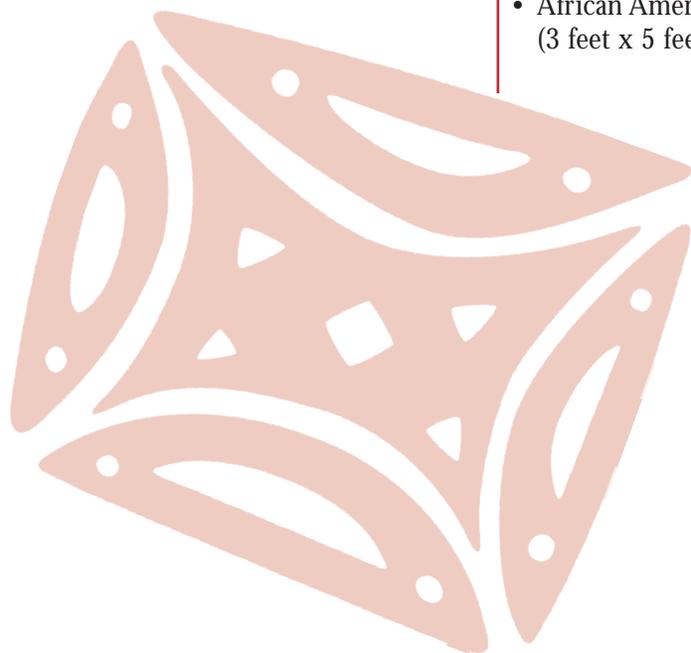


Figure 1. Chart of skills gained.

Activity	Valuing Diversity	Making Decisions	Reasoning	Thinking Critically	Processing Information	Learn to Learn	Practicing Creativity	Valuing Social Justice	Caring for Others	Interacting Socially	Working in a Team	Cooperating	Solving Problems	Communicating	Planning and Organizing	Completing a Project or Task
What I Know about African American Culture	•	•	•													
Introduction to Diversity	•		•	•												•
African American Skin and Hair	•			•	•	•	•									
Notable African Americans	•				•	•	•	•	•	•	•	•	•	•		•
African American Arts and Crafts	•						•									•
African American Music	•					•	•						•	•		
Selected Poetry by African Americans	•			•		•	•			•	•	•		•		
African American Cuisine	•					•	•								•	
Special African American Holidays	•					•		•								
Swahili: The Continental Language of Africa	•					•								•		
Reflections on What I Have Learned	•	•	•	•	•											



Introduction to Activity Guide

Diversity means “differences,” and diversity comes in many forms. Because our world is becoming more diverse every day, having a good understanding of diversity will help you value the similarities and differences of many kinds of people.

NOTE ON TERMINOLOGY USED IN THIS GUIDE

In this activity guide, black people will be called Africans or African Americans because black people—wherever they are—have ancestors who came from the land called Africa. African Americans have been called by many different names including colored, Negro, and black. Most people are known by the land their ancestors lived in or came from. Mexicans are called Mexicans because there is a land called Mexico. Chinese are called Chinese because there is a land called China. Germans are called Germans because there is a land named Germany. There is no land called Colorland, Negroland, or Blackland. There is a land called Africa, which is where African Americans come from.

This activity guide will help you learn more about African American culture. The goals of this guide are:

- To increase how much you know about African American culture.
- To help you appreciate diversity.

Learning about African American culture isn't all you'll be doing. This activity guide will also help you learn about yourself. You will have the chance to practice skills you'll use all your life such as:

- Valuing Diversity
- Thinking Critically
- Processing Information
- Learning to Learn
- Practicing Creativity
- Completing a Project or Task

Each section of the activity guide has a different theme. Complete as many activities as you would like for each theme.





What I Know about African American Culture

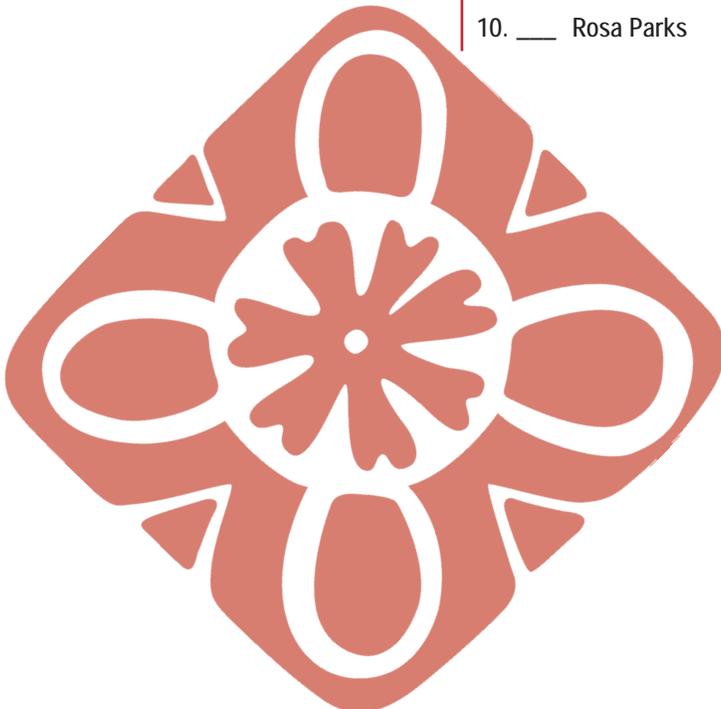
Begin exploring African American culture by testing yourself. How much do you already know about African Americans? You can retest yourself at the end of the guide and compare your answers to see how much you have learned.

Life Skills: Valuing Diversity
Making Decisions
Reasoning

Today's Date _____

PART I. Match the following African Americans with their accomplishments by putting the correct letter on the space following each number.

- | | |
|---------------------------------|--|
| 1. ___ Harriet Tubman | a. "The Father of Blues" |
| 2. ___ Phillis Wheatley | b. Traveled throughout the country speaking against slavery and for women's rights |
| 3. ___ Carter G. Woodson | c. Discovered the process for separating plasma from blood and storing it until needed |
| 4. ___ Sojourner Truth | d. Would not give up her seat to a European American man on a Montgomery bus in 1955 |
| 5. ___ Charles Richard Drew | e. "The Father of Black History" |
| 6. ___ W. C. Handy | f. Founded a school in 1904 that still exists today |
| 7. ___ George Washington Carver | g. First African American to publish a book |
| 8. ___ Malcolm X | h. Helped runaway slaves by use of the Underground Railroad |
| 9. ___ Mary McLeod Bethune | i. Agricultural scientist who produced over 300 products from the peanut |
| 10. ___ Rosa Parks | j. Changed from an early life of crime to a Muslim preacher |



PART II. How would you define the following?

Juneteenth:

Kwanzaa:

Melanin:

The Underground Railroad:

Gumbo:

PART III. Circle the correct answer.

1. A dashiki is a:
 - a) hairstyle
 - b) special dessert
 - c) loose-fitting garment
 - d) musical instrument
2. The term cornrow describes a:
 - a) style of clothing
 - b) Christmas ornament
 - c) dish for dinner
 - d) hairstyle
3. Which of the following foods was brought to the Americas by Africans?
 - a) apples
 - b) rice
 - c) corn
 - d) peanuts
4. Which form of music was started by African Americans?
 - a) country
 - b) opera
 - c) jazz
 - d) barber shop quartet
5. Which language is spoken in over 800 countries of Africa?
 - a) Swahili
 - b) Tagalog
 - c) French
 - d) Dutch





African American Skin and Hair: What Makes the Difference?

African Americans have a variety of skin tones—ranging from light to dark—and different hair types—from straight to very tightly curled. Why is the skin color and hair texture of African Americans different from that of other people? You will learn the answers to these questions in this section.

Life Skills: Valuing Diversity
Processing Information
Learning to Learn
Thinking Critically
Practicing Creativity

Why Is African American Skin Darker Than European American Skin?

Everyone’s skin consists of three parts: the outer, middle, and bottom layers.

- The outer layer is transparent.
- The middle layer contains melanin.
- The bottom layer contains nerves and other important body parts.

What is melanin? Melanin is a black coloring so tiny that it can only be seen through a microscope. Melanin determines what your skin color is and protects your skin by soaking up ultraviolet rays from the sun. The more melanin in your skin, the more your skin is protected from the sun.

The amount of melanin in people’s skin depends on where their ancestors first came from and what the climate was like. People from very hot places were exposed to a lot of strong sunlight. They needed larger amounts of melanin to protect their skin from burning. People who came from colder areas with less sunlight did not need as much melanin to protect their skin. Therefore, people whose ancestors came from colder parts of the world (such as European countries like Switzerland and Russia) have very light skin. People who came from hotter places (such as Middle Eastern countries like India) have darker skin. People who came from very hot places closer to the equator (such as some countries in Africa) have the darkest skin.

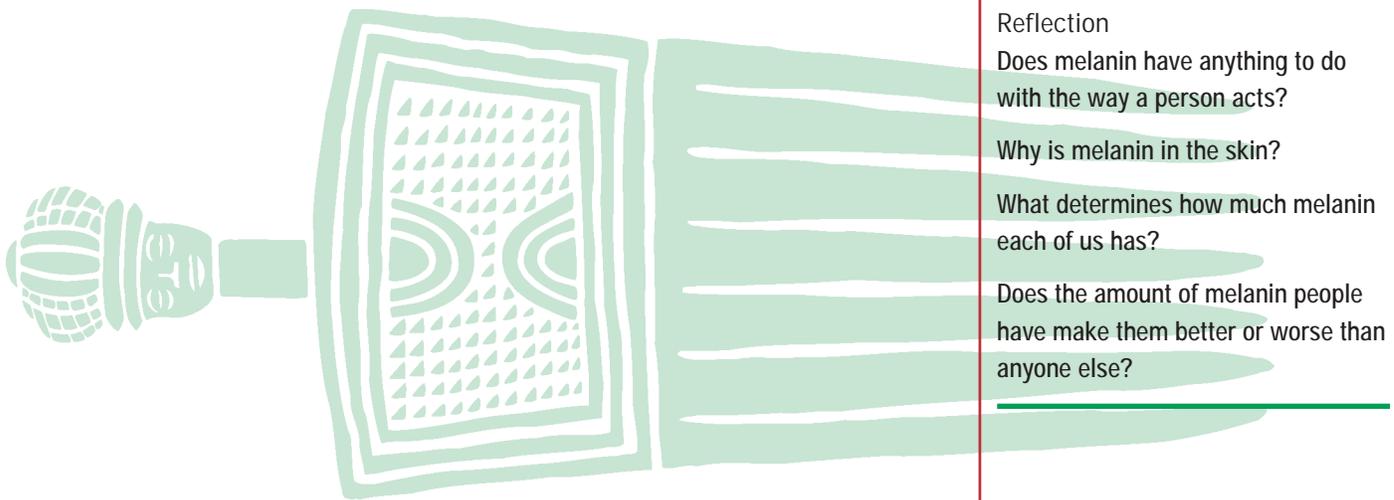
Reflection

Does melanin have anything to do with the way a person acts?

Why is melanin in the skin?

What determines how much melanin each of us has?

Does the amount of melanin people have make them better or worse than anyone else?

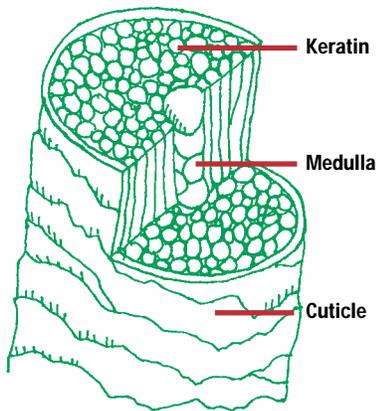


Why Is African American Hair Different from European American Hair?

The basic structure of hair is the same for all people. Look at the illustration below of a hair strand. All strands of hair are made up of three different layers of keratin.

- Keratin is a protein (your fingernails and toenails are also made of keratin).
- The outside layer is called the cuticle. It contains the hair's pigment or color.
- The middle or core is called the medulla.

Anatomy of Hair



If hair strands look the same for everyone, why do some people have poker-straight hair and others have tight, frizzy curls? It depends on the cuticle of the hair strands. The cuticle is made up of overlapping scales similar to the slates on a roof (see illustration below). In European American hair, the scales lie flat and reflect a lot of light, causing a shiny appearance. In African hair, the scales are not as flat and do not reflect as much light, causing a duller appearance.

Each hair grows from a follicle—the pore from which the hair emerges. The root of the hair is called the derma papilla. This is where the cell division occurs and hair grows. In European American hair, there is an even rate of cell division on both sides of the papilla. In African hair, the cells divide at an uneven rate—faster on one side and then faster on the other side. This uneven rate of cell division causes the hair to bend first in one direction

and then in the other direction. The result is a curl. The amount of curl depends on how fast the uneven rate of cell division shifts from one side of the papilla to the other. What makes African hair unique is its degree of curliness.

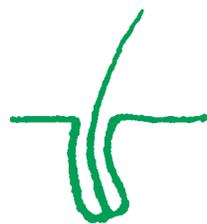
The amount of melanin in your hair and in the iris of your eyes determines whether you have blond hair (little melanin) or black hair (lots of melanin) and whether you have blue eyes (little melanin) or black eyes (lots of melanin).

Reflection

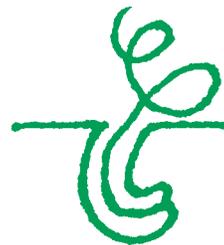
In what ways are people's hair the same?

Why is African American hair different from European American hair?

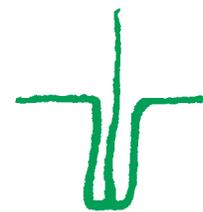
Types of Hair



Wavy hair: oval shaft, grows in a slanted direction



Curly African hair: flat or oval shaft that grows more on one side than the other creating a curve. It slants backward, folding over in a tight or loose spiral



Straight hair: rounded shaft

The More You Know, the More You Grow

**Sarah (Madame C. J.) Walker
(1867–1919)
Entrepreneur**



Sarah Breedlove grew up in Louisiana, working in the cotton fields with her parents from sunup to sundown. She did not attend school but learned to read and write as an adult. She married at age fourteen to escape cruel living conditions and then worked as a maid after her husband's untimely death in 1887. She began experiencing baldness due to the improper hair techniques she used. Using her own secret ingredients, she stopped her hair loss and invented a hair growth cream. In 1906 she married Charles Joseph Walker and changed her name to Madame C. J. Walker. In those days, most European Americans called all African American women by their first names regardless of their status. Many women, including Madame Walker, kept their first name a secret. This is why Sarah Breedlove Walker referred to herself as Madame C. J. Walker.

Madame Walker developed the Wonderful Hair Grower, a product for women experiencing hair loss due to improper care, and began her own African American women's hair care products business. To sell her product she traveled through the South for over a year, giving demonstrations in churches, lodges, and door-to-door.

Madame Walker became the first woman to sell products by mail order and the first woman to open her own beauty school, The Walker College of Hair Culture. With the help of her daughter, she established a chain of beauty parlors and schools throughout the United States, the Caribbean, and South America. By 1914, her company earned over \$1 million. By 1919, she had 25,000 women working as sales representatives called Walker agents. She is therefore regarded as the first self-made woman millionaire in the United States. In her will, Madame Walker requested that women must always head her company. Since her death in May of 1919, Madame Walker's female descendants have managed and maintained the business that she began.

Reflection

What do you find most interesting about Madame Walker's story?

If you could start your own business, what kind would it be?

What are some of the challenges you would face in starting this business?

African American Hair Tips and Concepts

Hair Products

African American hair varies in its structure and texture. Since African American hair takes time to produce natural oils, many African Americans apply products to provide nutrients that are otherwise washed away during shampooing. Hair products called "hair grease" are simply leave-in conditioners that supply the hair with oils and other needed supplements to make it healthy and shiny.

Just as you have seen many African American hairstyles that focus on natural or braided concepts, there are other styles for people who prefer to relax their hair. Hair relaxers, also known as perms, are a common method for African American women to straighten their hair. This process is often done in hair salons or at home with an over-the-counter relaxer kit. Relaxers use a chemical process that relaxes the natural curl in African American hair, thus leaving it straight. These items can be found in the beauty sections at many convince stores, grocers, or beauty supply stores such as Sally's Beauty Supply Store.

Wearing a Head Wrap

While many African American women may choose to style their hair with braids or relaxers, many also prefer to cover their hair using a head wrap. In fact, wearing a head wrap is not only popular among women in the United States but in Kenya as well.

Although many years ago traditional women of Kenya rarely covered their hair, today it is common. In years past, women cut their hair and wore beaded decorations across their heads. In recent times, head wraps such as the Cele are worn as a symbol of beauty and respect. Many women of African descent prefer to wear a head wrap because it mystifies them as well as keeps their hair neatly protected beneath the head wrap cloth.

Activities: Hairstyles

Life Skills:	Valuing Diversity Practicing Creativity
Project Skill:	Creating and Practicing New Hairstyles

African American hairstyles are a part of the African contribution to U.S. style and culture. Many of these styles have been translated from African origins.

On the following pages are illustrations of African American hairstyles. After reviewing the pictures, select one (or a few) and try to design an African American hairstyle. Use the pictures as a guide and use yourself or a friend as your model.



Natural Hairstyle. In the 1960s, the “natural” hairstyle was a statement expressing African American pride.

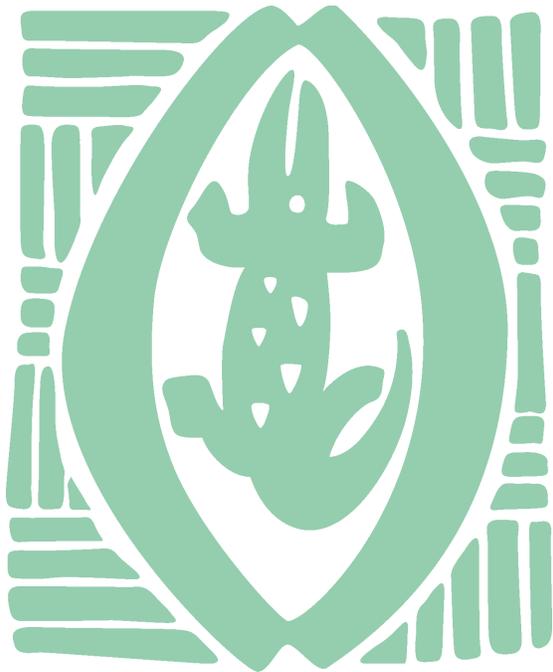
Hairstyle: Braids

Level of Difficulty: Easy

Hair braiding is a technique that can be learned with patience and practice. It involves detailed hand movement that maneuvers hair into neat designs secured close to the scalp. This section features many hairstyles that are worn by African American men and women, and girls and boys. Some styles may have their origin in Africa.



When Africans were first brought to the Americas, braiding was among the arts they continued to practice. In fact, the Senegalese people of Africa are noted masters of braiding. Here in the United States, many people continue this African tradition.



You can practice creating a basic braid by following these instructions and using the diagrams below. Use yourself or a friend as a model.

Instructions

1. Divide a ponytail into three sections and hold as shown.
2. Roll the right hand so that it is palm down. This will cross the right strand over the center.
3. Now move the center strand over to the left hand, holding the hair as shown.
4. Roll the left hand so that it is palm down. This will cross the left strand over the center.
5. Move the center strand back to your right hand and start over again from step 2.

Step 1



Step 2



Step 3



Step 4



Step 5



Hairstyle: Individual Cornrows

Level of Difficulty: Moderate



Instructions

1. Wash and condition hair.
2. Dry hair.
3. Comb and brush through completely.
4. Part hair into 2-inch sections going straight back as seen in the illustration.
5. Starting at the front of the head, separate the parted hair into three sections and begin crossing each one over top of each other; this is called braiding. (Some people use the same technique but cross the strands under instead of over each other. Either way will work fine.)
6. As you cross each section under the other, pick up a piece of the loose hair to include in the braid. A braid will form close to the scalp; this is called a cornrow.
7. When you reach the back of the neck, continue braiding as you would a regular braid.

8. Once the cornrow is complete, use a rubber band at the end of the braid to keep it from unraveling itself.
9. Repeat these steps for the remaining parted hair sections.
10. If maintained, this style can last one to two weeks.

Hairstyle: Zigzag Cornrow Braids



Level of Difficulty: Moderate to Complicated

This style shows a type of cornrow, the zigzag style, which can be worn by all lengths of hair. Creativity allows you to make this style your own.

Instructions

1. Wash and condition hair.
2. Dry hair.
3. Comb and brush through completely.
4. Starting above one ear, begin parting the hair in zigzag diagonals about 3 inches thick, as seen in the illustration.
5. Pull the back section up into a ponytail or use a clip to hold hair in place.
6. Starting at the front of the head, separate the parted hair into three sections and begin crossing each one over top of each other; this is called braiding. (Some people use the same technique but cross the strands under instead of over each other. Either way will work fine.)
7. As you cross each section under the other, pick up a piece of the loose hair to include in the braid. A braid will form close to the scalp; this is called a cornrow.
8. When you reach the back of the neck, continue braiding as you would a regular braid.
9. Once the cornrow is complete, use a rubber band at the end of the braid to keep it from unraveling itself.
10. Repeat these steps for the remaining parted hair sections.
11. To maintain this style, wrap head with a silk or satin scarf at night, this should allow the style to last up to two weeks.

Hairstyle: Multicolor Hair Braids with Extensions by Stylist Candace Lyons

Level of Difficulty: Complicated

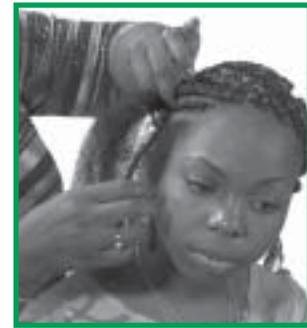
For this example, extensions are used. Hair extensions are synthetic or human hairs that are added in the braiding process to extend the length of the hair.

Extensions not only make braids thicker and longer, but they allow the style to last longer. You can purchase them at many local beauty supply stores. Multiple colors can be used. In this style, red and blond synthetic hair extensions are used.

This style is contemporary but classic. These multicolored braids with extensions take time and skill to create. This very popular style resembles a style worn by women in Senegal. To maintain these braids, the ends must be secured. One way of doing this is to place rubber bands on each end to keep them from unraveling. Synthetic extensions will help keep them looking good for up to one month before needing redone.

Adding synthetic hair to your cornrows

Think of the process of adding synthetic hair to your braids as similar to the process explained earlier. However, the detailed process of learning to cornrow with added hair may take time to master. So, be patient and remember to practice, practice, practice!

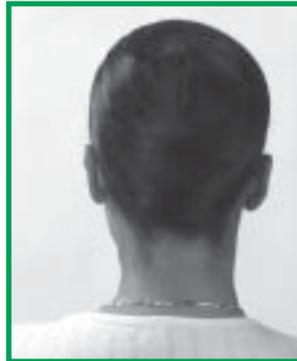


Instructions

1. Depending on the desired thickness of cornrow, grab a swatch of hair. Add more hair for thick cornrows and less hair for thinner ones.
2. Part hair in the desired pattern and separate the portion of hair which you plan to cornrow. Use a clip to hold the remaining hair out of the way.
3. Take the swatch of synthetic hair and fold it in half. Place the middle point of the synthetic hair against the root of your hair that is to be cornrowed.
4. Take and separate all hair into three sections. Each section should have both your hair and the synthetic hair in it.
5. Begin crossing each section of hair over top of each other.

6. As you cross each section under the other, pick up a piece of your loose hair combined with synthetic hair to include in the cornrow. A cornrow braid will form close to the scalp.
7. When you reach the back of the neck, continue braiding as you would a regular braid.
8. Once the cornrow is complete, use a rubber band at the end of the braid to keep it from unraveling itself.
9. Repeat these steps for the remaining parted hair sections.

Hairstyle: The Wrap



Instructions

1. Wash and condition hair.
2. Spray hair with setting lotion.
3. Part hair on the side or back.
4. Section hair off starting from the back and comb each section thoroughly.
5. Proceed to brush hair in a clockwise or counterclockwise direction, leaving no strands behind. Using a setting lotion should help keep the hair wrapped closely to your head.
6. Sit under a hair dryer until hair is completely dry.
7. To wear, comb hair down in direction of the wrap.
8. If smoothness is needed, flat iron hair from roots to ends using an inward motion.
9. Style and go.
10. For nighttime care, tie hair up with a satin scarf. This will help to maintain this style for up to one week.

Hairstyle: Curly Ponytail



Instructions

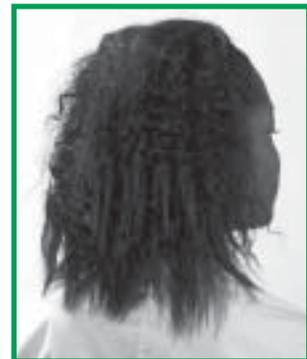
1. Wash and blow-dry hair.
2. Add styling gel.
3. Brush all hair into a smooth ponytail.
4. Add small rollers to ¼ inch pieces of hair from the ponytail. Wrap sections of hair around rollers and secure with a hair clip.
5. Sit under hair dryer for as long as needed to dry completely.
6. Add oil sheen for shine.
7. Remove rollers.
8. Separate each curl with your fingers to add fullness and body.
9. You are ready to go.

Hairstyle: Crimped Hair

Instructions

1. Wash, shampoo, and condition hair.
2. Towel-dry hair.
3. Spray hair with setting lotion.
4. Part hair into equal sections (approx. ten 2 x 2 inch squares).
5. Braid each section separately and completely to the ends of the hair so that it will not come undone.
6. Pull all completed braids toward the back of your head and wrap your head in a satin scarf.
7. Allow the hair to dry completely overnight or under a hair dryer.

8. Once the hair has dried, unbraid each section with your fingers and style as desired.
9. The style should last for approximately 3–4 days if maintained by rebraiding when necessary.



Hairstyle: Funky UpDo Twist



Instructions

1. Wash and condition hair.
2. Blow-dry hair straight.
3. Using a curling iron, press hair straight and give it big curls.
4. Comb hair in an upsweeping motion using a slight twist of your wrists.
5. Using a clip, secure hair.
6. Separate curls with fingers to give a sprouted effect.
7. If you have bangs, style them with a curling iron.

Hairstyle: Loose Braids

Instructions

1. Wash and condition and dry hair.
2. Part hair into sections.
3. Braid hair and secure ends.
4. Pull hair up into a ponytail at the top center of the head.



Hairstyle: Dreadlocks



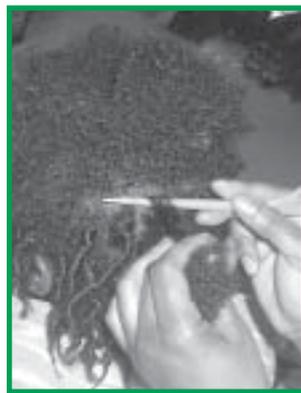
Dreadlocks are formed by a process that involves twisting the hair. They look very much like dreads right after you create them. However, they will tighten and smooth out a great deal as they mature. Well-maintained locks can actually reach maturity in as little as 3–4 months!

What Are Locks?

Locks are typically a misunderstood hairstyle. They are formed by a process that requires hair strands be gradually and naturally interlocked. There are two types of natural locks—those that are required by religion and those that are worn for style. Although more and more people of all races and ethnic backgrounds are wearing this style for their own personal reasons, some people are required to wear dreads. In fact, if you are Rastafarian or are in some sects of Middle Eastern religions, you must not interfere with the growth of your hair, thus hair will naturally form locks. It is unlikely that you have seen truly natural locks because these religions also require that no one, not even a spouse in some cases, see their locks.

Once hair is twisted, locks form when the hair is left in this state

without combing or brushing. There are advantages and disadvantages to creating this style. Some advantages are you can control the size and shape of the lock, making them thin or thick, smooth or untamed. One of the best aspects of locks is that it's an all-natural method that will work on all hair lengths 3 inches and longer. The disadvantage, however, is that this process will not occur overnight. Although locks are permanent, there is a form of locks that can be worn as a temporary style. Coils or baby locks can be worn short term or as a means of starting locks. Starting locks is very labor intensive and will take several hours. You will need the help of a good friend to assist in the process.



Instructions (palm-rolled or comb-twisted technique)

1. Start with clean, residue-free, dry hair; this makes the process go much faster. This process also works best with hair that has natural curl.
2. Begin by sectioning the hair into 1-inch squares. Square sections make round locks. Between 1-inch and 2-inch squares work well for most people. Smaller sections make thinner locks. Secure the sections temporarily with rubber bands.

3. After the hair is sectioned, use a comb to comb/twist the hair. Do this by inserting a small-toothed comb at the end of the section and twist the hair until it coils.
4. Continue twisting the hair, making the coil as tight as possible.
5. When you reach the ends secure the lock with a rubber band if needed. Another rubber band on the roots will help the lock stay tight at its base. (All hair bands can be removed after dreads have had a chance to mature.)
6. Once locks have formed, maintain them by frequently twisting the new growth areas close to your scalp with your thumb and index fingers. Rolling the hair between the two fingers will allow the hair to stay locked.
7. Wash and condition your locks as you normally would.
8. Depending on your hair type, you may need to use wax. For fine hair, after the hair bands are applied to each lock they should be waxed with a dread wax that does not contain petroleum. A good dread wax will tame loose hairs and help the hair lock much faster.

Alternatives for Locking Fine/Straight Hair

Getting started may be difficult if your hair is straight. Do not worry; there is a way to begin locks that requires a different approach. Locks can be difficult to form by simply using the twisting method. Try the backcombing technique if needed. To do so follow these detailed instructions:

1. Start with clean, residue-free, dry hair; this makes the process go much faster. Remember, any residue in the hair will cause the hair to slip out of knots as you backcomb.
2. Section hair into 1- to 2-inch squares, recalling that smaller sections make thinner dreads. Secure the sections temporarily with rubber bands.
3. After the hair is sectioned, use a dread comb to comb the hair backwards. Start combing close to the scalp, not more than an inch away.
4. Comb hair repeatedly toward the scalp; this is called backcombing. Eventually hair will start to pack up at the roots. Remember, it is not necessary to twist the hair, but it is helpful to roll the hair you are holding between your fingers a little while you are backcombing.
5. Continue backcombing, slowly working toward the ends of the hair, making the dread as tight as possible as you go.
6. When you reach the ends, secure the dread with a rubber band. Another rubber band on the roots will help the dread stay tight at its base. (All hair bands can be removed after dreads have had a chance to mature.)
7. After the hair bands are applied to each dread, the dreads should be waxed with a dread wax that does not contain petroleum. A good dread wax will tame loose hairs and help the hair dread much faster.

Tips for Creating This Style

Now that you know what it takes to start locks, here are some things to keep in mind during this phase of development.

- Using a good soap and wax is the key to the development of the locks. Your hair will continue to dread as it grows—in some cases by itself, but in most cases it will need a little help. You can wear a hair band on the root of stubborn locks to help them lock up. Rubbing the root of the newly formed lock clockwise against the scalp also helps.
- Have you hit a barrier? If you are interested in creating dreadlocks but do not have any friends who feel comfortable doing this for you, contact various hair salons. Most salons have at least one adventurous stylist who will be willing to try this style for a cost that is estimated somewhere between \$20 and \$30 per hour. It is a good idea to bring with you the products you want to use and the instructions to avoid being disappointed.
- Several all-natural dreadlock products can be found on the Internet for starting locks. A simple search for “Dreadlocks” will produce many interesting Web sites.

Did You Know?

Locks have been around in various forms for a very long time. Locks are a style that shows the coiled nature of African hair and maximizes its growth. The Himba women in Namibia twist their hair with sheep's wool and coat it with a reddish claylike mixture. The men of the Pokot of Kenya lock their hair into what they call “Ancestor Hair.”

More Challenges

- Visit an African American hair salon or beauty shop for help with the more detailed hairstyles.
- Create a collage of African American hairstyles. Cut pictures from magazines and newspapers that show examples of different African American hairstyles. Paste them on a sheet of paper. Share your collage with your family and friends.

Suggested Books

- Bundles, A. 1991. *Madame C. J. Walker—Entrepreneur*. New York: Chelsea House Publishers.
- Greenfield, E., and L. Little. 1979. *Childtimes: A Three-Generation Memoir*. New York, Crowell.
- Lasky, K. 2000. *Vision of Beauty*. Cambridge, Mass.: Candlewick Press.

Suggested Video

- “Madame C.J.Walker: Entrepreneur.” 1992. Schlessinger Video Productions.

Swahili: The Continental Language of Africa

One way to become familiar with another culture is by learning the language spoken by the people of that culture. Learning a new language opens new ideas and an understanding of the people and environment that created the language. Swahili is spoken more than any other language in Africa, even though over 800 languages are spoken in Africa. Swahili is also the language used in Kwanzaa celebrations. Swahili is easy to speak, and you may have spoken Swahili without knowing it. In the movie *The Lion King*, *simba* and *rafiki* are two Swahili words used. *Simba* is Swahili for lion, and *rafiki* is Swahili for friend. You can start learning Swahili today!

Life Skills: Valuing Diversity
Communicating
Learning to Learn

Phonics

To help you speak Swahili, below are the correct pronunciations for the five vowels.

- A short a as in "father"
- E long a as in "egg"
- I long e as in "even"
- O long o as in "oval"
- U long u or oo as in "food"

Common Vocabulary Words

Swahili word	English translation
Asante sana	Thank you very much
Baba	Father
Chakula	Food
Kifagio	Broom
Jambo	Hello
Karibu	Welcome
Mama	Mother
Mtoto	Child
Mwalimu	Teacher
Ndada	Sister
Ndugu	Brother
Rafiki	Friend
Shule	School
Tafadhali	Please
Watoto	Children
Nambari	Numbers
Moja	One
Mbili	Two
Tatu	Three
Nne	Four
Tano	Five
Sita	Six
Saba	Seven
Nane	Eight
Tisa	Nine
Kumi	Ten



The More You Know, the More You Grow



How many countries on the African continent can you name?

Quick Facts about Africa

- Africa is the second largest continent in the world. Only Asia is bigger.
- Africa is four times the size of the United States.
- Africa is credited as the place where human civilization began about 5 million years ago.
- Africa's people have more physical variations than on any other continent in the world. For example, Africa has some of the shortest and tallest people in the world.

Activity: Nambari (Numbers) Rhyme

Life Skills: Valuing Diversity
Communicating
Learning to Learn

Project Skill: Learning a Language

The best way to learn a language is by practicing it as often as possible. Learn this rhyme as a way to help you remember the *nambari* (numbers). Put the words to your favorite tune to make a new song!

Nambari Rhyme

MOJA MBILI

TAKE CARE OF OUR COMMUNITY

TATU NNE

RESPECT OUR ELDERS EVERY DAY

TANO SITA

JAMBO, NICE TO MEET YA!

SABA NANE

A FEW NAMBARI LEFT TO SAY

TISA KUMI

STRIVE FOR AFRICAN UNITY

More Challenges

- Practice speaking Swahili using the audiocassette or CD “Jambo and Other Call and Response Songs and Chants” by Ella Jenkins (1990).

Suggested Books

Feelings, M. 1971. *Moja Means One*. New York: Dial Press.

Feeling, M. 1974. *Jambo Means Hello*. New York: Dial Press.

Warren, H. 1993. *Africa's Struggle to Survive*. New York: Crestwood House; Toronto: Maxwell Macmillan Canada; New York: Maxwell Macmillan International.

African American Arts and Crafts

In this section you will see the beauty and richness of African American culture by learning about arts and crafts, many of which are connected to African culture. Continue exploring African American culture by using your creativity to design your own versions of the arts and crafts described here.

Life Skills: Valuing Diversity
Practicing Creativity
Completing a Project or Task

The More You Know, the More You Grow

African-Inspired Symbols with Meaning

Adinkra is considered one of the highly valued hand-printed and hand-embroidered cloths. Its origin is traced to the Asante people of Ghana and the Gyaman people of Côte d'Ivoire (Ivory Coast). Around the 19th century, the Asante people began developing their unique art of adinkra printing. Adinkra clothes were made exclusively for royalty and spiritual leaders. The motifs are believed to have deeply rooted religious ties. In fact the meaning of adinkra is "goodbye," and, originally, the cloth was worn only by spiritual leaders during funerals and sacred ceremonies.

In recent times, adinkra clothes are used for a wide range of social activities. In addition to its sacred usage, it is also used to make clothing for special occasions such as festivals, church-goings, weddings, naming ceremonies, and initiation rites. Today, designers use adinkra symbols in creating various products including clothing accessories, interior decoration, packages, and book covers.

Each of the motifs that make up the many adinkra symbols has a name and meaning derived from proverbs, historical events, human attitudes, animal behaviors, plant

life, and shapes of human-made objects. These are graphically rendered in stylized geometric shapes. Meanings of motifs may be categorized as either aesthetics, ethics, human relations, or religious concepts. In total, adinkra symbolism visually represents social thought as it relates to the history, philosophy, and religious beliefs of the Asante people of Ghana and the Côte d'Ivoire. Several proverbs are presented below in Twi, the language of the Akan people (descendants of the Asanti people). These proverbs have been translated into English for you to learn and share.



SYMBOL NAME: *Gye Nyame*

MEANING OF NAME: Except God

PROVERB: *Abode santan yi firi tete; obi nte ase a onim n'ahyase na obi ntena ase nkosi n'awie. Gye Nyame.*

ENGLISH TRANSLATION: This great panorama of creation dates back to time immemorial. No one has seen its beginning and no one will see its end except God.

It is the symbol of the omnipotence and immortality of God.



SYMBOL NAME: Sankofa

MEANING OF NAME: Go back to fetch it

PROVERB: *Se wo were fi na wo sankofa a yenki.*

ENGLISH TRANSLATION: It is not taboo to go back and retrieve if you forget.

This symbol represents the wisdom in learning from the past to build the future.



SYMBOL NAME: Fihankra

MEANING: The circular house of complete house. It is also known as good fortune. This signifies safety or security in a home.



SYMBOL NAME: Akyinkyin

MEANING: Changing oneself; playing many parts.



SYMBOL NAME: Sankofa (one of many symbols for Sankofa)

MEANING: Return and fetch it.

PROVERB: *SE wo wereE fin a mosankofa a yenki.*

ENGLISH TRANSLATION: It is not taboo to return and fetch it when you forget. You can always undo your mistakes.



SYMBOL NAME: Dwanimen

MEANING: Ram's Horns

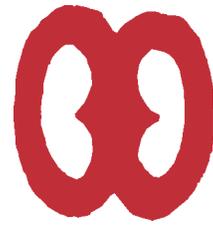
PROVERB: *Dwonnin ye asise a ode n'akorana na ennye ne mben.*

ENGLISH TRANSLATION: "It is the heart and not the horns that leads a ram to bully."



SYMBOL NAME: Hyemonyhe

Meaning: The one who burns you be not burned. It symbolizes forgiveness and reminds you to turn the other cheek.



SYMBOL NAME: Nyame Biribi Wo Sor

MEANING: "God, there is something in the heavens!" It symbolizes hope and inspiration.

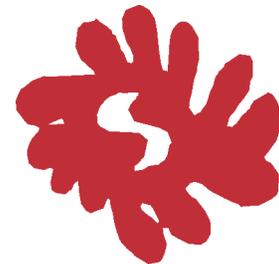


SYMBOL NAME: Denkyem

MEANING: Crocodile

PROVERB: *Da nsuo mu nso ohome nsuo ne mframa.*

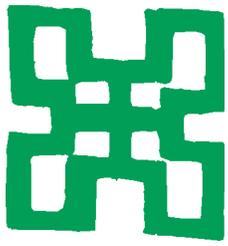
ENGLISH TRANSLATION: "The crocodile lives in water yet it breathes air, not water."



SYMBOL NAME: Obi Nka Bi

MEANING: Unity

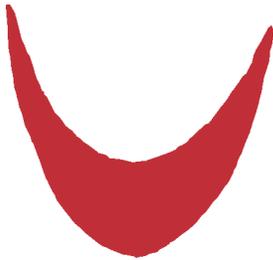
ENGLISH PROVERB: "Bite not one another." This proverb urges people to avoid conflicts.



SYMBOL NAME: *Hsaa*

MEANING: Blanket

ENGLISH TRANSLATION: A kind of blanket.



Symbol Name: *Osrane*

Meaning: Moon

PROVERB: *Osrane nnfiti preko ntware man.*

ENGLISH TRANSLATION: It takes the moon sometime to go 'round the nation.



SYMBOL NAME: *Odo Myera Fie Kwan*

MEANING: Symbol of love, devotion, and faithfulness.

ENGLISH TRANSLATION: Love does not get lost on its way home.



SYMBOL NAME: *Owuó Atwédié Baako Mfo*

PROVERB: "Obiara bewu."

ENGLISH TRANSLATION: All men climb the ladder of death.



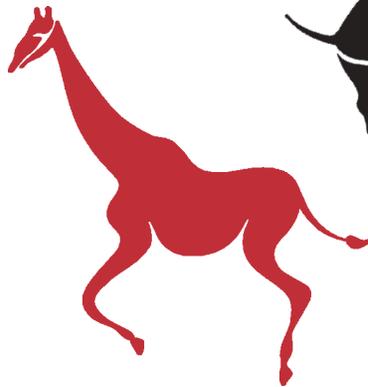
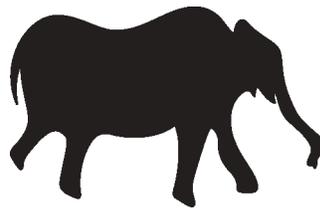
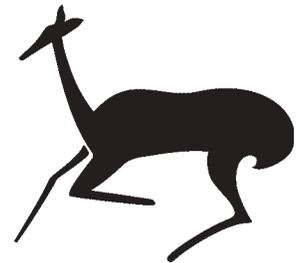
SYMBOL NAME: *Hwehwemuda*

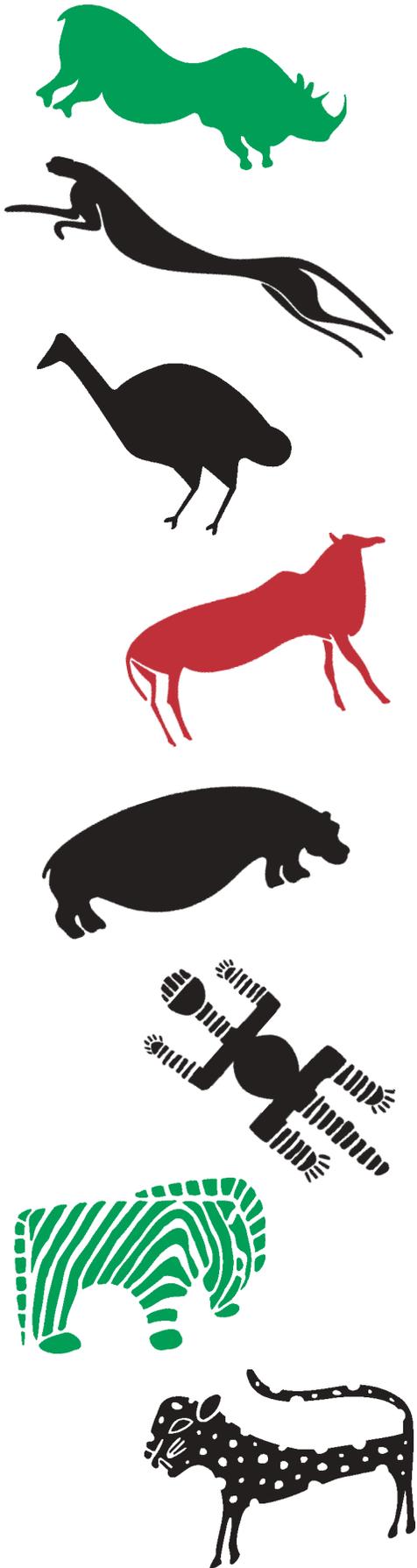
MEANING: "A measuring rod." This is a symbol of excellence, superior quality, perfection, knowledge, and critical examination.

Here are some African-inspired symbols you can trace or draw to decorate the arts and crafts you design.

Animals

- Bushman Antelope
- Bushman Ox
- Bushman Elephant
- Bushman Warthog
- Bushman Giraffe
- Bushman Monkey
- Bushman Ostrich
- Charging Rhino
- Cheetah
- Guinea Fowl
- Eland
- Grazing Hippo
- Lizard
- Zebra
- Leopard





Masks

Benin Mask
Guardian Figure



Miscellaneous Items

Animal Box
Benin Fertility Doll
Bowl
Comb
Cup
Pipe



Activities

The Dashiki

A dashiki is a loose-fitting garment made from brightly colored, patterned fabric. Wearing bright colors is a cultural expression of Africans communicating their desire to bring vitality to everyday living. African men commonly wear the dashiki. The short dashiki is worn for regular occasions, and the long dashiki is displayed for special occasions. In the United States during the 1960s, the dashiki was a popular fashion among African Americans. Today, the dashiki continues to be fashionable among American men, women, and children.

The material for dashikis can come from a variety of sources. *Kente* cloth is a fine grade of West African cloth weaved from different types of yarn including cotton, wool, silk, and rayon. Kente is traditionally reserved for royalty in Africa, while it is a symbol of pride for African Americans in the United States. Colors that make up Kente have special meanings:

- Gold denotes warmth, longevity, and success.
- Silver, white, and blue signify purity and joy.
- Red signifies death and sadness.



Adapted from *Cultural Awareness for Children*; edited by Judy Allen, Earldene McNeill, Velma Schmidt. ©1992 by Dale Seymour Publications.

Reflection

What are your favorite colors to wear? What do they represent to you?

What clothing items and colors do you wear for special occasions?

What is the significance of wearing them on those occasions?

Do you wear any special clothing items because you belong to a certain group?

What is the meaning of wearing those clothes?

When and where do you wear them?

Activities

Create Your Own Dashiki

Life Skills: Valuing Diversity
Practicing Creativity
Completing a Project or Task

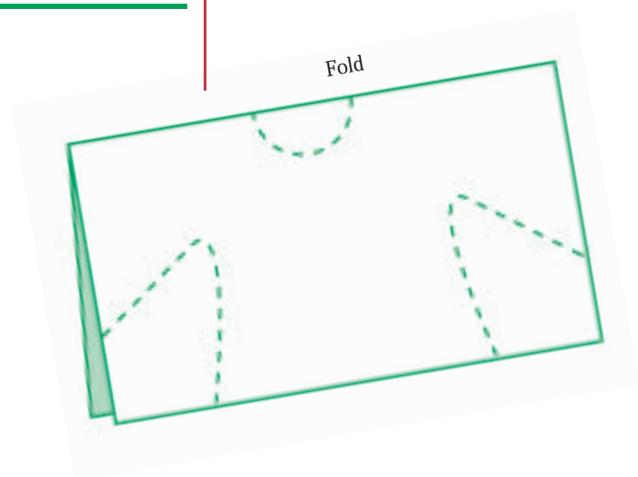
Project Skill: Making Clothing

Materials (easy pattern)

12 x 36 inch piece of fabric
Measuring tape
Pair of large scissors
Needle and thread

Instructions (easy pattern)

1. Fold the fabric in half and draw the pattern on the fabric, following the diagram below.
2. Cut a neck opening large enough to fit over your head.
3. Stitch under the arms and down the sides.
4. You can embroider around the neck opening and add pockets if you wish.



- Use your imagination to decorate your dashiki with crayons, markers, buttons, feathers, or fabric printed with African designs and colors sold at fabric stores.
- To make a long dashiki, use fabric twice the measurement from your shoulders to the floor.

Materials (advanced pattern)

Sewing machine
Fabric
Pair of large scissors
Measuring tape

Instructions (advanced pattern)

This dashiki requires two seams and a neck facing. Be sure to have an adult assist you!

- Raise your arms out from the shoulders and measure across from mid-arm to mid-arm. This is measurement one. Take another measurement from your shoulders down to where your jacket usually ends. This is measurement two.

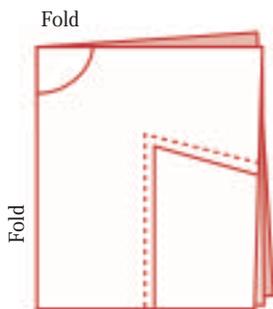


Figure 1



Figure 2



Figure 3

- Obtain fabric using measurements one and two as guides.
- Cut a rectangle from the fabric the same size as measurement two.
- Fold the rectangle in half, as shown in Figure 1.
- Cut out the side portion below the sleeves as shown in Figure 1 and stitch the sides.
- To finish the rough edge of the neck opening, make a facing by tracing around the neck opening (Figure 2).
- Make a strip of cloth approximately three inches wide and sew the right sides of the facing and neck together (Figure 3).
- Turn the facing to the inside. You can embroider around the neck opening and add pockets if you wish.
- Use your imagination to decorate your dashiki with crayons, markers, buttons, feathers, or fabric printed with African designs and colors sold at fabric stores.

Make Your Own African Bead Necklace

Life Skills: Valuing Diversity
Practicing Creativity
Completing a Project or Task

Project Skill: Making Jewelry

Beads are an important part of the cultural heritage of Africa. Their designs, patterns, and colors signify positions in society, religion, politics, and style. Trading beads were used at one time in many parts of Africa as money (often valued more than gold) in exchange for other goods. Beads can be made from many different things such as stones, clay, roots, nuts that rattle, shells, and wood.

Materials

Clay (make your own clay, recipe below)
Knitting needle, pencil, or toothpick (to poke holes in beads)
Cookie sheet
Potholders
Tempera, poster, or acrylic paints
Paintbrushes
24-inch piece of yarn, string, or thread

Instructions

- Form 20–25 small beads out of the clay, about one-half to one inch around. Experiment by making different shapes. Make a

- hole through the center of each bead.
2. Set the oven to 325°F. Place the beads on a cookie sheet at least one inch apart. Bake beads 15–20 minutes, until lightly brown. Frequently check the oven to make sure the beads aren't burning along the edges.
 3. Using a potholder to protect your hands, remove the cookie sheet from the oven. Cool the beads for at least 30 minutes and remove from cookie sheet. After beads are completely cooled, decorate them with the paint. Experiment making different designs. Let the paint dry completely.
 4. Arrange the beads in the order desired before putting the necklace together. The beads don't have to go all the way around the thread.
 5. String beads onto a piece of yarn, string, or thread and tie a double knot when they are the right length on you. The necklace should easily fit over your head.



Make Your Own Clay

Life Skills: Valuing Diversity
Practicing Creativity
Completing a Project or Task

Project Skill: Making Clay

If you don't have access to clay, or you want another challenge when making your African bead necklace, make your own clay using the recipe below.

Materials

2 cups flour
1 cup salt
1 cup water
1-cup measuring cup
Large bowl
Mixing spoon

Instructions

1. Mix the flour and salt together in a large bowl.
2. Add the water a little at a time, mixing it in with the spoon.
3. When all the water is used up, mix the dough well with your hands. This is called "kneading." Continue to knead the dough until it is smooth.

Wearing a Gele

Life Skills: Valuing Diversity
Practicing Creativity
Completing a Project or Task

Project Skill: Practicing an African Custom

A *gele* is a wide strip of rectangular cloth commonly worn by African and African American women. The material for a gele can come from a variety of sources similar to the dashiki. The trick to wearing a gele is to drape it around your head in a comfortable manner.

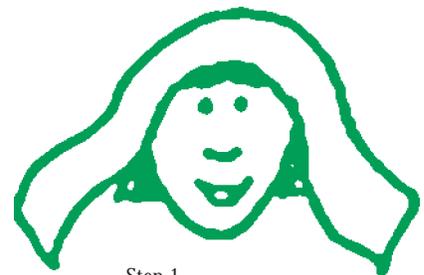
Instructions

1. Obtain a piece of cloth 72 x 12 inches. (A long scarf about this length can be used.)
2. Following the diagram, center the cloth over your head and cross the ends behind your head.
3. Bring the ends back up to the front and cross them again.
4. Tuck in the ends at the back.

Try another style, following these instructions:

Instructions—Style 2

1. Reverse the above instructions by beginning with the cloth centered at the base of your head.
2. Bring the ends forward and cross them in front.
3. Bring the ends around to the back of your head and tie the ends or tuck in at the back.



Step 1



Step 2



Step 3

Make Your Own Paper Kufi

Life Skills: Valuing Diversity
Practicing Creativity
Completing a Project or Task

Project Skill: Making a Hat

Many Africans and African Americans who have Islamic beliefs wear a round hat called a kufi (KOO-fee). It is a traditional skullcap worn by Muslims all over the world as a symbol of their Islamic faith. Kufis are a part of the Islamic attire and many people wear them to distinguish themselves as Muslims. Create your own one-of-a-kind paper kufi. Be sure to get an adult assist you.

Materials

Dark-colored construction paper for the headband (24 inches long x 2 inches wide)

Six strips of construction paper (12 inches long x 1 inch wide) as follows:

Two red, two yellow, two green, or any other colors you like

Pair of scissors

Stapler

Instructions

1. Decorate the construction paper with crayons, markers, glitter, or however you like.
2. Fit the headband snugly around your head and staple together (Figure 1).
3. Arrange the six strips of colored paper so they overlay to form a wheel (Figure 2). Staple at the center.
4. To connect the headband, place one strip along the outside edge of the headband. Staple this down, and then do the same all the way around (Figure 3).

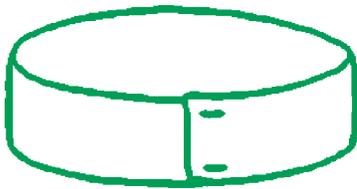


Figure 1

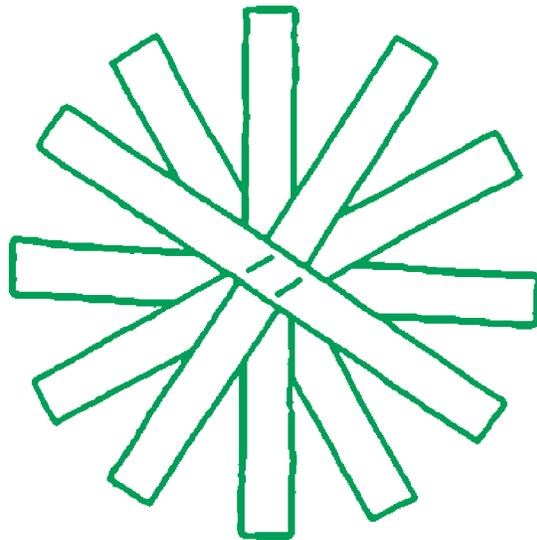


Figure 2

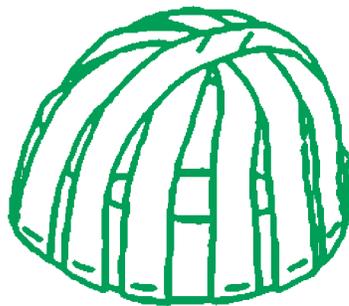


Figure 3

Create Your Own Mankala Game

Life Skills: Valuing Diversity
Practicing Creativity
Completing a Project or Task

Project Skill: Making and Playing a Game

About the Game

Mankala is an ancient strategy game that has been played for thousands of years in many parts of Africa. It is one of the oldest games in the world. Because it has existed for so long, no one knows for sure how it was invented. Historians think versions of Mankala were played in Egypt, Nubia, Sumeria, Cyprus, and other parts of northern Africa and the Middle East over 3,000 years ago. Many think the game may have started as a system of accounting and record keeping similar to an abacus. The game is usually named after the seeds, stones, or board in the local language. In East Africa, the name of the game is Mankala or Mancala, which comes from the Arabic word *naqala* meaning “to move something around.”

Object of the Game

The object of Mankala is to capture the most stones. At the end of the game, the winner is the player who has captured the most stones.

Game Pieces

There are two main components to a Mankala game: the game board, and the stones.

Game Board

Mankala game boards come in many shapes and sizes. Many are carved from hardwood into the shape of objects in the area such as boats or fish. The traditional Mankala game board is a rectangular piece of wood with 12 or 14 shallow cups carved into it. (There are 2 rows of 6 cups each in all game boards, but some game boards also have another cup at both ends of the boards.)

The board is usually mounted on a base with a hollowed-out storage place for the marbles.

Wood sculptors carve numerous designs including animals, human figures, and geometric shapes to decorate the base of the Mankala boards.

Stones

Mankala is played using 48 small stones. Four stones are placed in each of the 12 shallow cups. The 2 remaining empty cups are storage cups for captured stones. Often, bean-like seeds, beans, palm nuts, stones, marbles, or cowrie shells are used for game pieces.

How to Play the Game

Mankala is played with 2 opponents facing each other across the game board. Each player has 6 cups on his/her side, with each cup containing 4 stones. If the game board has 14 cups, each player also has an empty *storage bank cup* on the end of the game board to the player's right. The storage bank cup is where players collect captured stones.

1. Choose a player to go first.
2. The first player picks up all the stones from any cup on his/her side and distributes them one by one, beginning with the cup immediately to

the right of the empty cup, and continuing counterclockwise around the game board (do not include storage bank cups).

3. The second player moves in the same manner, with players taking alternate turns.

Note: You may count stones in any cup at any time, but once stones have been distributed you cannot change a move.

4. If a player is distributing 12 or more stones, he/she will make a complete circuit of the game board. Therefore, the player is to skip the cup that the stones were taken from and continue past it.
5. Captures are made when the last stone is dropped into an opponent's cup, and the total number of stones (including the one just dropped into the cup) equals 2, 3, or 4 stones. The captured stones are placed in the player's storage bank cup.

Note: Before beginning the game, decide which number of stones will be allowed for capture.

You can choose *one number* between 2, 3, and 4, or allow captures of 2, 3, or 4 stones. Because there are many variations to playing Mankala, you can decide which version you want to play.

Note: You may not capture stones if it will leave your opponent with no stones. (See “Ending the Game” section below.)

6. When you make a capture, if the cup(s) immediately to the right (player's right) of the captured cup also have 2, 3, or 4 stones, you may capture these as well. Again, place all captured stones in the storage bank cup.

Ending the Game

1. When an opponent's cups are empty, the other player must distribute stones into the cups to allow the opponent to make a move. If the player does not have enough stones to do this, the game is over; remaining stones are placed in the storage bank cup of the player who already had stones.
2. If the only move a player can make will leave the opponent with no stones, this move cannot be made, and the game is over. Remaining stones on each player's side are placed in their respective storage bank cups.
3. If each player only has one stone, the game is over. The remaining stone on each player's side is placed in their respective storage bank cups.

Game Strategy

Mankala requires concentration, counting, anticipation, and planning. The winner of a Mankala game is not determined by chance. Mankala is a strategy game, like chess, that takes a long time to master. To play Mankala well, pay close attention to how many stones are in each of your opponents' cups. Also, be aware at all times of which of your own cups are threatened. To anticipate the opponents' moves, it is often helpful to look at the game from the opposing side. Good players can predict and plan several moves in advance.

In Africa, players distract and rush their opponents by shouting at them, telling them to hurry up, or moving quickly themselves. A player can create a collection of stones that, if used carefully, can make multiple captures at once.

Game Variations

Here are some other variations to how Mankala is played. Use these variations to create your preferred style of playing Mankala.

Variation 1: This variation gives the first player the longest first turn in the game. When the first move is made, 4 stones from one cup are distributed around the game board (as described in step 2, How to Play the Game). The player then picks up all of the stones from the cup into which the last stone was dropped and continues distributing them around the board. The player's turn ends when the last stone is dropped into an empty cup.

Variation 2: This variation allows players to capture stones more quickly than described above. When a player drops a fourth stone (and it is not the last stone in his/her hand) into a cup during a move, the stones in that cup immediately go to the opponent's storage bank cup. This does not change the rule that if the last stone is dropped into a cup with 2, 3, or 4 stones, the player captures those stones for their own storage bank cup.

Variation 3: This variation affects the end of the game. The player who captures the next-to-last 4 stones earns the last 4 stones as a bonus.

Variation 4: This variation allows players to play several rounds of Mankala, keeping score of each round. At the end of each round, each player receives a score according to the number of stones captured. Players can decide ahead of time how many rounds, or points, will be played to determine the ultimate winner. For example, it may be decided that the first player to score 100 points is the winner.

Or, the player who scores the most points after 10 rounds is the winner.

Variation 5: This variation affects the number of game pieces. Mankala can be played using 36, 48, 60, or 72 stones. These numbers correspond to either 3, 4, 5, or 6 stones per cup.

Materials Needed for Easy Mankala Game

Molded egg carton or any holder with
12 cups
Scissors
Markers, colored pencils, crayons,
paints
Tape, glue, or a stapler
48 small stones, seeds, beans, or
marbles

Instructions for Creating an Easy Mankala Game

1. Remove the top of the egg carton using the scissors.
2. Level the center dividers of the bottom of the egg carton by cutting off excess using the scissors.
3. Cut the top of the egg carton in half, and attach to each end of the game board using tape, glue, or a stapler. This will create storage bank cups for each player.
4. Paint and decorate the game board. You may want to cut out 6 pictures of small African sculpture heads to attach on each end of the board, using tape or glue.
5. Gather 48 stones, seeds, beans, or marbles, and distribute 4 to each cup, except for the storage bank cups.

Materials Needed for Advanced Mankala Game

22 x 8 x 2 inch piece of soft wood
Carving tools
Sandpaper
Wood polish
48 small stones, seeds, beans, or marbles

Instructions for Creating an Advanced Mankala Game

1. Mark six circles (about 2 inches in diameter) on each side of the board, and one in the center at each end of the board.
2. Carve and hollow out the circles, making them about 1 inch deep.
3. Sandpaper the cups thoroughly and polish the board.
4. For a more elaborate board, add a carved base or place the board on legs.
5. Gather 48 stones, seeds, beans, or marbles, and distribute 4 to each cup, except for the storage bank cups.

More Challenges

- Visit an African American art museum. Look in the Yellow Pages directory for the African American museum nearest you, or call your local art museum for information on African American exhibits.
- Design African-inspired clothing. Visit vintagesewingpatterns.com or your local fabric store for pattern ideas.
- Create “iron-on transfer designs” from the African-inspired symbols in this section. Iron-on transfer designs are created using computer

software. The transfer designs can be ironed onto fabric. The process is not easy so it is best to get an adult to assist you. How does the process work? Here are the basic steps to transform the symbols from the pages of this activity guide into iron-on transfer designs:

1. An image from the paper of activity guide is printed onto a special kind of paper called *transfer paper*. Transfer paper has special inks that allow an image to transfer itself and stick to fabric when heated.
2. The image on transfer paper is applied to the fabric by the combination of pressure and heat from the iron. The heat and pressure transfer the ink from the transfer paper to the fabric. A shiny finish results when the transfer is peeled from fabric when cool. A matte, or dull, finish results when the transfer is peeled from fabric when hot.
3. Not all colors and fabrics can be used for this process. There are many kinds of transfer paper as well. Some types of transfer paper will not work using a household iron. A professional heat press machine, often used by people who make T-shirts, needs to be used with some types of transfer paper. Usually businesses use heat press machines because they are very expensive. Currently, heat presses machines range from approximately \$650 to over \$1,500.

If you would like to try this challenge, refer to the following Web sites below for specific details and

information regarding transfer designs:

www.keysource.net/instructions.shtml

www.keysource.net/shop/product/?67

www.geoknight.com/intro.html

www.proworldinc.com

Suggested Books

Bernstein, R. S., T. England, and J. Evert. 1994. *Addy's Craft Book: A Look at Crafts from the Past with Projects You Can Make Today*. Middleton, Wis.: Pleasant Company Publications.

Everett, G. 1991. *Li'l Sis and Uncle Willie: A Story Based on the Life and Paintings of William H. Johnson*. Washington, D.C.: National Museum of American Art, Smithsonian Institution; New York: Rizzoli International.

Lyons, M. 1993. *Starting Home: The Story of Horace Pippin, Painter*. New York: Scribner; Toronto: Maxwell Macmillan Canada; New York: Maxwell Macmillan International.

Wood, M. 1995. *Going Back Home: An Artist Returns to the South*. San Francisco, Calif.: Children's Books Press.

Suggested Videos

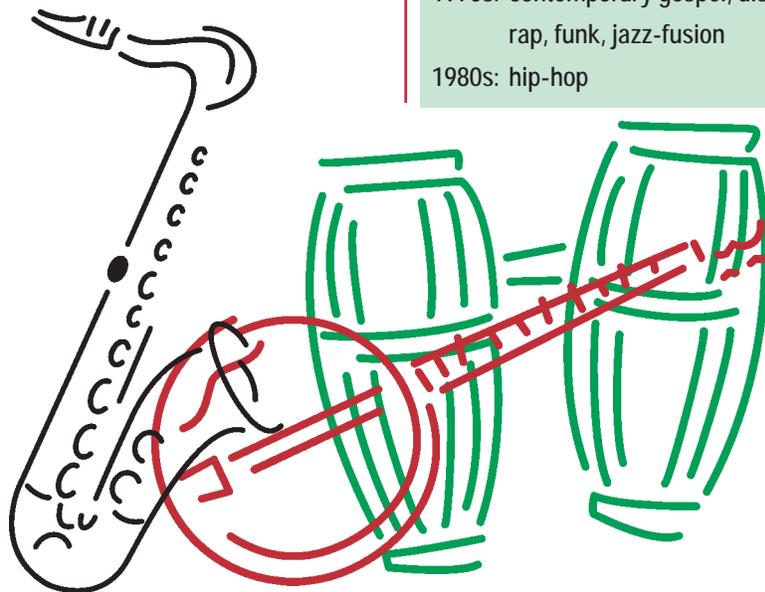
“Betye and Alison Saar: Conjure Women of the Arts.” 1996 (L & S Video, Inc.).

“Griots of Imagery: Romare Bearden and Charles White.” 1993 (Arts America Inc.).

African American Music

Music is an important part of African and African American cultures. In some cultures, music is used mostly for entertainment. In African cultures, music is a part of every aspect of life. Music is used for work, play, entertainment, teaching, telling history, communicating, being happy, or even being sad. African American music can be traced to its roots in West Africa. Gospel, spirituals, jazz, rhythm & blues, soul, rap, and hip-hop are the musical forms, or genres, most frequently associated with African American music.

Life Skills: Valuing Diversity
Learning to Learn
Practicing Creativity
Communicating
Solving Problems



The More You Know, the More You Grow

The Development of African American Music: A Brief Summary

TIMELINE

Roots: West African music
1600s: work songs, field songs, calls, protest songs, game songs, social songs
1700s: spirituals
1880s: blues
1890s: New Orleans jazz
1900s: ragtime
1920s: big bands, swing bands
1940s: rhythm & blues, bebop, modern jazz
1950s: rock 'n' roll
1960s: civil rights songs, soul
1970s: contemporary gospel, disco, rap, funk, jazz-fusion
1980s: hip-hop

Spirituals

Spirituals are religious folk songs based on African music styles. Most spirituals were created by enslaved Africans. This music form, or *genre*, is the only kind of music originally created in the United States. Most spirituals are improvisational. This means they are made up at the same time they are being sung. Enslaved Africans often improvised spirituals to help them deal with their harsh situation. Often spirituals were sung to send secret messages that the plantation owners could not understand. Examples of spirituals include work and field songs, protest songs, and call-and-response chants.

Blues

The words, or lyrics, of blues songs talk about many different subjects. Most blues songs are about love and sadness. The blues is a music genre that reflects the history and culture of African Americans. Most blues musicians taught themselves how to play their instruments. The blues influenced many later music genres including rhythm & blues and rock 'n' roll. Although the blues is often connected to jazz, when it first started blues was not related to jazz. W. C. Handy is referred to as the father of blues. Many people consider B. B. King to be the king of blues.

Jazz

Jazz is another music genre that grew from African rhythms. Jazz is characterized by improvisation and a rhythmic approach called swing. Jazz is also known for the importance of each musician playing a unique sound that can be identified while many musicians are playing at once. New Orleans is where jazz music first emerged. It evolved from show bands, an earlier form of music. Jazz musicians have played leading roles in challenging racial discrimination. Notable pioneer jazz musicians include Louis Armstrong, Charlie Parker, Dizzy Gillespie, Miles Davis, John Coltrane, and Wynton Marsalis. Notable jazz and blues vocalists include Bessie Smith, Billie Holiday, Ella Fitzgerald, and Sarah Vaughn.

Ragtime

Ragtime is usually thought of as piano music, although vocal ensembles and instrumental groups also performed ragtime. Until 1920, ragtime and jazz were terms used interchangeably. Swing refers to the popular jazz style of the 1930s often played by big bands of 12 or more members. Notable pioneer bandleaders include Duke Ellington, Cab Calloway, and Count Basie.

Bebop

Bebop is characterized by faster tempos than jazz. It is not considered music for dancing. Notable pioneer bebop musicians include Charlie Parker, Dizzie Gillespie, Art Blakely, and Max Roach.

Rhythm & Blues or Soul Music

Rhythm & blues, also known as “R&B,” has been the general term for African American popular music since the 1940s. It developed from blues, jazz, gospel, and harmony signing. Notable pioneer artists include Ray Charles, Nat King Cole, Chuck Berry, Sam Cooke, The Platters, and The Drifters.

Hip-Hop and Rap

Hip-hop and rap music have become a big part of popular culture. One of the most unique characteristics of hip-hop and rap music is that it combines all of the previously mentioned music genres. The influence of hip-hop and rap can be seen in the language, clothing, and values of young people all over the world. Rap music has maintained a history of controversy due to the lyrics associated with some artists. However, over the past 20 years, rap music has evolved into a more respected cultural art form. It is an art form that combines poetry and rhythmic melodies. Most rap lyrics portray the real life and sometimes harsh experiences of the artist. Notable pioneer rap and hip-hop artists include Sugar Hill Gang, Run DMC, Grand Master Flash and the Furious 5, Curtis Blow, Notorious B.I.G., and Tupak Sakur.



Reflection

Which genres of African American music have you heard?

Which do you like and dislike? Why?

How do you think African American music has influenced today's U.S. culture? Where can we see the influence?

Activities

Singing the African American National Anthem

Life Skills: Valuing Diversity
Practicing Creativity
Communicating

Project Skill: Learning to Sing a Song

In 1921, brothers James Weldon Johnson and J. Rosamond Johnson created “Lift Every Voice and Sing: The Negro National Anthem.” Today, this song is still considered an anthem for African Americans. To the right are the words to this powerful expression of African American hope and pride.

“LIFT EVERY VOICE AND SING: THE NEGRO NATIONAL ANTHEM”

Words by James Weldon Johnson (1921). Music by J. Rosamond Johnson (1921)

Lift every voice and sing, till earth and heaven ring,
Ring with the harmonies of liberty.
Let our rejoicing rise high as the listening skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark past has taught us,
Sing a song full of the hope that the present has brought us.
Facing the rising sun of our new day begun,
Let us march on till victory is won.
Stony the road we trod, bitter the chastening rod,
Felt in the days when hope unborn had died.
Yet with a steady beat, have not our weary feet,
Come to the place for which our fathers sighed?
We have come over a way that with tears have been watered,
We have come, treading our path through the blood of the slaughtered.
Out of the gloomy past, till now we stand at last,
Where the white gleam of our bright star is cast.
God of our weary years, God of our silent tears,
Thou who has brought us thus far on the way,
Thou who has by thy might led us into the light,
Keep us forever in the path, we pray.
Lest our feet stray from the places, our God where we met thee,
Lest our hearts drunk with the wine of the world, we forget thee.
Shadowed beneath thy hand, may we forever stand,
True to our God, true to our native land.



African American Musical Word Scramble

Life Skills: Valuing Diversity
Solving Problems
Project Skill: Solving a Puzzle

See if you can unscramble these musical forms influenced by African Americans.

LOUS

NLKROORLC

PSEGLQ

ZAJZ

POIHPH

SCODI

ELBSU

ISLAITUSPR

UFKN

OPBBE

Creating Your Own Drum

Life Skills: Valuing Diversity
Practicing Creativity
Completing a Project or Task

Project Skill: Making a Musical Instrument

Drums are the most important instruments in many parts of Africa. Drums are also one of the oldest musical instruments in the world. Drums are sometimes used to make music for dances, ceremonies, and celebrations. Other times drums are called “talking drums” and used to send messages.

Materials

- A round container (examples: terracotta flowerpot, empty round oatmeal box)
- A paper grocery bag
- Paper tape (the kind that is moistened with water to make it stick)

Instructions

1. Decorate the container with paints, markers, glitter, or whatever you would like.
2. Cut a circle from the paper bag about 4 inches (10 centimeters) larger than the container’s open end.
3. Dampen the circle and tape it in place (see illustration on the right), making pleats or folds to ease in fullness.
4. Wrap the tape all the way around the drum for extra strength.



5. Once the paper dries, the drumhead will be nice and tight.
6. Use your hands or a short stick (as a drumstick) to make sounds.

Creating Your Own Rain Stick

Life Skills: Valuing Diversity
Practicing Creativity
Completing a Project or Task

Project Skill: Making a Musical Instrument

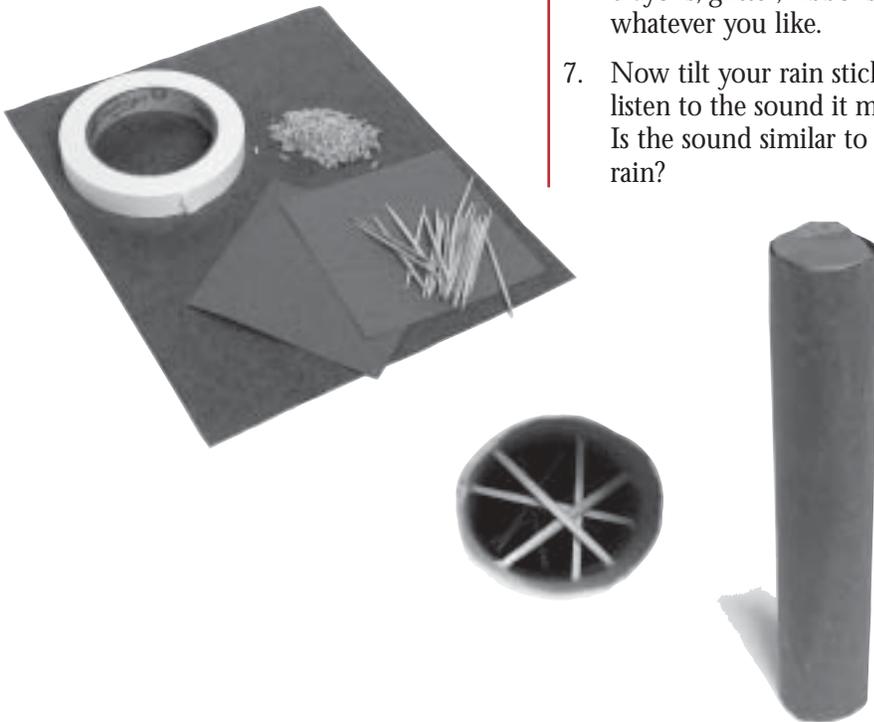
Many types of instruments are played in Africa. The rain stick is an instrument used for dances, ceremonies, and celebrations. The rain stick gets its name from the sound it makes. When you hold a rain stick by either end and tilt it slightly, the sound created is similar to the sound of rain falling from the sky. Create your own one-of-a-kind rain stick. Be sure to have an adult assist you.

Materials

- A paper towel tube
- Two handfuls of uncooked rice
- 2 pieces of heavy paper
- Masking tape
- Glue
- 23 nails or toothpicks slightly shorter than the width of the tube

Instructions

1. Starting at the top of the tube, poke the nails through the tube in a spiral (see diagram below). Younger children should have an adult complete this step.
2. Tape a piece of paper to cover one end of the tube.
3. Pour the rice in the tube.
4. Cover and tape the other end of the tube shut.
5. Wrap the entire tube with masking tape.
6. Glue a piece of paper on and around the outside of the tube. Decorate it with drawings, paint, markers, crayons, glitter, ribbons, or whatever you like.
7. Now tilt your rain stick and listen to the sound it makes. Is the sound similar to falling rain?



More Challenges

Using your local library or music teacher, find the music to “Lift Every Voice and Sing.” Practice singing the song. Teach it to your friends and family.

Suggested Books

Collier, J. L. 1987. *Duke Ellington*. New York: Collier Books.

Haskins, J. 1987. *Black Music in America: A History through Its People*. New York: HarperCollins.

Jones, H. 1995. *Big Star Fallin’ Mama: Five Women in Black Music*. New York: Viking.

Mattox, C.W. 1989. *Shake It to the One That You Love the Best, Play Songs and Lullabies from Black Musical Traditions*. El Sobrante, Calif.: Warren-Mattox Productions.

Stanley, L. 1994. *Be a Friend: The Story of African American Music in Song, Words, and Pictures*. Middleton, Wis.: Zino Press Children’s Books.

Suggested Videos

“The American Experience 1: That Rhythm, Those Blues.” (PBS Video)

“Romare Bearden: Visual Jazz.” 1995 (Arts America Inc.).

“Trying to Get Home.” (Heebie Jeebie Music)

Selected Poetry by African Americans

A poem is an arrangement of words that have rhythm much like a song. Most poetry has words that rhyme, but a poem does not have to include rhyming words. In this section you will be introduced to the poetry of African Americans. Many African American poems express the author's emotions and feelings about the African American experience. Explore these poems. As you read each poem try to understand how it relates to the African American experience, and what message the author is trying to communicate.

Life Skills: Valuing Diversity
Learning to Learn
Thinking Critically
Practicing Creativity
Communicating
Interacting Socially
Working in a Team
Cooperating

The More You Know, the More You Grow

**Phillis Wheatley Peters
(1753?–1784)**

African Poet and Author



Phillis Wheatley was born in Senegal, West Africa. She was kidnapped at age seven and brought to the United States to work as a slave. The daughter of the family she worked for tutored her in Latin, English, and the Bible. Soon Phillis began writing poetry, although enslaved Africans were not allowed to read or write. She was very proud of her African heritage. One of the main themes of her poetry was her desire for freedom from slavery.

Her first poem published in 1770 was "On the Death of the Reverend George Whitefield." In 1773 her famous poem, "On Being Brought from Africa to America," was published. Phillis Wheatley became the first

African American to publish a book and the second woman to publish poetry with *Poems on Various Subjects, Religious and Moral*, also in 1770. She traveled to London where the book was published and became a freed African soon after this trip.

In 1778 she married John Peters, an African grocer. On December 5, 1784, Phillis Wheatley died giving birth to her third child. During her lifetime her admirers included Benjamin Franklin and George Washington. Today she is considered by many to be the founder of the African American literary tradition.

Reflection

How would you feel if someone stopped you from reading and writing?

How would you feel if your cultural group wasn't allowed to read and write?

What would you like to write a poem about?

Paul Laurence Dunbar
(1872–1906)

African American Poet



Paul Laurence Dunbar was born on June 27, 1872, in Dayton, Ohio. His parents were former slaves—his father escaped to freedom in Canada, but returned to the United States to fight in the Civil War. Because they were slaves, Paul’s parents never learned to read or write, so they taught themselves after they were married. The Bible was one book they used. When Paul was born, his father decided to call him Paul because he had read in the Bible that Paul was a good man. Paul’s mother taught him to read when he was only four years old. Paul was the only African American student at his high school, but he was also popular. He was president of the Literary Society and editor of the school newspaper. Paul also wrote his senior class graduation song and was elected senior class president.

Paul published poems as fast as he could write them. His first volume of poetry, *Oak and Ivy*, was published in 1893. To cover printing expenses, Paul worked as an elevator operator and sold copies of his poetry to the elevator passengers. His second volume, *Majors and Minors*, was published in 1895. A book

containing poetry from these two volumes, *Lyrics of Lowly Life*, was published the next year and became his best-selling volume. He wrote a total of 11 volumes of poetry in his lifetime.

As Paul Laurence Dunbar became known for writing poetry, he began making public appearances, reading his poems to audiences in both the United States and England. He also wrote plays, songs, and essays. He published four collections of short stories and four novels. His last novel, *The Sport of the Gods*, about an African American family in the urban North was published in 1902. Many people consider this to be his best novel.

He was considered a lyric writer because his poetry combined music and rural African American dialect, or speech. When he was only 34 years old, Paul Laurence Dunbar died of tuberculosis. He is considered the first African American to gain national recognition as a poet.

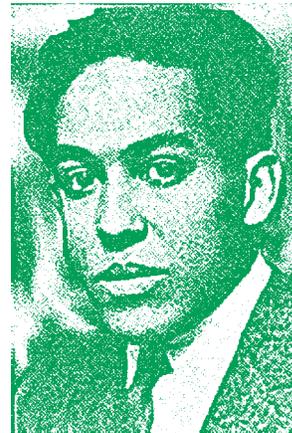
Reflection

If you could become known for being first at something, what would it be?

Paul Laurence Dunbar was willing to work very hard to get his poetry published. Have you worked hard, or are you working hard to accomplish a goal or dream? What has or what will make you successful? Are there other people helping you reach those accomplishments? Who are they?

James Langston Hughes
(1902–1967)

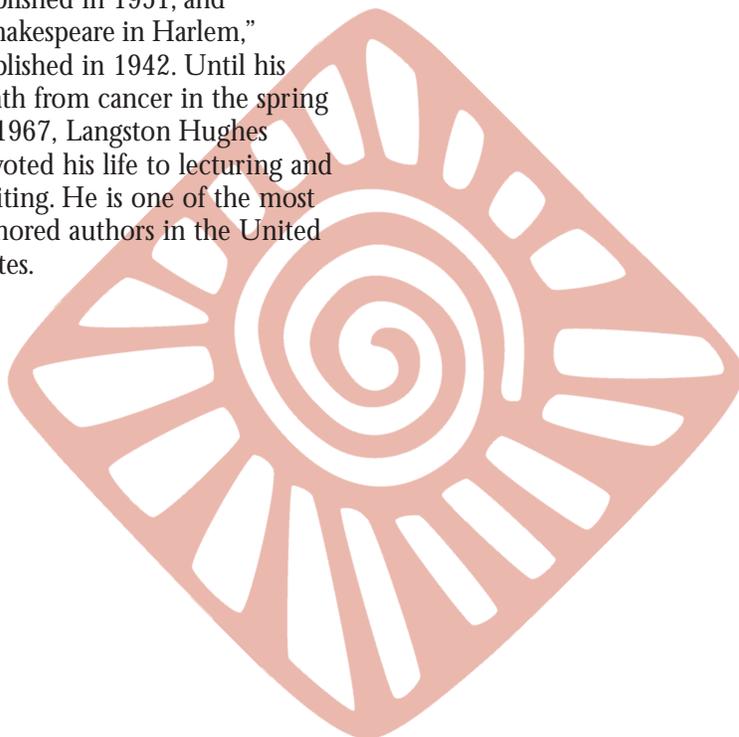
African American Author



James Langston Hughes was born on February 1, 1902, in Joplin, Missouri. He started writing poetry in eighth grade and was selected “class poet.” In high school he wrote for the school magazine and was the editor of the yearbook. After graduating from high school, he spent a year in Mexico and a year at Columbia University in New York. His father paid his tuition so that James could become an engineer. He enjoyed writing more, and left school to travel through Africa and Europe. After returning to the United States, he moved to Harlem, New York, in 1924 and started calling himself Langston. His first published poem, “The Negro Speaks of Rivers,” became one of his most famous. His first book of poetry, *The Weary Blues*, was published in 1926. In the same year he published an essay entitled “The Negro Artist and the Racial Mountain.” He received a scholarship to Lincoln University and graduated in 1929. Many referred to him as “the Poet Laureate of Harlem.”

During the next 40 years Langston Hughes continued to write in many literary forms: he wrote sixteen books of poems, two novels, three collections of short stories, four volumes of fiction, twenty plays, children's poetry, musicals and operas, three autobiographies, a dozen radio and television scripts, and dozens of magazine articles. He was influenced by many people including Paul Laurence Dunbar and Walt Whitman. His writing style was characterized by his portrayals of African American life from the 1920s through the 1960s. Unlike other African American poets of his time, Langston Hughes's work did not separate his personal experiences from the common experience of African Americans. He wrote so that the reader could draw their own conclusions from his stories.

Some of his notable poems include "The Dream Keeper," published in 1932, "Freedom's Plow," published in 1943, "Montage of a Dream Deferred," published in 1951, and "Shakespeare in Harlem," published in 1942. Until his death from cancer in the spring of 1967, Langston Hughes devoted his life to lecturing and writing. He is one of the most honored authors in the United States.



Reflection

Langston Hughes followed his dream of becoming a writer even though his father did not support his decision.

Have you ever wanted to do something that others did not understand? How did you handle the situation? Were you ever successful in helping anyone to understand?

Who are your favorite writers? Do they write poetry, short stories, plays, novels? What writing styles do they use? What do you like about their writing styles?

Activities

Write Your Own Poem

Life Skills: Valuing Diversity
Communicating
Practicing Creativity
Project Skill: Creative Writing

Read the following poems by African Americans. You will notice that some poems rhyme at the end of each line, while others don't rhyme at all. Try writing your own poem. Writing poetry is a great way to express yourself. You may want to focus your poem on a memorable or special experience. Because every poem is unique, you can write about whatever you want and use whatever style you would like. No one way is right or wrong. Have fun and use your imagination.

Poems by African American Poets

"two friends"

lydia and shirley have
two pierced ears and
two bare ones
five pigtails
two pairs of sneakers
two barets
two smiles
one necklace
one bracelet
lots of stripes and
one good friendship

—NIKKI GIOVANNI

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COVERS

Glass covers windows
to keep the cold away
Clouds cover the sky
to make a rainy day
Nighttime covers all the things
that creep
Blankets cover me when I'm
asleep.

—NIKKI GIOVANNI

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Prickled Pickles Don't Smile

Never tickle
a prickled pickle
'cause prickled pickles don't smile

Never goad
a loaded toad
when he has to walk a whole mile

Froggies go courting
with weather reporting
that indicates there are no snows

But always remember
the month of December
is very hard on your nose.

—NIKKI GIOVANNI

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Rainbows

If I could climb the mountains
And rest on clouds that float
I'd swim across the clear blue air
To reach my rainbow boat

My rainbow boat is oh so big
And I could be so tall
As I sit in my captain's chair
The master of it all

But I am just a little boy
who's standing on the ground
And others steer the rainbow past
While I just hang around

I sit on the ground and see
The rainbows steering right past
me
I sit on the ground and wonder
why

—NIKKI GIOVANNI

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dreams

in my younger years
before i learned
black people aren't
supposed to dream
i wanted to be
a raelet
and say "dr o wn d in my youn
tears"
or "tal kin bout tal kin bout"
or marjorie hendricks and grind
all up against the mic
and scream
"baaaaaby nightandday
baaaaaby nightandday"
then as i grew and matured
i became more sensible
and decided i would
settle down
and just become
a sweet inspiration

—NIKKI GIOVANNI

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the funeral of martin luther king, jr.

His headstone said
FREE AT LAST, FREE AT LAST
But death is a slave's freedom
We seek the freedom of a world
Where Martin Luther King could
have lived
And preached non-violence

—NIKKI GIOVANNI

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Do Like Malcolm

Daddy loves
to quote Malcolm.
Speechifyin'
Mama calls it.
Today at breakfast
he gave a lecture
on L-O-V-E
and pointed out
how Malcolm said
real love was
for every day
and not just
the special one
marked on
the calendar
in February.
Then Daddy said,
“Who needs roses
and love notes anyway?”
Mama was quiet
but I never am
so I said, “Daddy
I read this book
in school
on Malcolm X
and I think
you should do
like Malcolm did
for Mrs. Malcolm.
Write Mama some
mushy love poems
and hide them
in a dresser drawer.
But make sure
she can find them.”
And Mama looked up
from her coffee cup
and gave Daddy
the biggest smile
which told me
them poems must be
a pretty good idea.

—NIKKI GIOVANNI

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On Being Brought from Africa to America

‘Twas mercy brought me from my
pagan land,
Taught my benighted soul to
understand
That there’s a God—that there’s a
Saviour too;
Once I redemption neither sought
nor knew.
Some view our sable race with
scornful eye—
“Their color is a diabolic dye.”
Remember, Christians, Negroes
black as Cain
May be refined, and join the
angelic train.

—PHILLIS WHEATLEY

We Wear the Mask

We wear the mask that grins and
lies,
It hides our cheeks and shades our
eyes,—
This debt we pay to human guile;
With torn and bleeding hearts we
smile,
And mouth with myriad subtleties.

Why should the world be otherwise,
In counting all our tears and
sighs?
Nay, let them only see us, while
We wear the mask.

We smile, but, O great Christ, our
cries
To thee from tortured souls arise.
We sing, but oh the clay is vile
Beneath our feet, and long the
mile;
But let the world dream otherwise,
We wear the mask!

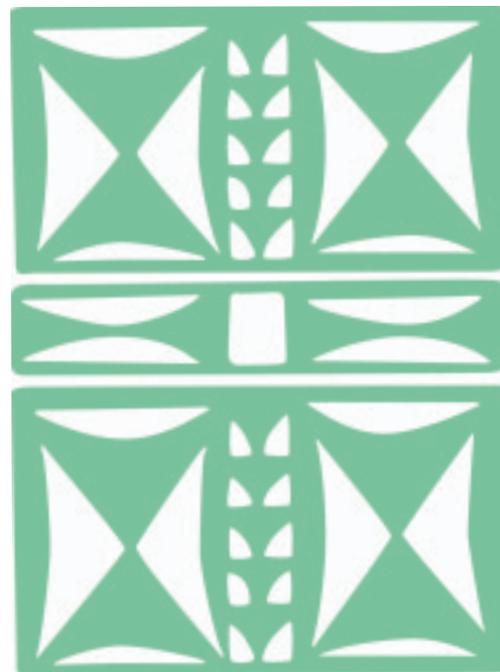
—PAUL LAURENCE DUNBAR

Life

A CRUST of bread and a corner to
sleep in,
A minute to smile and an hour to
weep in,
A pint of joy to a peck of trouble,
And never a laugh but the moans
come double;
And that is life!

A crust and a corner that love
makes precious,
With the smile to warm and the
tears to re-fresh us;
And joy seems sweeter when cares
come after,
And a moan is the finest of foils
for laughter;
And that is life!

—PAUL LAURENCE DUNBAR



The Old Apple-Tree

There's a memory keeps a-runnin'
Through my weary head to-night,
An' I see a picture dancin'
In the fire-flames' ruddy light;
'T is the picture of an orchard
Wrapped in autumn's purple haze,
With the tender light about it
That I loved in other days.
An' a-standin' in a corner
Once again I seem to see
The verdant leaves an' branches
Of an old apple-tree.

You perhaps would call it ugly,
An' I don't know but it's so,
When you look the tree all over
Unadorned by memory's glow;

For its boughs are gnarled an'
crooked,
An' its leaves are gettin' thin,
An' the apples of its bearin'
Would n't fill so large a bin
As they used to. But I tell you,
When it comes to pleasin' me,
It's the dearest in the orchard,—
Is that old apple-tree.

I would hide within its shelter,
Settlin' in some cosy nook,
Where no calls nor threats could
stir me
From the pages o' my book.
Oh, that quiet, sweet seclusion
In its fulness passeth words!
It was deeper than the deepest
That my sanctum now affords.
Why, the jaybirds an' the robins,
They was hand in glove with me,
As they winked at me an' warbled
In that old apple-tree.

It was on its sturdy branches
That in summers long ago
I would tie my swing an' dangle
In contentment to an' fro,
Idly dreamin' childish fancies,
Buildin' castles in the air,
Makin' o' myself a hero
Of romances rich an' rare.
I kin shet my eyes an' see it
Jest as plain as plain kin be,
That same old swing a-danglin'
To the old apple-tree.

There's a rustic seat beneath it
That I never kin forget.
It's the place where me an' Hallie—
Little sweetheart—used to set,
When we'd wander to the orchard
So's no listenin' ones could hear
As I whispered sugared nonsense
Into her little willin' ear.
Now my gray old wife is Hallie,
An' I'm grayer still than she,
But I'll not forget our courtin'
'Neath the old apple-tree.

Life for us ain't all been summer,
But I guess we've had our share
Of its flittin' joys an' pleasures,
An' a sprinklin' of its care.
Oft the skies have smiled upon us;
Then again we've seen 'em frown,
Though our load was ne'er so
heavy
That we longed to lay it down.
But when death does come a-
callin',
This my last request shall be,—
That they'll bury me an' Hallie
'Neath the old apple-tree.

—PAUL LAURENCE DUNBAR

An Easy Goin' Feller

Ther' ain't no use in all this strife,
An' hurryin', pell-mell, right thro'
life.
I don't believe in goin' too fast
To see what kind o' road you've
passed.
It ain't no mortal kind o' good,
'N' I wouldn't hurry ef I could.
I like to jest go joggin' 'long,
To limber up my soul with song;
To stop awhile 'n' chat the men,
'N' drink some cider now an' then.
Do' want no boss a-standin' by
To see me work; I allus try
To do my dooty right straight up,
An' earn what fills my plate an'
cup.
An' ez fur boss, I'll be my own,
I like to jest be let alone,
To plough my strip an' tend my
bees,
An' do jest like I doggoned please.
My head's all right, an' my heart's
meller,
But I'm a easy-goin' feller.

—PAUL LAURENCE DUNBAR

Sympathy

I know what the caged bird feels,
alas!
When the sun is bright on the
upland slopes;
When the wind stirs soft through
the springing grass,
And the river flows like a stream of
glass;
When the first bird sings and the
first bud opens,
And the faint perfume from its
chalice steals—
I know what the caged bird feels!

I know why the caged bird beats
his wing
Till its blood is red on the cruel
bars;
For he must fly back to his perch
and cling
When he fain would be on the
bough a-swing;
And a pain still throbs in the old,
old scars
And they pulse again with a
keener sting—
I know why he beats his wing!

I know why the caged bird sings,
ah me,
When his wing is bruised and his
bosom sore,—
When he beats his bars and he
would be free;
It is not a carol of joy or glee,
But a prayer that he sends from his
heart's deep core,
But a plea, that upward to Heaven
he flings—
I know why the caged bird sings!

—PAUL LAURENCE DUNBAR

A Slave's Reflections the Eve before His Sale

O, comrades! to-morrow we try,
The fate of an exit unknowing—
Tears trickled from every eye—
'Tis going, 'tis going, 'tis going!

Who shall the dark problem then
solve,
An evening of gladness or sorrow,
Thick clouds of emotion evolve,
The sun which awaits us to-
morrow,
O! to-morrow! to-morrow!
Thick clouds of emotion evolve,
The sun which awaits us to-
morrow.

Soon either with smiles or with
tears,
Will the end of our course be
completed.
The progress of long fleeting
years,
Triumphant or sadly regretted.

In whom shall the vassal confide,
On a passage so treacherous and
narrow,
What tongue shall the question
decide,
The end which awaits us to-
morrow?
O! to-morrow, to-morrow!
What tongue shall the question
decide,
The end which awaits us to-
morrow?

The sun seems with doubt to look
down,
As he rides on his chariot of glory,
A king with a torch and a crown,
But fears to exhibit his story.

What pen the condition makes
known,
O! prophet thy light would I
borrow,
To steer through the desert alone,
And gaze on the fate of to-morrow;
O! to-morrow, to-morrow!
To steer through the desert alone,
And gaze on the fate of to-morrow.

—GEORGE MOSES HORTON

The Southern Refugee

What sudden ill the world await,
From my dear residence I roam;
I must deplore the bitter fate,
To straggle from my native home.
The verdant willow droops her
head,
And seems to bid a fare thee well;
The flowers with tears their
fragrance shed,
Alas! their parting tale to tell.

'Tis like the loss of Paradise,
Or Eden's garden left in gloom,
Where grief affords us no device;
Such is thy lot, my native home.

I never, never shall forget
My sad departure far away,
Until the sun of life is set,
And leaves behind no beam of day.
How can I from my seat remove
And leave my ever devoted home,
And the dear garden which I love,
The beauty of my native home?

Alas! sequestered, set aside,
It is a mournful tale to tell;
'Tis like a lone deserted bride
That bade her bridegroom fare
thee well.

I trust I soon shall dry the tear
And leave forever hence to roam,
Far from a residence so dear,
The place of beauty—my native
home.

—GEORGE MOSES HORTON

Skit

Life Skills: Valuing Diversity
Communicating
Interacting Socially
Practicing Creativity
Working in a Team
Cooperating

Project Skill: Performing a Skit

The following books have skits that are designed to help you reflect on the lives of the notable African Americans you have been reading about. After reading their life stories, act out the skit that captures the essence of their great accomplishments. Use your imagination to make the skit as simple or as elaborate as you wish.

You can find the following skits in the book *Take A Walk in Their Shoes*, by Glennet Tilley Turner, (New York: Cobblehill Books, 1989):

The Douglass “Station” of the Underground Railroad,
featuring Frederick Douglass

Let Them Have Their Schools,
featuring Mary McLeod Bethune

Who Was Charles Drew?,
featuring Dr. Charles Drew

The Unexpected Heroine,
featuring Rosa Parks

You can find the following skits in the book *Follow in Their Footsteps*, by Glennet Tilley Turner (New York: Cobblehill Books, 1997):

Where there’s a Will, there’s a Way, based on Malcolm X

A Walking History Lesson,
featuring Dr. Carter G. Woodson

A Conversation with Langston Hughes, featuring Langston Hughes

More Challenges

- Write a short story, essay, or play. Use a memorable experience or an issue important to you as your topic. Before you begin, think about the message you would like to communicate. Also, think about what you would like others to learn or understand from reading what you write.

Suggested Books

Clinton, C. 1998. *I, Too, Sing America: Three Centuries of African American Poetry*. Boston: Houghton Mifflin.

Curry, B., and J. Brodie. 1996. *Sweet Words So Brave: The Story of African American Literature*. Madison, Wis.: Zino Press Children’s Books.

Giovanni, N. 1996. *The Sun Is So Quiet*. New York: Henry Holt.

Grimes, N. 1999. *Hopscotch Love: A Family Treasury of Love Poems*. New York: Lothrop, Lee & Shepard Books.

Hamilton, V. 1993. *The People Could Fly*. New York: Knopf; distributed by Random House.

Hughes, L. 1994. *The Dream Keeper and Other Poems*. New York: Knopf.

Hughes, L. 1995. *The Block: Poems*. New York: Viking.

Jones, M. L. 1996. *The Color of Culture*. Seattle, Wash.: IMPACT Communications.

Petit, J. 1996. *Maya Angelou: Journey of the Heart*. New York: Lodestar Books.

Rinaldi, A. 1996. *Hang a Thousand Trees with Ribbons: The Story of Phillis Wheatley*. San Diego, Calif.: Harcourt Brace & Company.

Slier, D. 1996. *Make a Joyful Sound: Poems for Children by African American Poets*. New York: Scholastic, Inc.

Strickland, D., and M. Strickland. 1994. *Families: Poems Celebrating the African American Experience*. Honesdale, Pa.: Wordsong/Boyd’s Mills Press (distributed by St. Martin’s Press, New York).

Wheatley, P. 1995. *Poems of Phillis Wheatley: A Native African and a Slave*. Bedford, Mass.: Applewood Books.

Suggested Videos

“Furious Flowers: Conversations with African American Poets, 4—Initiates.” 1998 (California Newsreel).

Suggested Poems Listed by Authors

Here is a list of poems written by many famous African American poets. These poems can be found within some books listed above, as well as in other books by these poets.

Poet: Countee Cullen
“Incident”

Poet: Dakari Kamau Hru
“Crown”

Poet: Eloise Greenfield
“Harriet Tubman”

Poet: Gwendolyn Brooks
“Rudolf Is Tired of the City”

Poet: Langston Hughes
“Note on Commercial Theater”
“Late Last Night”
“Aunt Sue’s Stories”
“I Too, Sing America”
“My People”
“Merry-Go-Round”

Poet: Lindamichellebaron
“Go Away!”

Poet: Maya Angelou
“Still I Rise”

Poet: Mona Lakes Jones
“Vanished”
“Chicken & Dumplins”

Poet: Nikki Grimes
“Pineapple Surprise”
“Do Like Malcolm”
“Medgar & Myrile”
“No Excuse”

Poet: Useni Eugene Perkins
“Little Soul Sister”
“Nationhood”



African American Cuisine

There is a special connection between West African and African American cooking. Many ingredients used in African American cuisine have African roots. Enslaved Africans—most of whom came from West Africa—introduced okra, peanuts, sesame, and black-eyed peas into the North American diet. The uses of deep-frying and spicy seasonings are both important in West African and African American cuisine. In this section you will learn about African American cuisine and how to prepare some popular dishes.

Life Skills: Valuing Diversity
Planning and Organizing
Practicing Creativity
Completing a Project or Task
Learning to Learn



The More You Know, the More You Grow

Foods Commonly Used in African American Cuisine

Africans introduced various foods to the Americans. African American cuisine combines many of these foods along with special ways of preparing them. The following are foods commonly used in African American dishes:

Black-eyed peas: Light-tan, dried peas with a black “eye” on their inner curve. Native to Africa, where they are called cowpeas, black-eyed peas are an important source of protein.

Greens: Some common greens in West Africa include okra and akatewa (a kind of spinach). Fresh or frozen greens such as collards, mustard, turnip, and kale are popular in the U.S.

Gumbo: A spicy stew that originated in New Orleans, Louisiana. The word “gumbo” comes from the African word for the vegetable okra, *ngombo*.

Peanuts: Peanuts in North America are the same as groundnuts in Africa. They are grown in Ghana, Nigeria, and many other West African countries.

Yams: In the United States, “yam” refers to a sweet potato. West African yams are more similar to potatoes than sweet potatoes. The word Africans use for sweet potato comes from words like *name* or *nyami*.

Reflection

Have you eaten any of these foods? Which do you like and dislike?

Which special foods and dishes are part of your culture? How do you prepare them? Are there special occasions when you eat them?



**George Washington Carver
(1864?–1943)**

***African American Scientist and
Inventor***



George Washington Carver's scientific work improved the quality of life for millions of people and improved agriculture in the South. He discovered over 100 products from the sweet potato, including:

- Flour
- Candy
- Vinegar
- Shoe polish
- Types of rubber
- Molasses
- Starch
- Imitation ginger
- Library paste
- Wood filler
- Rope
- Instant coffee

He produced over 300 products from the peanut, including:

- Cheese
- Linoleum
- Paper
- Ink
- Shaving cream
- Plastic
- Metal polish
- Soap
- Shampoo
- Vegetable milk

He also extracted many items from the soybean including flour, cereal, and milk. In addition, he discovered 75 products from the pecan.

George Washington Carver was born a slave in Missouri. He was forced to work and live on his own after slave raiders kidnapped him and his mother when he was an infant. He became the first African American student enrolled at Simpson College in Iowa. He then put himself through Iowa Agricultural College working as a janitor. In 1894, George Washington Carver became the first African American to graduate from Iowa State College; he earned a degree in agricultural science.

Dr. Carver joined the faculty of Tuskegee Institute (now University) in 1896, where he directed the agricultural research department and developed a program of research in soil conservation and crop diversification. He introduced the concept of rotating crops to replenish the soil. Although he was offered a large salary and expensive laboratory equipment to work for the Ford Motor Company, Dr. Carver refused, saying he would rather continue his research at Tuskegee Institute. He stayed at Tuskegee until his death on January 5, 1943.

Reflection

Have you ever discovered anything?
How did you make your discovery?

If you could be known for making a great discovery, what discovery would you want it to be?

Activities

Try-It-at-Home Recipes

Life Skills: Valuing Diversity
Planning and Organizing
Practicing Creativity
Completing a Project or Task

Project Skill: Preparing a Food Recipe

The following seven recipes use foods and cooking methods unique to African Americans. Try one or all of them!

Before you start cooking:

1. Make sure there is an adult assisting you.
2. Read the entire recipe.
3. Get out all the ingredients and utensils that you will need.
4. Wash your hands.
5. Wear a clean apron or pin a clean towel around your waist.



Peanut Butter Soup/Stew

Peanut Butter Soup/Stew is called Groundnut Stew in many parts of West Africa. The difference between the stew and the soup is that the stew is thicker than the soup. For the stew, add three cups of water. For the soup, add six cups of water.

Ingredients

1	chicken cut up (breasts, legs, thighs)
Salt, pepper, garlic powder, onion powder	
1	cup chopped onions
3 or 6 cups water	
1/2	cup creamy or chunky-style peanut butter (natural-style with no sugar added)
1	(8-ounce) can tomato sauce or 1 (6-ounce) can tomato paste or 2 fresh tomatoes
1/8	teaspoon ground red pepper (for taste)

Utensils

Large soup pot (5 quarts or larger)
Cutting knife
Cutting board
Measuring cups
Measuring spoons
Wooden spoon
Small 1-quart saucepan
Soup ladle or big serving spoon

Directions

1. Pull or cut off most of the skin from the chicken, then rinse the chicken with water. (The chicken skins may be left on, but a better flavor and less oil are obtained by removing them.)
2. Cut up the chicken on the cutting board into small pieces and season well with salt, pepper, garlic powder, and onion powder, then put the chicken into the soup pot.
3. Add the chopped onions along with 3 cups (for stew) or 6 cups (for soup) of water to the pot.
4. Put the pot on the stove and turn the burner to high. When the water boils, turn the heat to low and cover the pot.
5. Add the tomato sauce or paste to the stew/soup. Stir with a wooden spoon to mix.
6. Put the peanut butter in a small saucepan. Carefully ladle about 2 cups of the soup broth into the saucepan. Slowly stir the broth and peanut butter mixture until it is creamy.
7. Now, slowly stir the peanut butter mixture into the soup, being careful not to splatter.
8. Add the red pepper, stir again, and cover the pot. Let the stew/soup cook gently on low heat for about half an hour. Add a little more water if necessary.
9. Serve over cooked rice.

Source: Osseo-Assare, F. 1993. *A Good Soup Attracts Chairs*. Gretna, La: Pelican Publishing Company

Sweet Potato Pie

Ingredients

-
- 2 large yams

 - 2 teaspoons cinnamon

 - 1/2 teaspoon nutmeg

 - 2 eggs

 - 1/3 cup milk

 - 1 cup sugar

 - 1/2 cup butter or margarine

 - 1 1/2 teaspoons vanilla (optional)

 - 1 1/2 teaspoon allspice

 - 2 ready-made piecrusts
-

Utensils

Cookie sheet
Large mixing bowl
Masher
Mixer (electric or hand held)
Measuring cups
Large mixing spoon

Directions

1. Preheat oven to 400°F. After washing the yams, bake them in the oven on a cookie sheet for 1 1/2 hours.
2. Remove yams from the oven and let cool 15 minutes. Turn the oven down to 350°F.
3. Once cool, peel the skin off the yams. Be careful, the yams may still be very warm!
4. Mash the yams in a large mixing bowl, using a masher or mixer. If you use an electric mixer, do not mix the yams for more than a few minutes or they will fall apart.

5. Add in the eggs, milk, sugar, margarine, vanilla, cinnamon, nutmeg, and allspice. Continue mixing until batter is smooth. There will probably be some lumps, don't worry!
6. Slowly pour the batter into the piecrusts using a large mixing spoon. Try to divide the batter evenly between the piecrusts to make two pies.
7. Bake the pies on a cookie sheet (use two cookie sheets if necessary) in the oven for 30 minutes.
8. Check the pies to make sure they are not burning. The top of the pies should appear firmer than when first put in the oven. The crust should be turning golden brown.
9. Let the pies bake for 10–15 more minutes and then remove them from the oven.
10. Cool for 15 minutes then place in the refrigerator for an additional 30 minutes before serving.



Collard, Mustard or Turnip Greens

Ingredients

-
- 2 large smoked ham hocks or 1 package of smoked turkey necks or smoked neck bones

 - 3 bunches of green (all collard, all mustard, all turnip, or any combination of the three)

 - 1/2 teaspoon salt

 - 1/2 medium chopped onion

 - 3 to 4 cups water
-

Utensils

Large pot

Directions

1. Fill a large pot halfway with water. Add the meat.
2. Put the pot on the stove and turn the burner to medium.
3. Wash the greens thoroughly. Be sure all dirt and grit are removed. Remove any stems.
4. Add the greens and onion to the pot.
5. Cook the greens at a low to medium temperature until they are tender (at least one hour).

Cornbread

Ingredients

1/4	cup oil, shortening, or baking fat
1 1/2	cup cornmeal
1	cup flour
1/2	teaspoon salt
1	tablespoon sugar
1	tablespoon baking power
1	cup milk
1	egg (beaten)

Utensils

8–9 inch square baking pan
Small saucepan
Large bowl
Measuring spoons
Measuring cups
Mixing spoon
Toothpicks

Directions

1. Preheat oven to 425°F
2. Coat the bottom of an 8–9 inch square baking pan with 1 tablespoon of margarine.
3. Optional step: Pour oil or bacon drippings into a small saucepan. Put the saucepan on the stove and turn the burner to medium. Heat for 5 minutes. Remove from heat.
4. Mix cornmeal, flour, salt, sugar, and baking powder together in a large bowl.
5. Add milk, eggs, and oil. Mix well with a mixing spoon.
6. Pour into baking pan and bake for 20–25 minutes.
7. Remove pan from oven when done. Cornbread is done when a toothpick inserted into the center comes out clean.

8. Cool cornbread for 10 minutes before removing from baking pan.

Gumbo

Gumbo is made in a variety of ways. Common ingredients include okra, powdered dried sassafras leaves, onions, celery, and bell peppers. Gumbo recipes usually vary because of preferences for chicken, oysters, ham, sausage, shrimp, and crabs. Hot red peppers make gumbo spicy. Gumbo is typically served with rice.

Seafood Gumbo: Submitted by Myron McClure; a White Family recipe.

Serving size: approximately 4–5

Preparation time: estimate 15 minutes

Cook time: 30–40 minutes

Ingredients

8–10	pieces of chicken (season using your favorite spices before cooking)
1 1/2	lbs shrimp (50–75 count)
1–2	links of smoked sausage and/or hot links (turkey sausage can be used as a substitute)
2	lbs crab legs
2	teaspoons of filet gumbo powder
10	ounce package of okra
1–2	bell peppers (chopped)
1–2	stalks of chopped celery
1	cup finely chopped parsley
1	medium onion chopped
2	teaspoons of minced garlic
1	tablespoon of flour (thickness of sauce may require 2 tablespoons)

Season to taste with a dash of salt and pepper

5 cups of water

1/3 cup of vegetable or canola oil

Utensils

Cutting utensils
Cutting board
Frying pan
Stew pot with lid
Spatula
Tongs
Spoon



Directions

1. Cut chicken up into small pieces or leave as whole parts.
2. In a large frying pan, brown chicken lightly using 1/3 cup cooking vegetable or canola oil.
3. Add the chopped onion, bell pepper, celery, parsley, and garlic to the frying pan.
4. Add 1 cup of water and stir thoroughly.
5. Cut smoked sausage, hot links, or both into small pieces and add to frying pan.
6. Add 1 cup of water and stir.
7. Reduce heat and let simmer, allowing the chicken, vegetables, and sausage to cook for at least 10 minutes.
8. Transfer mixture into a stewing pot.
9. Add shrimp and okra (optional).
10. Add 1 cup of water and stir.
11. Allow gumbo to gently simmer for 5–10 minutes, stirring periodically.
12. Add crab legs and 1 cup of water.
13. Allow crab legs to cook thoroughly in the mixture.

14. Turn off burner and add the filet gumbo powder and 1 cup of water, stirring to ensure an even distribution of seasoning in mixture.
15. Cover and let stand for 15 minutes.
16. Serve over rice, pasta, or alone as a soup.

Fresh Coconut

Children in Ghana enjoy coconut as a snack. This very rich fruit is considered a special treat for most. There are two kinds of coconut—the green fresh ones and the brown hard ones we find in our grocery stores. Both taste good without any sugar added. You can drink the refreshing liquid right from the coconut and then eat the milky inside with a spoon.

Ingredients

Fresh coconut(s)

Utensils

Newspaper
 Hammer
 Ice pick, chisel, or small screwdriver
 Glass or cup
 Vegetable peeler
 Table knife
 Plate
 Tea strainer
 (It also helps to have strong arms!)

Directions

1. When getting started, it's best to crack coconuts open on a hard surface such as a cement or linoleum floor.
2. Spread several newspapers on the floor under the coconut. Examine the coconut and locate the three dark spots near one end. These spots are

called the “eyes” of the coconut. Hold the ice pick or screwdriver against one of the eyes of the coconut and hit it several times with the hammer, until it goes into the coconut and makes a hole. Be very careful not to hit your fingers! Pull out the ice pick and do the same thing at another eye.

3. Remove the ice pick, set the tea strainer over a glass, and then turn the coconut upside down over the glass. The strainer will collect the brown flakes and keep them separate from the liquid. If you want the liquid to flow faster, make a third hole at the third eye of the coconut.
4. Enjoy the fresh beverage or place the glass in the refrigerator to chill.
5. Now you are ready to crack the coconut. For safety reasons, have everyone else stand away from the person cracking the coconut. Hit the center of the coconut several times with a hammer until it cracks open.
6. Hit smaller pieces of the shell with the white coconut meat facing the newspaper. Then pry the meat off with a knife.
7. After separating the coconut meat from the shell, cut away the brown skin on the meat with a vegetable peeler or knife. Be careful peeling because the coconut is oily and can be slippery.
8. Rinse coconut with cool water and cut into small chunks. Serve on a plate and enjoy!

Papaya with Lime

Papaya, a native fruit of Hawaii and Mexico, also thrives in Africa because they like the warm climate as an ideal growing condition. In many places in Africa, you can enjoy fresh papaya by picking the fruit right off the tree. In Pennsylvania, papaya can be purchased from the market. Since this fruit is imported, it may cost more. A good way to enjoy papaya is with lime as a light dessert or on special occasions. You will find the combination of lime and ripe papaya to be a delicious treat.

Ingredients (serves 2 people)

- | | |
|-----|-------------|
| 1 | ripe papaya |
| 1/2 | small lime |

Utensils

Cutting board
 Knife
 Spoon
 2 small serving plates

Directions

1. Gently wash the papaya and lime, being careful not to bruise the papaya.
2. Cut the papaya in half lengthwise on a cutting board.
3. With a spoon, carefully scoop out all the seeds in the papaya.
4. Cut the lime in half, and then cut one half into 2 smaller pieces. Save the other half for use at another time.
5. Serve the papaya on a plate with a piece of lime next to it.
6. Squeeze the lime over the papaya.
7. Enjoy the papaya with lime using a spoon the way you would eat a melon.

More Challenges

- Go to your local grocery store or supermarket and see how many foods commonly used in African American cuisine you can find. Try to identify the foods from the beginning of this section. Examine the different colors and textures. You may need to ask if the store carries these foods.
- Grow your own peanuts.
- For detailed information on growing peanuts, send for Dr. Carver's "Bulletin 31—How to Grow the Peanut and 105 Ways to Prepare It for Human Consumption" (cost approximately \$2.00). Write to:

Eastern National Park and
Monument Association
P.O. Drawer # 10
Tuskegee Institute, Alabama
36088-0010

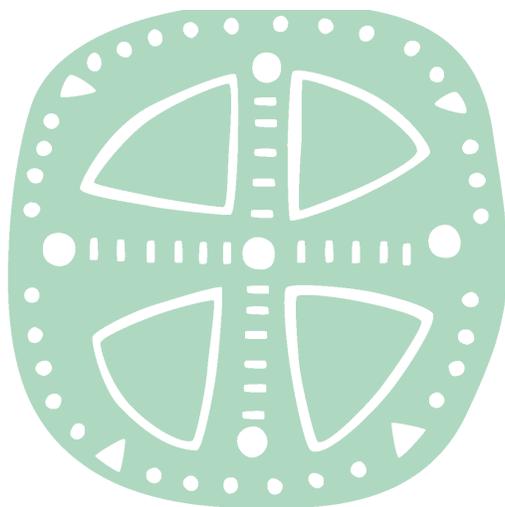
Suggested Books

Adler, D. 1999. *A Picture Book of George Washington Carver*. New York: Holiday House.

Aliki. 1988. *A Weed Is a Flower: The Life of George Washington Carver*. New York: Simon & Schuster Books for Young Readers.

Evert, J. 1994. *Addy's Cook Book*. Middleton, Wis.: Pleasant Company Publications.

Rogers, T. 1992. *George Washington Carver: Nature's Trailblazer*. Frederick, Md.: Twenty-First Century Books.





Special African American Holidays

Every cultural group has special days and ceremonies that represent events important to that culture. In this section you will learn about some of the ceremonies and events important to African American culture.

Life Skills: Valuing Diversity
Learning to Learn
Valuing Social Justice

Martin Luther King's Birthday

Third Monday in January

This holiday honors Nobel Peace Prize winner Dr. Martin Luther King Jr. Dr. King was a minister and civil rights activist who organized nonviolent protests including boycotts and marches. This federal holiday is celebrated with speeches and community gatherings. It is a time to remember the importance of the Civil Rights Movement in the United States.

Black History Month

February

Carter G. Woodson, an educator and historian known as "the father of black history," founded Negro History Week in 1926. The second week of February

was chosen for the celebration in honor of Frederick Douglass's birthday. The "week" has grown to a month-long celebration known as Black History Month. The purpose of this occasion is to promote the contributions of African Americans to U.S. history. Black History Month is observed in many ways including plays, special recreational programs, and assemblies.

Juneteenth

June 19

Juneteenth is considered by many to be the oldest African American holiday. The Emancipation Proclamation, a statement by President Lincoln freeing enslaved Africans, was issued January 1, 1863. However, June 19, 1865, is the date that the message of freedom reached the enslaved Africans in Texas and most slaves in the South. When they finally heard the news, there were many celebrations. Therefore, Juneteenth is celebrated as the Independence Day for African Americans. In 1997, the U.S. Senate recognized June 19 as Juneteenth Independence Day. Today, Juneteenth is a large celebration held in many parts of the United States. Juneteenth today celebrates African American freedom and encourages self-development and respect for all cultures. It begins on the night of

June 18 and lasts until the next night. The celebration includes lots of food, storytelling, games, music, and African art exhibits.

Kwanzaa

December 26–January 1

Each year, over thirteen million African Americans celebrate Kwanzaa. Kwanzaa is an African American holiday created by Dr. Maulana Karenga in 1966. The purpose of Kwanzaa is to celebrate the heritage of African Americans. Kwanzaa is a Swahili term meaning "first fruits of the harvest." The symbols and customs of Kwanzaa come from African harvest celebrations of the first fruits of the year.

Celebrating Kwanzaa

During the seven days of Kwanzaa, a *mkeka* (unity mat) is used as a centerpiece. A *kinara* (candleholder) representing the ancestors is placed on top of the *mkeka*. Seven *mishumma* (candles) are held by the *kinara*. Each candle represents a principle of Kwanzaa:

- Three green candles represent hope for the future and the rich, fertile land of Africa.
- Three red candles represent the struggle of African peoples.
- One black candle represents the strength of African Americans.

Each day of the celebration a candle is lit, starting with the black, then red, then green.

Each day of Kwanzaa focuses on one of seven principles called the *Nguzo Saba*.

December 26 *Umoja*
(Unity)
We help each other.

December 27 *Kujichagulia*
(Self-Determination)
We decide things for ourselves.

December 28 *Ujima*
(Collective Work and Responsibility)
We work together to make life better.

December 29 *Ujaama*
(Cooperative Economics)
We build and support our own businesses.

December 30 *Nia*
(Purpose)
We have a reason for living.

December 31 *Kuumba*
(Creativity)
We use our minds and hands to make things.

January 1 *Imani*
(Faith)
We believe in our ancestors, our future, and ourselves.

On December 31, there is a great feast called *karamu*. Everyone who participates in the Kwanzaa celebration drinks from the *kikombe cha umoja* (unity cup). This symbolizes the value of family unity in the African American community. The ultimate goal of Kwanzaa is that the *Nguzo Saba* principles are practiced throughout the year by African Americans.

The More You Know, the More You Grow

The African American Flag



The African American flag has existed for over 80 years. It is known by many names including The Bendera Flag, The Flag of Our People, The International African Flag, The African Flag, The Liberation Flag, and The Black Flag.

The flag was created in the early 1900s by Marcus Garvey, and Dr. Karenga adopted the flag as a symbol for Kwanzaa. Today, African Americans usually hang this flag during Kwanzaa. However, many African Americans hang the flag year-round as a symbol of cultural pride.

- Red symbolizes the blood of African Americans that has been shed in struggles for freedom and fairness. It is placed at the top of the flag as a bold reminder of history.
- Black symbolizes the face and unity of African Americans.
- Green symbolizes hope for the future and the fertile lands of Africa.

Reflections

What special events and ceremonies are important in your culture? How are they celebrated?

If you could create a new holiday, what would it be? What would it represent? How would we celebrate it?

Activities

Create Your Own African American Holiday Word Find

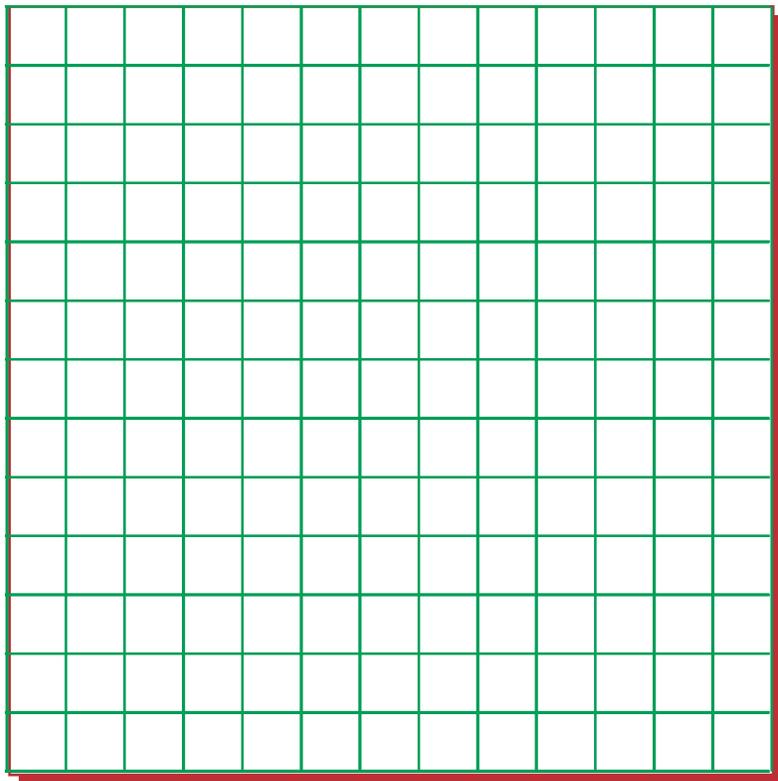
Life Skills: Valuing Diversity
Thinking Critically
Solving Problems
Completing a Project or Task

Project Skill: Creating a Puzzle

Instructions

1. Make a list of 10–15 words from the information in this section, Special African American Holidays.
2. Create a puzzle grid, or use the one on the facing page. Write your words in the boxes. Fill in blank boxes with various letters of the alphabet.
3. For easier puzzles, write all of your words left to right, but vary their placement on the lines. For more difficult puzzles, write some of your words backwards, from top to bottom, from bottom to top, and diagonally across the grid.

AFRICAN AMERICAN HOLIDAY WORD FIND PUZZLE



Kwanzaa Word Scramble

Life Skills: Valuing Diversity
Solving Problems
Project Skill: Solving a Puzzle

Try to unscramble the seven principles of the Nguzo Saba. Which is your favorite principle, and why?

ANI

JAOMU

MIJAU

UUKBMA

GUKUHAJILIA

AAAMJU

IAMIN

More Challenges

- Prepare to celebrate one of the African American holidays discussed in this section.
- What will you need to celebrate the holiday? What symbols are representative of the holiday?
- Celebrate Kwanzaa with your family or school this December.

Suggested Books

- Banks, V. 1990. *Flags of the African People: Benders of the African Diaspora*. Los Angeles, Calif.: Sala Enterprises.
- Copage, E. 1995. *A Kwanzaa Fable*. New York: William Morrow and Company.

Grier, E. 1997. *Seven Days of Kwanzaa: A Holiday Step Book*. New York: Viking.

King, C. 1993. *My Life with Martin Luther King, Jr.* New York: Henry Holt.

McDonnel, J. 1994. *Martin Luther King Day*. Chicago: Children's Press.

Porter, C. 1993. *Addy's Surprise: A Christmas Story*. Middleton, Wis.: Pleasant Company Publications.

Strazzabosco, J. 1996. *Learning about Dignity from the Life of Martin Luther King, Jr.* New York: Rosen Pub. Group's PowerKids Press.

Williams, N. 1995. *A Kwanzaa Celebration*.

Woodson, J. 1990. *Martin Luther King Jr. and His Birthday*.



Notable African Americans

African Americans have played an important role in the growth and development of the United States and the world. This section includes the stories of a few of these people—some well known, and some not so well known—who have made an impact on society. The purpose is to introduce you to some of the outstanding contributions made by African Americans.

Life Skills: Valuing Diversity
Valuing Social Justice
Caring for Others
Learning to Learn
Processing Information
Communicating
Interacting Socially
Practicing Creativity
Working in a Team
Cooperating
Solving Problems
Completing a Project or Task

The More You Know, the More You Grow

From Africa to America: A Brief History of African Americans

As you read the following brief history of African Americans, think about the history of your family and stories you may have heard about how they arrived in the United States. You may find there are similarities as well as differences in the experiences of your ancestors compared to the ancestors of many African Americans.

From Africa to the Americas

Unlike the ancestors of many groups who came to North America in search of a better life, slave traders kidnapped the ancestors of African Americans from their countries. These captured Africans were farmers, herders, traders, priests, craftspeople, and teachers. Some ruled as queens and kings in their lands.

A Dutch warship brought the first twenty enslaved Africans to Virginia in 1619. Over the next 200 years, millions of African men, women, and children were torn from their families and communities, crammed onto ships, and brought to the Americas. Many died during the journey from illness and mistreatment. Some resisted by committing suicide.

Slavery in the Americas

Once in the Americas, Africans were sold to plantation owners and forced to work as slaves. A *plantation* is a large farm. Work on the plantation was divided between the house and field. Some worked in the home of the owner by cooking, cleaning, and caring for the owner's children. Others labored as blacksmiths, carpenters, and shoemakers.

Most enslaved Africans worked long hours in the fields planting, tending, and harvesting crops, earning profits for the plantation owner. American and Caribbean plantations depended on free slave labor to manage labor-intensive crops including cotton, sugar cane, spices, rice, and tobacco.

Slaves had no rights. A few of the many things they were not permitted to do included:

- meeting in groups of more than five,
- speaking their native languages,
- practicing their religion and customs,
- getting married,
- learning to read and write,
- buying and selling goods,
- owning property, and
- beating drums.

Resisting Slavery

Very few, if any, Africans willingly accepted their fate. Being a slave was unacceptable. Many Africans took great risks in helping to bring about their freedom. It is estimated that 100 million Africans died resisting slavery. Enslaved Africans resisted in many ways including:

- staging sit-down strikes,
- destroying buildings and fields,
- breaking tools,
- trampling crops,
- refusing to eat or drink, hoping to die,
- escaping, and
- revolting.

Ending Slavery

European Americans who were opposed to slavery and actively worked to end it were called abolitionists. Abolitionists traveled around the country speaking out against slavery. Abolitionists, Quakers, and free Africans and African Americans helped enslaved Africans from the South escape to the North through the Underground Railroad. The Underground Railroad was a series of paths and roads that led to the North. The North Star was their most dependable guide at night. The stations on the Underground Railroad were homes of volunteers that provided safe hiding places for runaway Africans along their escape route. The conductors on the Underground Railroad were those people who helped lead the slaves to freedom.

With the free labor of slaves, Southern plantation owners became wealthy and the economy of the South grew. The economy of the North was based

on work done in factories. There were more factories in the North than in the South. Cheap labor was available in the North without the use of as many slaves. As the country became divided over this issue, some of the Southern states decided to break away from the United States and form a new country. The remaining states were under the leadership of President Abraham Lincoln.

The Civil War

In 1861, President Lincoln sent the army and navy to prevent the breakup of the country. The war that resulted between the North and South became known as the Civil War or “The War between the States.” The war ended when the South surrendered in 1865. In this same year, the Thirteenth Amendment was added to the Constitution, legally ending slavery.

The Great Migration

The Great Migration, starting in 1918, drove millions of African Americans from the South to the North in search of jobs and a better life. Before the Civil War, 90 percent of African Americans lived in the South. Today, about 50 percent of African Americans live in the South. This migration is one of the major migrations of people in U.S. history. Also, most African Americans once lived primarily in rural areas. However, due to the Great Migration, by 1950 75 percent of African Americans lived in cities.

African Americans Today

According to the U.S. Census Bureau, there are approximately 35 million African Americans, comprising almost 13 percent of the total U.S. population. African Americans have made many

important contributions to American culture and have created a unique culture of their own of which many African Americans are proud. Many features of African American culture reflect the influence of cultural traditions originating in Africa, while other features reflect the uniqueness of the African American experience in the United States in speech, dress, music, and family arrangement.

Reflection

Picture your family as one of the enslaved African families:

How would you fight against your situation?

How would you feel if you found out that your ancestors were slaves?

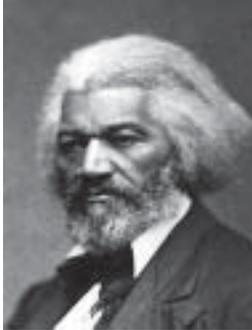
What other people in history and other parts of the world have been subjected to slavery?

What can be done to preserve the memory of Africans and African Americans who have made important contributions to American culture?

Biographies

**Frederick Augustus Douglass
(1817?–1895)**

Abolitionist, Author, and Orator



Frederick Augustus Bailey was born in Talbot County, Maryland, in 1817. He was an unruly slave who was often beaten because of his attitude and was sent to work on the Baltimore docks. With the help of his friends and disguised as a sailor, he escaped and fled north to freedom. He changed his name to Frederick Douglass and wrote and published his experiences as a slave in three autobiographies. The first, *The Narrative of the Life of Frederick Douglass*, published in 1845, was revised and enlarged under the title *The Life and Times of Frederick Douglass*, in 1892. *My Bondage and My Freedom* was published in 1855.

In 1853, he wrote the first short story published by an African American, “The Heroic Slave.” This book is based on the true story of Madison Washington, a recaptured fugitive slave who took the lead in seizing the ship on which he was being sent to be sold from Virginia to Louisiana. Washington regained his freedom by sailing the ship to Nassau.

Frederick Douglass became a brilliant abolitionist speaker. He published several newspapers

including the antislavery newspaper *The North Star*. Others included *Frederick Douglass’ Paper*, *Douglass’ Monthly*, and *New National Era*. His talent earned him employment as a lecturer by the Anti-Slavery Society. He spoke about the evils of slavery and the need for its abolition. He convinced President Lincoln to accept African American soldiers into the Union Army. After the Civil War, Douglass continued to speak out for education, land ownership, and civil rights for the newly freed African men and women.

In 1888, Frederick Douglass was the first African American nominated as a presidential candidate at the Republican convention. He received one vote. Until his death in 1895, he remained a fearless leader of African Americans.

Reflection

If you could write and publish your own newspaper, what would you call it?

What would be the theme of your paper?

What type of articles would you write?

What else would you include in your paper besides articles?

If you could give a speech to an audience of famous and important people, what would you talk about?

Have you ever received help from a friend?

How did they help you?

Have you ever given help to a friend?

What did you do?

**Harriet Ross Tubman
(1820–1913)**

Conductor of the Underground Railroad



Araminta Ross was born a slave in 1820 in Bucktown, Maryland. She was denied any real childhood or formal education and labored in physically demanding jobs as a woodcutter, a field hand, and in lifting and loading barrels of flour. Although she had heard of kind masters, she never experienced one. She vowed at an early age that she would strive to emancipate her people. Araminta decided to call herself by her mother’s name, Harriet. In 1844, at age 24, she married John Tubman, a freeman, and in the summer of 1849, she decided to make her escape from slavery. At the last minute, her husband refused to leave with her, so she set out by herself with only the *North Star* as her guide. She made her way to freedom in Philadelphia.

Harriet Tubman was not content with her own freedom; she wanted freedom for all enslaved Africans. A year later she returned to Baltimore to rescue her sisters and then began guiding others to freedom. Eventually she freed her entire family, including her parents. Although there was a \$40,000 reward for her capture, she led more than 600 people to freedom through the Underground

Railroad, using the North Star as her only guide. Her dedication earned her the nickname “Moses.” Like Moses in the Bible who led the Israelites from slavery in ancient Egypt, Harriet led her people from slavery in Maryland and other parts of the country.

During the Civil War, Harriet Tubman served as a nurse, scout, and spy for the Union Army. She led a raid against the Confederates, freeing 800 Africans. After the war she returned to Auburn, New York, and established The Harriet Tubman Home for Aged and Indigent Colored People in 1908. She became involved in other causes including the women’s suffrage movement. Harriet Tubman worked tirelessly for the rights of her people until her death from pneumonia on March 10, 1913. On February 1, 1978, Harriet Tubman became the first African American woman honored on a postage stamp.

Reflection

What would be your biggest concerns and fears traveling on The Underground Railroad? Would you be courageous enough to assist others to freedom?

Can you think of modern-day examples of people who are fighting for their freedom in other parts of the world?

Have you ever helped someone even when you might have been hurt while helping him or her? What motivated you to help?

Has anyone ever helped you even when they might have been hurt while helping you? What do you think motivated them to help you?

Bessie Coleman (1892–1926)

First Black Pilot



Bessie Coleman was born into a large family in Atlanta, Texas, on January 26, 1892, the tenth of thirteen children. In 1910 she saved her money and enrolled in the Colored Agricultural and Normal University in Langston, Oklahoma. Bessie completed only one term before she ran out of money and was forced to return home.

Taking her cue from her brother John’s teasing remarks about French women flying and having careers, Bessie decided she would become a flier. Having secured funding from several sources and received a passport with English and French visas, Bessie departed for France in November of 1919. She received her license from the renowned Federation Aeronautique Internationale (FAI) on June 15, 1921. This made her the first black woman to ever earn a license from the prestigious FAI and the only woman of the sixty-two candidates to earn FAI licenses during that six-month period. Later, Bessie spent time lecturing in a series of black theaters in Georgia and Florida.

At the end of April in 1926, Bessie arrived in Jacksonville. On the evening of April 30, she and her mechanic took her plane up

for a test flight. Once aloft, the plane malfunctioned and the mechanic, who was piloting the plane from the front seat, lost control of the plane. Bessie fell from the open cockpit several hundred feet to her death.

Her dream of a flying school for African Americans became a reality when William J. Powell established the Bessie Coleman Aero Club in Los Angeles, California, in 1929. As a result of being affiliated, educated, and inspired directly or indirectly by the Bessie Coleman Aero Club, fliers like the Five Blackbirds, the Flying Hobos (James Banning and Thomas Allen), the Tuskegee Airmen, Cornelius Coffey, John Robison, Willa Brown, and Harold Hurd continued to make Bessie Coleman’s dream a reality.

Reflection

When Bessie Coleman ran out of money to pay for school she didn’t give up. Instead she followed her dream by going to school in a new place.

Do you think it is important to try new things?

What types of new things do you think she learned by attending flight school in France?

What is Bessie Coleman’s legacy?

What kind of legacy do you want to leave behind?

**Sojourner Truth
(1797–1883)**

***Abolitionist, Feminist, and
Religious Leader***



Sojourner Truth was born Isabella Baumfree to slave parents in Hurley, New York. Bell, as she was called, was sold and resold, denied her choice of husband, and treated cruelly by her masters. She escaped in 1826 and moved to New York City. She later took the name Sojourner Truth because in a vision she said God told her to leave the city and take the name Sojourner. Sojourner means a person who stays in one place for a brief time before moving on to the next place.

Sojourner Truth believed God wanted her to preach against slavery. So she left New York on June 1, 1843, walking in a northeasterly direction with only 25 cents in her pocket. The only time she rested was when she found lodging. She would talk to whoever was close enough to hear her. At first she attended religious meetings and then she began holding meetings of her own. She preached that people should show their love for God by showing love and concern for others. As she traveled her fame grew and her reputation preceded her. Sojourner Truth's popularity grew with her biography, *The Narrative of*

Sojourner Truth: A Northern Slave, written by the abolitionist Olive Gilbert and published in 1850.

Sojourner Truth became famous as an orator, although she could neither read nor write. She spoke at abolitionist meetings, pleading for freedom for enslaved Africans. She also spoke for women's rights and was present at the first National Women's Rights Convention in 1850. During the Civil War, she worked tirelessly nursing the wounded and finding homes and jobs in northern states for freed African men and women. In 1864, she was invited to Washington, D.C., to meet President Lincoln at the White House. After the war, Sojourner Truth continued to travel, speaking on behalf of African Americans, until she retired to Battle Creek, Michigan, in 1875. After years of painful illnesses, Sojourner Truth died on November 26, 1883.

Reflection

If you could change your name to reflect a personal belief or value, how would you change it, and why? What does the name represent?

What do you think was the most important thing Sojourner Truth wanted others to learn from her speeches?

What would be included in your message if you preached against slavery?

**Mary Jane McLeod Bethune
(1875–1955)**

***Educator and Government
Official***



Mary Jane McLeod was born on July 10, 1875, in Mayesville, South Carolina. She was born after slavery was abolished, unlike most of her sixteen brothers and sisters. When she was ten years old, the Trinity Presbyterian Mission School was started five miles away from her home. Mary Jane wanted to learn so badly that for three years she walked to this school. She received a scholarship to attend Scotia Seminary in Concord, North Carolina. After graduating in 1895, she taught in Georgia, then South Carolina where she met and later married Albert Bethune.

Mary McLeod Bethune devoted her life to education. She established three schools in the early 1900s. The most successful school, The Daytona Educational and Industrial School for Negro Girls, was started in 1904 with six students and no furniture. Within two years the school had 250 students. When hospitals only serving European Americans denied service to African American patients and training for African American residents and nurses, she founded the McLeod Hospital to serve the

community and to provide training for African American physicians and nurses. By 1922, the school had over 300 students and a staff of 25. The school has now become the Bethune-Cookman University.

She was the first African American woman to head a federal office. Appointed by President Franklin D. Roosevelt, she served as director of the Division of Negro Affairs of the New Deal's National Youth Administration (NYA) in 1936. The NYA was founded to provide job training and part-time work for unemployed youth. During her lifetime, Mary McLeod Bethune served many organizations. In 1935 she founded the National Council of Negro Women and served as president for fourteen years. She was vice president of the Commission on Interracial Cooperation. She also served as president for two terms in the National Association of Colored Women, advising two presidential administrations on African American issues. She retired from public life on her seventy-fifth birthday in 1950, settling in her home on the campus of Bethune-Cookman College. On May 18, 1955, Mary McLeod Bethune died of a heart attack. The United States honors her with a bronze sculpture of her likeness in Lincoln Park in Washington, D.C.

Reflection

What hardships have you had to go through to get something you wanted very much?

What motivated Mary McLeod Bethune to start her own school?

What are some reasons why someone might start their own school today?

Today, many schools focus on special subjects. Have you ever wanted to learn something that is not taught in your school?

What kind of school would you need to attend or create?

Dr. Charles Richard Drew (1904–1950)

Doctor and Scientist



Charles Richard Drew was born on June 3, 1904, and raised in Washington, D.C. He was a talented athlete in many sports including swimming, baseball, and track. However, he was most interested in science. He received his M.D. from McGill University in 1933 and became a talented physician and surgeon. His research at Columbia Medical Center in New York City led to the discovery that blood plasma could replace whole blood transfusions through a process that separates plasma from blood and stores it until needed.

Dr. Drew was the first person to establish a blood plasma bank. During World War II he established blood banks in England, was appointed head of the National Blood Bank program, and assisted the American Red Cross project to collect and store blood. Dr. Drew was dropped from the American Red Cross project because he disagreed with the policy of refusing the blood of African American donors. He asserted that there was no scientific difference between the blood of African Americans and European Americans. He resigned from his post with the National Blood Bank program, furious at the

official government policy mandating that European Americans' and African Americans' blood would only be given to members of their respective races.

In April 1950, Dr. Drew was seriously injured in a car accident near Burlington, North Carolina. He was bleeding very badly and needed a blood transfusion. He was taken to the nearest hospital, which refused to give him medical attention because he was African American. The medical genius that gave the world the gift of blood plasma died because it was not given to him.

Reflection

Dr. Drew was so good at sports that he could have become a professional athlete. Is there more than one occupation that you are interested in?

Why is it important to prepare yourself for more than one type of occupation?

If you were a relative of Dr. Drew, what action would you take against the hospital that allowed him to die?

Who are other African Americans who have made contributions to medicine and science?

If you could invent something to improve life for people, what would it be?

What are some of the jobs that help to make life better for people?

Malcolm X (1925–1965)

Minister and Civil Rights Activist



Malcolm X was born Malcolm Little in Omaha, Nebraska. When he was only six-years-old, when his father, a minister, was murdered. After a childhood spent in institutions and foster homes, he ended up in New York City, where he began to lead a life of crime. In 1946, he received a ten-year sentence for burglary. While in prison he began studying the teachings of Elijah Muhammad, leader of the Nation of Islam (N.O.I.), a Muslim religion. At the same time, he educated himself by copying dictionaries page-by-page and reading every book he could obtain. The N.O.I. believed in God, justice, and equality. They believed women should be respected and protected and that African teachers should teach African children. This religious institution has grown to own over forty temples or mosques, has 250,000 members, developed the Clara Muhammad Schools, secured farmland, and operates stores and service enterprises nationwide.

When released from prison in 1952, Malcolm Little became a minister, joined the Detroit Temple of the N.O.I., and changed his last name to X. He refused to use the name Little any longer because most African

American last names originated from the names of plantation owners. Soon Malcolm X became the spokesperson for the N.O.I. He was known nationwide for his eloquent and passionate speeches. He captivated large audiences with his honesty and messages of racial pride, economic development, self-defense, and ideas of opening and operating schools. He established temples in cities across the country including Boston and Philadelphia. He started the newspaper *Muhammad Speaks*, and in 1961 was named the first National Minister of the N.O.I. In 1963 Malcolm X was ex-communicated from the N.O.I. because of a dispute with Elijah Muhammad. He then founded The Muslim Mosque, Inc.

In 1964, Malcolm X made a pilgrimage, or journey, to Mecca—an obligation all Muslims must complete if they are able to do so in their lifetime. This experience was a turning point in his life. In Mecca he saw Muslims of all races in brotherhood. He then converted to orthodox Islam. After returning to the United States, he changed his name to El Hajj Malik al-Shabazz and founded the Organization for African American Unity. He was shot by an assassin while making a speech in New York City on February 21, 1965.

Reflection

What motivated Malcolm X to make a drastic change in his life?

How have Malcolm X's teachings impacted the African American community?

Who has made a significant impact in your life?

How has that person (or people) affected you?

Have you had an important effect on anyone you know?

How did you influence them?

**Jesse Owens
(1913–1980)**

Olympic Gold Medalist



Jesse Owens was born on September 12, 1913, in Oakville, Alabama. Born the youngest of ten children, Jesse Owens grew up much like other black kids of his time. In 1922, he moved to Cleveland and attended Fairmont Junior High School, where he started his track career. His parents were sharecroppers and had little money to make ends meet. Jesse Owens often experienced mistreatment from whites while growing up. However, once he found track, he realized he could change the way people saw him, mainly for his talent and not for the color of his skin.

One day in gym class, the students were timed in the 60-yard dash. When Jesse Owens's coach, Charlie Riley, saw his natural talent, he immediately invited him to run for the track team. Unfortunately, he was unable to participate in after school practices because of work. So, Coach Riley offered to train him in the mornings and Jesse Owens agreed.

Throughout high school Jesse Owens competed in track events and broke records. Many schools recruited him, but he chose to

attend The Ohio State University. It was there that he encountered the cruelty of prejudice. In 1933, the United States was struggling to desegregate, which led to many difficult experiences for Jesse Owens. He was required to live off campus with other African American athletes and when he traveled with the team, he was made to order carry out or to eat at "blacks-only" restaurants.

In 1936, Jesse Owens qualified for the Olympics by setting a record in the 100-yard dash. He went on to compete at the Olympic Games in Berlin, where he won four gold medals in the 100-meter, 200-meter, long jump, and 400-meter relay. He was the first American in the history of Olympic Track and Field to win four medals in a single Olympics. He did this while Adolph Hitler was watching. Jesse Owens's success disproved Hitler's theory that there is a supreme Aryan race and that blacks were an inferior race.

Jesse Owens went on to receive the highest honor a civilian of the United States could receive, which was given to him by President Gerald R. Ford. This award was the Medal of Freedom, because he overcame segregation, racism, and bigotry to prove African Americans belonged to the world of athletics. Several years later, on March 31, 1980, Jesse Owens died in Tucson at the age of 66 from lung cancer.

Reflection

If you were famous, how could you use your influence to promote the well-being of others?

Jesse Owens proved that hard work pays off. What do you think his motivation for training was?

How courageous do you think he was to compete in the Olympics during the rise of the Nazis in Germany?

What role do you think Jesse Owens's coach played in helping him reach his goals?

Rosa Louise Parks (1913–)

Pioneer Civil Rights Leader



In 1955, everyone in the African American community in Montgomery, Alabama, knew Mrs. Rosa Parks. She worked as a seamstress in a large department store. Her community work was more important to her than her work as a seamstress. She was one of the first women in Montgomery to join the National Association for the Advancement of Colored People (NAACP) in 1943. She served as secretary for years and as youth council advisor. She was a community leader, and people admired her courage.

Segregation

In those days Alabama was legally separated. That means African Americans could not use the same swimming pools, schools, and other public facilities as European Americans because the law said so. There were also separate doors, toilets, and water fountains for African Americans and European Americans in places such as bus and train stations. The facilities African Americans used were not only separate from the ones European Americans used, but were also inferior. The reason for this was

racism, the belief that one race is superior to another race, and therefore deserves better facilities.

Public buses were divided into two sections. The front section was known as “for Whites only.” Only European Americans were allowed to sit in this section. The “Colored section” for African Americans began five to ten rows back from the front section. Whenever the buses were crowded, African Americans were forced to give up their seats in the “Colored section” to European Americans and move further back on the bus. For example, an elderly African American would have to give up her seat to a European American teenager. If she refused, she could be arrested for breaking the segregation laws.

A Historical Day

On December 1, 1955, on her way home from work, Rosa Parks took the bus as usual. She sat down in the front row of the “Colored section.” As the bus became crowded, the driver demanded that she give up her seat to a European American man and move to the back of the bus. This was not the first time this happened to Rosa Parks—the same bus driver had kicked her off a bus twelve years earlier. Mrs. Parks hated segregation. Along with many other African Americans, she refused to obey many of its unfair rules. On this day she refused to do what the bus driver demanded. The bus driver commanded her once more to go to the back of the bus. She stayed in her seat, looked straight ahead, and did not move an inch. The bus driver got angry with her and called the police, who then arrested Mrs. Parks.

The Montgomery Bus Boycott

Mrs. Parks was not the first African American to be arrested in Montgomery for refusing to move to the back of the bus. In the previous year, three African American women—including two teenagers—were arrested for the same reason. African American leaders in Montgomery were planning to overcome segregation. One way they wanted to do this was to have every African American boycott the buses. Since most of the bus riders in the city were African Americans, the leaders felt the buses would go broke if they refused to let African Americans and European Americans ride the bus as equals.

Mrs. Parks was one of these leaders. The day she was arrested, other African American leaders called a meeting at the Dexter Avenue Baptist church. They decided to begin their refusal to ride the buses the next morning. They knew Mrs. Parks had the courage to deal with the pressure of defying segregation and would not give in even if her life was threatened. The next day the Montgomery bus boycott began.

There was a young new minister in Montgomery in those days named Martin Luther King Jr. People in the community felt that he was a special person and asked him to lead the boycott. At first he was worried about the violence that might result from the boycott. However, he quickly made up his mind that it was time to destroy segregation and accepted the people’s call for him to be their leader.

The Montgomery bus boycott lasted 381 days. For over a year, the African Americans of Montgomery, Alabama, stayed off

the buses. Some walked to work while others rode bicycles or shared car rides. It was very hard for them, but they knew that what they were doing was very important for all African Americans in the South. The boycott succeeded, and by the end of 1956, the Supreme Court said that Montgomery buses must no longer be segregated.

In 1987, Mrs. Parks co-founded the Rosa and Raymond Parks Institute for Self-Development. This organization tries to encourage kids to reach their goals through programs on many topics. Today, Mrs. Parks speaks across the country to youth about the Civil Rights Movement. She is actively involved in the NAACP and the Southern Christian Leadership Conference. Many have referred to her as “the first lady of civil rights.”

Reflection

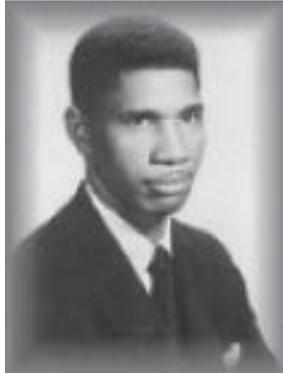
How would you feel if there were still segregation laws today and your cultural group was being discriminated against? What steps would you take to change the situation?

Is there something in your school or community that you feel needs changing? How would you go about changing it?

Have you ever had to go without something or had to work very hard to prove that you were right? What was the situation? Were you successful?

Medger Evers (1925–1963)

Pioneer Civil Rights Leader



Medger Evers was a pioneer in the fight for civil rights. He helped to pave the way for Dr. Martin Luther King Jr. and others. He was a determined man who wanted to see African Americans enjoy the same rights and privileges that other people living in the United States enjoyed.

Medger Evers was born and raised in Mississippi. When he was 21 years old, he married a woman named Myrlie. Shortly thereafter, he went to work for an African American–owned firm, Magnolia Mutual Life Insurance Company. He moved to Mound Bayou, a town in the Mississippi Delta founded by former enslaved Africans.

Medger Evers was the first African American to apply for admission to the University of Mississippi. At the time he had two children and his family was threatened constantly. He decided to file a lawsuit against the university and approached the NAACP in New York for legal representation. The NAACP persuaded him not to file a lawsuit but to take the job as the first field secretary for the NAACP in Mississippi. As field

secretary, Medger Evers and his family endured daily threats during their campaign for equal rights.

On the night of June 12, 1963, Medger Evers was shot in the back as he arrived home. He is survived by his wife and three children. Since his death, Medger Evers’s name is hardly mentioned, although he was a pioneer in the Civil Rights Movement. His widow, Myrlie Evers, continues to fight to make sure we know her husband’s story.

Reflection

Have you, or anyone you know, ever been denied admission to an activity because of a group you belong to? How did you react, or how would you react if faced with this situation?

Are there any rules in your home or school that you think should be changed or abolished? How could you bring about change in a peaceful way?

What can be done so that more people can learn about Medger Evers?

Activities

African American Invention Word Find I

Life Skills: Valuing Diversity
Solving Problems
Completing a Project or Task

Project Skill: Solving a Puzzle

African Americans invented many things we use today. See if you can find these 19 African American inventions hidden in the puzzle.

BREADMAKER
LAWN MOWER
CLOCK
LAWN SPRINKLER
CLOTHES DRYER
MAILBOX
DRY CLEANING
PAPER BAG
FIRE ESCAPE LADDER
PENCIL SHARPENER
FOLDING BED
REFRIGERATOR
FOUNTAIN PEN
SMOKE DETECTOR
GAS MASK
STOVE
HAIRBRUSH
TRAFFIC LIGHT
IRONING TABLE

African American Invention Word Find I

Hint: Words can be found in all directions: forward, backward, diagonal, up and down.

R W I K D T Z M W D Q F O R R Z U D
U E A R H E A R H S O Q O E E R Y L
P Q N G O I B S I U A T C N F E J J
L A I E L N U G N M C O Y A R L L L
B L P B P R I T N E P W M E I K G E
N F O E B R A N T I H O P L G N A V
H X L R R I A E G H D W G C E I S O
J A I L N B D H K T P L N Y R R M T
S A J P Y E A D S C A T O R A P A S
H Q E H K E T G L L O B P F T S S C
R N Z O J B H Z Z K I L L T O N K C
O N M C I F F A R T N C C E R W X V
L S L A W N M O W E R N N V R A K L
C L O T H E S D R Y E R R E I L D O
R E K A M D A E R B W J M L P T P O
D C K U R B F M N D H J Q Q T T N Z
T P Q Y E Y C H E T K N K S T B E N
R E D D A L E P A C S E E R I F J J

African American Invention Word Find II

Life Skills: Valuing Diversity
Solving Problems
Completing a Project or Task

Project Skill: Solving a Puzzle

Complete this advanced word find of African American inventions.

Hint: Words can be found in all directions: forward, backward, diagonal, up, and down.

Word Find II. Here are some other words hidden in the puzzle. Can you find them?

ACHIEVED
HABU
REFLEXES
ARCS
HESS
REPLY
AUCTIONEER
HOUSING
RESTRENGTHEN
BELITTLER
IMAGES
RIMS
BERG
INKER
ROSE

BINS
INTERSESSIONS
ROSH
CAPT
JUNC
SABBAT
CHIMER
LEAF
SHARD
COMPLICATEDNESS
LEONE
SHUN
CONGREGATIONALISTS
MANGLE

SLUE
DARNS
MERE
SMEE
DEARS
MICROPHOTOGRAPHIC
THIN
DULY
NEVADAN
TOPS
EBBING
NEWTONIAN
TORA
ELECTROCARDIOGRAPHIC

OBITER
TRAP
ENCLOSURES
OPTIMIZE
ULULATING
FALLOW
PEWS
VERNACULARS
FRANCE
PILFERER
WHOA
FREE
PUNCHY
WORK

E R D U X B R X C I S L I S C H M C Z V B B B J H Y C R G S
N L E E D X Z E L A E S A Q O T O Y L P E R R E F C M E A C
R E E S V D W R M O P T E U Y M K Q A W Q E E L E T V E S R
C E S C T I E A N I R T S H P R E F R I G E R A T O R Z M A
N Y K N T R E E I E H I R L V V D D M Y Y S J U T D W I A Q
U R R A E R E H E M N C I W C S F H U X A Z W S S E S M S S
J I O F M L O N C G A C R E L K N I R P S N W A L B K I K L
X S L T W D O C G A A G Z P D R C Y N I D S V D M G C T W K
P I Z I C I A M A T L I E Y E A X E D A R N S R X N O P A Y
P M L V T E C E E R H L P S Z W W Z P M L O P Y E I L O V I
J R Z C E T T D R D D E A V M T S Y H L V I S C U D C P L S
I J U A R M N E S B O I N W O Y H C N U P S T L A L H I T I
N A D A V E N W D I U T O N N D L J O C M S O E P O O F A V
K I P M S R N G J E J L I G E M R Q Q Z I E R A C F A X W V
M F N S F Q G J E J K A U L R F O A E T C S A N X E B E I A
E N C L O S U R E S N O B A G A K W H B R R Q I L D E P I M
G O A K Z N E U F H O A M R T Z P R E S O E Z N P M L G O A
A O H W V I U K T H T W E S R I G H O R P T E G S Q I D G N
R Q X A R N L Y S G Q B C H L M N S I W H N D C F O T C W G
I I C O Q K S F N Y M C I O F K I G D C O I F R B F T O I L
M J S S I E B I R E F L E X E S B Q S J T D E I O I L B X E
S E S A A R N L K K P S P D A U B A H N O E T U W L E V S Q
M E R E G O R F Y Y V G S U T G E E W O G E N A A K R Q O I
A D O N R Q F R A N C E H L G O Z U M I R T N F B L Q I P E
A X G I O G A B R E P A P Y E N P F M G A H F U Q B L U S O
Y V E K T S X I X O D O A A Y M J S W I P V W Q H K A Q I M
Y T T H I N Z V Q C D E F D Y Y D O N D H U E U P S G S O T
T A V G N K A V K U U D A C M Z D P S V I H S O R J A E M S
B B I N S W C A W J A B T R B K E B N T C P V J D T W E A K
D V Z S R A L U C A N R E V S N X O A I M F D D Z M N R N Q

More Challenges

Suggested Books

- Archer, J. 1996. *They Had a Dream: The Civil Rights Struggle, from Frederick Douglass to Marcus Garvey to Martin Luther King, and Malcolm X*. New York: Puffin Books.
- Bentley, J. 1997. *Dear Friend: Thomas Garrett & William Still, Collaborators on the Underground Railroad*. New York: Cobblehill Books.
- Bloom, H. 1996. *Alex Haley & Malcolm X's The Autobiography of Malcolm X*. New York: Chelsea House Publishers.
- Carson, B., and C. Murphy. 1990. *Gifted Hands*. Grand Rapids, Mich.: Zondervan Books.
- Dingle, D. 1998. *First in the Field: Baseball Hero Jackie Robinson*. New York: Hyperion Books for Children.
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- Haskins, J., and K. Benson. 1984. *Space Challenger: The Story of Guion Bluford: An Authorized Biography*. Minneapolis, Minn.: Carolrhoda Books.
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- Jacobs, H. 2001. *Incidents in the Life of a Slave Girl*. New York: W.W. Norton.
- Keats, E. J. 1987. *John Henry, An American Legend*. New York: Knopf.
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- Lawrence, J. 1993. *The Great Migration: An American Story*. New York: HarperCollins.
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- Marlowe, S. 1996. *Learning about Dedication from the Life of Frederick Douglass*. New York: PowerKids Press.
- McAlpine, S. 1988. *Old Satch Himself*. Elizabethtown, Pa.: Continental Press.
- McKissack, P. 1992. *Sojourner Truth: Ain't I a Woman?* New York: Scholastic, Inc.
- Medearis, A. 1994. *Dare to Dream: Coretta Scott King and the Civil Rights Movement*. New York: Lodestar Books.
- Meltzer, M. 1987. *Mary McLeod Bethune: Voice of Black Hope*. New York: Puffin Books.
- Meyer, L. 1998. *Harriet Tubman: They Called Me Moses*. Seattle, Wash.: Parenting Press.
- Miller, D. 1998. *Frederick Douglass and the Fight for Freedom*. New York: Facts on File, c.1998.
- Mosher, K. 1996. *Learning about Bravery from the Life of Harriet Tubman*. New York: PowerKids Press.
- Myers, W. 1993. *Malcolm X: By Any Means Necessary: A Biography*. New York: Scholastic.
- Parks, R. 1997. *I Am Rosa Parks*. New York: Dial Books.
- Parks, R., and J. Haskins. 1992. *Rosa Parks: My Story*. New York: Dial Books.
- Porter, C. 1993. *Addy Learns a Lesson: A School Story*. New York: Scholastic.
- Porter, C. 1993. *Happy Birthday, Addy! A Springtime Story*. Middleton, Wis.: Pleasant Company Publications.
- Porter, C. 1993. *Meet Addy, An American Girl*. Middleton, Wis.: Pleasant Company Publications.
- Porter, C. 1994. *Addy Saves the Day: A Summer Story*. Middleton, Wis.: Pleasant Company Publications.
- Porter, C. 1994. *Changes for Addy*. Middleton, Wis.: Pleasant Company Publications.
- Potter, J. 1997. *African Americans Who Were First*. New York: Cobblehill Books.
- Powledge, F. 1993. *We Shall Overcome: Heroes of the Civil Rights Movement*. New York: Scribner; Toronto: Maxwell Macmillan Canada; New York: Maxwell Macmillan International.
- Sanford, W. 1993. *Muhammad Ali*. New York: Crestwood House; Toronto: Maxwell Macmillan Canada; New York: Maxwell Macmillan International.
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- Siegel, B. 1995. *Marian Wright Edelman: The Making of a Crusader*. New York: Simon & Schuster.

Stewart, J. 1996. *1001 Things Everyone Should Know about African American History*. New York: Doubleday.

Tolan, M. 1991. *Sojourner Truth: The Courageous Former Slave Who Led Others to Freedom*. Milwaukee, Wis.: G. Steven's Children's Books.

Walker, M. 1992. *Mississippi Challenge*. New York: Bradbury Press.

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Suggested Videos

- "The American Experience 6: Malcolm X—Make It Plain." 1994 (Mpi Home Video).
- "America's Civil Rights Movement." (Teaching Tolerance)
- "Dateline Freedom: Civil Rights and the Press." 1988 (Siena Library Company).
- "Eyes on the Prize: America's Civil Rights Years." 1995 (PBS Home Video).
- "Free at Last: A History of the Civil Rights Movement and Those Who Died in the Struggle" (Oxford University Press).
- "Goree: The Door of No Return." 1992 (Films for Humanities and Sciences).
- "I'll Make Me a World 2: Without Fear or Shame." 1999 (PBS Video).
- "Inventing the Future: African American Contributions to Scientific Discovery and Invention." 1994 (American Chemical Society).
- "The Journey of the African American Athlete." 1996 (Teacher's Video Company).
- "Last Breeze of Summer." 1991 (Carousel Film and Video).
- "The Morehouse Men." 1995 (PBS Video).
- "The Playing Field." (United Learning)



Reflections on What I Have Learned

Thank you for using this activity guide to explore African American culture. Now that you have completed the activities in the guide, please complete the *What I Know about African American Culture* worksheets. When you are finished, compare your responses to those you gave when you completed the worksheets at the beginning of this guide. Did you get more answers correct the second time?

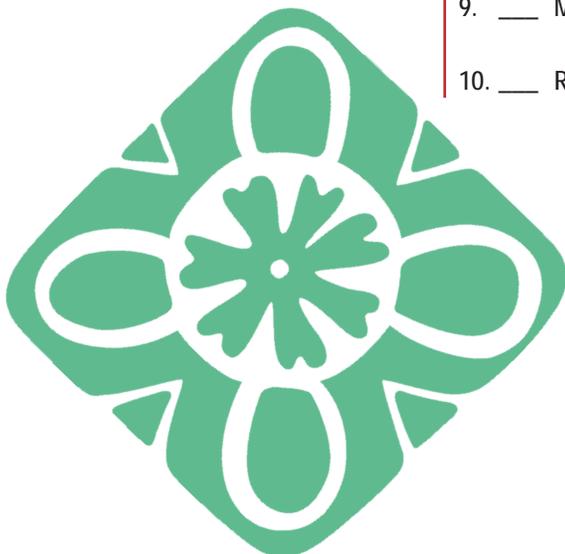
Life Skills: Valuing Diversity
Thinking Critically
Making Decisions
Processing Information
Reasoning

What I Know about African American Culture

Today's Date _____

PART I. Match the following African Americans with their accomplishments by putting the correct letter on the space following each number.

- | | |
|---------------------------------|--|
| 1. ___ Harriet Tubman | a. "The Father of Blues" |
| 2. ___ Phillis Wheatley | b. Traveled throughout the country speaking against slavery and for women's rights |
| 3. ___ Carter G. Woodson | c. Discovered the process for separating plasma from blood and storing it until needed |
| 4. ___ Sojourner Truth | d. Would not give up her seat to a European American man on a Montgomery bus in 1955 |
| 5. ___ Charles Richard Drew | e. "The Father of Black History" |
| 6. ___ W. C. Handy | f. Founded a school in 1904 that still exists today |
| 7. ___ George Washington Carver | g. First African American to publish a book |
| 8. ___ Malcolm X | h. Helped runaway slaves by use of the Underground Railroad |
| 9. ___ Mary McLeod Bethune | i. Agricultural scientist who produced over 300 products from the peanut |
| 10. ___ Rosa Parks | j. Changed from an early life of crime to a Muslim preacher |



PART II. How would you define the following?

Juneteenth:

Kwanzaa:

Melanin:

The Underground Railroad:

Gumbo:

PART III. Circle the correct answer.

1. A dashiki is a:

- a) hairstyle
- b) special dessert
- c) loose-fitting garment
- d) musical instrument

2. The term cornrow describes a:

- a) style of clothing
- b) Christmas ornament
- c) dish for dinner
- d) hairstyle

3. Which of the following foods was brought to the Americas by Africans?

- a) apples
- b) rice
- c) corn
- d) peanuts

4. Which form of music was started by African Americans?

- a) country
- b) opera
- c) jazz
- d) barber shop quartet

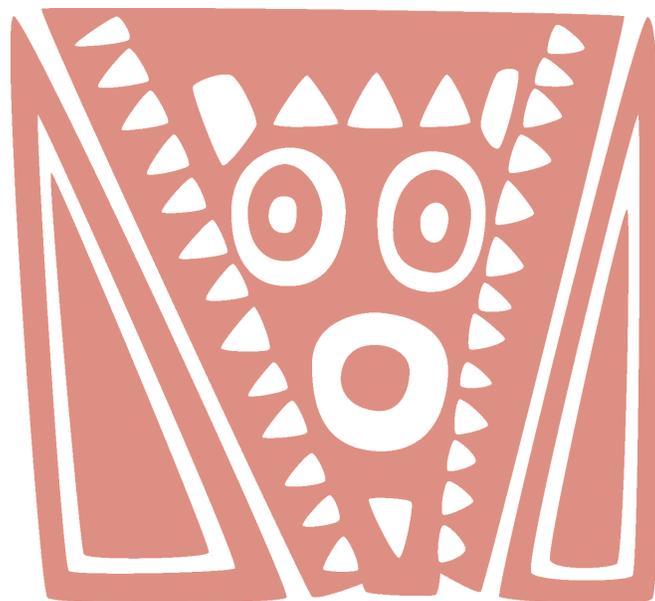
5. Which language is spoken in over 800 countries of Africa?

- a) Swahili
- b) Tagalog
- c) French
- d) Dutch

Reflections

Reflect on your new understanding of African American culture by answering the following questions: What are three important things you learned about African American culture?

How can you use what you have learned in your own life?



How Can I Learn More?

Here are some suggestions for ways you can learn more about African American culture.

Life Skills: Valuing Diversity
Learning to Learn
Interacting Socially



1. Interview an African American adult. Select someone you know, or ask a parent, teacher, minister, or other adult to suggest an African American adult to interview. Select from the following questions or write your own.
 - What city and state were you born in?
 - What type of community (farm, small town, big city) did you grow up in?
 - What was it like growing up?
 - What were your favorite games to play as a child?
 - What was your favorite toy?
 - What was the best trip or vacation you took? Why was it so special?
 - What was your favorite subject or activity in school?
 - What is one childhood experience that stands out in your mind? Why?
 - What is one thing you are proud of as an African American?
2. Participate in an African American program, celebration, or event. Afterward, think about your responses to the following questions.
 - How would you describe the program, celebration, or event?
 - What did you find unique about this program, celebration, or event?
 - What did you like the most about this program, celebration, or event?

Here are some possible activities you may consider:

- Participate in a Black History Month celebration.
- Participate in a Kwanzaa celebration.
- Participate in an African American community program.
- Invite an African American to your home for a meal or just to visit.
- Watch a movie that focuses on the life of African Americans (e.g., *Roots*).



Puzzle Solutions

African American Invention Word Find I Solution

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R + I + D T + M + + + F + R R + + +
+ E + R H E A + H + O + O E E R + +
P + N G O I B S + U + T + N F E + +
+ A I E L N U G N + C + + A R L + +
+ L P B P R I T N E + + + E I K G E
+ + O E B R A N T I + + + L G N A V
+ X + R R I A E G + D + + C E I S O
+ + I + N B D H K T + L + Y R R M T
+ A + P + E A + S C A + O R A P A S
H + E + K + + G + L O B + F T S S +
+ N + O + + + + + + I L L + O N K +
+ + M C I F F A R T + C C E R W + +
+ S L A W N M O W E R + N + + A + +
C L O T H E S D R Y E R + E + L + +
R E K A M D A E R B + + + + P + + +
+ + + + + + + + + + + + + + + +
+ + + + + + + + + + + + + + + +
R E D D A L E P A C S E E R I F + +

```

(Over, Down, Direction)

- | | |
|------------------------------|------------------------------|
| BREADMAKER (10, 15, W) | LIGHT (2, 5, NE) |
| CLOCK (13, 12, NW) | MAILBOX (8, 1, SW) |
| CLOTHESDRYER (1, 14, E) | PAPERBAG (1, 3, SE) |
| FIREESCAPELADDER (16, 18, W) | PENCILSHARPENER (15, 15, NW) |
| FOLDINGBED (14, 10, NW) | REFRIGERATOR (15, 1, S) |
| FOUNTAINPEN (12, 1, SW) | RYCLEANER (14, 9, N) |
| GASMASK (17, 5, S) | SMOKEDETECTOR (2, 13, NE) |
| HAIRBRUSH (1, 10, NE) | STOVE (18, 9, N) |
| IRONINGTABLE (3, 1, SE) | TRAFFIC (10, 12, W) |
| LAWNMOWER (3, 13, E) | |
| LAWNSPRINKLER (16, 14, N) | |

African American Invention Word Find II Solution

+ M + + E + + + + + O + + + + + B + + L F + + V F C N
 + + I R + + S S E H + B + + + + + + E A + O C E + R O E
 E L E C T R O C A R D I O G R A P H I C W L E U R N + E M W
 D M + N R + + B + + + T K + + U + + + N + C I N + + U E P T
 + R I + + O U + N + + E + C N P E W S + N + A T + + + J L O
 + H Y + + + P E + + + R + C O + G P + A + C R A T + + + I N
 T + + C + + V H + + + + H + + L R A R + U + + I + L + + C I
 + + + + L A + + O + + Y + + + I C F S L + + + N M + E + A A
 K R O W D E + + + T + + + + N + + + A M + + + P + S + R T N
 R E + A D E A R S + O + + K + + + R + + A + + E + + + R E +
 E L N + + + + N + + + G L + + + S + + + + S + N + + E L D +
 E B + + + + + + I + + E R L A W N M O W E R K + + P + E N +
 N A + + + + + + N R + + A H + + + + + R E + L + + O E H
 O T D E V E I H C A G R D O P S + + + + + E V Y + F + N S O
 I G + + + + + + + O E A E E H + + + + + R O I M A G E S U
 T N + + M + + + + T + E Z R B G I R O T C E T E D E K O M S
 C I R E K A M D A E R B U I T G N C + + + F S S + L + W + I
 U N N + D + N R + O + S + L M O N I + + + L N R + + S O + N
 A O + K + U E G S + O + N + S I R I B + + I + O + E + L + G
 + R + + E G L H L L + + + O + + T A D B B P + S X + + L P +
 + I + + I R + Y C E + R E M I H C P + L E + + E + + + A + +
 + + + R + + + N U H S + + + + S + + O + O + L + + + P F + +
 + + F + + + E S + + + + + + + S + + + + F + + T E + + G E
 R E S T R E N G T H E N + + + + + E + + E + + + R + + + R E
 R + + + + R + + + + + + + + + + S R + + + B A + + + E M
 + + + + A T A B B A S + + + + + + + + R + + A + P S + + B S
 + + + D + + + + + + + + + + + + + + E G + + + + C + + +
 + + + + + + + + + + + + + + + + C A P T + + + + + R + +
 T O P S + + + + + + + + + + U L U A T I N G N D R A H S A +
 + + + + + + + + + + + + + + + + + + I + + + + + + +

(Over, Down, Direction)

ACHIEVED (10, 14, W)
ARCS (29, 29, NW)
AUCTIONEER (1, 19, N)
BELITTLER (20, 1, SE)
BERG (29, 26, N)
BINS (21, 20, NE)
BREADMAKER (12, 17, W)
CAPT (19, 28, E)
CHIMER (17, 21, W)
CLOCK (17, 8, NW)
COMPLICATEDNESS (29, 1, S)
DARNS (4, 27, NE)
DEARS (5, 10, E)
DRYCLEANING (1, 4, SE)
DULY (5, 18, SE)
EBBING (21, 21, NW)
ELECTROCARDIOGRAPHIC (1, 3, E)
ENCLOSURES (7, 23, NE)
FALLOW (28, 22, N)
FOLDINGBED (22, 23, NW)
FOUNTAINPEN (24, 1, S)
FRANCE (18, 8, NE)
FREE (28, 1, S)
GASMASK (17, 6, SE)
HABU (10, 2, SW)
HESS (10, 2, W)
HOUSING (30, 13, S)
IMAGES (24, 15, E)
INKER (2, 17, SE)
INTERSESSIONS (24, 30, NW)
IRONINGTABLE (2, 21, N)
JUNC (28, 5, NW)
LAWNMOWER (14, 12, E)
LAWNSPRINKLER (23, 1, SW)
LEAF (26, 17, N)
LEONE (28, 11, S)
MANGLE (5, 16, SE)
MERE (2, 4, NE)
MICROPHOTOGRAPHIC (2, 1, SE)
NEVADAN (9, 5, SW)
NEWTONIAN (30, 1, S)
OBITER (12, 1, S)
OPTIMIZE (19, 22, NW)
PAPERBAG (29, 20, SW)
PEWS (16, 5, E)
PILFERER (22, 20, N)

PUNCHY (17, 3, SW)
REFLEXES (20, 25, NE)
REFRIGERATOR (1, 25, NE)
REPLY (28, 10, SW)
RESTRENGTHEN (1, 24, E)
RIMS (23, 6, SE)
ROSE (24, 18, S)
ROSH (11, 17, SW)
SABBAT (11, 26, W)
SHARD (28, 29, W)
SHUN (11, 22, W)
SLUE (15, 19, NW)
SMEE (30, 26, N)
SMOKEDETECTOR (30, 16, W)
STOVE (23, 17, N)
THIN (1, 7, NE)
TOPS (1, 29, E)
TORA (15, 17, SE)
TRAP (25, 23, S)
ULUATING (15, 29, E)
VERNACULARS (27, 1, SW)
WHOA (16, 12, SW)
WORK (4, 9, W)

African American Musical Word Scramble

| | |
|------------|-------------|
| LOUS | SOUL |
| NLKROORLC | ROCK N ROLL |
| PSEGLO | GOSPEL |
| ZAJZ | JAZZ |
| POIHOH | HIP HOP |
| SCODI | DISCO |
| ELBSU | BLUES |
| ISLAITUSPR | SPIRITUALS |
| UFKN | FUNK |
| OPBBE | BEBOP |

Kwanzaa Word Scramble

| | |
|--------------|--------------|
| ANI | NIA |
| JAOMU | UMOJA |
| MIJAU | UJIMA |
| UUKBMA | KUUMBA |
| GUKUCHAJILIA | KUJICHAGULIA |
| AAAMJU | UJAAMA |
| IAMIN | IMANI |

What I Know about African American Culture

PART I.

- H 1. Harriet Tubman
- G 2. Phillis Wheatley
- E 3. Carter G. Woodson
- B 4. Sojourner Truth
- C 5. Charles Richard Drew
- A 6. W.C. Handy
- I 7. George Washington Carver
- J 8. Malcom X
- F 9. Mary McLeod Bethune
- D 10. Rosa Parks

PART II.

Juneteenth: An African American holiday recognized as the Independence Day for African Americans

Kwanzaa: An African American holiday celebrated the last week of December to recognize African American heritage

Melanin: Tiny, black coloring that determines skin color

The Underground Railroad: A system of roads and safe hiding places used to help enslaved Africans escape north to freedom

Gumbo: A spicy stew from Louisiana, usually containing okra

PART III.

A dashiki is a loose-fitting garment.

The term cornrow describes a hairstyle.

Which of the following foods was brought to the Americas by Africans? Peanuts

Which form of music was started by African Americans? Jazz

Which language is spoken in over 800 countries of Africa? Swahili



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