

OAKLAND CUSD #5

**WORLD
HISTORY**
APRIL 13-17, 2020

KEVIN FLECKENSTEIN

Week of April 13-17, 2020

Mr. Fleckenstein

Students are expected to complete one Social Studies lesson a week for each class that they are taking. Students need to choose one of the three choices that are for the class that they are in. You may not choose an option from a class you are not currently taking. Choice 1 & 2 are review options that will not require a computer or the internet. Choice 3 is considered enrichment, which will sometimes be new information, and might require internet access. I can receive work in hard copy form (turned into the school) or I can receive assignments through my email at kevin.fleckenstein@oakland5.org If a student is turning in an assignment through email, they can turn it in as a word document or a google document. If students are answering a worksheet and turning it in online, the student does not need to copy the questions onto their document. They only need to send in their answers. Please make sure student names are on all work, so that I can figure out who has turned in assignments. Homework for each week will be available at noon each Monday. That week's homework will be due by noon the following Monday. I will be calling parents on Tuesday of each week, if I have not received an assignment from a student. We want to make sure that no student falls behind during this time. I will provide feedback on all homework assignments. If they are turned in to me through email, I will replay to the email with my feedback. If the homework assignment is physically turned into the school, I will write the feedback on the assignment and put it in the next weeks pile to be picked up. The only textbooks that should be needed are the ones that were already given out two weeks ago. If you have any questions for me, please feel free to contact me through email. My office hours will be Monday, Tuesday, and Wednesday from 11-1. I will also be checking my email periodically at other times throughout the week. I miss all of the students. I hope that everyone is being safe, smart, and finding ways to keep busy!

| Class | Choice 1 | Choice 2 | Choice 3 (Enrichment) |
|-----------------|---|--|--|
| World Geography | Read Chapter 41. Answer the following sections on page 505. <ul style="list-style-type: none"> • Building a Vocabulary • Recalling & Reviewing • Thinking Critically | Write an essay (3 paragraph minimum) explaining which Asian city you would like to live in if you were given a choice. Use specific information about the city to back up your claim. You can use Chapters 28-34 & 41-45 to get information. | Make a list of the countries of Africa. Next to each country write down the name of the capital city. Use the map on page A19 to help you. |
| World History | Read Chapter 28 Section 1 Starting on page 738 in your textbook. Answer questions 1-5 on page 740. | Read the handout over the Middle Passage. Answer the questions over the reading. | Complete the crossword puzzle over World War I. Answers can be submitted with a picture of the crossword puzzle, or a google doc/word doc that has a numbered list of the correct answers. |

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| U.S. History | Read Chapter 10 Section 4 in your textbook starting on page 299. Answer questions #1-4 on page 305. | Read the reading about Abraham Lincoln's Inaugural Addresses. Answer the questions about the readings. | On Youtube, watch Crash Course in History – The Civil War Part 1. Write a two paragraph reflection on what you learned. Be sure to use specific information from the video in your reflection. You may need to take notes during the video, or watch it a few times to get all of the important information. https://youtu.be/rY9zHNOjGRs |
| Modern U.S. History | Read the two readings about influential women in the 1970's & 1980's. Answer the questions that go along with each reading. | Write a journal (paragraph per day) about what it is like for you living during this stay-at-order. Write it in a way that would give someone that is living 100 years from now insight as to what this experience is like. How have things changed? What do we know about the stay-at-home order? How do we feel about the stay-at-home order? What's next? | On Youtube, watch Crash Course in History – Rise of Conservatism. Write a two paragraph reflection on what you learned. Use specific information from the video in your reflection. You may need to take notes during the video, or watch it a few times to get all of the important information. https://youtu.be/OCrxD19DHA8 |
| Civics | Read page 188-189. Answer questions 1-3 at the end. Then in one paragraph, explain how you could get involved locally to make the community better. Identify what you want to change/save, and state what you would do to convince local leaders to see things your way. | Read Chapter 9 Section 1 & 2 in your textbook. Answer the questions on the two handouts that correspond to each section. | Go to the website: https://www.isidewith.com/ Take the quiz. This website asks you political questions and will then tell you which political candidate and party you most closely agree with. Look at the handout for guidance as you take the quiz. |

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| <p>Illinois History</p> | <p>Read the primary source from Abraham Lincoln that is provided. Summarize each section of the bill in your own words. Also, answer the question: Why do you think Abraham Lincoln wanted to spend money on a governors' mansion at this time? Hint: Think back to the history of our state capitals.</p> | <p>Read the two readings that are provided "Labor Management Violence" and "The Eagle that is Forgotten" Answer the questions on the handouts that correspond to the readings.</p> | <p>Look up the history of any city or town that is in Illinois. Write a one page summary of the history and importance of the town. Think about historical events that have happened, reasons why the town started, and important people or contributions that have come from the town. Use proper MLA formatting, including a sources page.</p> |
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African Migration to Colonial America [Abridged]

by Ira Berlin

This essay is provided courtesy of the Gilder Lehrman Institute of American History. It has been abridged by ReadWorks.

This essay was originally published as "African Immigration to Colonial America."

African American life in the United States has been framed by migrations, forced and free. [While multiple massive movements have shaped and reshaped African American life, none was more important than the first, the so-called Middle Passage from Africa to America. This] forced migration from Africa-the transatlantic slave trade-carried black people to the Americas.

[...]

More than any other single migration the Middle Passage has come to epitomize the experience of people of African descent throughout the Atlantic world. The nightmarish weeks and sometimes months locked in the holds of stinking slave ships speak to the traumatic loss of freedom, the degradation of enslavement, and the long years of bondage that followed. But the Middle Passage also represents the will to survive, the determination of black people not to be dehumanized by dehumanizing circumstances, and the confidence that freedom would eventually be theirs and that they would take their rightful place as a people among peoples.

The transatlantic slave trade had its beginning in the middle of the fifteenth century when Portuguese ships sailed down the West African coast. The intention was to trade for gold and spices, but the voyagers found another even more valuable commodity-human beings. Over time, the trade in men and women supplanted other commerce, and the slaves' destination changed from Europe to the Americas, where plantations growing commodities for the international market initiated the massive transfer of African peoples. In all, some eleven to twelve million Africans were forcibly carried to the Americas. Of those, roughly one-half million (or about 4.5 percent) were taken to mainland North America or what became the United States.

The first black men and women arrived in mainland North America in the sixteenth century, often accompanying European explorers. For the next century or so, they continued to trickle onto the continent in small numbers, often not from Africa itself but from Europe, the Antilles, or other parts of the Atlantic littoral. Dubbed "Atlantic Creoles" because of their connection with the ocean that linked Africa, Europe, and the Americas, many of these first arrivals spoke the language of their enslavers and were familiar with the various religions, commercial conventions, and systems of jurisprudence of the Atlantic. Entering frontier societies in which Europeans also worked in some form of bound labor (indentured servitude being the most prominent), black men and women employed their knowledge of the Atlantic world to integrate themselves into the European settlements. Much like other settlers, free and unfree, they joined churches, participated in exchange economies, and formed families.

With the advent of the plantation in mainland North America, the nature of slavery and then the slave trade changed. The beginnings of plantation production-tobacco in the Chesapeake in the late seventeenth century and rice in the Lowcountry in the early eighteenth century-increased the level of violence, exploitation, and brutality in these regions. Slaves worked harder, propelling their owners to new, previously unimagined heights of wealth and power. As they did, slave owners expanded their

plantations and demanded more and more slaves, as slaves proved to be an extraordinarily valuable form of labor. Not only were they workers, but they reproduced themselves, adding to the owners' wealth. Rather than arriving in ones and twos from the Atlantic littoral, boatloads of captives—generally drawn from the African interior—crossed the ocean. Although slavers deposited their human cargoes in ports from Providence to New Orleans, the vast majority of slaves who disembarked in mainland North America did so in the Chesapeake (largely Virginia and Maryland) and the Lowcountry (largely South Carolina, and Georgia).

Slaves imported directly from Africa—distinguished from Atlantic Creoles—first landed in the Chesapeake in large numbers during the last decades of the seventeenth century. Following the legalization of chattel bondage in the 1660s, they slowly replaced European and African indentured servants as the main source of plantation labor. Although black people never challenged white numerical dominance in the region, they achieved majorities in a few localities. For many European settlers, it seemed as if the Chesapeake would "some time or other be confirmed by the name of New Guinea."

Just as the Chesapeake was about to become an extension of West Africa, the dynamics of black life changed dramatically. Slaves in the Chesapeake, in the words of one European observer, proved "very prolific among themselves." By the 1730s, births to slave women outnumbered imports, and the black population was increasing naturally. Although transatlantic slavers continued to deliver their cargoes to the great estuary, the proportion of Africans declined as the indigenous African American population increased. By mid-century, the majority of enslaved men and women in the Chesapeake had never seen Africa. At the start of the American Revolution, the first Great Migration was over in the Chesapeake. A native people began to sink deep roots in soils of mainland North America.

The slave trade continued, however, in the Lowcountry of South Carolina and Georgia. There the forced migration from Africa followed a trajectory similar to that of the Chesapeake, but it started later and continued longer. As a result, the number of Africans who entered the Lowcountry—almost 400,000—was more than double the number of Africans who came to the Chesapeake. Sullivan's Island, a tiny quarantine station in Charleston harbor, became the Ellis Island of black America.

[...]

For much of eighteenth century, black people in South Carolina and Georgia—unlike those in Maryland and Virginia—resided in an immigrant society, more an extension of Africa than of Europe. With the slave trade open and the influx of "saltwater slaves" nearly continuous, lowland slaves had great difficulty forming families and reproducing themselves. The gender ratio among the newly arriving saltwater slaves was usually dramatically skewed, and acculturated slaves sometimes were reluctant to create families with the new arrivals. But by the middle of the eighteenth century, the black population of the Lowcountry began to reproduce itself and the number of African Americans grew, although it did so in tandem with newly arrived Africans. If at mid-century slaves in the Chesapeake had few opportunities to converse with Africans, Africans and African Americans in the Lowcountry knew each other well.

[...]

The captives' nationality was not [chosen randomly]. Europeans slavers developed specialties, in some measure to meet the demands of their customers on both sides of the Atlantic, whose

preferences and needs grew increasingly well-defined over time. Preferences on both sides of the Atlantic determined, to a considerable degree, which enslaved Africans went where and when, populating the mainland with unique combinations of African peoples and creating distinctive regional variations in the Americas. Igbo peoples constituted the majority of African slaves in Virginia and Maryland, so much so that some historians have denominated colonial Virginia as "Igbo land." A different pattern emerged in Lowcountry South Carolina and Georgia, where slaves from central Africa predominated from the beginning of large-scale importation, so that if Virginia was Igbo land, the Lowcountry might be likened to a new Angola.

But if patterns of African settlement can be discerned, they never created regional homogeneity. The general thrust of the slave trade was toward heterogeneity, throwing different people together in ways that undermined the transfer of any single culture. Mainland North America became a jumble of African nationalities. Their interaction-not their homogeneity-created new African American cultures.

[...]

No matter their nationality, Africans shipped to the New World endured the trauma of enslavement. Captured deep in the African interior, Africans faced a long, deadly march to the coast. Traveling sometimes for months, they were passed from group to group, as many different African nations participated in the slave trade. [...] The circumstances of their travel were extraordinarily taxing. In some places, some forty percent of the slaves died between their initial capture in the interior and their arrival on the coast.

The captives then faced the nightmarish transatlantic crossing. The depths of human misery and the astounding death toll of men and women packed in the stinking hulls still remains difficult to fathom. Stripped naked and bereft of their every belonging, they boarded the ship and encountered-often for the first time-white men. Brandishing hot irons to mark their captives in the most personal way, these "white men with horrible looks, red faces, and long hair" left more than a physical scar. Many enslaved Africans concluded that the white men were in league with the devil, if not themselves devils. For other Africans, the trauma of having their skin seared confirmed that they were bound for the slaughterhouse to be eaten by the cannibals, who had stamped them in much the way animals were marked.

Surviving the Middle Passage was but the first of the many tests faced by the forced immigrants. Once African peoples disembarked, new anxieties compensated for whatever relief they gained from the end of the shipboard journey. Indeed the shock of arrival only repeated the trauma of African enslavement. Staggering to their feet, bodies still bent from their weeks below deck, shaking with apprehension, the captives were fitted with a new set of shackles-a painful welcome to their new homeland. The captives again confronted the auction block and the prospect of being poked and prodded by strange white men speaking strange languages, intent on demonstrating their mastery. Marched in chains to some isolated, backwoods plantation, forced to labor long hours at unfamiliar tasks, enslaved black men and women began their lives in mainland North America. It was a grim existence, as their debilitating work regime, drafty dormitories, and bland rations invited an early death. Within months of arrival, many of the new immigrants-ridiculed as "outlandish" by their owners-were dead.

But slowly, inexorably, the survivors made the new land their own. Transplanted Africans began to

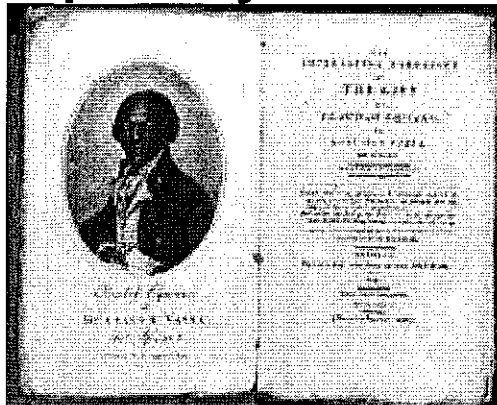
master the languages of North America, learned to traverse the countryside, formed friendships, pieced together new lineages from real and fictive kin, and created a new sacred world. Their children, who knew no other land, took root in American soil and made the land that had been forced on their parents their own. Like most other Americans, they too were the children of immigrants-but immigrants of a very different kind.

The full text can be found on the Gilder Lehrman Institute of American History website. The website requires registration for a free subscription. www.gilderlehrman.org

Olaudah Equiano

This text is provided courtesy of the Gilder Lehrman Institute of American History.

A primary source by Olaudah Equiano



The Interesting Narrative of the Life of Olaudah Equiano (London, 1794). (Library of Congress, Prints and Photographs Division)

Within ten years of the first North American settlements, Europeans began transporting captured Africans to the colonies as slaves. Imagine the thoughts and fears of an eleven-year-old boy who was kidnapped from his village by African slave traders. He was forced to march west to the coast of Africa, sold to different people along the way. When he reached the Slave Coast he saw white men for the first time. His mind must have been filled with many questions. Where was he going? What would these men do to him? Would he ever see his home again?

This young man was Olaudah Equiano. He and many other Africans, both male and female, were loaded on ships that took them to the British colonies, where they were sold as slaves. Hundreds of people were packed into the lower decks with barely enough room to move during a journey that took at least six weeks. Many died, but Equiano survived.

Equiano traveled the world as a slave to a ship captain and merchant. In 1766 he was able to purchase his own freedom. Equiano wrote his autobiography, *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African*, in 1789. Equiano recounted how his early life in Africa was interrupted when he was kidnapped by slave traders and separated from his family, writing "we were soon deprived of even the smallest comfort of weeping together." Equiano was bought and sold, marched to the African coast, and shipped in squalid conditions to America. He wrote of the voyage, "The closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us." Many people read Equiano's *Narrative*, and his account exposing the horrors of slavery influenced Parliament's decision to end the British slave trade in 1807.

Excerpt from *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African*

I was not long suffered to indulge my grief; I was soon put down under the decks, and there I received such a salutation in my nostrils as I had never experienced in my life; so that with the loathsomeness of the stench, and crying together, I became so sick and low that I was not able to eat, nor had I the least desire to taste any thing. I now wished for the last friend, Death, to relieve me; but soon, to my grief, two of the white men offered me eatables; and, on my refusing to eat, one of them held me fast by the hands, and laid me across, I think, the windlass, and tied my feet, while the other flogged me

severely. I had never experienced any thing of this kind before; and although not being used to the water, I naturally feared that element the first time I saw it; yet, nevertheless, could I have got over the nettings, I would have jumped over the side; but I could not; and, besides, the crew used to watch us very closely who were not chained down to the decks, lest we should leap into the water; and I have seen some of these poor African prisoners most severely cut for attempting to do so, and hourly whipped for not eating. This indeed was often the case with myself. In a little time after, amongst the poor chained men, I found some of my own nation, which in a small degree gave ease to my mind. I inquired of them what was to be done with us? they gave me to understand we were to be carried to these white people's country to work for them.

Name: _____ Date: _____

Use the article "African Migration to Colonial America [Abridged]" to answer questions 1 to 2.

1. What made some Africans on the Middle Passage believe that they were bound for the slaughterhouse to be eaten by cannibals?

2. How did the survivors of the Middle Passage "ma[ke] the new land their own"?

Use the article "Olaudah Equiano" to answer questions 3 to 5.

3. Describe the conditions of the overseas journey Olaudah Equiano was forced to take. Use at least three details from the text to support your description.

4. Equiano wrote, "I now wished for the last friend, Death, to relieve me[.]" What did he mean by this? Use evidence from his first-hand account to support your answer.

5. Why might finding "some of [his] own nation" have given Equiano some ease during the Middle Passage? Support your answer with evidence from the text.

Use the articles "Olaudah Equiano" and "African Migration to Colonial America [Abridged]" to answer questions 6 to 7.

6. The essay "African Migration to Colonial America" indicates that the Middle Passage placed black people in "dehumanizing circumstances." Dehumanizing circumstances are situations that seem to take away a person's human qualities. What evidence from both texts illustrates the Middle Passage's dehumanizing circumstances?

7. The essay "African Migration to Colonial America" claims that the Middle Passage represents black people's "will to survive." Does Olaudah Equiano's first-hand account of the Middle Passage support or refute this claim? Support your answer with evidence from the text.

Fleck

World War One Clues

Across

- 4 world organization to keep the peace
- 6 leader of communist takeover of Russia
- 7 got the vote after the war
- 8 European nations competed in building large armies and navies
- 10 Germans called them U-boats
- 11 Great Britain, France, Russia
- 12 Germany violated this nation's neutrality
- 13 an anti-democratic measure
- 15 conditions were not improved by the war
- 16 lasted for four years despite millions being killed
- 20 U.S. began preparing for war because of this
- 24 name for U.S. soldiers in WW I
- 26 communist takeover of Russia in November of 1917
- 27 committee on public information
- 28 U.S. armed its merchant ships
- 29 his assassination lead directly to WWI
- 30 a million Armenians were massacred by the Turks
- 31 calling up a nations reserves
- 32 glorifying of war
- 33 Wilson's plan for ending the war
- 34 stretched over 400 miles
- 35 Germany offered Mexico a deal if they entered the war against the U.S. in 1917

Down

- 1 new weapon used in WW I
- 2 Germany, Austria-Hungary
- 3 establishing political or economic control over other lands
- 4 1198 passengers were killed by a U-boat
- 5 a cause of WW I
- 8 what European nations were divided into
- 9 drafting men into the army
- 14 required young men to sign up for military service
- 17 it was never ratified by the U.S.
- 18 commander of U.S. forces in WW I
- 19 1914-1918
- 21 stay out of war
- 22 for the purpose of creating a strong military
- 23 the Czar was overthrown and a democratic government set up
- 25 tried to keep the U.S. out of the war

World War One Crossword Puzzle

