

Unit 3: The Practice of Freedom

Unit 3 covers what Black Americans did with freedom after the Civil War: the amendments that promised equality, the families and institutions they built, the violence and laws that tried to take freedom back, and the migration and cultural movement that remade Black life in the twentieth century.

AP African American Studies

The Practice of Freedom

About 15 minutes to read

How to use this guide

Read it in order the first time because the story runs in sequence. The amendments promised freedom, the Freedmen's Bureau and Black institutions built on it, white Southerners moved to undo it, and Black Americans answered with migration, organization, and art. Later topics assume you know the earlier ones.

After the first read, use the trap boxes and the tables to review the distinctions the exam tests most often: the three amendments, Washington and Du Bois, the NAACP and the UNIA, the waves of the Great Migration. Finish with the practice questions, then complete the recall check on the last page out loud and note any items you cannot explain yet.

What this unit is worth. The Practice of Freedom is 20 to 25 percent of the AP African American Studies exam, covering 1865 through the 1940s. That is roughly a fifth to a quarter of your score, and the unit's ideas keep returning in Unit 4, because the civil rights movement, Black Power, and Black feminism all grew out of the institutions and debates built here.

3.1 The Reconstruction Amendments

The Thirteenth, Fourteenth, and Fifteenth Amendments, adopted between 1865 and 1870, are called the Reconstruction Amendments or Civil War Amendments. They were the first amendments to the Constitution since 1804, and they rewrote the legal standing of Black Americans.

AMENDMENT	RATIFIED	WHAT IT DID
13th	December 6, 1865	Abolished slavery and involuntary servitude, except as punishment for a crime. Passed by Congress on January 31, 1865, before the war ended.
14th	July 9, 1868	Made all persons born or naturalized in the United States citizens, and barred states from denying any person due process or equal protection of the laws.
15th	February 3, 1870	Barred the federal government and the states from denying the right to vote on account of race, color, or previous condition of servitude.

Two details matter for exam questions. First, the Thirteenth Amendment's exception clause, "except as a punishment for crime," became the legal opening for convict leasing, which you will meet in 3.3. Second, the Fifteenth Amendment only banned denying the vote *on account of race*. It did not ban literacy tests, poll taxes, or other barriers, which is why Southern states could later disenfranchise Black voters with laws that never mentioned race. That is the whole story of 3.5 in one sentence.

Trap. Students mix up which amendment does what. Lock in one function each: the 13th ended slavery, the 14th created citizenship and equal protection, the 15th protected voting. If a question asks which amendment a poll tax evaded, the answer is the 15th, because the tax never mentioned race.

3.2 Social Life: Reuniting Black Families and the Freedmen's Bureau

Emancipation let Black families do what slavery had forbidden: live together legally, marry, keep their children, and choose their own names. Newspapers carried "information wanted" advertisements placed by freedpeople searching for spouses, parents, and children sold away before the war. Reunification was one of the first and most urgent projects of freedom.

Congress created the **Freedmen's Bureau** on March 3, 1865, a month before the war ended. Its full name was the Bureau of Refugees, Freedmen, and Abandoned Lands, and it was led by Commissioner Oliver Otis Howard. It operated until 1872, providing food and medical care, negotiating labor contracts between freedpeople and planters, and building schools. Its school-building work was enormous: by the time it closed, it had helped establish thousands of schools for formerly enslaved people across the South. The Bureau was always underfunded and understaffed, and it could not protect Black land claims, but it was the first large federal effort to support Black social life after slavery.

Trap. The Freedmen's Bureau was a wartime creation, not a post-Reconstruction one. Congress set it up in March 1865, before Appomattox. If a question ties the Bureau to the 1870s, the dates do not fit, since it closed in 1872.

3.3 Black Codes, Land, and Labor

Within months of emancipation, Southern states passed **Black Codes**, laws that restricted freedpeople's movement, labor, and rights. Vagrancy statutes let authorities arrest Black people who could not prove employment, and the punishment was often forced labor. The codes were a direct answer to the Thirteenth Amendment: slavery was gone, so the South rebuilt control through criminal law instead.

Land was the deeper fight. In January 1865, General Sherman's Special Field Orders No. 15 set aside 400,000 acres of coastal land for formerly enslaved families, up to 40 acres each, the origin of the phrase "forty acres and a mule." After Lincoln's assassination, President Andrew Johnson reversed the order and returned the land to its former Confederate owners. With land denied, most freedpeople were pushed into **sharecropping** and tenant farming, working white-owned land for a share of the crop while sinking into debt through the crop-lien system. And the Thirteenth Amendment's punishment exception fed **convict leasing**, in which states leased mostly Black prisoners to mines, railroads, and plantations under conditions that often matched slavery in everything but the name.

Trap. Convict leasing was not slavery under another name by accident. It worked because the Thirteenth Amendment bans involuntary servitude *except as a punishment for crime*. Exam questions that quote the exception clause are pointing at convict leasing and the Black Codes' vagrancy laws.

3.4 The Defeat of Reconstruction

Reconstruction had real achievements. Black men voted, held office, and helped write new state constitutions. On February 25, 1870, Hiram Revels of Mississippi became the first Black U.S. senator, filling the seat left vacant by Jefferson Davis. Congress passed the Enforcement Acts of 1870 and 1871 to protect Black voting, and the Ku Klux Klan Act of 1871 let the federal government prosecute Klan violence. The first Klan, founded in Pulaski, Tennessee, in 1865, had been terrorizing Black voters and their allies, and federal prosecution broke it apart for a time.

Then the political will collapsed. White Southern "Redeemers" retook state governments through fraud and violence, Northern voters tired of the issue, and the disputed presidential election of 1876 produced the **Compromise of 1877**. Democrat Samuel Tilden had won the popular vote, but 20 electoral votes were disputed; a congressional commission voted 8 to 7 along party lines to award them all to Republican Rutherford B. Hayes. In the informal understanding that followed, Southern Democrats accepted Hayes as president, and Hayes withdrew the last federal troops from the South. Historians treat the troop withdrawal as the end of Reconstruction. There is no written record of the deal, and its exact terms are still debated, but the result is not debated. With federal protection gone, Southern Democrats moved quickly to strip Black political power.

Trap. The Compromise of 1877 ended Reconstruction, not the Civil War. The war ended in 1865. The Compromise settled the 1876 election, and its price was the withdrawal of federal troops from the South. Keep the two endings twelve years apart in your head.

3.5 Disenfranchisement and Jim Crow Laws

Once federal troops left, Southern states rewrote their constitutions to remove Black voters without ever mentioning race, since the Fifteenth Amendment only banned discrimination "on account of race." Mississippi led the way in 1890 with its new constitution, the model other states copied and called the **Mississippi Plan**. It required poll taxes, subjective literacy and "understanding" tests administered by white registrars, and longer residency rules. South Carolina (1895), Louisiana (1898), North Carolina (1900), Alabama (1901), Virginia (1901), and Georgia (1908) followed with their own versions, adding **grandfather clauses** that exempted men whose grandfathers had voted, which protected poor whites while the tests removed Black voters.

The Supreme Court let it stand. In *Williams v. Mississippi* (1898), a unanimous Court upheld the Mississippi constitution because the laws were race-neutral on their face, even though everyone understood how they were applied. Alongside the voting barriers came **Jim Crow laws** segregating trains, schools, parks, restaurants, and nearly every public space. In *Plessy v. Ferguson* (1896), the Court gave segregation its legal doctrine: "separate but equal." Homer Plessy, arrested on June 7, 1892, for sitting in a whites-only Louisiana railcar under the state's 1890 Separate Car Act, had been a deliberate test case organized by New Orleans's Citizens' Committee. Justice Henry Brown's majority opinion upheld the law, and the facilities were never equal.

METHOD	HOW IT WORKED
Poll taxes and literacy tests	Race-neutral on paper, applied by white officials to fail Black applicants. The Mississippi constitution of 1890 was the template.
Grandfather clauses	Exempted men whose grandfathers could vote, shielding whites from the same tests.
White primaries	Declared party primaries private, so Black voters were shut out of the only elections that mattered in the one-party South.
Jim Crow segregation	State and local laws mandating separation in public life, upheld by <i>Plessy v. Ferguson</i> in 1896.

Trap. The Fifteenth Amendment did not fail on its own terms. It banned racial bars on voting, and the Mississippi Plan obeyed the letter of that ban while violating its purpose. When a question asks how poll taxes survived, the answer is the amendment's narrow wording plus *Williams v. Mississippi*.

3.6 White Supremacist Violence and the Red Summer

Lynching was the terror system that enforced Jim Crow. It was public, ritualized murder, and its victims were killed for voting, owning land, competing in business, or simply defying white authority. Ida B. Wells, whose friend Thomas Moss was lynched in Memphis on March 9, 1892, investigated the practice and showed in *Southern Horrors* (1892) and *A Red Record* (1895) that lynchings were about power, not the "rape myth" mobs claimed as justification. After a mob destroyed her newspaper, the Memphis *Free Speech*, she carried the anti-lynching campaign to Chicago and then to Britain.

The violence peaked after World War I in the **Red Summer of 1919**. Black veterans returned from fighting for democracy abroad to a country that denied it at home, and they were unwilling to accept the old terms. White mobs attacked Black neighborhoods in more than two dozen cities between April and November of 1919, with about 97 recorded lynchings that year. The term "Red Summer" was coined by James Weldon Johnson, then field secretary of the NAACP. In Chicago, the riot began on July 27, 1919, when a Black teenager, Eugene Williams, drowned after drifting toward the white section of a Lake Michigan beach and being stoned. Five days of violence left 38 people dead, 23 Black and 15 white, with 537 injured, before 6,000 National Guardsmen restored order. In Elaine, Arkansas, on September 30, 1919, white posses massacred Black sharecroppers who had been organizing for fair cotton settlements, killing an estimated 100 to 237 Black people, the deadliest single episode of the season.

Trap. The Red Summer was not one riot. It was months of white mob violence across dozens of cities, and in several places Black residents, including armed veterans, fought back. If a question names Chicago or Elaine, it is asking about episodes of the Red Summer, not the whole of it.

3.7 The Color Line and Double Consciousness

W. E. B. Du Bois opened *The Souls of Black Folk* (1903) with the claim that the problem of the twentieth century would be the problem of the **color line**, the barrier of racial division running through American life. The book's most famous idea is **double consciousness**: the sense Black Americans have of "two souls, two thoughts" in one body, an American identity and a Negro identity, always seeing themselves through their own eyes and through the contempt of a white world that looks on. Du Bois described the striving to reconcile the two without losing either.

The same book carried Du Bois's break with Booker T. Washington. Du Bois charged that Washington's accommodation asked Black people to surrender political power, civil rights, and higher education in exchange for economic opportunity, and he called instead for protest, the ballot, and the training of a "Talented Tenth" of educated leaders. The Washington-Du Bois debate defined Black political argument for a generation, and you will see its two poles return in 3.8 and again in 3.18.

Trap. Double consciousness is not a synonym for low self-esteem. It is a structural idea about living with two unreconciled identities in a society that devalues one of them. Exam questions test whether you can apply it, so practice explaining it as a condition created by the color line, not a personal feeling.

3.8 Lifting as We Climb: Uplift Ideologies and Black Women's Rights and Leadership

Two rival strategies organized Black politics at the turn of the century. **Booker T. Washington**, born enslaved in Virginia in 1856, built Tuskegee Institute (founded 1881) into a national platform for **accommodationism**: Black Southerners should pursue economic self-sufficiency, vocational training, and land ownership first, and set aside demands for political and social equality for the moment. His Atlanta Compromise speech of September 18, 1895, delivered at the Cotton States and International Exposition in Atlanta, urged Black Southerners to "cast down your bucket where you are," meaning to build prosperity in the South rather than agitate or leave. White audiences loved it. His autobiography *Up from Slavery* (1901) and the National Negro Business League (1900) spread the message further. One complication worth knowing is that Washington publicly preached patience while secretly funding lawsuits against disenfranchisement and segregation.

W. E. B. Du Bois answered with protest politics. After *The Souls of Black Folk* (1903), he organized the Niagara Movement in 1905, and in 1909 he helped found the **NAACP**, which pursued integration and full civil rights through publicity, investigation, and the courts. Its magazine, *The Crisis*, edited by Du Bois, became a national Black voice.

Black women built their own organizations because neither the white women's movement nor Black male leadership fully served them. In July 1896, two federations of Black women's clubs merged into the **National Association of Colored Women** (NACW), with Mary Church Terrell as its first president and the motto "**Lifting as We Climb.**" The clubs ran kindergartens, fought lynching, and campaigned for suffrage on the principle that the race could only rise together. Ida B. Wells helped launch the NACW the same decade she built the anti-lynching campaign. When the Nineteenth Amendment was ratified on August 18, 1920, white women could vote, but Southern states used the same poll taxes and literacy tests from the Mississippi Plan to keep Black women from the ballot. Mary McLeod Bethune, who had opened a school for Black girls in Daytona, Florida, in 1904, led voter registration drives anyway, became president of the NACW in 1924, and founded the National Council of Negro Women in 1935.

POSITION	KEY FIGURE	CORE CLAIM
Accommodationism	Booker T. Washington	Economic self-help and vocational training first; political demands later. Atlanta Compromise, 1895.
Protest politics	W. E. B. Du Bois	Immediate agitation for voting rights, civil rights, and higher education. Niagara Movement, 1905; NAACP, 1909.
Uplift through women's clubs	Mary Church Terrell, Ida B. Wells	Race and gender uplift together through community institutions. NACW, 1896; "Lifting as We Climb."

Trap. Keep the debate's dates straight: Washington's Atlanta Compromise came in 1895, Du Bois's *Souls* answered in 1903, the Niagara Movement organized in 1905, and the NAACP followed in 1909. Washington did not oppose all resistance; he funded civil rights lawsuits in secret. Du Bois did not reject Black institutions; he built them.

3.9 Black Organizations and Institutions

Freedom's most durable achievement was institutional. Black churches, above all the African Methodist Episcopal and African Methodist Episcopal Zion churches, were the first Black-controlled institutions in the country, and after emancipation they multiplied across the South as centers of worship, schooling, and political organizing. Ministers were often the community's political leaders, and church basements hosted the meetings where everything else got planned.

The Black press gave those communities a national voice. On May 5, 1905, Robert Sengstacke Abbott founded the *Chicago Defender* in Chicago. The paper attacked lynching and disenfranchisement week after week, and its Southern distribution network made it a driving force behind the Great Migration: the *Defender* advertised Northern jobs, printed train schedules, and told Southern readers plainly that they should leave. Fraternal orders, mutual aid societies, and Black-owned businesses and banks formed the rest of the scaffolding. And music carried the culture outward: the **Fisk Jubilee Singers**, a nine-student chorus organized in 1871 by Fisk treasurer George L. White to raise money for the struggling young university, toured the United States and Europe singing spirituals, introducing many white audiences to the music for the first time and saving Fisk from bankruptcy.

Trap. These institutions were built by Black people, not given to them. The exam emphasizes Black agency, so when a question asks what sustained Black communities under Jim Crow, the answer is the churches, press, schools, and societies Black Americans created, with the *Defender* as the classic example of an institution that changed history.

3.10 HBCUs, Black Greek Letter Organizations, and Black Education

Education was the project freedpeople pursued most urgently, and the schools they built became historically Black colleges and universities. The earliest, like Cheyney in Pennsylvania (1837), Lincoln in Pennsylvania (1854), and Wilberforce in Ohio (1856), predated the war. After emancipation, missionary societies and Black communities founded a wave of Southern schools: Fisk (1866), Howard (1867), Morehouse (1867), Hampton (1868), Spelman (1881), and Tuskegee (1881). The second Morrill Act of 1890 forced states to fund Black land-grant colleges, which created a public HBCU sector. Spelman's story shows the pattern: founded in 1881 as the Atlanta Baptist Female Seminary by teachers Sophia Packard and Harriet Giles in a church basement, it grew with Black women's determination and philanthropist support into a leading college for Black women.

On the campuses, students created the **Black Greek Letter Organizations**, the Divine Nine. Alpha Phi Alpha was founded at Cornell in 1906, Alpha Kappa Alpha at Howard in 1908, Kappa Alpha Psi at Indiana University in 1911, Omega Psi Phi at Howard in 1911, Delta Sigma Theta at Howard in 1913, Phi Beta Sigma at Howard in 1914, Zeta Phi Beta at Howard in 1920, and Sigma Gamma Rho at Butler University in 1922. In 1930 they formed the National Pan-Hellenic Council at Howard. The organizations combined scholarship, service, and racial uplift, and their members became a leadership class for the century's later movements.

Trap. Not every Divine Nine organization was founded at an HBCU. Alpha Phi Alpha began at Cornell, Kappa Alpha Psi at Indiana University, and Sigma Gamma Rho at Butler. Howard hosted five of the eight, which is why the council formed there, but the exceptions are the ones exam questions like to probe.

3.11 The New Negro Movement and the Harlem Renaissance

The **New Negro** was the postwar identity of a generation that refused the old terms. Black veterans, migrants, and activists asserted pride, militancy, and cultural self-definition, and Alain Locke gave the movement its name and manifesto. His anthology *The New Negro* (1925), expanded from a March 1925 special issue of *Survey Graphic* magazine on "Harlem: Mecca of the New Negro," collected the movement's writers and artists and argued that Black art could reshape how America saw Black people. Locke, a Howard philosophy professor often called the father of the Harlem Renaissance, believed cultural achievement would advance the race.

The **Harlem Renaissance** itself, roughly 1918 to 1937, was the flowering that followed. The Great Migration had concentrated Black writers, musicians, and artists in Northern cities, with Harlem as the capital. Its writers included Langston Hughes, Zora Neale Hurston, Claude McKay, and Countee Cullen. Hurston, trained in anthropology, gathered Black Southern folklore and wrote the novel *Their Eyes Were Watching God* (1937). The movement's energy came from migration and war, and it faded as the Great Depression dried up patronage and publishing, with the 1935 Harlem riot often named as its symbolic end.

Trap. The New Negro movement and the Harlem Renaissance overlap but are not identical. The New Negro was the broader identity and political assertion of the postwar years; the Renaissance was its artistic flowering. Locke's 1925 anthology named the first and launched the second into national view.

3.12 Photography and Social Change

Photography was one of the movement's political tools. At the 1900 Paris Exposition, W. E. B. Du Bois, then a sociology professor at Atlanta University, assembled the "Exhibit of American Negroes": 363 photographs of Black homes, businesses, churches, and students, plus charts of Black social progress. The portraits showed dignified, prosperous Black life directly against the racist caricatures of the day, and the exhibit won Du Bois a gold medal. A generation later, **James Van Der Zee** (1886-1983) ran a Harlem studio through the 1920s and 1930s, photographing weddings, graduations, parades, Marcus Garvey in regalia, and entertainers like Bill "Bojangles" Robinson. His carefully staged portraits let ordinary Harlem residents present themselves as they wished to be seen, which was itself an argument about Black dignity.

Trap. These photographs were evidence, not decoration. Du Bois used his 1900 exhibit to refute claims of Black inferiority with documented fact, and Van Der Zee's portraits countered the era's degrading stereotypes. When the exam pairs an image with a question, it is testing what the image was meant to prove.

3.13 Envisioning Africa in Harlem Renaissance Poetry

Africa haunted and inspired the Renaissance's poets, and two poems show the range of responses. Langston Hughes's "The Negro Speaks of Rivers," published in *The Crisis* in 1921 when Hughes was still a teenager, traces Black history through the Euphrates, the Congo, the Nile, and the Mississippi, ending with the refrain "My soul has grown deep like the rivers." Hughes dedicated the poem to Du Bois, and it claims Africa as a source of depth and continuity. Countee Cullen's "Heritage" (1925) opens with the question "What is Africa to me?" and works through ambivalence: the speaker feels the pull of an ancestral continent he has never seen, three centuries removed from it, and cannot fully resolve the distance.

Trap. Do not flatten the two poets into one attitude. Hughes embraces African roots as living continuity; Cullen interrogates the distance between himself and Africa. The exam rewards students who can name the difference, because it mirrors the movement's larger debate over what Africa meant to Black Americans.

3.14 Symphony in Black: Black Performance in Music, Theater, and Film

Black performance reshaped American entertainment in the 1920s, though always inside the limits of a segregated market. On Broadway, *Shuffle Along* opened on May 23, 1921, with music by Eubie Blake, lyrics by Noble Sissle, and a book by Flournoy Miller and Aubrey Lyles. It ran 504 performances, the first Broadway production written, directed, produced, and performed entirely by Black artists, and it launched Josephine Baker, Florence Mills, and Paul Robeson. Even so, its cast still performed in blackface, a reminder that breakthrough and compromise arrived together.

In music, **Bessie Smith**, the Empress of the Blues, carried Southern Black music to national audiences through 1920s race records, while **Duke Ellington's** orchestra took up residency at Harlem's **Cotton Club** beginning December 4, 1927. The club's weekly radio broadcasts made Ellington famous across the country, but the room itself was segregated: the audience was white-only while every entertainer and waiter was Black, and the decor romanticized the plantation South. In film, **Oscar Micheaux's** *Within Our Gates* (1920), the earliest surviving feature by a Black director, answered D. W. Griffith's *The Birth of a Nation* (1915) with a story of lynching, ambition, and Black professional life. It was selected for the National Film Registry in 1992. And in song, James Weldon Johnson's "Lift Every Voice and Sing," written as a poem in 1899 and first performed on February 12, 1900, with music by his brother J. Rosamond Johnson, was adopted by the NAACP in 1919 as the Negro National Anthem.

Trap. Success in white-owned venues did not mean acceptance. The Cotton Club's performers were Black and its audience was white by policy; *Shuffle Along's* all-Black company still wore blackface. Exam questions use these contradictions to test whether you see both the achievement and the constraint.

3.15 Black History Education and African American Studies

American schools taught that Black people had no history worth studying, and Black educators built the field that proved otherwise. **Carter G. Woodson**, who earned his Harvard Ph.D. in history in 1912, founded the Association for the Study of Negro Life and History in Chicago in 1915 after the white historical profession shut him out. He started the *Journal of Negro History* in 1916, giving Black scholars a place to publish, and in 1926 he launched **Negro History Week** in the second week of February, chosen to honor the birthdays of Abraham Lincoln and Frederick Douglass. The week later grew into Black History Month. His book *The Miseducation of the Negro* (1933) argued that schools were not merely omitting Black history but actively training Black students to see themselves as inferior. Woodson's institutions were the bridge between the New Negro era's intellectual work and the African American Studies departments founded in universities in the late 1960s.

Trap. Woodson did not invent Black history study from nothing; he organized it into a profession. The exam places him as the institutional link: his association and journal turned scattered scholarship into a field, and Negro History Week turned it into a public tradition.

3.16 The Great Migration

Between 1916 and 1970, about six million Black Southerners moved to the North and West in the **Great Migration**, the largest internal movement in American history. It came in two waves: roughly 1.6 million people between 1916 and 1940, drawn by World War I factory jobs, and about five million between 1940 and 1970, during and after World War II. They were pushed by Jim Crow, lynching, the boll weevil's ruin of cotton, and dead-end sharecropping, and pulled by industrial wages, better schools, and the vote. The *Chicago Defender* recruited readers openly, printing job listings and train schedules. Migrants found work and political power, but also housing segregation, restrictive covenants, redlining, and new forms of Northern racism. The migration made Black voters a national force and supplied the Harlem Renaissance its audience and its artists.

Trap. The Great Migration was not a single event and not a single generation's story. It ran for more than fifty years in two waves, and the second wave was larger than the first. Questions that say "the Great Migration of the 1920s" are describing only the first wave's peak decade.

3.17 Afro-Caribbean Migration

A smaller but influential migration ran alongside it. In the early twentieth century, immigrants from Jamaica, Trinidad, Barbados, and other Caribbean colonies settled heavily in New York, drawn by the same jobs and freedoms. They brought British colonial schooling, anticolonial politics, and labor organizing experience, and they shaped Harlem out of proportion to their numbers. The Jamaican-born poet Claude McKay arrived in the United States in 1912 to study at Tuskegee, reached New York in 1914, and became a defining Renaissance voice with "If We Must Die" (1919), his sonnet answering the Red Summer. Marcus Garvey, also Jamaican, arrived in Harlem in 1916 and built his movement there. Caribbean migrants sometimes clashed with US-born Black Americans over identity and strategy, but their radicalism deepened the era's politics.

3.18 The Universal Negro Improvement Association

Marcus Garvey built the largest mass movement in Black American history. He founded the **Universal Negro Improvement Association** (UNIA) in Jamaica in July 1914 and moved its center to Harlem after arriving in New York in 1916. The UNIA preached racial pride, economic self-sufficiency, and Black nationalism under the motto "One God! One Aim! One Destiny!" Its newspaper, the *Negro World*, begun in August 1918, carried Garvey's message across the country and the Caribbean. The association launched Black-owned businesses, most famously the **Black Star Line** steamship company in 1919, and at its 1920 convention adopted the red, black, and green Pan-African flag and a declaration of rights for African peoples. Garvey's "Back to Africa" program called for an independent Black-governed nation in Africa. Other Black leaders, especially Du Bois and the NAACP, attacked Garvey as a demagogue and opposed his separatism. In 1923 Garvey was convicted of mail fraud in connection with Black Star Line fundraising, served prison time in Atlanta from 1925 to 1927, and was deported to Jamaica in December 1927. He died in London in 1940. His emphasis on pride and self-determination echoed through later Black nationalism.

Trap. The UNIA and the NAACP were rivals, not allies. The NAACP pursued integration and civil rights through the courts; Garvey's UNIA pursued Black nationalism, economic separatism, and African nationhood. If a question asks which organization promoted "Back to Africa," it is the UNIA, and the year to anchor it is 1920, the convention.

Confusions That Cost Points

PAIR	HOW TO KEEP THEM STRAIGHT
13th vs 14th vs 15th Amendments	13th ended slavery (1865); 14th created citizenship and equal protection (1868); 15th protected voting (1870). The 15th's narrow wording is what the Mississippi Plan exploited.
Compromise of 1877 vs end of the Civil War	The war ended in 1865. The Compromise settled the 1876 election and withdrew federal troops from the South, ending Reconstruction.
Washington vs Du Bois	Washington: economic self-help first, accommodation (1895 Atlanta Compromise). Du Bois: immediate protest for rights and education (<i>Souls</i> 1903, Niagara 1905, NAACP 1909).
NAACP vs UNIA	NAACP (1909): integration, legal strategy, <i>The Crisis</i> . UNIA (1914): Black nationalism, separatism, <i>Negro World</i> , Back to Africa.
Great Migration as one event	It ran 1916 to 1970 in two waves, about six million people. The second wave (1940-1970) was the larger one.
Red Summer as one riot	It was months of white mob violence across dozens of cities in 1919. Chicago and Elaine were episodes, and Black veterans fought back in several cities.
<i>Plessy vs Brown</i>	<i>Plessy v. Ferguson</i> (1896) legalized "separate but equal." <i>Brown v. Board of Education</i> (1954) overturned it.

Practice Questions

Original questions written for this guide in the style of the AP exam. Answers and explanations are on the next page, so complete the questions before checking them.

- 1. Which of the following best describes the Thirteenth Amendment?**
 1. It prohibited denying the vote on account of race.
 2. It guaranteed women the right to vote.
 3. It granted citizenship to all persons born in the United States.
 4. It abolished slavery and involuntary servitude, except as punishment for a crime.
- 2. The Mississippi Plan of 1890 survived Supreme Court review in *Williams v. Mississippi* (1898) primarily because**
 1. Mississippi exempted all white voters from the new requirements.
 2. the Fifteenth Amendment had not yet been ratified.
 3. the laws used race-neutral language even though they were applied discriminatorily.
 4. the Court ruled that voting was not a federal right.
- 3. The Compromise of 1877 is best understood as**
 1. a written constitutional amendment protecting Black voting rights.
 2. an informal political deal in which Hayes gained the presidency and federal troops were withdrawn from the South.
 3. a Supreme Court decision upholding segregation.
 4. the treaty that ended the Civil War.
- 4. W. E. B. Du Bois's concept of double consciousness refers to**
 1. the conflict between Booker T. Washington and Marcus Garvey.
 2. the sense of living with two unreconciled identities, American and Negro, in a society that devalues one of them.
 3. the division of the Great Migration into two waves.
 4. the choice Black voters faced between the Republican and Democratic parties.
- 5. Which statement best captures the difference between Booker T. Washington's and W. E. B. Du Bois's strategies?**
 1. Both men agreed that protest was useless and founded the NAACP together.
 2. Du Bois supported the Atlanta Compromise while Washington organized the Niagara Movement.
 3. Washington demanded immediate voting rights while Du Bois focused on vocational training.
 4. Washington emphasized economic self-sufficiency and patience on political rights; Du Bois demanded immediate agitation for civil rights, voting, and higher education.
- 6. A historian comparing the NAACP and the UNIA in the 1920s would most accurately conclude that**
 1. both organizations supported Marcus Garvey's Back to Africa program.
 2. both organizations pursued integration through lawsuits.
 3. the NAACP sought integration and civil rights through legal action, while the UNIA promoted Black nationalism and economic separatism.
 4. the UNIA was founded by W. E. B. Du Bois as a rival to Washington's Tuskegee Machine.

7. Which statement about the Great Migration is most accurate?

1. It moved Black Southerners to Northern and Western cities in two waves between 1916 and 1970, totaling about six million people.
2. It was organized and funded by the Freedmen's Bureau.
3. It ended when the Nineteenth Amendment was ratified in 1920.
4. It was a single organized movement of about one million people in the 1920s.

8. *Shuffle Along* (1921) is significant in the history of Black performance because it

1. was the first Broadway production written, directed, produced, and performed entirely by Black artists.
2. ended segregation in Broadway theaters.
3. was the first film directed by a Black filmmaker.
4. introduced jazz to white audiences for the first time.

Answer Key

- 1. D.** The Thirteenth Amendment abolished slavery and involuntary servitude, with the punishment-for-crime exception that later enabled convict leasing. C describes the Fourteenth Amendment's citizenship clause. A describes the Fifteenth Amendment. B describes the Nineteenth Amendment of 1920, a different century and a different struggle.
- 2. C.** The Court upheld Mississippi's constitution because the poll taxes and literacy tests were race-neutral on their face; the discrimination lay in how white registrars applied them, which the Court said it could not remedy. B is wrong because the Fifteenth Amendment was ratified in 1870, twenty years before the Mississippi Plan. D misstates the holding; the Court did not remove voting from federal concern, it ruled that the laws themselves did not discriminate. A is wrong because the plan did not exempt all whites; grandfather clauses shielded many, but poor whites were also caught by the tests, which was part of why the laws looked neutral.
- 3. B.** The Compromise settled the disputed 1876 election: Hayes became president and withdrew the remaining federal troops from the South, which ended Reconstruction. D confuses 1877 with 1865, the war's end. A is wrong because the Compromise was an informal understanding with no written record, not an amendment, and it weakened rather than protected Black voting rights. C describes *Plessy v. Ferguson* (1896), a different event two decades later.
- 4. B.** Double consciousness, from *The Souls of Black Folk* (1903), is the condition of holding two unreconciled identities, American and Negro, while seeing oneself through a white world's contempt. A confuses the concept with the Washington-Garvey rivalry, which was a different debate. C confuses an identity concept with a migration fact. D invents a political-choice meaning the term never had.
- 5. D.** Washington's accommodationism put economic self-help and vocational training first and deferred political demands, as in the 1895 Atlanta Compromise; Du Bois demanded immediate agitation for the ballot, civil rights, and higher education, as in *Souls* (1903) and the Niagara Movement (1905). C reverses the two men. A is wrong on both counts: they disagreed sharply, and the NAACP was founded by Du Bois and others in 1909, not by Washington. B swaps their roles; Washington gave the Atlanta Compromise speech and Du Bois organized Niagara.
- 6. C.** The NAACP pursued integration and full civil rights through courts and publicity, while Garvey's UNIA pursued Black nationalism, economic separatism, and African nationhood. B describes only the NAACP. D is wrong because the UNIA was founded by Marcus Garvey in Jamaica in 1914, not by Du Bois. A is wrong because Du Bois and the NAACP attacked Garvey's Back to Africa program; the two organizations were rivals.
- 7. A.** About six million Black Southerners moved North and West between 1916 and 1970 in two waves, the second larger than the first. D understates both the size and the span, treating one decade as the whole story. B is anachronistic: the Freedmen's Bureau closed in 1872, decades before the migration began. C confuses two unrelated 1920 events; the Nineteenth Amendment concerned women's suffrage, not migration.
- 8. A.** *Shuffle Along* was the first Broadway production entirely written, directed, produced, and performed by Black artists, running 504 performances from May 1921. B overstates the case; Broadway remained segregated and the show's own cast performed in blackface. C confuses theater with film; the first major Black-directed features came from Oscar Micheaux, whose *Within Our Gates* appeared in 1920. D is too sweeping; Black music had reached white audiences before, through minstrelsy, the Fisk Jubilee Singers' tours, and recordings.

When you check your answers, note which distinction each miss came from. Make a flashcard for that distinction and drill it spaced out over the next few days instead of rereading the whole section. If you missed one of these questions, the same distinction is worth practicing again in Rycal, where the African American Studies deck has flashcards for it and more practice questions use the same kinds of traps.

One-Page Recall Check

Say each answer out loud before you look back, and mark the ones you cannot finish. Anything you cannot say out loud yet belongs in your flashcard deck. In Rycal, add those items to the African American Studies deck and let spaced review bring them back over the next few days.

- Name what each Reconstruction Amendment did and give its ratification year.
- Explain the Thirteenth Amendment's punishment exception and what it enabled.
- Describe what the Freedmen's Bureau did and when it operated.
- Explain why Sherman's land order failed and what replaced it for most freedpeople.
- Explain how the Compromise of 1877 ended Reconstruction.
- Describe the Mississippi Plan and explain why it survived court review.
- State what *Plessy v. Ferguson* decided and how *Brown* later changed it.
- Describe the Red Summer: who coined the term, what happened in Chicago and Elaine, and how Black people responded.
- Explain double consciousness in your own words.
- Contrast Washington's and Du Bois's strategies, with one date for each man's key moment.
- Explain what "Lifting as We Climb" meant and who adopted it as a motto.
- Name three HBCUs with their founding years and three Divine Nine organizations with theirs.
- Explain what made the Harlem Renaissance possible and name its rough dates.
- Contrast Hughes's and Cullen's views of Africa in their poetry.
- Explain how the Cotton Club and *Shuffle Along* showed both achievement and constraint.
- Describe Woodson's institutions and what Negro History Week became.
- Describe the Great Migration's two waves, push and pull factors, and Northern reception.
- Contrast the NAACP and the UNIA on integration versus nationalism.

Where to go next. Turn every missed item above into flashcards and drill them spaced out over several days rather than in one sitting. In Rycal, open the African American Studies deck under AP African American Studies. The deck covers the terms in this guide, and its practice questions target the same traps named here. If you have a test date, add it in the Test Planner. You can also start your next review with a Brain Dump, then check what you missed against this guide.

Key terms for this unit

Reconstruction Amendments, Equal protection, Freedmen's Bureau, Black Codes, Forty acres and a mule, Sharecropping, Convict leasing, Compromise of 1877, Mississippi Plan, Grandfather clause, White primary, Jim Crow laws, *Plessy v. Ferguson*, Red Summer, Double consciousness, Color line, Accommodationism, Atlanta Compromise, Niagara Movement, NAACP, "Lifting as We Climb," National Association of Colored Women, Nineteenth Amendment, HBCU, Divine Nine, New Negro, Harlem Renaissance, *The New Negro*, "The Negro Speaks of Rivers," "Heritage," *Shuffle Along*, Cotton Club, *Within Our Gates*, Negro History Week, Great Migration, Afro-Caribbean migration, UNIA, *Negro World*, Black Star Line.

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