

Resources for Schools

INTERNATIONAL
SLAVERY
MUSEUM

International Slavery Museum

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Introduction

The history of the transatlantic slave trade and its abolition is now a required part of the Key Stage 3 History curriculum. To support this, the International Slavery Museum has developed a learning programme for schools for all age levels. This pack has been created specifically as a classroom resource to support learning activities and visits to the museum. It therefore follows the arrangement of the museum galleries and many of the images or issues included can be found there.

The contents of the pack illustrate aspects of the history and legacy of the slave trade and of slavery more generally, as well as meeting the needs of the National Curriculum, especially those of History, Citizenship and English.

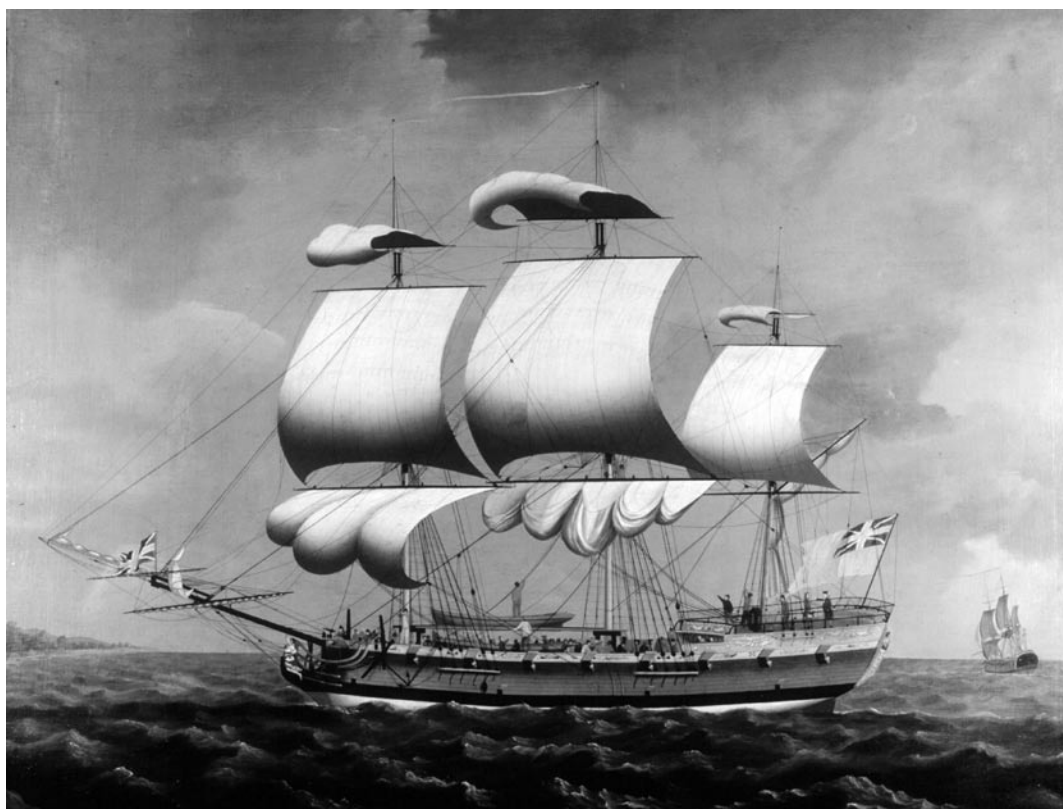
The age range for this pack is from Key Stage 1 to 3. The emphasis is on Key Stages 2 and 3 but guidance for adaptation and differentiation is provided at the start of each section. The key concepts and processes of the history curriculum are all addressed as are key requirements for the other subjects.

Sections two to four contain historical information for use by teachers and pupils. Following this are subsections containing activities for use in the classroom (suitable for photocopying as handouts), extended activities and research, and suggested debate and discuss questions.

This pack can be used as the Key Stage 3 History unit on the slave trade and abolition. To assist your lesson planning each of the sections has learning aims and predicted outcomes.

If you are including the suggested activities into lessons or introducing debate and discussion, web access would be helpful for pupils' research. It would also help meet the ICT requirements in History.

The suggested activities are suitable for classroom work, homework and especially useful for activities within the Museum.



A Liverpool slave ship by William Jackson

Teaching about slavery, the transatlantic slave trade and abolition can raise controversial and emotive issues. Issues of anger, racism, identity, blame, guilt and ignorance may all come up in the course of a lesson or museum visit. However, rather than causing problems for teaching, these emotions can all help to enrich the historical understanding and be used as an opportunity to discuss the events in greater detail.

The International Slavery Museum is a partner in the Government funded *Understanding Slavery Initiative* developed in conjunction with other UK museums. That initiative (see www.understandingslavery.com) undertook extensive research with teachers and educators for approaching this subject. Here are some of the key points drawn from that research:

Explore the issues as a class - It's important as a teacher to share issues and concerns with students; make the issues part of the teaching. Creating opportunities to discuss different viewpoints can help diffuse tensions and conflict.

Providing boundaries - Referring to the school or college anti-racist policy will give instruction and guidance on ways to tackle racism or prejudice during lessons. Explain how language of the past may not be acceptable now and how language rooted in history often carries with it meanings that were intended to create divisions which should now be challenged.

Creating a safe environment - The violence in the history and the artefacts that depict levels of oppression can be very difficult to absorb for both adults and young people. This aspect of the history, as with others, will raise concerns and it is essential to create support structures for students to discuss their concerns during and after lessons.

Creating discussion around the themes

Factual grounding - The ways in which individuals interpret the history of the transatlantic slave trade can be based on their cultural perspectives or geographical location. Teaching the full facts of this history will enable young people to understand the global impact of the slave trade, as well as the moral and ethnical issues, and will support more informed perspectives.

The language in this pack and the exhibition has been carefully considered. 'Enslaved Africans' may seem clumsier than simply 'slaves' but the distinction is important in conveying the identity of who was enslaved. Extra guidance on language is available on the *Understanding Slavery* website, if you have any concerns.

National curriculum links

Key Stage 2

History

- Britain and the wider world in Tudor Times - Traders and settlers, trade with Africa, Asia and America
- Victorian Britain

PSHE and Citizenship: Knowledge, skills and understanding

- To realise the consequences of antisocial and aggressive behaviours, such as bullying and racism, on individuals and communities
- To reflect on spiritual, moral, social and cultural issues, using imagination to understand other people's experiences
- To appreciate the range of national, regional, religious, and ethnic identities in the UK
- Developing good relationships and respecting the differences between people
- To think about the lives of people living in other places and times, and people with different values and customs
- To realise the nature and consequences of racism, teasing, bullying and aggressive behaviours and how to respond to them and ask for help
- To recognise and challenge stereotypes

English: Reading

- Literature texts drawn from a variety of cultures and traditions; reading diaries

Key Stage 3

History: Revised

Aspects of European and world history

- The development of trade, colonization, industrialization, technology and the British Empire, its impact on different people in Britain and overseas and the nature and the effects of the slave trade
- The study of the slave trade should include the abolition of slavery and the work of reformers such as Olaudah Equiano and William Wilberforce

Aspects of British history

- The impact through time of the movement and settlement of diverse people to, from and within the British Isles

Citizenship: Knowledge and understanding about becoming informed citizens

- The legal and human rights and responsibilities underpinning society
- The diversity of national, regional, religious and ethnic identities in the UK and the need for mutual respect and understanding
- The world as a global community, and the political, economic, environmental and social implications of this

English

- Reading texts from different cultures and traditions

Section one

Understanding freedom and slavery

(The freedom and enslavement wall in the International Slavery Museum)

The transatlantic slave trade and slavery are subjects that can raise a variety of issues for all people. (See teacher's guidance)

The following two activities are intended to help introduce the ideas of freedom and understanding into the classroom before moving on the historical details. It is advisable to use at least one of these activities to try and establish some framework for future discussion. (These activities would also tie in with the freedom and enslavement wall)

Learning Objectives

Pupils will

- Be introduced to some of the themes that they will be learning about
- Be prepared for thinking about terms, how they are applied, and what they can mean
- Work in an environment where they are learning about the issues from a personal and joint perspective
- Develop skills of evaluation

Predicted outcomes

Pupils will

- Understand the basis for choice
- Distinguish and respect different attitudes or feelings towards ideas
- Reflect on different experiences and lives

Differentiation

Activity one

Key Stage 1

Use people more familiar to the pupils and organise the pupils to work in pairs to discuss and then present their ideas about what it means to be free.

For different levels ask pupils to explain the reasons behind their decisions about who is the most free.

Activity one What it means to be free (10 to 20 minutes)

Working in groups or as a whole class activity.

Collect images of people from now and across history e.g. Tony Blair, a school child, someone working in a shop in the UK, Olaudah Equiano, someone working in a factory abroad, a *Big Issue* seller, pop singer, rap singer, TV star, parent taking their child to school, someone working in an office, an Old Age Pensioner, child chimney sweep, African herdsman, England footballer etc.

Ask the pupils to put in order the people who they think are most free, and why they have reached those conclusions.

Raise the questions:

- What does it mean to be free?
- Are there different states of freedom?
- Has the term freedom changed?
- How important is it to be free?
- What are the basics of freedom?
- How would they define freedom?

Activity two The language of the past? (10 minutes +)

Work in groups or individually.

Ask the pupils to try and provide a definition for these words. Then ask them to choose how they might be used or what they might mean when discussing the transatlantic slave trade and slavery. Build a discussion about what they think - organize a visual record of what they think and keep it to be looked at after they have studied the subject further.

blame	honour	grassroots
African Caribbean	masters	ignorance
white	victims	dehumanisation
diaspora	remembrance	culture
enslavement	freedom	campaigning
African	commemoration	justice
black	resistance	equality
goods	cargo	religion
trade	anger	sugar
survival	European	responsibility
reggae	music	authority
respect	boycott	

(The West Gallery and part of the Middle Gallery of the international Slavery Museum)

Historical background

Ships of the British Empire carried just over 3.4 million Africans to slavery in the Americas between 1662 and 1807

David Richardson, 'The British Empire and the Atlantic Slave Trade, 1660-1807' in *The Oxford History of the British Empire, Volume II - The Eighteenth Century*, edited by P.J. Marshall (Oxford, 1998), 440-464; 441.

In the 16th and 17th centuries Africa was very different from how it is today with many countries and regions very unlike the ones there are now. The many regions had connections through trade, the spread of religion, and migration but were mainly distinct and separate from each other.

Europeans and sub-Saharan Africans exchanged goods for hundreds of years along ancient trade routes. In the 16th century European ships began to make regular journeys to West Africa and to form trading relationships with the people there. Among them were the peoples of the Asante and Benin kingdoms. The different African kingdoms were sophisticated societies, with defined structures, rules, and cultural practices. African craftspeople had a long tradition of creating both beautiful and functional goods. Their metalworkers used techniques in advance of their European counterparts. Music was an integral part of West African cultures. A huge variety of instruments were played at social and religious occasions, as well as for entertainment. Sophisticated systems of worship and spiritual belief formed a regular part of daily life.

Initially it was the beautiful handmade pieces that the European traders sought from Africa, goods of carved ivory and wood. However events and discoveries in the New World of the Americas changed that trading relationship.

The transatlantic slave trade came into being because Europeans needed workers for their colonies in the Americas. The Europeans exploited the African systems of slavery and transformed it into a large-scale structured system. In this human beings were treated as property to be traded and forced to labour without any rights at all.

The European colonists in the Americas realised that the land was suitable for growing crops that were highly profitable. The Portuguese began growing sugar on Brazil in the 1540s. As demand grew, plantations were established in the European colonies in the Caribbean. They grew cotton, coffee and tobacco.

Sugar growing is hard work and needs a large workforce. The colonists had removed the indigenous people by force or they had died after contracting European illnesses. The early British colonists tried to use the system of indentured labour bringing in workers from the UK, but it failed to provide the numbers required. More importantly it affected the potential profits. Using unpaid enslaved Africans to produce goods meant that the plantation owners kept nearly all the profits. All they had to pay out was the purchase price of the enslaved person (paid of course to another European, not the Africans themselves) and provide them with very basic food and shelter.

Successful slave owners were able to amass vast personal fortunes. This wealth was in turn used to build grand houses and invest in other areas, such as iron, coal and banking. The profits from slavery helped change the industrial and economic face of Britain, transforming it into the First Industrial Nation. It was not just the slave owners that benefited from the wealth created by enslaved labour.

Britain's economy was changed by the increased demand for plantation produce. The working classes began to consume sugar on a regular basis: it was no longer a luxury. People wore clothes made of American cotton coloured with American dyes. They smoked pipes filled with Virginian tobacco, drank coffee and chocolate from Cuba and Brazil sweetened with Caribbean sugar, and sat at mahogany tables from the Caribbean and central America. All these goods were the products of slave labour. As supply and demand for plantation produce increased, so did the demand for enslaved Africans to produce it.

In addition to the plantation owners and the industries they invested in, other British citizens received a direct financial benefit from the trade. Shipbuilders, bankers, insurers, rope-makers, metalworkers were all needed for the journey itself, whilst the local British merchants produced the goods and weapons that would be used to buy the Africans in the first place.

218 different types of goods were traded; 150,000 guns sent to Africa per annum from Birmingham alone.

Hugh Thomas, *The Slave Trade: The History of the Atlantic Slave Trade, 1440-1870* (London, 1997), 313, 324

In 1562 Captain John Hawkins was the first British sailor to travel to West Africa, capture 300 African people, take them to the Americas and sell them as goods. After him the trade escalated, led officially by the port of London. The establishment of the Royal Africa Company in 1672 formalised the trade under a royal charter and gave the monopoly to London. The ports of Bristol and Liverpool in particular lobbied to have the charter changed and in 1698 the monopoly was taken away. Still for some years it was merchants from London and Bristol that profited on any scale.

The *Liverpool Merchant* is the first known slave ship to sail from Liverpool for West Africa. She left the Mersey in October 1699 and by the 1740s Liverpool merchants led the British slave trade.

Liverpool was responsible for transporting nearly 1.5 million Africans into slavery – more than 10% of all Africans transported.

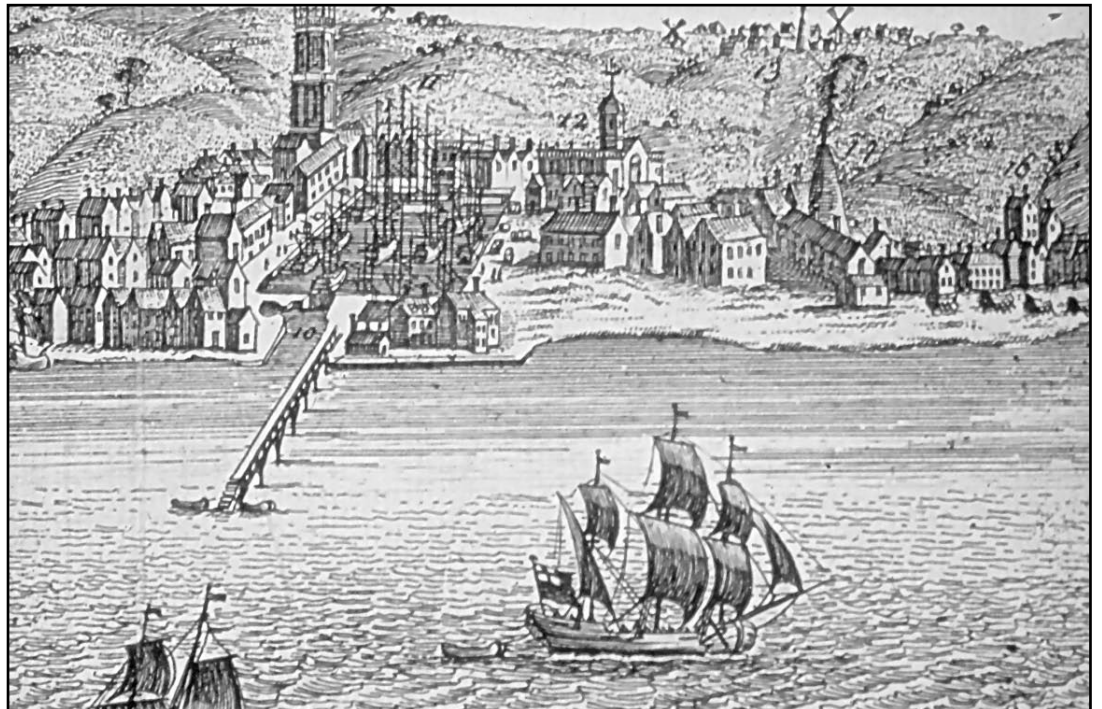
The reasons for Liverpool's success were based on its location in Britain's new industrial heartland. It could be easily reached by rivers and canals so that trade goods like cloth, guns and iron were brought cheaply to the port. Also the Liverpool merchants were sharp – they undercut their rivals' costs, reduced turnaround times, and increased the flexibility of their operations. They also developed close relationships with some African traders.

Nearly all the principal merchants and citizens of Liverpool, including many of the mayors, were involved. Thomas Golightly (1732-1821), who was first elected to the Town Council in 1770 and became Mayor in 1772-3, is just one example. Several of the town's MPs invested in the trade and spoke strongly in its favour in Parliament. James Penny, a slave trader, was presented with a magnificent silver epergne (elaborate dish) in 1792 for speaking in favour of the slave trade to a parliamentary committee.

Liverpool in 1680 by
an unknown artist,
17th century



The Old Dock, opened
in 1715, laid the way to
Liverpool's prosperity
and involvement in the
transatlantic slave trade



Prospect of
Liverpool, around
1725, unknown artist



Learning Objectives

Pupils will

- Learn about the culture and goods of West African societies before the development of the transatlantic slave trade
- Be introduced to the idea of people as a commodity treated as cargo
- Gain knowledge about who carried out the trade and what they gained from it
- Be introduced to the evidence and statistical information about the period
- Be asked to think about and discuss the motivations for trade and its impact

Predicted outcomes

Pupils will

- Understand the three points of the triangular trade
- Be able to place events in the order in which they developed
- Reflect on what the trade meant to the lives of West Africans in West Africa
- Understand the type of neutral language used to describe enslaved Africans
- Recognise the significance of the trade to the development of British life and mercantile society

Differentiation

Activities three and four

Key Stage 1

Focus on the goods and the actual voyage. Ask pupils to place where the object was made and sold on different parts of the map and on different parts of the journey. Using the information in activity six, ask pupils to plot the distances and the times needed for the journeys.

Key Stages 2 and 3

Develop the research skills for the higher levels and set more of the task as individual pieces of work rather than as group or class work.

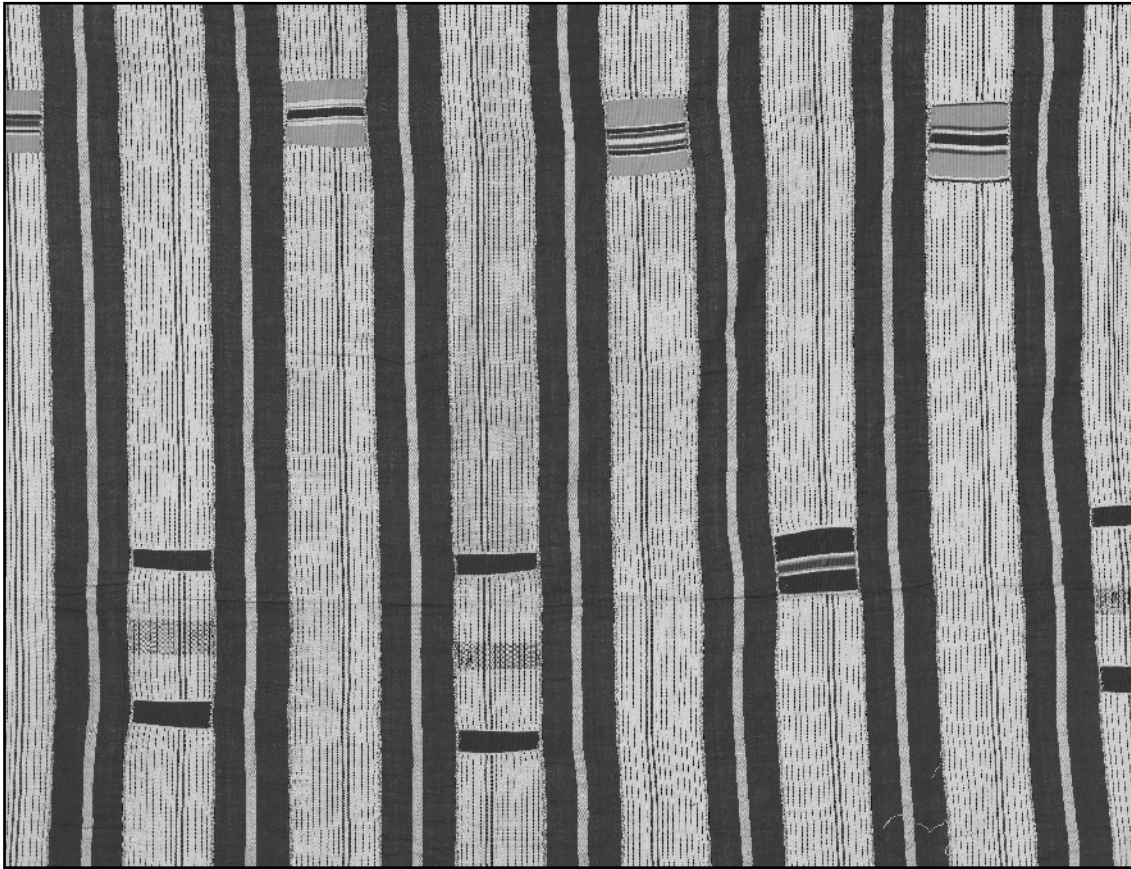


Activity three

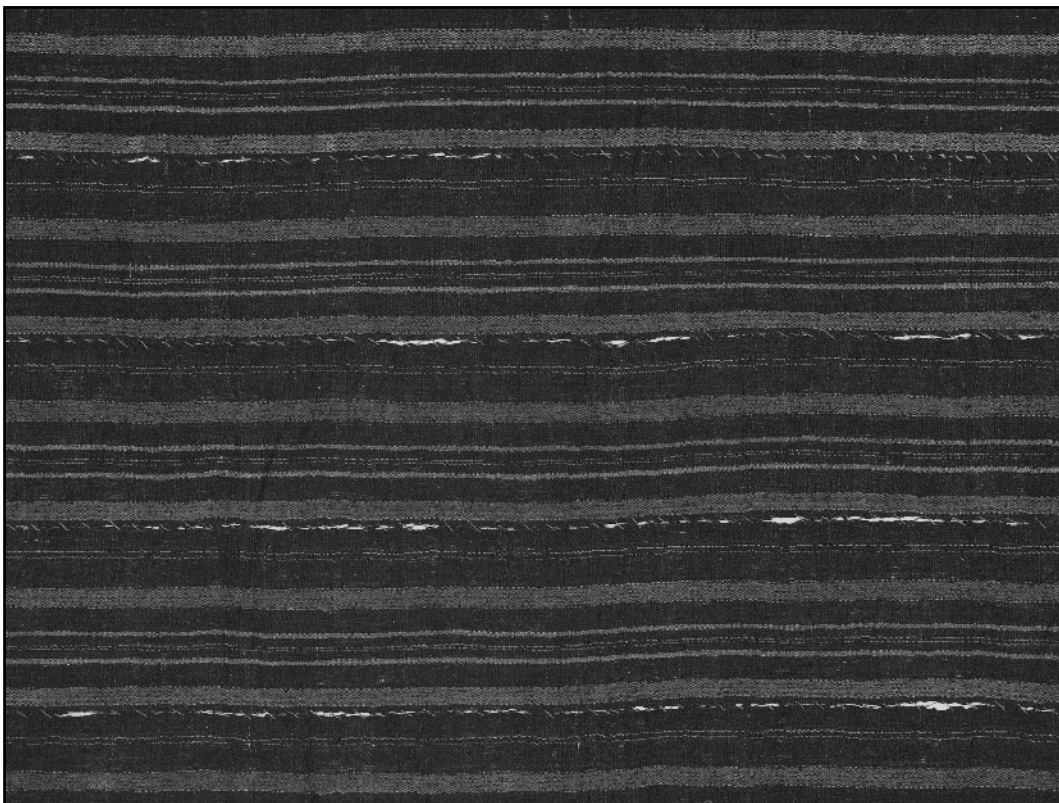
Goods created by Africans (15 to 20 minutes)

We are almost a nation of dancers, musicians and poets.

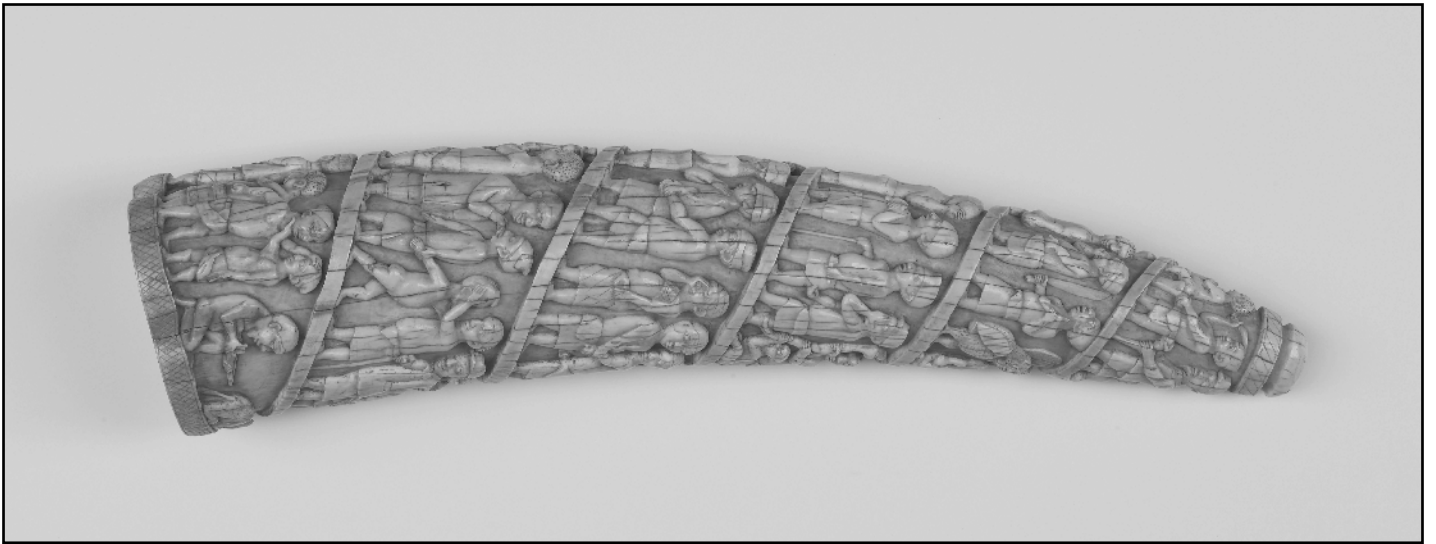
Olaudah Equiano



An example of an Ewe textile from southeastern Ghana



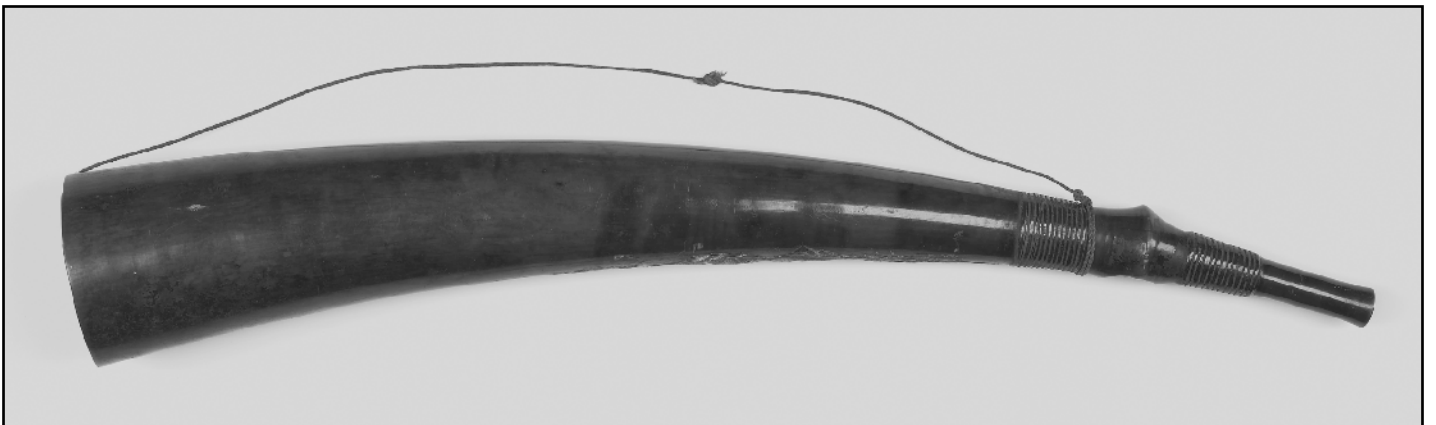
An example of Yoruba cloth from Nigeria



Carved Tusk, 19th century



Carved tusk from Loango, in the present day Republic of Congo, shortly before 1882



A Horn, Central Africa

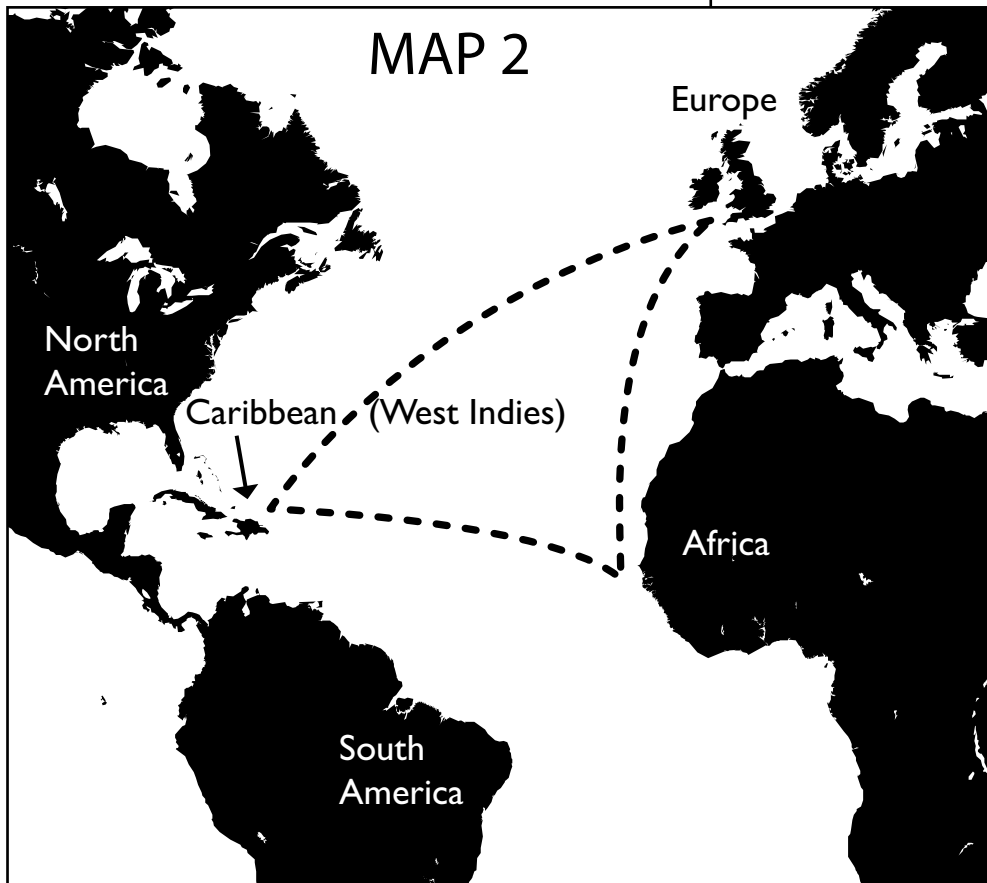
Look at the objects and, in groups or pairs, answer the following questions.

- What is the object made from?
- What does it tell you about the society that produced it?
- What skills were required to make it?
- What might it have been used for?
- Which of these goods may have been sold to Europeans?

Activity four

The organisation of the trade (5 to 10 minutes)

Use the maps and the information from the fact boxes to find your answers.



Map 1 shows the continent of Africa before the arrival of the Europeans.

- What does it tell us about the continent at that time?
- Did you know that Africa had so many kingdoms?
- From what you know from activity one, what were the societies like there?

Map 2 shows the three continents of Europe, Africa, the Caribbean and the Americas.

- Draw arrows to indicate the direction of the triangular journey and state which goods went to which destination.
- Was the middle journey necessary, if there was no slave trade?
- What skills in West Africa might the slave trade have destroyed?
- Who owned the plantations in the Americas?

Activity five **Liverpool emerges to lead the trade (10 minutes)**

Please read the text below.

Almost every man in Liverpool is a merchant... Many of the small vessels are fitted out by attornies, drapers, ropers, grocers, tallow-chandlers, barbers, tailors.

J.Wallace. Liverpool writer, 1795

In the 17th century the English set up sugar plantations on Caribbean islands such as Barbados and Jamaica. Liverpool first imported sugar in the 1660s, decades before ships from the port began slave trading.

The early settlers in Virginia in North America first grew tobacco in the early 17th century. By the 1620s tobacco was the region's main export. Then Virginia shipped on average 65,000lbs (29,500kg) of tobacco to Europe a year. Tobacco was first imported to Liverpool in the 1640s. By the end of the century, Liverpool was importing nearly 600 tons (610,000kg) of tobacco a year. In just over ten years this increased to 1600 tons.

Coffee drinking was very fashionable in 18th century Europe. Coffee houses opened, and by 1740 there were about 550 in London alone. They were important places where people met and did business. At the Merchants' Coffee House in Liverpool, merchants read the daily shipping newspapers and watched what was going on at the nearby docks.

Cotton from America was first imported into Britain at Liverpool by William Rathbone IV (1757-1809) in 1784. Since Liverpool was near to the textile manufacturing areas of north-west Britain, it became the country's main port of entry for cotton. In 1802 half of Britain's cotton imports arrived through Liverpool. This increased to nearly 70% in 1812 and 90% in 1830.

All of these goods were produced by African enslaved labour in the Americas on British and other European owned plantations.

Now answer the following questions.

- Are these goods important to the daily life of 17th and 18th century Britain?
- Why would people want these goods?
- Who owned the plantations in the Caribbean and Americas - which country did they come from?
- What impact do you think enslaved African produced goods had on the British economy?
- How many of these goods are still part of your daily lives? How does that make you feel about the people whose labour first produced them?

Activity six **Two ship's journeys (20 minutes)**

Working in pairs or groups, read the case studies below and answer/discuss the questions that follow.

Case Study 1: The Essex

The *Essex* was built in Liverpool in 1770 as a slaving ship.

First journey May 1776; William Davenport bought the *Essex* in 1780.

Departed Liverpool on the 13th June 1783.

Captain Peter Potter, with a crew of 33 seamen, and a young black boy, Adam Jema.

Typical cargo on the voyage out: casks of red, green and purple beads, sugar loaves, pewter basins and spoons, flannel blankets, check shirts, chests of trade knives, snuff boxes, razors, and horn combs, chests of tea, trading guns, as well as bars of iron, glassware, and barrels of rum and sugar.

Arrived Cape Verde Islands 16th July 1783. 2,500 miles from Liverpool.

Anchored at Bona Vista, (today called Boa Vista), 300 miles off the west coast of Africa. Took on water and provisions, and purchased cloth to sell for Africans.

The *Essex* set sail from Bona Vista on the 19th July.

Arrived at Bassa Cove, on the west African coast on the 18th August 1783.

Captain Potter met with the traders and purchased 76 enslaved Africans. Trade was very slow as his cloth was not as good in quality as that offered by other ships' captains.

They stayed at Bassa for seven months, during which seven crew members died.

Set sail from the African coast for the Caribbean on the 25th March 1784, with 330 enslaved Africans on board.

Arrived at St Vincents Island, in the Caribbean on the 4th May 1784 after a passage of 51 days.

The voyage was eventful with the death of 48 enslaved Africans from the total purchased of 330.

The sale of the enslaved Africans took place on 12th July 1784. Also sold was Adam Jema, who had been working as part of the crew, but 'belonged' to the Captain. Two of the enslaved Africans were not sold – it is not known what happened to them.

The ship's owner William Davenport had established trading agreements with a number of agents in the West Indies, so that the *Essex's* cargo of enslaved Africans was expected and arrangements were made to sell it at the most suitable market. The merchant house of Baillie & Hamilton at St Vincents handled the *Essex's* human cargo.

Left Kingston, St Vincents, on the 15 July 1784 loaded with a cargo that included about 23 tons of sugar. Two more seamen died on the journey back to Liverpool.

Arrived back home in the Mersey on the 28 August 1784, and was towed into Liverpool Docks on the 1st September. As well as her cargo of sugar, she also brought back ivory to be sold in Liverpool which produced an additional profit.

Captain Potter wrote to the owners about the prices the 280 enslaved Africans were sold for saying that the average was only £34 because some of them were in ill health.

Case Study 2: The *Enterprise*

The accounts book of the third voyage of the Liverpool ship the *Enterprise* 1794 - 1795 lists the costs and money made on one triangular journey.

Costs

Outfitting of the ship and associated costs	£2,500
The cost of the cargo for Africa	£4,500
Wages	£1,300
Costs on the voyage	£950
Agents' commission for the slaves	£3,000

Money made

Sale of 356 Africans	£22000
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Questions for case study 1

- How long did the total journey take?
- Why might the Captain have spent some days in the Cape Verde Islands?
- Seventy six enslaved Africans were taken on board when they first arrived at West Africa - how long did they stay shackled aboard ship before being sold in the Caribbean?
- Forty eight enslaved Africans died on the journey to the Caribbean - work out the percentage that died.
- Nine crew members died on the whole triangular journey - work out the percentage that died.
- Does the death rate of the journey (enslaved Africans and crew) help us to understand the conditions of the journey?

Questions for case study 2

- How much was paid on average for each of the enslaved Africans?
- The captain of a slaving vessel was usually paid part of the profit - what was the total profit and how much did the captain make if he received 5% of it?
- What was the final profit that the owners Thomas Leyland and Thomas Molyneux made?

Overall questions

- Put all the key pieces of information from the two voyages into a table of costs, deaths, survival rates, profits. What other information should go on the chart?
- How does it feel to be able to look at someone's life according to statistics and a price?
- Is it important that these records are kept - why?
- What other information can you get from these records?
- Do the records reveal any information about the enslaved Africans - why do you think the records portray the Africans in this way?

Extension Activities and Research

- Find out about the importance of kingship in West African kingdoms in the 16th and 17th centuries.
- Find out about indentured labour.
- Use the triangular map from activity four to follow the route of the ship the *Essex*.
- Find out about the Royal African Company. Who might some of its beneficiaries be?
- Prepare an assembly about the richness of West African cultures in the 16th and 17th centuries.

Debate and Discuss:

- Many European countries practiced slavery. Therefore, Britain had to join in or lose out.
- British goods from the Caribbean were essential for the British economy to develop. Therefore, the means justified the ends.
- Why do you think the selling of guns to Africa had such an impact on the slave trade?
- Guns were transported to Africa in their thousands. What impact did that have on traditional African ways of life?
- Europeans destroyed the creative cultures of West Africa.
- Is greed the only real reason for the triangular trade?

FACT African life

By the 15th century, woven cotton textile production had become an important element in the economies of many West African kingdoms and city-states. Specialist weavers produced a variety of cloth types. When European merchants first attempted to trade along the West African coast they had limited success because their cloth was neither cheaper nor technologically more advanced than cloth made by the Africans. In addition, it did not usually appeal to African tastes.

The Asante economy of West Africa was a gold economy. The metal was a key export, and gold dust was used as a currency for trade and state taxation. Gold was widely used to decorate chiefly regalia. Weights were used to weigh gold long before the Europeans arrived.

FACT Four Liverpool Slave Traders

William Davenport (1725-1797)

William Davenport was an important Liverpool merchant and ship owner. He was involved in the slave trade, as well as in the trading of beads, ivory, sugar, coffee and tobacco. The Davenports were a Cheshire gentry family. In 1741 William was apprenticed to William Whaley, a Liverpool merchant and slave trader.

It was through his apprenticeship with Whaley that he became involved in overseas trade, especially the slave trade. In the 18th century, Venice was the main supply centre for beads, especially for English slave-traders. William Davenport's bead book shows that he sold beads to the value of approximately £39,000 between July 1766 and July 1770; with almost all of them being sold for use in the African trade.

During his career, Davenport invested in about 160 slaving voyages in about seventy vessels. He never married and died a bachelor in 1797. According to his obituary in *Billinge's Liverpool Advertiser* of 28 August 1797, he left his considerable fortune to his brother Richard of Great Marlow in Buckinghamshire, and to his nephew Davies Davenport of Capesthorpe. He was buried at St. Nicholas' Church in Prescott.

Arthur Heywood (1719-1795) & Benjamin Heywood (1723-1795)

The Heywood brothers, Arthur and Benjamin, made their fortunes in the slave trade. They invested in more than one hundred slaving voyages. With some of the proceeds, they built adjoining houses in Hanover Street, Liverpool, which served as both business premises and private residences. Both brothers made good marriages to rich heiresses and in 1773 became bankers, but remained active as slave traders. The bank soon moved into new premises in Castle Street. Benjamin later moved to Manchester and established a separate bank there. The Liverpool bank was absorbed by the Bank of Liverpool in 1883, and eventually by Barclays Bank. The Heywoods were amongst the first to import slave-grown cotton from the United States.

Sir John Gladstone (1764-1851)

Sir John Gladstone was a merchant, slave owner, Member of Parliament, and the father of the late 19th century British Prime Minister, William Ewart Gladstone. He was born in Leith in Midlothian, Scotland, the son of Thomas Gladstones, a corn merchant. He moved to Liverpool in 1787. Gladstone entered the house of grain merchants Corrie & Company as a clerk, eventually becoming a partner in the newly named house, Corrie, Gladstone & Bradshaw. Later, Gladstone went into partnership with his brother, Robert, as John Gladstone & Company. The company grew extremely wealthy trading with Russia, importing sugar from the West Indies, and dealing in corn with the United States and cotton with Brazil. Gladstone owned large sugar plantations in Jamaica and Demerara worked by slaves and served as Chairman of the West India Association.

(The Middle Gallery in the International Slavery Museum)

Historical Background

Enslavement

West Africa, where Europeans seized most Africans for the transatlantic slave trade, covers an enormous area of the continent, stretching all along the Atlantic Coast and inland for hundreds of miles.

Despite the interaction of Europeans with Africans and the demand for African-produced luxury goods such as carved ivory, most European attitudes to Africans were negative. Europeans used their own rigid concepts of civilisation to justify the manipulation and abuse of Africans. They considered the achievements of European civilisation to be the most important. Because African societies and culture were unfamiliar, Europeans denounced the continent as barbaric and overrun with savage tribes and religious despotism. These racist beliefs would later be used as a justification for colonial activity in Africa.

Africans sold other Africans by choice because they stood to gain from it. Coercion and seduction took place. For centuries they practiced a trade between themselves similar to serfdom. Perhaps, when the Europeans arrived, they imagined that Atlantic slavery was just an extension of that system. But, they couldn't have been more mistaken.

The advent of white people introduced the ideology of race to slavery. Europe justified its brutality on the basis of its 'natural' superiority to black people.

Mungo Park, *Travels in the Interior Districts of Africa*, 1799

Slave forts were established all along the coast of West Africa to house captured Africans in holding pens awaiting transport. Also, to defend European interests on the coast by keeping competitors at bay, they were equipped with up to a hundred guns and cannon. They all have the same basic design; with narrow windowless stone dungeons for captured male and female Africans and fine European residences. In other cases, the enslaved Africans were kept on board the ships until sufficient were captured, waiting perhaps for months in cramped conditions before setting sail.

From the moment of capture the process of dehumanising the Africans began. Removing their clothes was the first step in taking away their outward identity and reducing them to the status of cargo.

The Middle Passage

75% of all Africa's exports in the 18th century were enslaved humans - at its height the slave trade removed 80,000 Africans per annum.

Adam Hochschild, *Bury the Chains: The British Struggle to Abolish the Slavery* (London, 2005), 2.

The Middle Passage has become a byword for the central voyage of the triangular transatlantic slave trade. It was the ordeal suffered by millions of enslaved people as they were carried forcibly from Africa to the Americas.

Enslaved Africans were packed in unbelievably hot, cramped conditions in the hold of the ship. They were kept below decks; men, women and children separated. The men were usually kept shackled, hand-cuffed in pairs by their wrists and with iron leg-rings riveted around their ankles. Frequently they had so little space they could only lie on their sides. They could not sit or stand up: headroom was only 2 feet 8 inches (68 cm).

The physical conditions, fear and uncertainty left many totally traumatised and unable to eat. There were revolts on one in ten slave voyages. Most were unsuccessful and put down with brutal ferocity. Beatings and brandings were common, as was the abuse of the women by the ships' crews. The journeys could last up to six weeks and sometimes more.

Disease and brutality took its toll: between one tenth and one quarter of the enslaved Africans died on every journey. A British Privy Council Enquiry in 1789 gave 12.5% as the figure. Even more died after reaching their destination as a result of their treatment on the crossing.

On arrival the enslaved Africans were prepared for sale like animals. They were washed and shaved: sometimes their skins were oiled to make them appear healthy and increase their sale price. Depending on where they had arrived, the enslaved Africans were sold through agents, by public auction or by a 'scramble' in which buyers simply grabbed whomever they wanted. Sales often involved measuring, grading and intrusive physical examination.

Families and friends who had managed to stay together through the Middle Passage were now often separated forever. Frequently sold several times over, they were moved from place to place before reaching their final destination.

A slave must move by the will of another, hence the necessity of terror to coerce his obedience.

Jamaican plantation owner, 1763

Sold, branded and issued with a new name, the enslaved Africans were separated and stripped of their identity. In a deliberate process which sought to break their willpower and render them totally passive and subservient, the enslaved Africans were 'seasoned'. For a period of two to three years they were acclimatized to their work and conditions, 'trained' to obey or receive the lash. It was mental and physical torture. A quarter of the enslaved Africans died during that time; some took their own lives, some tried to runaway.

The plantations were completely self-contained units and their owners acted as dictators. For the enslaved Africans, life was full of brutality and forced labour. Slaves performed most of the manual, skilled and domestic tasks on plantations and worked from sunrise to sunset and beyond. Women and children carried out backbreaking work in the hot conditions alongside men. Beatings were regular occurrences for the smallest of reasons, and were often given for no reason other than to enforce control. Overseers kept everything going and were often the deliverers of the worst beatings or punishments.

Because of these conditions life expectancy was very short for the enslaved Africans. For the plantation owners and their families life was easy. House-slaves carried out all the domestic chores and the rest carried out the plantation work.

Resistance

The enslaved Africans did fight back in numerous ways. There were uprisings and rebellions. Some stole from their owners, damaged machinery, worked slowly and pretended to be sick. Others ran away – on some islands there were communities of Africans who had escaped from the plantations. Those who resisted were brave individuals. All acts of resistance carried the threat of severe and inhumane punishment if discovered, including losing limbs and being beaten to death.

Those who were not able to fight back physically often fought back in other ways. They named their children with African names, and told traditional stories from Africa to one another. They kept their dignity and sometimes their religious beliefs. They created clothing and goods from the natural produce around them. In the early years of plantation life the enslaved Africans were forbidden from becoming Christians or learning to read and write. By the mid-18th century many non-conformist religious ministers were ignoring the law and converting the enslaved. Attending church and learning about Christianity became another act of resistance. Spiritual resistance and collective support was a powerful strength to the enslaved.

(There are a number of key words in this passage to define and find out about. For example dehumanizing, shackled, spiritual resistance.)

Learning Objectives

Pupils will

- Be introduced to the methods and structures that supported the trade
- Introduced to the experiences of the enslaved Africans
- Gain knowledge about the methods of resistance that the enslaved Africans were able to use
- Discuss the arguments used to justify the practice of slavery
- Consider the impact that enslavement as a daily practice has on people's understanding of what is acceptable

Predicted outcomes

Pupils will

- Recognise the importance of testimony to understand past events
- Reflect on the daily lives of those who suffered enslavement
- Be able to distinguish different types of resistance and why they each matter
- Be able to discuss the attitudes towards individuals and property in the 18th and 19th centuries

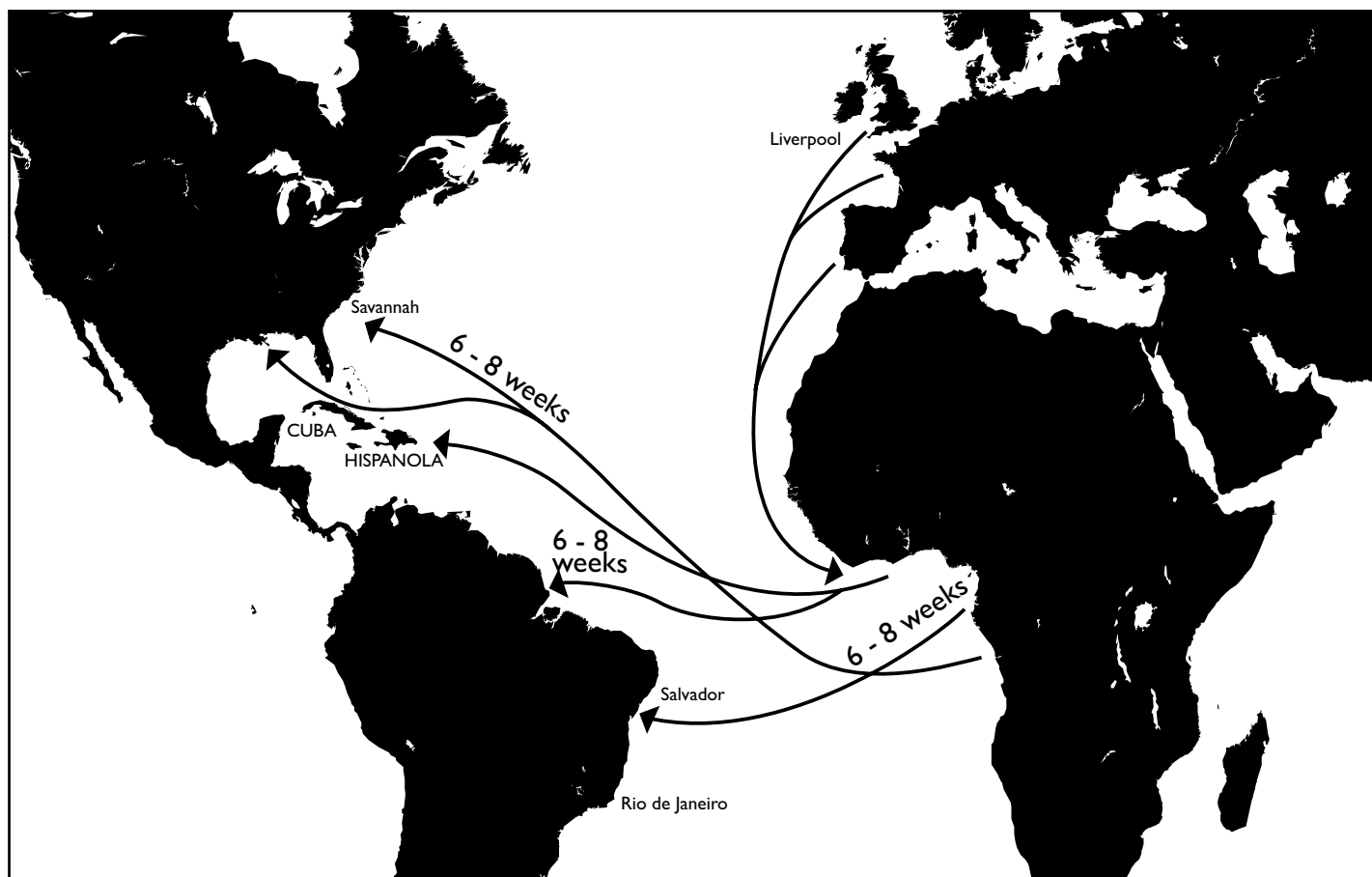
Differentiation

Key Stage 1

Use activity nine on plantation life - spend extra time exploring what the picture shows and what the testimonies reveal about daily life.

Key Stages 2 and 3

Develop the debate issues into research and offer opportunities to present back findings.



Please read the information below and complete the following tasks.

Testimony - Ottobah Cugoana

When we were put into the ship, we saw several black merchants coming on board, but we were all drove into our holes, and not suffered to speak to any of them. In this situation we continued several days in sight of our native land; but I could find no good person to give any information of my situation to Accasa at Agimaque. And when we found ourselves at last taken away, death was more preferable than life, and a plan was concerted amongst us, that we might burn and blow up the ship, and to perish all together in the flames; but we were betrayed by one of our own countrywomen, who slept with some of the head men of the ship, for it was common for the dirty filthy sailors to take African women and lie upon their bodies; but the men were chained and pent up in holes. It was the women and boys which were to burn the ship, with the approbation and groans of the rest; though that was prevented, the discovery was likewise a cruel bloody scene.

But it would be needless to give a description of all the horrible scenes which we saw, and the base treatment which we met with in this dreadful captive situation, as the similar cases of thousands, which suffer by this infernal traffic, are well known. Let it suffice to say, that I was thus lost to my dear indulgent parents and relations, and they to me. All my help was cries and tears, and these could not avail; nor suffered long, till one succeeding woe, and dread, swelled up another. Brought from a state of innocence and freedom, and, in a barbarous and cruel manner, conveyed to a state of horror and slavery: this abandoned situation may be easier conceived than described.

This extract is abridged from *Thoughts and Sentiments on the Evil of Slavery*, ed. Vincent Carretta (London and New York: Penguin, 1999), pp. 12-16.

Testimony - Olaudah Equiano

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 anything.

Case study - The Zong

The slave ship *Zong* was owned by two Liverpool merchants who had both been mayors of Liverpool. It left the coast of Africa in September 1781. Far more enslaved Africans had been packed onto the ship than the hold was adapted for. Disease spread quickly, helped along by malnutrition. By November 1781, sixty Africans had died. Captain Luke Collingwood decided to throw another 131 Africans overboard to stop the disease.

Under British law if the cargo, in this case people, was lost it would be underwritten by the insurers. If however, sick Africans failed to be sold in the Caribbean then the fault and loss would be the crew's.

The claim by the Captain on the insurers was that there was not enough water for those on board. That claim failed, because 430 gallons of water were on board when the *Zong* reached port. In 1783 the case went to court, not over the death of the Africans but as an insurance dispute. Eventually the British courts ruled that the ship owners could not claim the £30 insurance on the loss of each African (that would be over £300,000 in total today). On the other hand no officers or crew were charged or prosecuted for murder.

Task 1 Feeling the Journey

Use the testimony for information. Ask students to move around a space cleared of furniture. Gradually reduce the amount of space available until there is barely room to move at all. Then ask students to sit on the floor. There may be some giggling initially at the discomfort. But ask students to keep still and silent for one minute. Then repeat the silence, but this time let the minute overrun. Then ask students how they felt. Did they think the second minute was ever going to end? Can they imagine being so cramped for almost half a term?

(Activity developed by the Understanding Slavery Initiative)

Task 2

How easy is it to try and understand what the Middle Passage was really like?

How important is it to try and read testimony from people who experienced it?

What does the case of the *Zong* tell us about British attitudes to enslaved Africans? What effect would those attitudes have on trying to stop the slave trade?

Activity eight For sale (10 to 20 minutes)

Read the materials below and working in pairs answer the questions at the end

I saw numbers of fellow beings regularly bartered for gold and transferred like cattle, or any common merchandise, from one possessor to another.

George Pinckard, army physician, Barbados, 1796

To be sold at the Candle, at 1 O'clock noon, at R Williamson's shop, twelve pipes of raisin wine, two boxes of bottled cider, six sacks of flour, three negro men, two negro women, two negro boys and one negro girl.

Williamson's Liverpool Advertiser, 1756

Testimony - Mary Prince

The morning came too soon for my poor mammy and us. While she was dressing us for the sale she said sadly - I shall never forget it! - 'See, I'm shrouding my poor children; what a task for a mother!'

She then called Miss Betsey, our mistress, to take leave of us. 'I'm going to carry my little chickens to market.' (These were her very words.) 'Take your last look of them; maybe you'll see them no more.'

With my sisters we reached Hamble Town about four o'clock in the afternoon. We followed mother to the market-place, where she placed us in a row against a large house, with our backs to the wall and our arms folded in front. I stood first, Hannah next to me, then Dinah; and our mother stood beside us, crying. My heart throbbed with grief and terror so violently that I pressed my hands tightly across my breast, but I couldn't keep it still, and it continued to leap as though it would burst out of my body. But who cared for that? Did any of the by-standers think of the pain that wrung the hearts of the negro woman and her young ones? No, no! They weren't all bad, I dare say, but slavery hardens white people's hearts towards the blacks.

At length the auctioneer arrived and asked my mother which was the eldest. She pointed to me. He took me by the hand, and led me out into the middle of the street. I was soon surrounded by strange men, who examined and handled me like a butcher with a calf or a lamb he was about to purchase, and who talked about my shape and size as if I couldn't understand what they were saying. I was then put up to sale. The bidding commenced at a few pounds, and gradually rose to fifty-seven. People said that I'd fetched a great sum for so young a slave.

I then saw my sisters sold to different owners. When the sale was over, my mother hugged and kissed us, and mourned over us, begging us to keep a good heart, and do our duty to our new masters. It was a sad parting; one went one way, one another, and our poor mammy went home with nothing."

Mary Prince was born into slavery in Bermuda, 1788. She was separated from her mother and siblings and sold a number of times often to cruel owners. This extract is taken from her narrative recorded by her own dictation after reaching London in 1828 and running away from her owners.

Answer the following questions

- Does the notice of a public auction tell us anything about the attitudes to the enslaved Africans?
- Why do you think it is important that the notice states 'accustomed to the culture of Sea Island cotton and rice'?
- Why might a slave owner make an enslaved woman take her own children to the auction? - What does this say about his attitude to her as a person?
- In Mary Prince's narrative she states that 'slavery hardens the white people's hearts to blacks'. How true do you think this is? Is there other evidence to support that claim? Do you think this would be something that people would forget about easily?

GANG OF 25 SEA ISLAND COTTON AND RICE NEGROES,

By LOUIS D. DE SAUSSURE.

On *THURSDAY* the 25th Sept., 1852, at 11 o'clock, A.M., will be sold at RYAN'S MART, in Chalmers Street, in the City of Charleston,

A prime gang of 25 Negroes, accustomed to the culture of Sea Island Cotton and Rice.

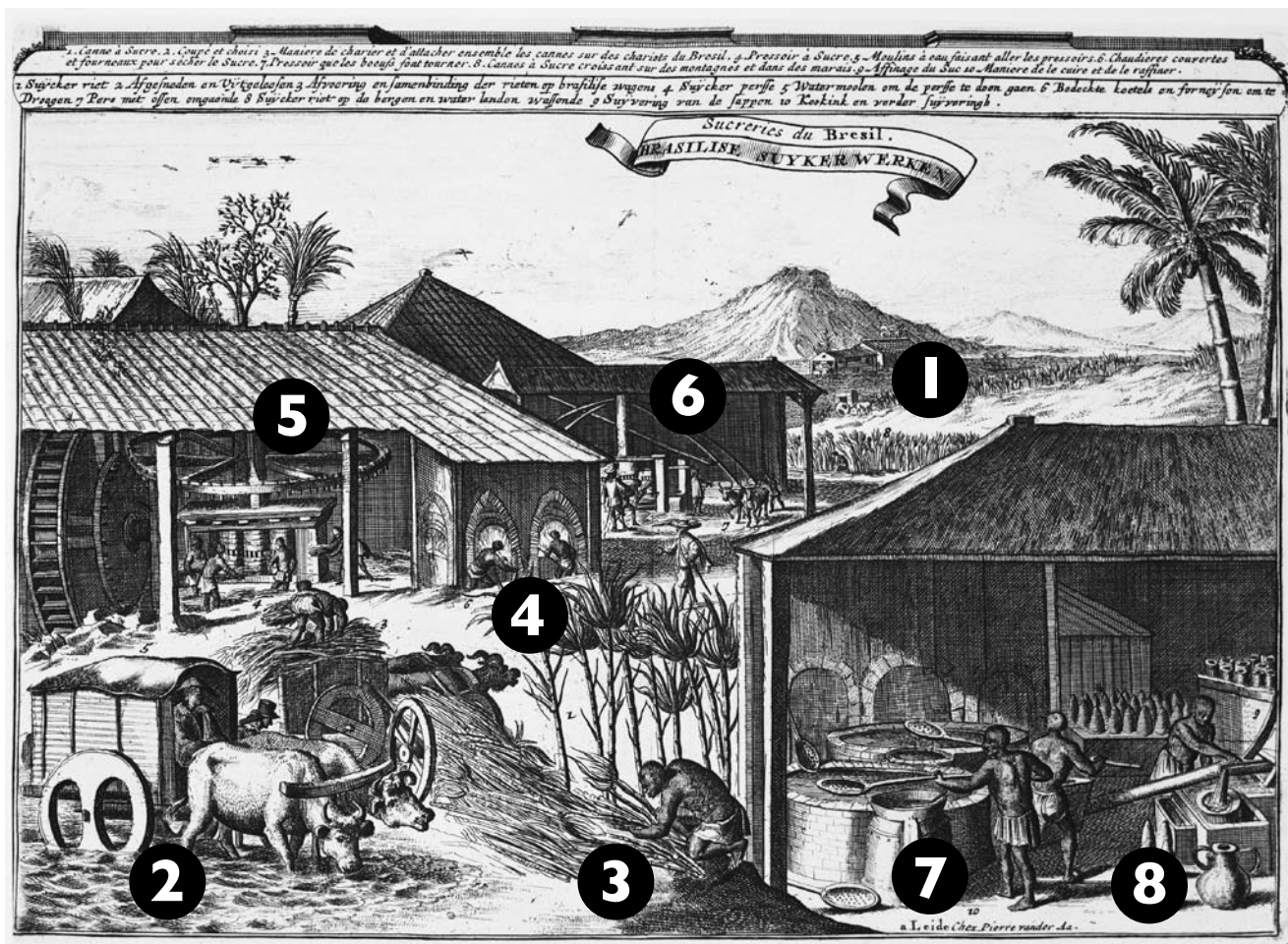
CONDITIONS. — One-half Cash, balance by Bond, bearing interest from day of sale, payable in one and two years, to be secured by a mortgage of the negroes and approved personal security. Purchasers to pay for papers.

No.	Age.	Capacity.	No.	Age.	Capacity.
1 Aleck,	33	Carpenter.	16 Hannah,	60	Cook.
2 Mary Ann,	31	Field hand, prime.	17 Cudjoe,	22	Prime field hand.
3—3 Louisa,	10		3—18 Nancy,	20	Prime field hand, sister of Cudjoe.
4 Abram,	25	Prime field hand.	19 Hannah,	34	Prime field hand.
5 Judy,	24	Prime field hand.	20 James,	13	Slight defect in knee from a broken leg.
6 Carolina,	5		21 Richard,	9	
7 Simon,	1½		22 Thomas,	6	
5—8 Daphne, infant.			5—23 John,	3	
9 Daniel,	45	Field hand, not prime.	1—24 Squash,	40	Prime field hand.
10 Phillis,	32	Field hand.	1—25 Thomas,	28	Prime field hand.
11 Will,	9				
12 Daniel,	6				
13 Margaret,	4				
14 Delia,	2				
7—15 Hannah,	2 months.				



Activity nine

Plantation life (15 minutes)



An engraving of a Brazilian sugar plantation

The most common punishment was flogging; this was given by the overseer with a rawhide lash which made weals on the skin. They also had whips made of the fibres of some jungle plant which stung like the devil and flayed the skin off in strips. Afterwards the cuts were covered with compresses of tobacco leaves, urine and salt.

Taken from *The Autobiography of a Runaway Slave* by Esteban Montejo, first published in 1966 in Havana, Cuba

Task one

Can you name each of the parts marked by numbers?

Write down your ideas and then check your answers.

ANSWERS

- 1) Sugar cane is grown in the fields of the plantation and is harvested by enslaved Africans.
- 2) The hand cut sugar cane is brought in from the fields. Cutting cane is backbreaking work.
- 3) The enslaved Africans sort the sugar cane into batches.
- 4) The enslaved Africans wash the sugar cane.

- 5 and 6) The sugar cane is chopped and shredded and then it is crushed between rollers. All the work with the heavy and dangerous machinery is carried out by the enslaved.
- 7) A juice is produced that is boiled in large copper vats to refine it.
- 8) An enslaved African forms the cooled and separate sugar into canes ready for transportation and sale.

Task two

With the information you have, create a diary of an enslaved African on the plantation. What are your tasks, what time of the day do you start, what are the worst things you have to do, how does it make you feel?



Activity ten

Resistance (10 minutes +)

complete field people and in perfect health.
 November 26 JOHN HARRIS.
 ABSENTED Himself from his place of residence, a young negro Boy, the property of Mr. Anttice, by name JACOB, he is not more than seven years of Age about 3 feet and a half high, had on a pair of white short trowsers and a white shirt, whoever will deliver him to the undersign'd, shall receive **FOUR DOLLARS REWARD.**
 Novr. 30--17. William Carbery.
 GOODWIN & REED, will dispose of the following articles (imported in the Ship Thames

An 18 century Caribbean newspaper advert, looking for news of Jacob, a runaway slave

JOHN HORNE, Dep. Prov. Mar.
 WHEREAS a Negro Woman Slave, named ROSE, well known in this Island, the Property of Mr. David Kidd, who has for some Time past absconded from his Service, did this Day in Mr. Kidd's Absence from the Island, in a felonious manner enter into his House and take therefrom sundry Articles. This is to give Notice, That if any Person or Persons shall apprehend the said Negro Woman ROSE, and deliver her to the Subscriber in *Kings-town*, he or they shall be handsomely rewarded.---And all Persons are requested not to harbour her, as they will answer it at their Peril.
 JOSEPH FRASER.
Kings-town. Oct 2 1789

From the Royal St Vincent Gazette & General Advertiser, 10 October, 1789, looking for Rose, a runaway slave

- What does the slave notice tell you about attitudes to those who tried to escape?
- Why do you think those who want the return of the enslaved Africans care - why do they not buy more?
- Many of the slaves were branded by their owners. How easy would it be to hide if you were permanently marked?
- Do the names of the escaped enslaved Africans tell you anything about them?
- The Caribbean is a group of islands of all different sizes. What effect do you think that would have on being able to escape slavery?
- Find out what happened to enslaved Africans after they were recaptured.

Extension activities

- Find out about how enslaved Africans on the plantations tried to preserve their cultural life, identity, memories and family practices.
- Find other pieces of testimony from the enslaved Africans about their lives in slavery.
- Find out about rebellions in the Americas.
- Find out what effect the news of rebellions had on attitudes to slavery in the UK.
- Find out how the British authorities in the Caribbean responded to rebellion.
- Find out about the lives of enslaved Africans who were brought to Britain and lived here.
- What are the differences between forced labour and slave labour?

Debate and Discuss

- How fair is it to punish someone who has no human rights or redress to the law?
- John Newton, the Liverpool slave captain turned abolitionist, records using irons and the lash on his own crew. Did that mean the treatment of the enslaved Africans was nothing special?

- Explain how the living conditions and treatment of the enslaved Africans that were considered acceptable indicates the status given to them by Europeans.
- Why do you think the conversion of the enslaved to Christianity was important?
- Why do we not know more about those who tried to resist slavery?
- Are the plantation owners or the people who want to buy their products to blame for slavery?

FACT **Nanny Maroon**

The Maroons were a group of enslaved Africans who had escaped to the mountains in Jamaica. They organised themselves and fought and won numerous battles with the British who tried to recapture them. Their most famous leader was a woman – known as Nanny Maroon, who is said to have freed over 800 Africans. Eventually some of the Maroons made a deal with the British to stop the continuous battles. Nanny Maroon is now a national heroine of Jamaica.

Can you find an image of Nanny of the Maroons?

FACT **The Somerset Case**

The practice of owning people did not become common in Britain. As a result a number of contradictory legal decisions were made that raised the question of the rights of the enslaved, as well as the legal right to own people in Britain.

When a Mr. Stewart travelled from Boston, in North America, to Britain he brought the enslaved James Somerset with him. In 1771 Somerset ran away from Stewart but was recaptured and imprisoned on a ship that was to sail to Jamaica, where he was to be sold. Three people witnessed the recapture and reported it to the Lord Chief Justice. He ordered that Somerset was to be kept in the country until a case could be heard.

The case was heard in 1772. Granville Sharp, the abolitionist campaigner, assisted Somerset with legal support. Sharp argued that no man is, or can be a slave in England and that the laws of the American colonies had no force in Britain. Against Somerset's lawyers was the opinion of sections of the trading community that feared that if all slaves in British ports were set free thousands of pounds would be lost. The Lord Chief Justice made a carefully worded statement saying that in England no master was allowed to take a slave by force to be sold abroad because he had deserted his service or for any other reason whatever.

Many people interpreted the ruling as meaning that slaves in Britain were free. That was not the case, although after the ruling many slaves deserted their owners anyway. The case provided a pivotal decision that affected attitudes and lives.

(East Gallery of the International Slavery Museum)

Historical Background

How Sir! Is this enormous evil ever to be eradicated, if every nation waits till the agreement of all the world shall have been obtained? There is no nation in Europe that has, on the one hand, plunged so deeply into this guilt as Great Britain, or that is so likely, on the other, to be looked up to as an example.

William Pitt, Prime Minister, 1792

As rebellions and acts of resistance became more numerous in the Americas, the second half of the 18th century also saw a change in attitudes in Britain. A number of people and groups began to speak out against the trade and slavery. In 1787 the Society for the Abolition of the Slave Trade was formed in London. It was led by Quakers but included others such as Thomas Clarkson and Granville Sharp. The society decided to focus on a parliamentary campaign: its initial aim was to collect information and evidence that could be presented to Parliament to win over MPs. It focused on ending the trade rather than slavery itself, believing that to be more achievable because a demand to end slavery would be seen as a threat to people's property.

A main focus of the campaign, and of the abolitionist pamphlets, was the horror of the middle passage. Many surgeons and sailors were called upon to give evidence of what they witnessed on the Atlantic crossing, with Thomas Clarkson travelling the country to the ports of London, Liverpool and Bristol to collect evidence.

The London society encouraged the setting up of local and regional abolition committees. Those committees encouraged a number of activities including the refusal to buy slave-produced sugar, significant at a time when, in 1800, British families spent 6% of their income per year on sugar. Many women became passionate about ending the trade and slavery itself. They organised the boycott and undertook much of the work of spreading information and organising meetings. That was significant because women at the time had very little power. Despite not having the right to vote or even to sign petitions, women were crucial in all areas of campaigning.

Key figures of the day became involved with the campaign. The poets William Blake and Robert Burns both wrote against slavery, and Josiah Wedgwood of the pottery company, brought out abolition chinaware and special medals supporting the campaign.

Petitions were extremely important, as they were the only way of making Parliament take notice of public opinion. Very few men were able to vote, less than half a million in a population of over 20 million, so it was important to lobby Parliament directly through the formal petition system. In the period 1787-92 it is estimated that 13% of the adult male population signed a petition against the slave trade.

Many of the former slaves and free black people who then lived in Britain – approximately 15,000 in the 1780s – also played an important role in the campaign. It was the first mass political movement in Britain and the first to involve people from all social, religious and ethnic backgrounds.

Against the campaign were the many slave traders, plantation owners and merchants. Opposition was particularly vehement in Liverpool from where a number of leading merchants and councillors travelled to London to argue for continuation of the trade.

After a number of failed attempts, the abolition bill was passed by Parliament in February 1807 and became law that March. From then on Britain became the major campaigner to end the trade by other nations.

However, the end of the trade did not mean the end of slavery – that wasn't abolished in Britain and the British Empire until 1834, with effect from 1838. When slavery itself was abolished, the injustice did not end. Although the enslaved finally received their freedom they received no compensation for any of their sufferings or for having had their freedom denied. The plantation owners, however, did receive compensation from the British government for the loss of their 'property'. That compensation totalled 20 million pounds (around £1.12 billion today).

Liverpool's economy did not collapse after the abolition. Instead the merchants and investors traded in other commodities such as palm oil from Africa, and continued to bring in goods from the Americas. Memorials of slavery and the slave trade can still be seen in many of the buildings and street names of the city, and in other ports around Britain.

The slave trade also left behind cultural transformations. Enslaved Africans were forced to deny their own culture and traditions. They were given new names, foods, clothing, languages and beliefs, but made these distinctively their own, using the lifestyles and traditions of their homeland. African cultures have lived on despite slavery and blended with European and indigenous American traditions to create new and vibrant cultural forms. Across the Americas and in Europe, the cultural influences of the African Diaspora can be seen everywhere – in religious ceremonies, cuisine, music, language, literature, fashion and festivals.

Transatlantic slavery has left a damaging and dangerous legacy of racism. It has affected the development of all the countries involved. Attempts to legitimise slavery have contributed to the spread of modern racism. The fact that Africans were black made it possible to defend their enslavement in terms of the colour of their skin. The idea of white people being 'superior' grew out of the transatlantic trade because the white slave owners had the power. Slave owners justified their abuse and violence towards the enslaved by claiming that they were 'inferior'.

The laws that were passed to support this view denied enslaved Africans the most basic human rights and laid the foundation for modern racism in Western Society. Today many people are negative about others because they have been conditioned by society to adopt racist ideologies.

Racism remains in Britain and across the Americas today, where the battle against it has led to the Race Relations Act and the Civil Rights Movement. Racism is regarded by all – except racists – as totally unacceptable, and a violation of human rights.

If Africa's multiple resources were used in her own development, they could place her among the modernised continents of the world. But her resources have been and still are being used for the greater development of overseas interests.

Kwame Nkrumah, First President of Ghana, 1969

European exploitation of Africa and the Americas laid the foundation for many modern global inequalities. The poorest, least developed countries today are those whose people have been misused and manipulated during the last three centuries.

Most of the people in the African Diaspora have been unable to progress at the same rate as their white contemporaries. Black people have been discriminated against and disadvantaged in terms of wealth, educational opportunity and lifestyle for the last three hundred years.

Learning Objectives

Pupils will

- Learn about the people who led the abolition movement and about aspects of the grass-roots movement
- Be introduced to the issues of political campaigning in the 18th century
- Explore some of the reasons for the abolition
- Assess the ways in which things can be remembered
- Be introduced to the ways in which the past impacts on the present

Predicted outcomes

Pupils will

- Recognise the restrictions on political action in the 18th century
- Understand the motivations of those seeking abolition
- Reflect on how best to remember the events of the past
- Recognise some of the legacies of the trade that are around them today
- Appreciate the contribution that individuals can make towards change and daily life

Differentiation

Key Stage 1

Activities twelve and thirteen are suitable for children at this level if they are accompanied with an introduction. Let the focus be on putting across arguments and recognising what people contribute.

Key Stages 2 and 3

Draw out the issue of racism and prejudice that has continued to today. Make links to the current international situation in Africa and the developing world.

Activity eleven (10 to 20 minutes)

Please read the information below and answer the questions that follow.

Olaudah Equiano (1745-97)

Olaudah Equiano, also called Gustavus Vassa, was a former slave who wrote about his experiences and toured with his book as part of the abolitionist movement. When he was eleven years old he was sold to a captain in the Royal Navy, Michael Pascal, who gave him the name Gustavus Vassa. Later he was sold to Robert King, a Quaker merchant in Philadelphia. King converted him to Christianity and taught him to read and write. At the age of 21 years Equiano was able to buy his freedom and became a seaman, travelling over the world. He eventually settled in London and became involved with the abolitionist movement. In 1789 he wrote *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa the African*. The book made him famous and furthered the abolitionist cause. He travelled extensively across the British Isles selling and reading his book.

Ignatius Sanchos (1729-80)

Ignatius Sanchos was born in 1729 on a slave ship in the mid-Atlantic. His mother died soon afterwards, and his father killed himself to avoid being enslaved. In 1731 Sanchos was brought to England and forced to live with three sisters in Greenwich. They did not believe in educating him; nonetheless, he taught himself to read and write. Eventually, he ran away and stayed with the Duke of Montagu, who lived in nearby Blackheath. Sanchos worked as a butler, but also wrote poetry and two stage plays. He composed music, with three collections of songs, minuets, and other pieces for various instruments all published anonymously. In 1773, he left the service of the Montagus and opened a grocery shop in Charles Street, Westminster, with his wife Anne. Sanchos frequently wrote about his experiences as an African in Britain, once describing himself as 'only a lodger and hardly that'. He died in 1780. Two years later his *Letters* were published and were an immediate best-seller, attracting over 1,200 subscribers.

Thomas Clarkson (1760-1846)

The Reverend Thomas Clarkson was a member of the Society for the Abolition of the Slave Trade. He decided to collect information about the horror and injustice of the slave trade which would convince people to support its abolition. This task involved riding around the country on horseback for two years, interviewing 20,000 sailors and obtaining equipment used on slave ships. Clarkson was often in danger when he visited ports like Liverpool and Bristol where there were economic interests in continuing the slave trade.

Thomas Clarkson collected objects which he used in campaigning lectures against the slave trade and kept them in a chest equipped with trays and boxes. There were objects that displayed the skill and talent of African craftspeople such as dyed cloth. There were samples of natural products such as African ivory, gum, rice, pepper and rare and beautiful woods. Clarkson carried his 'collection of African productions' everywhere to prove that Britain could carry on a profitable trade with Africa without slavery or the slave trade. His arguments for trading with Africa had a major impact on the later European explorers and anti-slavery campaigners in Africa like David Livingstone.

William Wilberforce (1759-1833)

Wilberforce was born in Hull to a wealthy merchant family. After university he became an MP for the town and an evangelical Christian. He was interested in social reform and became involved with the abolitionists. He initially only believed in ending the slave trade not slavery itself. He introduced bills into Parliament to abolish the trade, but despite starting the process in the 1770s did not achieve his aim until 1807. Becoming aware of the terrible conditions the enslaved continued to live in, he supported the complete abolition of slavery. He died three days after the bill to abolish slavery was passed in 1833.

William Roscoe (1753-1831)

The Liverpool abolitionist, William Roscoe, trained and practiced as a solicitor and later became a banker. He was also a poet, historian and noted botanist. Most prominent of Liverpool's abolitionists, he wrote poems denouncing the slave trade, including the *Wrongs of Africa* (1787-88). He was elected as one of the two MPs for Liverpool in 1806, and voted in favour of the act abolishing the British slave trade. He co-founded the Society for the Encouragement of Art in Liverpool and was the first president of the Liverpool Royal Institution. He died in 1831 and was buried in the cemetery of the Renshaw Street Unitarian Chapel where he worshipped.

Working in groups discuss the following questions:

- What do you think were the key motivations for these people to want to end the trade?
- What important role did each of them undertake that helped to lead the campaign?
- Was it important that they were successful in ways outside of the campaign?
- How important is it that some of the leading abolitionists were ex-enslaved Africans?
- Thomas Clarkson used his box to promote abolition. Why do you think it was an important tool for him? What did it tell people?
- What does the focus of the campaign tell you about how Government's decisions are made?
- What do you consider to be the key arguments against the slave trade?



This early 19th century china plate features abolitionist (anti-slavery) slogans



A 19th century abolitionist cup

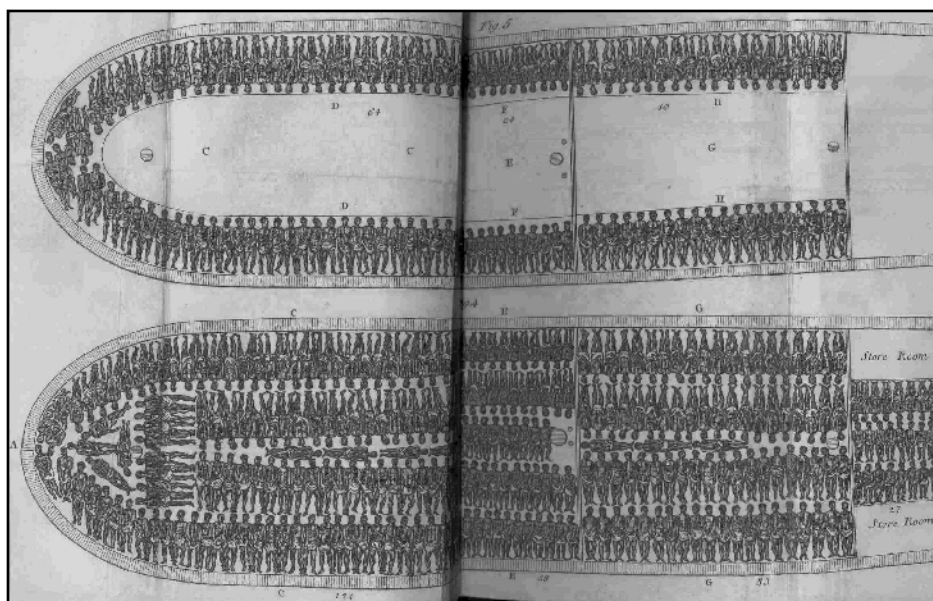


Activity twelve

Techniques of abolition (10 to 20 minutes)

Please work in groups and use the following information to complete the tasks below.

This is a print showing how Africans were packed into the slave ship *Brookes*, with text recording the dimensions and amount of space available. It was commissioned by Thomas Clarkson from the abolitionist publisher James Phillips in 1788. Abolitionists used it to inform and shock the public. Each person only had a space 16 inches (40 cm) wide to lie in. They could neither sit up fully nor stand. Over 7000 posters of the plan were printed and distributed to promote the abolition campaign.



The History of the Rise, Progress and Accomplishments of the Abolition of the Slave Trade by Thomas Clarkson - this image depicts the slave ship *Brookes*

The ship *Brookes* was built in Liverpool in the 1780s and carried over 600 enslaved Africans on two Atlantic crossings in 1783. The print actually shows only 482 people but overcrowding was common, and they were packed into the hold for the six-to-eight week journey. The *Brookes* image was used to campaign for a limit in the number of enslaved Africans on board. An Act of Parliament in 1788, the Dolben Act, limited the number of slaves that could be carried according to the ship's tonnage. This meant the *Brookes* could then only carry 454 Africans.

For many people in the 18th century images such as these were crucial for their understanding of the arguments for abolition. There was only limited access to newspapers and, of course, there was no television or radio. Spreading a message like this was difficult.

Task 1

Discuss how effective you think these images are for spreading an abolition message.

What is the message that they convey about enslaved Africans?

Task 2

In your groups you are responsible for writing an 18th century campaign plan for telling people about the horrors of the slave trade and slavery. What are the key things that you think the public should know. How do you present it - as a poster, on a cup, on a sugar bowl?

What are the limitations for spreading a campaign in the 18th century? What images should be used?

Task 3

What modern/recent forms of campaigning are similar to the abolition campaign?

What would you use if you had the task of running those campaigns today?

FACT **Dates towards abolition**

- 1776 David Hartley introduces a debate in the House of Commons 'that the slave trade is contrary to the laws of God and the rights of man'. It is defeated.
- 1787 The Committee for Effecting the Abolition of the Slave Trade is founded.
- 1788 The first restrictions on the operation of the slave trade are made by the Dolben Act.
- 1789 William Wilberforce presents the first abolition bill to the House of Commons, but it does not pass.
- 1792 519 petitions are handed into Parliament, the greatest number ever submitted about one subject, totalling over 400,000 names.
- The House of Commons votes in favour of the abolition of the trade, but the House of Lords rejects the bill.
- 1807 The Abolition Bill is passed and becomes law in March. However it does not end slavery, just the trade.

FACT **Petitions**

Submitting petitions was a traditional way of political campaigning. Many people who signed petitions could not vote in elections so that this was their only means of expressing their opinion to Parliament. The petition, which required special wording, was attached to blank sheets of paper and deposited at various points around a town. Organisers would then advertise in the local press, inviting people to sign. When completed, the sheets were stuck together, rolled into bundles, and presented to Parliament by an MP.

One hundred and two petitions against the slave trade were submitted to Parliament in 1788, rising to 519 in 1792. This was the greatest number ever submitted on one particular subject, totalling over 400,000 names.

J.R. Oldfield, *Popular Politics and British Anti-Slavery: The mobilisation of Public Opinion against the slave trade, 1787-1807* (Manchester, 1995), 114.

FACT Slavery abolition dates

- 1803 Danish Slave trade abolished
- 1807 British Slave trade abolished
- 1814 Dutch Slave trade abolished
- 1831 French Slave trade abolished
- 1834 Emancipation Act passed in Britain but with a six-year apprenticeship scheme before freedom
- 1838 Slaves in British colonies gain full freedom
- 1865 Slavery abolished in USA
- 1876 Portuguese Slave trade abolished
- 1886 Slavery abolished in Cuba
- 1888 Slavery abolished in Brazil
- 1948 United Nations Declaration of Human Rights, article 4, 'slavery and the slave trade should be prohibited'

**Activity thirteen****Figures past and present: The impact on the world around us (10 to 15 minutes)**

The African Caribbean community in Europe and America is part of the legacy of the slave trade.

Under the following headings list key Black individuals from history and today that have contributed to the world we live in:

Writing and poetry e.g. Ben Okri	Music	Politics e.g. Baroness Lola Young
Caring professions e.g. Mary Seacole	Sport	Television
Armed forces e.g. Walter Tull	Design	News and current affairs



Freedom
Sculpture



Look at the *Freedom* sculpture in the International Slavery Museum. This was created as a memorial for the Bicentenary of the Abolition of the Slave Trade in 2007. All around the areas that we live in are memorials to people who fought in wars or to famous people that lived in buildings.

As a class discuss how you think the enslaved Africans and the abolitionists should be remembered. Should there be, for example, poems or monuments, films or music? Or is education enough?

Create a class memorial display, incorporating the methods you have discussed.



Activity fifteen The world today (suitable for KS3 year 9)

On a map locate the following countries:

Brazil, Nigeria, Jamaica, Guyana, Sierra Leone, Haiti. Compare it to the places on the map from activity four.

What do all these countries have in common?

Now find out about each of these countries and their economies.

They are some of the poorest nations despite often having natural resources. Discuss to what extent the events, attitudes, and ownership issues of the slave trade have been a factor in the modern development of those countries.

Extension activities

Find out about the Civil Rights movement in the United States. Who were Rosa Parks, Martin Luther King and Malcolm X?

Find out what the Race Relations Act is - why is it significant?

Create a timeline of the history of the transatlantic slave trade through abolition to today. Consider carefully what dates and information should be included and what dates and information should be excluded.

Return to the words and descriptions you used in activity two and see if there is anything you would add or change now that you have studied this history.

Debate and discuss

- Human life was not given the importance that it has today. Therefore slavery was not cruel?
- The centuries of portraying Black men in chains has created an association of criminality and the need to suppress.

Research

Since the mid-1960s there has been a call for reparations by sections of the African Diaspora. Reparations refer to financial compensation to be paid to descendants of enslaved Africans by the United States and European governments. It is also a call for assistance with debt relief, economic development and educational initiatives in those developing countries affected by the slave trade.

Support for reparations is particularly strong in the United States. African American organisations feel that reparations would partially compensate for the stealing of labour and loss of human dignity and human rights to which their African ancestors were subject.

As a class find out about the reparations issue and then decide:

- What are the key arguments for and against?
- Why is it such a contentious issue?
- What do you feel about it?

Follow up activities

- Visit the *International Slavery Museum* in Liverpool.
See www.liverpoolmuseums.org.uk for details.
- Take part in a *Slavery Walking Trail* around Liverpool.
- Research the history of your area and explore any connections it may have to the slave trade.
- Research your own family history.
See www.nationalarchives.gov.uk.
- Create an exhibition for your school on the history of the slave trade and abolition.
- Visit one of the other museums with displays on the subject. They include:
 - The National Maritime Museum, Greenwich
 - The British Empire and Commonwealth Museum, Bristol
 - Bristol City's Museums, Galleries and Archives
 - Hull City Museums and Art Gallery

Look at the *Understanding Slavery Initiative* website for additional activities.

See www.understandingslavery.com

Look at the *Breaking the Silence* website for additional activities.

See <http://www.antislavery.org/breakingthesilence/index.shtml>

INTERNATIONAL SLAVERY MUSEUM



Figure of an enslaved African
breaking free of his chains

Carved wood, American, late 19th century