

Slavery

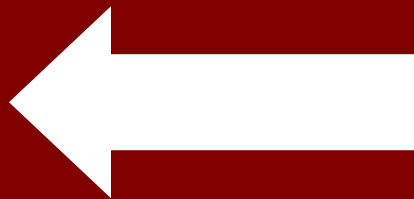
This Redbridge Museum exhibition commemorates the 200th anniversary of the abolition of the transatlantic slave trade.

Between 1500 and 1834, 12 million Africans were enslaved and shipped to the Caribbean and the US.

There they worked as slave labour producing sugar, cotton, tobacco and other consumer products for Britain and its overseas markets.

The British slave trade was abolished in 1807. Slavery itself was abolished in British colonies in 1834.

This exhibition looks at slavery, its links to Redbridge and some of slavery's legacies.



Why have this display?

British History

The slave trade and slavery was a vital part of Britain's economic success in the 1700s and early 1800s.

The products of slavery such as sugar, rum, cotton and tobacco were found in most British homes. This wealth helped, in part, the industrial revolution of the 1800s, the growth of empire and what Britain is like today. Everyone living in the UK today, of whatever cultural background, should understand the subject.

But the **fight against slavery** by hundreds of thousands of British people was also the first popular mass civil rights campaign. It inspired men and women to fight for their rights that would eventually lead to modern democracy in Britain in the 20th Century.

Redbridge History

Slavery has direct links to Redbridge.

Wealthy merchants in Wanstead and Woodford invested in the trade or owned plantations and enslaved Africans. The links to empire resulted indirectly to a number of black people living in Redbridge during the 1700s and 1800s.

Today

The legacies of slavery are complex. Many argue that slavery led to racism, poverty, conflict and inequalities in Africa, the Caribbean, the USA and Britain. Some people of African descent feel it is important to their sense of identity.

But equally, the campaign against slavery changed Britain and inspires many people today to fight for human rights around the world.

This exhibition can only touch on some of these difficult issues. Redbridge Museum hopes that the displays will at least provide an introduction to the subject.

Beginnings

Beginnings

European involvement began in 1444 with the Portuguese. British involvement began in 1562 when John Hawkins took a total of 1200 Africans from what is now Sierra Leone across the Atlantic to sell to the Spanish settlers in the Caribbean island of Hispaniola (today's Haiti and the Dominican Republic).

British involvement

The British were much later than many other European countries in establishing colonies in the Americas. But as they did in the 1600s, so their demand for labour increased.

Initially they relied on the indigenous American Indians, then gradually they imported more and more white indentured labourers (often poor agricultural workers from Ireland and the south west of England) and transported prisoners.

The success of tobacco in Virginia and then sugar in Barbados and later Jamaica meant a continual demand for labour. The British like other European countries began to use African slave labour in their colonies. The first Africans were landed in Virginia in 1619 for the tobacco plantations.

By the 1730s Britain had become the biggest slave-trading country, and from 1690-1807 British ships transported about **2.8 million enslaved Africans**.

African involvement in slave trade

The British quickly followed the example of the Portuguese and developed trading relationships with Africans rather than physical force to buy slaves. Many Africans captured and sold slaves.

African chiefs fuelled the growing demand by raiding other tribes, taking captives, and trading them with the Europeans. Conflicts and even wars were created between African states simply to provide slaves. European trade changed existing forms of slavery in Africa by creating a huge increase in numbers and simply selling slaves for hard labour.

The Slave Trade

Economic growth

Britain first took enslaved Africans for its US colonies in Virginia in 1619. Between 1673 and 1698 the Royal African Company was given a royal monopoly of carrying Africans to the US and the Caribbean colonies. They exported around 100,000 slaves and built 8 forts on the West African coast.

When other companies entered the trade from 1698, the huge growth in the transatlantic slave trade boosted economic and industrial production throughout Britain in the 1700s and early 1800s.

Although slaves were not transported to Britain in large numbers, slavery supported:

- ship building
- the manufacture of goods to trade in Africa such as textiles, glass, china, brass pots, guns and ammunition and alcohol
- copper currency bracelets called manilas which bought slaves.

British exports quadrupled in volume between 1780-1800.

Products coming back from America and the Caribbean included raw sugar, rum, indigo dye, cocoa, coffee, wheat, tobacco and cotton which were processed in London, Bristol and Liverpool. Sugar, tobacco and rum changed from being luxury items to those of mass consumption.

Ports and cities such as Liverpool, Bristol and Birmingham grew from small towns and villages to international trading centres. Banking and insurance boomed to finance the trade.

It has been argued that in this way the transatlantic slave trade fuelled the Industrial Revolution and created a global market.

A House in 1800

Many consumer items in this merchant's house were the products of slavery or associated with it. They changed from being luxury items to those of mass consumption.

Sugar was a luxury item in Britain before slave plantations when fruit syrup, honey and other natural nectars were the only sweeteners available.

Tea, coffee and drinking chocolate grew in popularity since they became available in the 1600s but only if sweetened with sugar. Sugar grown on slave plantations from the mid-1600s fuelled the English addiction first to coffee and then to tea.

Coffee houses opened in Britain from the mid-1600s. They became social and business centres (Lloyds the insurers was founded in a London coffee house), providing access to information through newspapers and spreading communication on a national scale. Later, they became an important feature of the slavery abolitionist campaign.

Puddings and cakes were sweetened with sugar and this was used to develop the British passion for these sweet treats.

Rum was also a product of the sugar industry. The Royal Navy gave daily rations to all its sailors.

Cotton clothes came from the raw cotton grown on slave plantations in the United States.

Tobacco was grown in the British colony of Virginia, north America from the early 1600s and became a popular addiction in Britain. The first Africans were landed in Virginia in 1619 to expand the tobacco plantations. The tropical crops of tobacco and sugar became so profitable that the demand for more labour became almost insatiable.

West Africa

Africa has a long and rich history that unfortunately cannot be covered in this exhibition. Today Africa is the world's second largest continent; it has 53 independent countries, approximately 807,500,000 people, more than 3000 recognized ethnic groups and over 1000 separate languages.

The home of humankind

Fossil evidence from East Africa suggests Africa is where humans first evolved, at least 2-3 million years ago, and the continent has been home to a variety of civilizations ever since.

Growth of Great Kingdoms

Until the 1500s, Africa had a number of powerful kingdoms, particularly Mali, Songhay and Benin. These civilizations were founded on iron-smelting, metal, stone and clay work and gold mining.

The first great West African Kingdom of **Ancient Ghana** (present day S.E. Mauritania), was formed in 700 CE. The Shona people established the **Kingdom of Great Zimbabwe** in 1000 CE and were actively trading in gold and ivory until 1400. By about 1350 the **Kingdom of Mali** was larger than western Europe and reputed to be one of the richest and most powerful states in the world. Sonni Ali the Great became ruler of the **Songhay Kingdom** in 1464 and the famous university of Sankore, Timbuktu, made it a centre of art, learning and trade.

The **Kingdom of Benin** in West Africa was at its peak between 1440-1606, in what is now southwestern Nigeria and Benin. It was famous for its treasures in brass, iron, ivory, and its bronze statues. Benin developed strong trade links with Portugal, Holland and Britain, becoming a major part of the European slave trade in the 16th and 17th centuries. In 1897 Benin was captured by the British, the capital city was destroyed and its treasures, most famously the Benin Bronzes, looted. Many of these are displayed in the British Museum.

In the 1700s two particularly powerful and centralized states, **Dahomey** and **Asante** emerged in response to the transatlantic slave trade. Although some Africans chose not to trade in slaves the lure of material wealth, in particular guns, was a powerful incentive for active African engagement in the transatlantic slave trade.

West Africa

Arrival of Europeans

Europeans were first attracted to Africa by its wealth in natural resources and traded in gold, ivory and other luxuries. As early as 1439 the Portuguese were exploring the west coast of Africa for gold.

In 1441 a Portuguese sea captain captured 10 Africans. This marks the beginning of the transatlantic slave trade. By 1500 the Portuguese had explored 4000 miles of African coastline, securing their trading presence with a string of forts and bases.

At first Europeans in Africa were more like pirates than traders. John Hawkins was the first English slave-trader who in 1562, with three ships and a mere 100 men, was able to capture 300 Africans in Sierra Leone '*partly by the sworde, and partly by other meanes*'. He was funded by money from London and had the support of Queen Elizabeth I.

As the European trade became established, and the Spanish, Dutch, Danes, Swedes, Norwegians, and French also began trading in slaves, as well as other goods, so these powers wanted to make the trade more orderly. The **Royal Africa Company** was formed in 1672 by King Charles II to regulate the British trade in slaves.

Slavery in Africa

Slavery had existed in ancient Greece and Rome for hundreds of years. It was known in African societies long before the Europeans – but on a much smaller scale, involving perhaps no more than a few thousand people each year.

There were forms of slavery endemic to Africa - for marriage, for debt, and punishment for crime. The overland Arab slave trade that began in around 800 CE, took millions of Africans north and east, as prisoners of war or as sexual or domestic slaves, long before the Atlantic trade began.

The Middle Passage

Across the Atlantic

'The Middle Passage' was the second stage in the transatlantic slave trade.

Ships carried enslaved Africans from their homelands to the Caribbean islands or North and South America. The journey took between 4 to 8 weeks depending on the route.

The journey from Africa to the New World

Conditions on the slave ships were dehumanising and oppressive.

By the time Africans were on board ship they may have been marched for months or ferried down rivers in canoes, held in slave forts or in the holds of ships which sailed along the African coast, often for months, filling up with captives. They were physically weakened, dispirited and often separated from loved ones and people from their own communities. They had no possessions with them.

People treated like cargo

To the sailors and traders the slave trade was a business like any other. The enslaved were treated as cargo and recorded in detailed accounts rather than as human beings with personal rights of any sort. Slaves were often given numbers rather than names at this point. They were sometimes branded to indicate their owner.

Enslaved Africans were kept below decks; men, women and boys separated. Men were usually kept shackled, hand-cuffed in pairs by their wrists and with iron leg rings riveted to their ankles. Frequently they had such little space they could only lie on their sides and could not sit or stand up.

Slave Ships

Death and disease

The captives on board ship were given two buckets of food each day that were shared between 10 people. Some people, from illness or depression, gave up the struggle and refused to eat. Sailors would often resort to force-feeding in order to preserve what was perceived as their 'profits'.

If some enslaved Africans died through starvation, or throwing themselves overboard, many more died from the diseases that spread so easily, especially dysentery. Toilet facilities were a shared bucket or they relieved themselves where they lay.

Captives' mouths were washed with vinegar or limejuice to prevent scurvy. Tobacco and rum (products of slave labour) were issued to try and distract them on the voyages. In the early days 30% of Africans died during the Middle Passage. By the 1750s, still around 11% died on British ships.

'The deck that is the floor of their rooms, was so covered with blood and mucus which had proceeded from them in consequence of the flux [dysentery] that it resembled a slaughter-house.'

'It is not in the power of human imagination, to picture itself a situation more dreadful or disgusting.'

Alexander Falconbridge, slaving ship's surgeon in *An Account of the Slave Trade on the Coast of Africa*, 1788.

The crew

Only the most desperate sailors worked on slave ships. The heat, the threat of illness (especially malaria and yellow fever) and the risk of slave rebellions made the journeys dangerous.

Slavery

Arrival

As the ships approached land slaves were cleaned and prepared for sale.

Slave-traders would use many tricks to disguise ailments that could prevent a sale. Anuses were plugged with wadding, grey hair dyed black, and palm oil rubbed into the skin to create a healthy looking shine. The healthiest people were sold first. Others, sick, injured or old, were called 'refuse slaves' and were normally sold through auction.

Families were often torn apart and slaves were given new names – a process designed to deny a person's former identity and reinforce the control of his or her owner. Names were often non-descript such as 'Gift' or 'Nobody'. Many of the enslaved were named after prime ministers or great emperors, a deliberately ironic gesture by slave owners.

Field Labour

The daily existence for enslaved Africans on the plantations was hard and relentless. A six-day week could involve 96 hours work.

Growing sugar cane by hand, with no protection from the knife-like leaves, was one of the hardest ways of life. 1 in 4 people died within the first year in Virginia, America and 1 in 3 died within the first three years in the West Indies. The supply of labour could only be sustained by continually capturing and transporting more people.

Domestic slavery

By 1788, 25% of the slave population of Barbados was in domestic service. It had become fashionable for British families to have black servants. Being a domestic slave was also a harsh existence – hours were long and women were often subjected to sexual abuse.

Slavery

Punishment

Barbaric punishments were inflicted on slaves to prevent uprisings or escape.

Runaways were lashed 100-150 times, as well as being branded on the face, having their nose slit, or losing an ear. Until the late 1780s runaways or persistent thieves could have a limb amputated or be castrated.

Punishments were made very visible, through the wearing of punishment collars, branding, and displaying decapitated heads of rebellion leaders prominently on a plantation.

Abolitionists began to use evidence of the extreme corporal punishments as part of their argument for the end of slavery. In 1807 Parliament passed legislation that limited the number of lashes to 39 in the British West Indies.

Illness

The most common disease affecting slaves was, as on board ship, dysentery. In the Caribbean smallpox and other diseases also affected many Africans. Western doctors were unable to treat this and unsympathetic owners often simply put sufferers in the stocks.

Many of the enslaved died of 'beri-beri', a deficiency disease that caused swelling and bloating.

Death was recorded in the plantation logbooks as a loss of a possession. For many enslaved Africans it may have come as a relief – the only route to freedom.

Slavery

Beyond the plantation

As the slave colonies became more established, large numbers of the enslaved became domestic labourers, in the towns, on rivers, at sea and as skilled professionals.

West African people maintained their own skills and even those working on plantations were encouraged to develop the new skills needed to sustain communities – as smiths, masons and carpenters.

Many slaves became fluent in several European languages. Although they were formally not allowed to learn to read and write, many found ways to learn. Slave-owners often encouraged and trained chosen slaves to become skilled musicians, and by the mid-1700s black musicians were a common sight in Britain.

Slaves worked 6 days a week. On Sundays they tended their own plots of land to grow food and to sell any surplus at 'slave markets'.

There was also some leisure as traditions such as cooking, hair braiding, woodcarving and the use of herbal remedies were passed on. Storytelling kept traditional West African tales alive and music and dance were a vital part of slave society.

Slaves were given three days holiday at Christmas with festivities known as the 'Jonkunno' (John Canoe). Other Christian holidays, and the harvest, became slave festivals.

Images

'A Negro hung alive by the Ribs to a Gallows', 1796 (left)

'A Rebel Negro Armed and on his Guard', 1796 (right)

These prints come from John Gabriel Stedman's *'Narrative of a Five Year's Expedition Against the Revolted Negroes of Surinam'*, 1796.

Rebellion & Resistance

Revolts and rebellions by enslaved Africans played an important part in the fight against slavery.

Resistance

Enslaved Africans kept aspects of their West African cultures and traditions alive in languages, spiritual beliefs and music. Drumming was often banned for fear that it could communicate with slaves on other plantations and be used as a signal to start a revolt.

Revolt at sea

Some tried to rebel when transported from Africa on board ship. Africans were, *'ever upon the watch to take advantage of the least negligence of their oppressors'*, wrote Alexander Falconbridge, slaving ship's surgeon. Others committed suicide rather than live as slaves. In 1737 as the *Prince of Orange of Bristol* ship landed in St Kitts, about 100 captives jumped overboard. The crew tried to save as many as they could but 33 died.

Runaways

Many slaves attempted escape but few were successful as places of refuge were limited. Slaves were seen as valuable 'property' and large rewards were offered for their capture.

The Maroons of Jamaica

The Maroons were communities of runaway slaves, initially in Jamaica. For 150 years the Maroons engaged in guerrilla warfare against the British plantation owners led by the remarkable woman, Nanny Maroon. Nanny became a symbol of strength and unity for her people. She led a settlement in the Blue Mountains called Nanny Town. Nanny also passed down the Asante tribal legends, customs, music and songs.

Revolution

The most successful revolution in the Caribbean, as well as the bloodiest, was in the French colony of St. Domingue (now Haiti). Its slave population of 480,000 created huge wealth by producing 30% of the world's sugar and 50% of its' coffee.

The population overthrew the French in 1791, ironically inspired by the ideals of liberty in the French Revolution. In 1793 Toussaint L'Ouverture, a freed slave, became its military commander and fought off the British who tried to capture the island. When the French invaded again, L'Ouverture was captured and sent to France where he died in 1803. But the French were beaten and in 1804 the island became the Republic of Haiti.

The creation of the first black republic outside Africa marked a historical turning point as three centuries of slavery were ended.

The Anti-Slavery Campaign

Why did Britain go from being the most active slave trading country in 1800 to abolishing slavery in 1834?

British people

Hundreds of thousands of ordinary British people (most of whom did not have the right to vote) campaigned against slavery for many years. They were led by Thomas Clarkson who in 1787 helped set up '*The Society for Effecting the Abolition of the Slave Trade*'.

Religion

Quakers and the nonconformist churches, such as Methodists, were vigorous opponents of slavery for many years on moral grounds.

Revolt

There were constant insurrections by enslaved Africans, fighting for their freedom, including a successful revolution in Haiti in 1804.

Black campaigners

Former slaves, most notably Olaudah Equiano, Ignatius Sancho and Mary Prince provided vivid personal stories.

Ideas of society

The period of scientific progress in the late 1700s, called the Enlightenment, suggested humans were more equal. Enslavement also sat uncomfortably alongside the free trade economy of a new industrial Britain.

Economic

Profits from some plantations were declining.

Parliament

The Anti-Slavery group recruited William Wilberforce MP as spokesman. From 1791 until 1807 a number of Bills were introduced in Parliament as MPs vigorously debated the subject.

Finally, on 25 March 1807 the British Parliament abolished the transportation of Africans on British ships across the Atlantic to British colonies.

End of the Slave Trade

After 1807

The British Parliament passed an act to abolish the slave trade in 1807.

However, the trade continued in many European colonies until the 1890s. A quarter of all Africans who were enslaved from 1500-1870 were transported across the Atlantic after 1807.

The Royal Navy

The Royal Navy policed the ban on slave trading. Between 1820 and 1870 the Royal Navy seized over 1500 ships and freed 150,000 Africans destined for the Caribbean and the Americas. However trading in people actually grew in the 1830s and 1840s to increase United States cotton production.

The Navy was overwhelmed. Most of those who were freed were landed at Sierra Leone, the British colony in West Africa where former enslaved Africans who had served in the British Army or Navy during the American War of Independence (1776) had been repatriated.

Rebellion

Slave rebellions continued. Most famously, in the 'Baptist War' of 1823 Samuel Sharpe a Baptist Minister and 20,000 rebels took over a third of Jamaica. In the fighting 200 slaves and 14 whites were killed. Sharpe was hanged and a further 344 rebels executed.

The authorities blamed the missionaries for inciting this rebellion, and burned down 20 Baptist and Methodist chapels. This angered public opinion in Britain, particularly among lower middle-class and working-class chapel-goers.

In Britain, as in the Caribbean, the pressure to end slavery was growing.

Abolition

Abolition

After a long campaign the Act to abolish slavery in the British empire became law on 1st August 1834. Why?

In 1832 the Great Reform Act enabled more middle-class people to become MPs and they were more likely to oppose slavery. The new Parliament met in 1833, and faced renewed pressure from the anti-slavery lobby.

Women also became more involved and pressed for the immediate, rather than gradual, freedom of enslaved Africans. Many women had already acted as ethical consumers and boycotted sugar produced by enslaved Africans.

During the 3 month debate in Parliament (one of the longest ever) the pro-slavery lobby demanded compensation for the human 'property' that was about to be taken from the plantation owners. Parliament voted to **pay slave owners £20 million** in government bonds, almost 40 percent of the national budget at the time.

On 1st August 1834, the Act to abolish slavery in the British Empire became law. But freedom for slaves in the British Caribbean was not immediate.

To pacify the plantation owners, all slaves aged 7 years upwards would have to work full time without pay for 6 years for their former owners as **apprentices** before they would be finally free.

There was no real difference between slavery and this system of apprenticeship.

The Caribbean

In the Caribbean, conditions were no better after slavery than during it.

Plantation owners charged for food and housing that had once been free. Many ex-slaves were forced into debt and were even taxed by the government. Free blacks found themselves increasingly unemployed.

Inequality, racism and the introduction of the indenture system, led to revolts. These were met with bloody reprisals by the British authorities, particularly in Jamaica, Barbados and Demerara.

Indenture

Some plantation owners in areas such as Demerara, employed labourers from Caribbean islands as **indentured** labourers. This meant they agreed to work for up to 5 years but had few rights. Many thought indentured labour was a new form of slavery.

Hundreds of thousands of indentured labourers were imported to the Caribbean. European workers were treated favourably because they were not black and it was hoped they would 'set a good example' to freed slaves. Others came from Lebanon, Syria and Palestine.

But the largest numbers of indentured labourers were from **India**. Between 1845 and 1917 over **500,000 Indians** were taken to the Caribbean, particularly to British Guyana, Trinidad and Jamaica.

Indentured labourers were free to return to their homelands after 5 years, although few did. Those who were successful could return home with an average of 2 years' wages in savings. Others returned with nothing.

Many labourers who were successful stayed. They took up their previous trades especially fishing, metalworking, merchandising and finance, and became an integral part of Caribbean society. But those who remained working on the land earned little.

Legacies of Slavery

New Freedoms?

After slavery was abolished in the Caribbean in 1834, life was still difficult for many. As a British colony, its people played a vital role in World War I and II, either in the armed forces or supporting the war effort from home.

In the 1950s, people from the Caribbean were recruited by the British Government to fill a massive labour shortage in vital industries and services, such as transport or health. They settled in London, the Midlands and other cities. From the 1960s, many former British colonies in the Caribbean became independent, although they retain connections through politics, economics and culture.

The experiences of those children born in Britain of Afro-Caribbean parents are diverse. Many retain strong links to their families there. Some have begun to explore their West African past in an attempt to find their 'roots', believing that slavery has robbed them of part of their own identity. Equally, the effects of racism in Britain have been felt by many.

Today, many West Africans are also keen to find out more about the slave trade. Millions of West Africa were forcibly taken from their homes. Some even took part in the trade. But there is pride in the way that they overcame the horrors of slavery to create modern countries such as Ghana, which celebrated 50 years of independence in 2007.

Some people of African descent have demanded an apology from the British Government and other slave trading nations. Some go further and want financial reparations to either themselves or African countries for the 'crime against humanity' that slavery represents.

The commemorations of the abolition of the transatlantic slave trade in 2007 have been opportunity to think about how the past affects us all in Britain, the Caribbean and Africa.

Legacies of Slavery

New Cultures

The transatlantic slave trade is a major part of global history.

It led to changed ideas of race and cultural identity, racism, inequality, a decline in the West African population, and significant economic and agricultural developments in Britain, the United States and the Caribbean.

It created new cultures including Creole, carnival and music – Blues, Gospel, Jazz and Reggae. New political attitudes and movements, such as Pan-Africanism were formed in the 20th Century.

The modern diverse nature of the UK is a product of empire, global trade and in some respects, slavery.

In this display, Redbridge Museum can reflect only a few of the legacies of slavery, many of which are fiercely debated.

Legacies of Slavery

Racism

The beginnings of racism emerged in at the time of the transatlantic slave trade.

Slavery created ideas of superiority among white people over those of African descent. Ideas about race were very mixed for most 18th century Britons' who had little or no experience of African people. Treatment of African people by Europeans ranged from dismissive and insulting to intrigued and paternalistic.

As a result white society rarely perceived African people as their equals. Even anti-slavery societies were driven by sympathy and social justice rather than equity. The hierarchical British class system reinforced this.

From the 1840s pseudo-sciences (such as measuring the size of the skull) were used to explain the supposed superiority and intelligence of white people over black people. The growth of empire for economic and strategic reasons combined with a belief in the 'civilising mission' also led to racist ideas.

Offensive racist imagery and language were used throughout the 19th and 20th centuries to reinforce this. During the last 100 years tensions over housing, jobs and politics, as well as cultural differences, have helped to fuel racism at different times.

Today in Britain, more people than ever are aware of the terrible problems that racism can bring.

Cultural Crossings

The impact of slavery on modern culture

The transatlantic slave trade was the largest forced migration of people in history. It led to African cultures travelling across the globe to create new cultures.

The black populations in the Caribbean islands and those of Caribbean descent in the UK trace can ultimately trace their ancestry back to Africa. In the United States, much of the African American population's family histories are also directly connected with the slave trade.

Creole languages are a mix of English, African and other European languages spoken by former slaves in the southern states of the USA, Brazil and Haiti.

African stories were passed on, including the Anansi spider tales and 'tar baby', which became 'Brer Rabbit' in the US and Europe.

Religion - in Brazil, the Caribbean and some parts of USA, African beliefs combined with Christianity. For many others, Christianity provided support in harsh times.

Dance - the Brazilian capoeira is a martial art disguised by slaves as a dance. African drumming, which could be used to send messages of rebellion, merged into samba in South America and calypso in the Caribbean.

Carnival started when French and Spanish Catholic festivals were mixed with African elements in Trinidad. This was brought to the UK by Caribbean migrants from the 1950s. The Notting Hill Carnival started in 1961.

Jazz music was created in the south of the USA where former slaves found work. It mixes folk music and spirituals of slavery derived from Africa with many different European folk traditions. It produced ragtime, swing, gypsy, bebop, soul, fusion, smooth, funk, rap and hip hop.

Modern western society has been shaped by the contribution of people from African descent.

Thank You

Information

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Images

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