

BEXLEY

The Slavery Connection



Teachers' Resource Notes



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**Bexley
Heritage
Trust**

Teachers' Resource Notes

These Teachers' Resource Notes have been developed by the Bexley Heritage Trust Education Team. The notes are in two parts; a history of Bexley's connections with the Transatlantic Slave Trade and a set of teaching activities that uses many images and resources from the Bexley Museum Collection and the Bexley Local Studies and Archive Collection.

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The Transatlantic Slave Trade Controversy

In the classroom

The Transatlantic Slave Trade can be an intimidating subject to teach. Where do you start? This is where the Teachers' Resource Notes play a large part as it highlights the local, familiar and 'relevant' in order to discuss a huge international subject.

These very visual resource notes give a grounded outline of the basic concepts and history of the Transatlantic Slave Trade as we know it from surviving evidence. This basic knowledge can be used to discuss the bigger picture and global aspects of the trade before returning to the local connections again.

There is no denying that the subject of the Transatlantic Slave Trade can be controversial and emotional to many people. Discussing a vast international and culturally sensitive subject can make people feel uncomfortable, it is therefore important that you, as a teacher, remain neutral.

Your students are bound to ask you questions and draw you into conversation, sometimes asking your personal opinion. Try not to be drawn in and stick to the facts, you and your students will find most of the answers to their questions in the history section of the Teachers' Resource Notes. Remember to focus on their opinions and the facts.

You will find that taking a neutral position and disengaging yourself slightly from the subject supports your students in developing their own opinions. However, it is important for you to know your own opinions on the subject of the Transatlantic Slave Trade beforehand.

Bexley Heritage Trust has worked hard to create an exhibition and Teachers' Resource Notes based on known facts. The project was part funded by The Heritage Lottery Fund (who are funded by people playing the national lottery).

Frequently asked questions and responses:

Are they real facts?

These are the facts as presented to us and are the result of years of research of original artefacts and archives by renown historian Cliff Pereira. It is based on the archives at Bexley Local Studies and Archive Centre. Additional information has come from books such as '*Great Estates*' by Oliver Wooller and '*Citizens of the World*' by David Hancock. Students may ask this question when they don't want to deal with the subject.

Questions involving cruelty.

There is no denying the cruelty involved in the use of forced enslaved labour. Contemporaries accepted this as part of the economic world, throughout history. It was and is a shared worldwide history.

Questions involving blame.

Obviously, the Transatlantic Slave Trade had negative consequences including the forceful displacement of populations, racism and brutality. It is not up to you as an individual to attribute blame or deny it. Everyone who benefited from or contributed to the world economy benefited from chattel slavery as the money helped to underpin the Industrial Revolution in Europe and America. It also supported trading mechanisms and economies in Asia, the Americas and Africa. This includes all workers and consumers not just rich merchants.

It has to be seen within its historic perspective.

Why does it matter today?

It matters because we all live with the legacy today. It's part of world history, it's part of a shared history, especially of British, African and West Indian people living in Bexley. Chattel slavery can be linked to the growth of Britain, including Bexley, during the Industrial Revolution and many surviving place names and buildings have a direct connection. Such a large scale movement of populations during the Transatlantic Slave Trade affected parts of Africa and the West Indies in economic, social, spiritual and political ways.

Asians were also affected as a result of the Abolition of the Transatlantic Slave Trade. The resulting lack of labour in parts of East and Southern Africa led to the use of many indentured workers (neo-slavery) from Asia. After which the British encouraged many Asians to settle in East Africa. Some of their descendents settled in Bexley.

Many indentured Asian workers replaced enslaved African labour in Trinidad, Guyana and Mauritius. These people were housed in "slave quarters" and were to provide labour for new plantation economies in South Africa, Malaya and Fiji.

Be neutral.

These are facts as we know them.

Why did it happen?

The reasons are diverse and complex, the history section outlines many important themes. Europeans were first used as labour on the plantations, usually the poor and prisoners. The native population were also used and died in vast numbers through lack of resistance to European diseases such as smallpox and flu.

Use of Language

Using the right language matters when teaching emotive subjects such as the Transatlantic Slave Trade. Many words are considered offensive. One of the legacies of the history of the trade has been the use of words used by Europeans to objectify, belittle and degrade enslaved Africans, their culture and opinions. These words were also used by Europeans to distance themselves from the realities of the trade. It is worth discussing the use of words over time with your students. The following use of language has been suggested by the Understanding Slavery website.

www.understandingslavery.com/teachingslavetrade/detail/useoflanguage/

African countries rather than Africa

Africa is often described as if it is a single homogeneous country rather than a continent of great contrasts. There was also a very different Islamic slave trade operating from East Africa. Being specific in discussing West Africa when referring to the transatlantic slave trade and, where possible specifying countries and states such as Benin, Ghana etc. will help clarify the aspects of the history being addressed.

Chattel slavery rather than slavery

The term chattel slave rather than slave makes it clear that African people trafficked during the transatlantic slave trade were treated as property, with no possessions and no rights as a means to differentiate the transatlantic slave trade from other forms of slavery and serfdom, both historical and contemporaneous.

Enslaved rather than slave

Using the terms – African people, men, women, children, captives, and enslaved rather than slave throughout teaching helps to reiterate the fact that people were being treated like property. These words avoid the objectification of African people and the tendency to make the history and the inhumanity abstract and insignificant.

Freedom fighter rather than rebel

The term rebel can have negative overtones whereas freedom fighter is a more positive, respectful phrase. Language and words that give dignity to the people oppressed are important. Using resistance and rebellion also illustrate the fact that the enslaved were active and captive, in contrast to the way they have been described within the history as subhuman and therefore lacking intelligence.

History rather than story

The word story tends to trivialize the importance of this history and raises questions about the reliability of the evidence used in lessons; using the word history helps to reinforce the facts. However, using the word story can be useful when discussing personal narrative accounts.

Maafa rather than Holocaust

The term holocaust is often used when discussing the transatlantic slave trade to draw comparisons between the extermination of the Jews in the Second World War and underline the extreme brutality and mass annihilation of both peoples. Maafa is the contemporary term used to describe the enslavement of African people in the 1700s and 1800s, and makes the distinction between the two historical periods.

Racial terms

The words negro, negress and nigger will appear in many historical documents and need to be understood as specific to the historical period. The Understanding Slavery website uses the term black to define people of African descent post emancipation and white to describe Europeans.

Transatlantic slave trade rather than the slave trade

There have been slave trades throughout the course of human history and they still exist today. When referring to the forced deportation of African people across the Atlantic being specific in describing it as the transatlantic slave trade will reinforce the distinctions between this and other periods in history.

The accompanying handling box is a good way of beginning discussions and classroom based work as objects are thought provoking and engaging. The box contains its own set of teaching notes detailing suggested classroom activities and project work. Activities include: discussing emotions, provoking further historical enquiries, seeing different points of view, rewriting the object labels and creating your own museum exhibition. See page 45 for more information.

For support in teaching the wider international history of the Transatlantic Slave Trade the teachers' pack produced at the National Maritime Museum, Greenwich and that of Anti-Slavery Breaking The Silence is strongly recommended.



Bexley: The Slavery Connection was developed and produced by Bexley Heritage Trust with funding and kind support from The Heritage Lottery Fund.

Bexley Heritage Trust would like to thank:

The Heritage Lottery Fund and Bexley Local Studies and Archive Centre

Curated by Anne-Marie Gill, based on research by Cliff Pereira. Read more in Cliff's book 'The View from Shooters Hill - The Hidden Black and Asian History of Bexley'.

This pack is based on an exhibition that toured Bexley at various venues from 2007-09 This exhibition is still available for schools to hire, free of charge.

**For more details regarding Bexley: The Slavery Connection contact:
01322 526574**

BEXLEY

The Slavery Connection



**Teachers' Resource Notes:
History**

The Transatlantic Slave Trade

During the Transatlantic Slave Trade an estimated 10-12 million African people were enslaved and forcibly transported across the Atlantic Ocean. This was part of a global trading system that changed the economy, development, populations and cultures of Africa, Europe, Asia and the Americas.

This resource tells the history of Bexley's connections with the Transatlantic Slave Trade and how they have shaped the borough. It is a history of people and buildings, of slave owners and the fight for abolition.



Diagram of The Triangular Trade. The Transatlantic Slave Trade was part of a triangular trade route between Europe, Africa and the Americas.

Early explorers and merchants introduced many new commodities to Europe from around the world such as tobacco, tea, coffee and chocolate. These bitter tastes led to a rise in the demand for sugar which was met by Europe's new colonies in the Americas. By the 16th century both Portugal and Spain were making vast profits by using enslaved West African people on their sugar plantations.



Famous seafarer Sir John Hawkins was one of the first Englishmen to trade enslaved African in the 1560s. He also set up 12 charitable almshouses for poor sailors in East Wickham.

West Africa already had indigenous systems of chattel slavery. Many enslaved African people began as prisoners of war. Their African captors would enslave them and move them to the coast. Here, European traders would barter for them with goods including cowrie shells, guns, textiles and luxury items.

These enslaved African people were then imprisoned until a ship could take them across the Atlantic to labour on plantations in the Americas. Ships used to transport enslaved Africans were notorious for the oppressive conditions on board. Disease, thirst and starvation claimed 3 in 10 African lives. 1 in 5 sailors shared the same fate leading to a sharp rise in the forced recruitment of sailors.



An artists impression of a slave ship on the coast of Africa.

©Cliff Pereira

The first British settlers arrived in St Christopher in 1624 along with British and Irish bonded people who were sent there to work to pay off their debts and prisoners to labour on plantations. The first enslaved Africans arrived two years later. British colonies in the West Indies spread and so did their trade in tobacco, sugar and enslaved Africans. By 1655 Britain had captured the Bahamas and Jamaica from Spain, giving them a strong hold on the Caribbean. Back in Britain a small population of West African people emerged in London by 1670. Some were free, but most were servants and chattel slaves. The earliest recorded enslaved African from the West Indies in Bexley was Peter Probee who was baptised at Footscray on 31st July 1666.



An artists impression of an enslaved West African called Peter Probee who was baptised at Footscray in 1666.

©Cliff Pereira



Image of a Victorian trading station in Africa.

©Bexley Museum: Boswell Slide Collection

Africa before the Transatlantic Slave Trade.

For centuries, history has been taught from a European point of view. Africa has been portrayed as the “dark continent”, a continent with no history or achievements before colonialism. A country of savagery that required the Europeans to civilise it and save it from anarchy, poverty and disease. These arguments were used to justify the Transatlantic Slave Trade and colonisation.

However Africa has contributed a huge amount to human development. We all ultimately share African ancestors. Scientific evidence points to Africa as the early birth place of human civilisation.

In fact, Africa had thriving societies and economies before 1500 including the great empire of Egypt 5000 years ago, and the large states of Nubia, Mauretania, Numidia and Axum in the North and Northeast. After the arrival of Christianity in Africa, several powerful smaller states existed along the Nile Valley in the Sudan and in Ethiopia. The arrival of Islam into Africa in 640AD was marked by the development of large gold-producing states in West Africa such as Ghana, Mali and Sanghay. The gold-producing state of Zimbabwe emerged in southeast Africa before 1300AD.

In the 11th century the famous historian al-Baki wrote that the King of Ghana ‘rules an enormous kingdom and has great power’, with an army of 200,000 men. In the 14th century “The West African Empire of Mali was larger than Western Europe and reputed to be one of the richest and most powerful states in the world”.

www.old.antislavery.org/breakingthesilence

These ancient civilisations also made enormous discoveries in science, medicine, astronomy, mathematics, philosophy and architecture before they were known in Europe. Many of the famous ancient Greek scholars studied in Egypt or used earlier Egyptian knowledge in their work. The Egyptians also developed early forms of paper and writing, a calendar and irrigation systems. In the mid 12th century a North African scientist Al Idrisi used his astronomical observations to prove the earth was round. In the 14th century Sanghay had the famous university of Sankore based in Timbuctu.

One of the first reports of the town of Timbuctu to reach Europe was published in 1550 by Leo Africanus. He wrote:

‘There you will find many judges, professors and devout men, all handsomely maintained by the king, who holds scholars in much honour. There too they sell many handwritten north African books, and more profit is to be made there from the sale of books than from any other branch of trade.’

www.old.antislavery.org/breakingthesilence

East Africans from the Swahili city states travelled the Indian Ocean and set up trade links with India and China long before the Europeans. The increasing trade links between Europe and Africa before the Transatlantic Slave Trade were based on equality. Before the 16th century the main African exports were gold, palm oil, nuts, yams, ivory, gum and cloth.

The forest kingdom of Ife was skilled in the making of figurines, heads and masks from bronze, copper and ivory by the 13th century and Benin had a powerful army in the 15th century.

One of two 16th century pendant masks: lyoba made of ivory, iron and copper from the Court of Benin. This mask is now at the Metropolitan Museum of Art, its sister is at the British Museum.

Image: Steve4710



In the early 16th century, the Portuguese trader Duarte Barboosa said of the east African city Kilwa:

'There were many fair houses of stone and mortar, well arranged in streets. Around it were streams and orchards with many channels of sweet water.' Of the inhabitants of Kilwa he reported, 'They were finely clad in many rich garments of gold and silk, and cotton, and the women as well; also with much gold and silver in chains and bracelets, which they wore on their legs and arms, and many jewelled earrings in their ears.'

www.old.antislavery.org/breakingthesilence



Carved wooden boats used in the East Coast of Africa helped trade with countries like India and China.

©Bexley Museum: Boswell Slide Collection



The wives of the famous Zulu chief Catchwayo, KwaZulu Natal, South Africa around 1879.

©Bexley Museum: Boswell Slide Collection

A Dutch traveller to the kingdom of Benin in the early 17th century sent home this report of the capital:

'It looks very big when you enter it for you go into a great broad street, which, though not paved, seems to be seven or eight times broader than the Warmoes Street in Amsterdam. This street continues for about four miles and has no bend in it. At the gate where I went in on horseback, I saw a big wall, very thick and made of earth, with a deep ditch outside. Outside the gate there is a large suburb. Inside as you go along the main street, you can see other broad streets on either side, and these are also straight. The houses in this town stand in good order, one close to the other and evenly placed beside the next, like our houses in Holland.'

www.old.antislavery.org/breakingthesilence

The remains of Great Zimbabwe. Inside the Great Enclosure which is part of the Great Zimbabwe ruins as it looks today.

from Wikipedia, the free online encyclopaedia.



A young fellow, Vicente Pegado, Captain of the Portuguese Garrison of Sofala, described Zimbabwe thus:

'Among the gold mines of the inland plains between the Limpopo and Zambezi rivers there is a fortress built of stones of marvelous size, and there appears to be no mortar joining them.... This edifice is almost surrounded by hills, upon which are others resembling it in the fashioning of stone and the absence of mortar, and one of them is a tower more than 12 fathoms [22 m] high. The natives of the country call these edifices Symbae, which according to their language signifies court.'

from Wikipedia, the free online encyclopaedia.

Many countries in Africa had their own systems of chattel slavery. The ancient Egyptians left written records of their raids on neighbouring societies for slaves. However, under these systems enslavement occurred as temporary punishment for a crime or payment of a debt; most were captured in battle. These enslaved Africans were used as agricultural labourers, domestic servants and symbols of wealth. They could become part of their owner's family, rise to positions of great status and buy their freedom. Their children were free.

More institutionalised systems of chattel slavery occurred when the Greeks, Romans and Arabs began raiding Europe, Asia and Africa for slaves.

The Transatlantic Slave Trade

Sir John Boyd

Danson House

By far the most prominent surviving connection to the Transatlantic Slave Trade in Bexley is Danson House in Welling. This lavish 18th century Palladian villa was the wealthy country home of a slave trader and plantation owner set within an impressive estate, Danson Park.



A close-up of Sir John Boyd, Bexley Museum

©Sarah Cove



Danson House shows the opulent lifestyle of Sir John Boyd, loving father and husband, public benefactor, plantation owner, merchant and slave trader.

©Sarah Cove

John Boyd owned sugar plantations on the West Indian Island of St Christopher. In the mid 18th century John Boyd, his father Augustus and other plantation owners were partners in a new trading firm called Grant, Oswald and Co. This firm dealt directly in all aspects of the triangular trade buying goods to trade for enslaved West Africans, shipping them to the partners' sugar plantations in the Caribbean and then returning to Britain with the sugar. The business soon flourished, trading with different nations.

This trade helped make Boyd a wealthy businessman. It elevated his status and he became a gentleman with an elegant town house in London and a country villa - Danson House estate in 1758. Boyd added more land when it became available. He employed the best craftsmen to design and build a new house, furnishings and landscape.

Map of St. Christophers showing the village of Boyd's.



These craftsmen included the architect Sir Robert Taylor, renowned for designing houses for the new wealthy merchant classes. Sir William Chambers, the King's Architect worked on the interiors of the house, with Lancelot 'Capability' Brown's student Nathaniel Richmond landscaping the surrounding parkland for Boyd. Boyd also had an extensive collection of artwork including pieces by Vernet, Courbould and a set of wall paintings by Pavillon. The result was a lavishly gilded house built for entertainment and excess.



Danson House

©Bexley Heritage Trust



The central stairwell & dome at Danson House

©Bexley Heritage Trust



The Library at Danson House

©Bexley Heritage Trust



The Dining Room at Danson House

©Bexley Heritage Trust

Boyd also had many other trading partnerships shipping goods around the world including the East India Company. His connections allowed him to co-ordinate trade that also supplied the British Army during war time. This led to him being given a baronetcy to become Sir John Boyd in 1775.

Boyd also became a great public benefactor supporting numerous charities and endowing religious and educational institutions caring for the poor and sick as did his father. The Boyds genuinely believed they were improving the world by connecting different countries and helping the economy to quickly grow. They are an example of men restricted by their time, who could not comprehend the immorality of their actions.

John Sargent

May Place, Crayford

Another partner in the Grant, Oswald and Co firm was John Sargent. At the same time John Boyd built Danson House, Sargent purchased May Place House in Crayford. The house no longer stands. It was hit by a bomb in World War II and the remains destroyed by fire in 1959.

John Sargent was one of London's prominent textile merchants specialising in goods from the East Indies. His experience, knowledge and trade connections served the company of Grant, Oswald and Co well. Sargent provided most of the cloth and other East India goods and his European contacts provided the guns for trade with African countries.

In 1753 Sargent became a Director of the Bank of England and was an MP in the 1750s and 1760s.

To complete his rise to the status of a gentleman he too purchased a grand estate in Bexley, May Place in Crayford in 1758.



John Sargent

©The Holburne Museum of Art, Bath



**May Place, Crayford –
engraved by J Greig, 1823**

©Bexley Local Studies & Archive Centre

Erith Port

Many ships ended their voyages at Erith. During the 18th century it was a busy port with an estimated 200 ships docking a year. Local men from Erith often became part of the crews as did many West Africans. Sailors from these ships were among the first African people to be seen in Bexley.



East India Company Coins 1825-1835
These coins were minted for the East India Company and show the company arms.

©Bexley Museum Collection



Erith Port – Published by Tombleson & Co. 1839

©Bexley Local Studies & Archive Centre

In the 18th century Europe had new expanding Empires. Britain's empire increased five times in the 100 years between 1655 and 1763. Thousands of Britons emigrated to these new colonies and trade went with them. Not only did the colonies need supplies from Europe, but they produced goods too. Imported goods like tea, tobacco and sugar became staples, and foods like rice, raisins, currents, prunes, oil and spices. Textiles like cottons and silks also became cheaper and more easily available.

Many of these trading ships were part of the successful East India Company that bought goods from the East Indies like spices, textiles and tea. Sir John Boyd was a Director of the East India Company in the 1750s and 60s and used his influence to enhance the interests of Grant, Oswald and Co who imported goods from around the world as well as slaves.

At Erith in 1712 the *Catherine* unloaded silks from Bengal, cotton textiles from Surat in Gujarat, blue cotton strips from India and cowrie shells from the Maldives and East India. These goods were then shipped to the West African coast and sold to merchants as barter for slaves.



A View of Erith looking up the Thames 1750 – J Boydell

©Bexley Local Studies & Archive Centre

The Catherine

©Cliff Pereira



Bance Island

To meet demand Grant, Oswald and Co. bought an old trading post in the Sierra Leone River on the coast of West Africa in 1748. Here on Bance Island, the company paid rates to the local rulers for permission to trade for enslaved African people. There was a growing demand from Europe for sugar, cotton, tobacco and rum, leading to a rise in plantations which lead to a huge demand for enslaved labour. There was a particularly high demand in North and South Carolina for enslaved Africans from this West African region because of their rice growing skills.

The island became the central point for all Grant, Oswald and Co's trade. Merchant ships from every nation would stop here to trade or make repairs. They would also buy supplies, (vegetables and fruits like yams, plantains, pineapples, limes, oranges, papayas and palmnuts; fresh fish like mullet, skate, catfish, turtle and oysters). The old trading fort on the island discouraged attack from nearby pirates. Goods were bought from the colonies, Europe, middle-east or the orient to trade, for slaves and ivory.



Bance Island afforded a factory, fort, outbuildings and a safe port for merchant ships to dock. It was one of many such islands in the river and along the west coast owned by different European traders and pirates.

©The National Archives ref. CO700/Sierra Leone 1 (a)

Bance Island as it looks today showing the remains of the thick walls of the last trading station built on the Island. Grant Oswald and Co's fort would have had similar walls.

© Afrikasgems Tour & Marketing

'A Sierra Leone and U.S. based company offering specialized tours and packages to Freetown and beyond'



A 1748 survey described the island as being 15 acres with beaches and a jetty, graveyard, a house for the Europeans, huts for the island's permanent enslaved Africans and 5 small slave "houses" to hold the enslaved captive Africans.

'The fort was situated on a steep hill at the northeastern end of the island. On the south bastion were mounted several nine- and three-pound cannon; on the north bastion, ... several small cannon; and, on the western bastion, several nine-pound guns.'

The walls of the fort were 30 inches thick and 16 feet tall made from broken stone and brick with a lime mortar, '... and visible for miles around flapped the Union Jack, ...'

'Citizens of the World' by David Hancock © Cambridge University Press 1995



Bance Island as it looks today showing the remains of several large cannon left on the island by the last occupied trading station. Grant, Oswald and Co's fort would have been similarly defended.

© Afrikasgems Tour & Marketing

Image of a Victorian trading fort in Africa. Notice the large and small cannon shown in the picture.

©Bexley Museum: Boswell Slide Collection



The surveys of Bance Island also tell us that

‘One “very desirable” block with plastered walls and a terraced roof contained four large rooms (each 48’ x 20’) providing lodgings, offices, and storerooms for the whites. The rooms were “arched & paved with Purbeck stone” imported from Britain and considered by those who saw them to be “the finest in Africa.”’

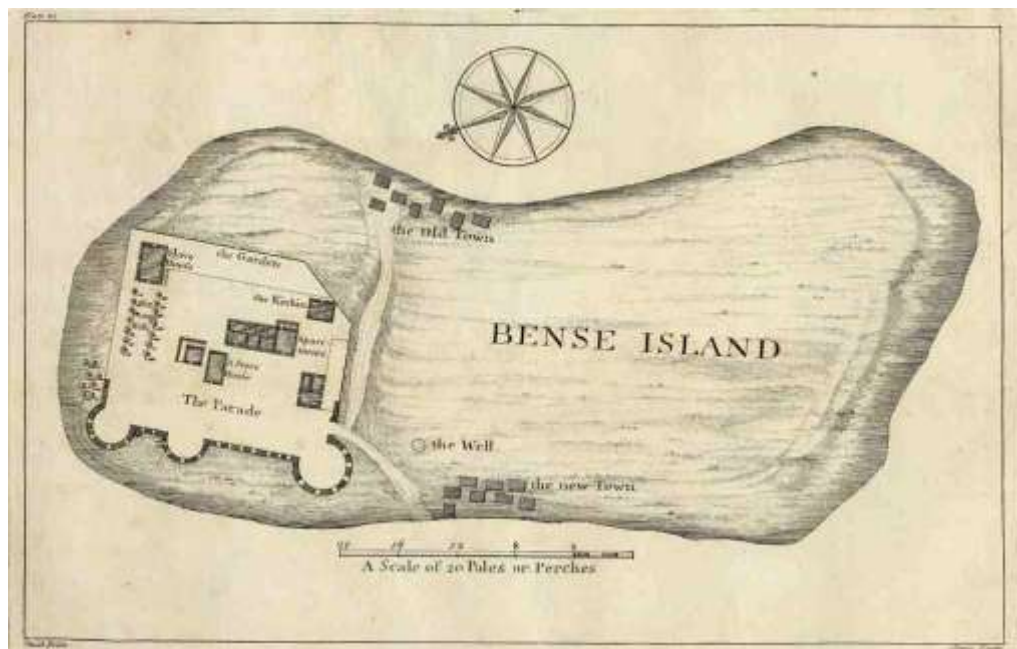
Whereas the slave houses were

‘... (each 15’ x 17’) that were made from mangrove and mud and designed to hold captives awaiting shipment overseas...’

‘Citizens of the World’ by David Hancock © Cambridge University Press 1995

Survey list of facilities on the island

- Jetty
- Houses for African workers
- Lodging house for Europeans
- Cooks room
- Warehouse
- Poultry house
- Rum house
- Garden
- Powder Magazine
- Livestock area
- Smithy’s shop
- Forge
- Lumber house
- Trading house



Bance Island showing the fort and outbuildings including the slave house, store, kitchen and apartments and garden, the old town, new town and well. Grant, Oswald and Co added more buildings and facilities.

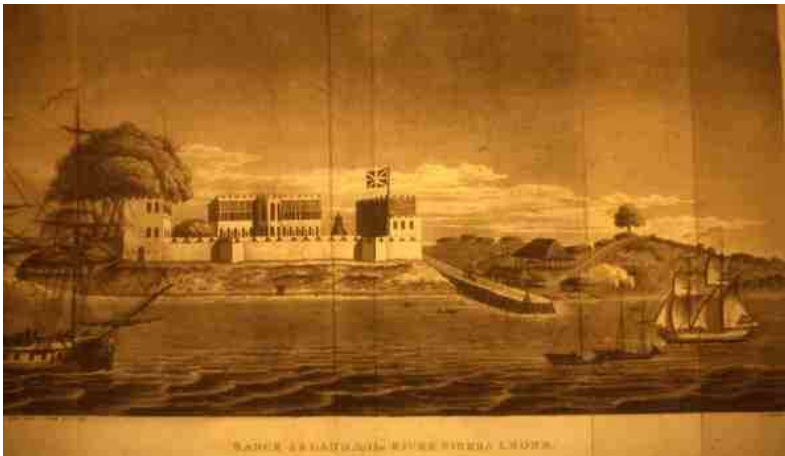
From Wikipedia, the free online encyclopaedia.

Africa had a thriving economy and Bance Island primarily traded with the local rulers who often set the price for their slaves as well as the goods for the exchange. Preferred goods included Indian cottons, cowrie shells, guns, knives, tobacco, alcohol and glass beads from Italy.

In 1762 records show that a prime slave averaged a cost of 65 iron bars, 65 cowrie shells or around 325 shillings (£28). John Sargent bought 3.5 tons of cowrie shells in one transaction.

Records also show that trade goods to exchange for enslaved Africans included 'clothing and cloth (the largest commodity in demand) from East India, the Levant, Germany, and Britain; armaments (such as elephant guns, muskets, small guns, pistols, flints, gunpowder, lead shot, and cutlasses); metalware (brass kettles and pans, pewter basins, pint and quart tankards, fire tongs, hangers, iron and lead bars, cutlery, nails and locks); agricultural commodities (muscovado and refined sugar, and tobacco); and miscellaneous goods (beads, coral, crystal, and 50 pairs of "good shoes").'

'Citizens of the World' by David Hancock © Cambridge University Press 1995



Bance Island in the River Sierra Leone showing some of the fort, shipping, the pier, and the business house nearby used to negotiate trade with African chiefs.

From Wikipedia, the free online encyclopaedia.

A 1751 provisions request from Bance Island asked for "good beans" for the captive Africans and "...100 shackles, 100 handcuffs, 1,000 forelocks (fastening devices), and 6 strong chains."

Household supplies included flour, spices, 'medicines; tallow pewter candle moulds; coffee cups and teacups, kettles, pots, and spoons; stationary; and hawks' bells.' The provisions request also included building materials and shipping supplies.

'Citizens of the World' by David Hancock © Cambridge University Press 1995

Conditions on the island were hard as shown by the mortality rate. 1/6 of Africans died on the Island and 1/2 of European employees. At its height between 1756 and 1773 there were 35 European employees on the island and 128 enslaved Africans in permanent residence called Grametas. As the island became more successful outstations were set up on the African mainland. Bance Island became the hub port for traders of all nations whilst enslaved Africans and other goods were taken to the outstations first and then Bance Island when required.

Enslaved African people survived the horrors of war, kidnapping, enslavement and the journey to the coast before being imprisoned on Bance Island. Between 1750 and 1769 9,655 enslaved Africans were exported from Bance Island, this was 2% of all enslaved Africans from West Africa and 5% shipped on British vessels. This was too much for the island and many outstations were set up on the mainland, overseen by both European and African employees.

Records from 1763 show that 21 Europeans were employed on the island in 12 occupations:

| | |
|-------------------------|--|
| Surgeon | - a skilled doctor who specialises in surgery. |
| Storekeeper | - someone who manages the stores of supplies. |
| Warehousemen | - someone who manages a warehouse (a huge storeroom). |
| Clerks | - a skilled person who keeps records and files in an office. |
| Stewards | - a skilled person who manages the island, who is in charge. |
| Sailmakers | - a skilled person who makes sails for ships. |
| Tailor | - a skilled person who makes clothes. |
| Ships carpenters | - a skilled person who works with wood on a ship. |
| Cooper | - a skilled person who makes barrels. |
| Housemen | - a male servant in a house. |
| Masons | - a skilled person who works with stone and bricks. |
| Labours | - people involved in unskilled physical work. |

'Citizens of the World' by David Hancock © Cambridge University Press 1995

There are also 38 Grametas in 12 occupations as they were often more important than the Europeans:

| | |
|----------------------------|--|
| Factors | - a skilled person in charge of an outstation for Bance Island. |
| Underfactors | - a skilled person assisting the factors on the outstations. |
| Ship masters | - the captain of a ship. |
| Ship carpenters | - a skilled person who works with wood on a ship. |
| Joiners | - a skilled carpenter making doors, windows, furniture etc. |
| Coopers | - a skilled person who makes barrels. |
| Blacksmiths | - a skilled person who makes objects out of iron. |
| Armourer | - a person skilled in making armour or weapons. |
| Masons | - a skilled person who works with stone and bricks. |
| Gardener | - a skilled person who manages the garden. |
| Surgeon's assistant | - a skilled person who assists the surgeon. |
| Slavekeepers | - a person who keeps the enslaved Africans. |
| Porters | - a person who does the cleaning and maintenance work and carries heavy baggage. |

'Citizens of the World' by David Hancock © Cambridge University Press 1995

The Middle Passage

Bance Island became so successful because large amounts of enslaved Africans were held there. This meant that ships did not have to wait up to 6 months for a full load. Once onboard a ship, the enslaved Africans would start the long journey to America and the West Indies. These journeys were notoriously difficult because the ships were so overloaded with people. Death from disease was commonplace for both sailors and enslaved Africans.

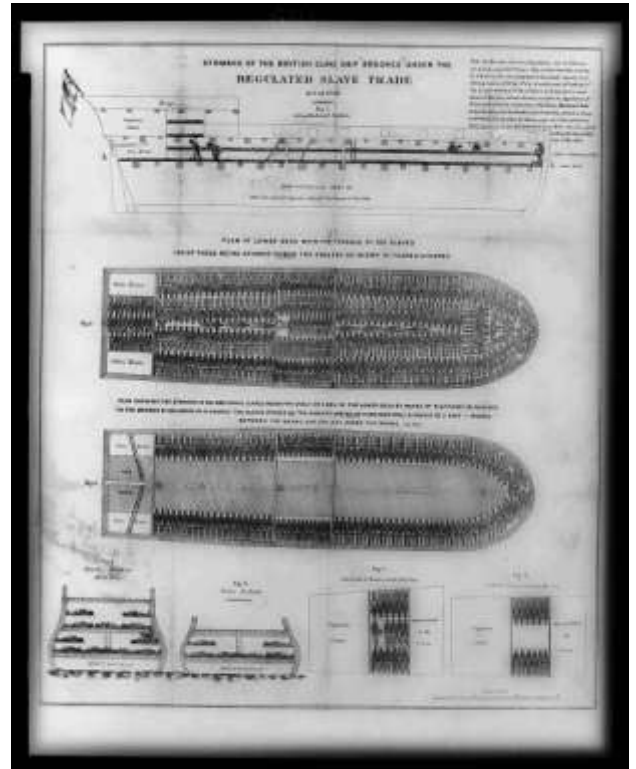


Diagram showing the storing of slaves on the slave ship 'Brookes' under the regulated slave trade.

Stanistas Foache of LeHavre bought 500 enslaved Africans in 1760 for £18 each, (the equivalent of £2,636 in 2008).

In 1762 Jean Baptist of Hanfleur in France bought enslaved Africans for plantations in Guadelope and Saint Dominque. He ordered 7,500 enslaved Africans to be shipped over 5 years in 4 ships a year. He agreed to pay £22 for each African (the equivalent to £3,034 in 2008). Baptist specified that each ship had to have 350 enslaved Africans on board –

- 120 men under 27 years old
- 80 boys taller than 4'4"
- 34 boys between 3'10" and 4'3"
- 25 women-girls
- 21 girls between 4' and 4'3"

For each completed shipment Bance Island would make £2,000 profit, that's around £275,885 today.

Those who made it across the Atlantic Ocean were then resold to individuals and plantation owners. Any enslaved Africans still in family groups were often separated at this point, but some plantation owners did try to keep them together.

Poster advertising the sale of 250 enslaved Africans on board the ship *Bance Island* docked outside Charles Town in West Virginia. Particular notice has been given to their origin (rice growing skills) and their health.

From Wikipedia, the free online encyclopaedia.



Henry Laurens, American merchant, rice planter and political leader. Laurens ran the largest slave trading business in North America receiving many of his enslaved Africans from Bance Island.

From Wikipedia, the free online encyclopaedia.



A romantic view of a plantation in the West Indies, far from the harsher reality witnessed by enslaved Africans.

©Paxton House Trust – Berwick Upon Tweed

The Malcolms

Although the British Transatlantic Slave Trade was abolished in 1807, slavery was not. As others continued the trade, plantations continued to be worked by enslaved African labour.

The Malcolm family from Scotland, became prominent sugar plantation owners in Jamaica. The family is connected with the Lamorbey estate in Sidcup which still exists as part of the Rose Bruford College.



18th century Sugar Plantation in Grenada, West Indies

©Paxton House Trust – Berwick Upon Tweed

Neill Malcolm MP, married Mary Ann Orme of the Lamorbey estate in 1797. His marriage settlement to Mary included plantations in Jamaica with 207 enslaved Africans.

Lamorbey

©Bexley Local Studies & Archive Centre



The Malcolms inherited and extended the Lamorbey estate in 1812 and were active local community benefactors. They endowed the chapel at Holy Trinity at Lamorbey, and provided land for a new vicarage. They also supported the church school in Hurst Road and established another in Burnt Oak Lane, where they also erected a series of cottages for workmen.

The Williamson family and Scipio

East Wickham

The East Wickham Estate played host to both a colonial Governor in the West Indies and an freed African called Scipio.

The estate was the home of General George Williamson and his son Adam who were based at the army arsenal at Woolwich. Both men had been posted in the Americas.



East Wickham House – Lithographer R. Martin, 1838

©Bexley Local Studies & Archive Centre

Adam Williamson married Ann Jones in 1771. Ann was the daughter of Thomas Jones of East Wickham, Kent. As Lieutenant Governor of Jamaica, Adam offered a safe haven to planters fleeing the largest successful slave revolt in St Dominique (modern Haiti) 1791 - 1803. We know that Adam owned enslaved African people from evidence at the Bodleian Library. He was also part of the British occupation force to quell the rebellion on St Dominique, implementing a crown colony under his Governorship until 1796.



**Map of Jamaica and St. Dominique 1792
Map of Fort Bizoton 1794**

©Bexley Local Studies & Archive Centre

– photographed by Philip Batchelor



Map of Fort Bizoton 1794

©Bexley Local Studies & Archive Centre

– photographed by Philip Batchelor

It is in the accounts of East Wickham estate that we find evidence of a West African coachman called Scipio. There are two separate bills dated 1776 purchasing a pair of gloves, a new hat and 2 pairs of fine black hose for Scipio, purchased by General George Williamson, Adam's father.

Bill of sale for a hat and 2 pairs of fine black hose for Scipio, the West African coachman at West Wickham House

©Bexley Local Studies & Archive Centre –
photographed by Philip Batchelor



Bill of sale for a suit for Scipio

©Bexley Local Studies & Archive Centre –
photographed by Philip Batchelor



Enslaved Africans were often given classical names by their owners, which distanced them from the names that they would have given their own children. However, chattel slavery had been illegal in Britain since 1772 so Scipio was a free man working in Bexley. Unfortunately, nothing else survives to tell us more of Scipio. He was one of thousands of former enslaved African people who travelled to Britain after gaining their freedom.

The Abolition Campaign

The fight for the abolition of the Transatlantic Slave Trade in 1807 is often seen as the work of a few prominent men such as William Wilberforce. But these men were part of a growing tide of British popular opinion. The real heroes of abolition were the enslaved African people themselves.

The resistance in the colonies

Many enslaved African people resisted their capture at every stage of their enslavement, from the moment slavers first captured them. To limit insurrection, captured African people from different tribal regions were mixed together to foil communication. Numerous enslaved Africans were chained together and ships decks were netted to make escape and attempts at suicide more difficult.



Two Victorian portraits of a Zambesi Warriors

©Bexley Museum: Boswell Slide Collection

Escapes and rebellions by enslaved Africans were ever present and a continual threat to plantation owners. Runaway African freedom fighters banded together to successfully fight their cause from uninhabitable areas such as mountains and forests. In Jamaica, these freedom fighters were called Maroons, meaning runaway. They fled to the mountains where the indigenous population helped them to survive.

During the American War of Independence enslaved Africans were offered freedom if they fought on the British side. Thousands took up the offer and later arrived in Britain raising awareness of the horrors of the slave trade. By 1800 London had an estimated Black population of 20,000 people. Some wrote of their enslavement such as Olaudah Equiano, Ignatius Santo, Quobna Ottobah Cugoana and Mary Prince.

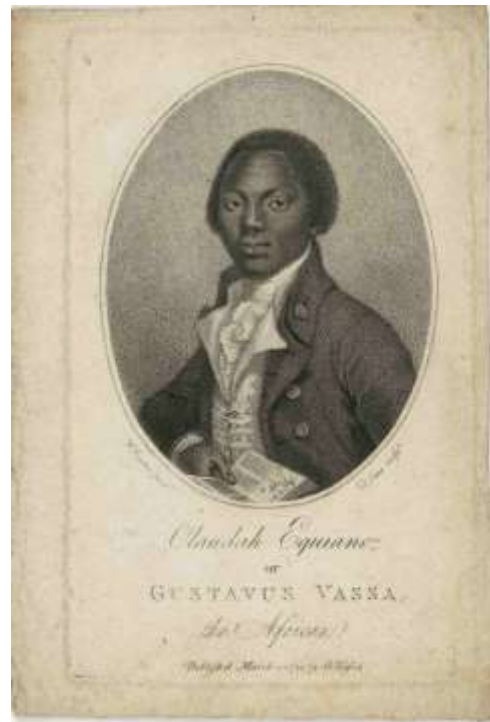


Image of Olaudah Equiano

©National Maritime Museum, London

The 'Glorious Revolution' in France inspired ripples of insurrection throughout its West Indian colonies. In 1791, under the leadership of Toussant L'Ouverture, the African population of St Dominique successfully overthrew the French colonial government and the British one that replaced it. After 12 years of courageous fighting chattel slavery was abolished and the island was declared the independent state of Haiti.



Map of St. Dominique, 1792

©Bexley Local Studies & Archive Centre – photographed by Philip Batchelor)



Image of African freedom fighter

©National Maritime Museum, London



The Nag's Head – this painting is on display at Danson House.

©Bexley Museum



The Nag's Head

Many slaves won or bought their freedom. As early as 1767 a successful legal case prevented former slaves in Britain from being sold back into slavery.

We know from a local painting that emancipated African people settled in Bexley. One of these Africans was a barber working next to the Nag's Head pub in Welling around 1815.



People Power

The Transatlantic Slave Trade was seen as an acceptable part of Britain's economy. People were limited by the ideas of the time. Those involved distanced themselves from the human consequences. Society as a whole was quite ignorant of the cruelties until eye-witness accounts and media reporting publicised the truth.

STOP PRESS!

In 1783 the captain of the slave ship 'Zang' was cleared of murdering 132 slaves when he threw them overboard to collect insurance.

The Quakers were the first to send a petition for abolition to parliament in 1783, which failed. Campaigners persevered and were joined by many Anglicans and Methodists. They founded the Society for the Abolition of the Slave Trade in 1787 and started to gather evidence of the injustices within the trade. By the end of 1788, 183 petitions had been sent to Parliament signed by tens of thousands of people.

As well as signing petitions, people also attended marches, rallies and distributed numerous pamphlets, posters and leaflets. Lacking political power, Elizabeth Heyrick led thousands of British women in a boycott of slave produced sugar. Sales of sugar in Britain dropped by nearly a half.

So what did the local members of Parliament (MPs) think at the time?

There were four local MP's for West Kent. Sir William Richard Powlett Geary and Sir Edmund Filmer were both members of the conservative party. We do not know their opinions on the abolition of the Transatlantic Slave Trade. Thomas Law Hodges was a liberal MP for West Kent and was probably an abolitionist. We do know that Thomas Rider MP for West Kent was in favour of the immediate abolition of slavery.



Sugar cone and nippers

©Replica warehouse Goostrey, Cheshire

Sarah Bowditch-Lee

St. John's Church, Erith

Sarah Bowditch-Lee was a local female campaigner. She married the famous anthropologist Thomas Bowditch, who is recognised as the first European to appreciably study West African cultures. When he died in 1824, Sarah wrote his biography and later became the first European woman to write of her own travels in Africa.



East Coast Africa Group of Explorers and Consuls.

©Bexley Museum: Boswell Slide Collection



A Victorian photograph entitled 'A gift of fruit' embodies the image of European explorers in Africa at the time.

©Bexley Museum: Boswell Slide Collection

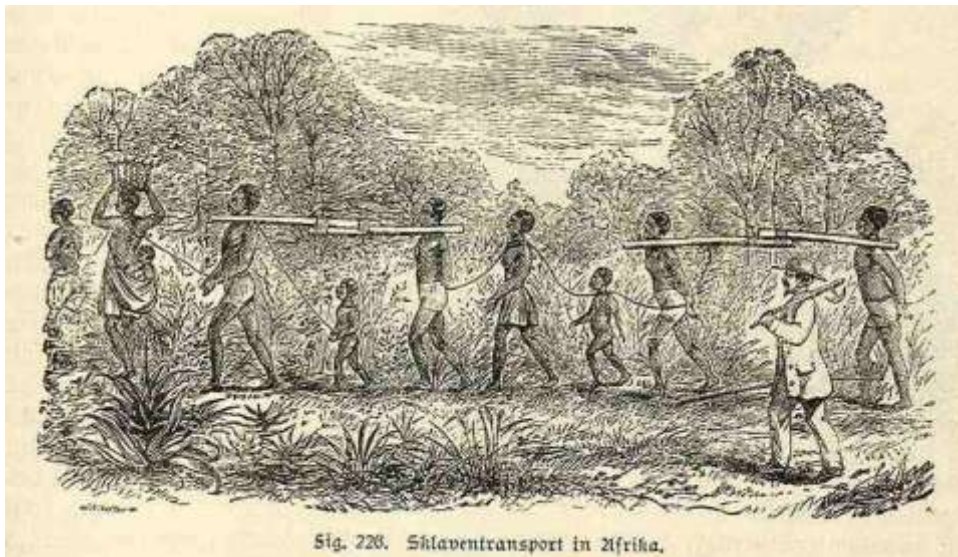
East Coast Africa A Zambesi Boat.

©Bexley Museum: Boswell Slide Collection



In 1828 Sarah wrote a story called "The Booroom Slave" containing a vivid description of how African people were captured, enslaved and treated. The story was used to publicise the horrors of the Transatlantic Slave Trade and heavily criticised all those involved. It starts in the fictional African country of Booroom where the village chief's daughter is kidnapped.

"... she found herself surrounded by a hundred other victims bound hand and foot, crowded together in readiness to start for the coast to be sold to the slave traders. These victims were linked two by two with thick cord running along connecting them in a long line. ... The captives' flesh was mangled by thorns, their feet swollen by fatigue; their unwashed skins were cracked by the sun and peeled off in long scales, their cheeks were hollow, their eyes inflamed, their lips parched, their limbs wasted and cut by manacles."



Slaves Being Transported in Africa in 19th century.

Sarah Bowditch-Lee died in 1856 and was buried at St John's church in Erith.



St. John's church – published by Hodgson & Co.

©Bexley Local Studies & Archive Centre



Parish Register of St. John's church, 1856 showing the entry for Sarah Bowditch-Lee at the bottom .

©Bexley Local Studies & Archive Centre –
photographed by Philip Batchelor

After 1807 Abolition

Viscount Castlereagh

Viscount Castlereagh was Foreign Secretary and Leader of the House of Commons of Britain. He lived at the Loring Hall estate in North Cray from 1811 until he committed suicide there in 1822. The house still exists today.

Lord Castlereagh voted against the Abolition of the Slave Trade Act in 1807 arguing that it would be useless unless all slave trading nations passed similar acts. He was right, and spent the rest of his life convincing other nations to do the same. Throughout 1814-15 he worked tirelessly to obtain abolition agreements through bribery and persuasion. Britain paid out millions of pounds in cash incentives and compensation to curb European and African involvement in the Transatlantic Slave Trade.

Loring Hall, North Cray



Lord Castlereagh.
In 1815 William Wilberforce acknowledged Castlereagh's support, writing 'He really takes much pains for the cause'.

©Bexley Local Studies & Archive Centre

As the largest maritime nation in the world, Britain's Royal Navy became the dominant anti-slavery patrol. Castlereagh set up a series of law courts in Europe, Africa and the West Indies to enforce the new abolition laws. The court in Sierra Leone was the most active, freeing 65,000 enslaved Africans between 1819 and 1846 and seizing empty slaving vessels before they could be loaded.

North Cray Cottage, (on the Loring Hall estate), Geo Shepherd 1828

© Bexley Local Studies & Archive Centre



George Pepple

Hall Place

During the reign of Queen Victoria, Hall Place was an elite private boys school with many international students. In the 1861 census one of the students was George Pepple, son of William Pepple the King of Ubani on the Bonny River in Nigeria.

Hall Place as a school

©Bexley Museum



William continually traded in the illegal slave trade despite warnings from the Royal Navy and the promise of £10,000 a year in 1841 to cease trading enslaved Africans. When this failed Pepple and his son were deported to Britain in 1854.

The Hall Place prospectus at the time extolled the “whole system of instruction in this school has for its object the cultivation of the moral, physical and intellectual faculties and the formation of habits of industry and self government.”

A copy of the 1861 census showing George Pepple

©Bexley Local Studies & Archive Centre

| Name | Sex | Age | Occupation | Religion | Marital Status | Place of Birth | Place of Birth (Country) |
|----------------|------|-----|------------|----------|----------------|----------------|--------------------------|
| George Pepple | Male | 10 | Scholar | Anglican | Single | Bonny | Nigeria |
| William Pepple | Male | 11 | Scholar | Anglican | Single | Bonny | Nigeria |

Religious instruction played an important part in the school's daily activities. George Pepple used his English education when he returned to Bonny and became king in 1866. During his reign, Christianity was adopted as the official religion in Bonny and although indigenous chattel slavery still existed, the export economy changed from that of enslaved Africans to palm oil.

Nicolas Vansittart, Lord Bexley

Nicolas Vanisttart MP and Chancellor of the Exchequer was the only person to ever hold the title of Lord Bexley. He purchased the Foots Cray Place estate in 1822 and spent vast amounts on its lavish refurbishment and improvement. As part of this he brought the adjacent North Cray Place estate giving him a massive 1,003 acres. Foots Cray Place was destroyed by fire in 1949.

Foot's Cray Place



Lord Bexley– engraving dated 1831 by T.A. Dean

©Bexley Local Studies & Archive Centre



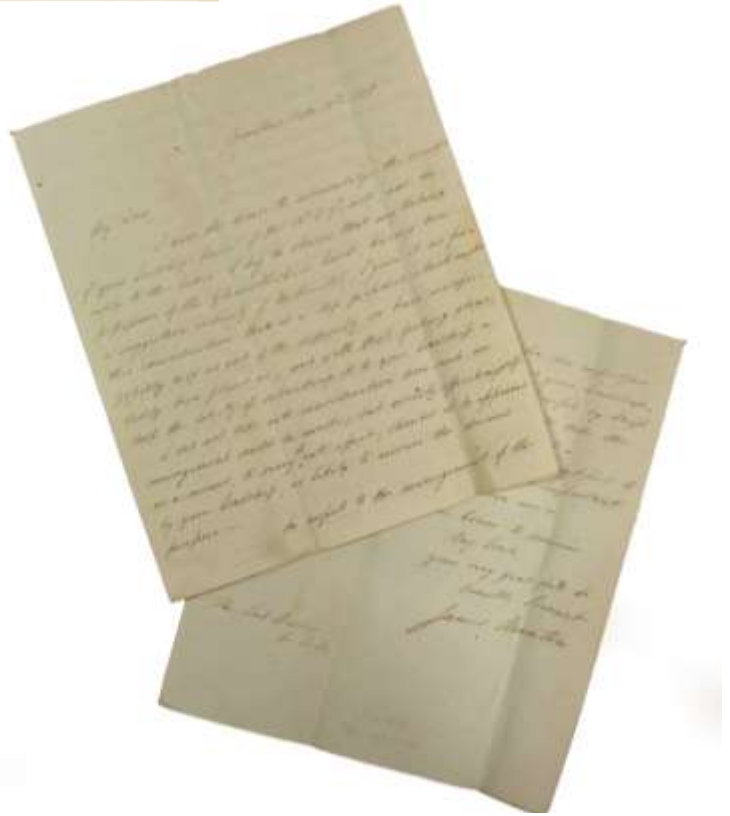
**Foots Cray Place
by Geo Shepherd**

©Bexley Local Studies & Archive Centre

Vanisttart was very interested in the plight of enslaved Africans in the West Indies and America. This interest can be seen in his correspondence with a man called Shenton who travelled to Jamaica in 1823. He also supported the American Colonisation Society formed by abolitionists and clergymen to offer emancipated Africans and their descendants the opportunity to return to Africa. Those who feared the rising number of free African-American people and wanted to expel them from America also supported the Society

The Lord Bexley letters from Shenton dated 1825 and 1826 – photographed by Philip Batchelor

©Bexley Local Studies & Archive Centre



Lord Bexley was a devout Anglican and appears as one of the 66 vice-presidents of the American Colonisation Society. There were only three non-Americans on the list.

The society purchased a vast tract of land named Liberia in Africa (Liberia means 'land of the free'). More than 11,000 African-American people emigrated to Liberia before 1860. Unable to integrate with the indigenous Africans, these new settlers called themselves Americans and based their lives and government on those of the American South they left. Unfortunately this included the negative attitudes towards the native Africans as being inferior, resulting in mistrust and hostility.

Many of the freed African people from anti-slavery laws were also settled here under the governorship of the society and the area prospered. In 1842 Liberia gained its first non-white governor and in 1847 declared itself an independent state. There is still a settlement in Liberia called Bexley.

Map of Liberia with an arrow showing the location of Bexley.

From Wikipedia online.



The Legacy of the Transatlantic Slave Trade

Here in Bexley we see legacies of the Transatlantic Slave Trade in the remnants of the great estates purchased with the proceeds of chattel slavery. For example Danson House and the churches, schools, public buildings and parks associated with slave owners such as Boyd, Sargent and the Malcolm family. We also have objects relating to the Transatlantic Slave Trade in the Bexley Local Studies and Archive Collection and Bexley Museum Collection.

The Transatlantic Slave Trade affected millions of people, whole cultures, political systems and economies. It redistributed populations, dividing African people, encouraging warfare and rooting European colonisation.



**East Coast of Africa
eldermen.**

©Bexley Museum: Boswell Slide
Collection



**East Coast of Africa Trading
Station**

©Bexley Museum: Boswell Slide
Collection



**This is probably a photo of
the famous Zulu Chief
Cetchwayo, KwaZulu Natal,
South Africa c1879.**

©Bexley Museum: Boswell Slide

There are other legacies also, those of racism, discrimination and ignorance. In the 16th to 19th centuries the Transatlantic Slave Trade was justified by the European erroneous belief that African cultures and people were primitive, savage and inferior. This was not so, the vast continent was diverse with many traditional cultures, languages and religions, including Christianity. This negative view has affected the national psychology of Africa, the Americas and also Britain, leaving deep and sensitive scars on society.

Learning from the past shows us the horrors and injustices of the Transatlantic Slave Trade. It also highlights the accomplishments of enslaved African people who retained their identity and culture, survived under the harshest of treatments, fought for freedom and prospered.

It is important that society acknowledges the past

Britain abolished the Transatlantic Slave Trade in 1807 and chattel slavery in 1833. Although plantation owners received compensation, emancipated slaves received nothing and lost their homes. This did not end slavery. In many cases their place was taken by bonded labourers from Asia working to pay off debt.

There are an estimated 27 million slaves of all nationalities in the world today, of which 8.4 million are children. Modern slavery is defined by being forced to work under threat, being owned or controlled by an 'employer', being brought and sold as property and having your freedom physically constrained. Modern examples of slavery include forced labour, human trafficking, child labour, bonded labour to pay debts and forced marriage under violence. It exists in Britain even today.

Modern slavery is being fought by the same people as in the past, politicians, church organisations, charities, the media, enslaved people and ex-slaves. The successful campaigns against the Transatlantic Slave Trade show that ordinary individuals can change the world. What are you going to do?

Visit www.antislavery.org for more information.

Two Victorian portraits of enslaved Africans in Morocco.

©Bexley Museum: Boswell Slide Collection



Slave boy.

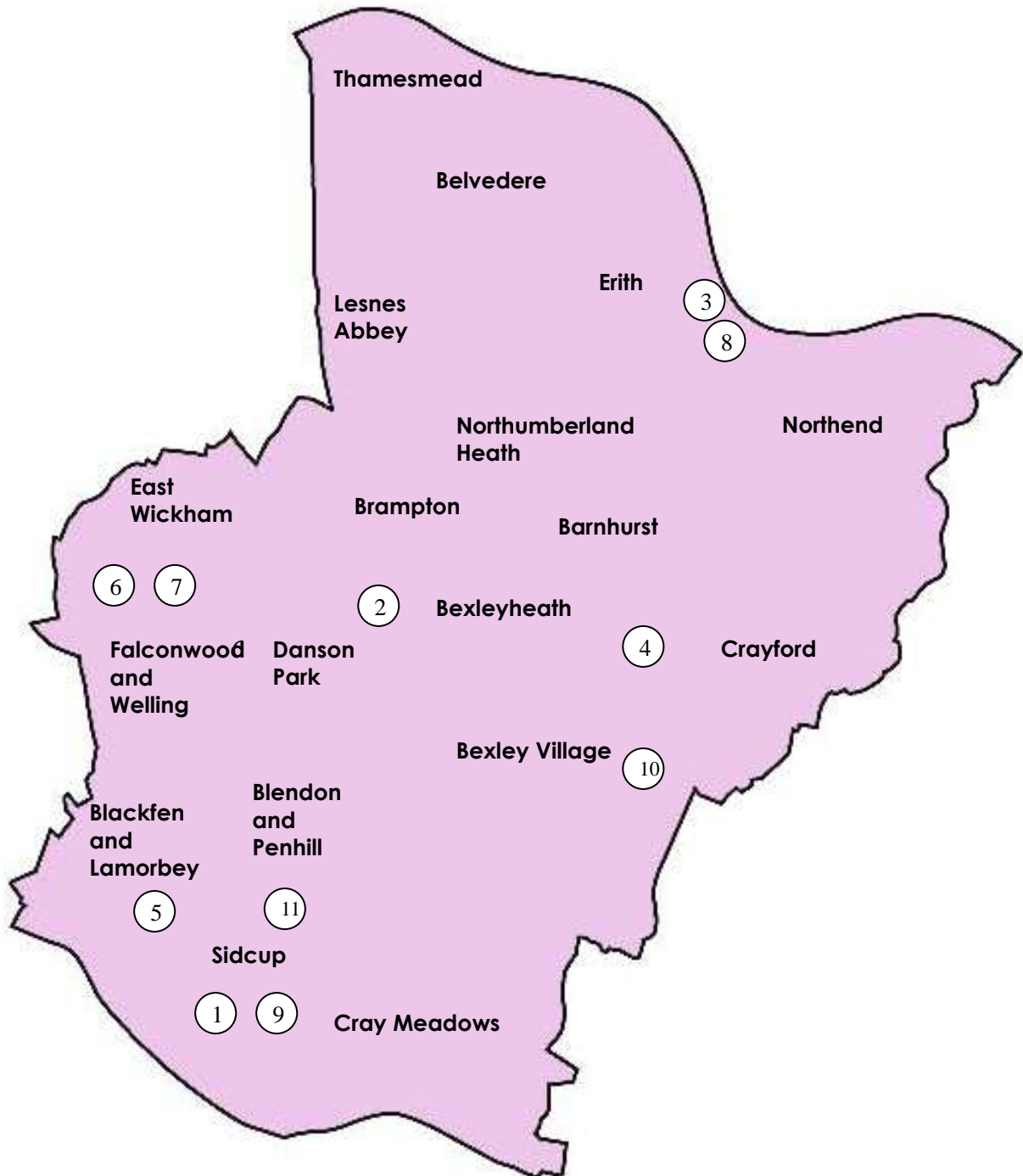
©Bexley Museum: Boswell Slide Collection

Andrews, Drury and Herbert Map of Kent dated 1769



Bexley: The Slavery Connection Location Map

A map of the modern Borough of Bexley showing the locations of different houses associated with the Transatlantic Slave Trade and its abolition.



Key

- | | |
|------------------------|---------------------|
| 1. Footscray Church | 7. The Nag's Head |
| 2. Danson House | 8. St John's Church |
| 3. Erith Port | 9. Loring Hall |
| 4. Mayplace | 10. Hall Place |
| 5. Lamorbey | 11. Foots Cray |
| 6. East Wickham Estate | |

BEXLEY

The Slavery Connection



**Teachers' Resource Notes:
Teaching Activities**

Teaching Activities

The following teaching activities are linked to the text and information found in the Bexley: The Slavery Connection Teachers Resource Pack. Use this local history and extracts from primary sources to support the teaching activities.

Unless otherwise stated, all the images can be found on our website www.hallplace.org.uk for you to print off and use.

Using images.

Images are a wonderful way of viewing the past and can tell the viewer much about the society in which a painting, sketch or photograph was taken. Each image can be scrutinised for what it shows but also consider who produced the image, why it was produced, what it was used for and where it was shown? Does the image offer a true representation of real life? What doesn't the image show? What does the image tell us about the society in which it was produced? How has it been viewed and used by later generations? It is also good to compare and contrast different types of images (painted, sketched and photographed) that follow the same theme. Images are a brilliant way to start and develop discussions, thought and opinions so we have included plenty of ideas here. Remember, when discussing images, there are often no right or wrong answers just opinions and interpretations.

Most of the images we have used have a local connection but have been obtained from various sources. The Local History and Archive Centre in Bexleyheath have a wealth of information and images, many of which are used here. The Bexley Museum Collection managed by Bexley Heritage Trust also have the photographic collection of keen local amateur photographer and historian Arthur Boswell and a number of objects in their collection relating to the diverse history of Africa.



Bexley: The Slavery Connection Loans Box

Education handling box for loan

Trade necklaces of beads and cowrie shells, trade manilla; enslavement shackles; sugar cane, tobacco twist, refined sugar cane and nippers.

Plus resource notes.

Contact Hall Place: 01322 526574



Section 1:

What does the word 'slavery' mean? What is a slave?

Images to use

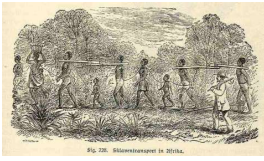


Image 1



Image 2



Image 3



Image 4



Image 5



Image 6

- ❑ Image 1: "Sklaventransport in Afrika" drawing.
- ❑ Image 2: Austin, Laurens & Appleby enslaved Africans for sale advert.
- ❑ Image 3: 18th century Sugar Plantation in Grenada, 1 of 8.
- ❑ Image 4 & 5: Enslaved Africans in Morocco.
- ❑ Image 6: An enslaved boy.



Image 7



Image 8



Image 9



Image 10



Image 11



Image 12



Image 13



Image 14

This group of Images were taken in the 19th century and portray colonial African countries.

- ❑ Image 7: A Victorian photograph: Cetchwayo, wives.
- ❑ Image 8: Victorian portrait of a Zambesi Warrior.
- ❑ Image 9: Victorian portrait of a Zambesi Warrior.
- ❑ Image 10: East Coast Africa: Group of Explorers And Consuls.
- ❑ Image 11: 'A gift of fruit'.
- ❑ Image 12: East Coast of Africa: Eldermen.
- ❑ Image 13: Probably photo of the famous Zulu Chief Cetchwayo, KwaZulu Natal, South Africa c1879.
- ❑ Image 14: Carved wooden boats used in the East Coast of Africa.

Discussion activities.

- ❑ Look up the terms 'slavery' and 'slave' in the dictionary, what do they mean?
- ❑ Discuss the differences in the use of the words "slaves" and "enslaved peoples". Which sounds more humanising?
 - Using the right word is important. How do the words used to describe past events make history more or less abstract, or real? (This extends the last question to make students aware of the power of words and the implications of using negative words, misleading words and words out of context.)
 - For example discuss the differences between the use of the word "story" or "history" when discussing past events. How does the use of each word affect the recording of individual experience? Which is negative and which is positive? Which adds value and worth and which takes it away? Is history different to individual experience? Does story imply triviality? Etc.

- ❑ What are the differences between “chattel slavery” and other forms of slavery, particularly those already existing on the African continent? (This can be researched on the internet. Good sights include the BBC at www.bbc.co.uk/ethics/slavery and anti slavery international at www.antislavery.org)
- ❑ Slavery has been practiced throughout history. Find out more about different enslavement histories, such as the ancient Egyptians, Romans, Greeks, Arabs. Learn who enslaved people including Europeans, Asians and Africans and on what scale these same peoples were enslaved themselves. This is important to set context in which to place the Transatlantic Slave Trade and the huge scale of the trade.

Using the images on our website...www.hallplace.org.uk

- ❑ Image 1: Consider why this sketch was made, along with many of the other images in this collection. What purpose would it have served? Who would have had it made? Where would it have been displayed? Some images are more obvious than others, but do images such as the “Sklaventransport” drawing show harsh conditions for a purpose, or to record them?
- ❑ Consider the effects upon the viewer of the different types of image (images 1-14) within this collection. How truthful or believable are photographs, paintings, sketches, etchings etc? Are any mediums more trustworthy than others? Are photographs always the most accurate evidence?
- ❑ Look at the different images of enslaved African peoples available to start a discussion on ‘what is a slave?’ (images 1- 6). What qualities do they all share? Why have they been portrayed as they have? Compare and contrast these images with those in our collection of Victorian images showing African peoples alone and with Europeans (images 7-14). How do these images differ? What similarities do they share? What are the images telling us?

Section 2:

What was the Transatlantic Slave Trade?

History resource pages 9-10.

Images to use: Section 1 images 2, 7-9, 12 and 13.



Image 15

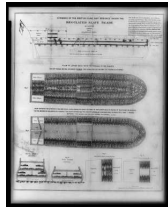


Image 16

- Image 15: Diagram of The Triangular Trade. The Transatlantic Slave Trade was part of a triangular trade route between Europe, Africa and the Americas.
- Image 16: Diagram showing the storing of slaves on the slave ship 'Brookes' under the regulated slave trade.

Using the images:

- Print off a copy of the map (image 15) showing the triangular slave trade and laminate it. Using wipe board pens you can then ask your students to
 - Label the map
 - with the main countries that were involved in the Transatlantic Slave Trade such as -
 - England, Scotland, Wales, Ireland, France, Spain, Portugal, Africa, West Indies, North America.
 - with where different trading goods came from that were used in the Transatlantic Slave Trade –
 - From Europe – cloth, metal goods, glass beads, weapons.
 - From Africa – enslaved Africans, coffee, ivory gold, palm oil, nuts, yams, pepper, gum and cloth.
 - From West Indies and America – sugar, rum, cotton, tobacco.
 - Shade in the areas on the map
 - where enslaved people's originally came from.
 - where enslaved African peoples were sent to (west indies and the East Coast of North America).
- Whilst the three obvious parts of the Transatlantic Slave Trade are marked on the map, can you add any more arrows which show the movements of people or goods influenced by the trade? For example – only one arrow coming out of Africa dismisses the length of the Continent which was affected. Or should there be an arrow from India or other Asian countries which supplied goods involved with the Transatlantic Slave Trade?

- How did the established trading routes and expertise of the East India Company in Asian countries influence the development of the Transatlantic Slave Trade? Many of the merchants involved in the Transatlantic Slave Trade had practised trading and colonisation already in Asia, would this have helped? (look on the web for sites like www.portcities.org.uk/...136/The-East-India-Company.html and www.bbc.co.uk/history/british/empire.../east_india_01.shtml for more information on the East India Company.
- How much of the world was affected in some way? Discuss the different areas of life affected – economic, social and cultural developments. The affects, both positive and negative, were far reaching and were felt by everyone worldwide including the manufacture of cheaper goods with more choice available. Cultures were enhanced, destroyed and new ones evolved. Better trade links meant better communications worldwide with quicker transport and more jobs in growing industries.
- It is important to emphasise the local and personal effects of the Transatlantic Slave Trade, within Africa, the Americas, Europe, and Asia. An understanding of individual experience is important to compliment a wider understanding of how the Transatlantic Slave Trade influenced the development of societies and economies. Images are particularly good at humanising history for example compare the effect of image 12, as well as the others in this collection which show actual individuals (images 7,8,9,13), with those produced which include figural images, such as the drawing of the ship full of slaves (image 16), and the advert (image 2).
- Another question to ask is ‘What happened to the original people of the Caribbean and Americas, why was the introduction of enslaved Africans required?’ (They were exploited by forced enslaved labour and died out due to this exploitation and disease.) Ask your students to find out. The web is a good source to use, look up the history of the West Indies.
- Please loan our Bexley: The Slavery Connection loans box to support your teaching. This box contains real and replica objects including items used for trade such as cowrie shells, various shackles and some of the finished commodities produced by the Transatlantic Slave Trade.

Section 3:

What was Africa like before the Transatlantic Slave Trade?

The Transatlantic Slave Trade seriously hindered the development of many parts of Africa economically, politically and socially. Many parts of the African continent changed very little between the 16th and 19th centuries whilst others became successful trading stations for world merchants. For this reason we will continue to use our 19th century photographic images (images 7-14) for discussion in this section.

History resource pages 11-13.

Images to use: Section 1 images 7-14.



Image 17



Image 18



Image 19



Image 20



Image 21



Image 22

This group of images are from the Bexley Museum Collection.

- Image 17: Fly whisk, East Africa.
- Image 18: Stringed instrument from West Africa.
- Image 19: Clay pipe stems, West Africa.
- Image 20: Clay pipe bowls, West Africa.
- Image 21: Wooden carved water carrier.
- Image 22: Three decorated gourds.



Image 23



Image 24



Image 25



Image 26



Image 27



Image 28



Image 29



Image 30

- Image 23: Image of Olddudah Equiano.
- Image 24: Henry Laurens by Lemuel Francis Abbott.
- Image 25: Sir John Boyd.
- Image 26: John Sargent.
- Image 27: Lord Castlereagh.
- Image 28: Lord Bexley.
- Image 29: Image of an African Freedom Fighter.
- Image 30: The Nag's Head public house in Welling.

Research

- It would be a good idea to ask your class to research great African civilizations and large states (for example Egypt, Nubia, Mauritania, Numidia and Axum in the North and Northeast; Ghana, Mali, Songhay, Zimbabwe and Ife (later Benin)). Evidence also shows Africa to be the birthplace of all humans. You could make a collage of pictures showing the achievements of these civilisations. Start a discussion – why would the Europeans not know or care about these civilizations in the past? Go a step further and find out more about the part Africa and African people have played in history. Apart from the Egyptians, Africa played a huge part in the Roman Empire, four Roman Emperors were born in Africa. What more can you find out?

Discussion Activities.

- Discuss the differences between the phrases 'Africans' and 'African peoples,' and 'Africa' or 'African countries'. What does each phrase imply about the variety of cultures?
- Make a list of words to do with the Transatlantic Slave Trade, which are related to differences in culture between Europe, America and Africa. Sort these words into groups headed 'old-fashioned' and 'modern.' What is the difference between these words? What impressions do they give when they are used?

Using the Images:

- In order to understand the effects of the Transatlantic Slave Trade on the localities and peoples of Africa, their situation prior to it must be understood. It is easy to focus largely on the key European figures of the trade, and the situation of enslaved peoples within the Americas, but the size, diversity, complexity and richness of African cultures and kingdoms must be realised.
 - Compare the images 12 and 8 with image 9. Which images look like "real" representations of African life and dress? How do we judge the authenticity of these portrayals? How do these images represent African peoples? Who would have valued or studied these photographs? Are they for the benefit of African peoples themselves?
 - Compare the objects within the images 12, 8 and 9 with those images of objects in our museum collection (images 17-22). Does their decoration communicate cultural appreciations/values? Would they be considered good or sophisticated by Europeans of the time? Which is more important – that objects suit their situation and purpose, or that they can be considered civilised by outsiders?

It is important to consider that most of the descriptions and images of African peoples produced at this time were made by Europeans.

- To what extent therefore, can these images be seen to be an accurate reflection of conditions? Is it possible to consider any evidence which can be defined as pre-European influence?
- Think then about photographs. Although these are intended as truthful, real images, can they still be just as contrived and composed as paintings? It is important to question photographs, rather than simply accepting their veracity, for example image 9 looks very 'set dressed', could this have been taken in a photographic studio?
- How representative is any image, or photograph of African peoples' personalities or priorities?
- Contrast image 9 with the portrait of Olaudah Equiano (image 23). In the portrait of Olaudah Equiano, is this just as much a false representation, as he is dressed in clothes to imply his "Westernisation."?
 - Who took this photograph (image 9), and who was it intended for? Where would it have been displayed?
 - Does image 9 flatten the sitter's personality? Is he reduced to simply being a generic "African brave," or a stereotype rather than an individual? Do you think that the sitter is happy to be seen in this way?

- Look at image 8 and compare the clothing, hair pieces, and objects held by this man with representations of Europeans in images 24 - 28. How do their clothes etc compare? What does this suggest about the two cultures? Think about attitudes towards presentation and show, as well as practicality.
 - Now add images 7, 11, 12, 13 and 14. Europeans involved with the Transatlantic Slave Trade considered that African peoples were more primitive than themselves, and that the European way of life was superior. However, think about the practicalities of hot climates and active lifestyles, and then consider which peoples had the best way of dressing themselves to cope with their environment?
 - Now compare image 8 with other depictions of African people constructed by Europeans, especially images 23, 29 and 30. What do these images show about European conceptions of African peoples? How do they vary? How are they similar? Do any of them contradict each other?
 - Image 8 was taken after the portrait of Olaudah Equiano (image 23) was painted, showing him dressed in European clothes. Would you have expected that based on how the African people are shown?
- Consider images 17 – 22 from Bexley's Museum Collection. What other African artefacts can be considered which inform us about their culture prior to European influence? Look at the British Museum collections online www.britishmuseum.org , or visit the Horniman museum www.horniman.ac.uk , to consider how African artefacts reveal different opinions about what objects do, and how they look, compared with European ideas of the time. Can either culture therefore be considered better or worse, if they have different priorities?

Section 4:

What was colonial Africa like after the Abolition of the Transatlantic Slave Trade?

Images used: Section 1 images 10, 11 and 14.

Unfortunately western perceptions of the inferiority of African peoples created during the Transatlantic Slave Trade persisted after the trade was abolished. This negative perception still took physical form as seen in several of our images dating from the Victorian colonial era. However, this relationship was never clear cut as the same African peoples seen as inferior to Europeans were also prized for their agricultural skills and local knowledge.

- ❑ Discuss the relationships of power and dependence shown in images 10, 11 and 14. Whilst in the photographs the Europeans appear to be dominating the African people, would the relationship really have been as clear cut as this?
- ❑ Europeans relied on African peoples for local knowledge, to act as guides, go-betweens and interpreters as they explored the continent. Therefore, are the Europeans in these photographs really as commanding and powerful as they appear? What situation would they have been in if the Africans were not helping them?
 - Discuss also that these photographs would have been taken by European explorers. Can they be considered to be reliable in their depictions of the relationships between Europeans and Africans? Or are they biased?
- ❑ Discuss reasons for differences in European and African perceptions of each other. What were European attitudes towards African peoples? How do you think African peoples felt about European peoples? Is it a straight forward relationship or more complicated depending upon who you were, the job you did and your circumstances?
 - Compare the boats and clothes of European and African peoples in this collection. Which seems more developed? Initially African artefacts seem simple in comparison, however, which are better suited to their tasks? Who coped better in tropical environments, European peoples with their layered formal dress, or the African peoples dressed as evidenced in these pictures?
 - Are African clothes and decorations as simple as they seem? Look closer. Does the decoration show that African peoples also had standards about how things should look? Look at the African objects within the Bexley Museum Collections. What does the decoration and making of these objects suggest about African aesthetic values?

Section 5:

The enslaved African's journey.

History resource pages 18-24, 28, 33.

Images used: Section 1 images 1-3, 7-9, 12-14. Section 2 image 16, Section 3 images 23-30.



Image 31

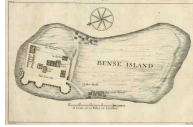


Image 32

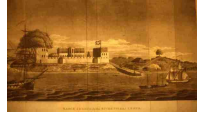


Image 33



Image 34



Image 35



Image 36

- ❑ Image 31: Bance Island
- ❑ Image 32: Bance Island from above
- ❑ Image 33: Bance Island
- ❑ Image 34: 18th century Sugar Plantation in Grenada, 2 of 8.
- ❑ Image 35: 18th century Sugar Plantation in Grenada, 3 of 8.
- ❑ Image 36: 18th century Sugar Plantation in Grenada, 4 of 8.



Image 37



Image 38



Image 39



Image 40



Image 41

- ❑ Image 37: 18th century Sugar Plantation in Grenada, 5 of 8.
 - ❑ Image 38: 18th century Sugar Plantation in Grenada, 6 of 8.
 - ❑ Image 39: 18th century Sugar Plantation in Grenada, 7 of 8.
 - ❑ Image 40: 18th century Sugar Plantation in Grenada, 8 of 8.
 - ❑ Image 41: Tobacco cultivation.
- ❑ Use the images available to map out an enslaved African's journey from their enslavement in Africa to their new home and work in the West Indies or North America. Ask your students to pick out appropriate images from those on our website to chronologically plot the journey. Start from a free African (images 7, 8, 12, 13 or 14), enslavement in Africa (image 1), then the trading station at Bance Island (image 31-33), the slave ship in Africa (image 16), the cramped conditions on ship (image 29), the poster of a slave auction (image 2) and then work on plantations (image 3). You could then end with a picture of a freed African like that of Oldaudah Equiano (image 23) or the free African shown in the Nag's Head painting (image 30).
 - ❑ Contradicting viewpoints
 - Use these images to start a discussion of an enslaved African's experiences. Include any pictures of resistance (image 29).
 - Look at the same journey from the point of view of slave traders like Sir John Boyd (image 25), John Sargent (image 26) and Henry Laurens (image 24), plantation owners like the Malcolms and abolitionists (images 23, 27 and 28).
 - ❑ Take a closer look at Image 16 an illustration of the British Slave Ship "Brookes" under the Regulated Slave Trade Act of 1768.

- Discuss how enslaved peoples are shown in this image, compare this with photographs of actual people.
- This is a famous image associated with the Transatlantic Slave Trade, but how much does it communicate individual experiences?
- What does this image not show? Where did the crew of the ship sleep? Who else would have been on board? Were their quarters also regulated? Were sailors forced to sleep in similar conditions?
- The crossing was incredibly dangerous for African peoples, with 3 in 10 sickening and dying on route. The crossing was also perilous for European sailors, with similar numbers (2 in 10) also dying on route. The forced conscription of sailors for trading vessels was another hardship involved in the slave trade, and it is probable that towns local to ports (such as Erith) would have lost men in this way. This shows that it is important to focus on all aspects of personal experience associated with the Transatlantic Slave Trade, not only those of African peoples forced to the Americas.
- Now consider the Laurens' advert for the sale of enslaved Africans (image 2).
 - Why were slaves needed in the Americas? Find out about the amount of hard labour involved with producing things like sugar, tobacco and coffee. Who did the plantation owners first use instead of African peoples? Why weren't indigenous or European peoples practical to use? Beware of cultural assumptions in your answers. What was it that made African peoples more suitable? (See advert image 2 for clues.)
 - Is the poster shown in image 2 advertising the health of the slaves for humane reasons, or because healthier people meant the best profits? Consider the importance and severity of small-pox to 18th century individuals, particularly in countries such as the Americas where there was no developed immunity. Why then is it important that "full one half of the above Negroes have had SMALL-POX in their own country?"
 - Consider the representation of African peoples in this advert. Does the wording or the images imply individuality or difference between separate African peoples? What would slave owners gain from removing the sense of the individual from their posters? What impression of African peoples does this promote? Compare the anonymity of these representations with the photographs in images 7-9, 12-14. Are the photographs more personal, or are they just as much stereotyped and contrived?
 - This poster appears to ignore human rights, in order solely to produce profit. But to what extent would the individuals involved (enslaved Africans, slave trader and slave buyer) have seen it like this? How far are we retrospectively judging these peoples, and how far did they consider their own actions as harsh or justified?
- The next step is the series of paintings of a plantation in Grenada, West Indies (images 3, 34-40).
 - Who would have commissioned this series of paintings? Presumably the owner of the plantation. Where would the series have hung?

- Compare with image 41 of a 19th century tobacco plantation. Do all the images present the same view of a plantation? Why would the commissioned painting look more idyllic? Who is the intended audience of the series? Why would European tastes have required a more refined image than the reality of plantations?
- Compare images 3, 34-40 with the landscape showing John Boyd in front of Danson House (image 25). How are the images similar? Discuss how much individuals of the time were governed/restricted by social expectations/conventions?
- Discuss the differences between realistic and idealistic images. What are the different purposes of both? How did European world views differ from those of African or indigenous American peoples at the time?
- Images 3, 34-40 emphasise how little the public in England were aware of the sufferings perpetrated outside of Europe. Once the harshness of conditions was understood, increasing public outrage and boycotts contributed to the eventual abolition of the Transatlantic Slave Trade.
- Europeans were largely unaware of the realities of the plantations and the suffering involved in producing goods they consumed. Was this an intentional cover up by plantation owners? How much is our view of the world today limited by the media? Can any image be completely unbiased or truthful? Who decides what images enter the public consciousness, both at the time of the Transatlantic Slave Trade and today?
- How can refined images such as these paintings, and the endowments and charities of people involved within the Transatlantic Slave Trade be reconciled with their treatment of fellow human beings? Can the slave and plantation owners be viewed as entirely good or bad people? Can their actions be balanced?
- What crops were the plantations growing and why were they so important?
 - Cotton, tobacco, rum and sugar.
 - **Cotton** is the final product of a very long and labour intensive farming process. It is easy to disassociate the final product from the effort that has gone into producing it from seed. How understandable is European ignorance of the harshness of the slave trade when all they saw was the finished product?
 - **Rum** is a by product of sugar. Enslaved Africans discovered how to make rum by fermenting the molasses left over from making sugar. Rum is one of the more infamous products of the Americas, drunk in large quantities by sailors and pirates. After Nelson was killed at the Battle of Trafalgar, his body was preserved in the ships' rum supply for the journey back to England.
 - **Sugar**, for much of the 18th century the price of sugar was nearly equivalent to gold. The importation of bitter tasting coffee, tea and chocolate from Asia and the Southern Americas led to an increasing demand for sugar. It was the

financial strain imposed on the sugar industry by the 'Sugar Boycott' (page 31) led by women nationwide. In many ways this economic campaign had more strength and affected the Transatlantic Slave Trade more than any early political actions.

- As well as the conditions and personal experiences of the plantations, it is also important to remember the power and position of consumers within the Transatlantic Slave Trade. Without demand for these products, the trade would not have grown to the extent that it did.
- The Transatlantic Slave Trade was certainly a trade of extremes. The same mass rise in consumer demand for tobacco, cotton, rum and sugar led to the terrible enslavement of thousands of African peoples but also created jobs for thousands of other people (mostly disadvantaged) worldwide. These people worked within the manufacture, transportation and retail of goods feeding into and out of the triangular trade - poor textile workers, dockworkers, bottle manufacturers; packing, shipping and distribution workers; bakers, coffee houses and tobacconists. Many European jobs depended upon the produce of the Americas. Enslaved labour became the foundation of so many trades it literally touched everyone in Europe, from the richest to the poorest and whilst it suffocated development in many parts of Africa it spurred Europe ahead into the Industrial Revolution and Britain into a huge empirical power. Look at the clothes people are wearing today. How many of these are made from cotton? How can we be sure that this cotton has been produced fairly and without exploitation? Also, how sure can we be that these clothes have not been made by underage workers in sweatshops? How much enforced labour still occurs in the modern world? How much does the average person consider these factors when purchasing clothes today?
- Are there ways in which the Transatlantic Slave Trade was beneficial as well as profitable? Start a debate outlining the positives and the negatives of the Transatlantic Slave Trade. Remember that at the time this may have depended upon who you were and your knowledge of the trade. Research your answers on the web using the websites listed at the end of these activities.

Sir John Boyd – loving husband and father, merchant, public benefactor, friend, plantation owner and slave trader.

History resource pages 14-15, 25-27.

Images used: Section 3 image 25. Section 5 images 34-40.



Image 42



Image 43



Image 44



Image 45



Image 46



Image 47

- ❑ Image 42: Danson House by George Barrett.
- ❑ Image 43: The folly by the lake at Danson.
- ❑ Image 44: Exotic fruit in decorative panel at Danson House.
- ❑ Image 45: Exotic bird in decorative panel at Danson House.
- ❑ Image 46: The Malcolms' House - Lamborbey, Sidcup.
- ❑ Image 47: John Sargent's House – May Place, Crayford.



Image 48

- ❑ Image 48: The Williamson's House – East Wickham House.

This section looks at Sir John Boyd and Danson House, Welling. This house is open to the public and schools for visits. This is a brilliant resource when studying a slave trader/plantation owner. Please see www.dansonhouse.org.uk for more details.

- ❑ Sir John Boyd started his career on a plantation on St Christopher's (St Kitt's) in the West Indies. Find the island on a world map. There is still a town named after him. Can you find out anything about Boyd's town on the web? Using the same world map, trace how far this island is from Britain and West Africa.
- ❑ Look at images 3, 34-40. How do you think Sir John Boyd would have viewed plantations?
- ❑ Consider images 25 and 42 in association with the previous images of plantations. There are many contradictions in the characters and actions of plantation owners; they are slave owners but also public benefactors in England. How can we begin to approach an understanding of their motivations?
 - What clues are left to us that inform us of the mindset of these men? Often the environments they created for themselves reveal much of their lives and aspirations. Image 42 is a painting that hangs in Danson House, built by Sir John Boyd with profits from his work including the Transatlantic Slave Trade, however there is little evidence of this link in the house. Why would Sir John Boyd wish to conceal this aspect of his business? From whom is he

concealing this? Consider that these people were often also the consumers of products of the Transatlantic Slave Trade, what effect could their knowledge have had upon Boyd's business?

- What can be seen then from the building and decoration of Danson? Danson House must be considered as a "total world creation" and a product of its time. The house was situated not far from London with strong transport links by road. It also included extensive grounds with a farm, a lake and garden follies (see image 43). By considering all these, what impression can be found of Sir John Boyd?
- A visit to Danson House will reveal many connections to Sir John Boyd's world travels and trading connections shown in the decoration. Many of these decorations include exotic birds and fruit (images 44 and 45). What do these imply about Boyd's character or experiences?
- Consider also the actions of the Malcolms (image 46), and other Bexley residents (Sargent image 47 and the Williamsons image 48) involved with the slave trade, and how they projected an image of themselves through their surroundings and charities.
- Compare the previous images of plantations and grand houses in Bexley with image 41, a 19th century photograph of a real tobacco plantation. How do the realities of this photograph compare with the other images? Compare both the buildings and the people shown. Also consider the photographs taken in Africa by European explorers. How do these buildings and relationships between people compare with the above images?
- It is also important to consider the living conditions of the people who were involved in the final manufacture of goods produced by the Transatlantic Slave Trade such as packaging and completing products for sale. Their situation was different to that of the men who profited from the trade, and often very much less comfortable. How would they have viewed the sufferings of enslaved peoples? How much grasp could they have had of conditions on different continents? Consider how their position is different in relation to the trade than the modern person.

Section 7

Erith Port

History resource page 17.

Images used: Section 1 images 11 and 14.



Image 49



Image 50



Image 51

- ❑ Image 49: Erith Port published by Tombleson.
 - ❑ Image 50: Erith Port, J Boydell.
 - ❑ Image 51: East Coast Africa: A Zambezi Boat.

- ❑ Look at the images of Erith port (images 49 and 50). Compare them with Erith today. How has it changed? Is anything the same? Is there anything in the picture which still exists today? (St John's church in the bottom left corner still stands today at the end of West Street.)
- ❑ Compare the boats in the images of Erith and Africa (images 11, 14 and 51). Are they that different? Use this comparison when discussing African countries before the Transatlantic Slave Trade too.
- ❑ Erith was an important and busy port for London and the surrounding countryside. Goods were unloaded at Erith from Asia, India and the Americas, both to sell in the UK, and in Africa on the next leg of the Transatlantic Slave Trade. The East India Company provided many of these goods.
 - ❑ What objects and materials could have come from Asia and India? How do you think these would have been received by African peoples? How did bartering with cowrie shells for example, differ from using sterling currency to buy enslaved peoples?
 - ❑ How would an established trading system in foreign countries have helped later efforts to colonise these countries?
 - ❑ How would local people have been affected by the trade? As well as working on the docks to receive goods, it is probable that many local men were forced into working on board ships leaving the port for Africa and the Americas.
 - ❑ It is also likely that the first Africans to arrive in Bexley came through the port at Erith. How would their presence have affected local peoples? How do you think the port at Erith compared to places previously experienced by African peoples who came to live in England?
 - ❑ Although Erith is still used to transport goods from land to river, how have attitudes towards trade and industry changed? Would a painting be commissioned now to show Erith's trading buildings?

Section 8

Bance Island

History resource pages 18-22.

Images to use: Section 5 images 31- 33.



Image 52



Image 53

- ❑ Image 52: Bance Island as it is today.
- ❑ Image 53: Cannon left on Bance Island as it is today.

Please use the extracts from primary sources used in **Bexley: The Slavery Connection Teachers' Resources – History**. Grant, Oswald and Co had several surveys carried out of Bance Island before purchasing it. These included both written and pictorial records some of which are in the History. Extracts of some records from Bance Island once in the ownership of Grant, Oswald and Co have also been reproduced.

- ❑ What advantages did having a separate island to operate from give Grant, Oswald and Co, rather than using a port situated on the African continent?
- ❑ How does the island's plan and architecture reflect the need for protection? What impression do the crenellated walls and turrets make? How would an enslaved person have viewed or experienced the place differently from a slave trader? (please use the extracts of Bance Island records to help with this). What Europeans worked on the island. What jobs did they do? How would the Europeans working on the island have viewed or experienced the place?
- ❑ What message is projected by the fortified island and the British flag? Why would the inhabitants need to promote their national identity so far from home? Although a privately owned island, would it still have represented the naval interests of the British?
- ❑ The island was twice attacked by pirates, and four times by the French. Discuss the different motivations for attack by these two parties. Were the attackers acting in the interests of themselves or the enslaved peoples? Would they have considered the enslaved peoples on the island when they attacked?
- ❑ Compare the small dwellings on the right hand side of image 31 with the large fortified structure on the left. Where do you think the Europeans lived, and where were the enslaved peoples held (read the History notes to help identify the living places)? Compare this image with other images of buildings erected by Europeans (images 31-33). How far is each a construction of the owners homeland? Are the builders necessarily the intended inhabitants? How far would the practical needs of the inhabitants have been met? How far in any of the answers given to these questions are we imposing a modern or stereotypical viewpoint on past events and personages?

Section 9

Abolition

History resource pages 28-37.

Images used: Section 1 images 7-14. Section 3 images 23-24, 29-30.



Image 54

- Image 54: Dartford High Street.

The Transatlantic Slave Trade was abolished in Britain in 1807, in response to enslaved African resistance, public protests and the sugar boycott. Other European countries continued in the Transatlantic Slave Trade, and so the British Navy became the prime enforcer of the abolition, attempting to prevent its continuance with a presence in the Atlantic.

- However, did the harsh treatment and disadvantages imposed on enslaved peoples end immediately? How did cultural restrictions in the Americas and England continue to affect individual experiences and for how long? How far did the attitudes which permeated and prolonged the Transatlantic Slave Trade continue to influence European (British) opinions of African countries and peoples (Use the websites at the end of these teaching activities to help answer this)?
- Discuss the different connotations of the words “rebel” or “freedom fighter.” Does one sound more or less positive? Or does either glorify the actions of these people? From 1791 there was a growing resistance to the Transatlantic Slave Trade. Find out more about enslaved African peoples resistance at Wikipedia http://en.wikipedia.org/wiki/Slave_rebellion , www.digitalhistory.uh.edu/database/article_display.cfm?...79 , <http://nationalhumanitiescenter.org/tserve/freedom/.../slaveresist.htm> , www.history.ac.uk/ihr/Focus/Slavery/articles/zacek.html
 - Look at the stance of the person depicted in image 29 dated 1769. Who do you think drew this sketch? Why do you think they drew it? Do they look defiant or is it actually quite a submissive stance? Are they intended to look scary, or as though they are easily controlled? Which would suit better the intentions of the drawer? Also, consider where the person obtained a gun from. There are records of guns and other metal equipment being sold to Africans in exchange for slaves. What were the African buyers using these for?
- Due to the Transatlantic Slave Trade, there were an increasing number of African peoples who came to live in England. Some remained as servants, some had bought their freedom, arrived in England, and were accepted into British society.
 - Look at image 23. Compare the way in which Olaudah Equiano is presented with other sketches, such as image 29 and later
 - Victorian photographs (images 7-14). What similarities and differences are there in dress, pose, objects they are with, expression and intention? Is there a sense of pride and dignity in

- all of these images? Or only some? Discuss which representations are most removed from European influence.
- Now compare image 23 with the portrait of Henry Laurens (image 24), owner of the largest slave trading company in North America involved with the Transatlantic Slave Trade. What similarities are there between these paintings? What is each sitter trying to convey about themselves?
 - What areas of their lives do these portraits not show and why? What does the writing they both hold imply?
 - However, as the experiences of African-Americans resettled in Liberia in Africa shows the cultural practises of enslaved peoples were definitely influenced by European traditions. For more information on the American Colonisation Society go to http://en.wikipedia.org/wiki/American_Colonization_Society
 - Also compare this image with the Victorian photographs (images 7-14) within the collection, which were taken much later in Africa. Does the pioneering nature of Olaudah Equiano's book appear to have made much difference in European attitudes towards African peoples?
- When talking of the abolition of the Transatlantic Slave Trade, it is important to understand that it did not stop simultaneously or immediately across the Atlantic. The Abolition Act of 1807 was only enforced upon British people, and not every state of America had the same policies on the use of enslaved peoples. Is it possible to point to any one event or action which was pivotal to the ending of the Transatlantic Slave Trade, or a point at which it can be said to have finished?
 - What other information can be consulted on the effects and processes of the Transatlantic Slave Trade? How would you collect different sources to inform about the many various people involved? What are the limitations of the primary sources? (They are often biased towards and produced by Europeans). What are the limitations of secondary sources? (Influenced often by the emotional nature of the Transatlantic Slave Trade, difficult to be impartial. Many sources are still influenced by conceptions and ways of thinking which perpetrated the trade in first place.)
 - By 1670 there was a growing black population within London and towns with ports (like Erith). It took longer for African people to reach countryside towns such as Dartford. However by the Victorian period image 54 of Victorian Dartford High Street clearly shows an African woman on the back of a cart.
 - What does this image, and the receipts for clothes for Scipio, an African servant in Bexley suggest about English treatment of freed blacks once they arrived in this country? Consider also the African man in the painting of the Nag's Head pub (image 30). What do these show about how African people integrated into English society?
 - Look closely at image 54. What can you tell about the African woman from her circumstances, clothes, expression and interaction with those around her?

Section 10

The legacy of the Transatlantic Slave Trade

History resource pages 38-39.

Images used: all

- A legacy is something handed down from the past in objects or attitudes/values/opinions. How many legacies can you think of that have come from the Transatlantic Slave Trade? Can you divide them into positives and negatives?
Some legacies are:
 - Mass forced movement of Africans from their homes and families on the African Continent to the Americas.
 - The enslaved Africans took their culture, traditions and skills with them. This has enriched western cultures and influenced music, religion, art, literature, cooking and language, for example jazz and blues music, the Brer Rabbit stories and carnival,
 - The legacy of racism. The false attitudes and opinions that Africans were inferior used by Europeans to justify the Transatlantic Slave Trade.
 - A legacy of strength, survival and achievement by enslaved African peoples and their descendants.
 - One legacy has been the negative effect of telling a Eurocentric history most often hiding the contributions and achievements of African peoples to human development.
 - The historian Walter Rodney argued the profits from slavery were used to fund economic and technological advancement in Europe and America. That the Industrial Revolution was part funded by the Transatlantic Slave Trade.
 - It can also be argued that some parts of Africa stagnated whilst others prospered from becoming new trading ports.

Using the websites given, how many other legacies can you find? These websites also provide more resources and teaching ideas.

Other online resources.

'Understanding Slavery' is a brilliant website and good first stop shop
www.understandingslavery.com

'The Transatlantic Slave Trade Project' – Unesco
www.unesco.org/education/educprog/asp/tst/index.htm

'Teaching the Transatlantic Slave Trade' – Liverpool Museums
www.liverpoolmuseums.org.uk/.../slave_trade_institute.aspx

'Slave Studies' – includes accounts of the experiences of enslaved peoples
www.slave-studies.net/.../slave-trade/transatlantic.html

'The Real Histories Directory' – includes extra resources at the end
www.realhistories.org.uk/.../transatlantic-slave-trade.html

'Anti-Slavery: Make the Link, Break the chain' project
www.plan-ed.org/learningcentre/antislavery

Find out more about the amazing achievements of Equiano at
www.equiano.net/project.html

Take a look at this site 'Trading Faces: Recollecting Slavery'.
www.tradingfacesonline.com