

HUMAN CARGO

The Transatlantic Slave Trade, its Abolition and
Contemporary Legacies in Plymouth and Devon

Education Pack

Plymouth City Museum & Art Gallery





HUMAN CARGO

The Transatlantic Slave Trade, its Abolition and Contemporary Legacies in Plymouth and Devon

Plymouth City Museum & Art Gallery

Education Pack

Contents

- 3** Introduction to this pack
- 3** Introduction to the Human Cargo exhibition
- 4** Setting the scene in Plymouth and Devon
- 6** Significant images and objects
- 14** Abolition in the collection of the National Portrait Gallery
- 21** Timeline
- 23** Activity ideas
- 24** National Curriculum links
- 28** Further resources

Introduction to this pack

The aim of this Education Pack is to provide a way to approach the teaching or study of the Transatlantic Slave Trade, its abolition and contemporary legacies in Plymouth and Devon. It forms a legacy of the Abolition 200 project and the exhibition Human Cargo (together with a newly expanded Museum in Transit Portrait unit). As a resource for teachers it can be used in relation to objects from the collection of Plymouth City Museum & Art Gallery, and the history of Plymouth and Devon.

The pack contains descriptions of key objects on display, and suggestions of the key themes and issues to consider. The pack also provides many questions and debate ideas for teachers that can be used either when visiting the exhibition, or in the classroom.

Included with this pack is a comprehensive list of National Curriculum targets for Key Stage 1- 4 Citizenship and History that can be met during a visit to the exhibition and through follow-up work in the classroom.

Key words and links to further resources have been provided so that students can research the subject before a visit to the galleries.

Introduction to the Human Cargo exhibition



Human Cargo is Plymouth City Museum & Art Gallery's response to the two hundredth anniversary of the abolition of the Transatlantic Slave Trade. In 1807 the Act of Abolition was passed, and made it illegal for British Nationals to be involved in the Transatlantic Slave Trade. Plymouth has strong links with both the development and abolition of the trade. The exhibition includes ethnographic material from the collections of Plymouth City Museum & Art Gallery, the Royal Albert Memorial Museum, Exeter and other southwest museums and archives. Portraits from the collection of the National Portrait Gallery, London are also being exhibited.

Human Cargo is structured around the following themes:

- The trade in human beings across the Atlantic
- Plymouth and Devon connections with the trade
- Slavery, plantations and the British way of life in the eighteenth century
- Striving towards abolition
- Slave trade – 1807 and after in Britain and the Americas
- Patrolling the seas in the nineteenth century
- Legacies of the trade: Africa brought to Devon

Setting the scene in Plymouth and Devon

The most common view of how England came to be involved with the trade of enslaved people from Africa is that Sir John Hawkins sailed from Plymouth to the west coast of Africa, and became the first English slave trader. Hawkins certainly did sail from The Barbican in 1562 to the coast of Guinea, where he kidnapped 400 African men and women and sold them in Santo Domingo (in modern day Dominican Republic). However, there are records of English mariners dealing in slaves before Hawkins made his voyage, namely John Lok and William Towerson.

Hawkins' was probably the first Englishman to show how profitable such a trade could be. Between 1562 and 1567, Hawkins is believed to have enslaved up to 1,400 Africans, based on his ship's records. Many merchants and privateers (legalised pirates) began trading in slaves as they found they could make far more money than they could in the spice trade or by trading other goods.

Hawkins' personal wealth grew so huge that Queen Elizabeth I granted him a coat of arms, appointed him Treasurer for the Navy in 1577, and gave him a knighthood in 1588. His coat of arms bears the image of a bound African slave.

Hawkins became an important shipbuilder following his voyages, building the new, faster ships for the Navy that eventually defeated the Spanish Armada. He was also responsible for introducing the potato, tobacco, and reputedly the word 'shark' to the English language.

England's role in the slave trade developed quickly despite fierce competition from the long established Portuguese and Spanish traders. By the late seventeenth century England had become the leading nation in the international slave trade. The focus then moved from Plymouth to other ports such as Bristol and Liverpool, where one in four ships that left port were slave trading vessels. However, slaving ships continued to leave from Plymouth and other local ports such as Dartmouth and Bideford into the eighteenth and nineteenth centuries.



©National Portrait Gallery, London

fig:1

Plymouth also had a major role to play in bringing the Transatlantic Slave Trade to an end through its strong links to the abolition movement in Britain. A Nonconformist religious organisation called The Religious Society of Friends (more commonly known as Quakers) called for an end to trading in slaves at a meeting in Plymouth as early as 1727. They were instrumental in developing a ground-swell of support within the general public that contributed to the eventual signing of the 1807 Act for the Abolition of the Slave Trade.

Many other Nonconformist groups were also involved in calling for the abolition of the trade, most notably the Methodists and their leader John Wesley. Methodism had become so popular in Devon and Cornwall that it could almost have been described as the established church of the area. The Methodists famously refused sugar in their tea as a form of protest against the slave trade, as sugar was a commodity traded for enslaved people, and the plantations on which it was grown were run on slave labour.

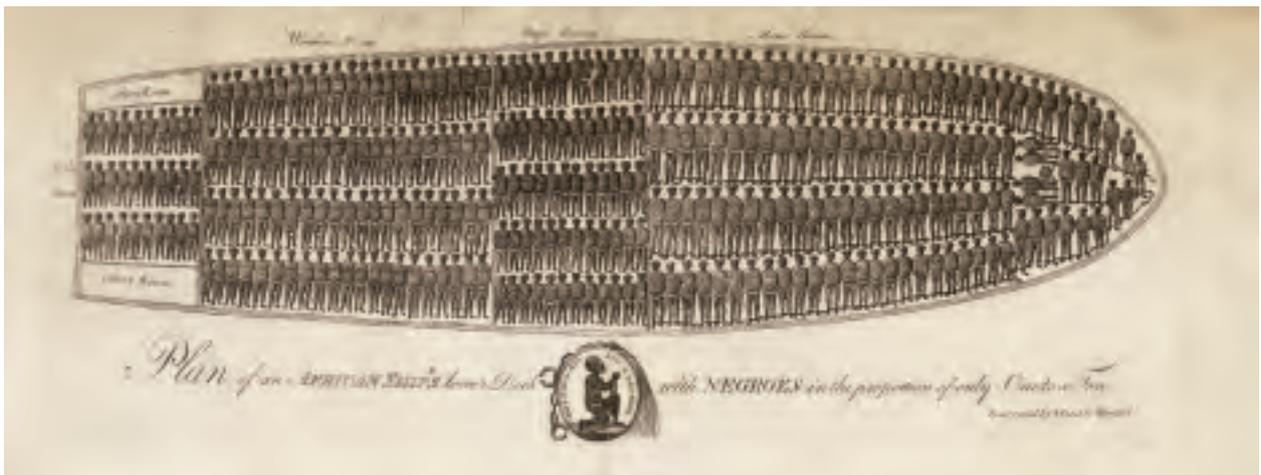


fig:2

William Cookworthy by John Opie
© Plymouth City Museum & Art Gallery

In 1788 the Plymouth Committee of Abolitionists, which included local banker William Elford as chairman, and Quakers such as lawyer John Prideaux, clockmaker Samuel Northcote and porcelain manufacturer William Cookworthy, met to discuss the abolition of the trade. Similar committees sprung up all over the country, including one in Exeter under the guidance of local banker Samuel Milford. In 1789 the Plymouth Committee published a pamphlet that was to become one of the most important tools of the abolitionist campaign, which included the engraving "Stowage of the British slave Ship Brookes under the Regulated Slave Trade, Act of 1788".

The scaled image of the vessel fully-laden with slaves to its legal capacity of slaves per tonne of ship was compared by a clergyman of the time as akin to Dante's Inferno, a vision of hell. The Brookes was known to have carried more slaves than the legal limit of the time, up to 609 on a previous voyage. Many editions of the pamphlet were printed and most people who supported the abolitionists had access to one. It was an incredibly strong propaganda image for the anti-slavery movement, and gained national attention beyond the Quaker community.



The slave ship *Brookes*, 1789

The Royal Navy, sailing from Plymouth and other ports, played a significant role in enforcing the newly passed Abolition Act. Between 1807 and 1866, the Royal Navy captured well over 500 slave ships, and prevented many more from trading. It is said that the cost of suppressing the trade in the nineteenth century by the Royal Navy was bigger than the eighteenth century profits made by slave traders. Following the Abolition Act, the Royal Navy made every effort to stop other nations from filling the gap in the market left by Britain, and vowed that slavery was equal to piracy and was therefore punishable by death. The Royal Navy continued to patrol the seas, searching for ships carrying slaves long after the British Government passed the 1833 Act for the Abolition of Slavery (the so-called Emancipation Bill). This act was meant to bring an end to the illegal trade, though it remained a reality in many British colonies long after its abolition.

Significant images and objects

The images and objects in this section have been selected from the collections of Plymouth City Museum & Art Gallery, Plymouth & West Devon Record Office and Bristol Record Office as they provide examples of the various aspects and impacts of the Transatlantic Slave Trade. They cover the financial, cultural and moral implications of the slave trade, and also its instigation and eventual abolition.

Working with actual objects can help stimulate investigation and understanding of a subject within groups. Provided with each object are questions that can be used when discussing the slave trade in the classroom.

Sir John Hawkins

Plymouth City Museum & Art Gallery



fig:3

Sir John Hawkins was the archetypal Elizabethan pirate. Hawkins was the son of William Hawkins, a mayor of Plymouth and one of the city's richest men. This painting depicts Hawkins in fine Elizabethan dress, displaying his status as a wealthy sailor and merchant. The gold chain around his neck and sword are obvious indicators of how powerful Hawkins was at the time. Hawkins was the first English merchant to sell slaves for profit. He made at least three voyages to Africa with the intention of acquiring slaves to trade across the Atlantic Ocean. Sir Francis Drake is known to have sailed on at least one of those voyages. The voyages made by Hawkins were funded by London merchants and by Queen Elizabeth I, and brought wealth to the merchants, the Royal family and the City of Plymouth. The coat of arms in the top left of the picture contains an image of a bound African man, and was granted to Hawkins by the Queen.

This painting from the collection of Plymouth City Museum & Art Gallery is currently being conserved. Our intention is to include this painting in a major redisplay of our ground floor galleries in 2008; and is included in Human Cargo as a reproduction only.

Talking Point

Sir John Hawkins was among the first Englishmen to profit from the Transatlantic Slave Trade. He also designed, built, and sailed aboard the ships that fought off the Spanish Armada, and with it the invasion of England by the Spanish.

- Although he was involved in the slave trade, can Hawkins still be considered a national hero today?
- Is it right for us to judge historic events with today's morals and values in mind?
- Hawkins was not the first European to profit from the slave trade, just the first Englishman. Does this information alter your perceptions of the trade at the time?

Manilla

Plymouth City Museum & Art Gallery



Manillas were a form of currency used in Africa at the time of the slave trade. They are metal armlets that would have been worn by some African peoples as a decorative item, and would have been traded or bartered for between tribes. Manillas were manufactured in many European cities, including Exeter and Birmingham. Manillas were taken as cargo on slave ships and then traded for slaves when the ships arrived on the African coast. Due to this practice the manilla became known as 'slave trade money'. It is estimated that the cost of buying a slave was £25 in 1774, the equivalent value today would be around £1200.

Talking Point

- Do you think it was morally right that at the time of the slave trade Devonian foundry workers were manufacturing manillas, another country's currency, to trade for slaves in Africa?
- Do you think these foundry workers knew the truth about the trade?
- It is still possible to buy slaves in many countries today. How can our understanding of the historic slave trade be used to try and stop this trade?

Shackles

Plymouth City Museum & Art Gallery



fig:5

These leg shackles would have been used to join the legs of slaves together when they were being transported from Africa across the Atlantic. Shackles were generally made from cast iron or wood. There is known to have been a foundry in Exeter that made slave shackles for export to Africa. Most slaves would have worn the shackles for long periods at a time, including most of the two-month journey from Africa across the Atlantic. This journey is known as the Middle Passage. For the majority of this time the slaves would have been forced together into cramped ship hulls, and couldn't stand up or walk around. It is estimated that around 10% of slaves would die en route, and this figure would rise to 30% if the ship encountered rough seas.

Talking Point

- Imagine you were shackled to somebody in your class for two months, day and night. How would that make you feel?
- Now imagine that you were shackled to that person and kept in a dark, cramped ship for two months. How would that affect your body?
- Can you imagine how frightening it would have been, first to have been sold, then to be transported across the world, and then sold again to a master in another country?

Umbrella

Plymouth City Museum & Art Gallery



fig:6

This umbrella would have formed part of a great procession, probably on horseback, in areas such as Abuja, Nigeria. The umbrella is included in this exhibition to show the African culture that would have been in existence at the time of the slave trade. The chief or elder (in this case the 'Sirikin') of each tribe would have travelled under umbrellas such as this as an indicator of their status. This example probably dates to the nineteenth century and was collected by Lieutenant Pye when on duty with the West African Frontier Force. This particular example is thought to be made from European damask and was probably put together in Nigeria. The label on this item, which dates to around 1903, states that the approximate value of this umbrella would be six slaves.

Talking Point

- This umbrella wasn't traded by the English for slaves. It was taken during a campaign in Nigeria by the British Army around 1903. Why has this item got a label on it that states its 'approximate value would be 6 slaves'?

Note for teachers – Lieutenant Pye was told the information about 'approximate value would be 6 slaves' by the local population in Nigeria. Remember, this is second hand information – did Pye tell the truth and did he subsequently pass on the correct information?

Table setting

Plymouth City Museum & Art Gallery



The table setting consists of many pieces of porcelain made in the 18th century, including some made at William Cookworthy's factory in Plymouth. Prior to the slave trade, goods such as sugar, chocolate and ginger were very rare in England, and could only be purchased by the very wealthy. It was very fashionable at the time to have decaying teeth, as this showed that you were able to afford sugar. When merchants traded slaves for commodities such as these, special crockery and cutlery had to be made to adapt to the new lifestyles of people in England. This is similar to the trade in tea from China, where teapots

and bowls were rapidly made available from the large porcelain factories, so sugar bowls, chocolate pots and ginger jars were added to their trade catalogues. At this table we can see many items that were only available to wealthy people in England at the time, but are commonplace today.

The items selected for the table setting have been chosen by Raimi Gbadamosi, artist advisor to the exhibition.

Talking Point

- Make a list of all of the items that you still eat today and the connection they have with the historic slave trade. Imagine your life without them.
- Is there any way we can find out if the same products are grown ethically today?

Note for teachers – ask the class to research the fair-trade movement and its associations with modern slavery.

The Brookes engraving

Bristol Record Office



fig:8

The Brookes engraving was first used by the Plymouth Committee (see **'Setting the scene in Plymouth and Devon'** for more information) as abolitionist propaganda. It shows the slave ship Brookes of Liverpool with its cargo of 454 slaves, as it would have sailed the thousands of miles from the coast of Africa across the Atlantic. Slaves were shackled at the ankles and forced to lie down below decks throughout the journey. Many slaves died of disease or dehydration during these cramped journeys and were thrown overboard. The first version of this powerful image was used by the Plymouth Committee of Abolitionists in 1789 in a pamphlet. It proved to be so effective in showing the cruelty of slavery, that it was reprinted all over the country many times.

Talking Point

- The enslaved taken from Africa were seen as the property of the ship owner, therefore if a slave died during the crossing or was thrown overboard by the ship owner, it would not have been thought of as murder by the English courts. The slaves were seen as 'economic units' and were not considered 'human'. Discuss the fact that human beings were thought of as 'property' at the time.
- How does this make you and your classmates feel?
- Research 'The Zong Case', a legal battle from 1783 where a ship owner attempted to claim compensation for throwing slaves overboard.

Note for teachers – ask the class to research bonded-labour as a counterpoint to the Transatlantic Slave Trade.

Emancipados at Plymouth

Plymouth & West Devon Record Office



fig.9

This print shows emancipated slaves in what is believed to be the town of Plymouth, Montserrat. The English assumed control of the island from Spain in 1632, slaves began to be imported to work on newly established sugar plantations.

Olaudah Equiano (please see **'Abolition in the collection of the National Portrait Gallery'** for more information) was involved in the Sierra Leone Company, which aimed to relocate freed slaves (emancipados) to a colony in Sierra Leone. Also involved in the company were Thomas Clarkson, a major figure of the abolitionist movement, and Josiah Wedgwood, the owner of the most important English pottery factory of the period. The town of Plymouth was abandoned in 1997 due to a volcanic eruption.

Talking Point

- Who do you think the man in the hat in the crowd of emancipados is?
- What do you think the crowd of emancipados are talking about?
- Why do you think they look happy, sad, angry or pleased?
- The capital of Montserrat used to be named Plymouth. Why do you think this was?

Note for teachers – many towns in the Caribbean and the Americas were named by colonial powers, think of Plymouth in North America, Spanish Town in Jamaica and Santiago in the Dominican Republic.

Abolitionist poster

Plymouth & West Devon Record Office

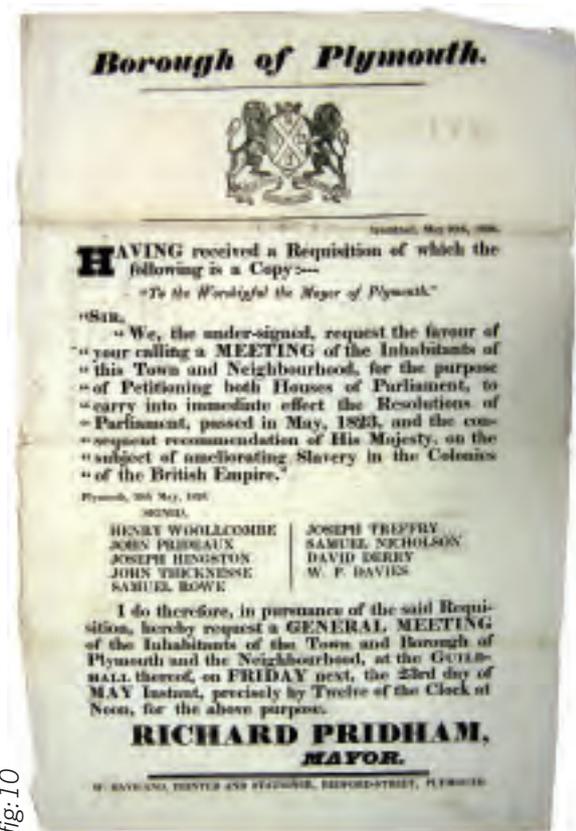


fig:10

This poster was produced in 1828, long after the 1807 Act of Abolition (which made it illegal for British Nationals to be involved with the slave trade).

It was crucial that the abolitionists' campaign continued until slavery was abolished altogether. The campaign consisted of public meetings where the brutality of slavery was discussed and petitions were signed and sent to London to put pressure on both Houses of Parliament. By the end of 1814, 864 petitions had been sent to London, bearing 755,000 signatures; in 1824 a further 777 petitions were sent to Parliament. This continued until the 1833 Act for the Abolition of Slavery was passed.

The poster lists many important people from Plymouth who were involved with the abolitionist movement in the nineteenth century. They include the mayor Richard Pridham, and other names you may still find familiar today - David Derry, Samuel Rowe, John Prideaux and Henry Woolcombe (himself an ex-mayor).

Posters such as this were produced across the country; the Plymouth & West Devon Record Office have five examples that date from 1814 to 1828.

Talking Point

- Why do you think that the people of Plymouth were still campaigning 21 years after the abolition of the slave trade?
- What sort of effect do you think the petitions had on Parliament?
- What sort of things do you think were discussed in the public meetings?
- Why do you think Plymouth has such a long history of anti-slavery campaigners?
- Do you think slavery still exists today?

Note for teachers - Plymouth could be traditionally seen as a centre of nonconformity, from supporting the Parliamentarians during the Civil War (1642 – 1651) to the Nonconformist belief of the Quakers, Methodists and Plymouth Brethren.

Even after the 1807 and 1833 Acts of Parliament had been passed, slavery still occurred. The Royal Navy captured at least 500 slave ships between 1807 and 1866. The actual figure is believed to be nearer 1600 ships captured in that period. See 'After Abolition' by Marika Sherwood (published 2005), for further information on the history of the post-1807 trade.

National Portrait Gallery

Abolition in the collection of the National Portrait Gallery

This section of Human Cargo has been made possible by a partnership between Plymouth City Museum & Art Gallery and the National Portrait Gallery, London. The related learning programme has been supported by the Department for Culture, Media and Sport (DCMS) and the Department for Children, Schools and Families (DCSF). Many original works of art have been lent from the National Portrait Gallery collection and will be included within the exhibition, as will many images that have been reproduced on the text panels and the major timeline located in the North Gallery.

The National Portrait Gallery website is an invaluable resource that can be used across many subjects and themes. It includes nearly 52,000 illustrated portraits from their collection. Please visit www.npg.org.uk.

The portraits selected for this section include many important figures concerned with the abolitionist movement. Learning through portraiture is an interesting way of approaching a difficult subject within the classroom. Provided alongside these portraits are questions that can be used to teach subjects such as history, citizenship and art.



department for
children, schools and families

National
Portrait
Gallery

fig:11



© National Portrait Gallery, London

Thomas Clarkson

after Alfred Edward Chalon
mezzotint, 1824

Thomas Clarkson was among the foremost British campaigners against both slavery and the slave trade. In 1780 Clarkson wrote an essay for a Cambridge University competition that first stirred his interest in the abolition of the slave trade. This essay was published in 1786 as 'An Essay on the Slavery and Commerce of the Human Species'. By 1787, Clarkson had co-founded the Committee for the Abolition of the Slave Trade along with leading figures of the day such as William Wilberforce and Josiah Wedgwood. The formation

of this committee had a direct contribution to the eventual signing of the Slave Trade Act in 1807. During the period before the Act had been passed, Clarkson is known to have visited Plymouth to gain support for the Committee.

Talking Point

- Thomas Clarkson can be thought of as encouraging a new way of bringing serious issues to the minds of the general public by enlisting the help of politicians and celebrities of the day. Can you think of an example of a recent event that used politicians and celebrities in this way?
- Using recent events as examples, how effective is this approach in raising awareness of serious subjects? Can we learn anything from the way the Committee for the Abolition of the Slave Trade went about their campaigning?

Note for teachers – Recent examples such as the Live 8 and Live Earth concerts can be analysed. Find out about the social response to these concerts using the internet.

Olaudah Equiano (G.Vassa)

by Daniel Orme, after W. Denton
Stipple engraving, published 1789

Olaudah Equiano was the most prominent person of African heritage to be involved with the abolition of the slave trade. He wrote an autobiography highlighting the horrors of the trade, which were all first-hand experiences as Equiano was himself an emancipated slave. His work fuelled the abolitionist movement at the end of the 18th century. 'The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African' was first published in 1789, and put him firmly on the frontline of the abolitionist movement. When Equiano returned to England as a free man, he landed in Plymouth. Several years later, after setting up the Sierra Leone Company, Equiano was given the position of Commissary of Provisions and Stores in Plymouth. His job was to buy the food and equipment needed for the ships sailing to Sierra Leone. He discovered that the officials in Plymouth were corrupt and the colonies would have suffered as a result. He was sacked from his job, even though the Navy Board stood up for him, and was later proved correct, as only 60 of the 374 emancipados moved to Sierra Leone survived the first four years.

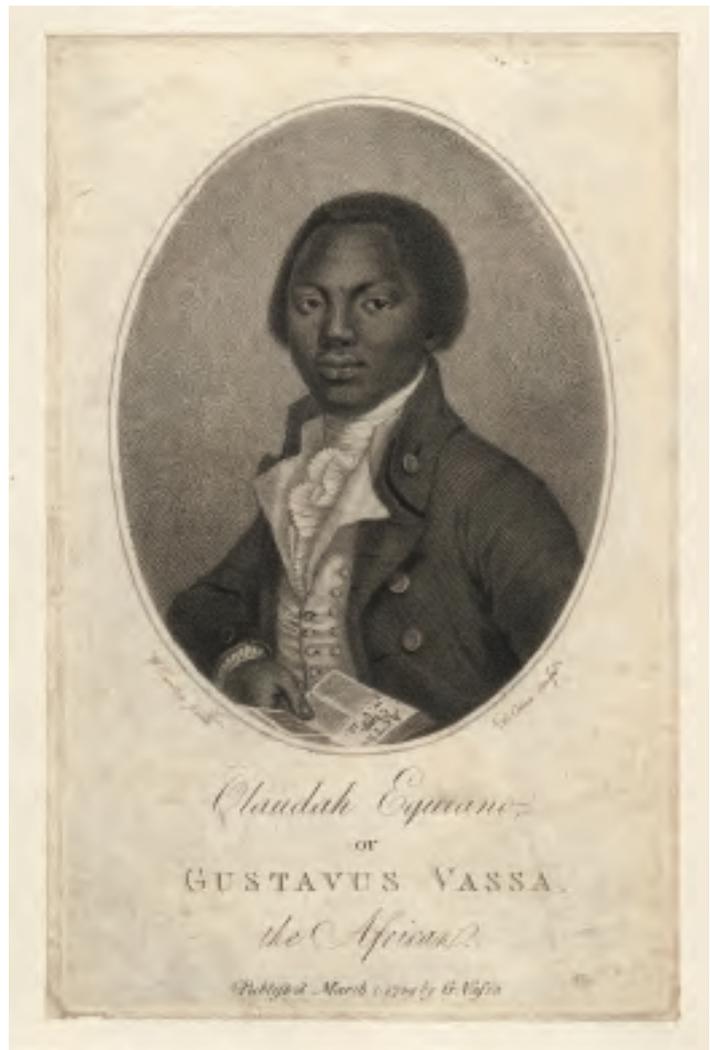


fig:12

© National Portrait Gallery, London

Talking Point

- Olaudah Equiano was a very important figure in the abolitionist movement.
- How do you think the 374 emancipados felt about being taken to Sierra Leone?
- How do you think they felt after seeing 314 people die within the first four years of moving back to Africa?
- The portrait of Equiano exhibited here is the only version we can be sure actually depicts him. Portraits of any slave, freed or otherwise are extremely rare. Why do you think so few black people at the time had their portraits recorded?
- Look at Equiano's body language and facial expression. What does it tell you about him?

Note for teachers – very few black or white people had their portraits painted at the time. If they did, it was generally as they were prominent figures, or were wealthy.



fig. 13

© National Portrait Gallery, London

John Wesley

after George Romney
oil on canvas, 1789

This painting depicts John Wesley, an early leader in the Methodist movement. Wesley is known to have visited Cornwall at least 32 times between 1743 and 1787, and certainly preached at Exeter and Torquay. Wesley was among a growing group of people who strongly opposed the trade in slaves. In 1774 he produced a pamphlet entitled 'Thoughts upon Slavery' which was reprinted four times in two years due to its popularity. Wesley initiated the boycotting of sugar owing to its involvement in the slave trade. At that time it was far more common to take sugar with tea and was therefore a strong statement of disapproval, and can be considered an early form of 'people power'. Many older residents of Cornwall still refuse sugar in tea due

to their Methodist upbringing. He remained a major figure in the abolitionist movement until his death in 1791. He was still writing letters to William Wilberforce just six days before he died.

Talking Point

John Wesley opposed the slave trade by boycotting goods supplied by slave traders.

- Look closely at the portrait. Does it give us any clue to the nature of the sitter?
- Think of a modern example of when specific products were boycotted for ethical reasons. Do we still have the power to alter the patterns of world trade?
- The transatlantic slave trade was, by today's standards, a multi-billion pound industry that brought a lot of wealth into England. Can you think of an equivalent trade today? How easy would it be to abolish that trade?

Note for teachers – Think of the international trade in oil. Can you imagine something on that scale being abolished by what was effectively a small pressure group?

William Wilberforce

by George Richmond
watercolour, 1833

William Wilberforce was a British politician and abolitionist who led the parliamentary campaign against the slave trade. Wilberforce made his first speech on the subject of abolition in the Houses of Parliament in May 1789, drawing heavily on evidence from Thomas Clarkson in publications such as 'The history of the rise, progress, and accomplishment of the abolition of the African slave trade by the British Parliament'. After that, he took every opportunity to bring the subject of abolition before the House of Commons, who eventually passed the 1807 Act for the Abolition of the Slave Trade to stop the trade of slaves.



fig.14

© National Portrait Gallery, London

Talking Point

- Recently, with a wider use of the internet, people are able to access far more information on current affairs and global issues. How do you think people would have reacted to a politician talking about the abolishment of a global trade, however inhumane, without having access to lots of information on the subject?
- Look closely at the portrait. Think about famous recent human and civil rights campaigners such as Mahatma Gandhi or Martin Luther King. Are there any parallels between them?

Note for teachers – think of the undecorated clothing and the relatively sparse room behind the sitter.

fig. 15



© National Portrait Gallery, London

Hannah More

by Augustin Edouart
cut black paper with wash, 1827

Hannah More was a talented writer who also campaigned about the slave trade. She was the most influential member of the Committee for the Abolition of the Slave Trade, using her poetry to great effect in the public domain, and among her artistic friends. More spent many hours with William Wilberforce planning the abolition campaign.

Talking Point

- Find 'Slavery, a poem', on the internet:
www.brycchancarey.com/slavery/morepoems.htm.
Look particularly at lines such as 'Whene'er to Afric's shores I turn my eyes,
Horrors of deepest, deadliest guilt arise'. How would this have affected people who knew nothing of the slave trade?
- Hannah More was the only prominent female abolitionist campaigner. Why do you think this was the case?



fig:16

© National Portrait Gallery, London

'The Abolition of the Slave Trade'

(The Anti-Slavery Society Convention, 1840)

by John Alfred Vinter, after Benjamin Robert Haydon

lithograph, circa 1846-1864

The Convention of the British and Foreign Anti-Slavery Society was held in The Freemason's Tavern, London in June 1840. The aim of the society was the abolition of slavery and the slave trade worldwide (slavery had only been abolished within the British Empire) and the protection of emancipated slaves in British Colonies. The majority of delegates were middle-class Nonconformists – many were Quakers. Women delegates however, were not allowed to speak in the discussions.

The painting depicts the moment at the end of Thomas Clarkson's moving speech when 'women wept and men shook off their tears'.

This text is taken from the National Portrait Gallery's teachers notes for 'The Anti-Slavery Society Convention'. These notes can be downloaded from <http://www.npg.org.uk/live/edteachersnotes.asp>.

Talking Point

- Who is the most important/ prominent figure in the picture?
- Why do you think women were not allowed to speak at the convention?
- In an audience of 500, there were only 5 black delegates depicted. Why do you think there were so few?

timeline

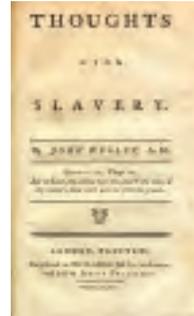
This timeline provides a brief overview of the transatlantic slave trade and its eventual abolition.



Sir John Hawkins becomes the first Englishman known to have profited from the slave trade, he sailed from Plymouth.



Both Hawkins and Drake successfully defeat the Spanish Armada off the English coast, sailing from Plymouth.



Following earlier protests from groups such as the Religious Society of Friends, John Wesley publishes his anti-slavery text 'Thoughts upon Slavery'.

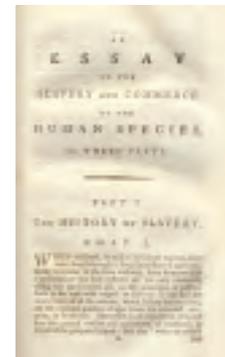
Luke Collingwood, captain of the ship 'Zong', throws 133 captive slaves overboard. He attempts to claim compensation for the loss of his 'cargo' at £30 per person. The case fails, and public concern in the slave trade deepens.

1562----1567----1588----1600----1700----1774----1780----1781



Sir Francis Drake joins Hawkins on a transatlantic slave trading voyage.

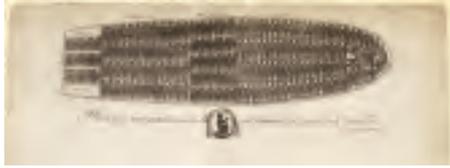
England's role in the transatlantic slave trade is strengthened by the colonisation of parts of North America and the Caribbean, and by assuming control of trading ports on the West African coast.



Thomas Clarkson writes his essay 'On the Slavery and Commerce of the Human Species' for a Cambridge University competition. It is published in 1786.

timeline

This timeline provides a brief overview of the transatlantic slave trade and its eventual abolition.



The engraving of the slave ship Brookes is first published by the Plymouth Committee of Abolitionists.



The Act for the Abolition of the Slave Trade is passed, making it illegal for British Nationals to be involved in the slave trade.



The Act for the Abolition of Slavery is passed making slavery illegal in British colonies. £20 million is paid to slave owners as compensation. No compensation is paid to slaves.

The Committee for the Abolition of the Slave Trade is founded in London, with Thomas Clarkson as secretary.

1783---1787---1788---1789---1807---1828---1833---1866

The Plymouth Committee of Abolitionists is founded with William Elford as chairman.



The pamphlet 'The case of our fellow creatures, the oppressed Africans' is printed in London and distributed in Plymouth by the Religious Society of Friends.



Olaudah Equiano publishes his book 'The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa the African'.



The transatlantic slave trade continues despite the change in law.

Between 1807 and 1866 the Royal Navy capture around 500 slave ships trading illegally.

Activity ideas

Key words

The following table of key words can be used either in the classroom, or as a word search activity to be used when visiting the exhibition.

| | | | | |
|----------------|--------------|---------------|------------------|----------|
| Abolition | Maroons | Nonconformist | Triangular Trade | Diaspora |
| Middle Passage | Emancipation | Plantation | Enslaved | Shackles |
| Manilla | Slave | Boycott | | |

- Discuss the meanings of the words. Use them in a class discussion about the slave trade and the abolitionist movement. Use the internet as a resource in the classroom, search for the meaning of words that you don't know. A good website to start your search with is the Understanding Slavery glossary pages: www.understandingslavery.com/teachingslavetrade/introduction/glossary

Questions

Use these questions to stimulate discussion with your group during a visit to the exhibition.

Initial questions

- What are your initial impressions of the exhibition?
- What different kinds of objects can you see?
- Which parts of the world were at the three corners of the 'triangular trade'?

Personal responses

- What is your first reaction when entering the gallery?
- What is the first word that comes into your head?

Subjects

- Are all the objects from Africa?
- Did any object once belong to a slave?
- Have any objects been made to be sold abroad?
- Are all of the objects hand-made?

National Curriculum links

In this section you will find many links to various aspects of the Key Stage 1, 2, 3 and 4 National Curriculum for both Citizenship and History subject areas. QCA Schemes of Work are also included for Key Stage 3 Citizenship and History.

Key Stage 1

Citizenship

- 1a Recognise what they like and dislike, what is fair and unfair, and what is right and wrong.
- 1b Share their opinions on things that matter to them and explain their views.
- 1c Recognise, name and deal with their feelings in a positive way.
- 2a Take part in discussions with one other person and the whole class.
- 2b To take part in a simple debate about topical issues.
- 2c Recognise choices they can make, and recognise the difference between right and wrong.
- 4a Recognise how their behaviour affects other people.
- 4c Identify and respect the differences and similarities between people.

History

- 1a Place events and objects in chronological order.
- 1b Use common words and phrases relating to the passing of time.
- 2a Recognise why people did things, why events happened and what happened as a result.
- 2b Identify differences between ways of life at different times.
- 3 Pupils should be taught to identify different ways in which the past is represented.
- 4a How to find out about the past from a range of sources of information.
- 4b To ask and answer questions about the past.

Key Stage 2

Citizenship

- 1a Talk and write about their opinions, and explain their views, on issues that affect themselves and society.
- 1b Recognise their worth as individuals by identifying positive things about themselves and their achievements, seeing their mistakes, making amends and setting personal goals.
- 2a Research, discuss and debate topical issues, problems and events.
- 2b Why and how rules and laws are made and enforced.
- 2c Realise the consequences of anti-social and aggressive behaviours, such as bullying and racism, on individuals and communities.
- 2e Reflect on spiritual, moral, social, and cultural issues, using imagination to understand other people's experiences.
- 2f Resolve differences by looking at alternatives, making decisions and explaining choices.
- 2h Recognise the role of voluntary, community and pressure groups.
- 2i Appreciate the range of national, regional, religious and ethnic identities in the United Kingdom.
- 4a Their actions affect themselves and others, to care about other people's feelings and to try to see things from their points of view
- 4b Think about the lives of people living in other places and times, and people with different values and customs.
- 4d Realise the nature and consequences of racism, teasing, bullying and aggressive behaviours, and how to respond to them and ask for help.
- 4f Differences and similarities between people arise from a number of factors, including cultural, ethnic, racial and religious diversity.

History

- 1a Place events, people and changes into correct periods of time.
- 1b Use dates and vocabulary relating to the passing of time, including ancient, modern, BC, AD, century and decade.
- 2a Characteristic features of the periods and societies studied, including the ideas, beliefs, attitudes and experiences of men, women and children in the past.
- 2b The social, cultural, religious and ethnic diversity of the societies studied, in Britain and the wider world.
- 2c Identify and describe reasons for, and results of, historical events, situations, and changes in the periods studied.
- 2d Describe and make links between the main events, situations and changes within and across the different periods and societies studied.
- 3 Pupils should be taught to recognise that the past is represented and interpreted in different ways, and to give reasons for this.
- 4a Find out about the events, people and changes studied from an appropriate range of sources of information (for example, documents, printed sources, pictures and photographs, music, artefacts, historic buildings and visits to museums and galleries)
- 4b Ask and answer questions, and to select and record information relevant to the focus of the enquiry.
- 5a Recall, select and organise historical information.
- 5b Use dates and historical vocabulary to describe the periods studied.
- 5c Communicate their knowledge and understanding of history in a variety of ways.
- 7 How an aspect in the local area has changed over a long period of time, or how the locality was affected by a significant national or local event or development or by the work of a significant individual.
- 8b Aspects of the histories of England, Ireland, Scotland and Wales, where appropriate, and about the history of Britain in its European and wider world context, in these periods.

Key Stage 3

Citizenship

- 1a The legal and human rights and responsibilities underpinning society.
- 1b Diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding.
- 1f The work of community-based, national and international voluntary groups.
- 1i The world as a global community, and the political, economic, environmental and social implications of this.
- 2a Think about topical political, spiritual, moral, social and cultural issues, problems and events by analysing information and its sources.
- 2b Justify orally and in writing a personal opinion about such issues, problems or events.
- 2c Contribute to group and exploratory class discussions, and take part in debates.
- 3a Use their imagination to consider other people's experiences and be able to think about, express and explain views that are not their own.

History

- 1 Recognise and make appropriate use of dates, vocabulary and conventions that describe historical periods and the passing of time.
- 2a Describe and analyse the relationships between the characteristic features of the periods and societies studied including the experiences and range of ideas, beliefs and attitudes of men, women and children in the past.
- 2b The social, cultural, religious and ethnic diversity of the societies studied, both in Britain and the wider world.
- 2c Analyse and explain the reasons for, and results of, the historical events, situations and changes in the periods studied.

- 2d Identify trends, both within and across different periods, and links between local, British, European and world history.
- 2e Consider the significance of the main events, people and changes studied.
- 3a How and why historical events, people, situations and changes have been interpreted in different ways.
- 3b Evaluate interpretations.
- 4a Identify, select and use a range of appropriate sources of information including oral accounts, documents, printed sources, the media, artefacts, pictures, photographs, music, museums, buildings and sites, and ICT-based sources as a basis for independent historical enquiries.
- 4b Evaluate the sources used, select and record information relevant to the enquiry and reach conclusions.
- 5a Recall, prioritise and select historical information.
- 5b Accurately select and use chronological conventions and historical vocabulary appropriate to the periods studied to organise historical information.
- 5c Communicate their knowledge and understanding of history, using a range of techniques, including spoken language, structured narratives, substantiated explanations and the use of ICT
- 7a Significant events, people and changes from the recent and more distant past.
- 7b History from a variety of perspectives including political, religious, social, cultural, aesthetic, economic, technological and scientific.
- 7c Aspects of the histories of England, Ireland, Scotland and Wales.
- 7d The history of Britain in its European and wider world context.
- 7e Some aspects in overview and others in depth.
- 9 A study of crowns, parliaments and people: the major political, religious and social changes affecting people throughout the British Isles, including the local area if appropriate.
- 10 A study of how expansion of trade and colonisation, industrialisation and political changes affected the United Kingdom, including the local area.
- 12 A study of the cultures, beliefs and achievements of an African, American, Asian or Australasian society in the past.

Key Stage 4

Citizenship

- 1a The legal and human rights and responsibilities underpinning society and how they relate to citizens.
- 1b The origins and implications of the diverse national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding.
- 1c The work of parliament, the government and the courts in making and shaping the law.
- 1d The importance of playing an active part in democratic and electoral processes.
- 1f The opportunities for individuals and voluntary groups to bring about social change locally, nationally, in Europe and internationally.
- 2a Research a topical political, spiritual, moral, social or cultural issue, problem or event by analysing information from different sources, including ICT-based sources, showing an awareness of the use and abuse of statistics.
- 2b Express, justify and defend orally and in writing a personal opinion about such issues, problems or events.
- 2c Contribute to group and exploratory class discussions, and take part in formal debates.
- 3a Use their imagination to consider other people's experiences and be able to think about, express, explain and critically evaluate views that are not their own.

QCA Schemes of Work

Key Stage 3

Citizenship

- Unit 3 Human rights
- 1 What are my rights and responsibilities?
 - 2 What are human rights?
 - 3 What happens when human rights are denied?
 - 4 What do I know about human rights?
- Unit 4 Britain a diverse society?
- 1 What are my identities? (1)
 - 2 What are my identities? (2)
 - 3 What is my local community like?
 - 4 What images do we have of Britain? (1)
 - 5 What images do we have of Britain? (2)
 - 6 What is a global citizen? Is there a global community?
 - 7 Taking responsible action.

History

- Unit 14 The British Empire how was it that, by 1900, Britain controlled nearly a quarter of the world?
- 1 Where in the world was the British Empire in 1900?
 - 2 How did overseas trade lead to the building of a powerful Empire of colonies?
 - 3 What part did explorers, adventurers and missionaries play in creating the British Empire?
 - 4 Did the British fight wars to gain colonies?
- Unit 15 Black peoples of America from slavery to equality?
- 1 What does it mean to be free? What does it mean to be a slave?
 - 2 African roots: where did most Black Americans originate?
 - 3 Slavery in Africa: a Portuguese turning point?
 - 4 Sold into slavery: what was the reality of the Atlantic slave trade?
 - 5 Freedom: how was it achieved?

Further resources

These links are provided for use as a tool for further research, either by student or teacher. Further resource notes can be obtained by visiting the Plymouth City Museum & Art Gallery website: www.plymouthmuseum.gov.uk

Book List

Queen's Slave Trader: John Hawkyms, Elizabeth I, and the Trafficking in Human Souls by Nick Hazlewood
The Interesting Narrative and Other Writings by Olaudah Equiano
The History of Mary Prince: A West Indian Slave by Mary Prince
Thoughts and Sentiments on the Evil of Slavery and Other Writings: And Other Writings by Quobna Ottobah Cugoana
Thoughts upon Slavery by John Wesley
The Trader, the Owner, the Slave: Parallel Lives in the Age of Slavery by James Walvin
The Slave Trade: History of the Atlantic Slave Trade, 1440-1870 by Hugh Thomas
Black Ivory: Slavery in the British Empire by James Walvin
Incidents in the Life of a Slave Girl by Harriet Jacobs
William Wilberforce: The Life of the Great Anti-slave Trade Campaigner by William Hague
Though the Heavens May Fall: The Landmark Trial That Led to the End of Slavery by Steven M. Wise
After Abolition: Britain and the Slave Trade Since 1807 by Marika Sherwood
Abolition!: The Struggle to Abolish Slavery in the British Empire by Richard Reddie
A Short History of Slavery by James Walvin
Atlas of Slavery by James Walvin
1807 - 2007: Over 200 years of campaigning against slavery by Anti-Slavery International

Books to place the Transatlantic Slave Trade in a wider context

White Cargo: The Forgotten History of Britain's White Slaves in America by Don Jordan
White Gold by Giles Milton
They Were White and They Were Slaves: The Untold History of the Enslavement of Whites in Early America by Michael A. Hoffman
White Slaves, African Masters: An Anthology of American Barbary Captivity Narratives by Paul Baepler

Websites

Anti-slavery International - <http://www.antislavery.org>
This organisation provides information on the modern slave trade, and campaign against all forms of slavery.
Understanding Slavery - <http://www.understandingslavery.com/>
This very useful website has a large collection of documents and photographs of objects from Museum collections across the country. Sound files, video files and lesson plans are available that can be used in the classroom.
Breaking the Silence: Learning about the Transatlantic Slave Trade - <http://www.antislavery.org/breakingthesilence/>
A very useful website for teachers. Includes lesson plans and resources for use in the classroom
BBC – Abolition - <http://www.bbc.co.uk/abolition/>
The BBC website includes many people's stories from across the UK, and an interactive map of the Transatlantic Slave Trade.
Parliament and the British Slave Trade 1600 - 1807 - <http://slavetrade.parliament.uk/>
Includes images of the Acts of Abolition passed in 1807 and 1833. Also, many images of objects, including Thomas Clarkson's wooden model of the famous Brookes engraving, first produced in Plymouth.
The Royal Navy and the Slave Trade - <http://www.royal-navy.mod.uk/server/show/nav.3938>
Provides useful information on the role of the Royal Navy's anti-slavery patrols, and many images of the ships used at the time.

Websites to place the Transatlantic Slave Trade in a wider context:

Wikipedia: Barbary Pirates - http://en.wikipedia.org/wiki/Barbary_pirates
Wikipedia: Slavery in Japan - http://en.wikipedia.org/wiki/Slavery_in_Japan
Wikipedia: Arab slave trade - http://en.wikipedia.org/wiki/Arab_slave_trade

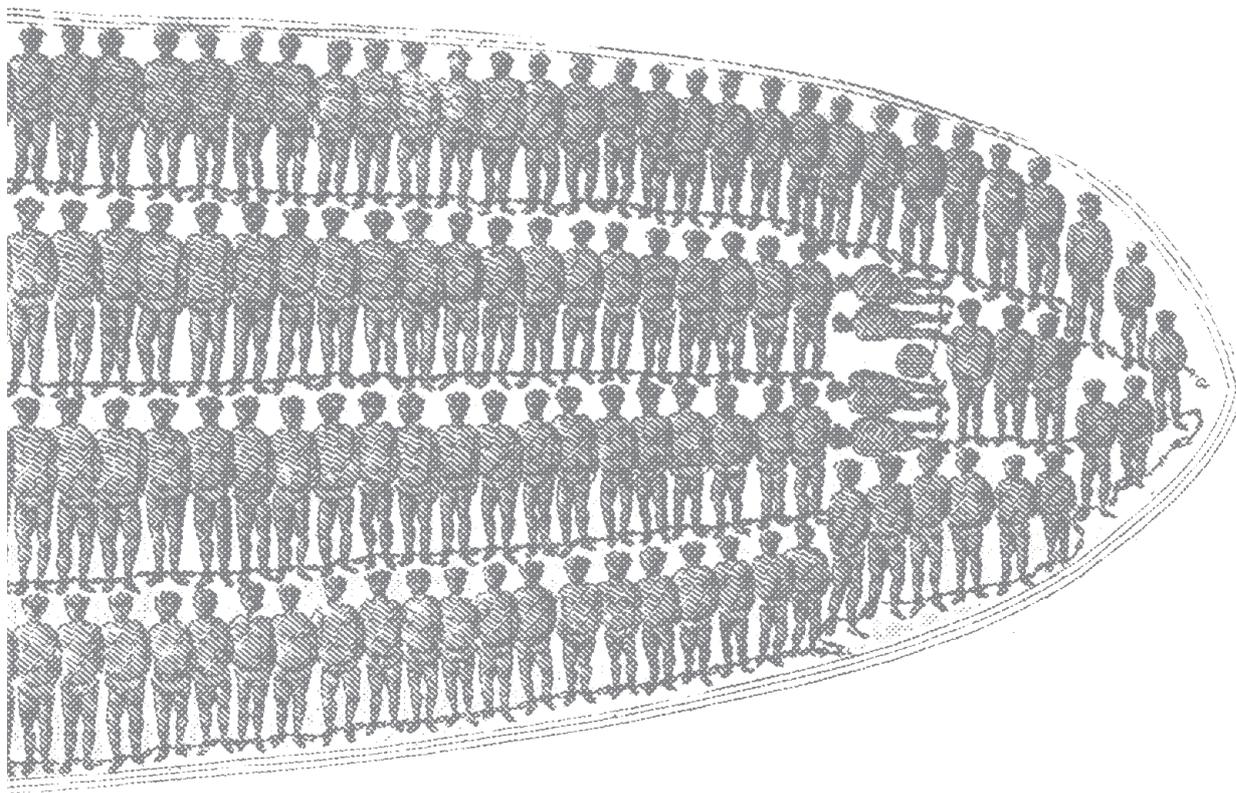
Image List

-  Front Cover: The Brookes engraving BRO 17562
Reproduced by kind permission of Bristol Record Office
-  Figure 1: Sir John Hawkins by Willem and Magdalena de Passe, after Unknown Artist, Line engraving published 1620
© *National Portrait Gallery, London*
-  Figure 2: William Cookworthy (1705-1780) by John Opie (1761-1807)
oil on canvas: painted 1780
© *Plymouth City Museum & Art Gallery (Plymg 1929.13)*
-  Figure 3: Portrait of Admiral Sir John Hawkins (1532 - 1595) by Hieronymus Custodis
oil on panel: painted 1591
© *Plymouth City Museum & Art Gallery (Plymg 1928.7)*
-  Figure 4: Manilla Accession number 1919.219.1,2,3
© *Plymouth City Museum & Art Gallery*
-  Figure 5: Shackles Accession number 1918.221.1,2
© *Plymouth City Museum & Art Gallery*
-  Figure 6: Umbrella Accession number 1903.30.10
© *Plymouth City Museum & Art Gallery*
-  Figure 7: Coffee can – William Cookworthy Accession number 1925.75.22
© *Plymouth City Museum & Art Gallery*
-  Figure 8: The Brookes engraving BRO 17562
Reproduced by kind permission of Bristol Record Office
-  Figure 9: Emancipados at Plymouth, by J. Johnston, engraving PWDRO 1257/10
Reproduced by kind permission of Plymouth & West Devon Record Office
-  Figure 10: 'Requisition to convene meeting to petition Parliament re 'ameliorating slavery in the Colonies of the British Empire', 1823 Accession number 1/669/9
Reproduced by kind permission of Plymouth & West Devon Record Office
-  Figure 11: Thomas Clarkson after Alfred Edward Chalon, mezzotint, 1824
© *National Portrait Gallery, London*
-  Figure 12: Oludah Equiano (G.Vassa) by Daniel Orme, after W. Denton, stipple engraving, published 1789
© *National Portrait Gallery, London*
-  Figure 13: John Wesley after George Romney, oil on canvas, 1789
© *National Portrait Gallery, London*
-  Figure 14: William Wilberforce by George Richmond, watercolour, 1833
© *National Portrait Gallery, London*
-  Figure 15: Hannah More by Augustin Edouart, cut black paper with wash, 1827
© *National Portrait Gallery, London*
-  Figure 16: 'The Abolition of the Slave Trade' (The Anti-Slavery Society Convention, 1840) by John Alfred Vinter, after Benjamin Robert Haydon, lithograph, circa 1846-1864
© *National Portrait Gallery, London*

Timeline images

Images that have not been used elsewhere in the text:

-  Sir Francis Drake by Unknown artist, oil on panel, circa 1580
© *National Portrait Gallery, London*
-  The Armada (off Plymouth with the English Fleet pursuing the Spanish Armada) from the Tapestry Hangings of the House of Lords Representing the several Engagements between the English and Spanish Fleets, in the ever memorable Year 1588; a volume of engravings produced in 1739 by John Pine (1690 - 1756)
© *Plymouth City Museum & Art Gallery (Plymg 1928.7)*
- 'Thoughts upon Slavery'
by John Wesley 1774
- 'On the Slavery and Commerce of the Human Species'
by Thomas Clarkson 1780
- 'The case of our fellow creatures, the oppressed Africans' 1783
With kind thanks to the Religious Society of Friends
- 'An Act for the Abolition of the Slave Trade, 1807'
Parliamentary Archives, HL/PO/PU/1/1807/47G3sln60
Reproduced by permission of the Parliamentary Archives
- 'An Act for the Abolition of Slavery, 1833'
Reproduced by kind permission of the Institute of Commonwealth Studies



Plymouth City Museum & Art Gallery
Drake Circus, Plymouth, PL4 8AJ
tel:01752 304774
www.plymouthmuseum.gov.uk

Written by Adam Milford, Education Assistant (Site)
Design and layout by Jill Downing, Exhibitions and Graphic Designer

This Education Pack has been produced to compliment the
Plymouth City Museum & Art Gallery exhibition
Human Cargo, 22 September to 24 November 2007.

Published in partnership with
Plymouth City Museum & Art Gallery, the National Portrait Gallery, DCMS and DCSF.

With thanks to the staff of
Plymouth City Museum & Art Gallery, Plymouth and West Devon Record Office,
the National Portrait Gallery, the Department for Culture, Media and Sport
and the Department for Children, Schools and Families.



Plymouth City
museum
& artgallery

RENAISSANCE
SOUTH WEST



National
Portrait
Gallery

