

Slave trade in the Atlantic world

Teacher's manual






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1. Introduction

The website 'Slave trade in the Atlantic world' offers students the chance to discover what slave trade and slavery really meant for all three continents involved, as well as what heritage this phenomenon has left behind.

2. Assignments and objects

After the opening animation students can choose which entries they would like to explore. There are nine entry objects (or themes) of various length, and assignments with different levels of difficulty. Length and level are indicated as shown below.

<p><u>Length of themes:</u> yellow: up to 500 words green: 500-1500 words red: 1500-2500 words</p>	<p><u>Level of difficulty:</u> A: you can do this B: this is more challenging C: you really need to sit down for this</p>
	<p>Anansi</p> <p>Assignment: level A Assignment: students get to know Anansi.</p>
	<p>On the African coast</p> <p>Choose: Assignment 1: level B (<i>The royal city of Benin</i>) Students study sources that reveal to them how the Dutch used to think about the kingdom of Benin and its subjects.</p> <p>Assignment 2: level C (<i>a mysterious sculpture</i>) Step by step, students go back in time to discover the history behind a unique sculpture.</p> <p>Assignment 3: level B (<i>The king of Whida and the Great Snake</i>) Students study an 18th century print to discover the link between the kingdom of Whida and European slave trade.</p>
	<p>Fort Elmina</p> <p>Assignment: level B Students investigate what part fort Elmina has played in the history of slavery and what it means to people today.</p>

	<p>Slave ship the <i>Goude Put</i> (Golden Pit)</p> <p>Choose from:</p> <p>Assignment 1: A (<i>On deck</i>: students write texts about some characters on board)</p> <p>Assignment 2: B (<i>Slave market St. Eustatius</i>: students discover where slaves were sent after they were sold.)</p> <p>Assignment 3: C (<i>Eye witnesses</i>: students analyze two stories of a middle passage, one from the perspective of a former slave, another from the perspective of a VOC-captain)</p>
	<p>VOC station <i>Kaap de Goede Hoop</i> (Cape of Good Hope)</p> <p>Assignment: level A Students voice their opinion on a statement concerning slavery by the VOC.</p>
	<p>On a plantation</p> <p>Assignment: level B Students study an image of a plantation, commissioned by a plantation owner.</p>
	<p>Maroons in the jungle</p> <p>Assignment: level B Students investigate maroons; who they are, where they live, and what the 1760 peace treaty means to them.</p>
	<p>Forum</p> <p>Assignment: level B Students study a '19th century' digital forum. They think about the causes and consequences of the abolition of slavery and then they write a post for the forum themselves.</p>
	<p>Monuments and commemoration</p> <p>Assignment: level A Students compare five monuments and choose the monument that personally affects them the most.</p>

Students read and study the content of the website and look for pop-ups amongst the images. A theme usually includes one assignment, which consists of multiple questions. Access them by clicking on **Open the questions**. Sometimes a theme offers a choice of assignments with varying levels of difficulty. Some questions test the students' knowledge on the subject, but the assignments also include questions that motivate students to consider different historical perspectives and think about what the history of slavery means to themselves as well as to others.

Model answers are shown after answering the questions to an assignment, with the exception of the 'drag and drop' questions. Students cannot change their answers after they have seen the model answers, unless they start a new session. Sometimes there are open questions. The answers to these are saved as well, but there is no model answer. When finishing a theme (or by making one of the choice assignments for the *On the African coast* and *Slave ship the Golden Pit* themes) students earn the opening object. Earned objects and answers can be printed or sent by email, in order to use them for discussion in class.

3. Archives and Literature

Archives

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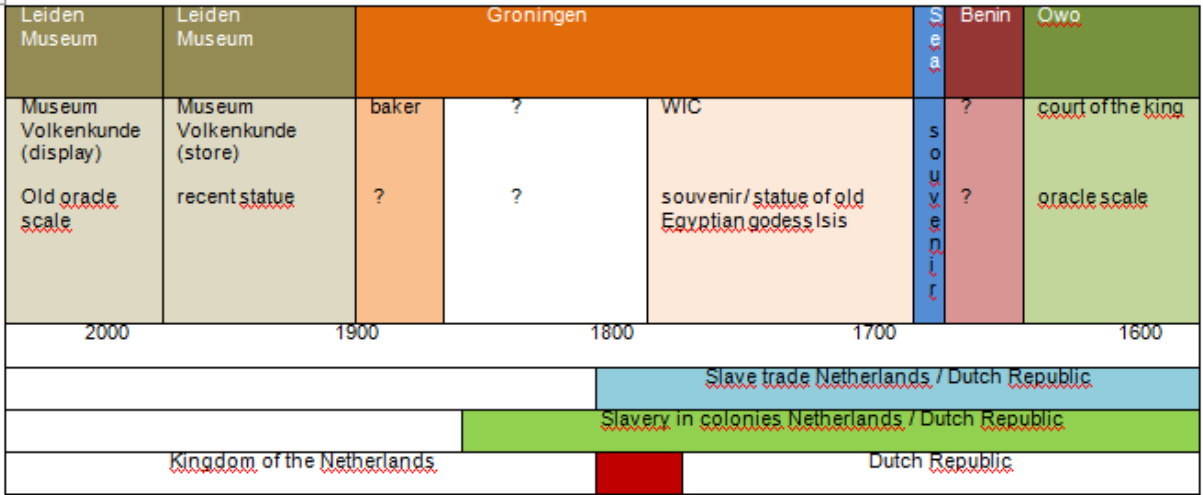
4. Questions and answers

Forum	
Questions	Answers
<p>Question 1 From 1855 onwards the Dutch government agrees that slavery should be illegal. But it does not lead to abolition. According to most politicians it's very difficult to abolish slavery. Four of their arguments and four problems are given below. Make the right combinations.</p> <ol style="list-style-type: none"> 1. Slaves are someone's possession. The government can't just decide to take someone's possession, can they? 2. Slaves hate labour. They have been forced to work by means of whippings ever since their childhood. To them, freedom means: the freedom not to work. 3. If the workers have to be paid, the plantations will not be able to compete with others anymore. 4. Slave owners will have to be compensated for their slaves. That will cost the Netherlands 11 million guilders. How are we supposed to pay for that? <ol style="list-style-type: none"> a. It's a financial problem (a problem about money) b. It's a legal problem (a problem about somebody's rights and possessions) c. It's an economic problem (a problem about the economy) d. It's a social problem (a problem about how people live together in society) 	<p>Answer:</p> <p>1b Parliament argued about what was more important: the right to freedom or the right of possession. Both civil rights were in the constitution of 1848.</p> <p>2d Many people thought the black population would misbehave and refuse to work when slavery would be abolished.</p> <p>3c Many slave owners expected to be bankrupted when slavery would be abolished.</p> <p>4a Abolishing slavery would cost a lot of money.</p>
<p>Question 2 Have another look at the arguments made by the members of parliament. Which problem has to do with prejudices people had in those times?</p>	<p>Answer :</p> <p>In the 19th century many people thought that black people were not able to live as free citizens, because they were thought to be inferior and not Christian enough. This has to do with the white citizens' prejudices.</p>
<p>Question 3 How free were freed slaves really after 1 July 1863? Read the articles from the slavery abolition act. Then indicate which freedoms the freed slaves had.</p> <p>Articles from the slavery abolition act 1863</p> <ol style="list-style-type: none"> 1. Slavery in the Surinam colony (and the Antilles) is abolished on 1 July 1863. A human being cannot be someone else's possession anymore. 2. Before 1 July 1863 civil servants count the slaves and give them a surname. 3. Slave owners receive a compensation [of 300 guilders per slave]. 4. Freed slaves are under government supervision 	<p>Answer:</p> <p>Nobody was allowed to buy or sell them. This is stated in article 1.</p> <p>They were allowed to decide who to marry. That is not prohibited.</p> <p>They were partially allowed to decide where they wanted to work. This is stated in article 5.</p> <p>But they were not allowed to start their own company.</p> <p>They did not choose their own name.</p>

<p>between 1 July 1863 and 1 July 1873. This means that everyone between the age of 15 and 60 is obligated to work. The government determines the wages.</p> <ol style="list-style-type: none"> 5. Freed slaves can choose on which plantation they wish to work. 6. Freed slaves cannot leave the plantation they are working at without permission. <p>Indicate which the freedoms the freed slaves had:</p> <ul style="list-style-type: none"> <input type="radio"/> Nobody was allowed to buy or sell them. <input type="radio"/> They were allowed to decide who to marry. <input type="radio"/> They were allowed to decide when to visit family. <input type="radio"/> They were allowed to decide if they wanted to work. <input type="radio"/> They were allowed to decide where they wanted to work <input type="radio"/> They were allowed to decide on their own name. 	
<p>Question 4: When a slave fantasised about a life as a free man, he was often told:</p> <p><i>'Negre wani fri foe weri soesoe, a no sab'tak'na lekdoroe a e go kist.'</i></p> <p>It means: <i>slaves long for the freedom to wear shoes, but they don't know shoes will give them corns. A corn forms at the bottom of your foot and causes a nasty, stinging pain. Slaves warned each other that freedom could also cause problems and disappointment.</i></p> <p>Write your own post on Mr Van Hoëvell's website. What would you like to say from our own time to one of the characters (you may choose).</p>	<p>Answer: ... (own answer)</p>
Monuments and commemoration	
<p>Question 1 What do you think of these monuments? Drag the monument: * to the green box if you like it * to the red box if you do not like it * to the orange box if you do not understand the monument</p>	<p>... (own answer)</p>
<p>Question 2 Which monument do you relate to the most? Why?</p>	<p>... (own answer)</p>
Fort Elmina	
<p>Question 1</p>	<p>Answer: Name: Jan Pranger</p>

<p>Who was this man and what did he do? Fill in his CV.</p>	<p>Lives in: Elmina Works for: WIC Tasks: governs the forts on the Gold Coast, protects the WIC trade, and oversees trade. Merchandise: slaves Destinations: Surinam and Curaçao</p>
<p>Question 2 The people below have all been in Elmina. What does the fort mean to them? Look carefully and make the assignment.</p> <p>Statements about Fort Elmina</p> <p>a. We look back at that dark era of human interaction with remorse and we remember the victims of that inhuman trade.</p> <p>b. Only now do I really know what my ancestors went through.</p> <p>c. The fort is mainly a source of income for me now.</p> <p>d. After all, I have the blood of Africa within me, and my family's own story encompasses both the tragedies and triumphs of the larger African story.</p>	<p>Answer:</p> <p>Surinamese tourists: b Inhabitants Elmina: c President Obama: d Crown prince Willem: a</p>
<p>Question 3 Imagine going on a trip to Ghana. Would you visit Fort Elmina? Why, or why not?</p>	<p>Answer: ... (own answer)</p>
<p>On the African coast: Benin</p>	
<p>Question 1: Are the following statements true or false?</p> <p>The city of Benin was located on the African coast.</p> <p>The king of Benin only traded with merchants from the Dutch Republic.</p> <p>A Benin king made sure he was the only one people thought about; not his predecessor.</p>	<p>Answer:</p> <p>false, traders had to sail up the river [for more than 60 miles] to reach the city. false, there was trade with other European countries as well.</p> <p>false, the statue was made to remember the ancestors; e.g. former kings.</p>
<p>Question 2 From everything the Dutch writer Olfert Dapper wrote about Benin in the 17th century, a lot is to be learned about him. Are the following statements true or false?</p> <p>The writer (Olfert Dapper) lives in the province of Holland in the Dutch Republic.</p> <p>The writer believes in the Christian marriage of one man and one woman.</p> <p>The writer is not very much impressed by the city of Benin</p>	<p>Answer:</p> <p>true, because he compares the palace in Benin to cities in Holland. Dapper lived in Amsterdam.</p> <p>true, because he is negative about the habit of richer men to marry multiple women and have concubines on the side as well.</p> <p>false, he compares the palace with Haarlem</p>

<p>compared to cities in the Dutch Republic.</p> <p>The writer thinks buying people is normal.</p>	<p>and the 'beurs van Amsterdam' [The Amsterdam exchange building] in admiration.</p> <p>true, slavery was seen as a very common phenomenon in that time; by Europeans as well as African kings.</p>
<p>Question 3: Drag the objects to the right place.</p> <p>Made in Europe. Made in Benin. To be found in Europe. To be found in Benin.</p>	<p>Answer: The bronze head and the copper soldier were made in Benin. All objects are now to be found in the Netherlands. The books and maps are still to be found in many collections as there are several copies and editions.</p>
<p>Question 4: What was the most striking to you in this part? Why?</p>	<p>Answer: ... (own answer)</p>
<p>On the African coast: Owo</p>	
<p>Create a reconstruction of the whereabouts of this sculpture. We will start at the place where the sculpture is now and move back in time in three steps. Indicate (four times) where the sculpture was at a particular moment in time and what people thought it depicted then. Use a question mark when data are missing.</p>	



<p>On the African coast: Whida</p>	
<p>Question 1. Are the following statements true or false?</p> <p>1. Europeans gradually got a better understanding of</p>	<p>Answer:</p> <p>True: the seafaring countries in Europe tried to</p>

<p>the African coast by reading each other's books and accounts.</p> <p>2. Europeans built tents to arrange the transportation of slaves to the ships.</p> <p>3. In Whida Europeans could buy people who had never seen the sea before.</p> <p>4. Worshipping snakes and trading slaves worked well together for the people of Whida.</p> <p>5. The Portuguese had first choice in buying slaves in Whida around 1725.</p>	<p>map the coasts of all parts of the world as well as they could and they used each other's data. The map of Whida was made by a French cartographer, but translated into Dutch.</p> <p>True: They had offices in the city of Savi [Savi print] and they built forts on the coast, but often they also put up tents [map coast of Whida]. From there they arranged for local oarsmen to bring the slaves to the ships in narrow canoes. The oarsmen from Whida were better at manoeuvring the dangerous surf, where sharks lay waiting.</p> <p>True: people who were sold as slaves were not all from the coastal area. There was an active trade in people from the African interior to the coast [e.g. by the Malays]. African kings did not often sell their own people, but they did sell people who were brought from far into the interior or from people from neighbouring countries [closer to the coast] who were made prisoners of war.</p> <p>True: worshipping the Great Snake played a part in sealing trades, like the selling of slaves.</p> <p>False: The French had the best contacts. That is why they sat next to the king of Whida during the ceremony. The fact that the Portuguese were standing furthest away and had to stand was seen as a humiliation. The English and the Dutch were in second and third place in line.</p> <p>Or</p> <p>True: There were also captains who bought slaves without the knowledge of European and African rulers. They often did that at remote places on the coast at night. The ships of these types of private traders were called 'lorredraaiers', in Dutch, meaning 'betrayers' or 'deceivers'; or 'interlopers' in English. 'Interloper' is derived from the prefix 'inter' – 'between, among' and the Dutch word 'lopen' – 'to walk', meaning 'to walk between', or to trespass.</p>
<p>Question 2: What was the most striking to you in this part? Why?</p>	<p>Answer: ... (own answer)</p>
<p>VOC-station Kaap de Goede Hoop (Cape of Good Hope)</p>	
<p>Question 1</p> <p>Below you will find a statement. Choose one answer and explain your choice in the answer box on the next page.</p> <p>Statement:</p>	<p>Answer: ... (own answer)</p>

<p>Slave trade by the VOC (across the Indian Ocean) deserves just as much attention as slave trade by the WIC; the Dutch West India Company (across the Atlantic Ocean).</p> <p>0 No, the transportation of slaves from the Indian Ocean should not be included in the commemoration of the trans-Atlantic slave trade (despite the fact that the Cape of Good Hope bordered the Atlantic Ocean).</p> <p>0 No, far fewer people were affected by the slave trade at the Cape of Good Hope compared to the trans-Atlantic slave trade, which affected over 10 million people.</p> <p>0 Yes, being made slave was equally awful for each slave.</p> <p>0 Yes, both the VOC and WIC were companies from the Dutch Republic.</p> <p>0 Other, ...</p>	
<p>Question 2 Explain your answer.</p>	<p>Answer: ... (own answer)</p>
<p>Slave ship <i>Goude Put</i> (Golden Pit): On deck [A]</p>	
<p>A group of slaves climbs the deck. They are on watch. Consider what some the persons on board might say or think.</p>	<p>Answer: ...(own answer)</p>
<p>Slave ship <i>Goude Put</i> (Golden Pit): Slave market St. Eustatius [B]</p>	
<p>Question 1. 64 slaves were bought by buyers from St. Eustatius. Where did the other slaves end up? Count them and drag them to the right place [the buyers' residences are not always known].</p> <p>2. How tall are the smallest child and the tallest child on board?</p> <p>3. How old would the children aboard the <i>Goude Put</i> have been? Keep in mind that children in the 18th century did not grow as fast [and did not become as tall] as children do now.</p> <p>4. Was keeping slaves who were family together important to the buyers? Explain.</p>	<p>Islands Dutch Republic: Saba, St. Maarten en Curaçao: 75 + 1 baby French islands: Martinique, Guadeloupe, St. Bartholomeus: 109 English islands: Nevis: 6 English colonies in North America [New York, Connecticut, North Carolina]: 39 coast of South America: Guiana / Suriname: 0 Unknown: 135</p> <p>3 feet [± 84 cm] and 4 feet, 8 inches [± 132 cm]</p> <p>Probably between 4 and 12 years old</p> <p>No, if it had been important to them they would have kept record of it. / No, records show that sometimes a buyer buys children, but not adults</p>

<p>5. This source comes from slave traders. Are there any questions a source like this cannot answer?</p> <p>6. What is the most important thing you have learned about the triangular trade?</p>	<p>[though this might mean that the children had no family. Or: sometimes, the source shows that very young children were sold with their mother or caretaker.</p> <p>E.g. questions about the feelings and beliefs of the people who were sold as slaves.</p> <p>... (own answer)</p>
<p>Slave ship <i>Goude Put</i>: Eye witnesses [C]</p>	
<p>We are going to compare the accounts of Blauwhuisen and Equiano.</p> <p>1. What do they think is important to tell? Explain for Blauwhuisen first and then for Equiano.</p> <p>2. How does Blauwhuisen describe the slaves and how does Equiano describe the crew?</p> <p>3. If we want to explain the differences between the answers on 1. and 2., we need to look at the authors and in which historical situation they wrote their accounts.</p> <ul style="list-style-type: none"> - Name three important characteristics of Blauwhuisen - Name three important characteristics of Equiano. 	<p>Answer:</p> <ul style="list-style-type: none"> - <i>Blauwhuisen</i> only pays attention to what happens on deck with the crew and the ship in general. He only mentions the slaves when they revolt or when they are sold. - <i>Equiano</i> describes his emotions as a slave and he gives a detailed account of the conditions under which the slaves are held. - <i>Blauwhuisen</i>: he describes the slaves as hostile and rebellious. He makes a distinction between the 'Dutch'/'French' and the 'slaves' - <i>Equiano</i> describes the crew as ugly ghosts, with long hair, who speak an unknown language. He makes a distinction between 'white' and 'black'. - Blauwhuisen observes things that are important to him [1] <u>as captain</u>, like technical data on the location of the ship; [2] <u>as citizen of the Dutch Republic / citizen of a European country</u> he shares the views on African slaves that were common in that time [first half 18th century]. Their reasoning was that most people had already been made slaves by African kings or traders and that European countries were simply transporting them to another area. In this particular case Blauwhuisen's attitude is also influenced by the fact that he feels he is a [3] <u>victim</u> of the black population on the coast of 'Senegal'. The slaves on the ship <i>De la Durance</i> came from the realm of the king of Amel and Blauwhuisen considers them enemies. - Equiano has been a [1] <u>slave</u> himself and he describes the passage as an account of the suffering of the slaves; Equiano [2] <u>writes his account over 50 years later</u> than Blauwhuisen, in

<p>4. Think of a reason for each source why the author might not have told the whole truth.</p> <p>5. What is the most important thing you have learned about the triangular trade?</p>	<p>a time when there is a lot of discussion on equal rights for humans; Equiano has even become an [3] <u>abolitionist</u> at the time of writing. He emphasises the suffering of slaves in order to convince the people in Europe that slave trade must be abolished. [Most people in Europe had never been to Africa or America and were not aware of the manner in which slaves were transported.]</p> <p>- <i>Blauwhuisen</i> might be telling his story to earn money; there was an audience for adventures at that time, so he might have exaggerated a little to increase sales.</p> <p>- <i>Equiano</i> is telling his story to achieve a political goal. Historians disagree on whether Equiano was really born in Africa [and whether he is not painting a too positive a picture of the African kingdoms]. His description of the middle passage does match well with what we know from other sources.</p> <p>... (own answer)</p>
<p>On a plantation</p>	
<p>Question 1: Which three products are harvested by slaves on plantation <i>Cornelis Vriendschap</i>? Choose from Coffee, sugar, tobacco, cacao, bananas and oranges.</p>	<p>Answer: coffee, cacao, and bananas</p>
<p>Question 2: What kind of work did the slaves have to do for their masters?</p>	<p>All answers are correct</p>
<p>Question 3 You have seen all kinds of remnants from the slavery era. You are shown five here. Who do these belong to the most? 1: the plantation owners 2: the people working as slaves 3: others</p>	<p>Answer: It depends on how you look at it.</p> <p><i>Glass</i>: [1] was owned by a plantation owner <i>Drum</i>: [2] it refers to the music of the enslaved and their origin from African people; [3] made for the son of a plantation owner.</p> <p><i>Anansi</i>: [1] sometimes Anansi-stories are about white people and their dominance. The Tiger and the King are symbols for the plantation owners or other white people; [2] Anansi-stories were originally from West Africa and were passed on among the black population throughout the Caribbean; [3] the stories are still told by many</p>

	<p>people, in more and more new varieties.</p> <p><i>Brand</i>: [1] was a positive thing for plantation owners, meant to make people recognisable as their possession; [2]and [3] for the slaves and their descendants an object like this is often a reminder of the pain and powerlessness of slavery.</p> <p><i>The diorama of plantation Zeezicht</i> [opening object]: [1] it is a depiction of a plantation the way a plantation owner liked to see it; [3] it has been made by a free Creole artist.</p>
<p>Question 4: Which object from the plantation impresses you the most? Explain why you have chosen this object.</p>	<p>... (own answer)</p>
<p>Maroons in the jungle</p>	
<p>Question 1: What would have been the Maroons' reasons for living together? There is more than one correct answer:</p> <ol style="list-style-type: none"> They were family They were from the same plantation They had done the same work on the plantation They, or their ancestors, were from the same people in West Africa They had had the same plantation owner 	<p>Answer:</p> <p>a, b, d, and e.</p>
<p>Question 2 Why did the Maroons want to perform a blood ritual? Choose the best answer.</p> <ol style="list-style-type: none"> Otherwise the peace treaty would not be valid to them Because they were not Christian They always performed rituals for important events. They wanted to see if the Dutch were red blooded too. 	<p>Answer:</p> <p>a.</p>
<p>Question 3: How do the Aukaner Maroons live?</p> <ol style="list-style-type: none"> In separate huts over half a mile apart. In three villages In one small town hidden in the jungle In various villages 	<p>Answer:</p> <p>d.</p>
<p>Question 4 What can you conclude from the 1760 peace treaty?</p>	<p>Answer:</p>

<p>Choose the best answer.</p> <ul style="list-style-type: none">a. The Maroons have become allies to the Dutchb. Because of the treaty the Maroons have formed an independent statec. The Maroons have become free citizens of the Surinam colonyd. The Maroons have been given the same rights and duties as the other citizens of the Surinam colony	<p>c.</p>
<p>Question 5</p> <p>Explain what '10 October 1760' means to Maroons who live in Surinam and the Netherlands in the present day.</p>	<p>Answer:</p> <p>10 October is a national holiday in Surinam, but not in the Netherlands. For Maroons this day represents the struggle for freedom and the wish to be respected. This history begins with the treaty of 1760.</p>