



Imprints of Trans-Atlantic Caribbean Slavery on the United States Using Narratives

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Introduction

I am a Social Studies teacher to seventh and eighth-grade students at a K-8 magnet-themed school for the New Haven Public School District located in New Haven, Connecticut. My school has a population of more than 700 students. The majority of the students live in urban and neighborhood communities, with some suburban students from surrounding towns. My background is in instruction with the greater part of my years as a language arts teacher and work experiences in curriculum and instruction and journalism.

During this unit, students will explore connections between United States history and Caribbean history. We will identify and analyze the commonalities and or direct ties of the two that took place during the 1600s-1900s.

Purpose

There are many people familiar with the study of white American origins. The readily celebrated term “Black History” rarely delineates the lives, contributions, or impact of those from the Caribbean culture. Depending upon who is looking through the lens, Caribbean people are sometimes lumped in with Africans or African Americans. However, when looking through the lenses as a Caribbean person there are mentions of the Indigenous and other peoples. New Haven district’s curriculum covers the geographical and cultural content of Central America and the Caribbean as separate units from the United States. Therefore, there is much missing in the tracing of Caribbean influences in the United States—particularly how the process of slavery made it to the shores of America. This unit will help fill in missing pieces that give clues about the Caribbean and extend student learning. This learning will be supported by the use of narratives to help explain the story and connections.

Narratives are powerful tools that can unlock details and hidden history and in some cases secrets that society or those in the dominant narrative leave out, cover up or erase. Stifled voices, through narratives, are given

permission to exist and establish facts. This unit will take a look at the characteristics of slavery in the Caribbean and what elements made it successful in the United States. There are remnants of Caribbean slavery in the United States-- Barbados was used to create the model for slavery in South Carolina.

“There must be a reason why I have lived in all these lands, survived all those water crossings, while others fell from bullets or shut their eyes and simply willed their lives to end.”

- Mary Prince, A Caribbean Slave

Background: Roots of Slavery from the Caribbean

The discussion of American or rather United States history is often recalls particular themes and topics—many are “flushed out” more than others. Westward Expansion, a few of the presidents and several wars are the things that readily come to mind when discussing the history of America. However, recent studies show that the flushing out of what many have come to know as American history was in fact a finely curated weaving of various threads and fabricated lies. The power structure of the United States changed—more so through economic means. Thus, creating inequality in the United States. The economy of the United States slave trade was impacted by the types of crops that were grown. In turn, the lives of captured Africans were impacted and changed forever—generations later.

We must examine the transatlantic slave trade and focus on the Caribbean as a major starting point of colonization instead of the colonies at Jamestown. The wealthiest colonies were in the Caribbean, in Barbados and then in the United States in the state of South Carolina. In her book, *Bonds of Empire: The English Origins of Slave Law in South Carolina and British Plantation America, 1660–1783*, Lee B. Wilson describes this relationship as something that solidified the use of African slaves to interred in brutal living conditions—making slaves themselves commodity as well as the crops they grew using their agricultural skills and knowledge attained through years of slavery.

Wilson also discusses how English law did not create opposition to the enslavement of Africans and indigenous peoples. Those laws which had been on the books since the early 1600s were used to seize land in the Caribbean and North America as well as take Africans and indigenous people as slaves—making them property.

Many consider the beginning of slavery in the United States in the year 1619 --most commonly known as Jamestown located in the state of Virginia. However, the Spanish brought slavery to what is now Florida as early as the 1500s. In the US, planters first demanded that enslaved people produce tobacco, rice, and other crops. Eventually cotton, popular and easily grown in the warm southern climate states, transformed the landscape. In the Caribbean, there was an even earlier history of enslavement. Sugar was the desired crop and motivator for individuals wishing to establish generational wealth. The region became so wealthy that privateers entered. Privateers are individuals who were similar to pirates, although they sometimes even had permission from various empires to operate. They had armed sailors but often commandeered other sailing vessels and robbed them of their cargo. Many times, the cargo was human - in the form of forced slaves. According to Britannica.com, privateers “were individuals commissioned by governments to carry out quasi-military activities.” They sailed in privately-owned ships fortified with weapons. The privateers would then steal from merchant ships and then ransack settlements belonging to rival countries.

Real-life Pirates and The Caribbean

According to Hampton, Virginia's website, *Hampton History Museum*, a group of approximately 20 to 30 enslaved Africans most likely from Angola arrived on that ship that docked in what was known as Point Comfort, today called Fort Monroe in Hampton, VA, in 1619. The Africans were traded for supplies -- the value for human life was equated with tools necessary to support the lives of the English colonists there. According to the site there was a second ship that arrived within a few days -- *The Treasurer*. This ship also contained stolen Africans who were enslaved. The African slaves from both ships were actually stolen in what we would consider an act of piracy from a Spanish slave ship called *The San Juan Bautista*. Not understanding the mindset of exchange of human cargo for goods and services--the English colonists began to lay the groundwork for slavery in The United States of America. Hampton History Museum describes this as "handful of bound African laborers to a legalized system of full-blown chattel slavery took many decades, 1619 marks the beginning of race-based bondage that defined the African American experience."

According to the website, *gilderlehrman.org*, the timing of the Atlantic Slave Trade occurred from approximately 1526 to 1867. During this time, "some 12.5 million slaves were shipped from Africa, and 10.7 million arrived in the Americas." Between 1700 and 1850 about eight out of 10 Africans forced into slavery crossed the Atlantic ocean. Clearly, the history of slavery surrounding the North American colonies begin earlier than 1619.

Life of Slavery or Revolt

Some of the myths that have forged clouds around the understanding of the brutal economic reality of slavery include the "accepted" and singular narrative that enslaved were happy, or content to live out generations of slavery. The United States narrative that has often been used to cover the violent humanitarian and economic evils of slavery is "mammification" of the Black woman. A single narrative has worked for centuries to hide the human tragedy of African enslavement in America via the Mammy trope.

The reality is that people resisted enslavement constantly. In this unit, we will consider the question of resistance. Slaves who revolted on the Caribbean Islands were deported and taken to other places—even as far as Canada. In many cases, the slaves held in the Caribbean tried to use the law or ask for the intervention of legal assistance to prove their freedom or assert their rights. In some cases, people who were free or even those who had their freedom purchased were stolen and then enslaved. This was common during the early times of the British colonization of the West Indies. This directly contradicts the single narrative of the "happy" slave who is grateful for life on his master's care and protection.

According to *Freedom Roots*, by coauthors Richard Lee Turits and Laurent Dubois, some of the oldest and most successful maroon communities were in Jamaica. Maroons were mixed indigenous and African descent. They lived in place even before the British invaded in 1655. What might seem odd is that the Spanish attempted to squash the invasion by seeking and enlisting the help of the maroons—enslaved and free. People of Jamaican maroon descent still tell that story as part of their history.

Using Narratives to Tell Their Stories

In my research of narratives to use for this unit as well as give a more accurate perspective, I came across the story of Esteban Montejo. From his narrative we receive some insight into enslaved people in the Caribbean. In part of his biography, he described life for escaped slaves. Research also revealed the back-and-forth discussion about his voice as an author and someone who was translating or assisting in the writing of the biography vs. autobiography.

The validity or accuracy of the voice of the enslaved is impacted by the editor –in some instances it removed the focus from the enslaved and refocused it to the editor. Montejo’s story is nonetheless told, and he describes two kinds of escaped slaves. Those who lived together in what described as “thriving maroon communities,” also known as palenques. The palenques were known as being of African decent living in heterogeneous groupings living in areas located on the coast regions of the Caribbean. On the opposite end, there were those escaped slaves who lived alone. Called *cimarrones*, which means runaways, castaways this word has a more direct tie to the old colonial Spanish definitions which mean thicket or wild brush. The cimarrons lived alone for fear of being betrayed by other escaped slaves and sold/recaptured or deported back into slavery.

Giving insight into the lives of those captured West Africans who meshed and intermingled with the Cuban people and indigenous people who learned to speak the language of their captors. Rare is it in the United States history that African slaves spoke other languages, although it may depend on the generation and time period, Michael Gomez discusses this in his work on the Gullah -Geechee located in South Carolina and Georgia in *Exchanging Our Country Marks*. It was a necessity for survival and so they adapted. Not as to say that they were weak but, that they needed to remain alive so that other generations might survive and even escape. The view that the African heritage was denounced or had given up because it was less than is not accurate.

Many of the enslaved African people were originally from the west-central coast of African countries like Angola, Senegal, and Gambia. According to *The Sacred World of Mary Prince*, a book written by Jon Sensbach the lives of Caribbean slaves and cultural practices did not cease even though they had been stolen from their lives, families, and homelands. “Disciplinary ledgers reflect congregants’ consultation of African spiritual adepts, flouting of church regulations, and mockery of Christianity,” Sensbach states in chapter 11. There was a struggle for Mary Prince to honor and keep her religious beliefs and practices. However, she did keep them.

Prince’s narrative talks about her cultural-religious practices and beliefs against what was practiced by her captors. She was “engulfed in a multi-layered religious culture at odds with her providential narrative of redemption,” Sensbach suggests based on Prince’s narrative.

Authentic Voices of the Enslaved Lost

While many of the Caribbean narratives were dictated to others who then translated, at times the original meaning and “voice” and flavor of the enslaved persons who shared their stories were altered or lost. In some cases, the editors or translators were sympathetic abolitionists who wished to share the horrible cruelty that enslaved people experienced. In turn, the language and terminology of the editor was in forefront of the narrative. Throughout the narrative texts the editor interrupts the narrative to “assist the authority” of the enslaved – reinforcing stereotypes that the enslaved cannot speak for or take care of themselves. Thus,

diminishing the voice of the enslaved. Those same beliefs and practices continue today.

According to the website, gilderlehrman.org, between 1877 and 1920, private generational wealth began to explode for those who did business in the United States via trade with the Caribbean. There are great differences between Africans who were captured and made slaves to work to in the United States as opposed to Africans enslaved in the Caribbean. According to the Early Caribbean Digital Archive (ECDA) curated by Northeastern University in Boston, Massachusetts a key distinction between the two is the American enslaved Africans lost touch with the African roots due to separation from newly arriving enslaved Africans on a more consistent basis. The use of narratives would be helpful in giving an accurate voice – as much as possible to their life stories.

Another vital part of this scenario is the fact the mortality rates amongst the enslaved Africans in the Caribbean was far higher—thus the need to replenish the slave population/human capital increased and occurred on a more frequent basis according to a comparison of their written/transcribed narratives. The African slaves from the Caribbean often discussed or demonstrated a tighter link to their heritage and culture as well as richer experience and African connection. According to ECDA their “Africanness was constantly being rejuvenated, creating a more African culture within the slave community.”

According to the appendix of David Eltis’ *The Rise of African Slavery in the Americas*, sex and age characteristics exist for 111,323 Africans carried across the Atlantic or close to more than one-tenth of all Africans who left for the Americas on British ships between 1663 and 1714. The only record of slavery that gives clear data about the beginnings of slavery in the United States is what happened at Jamestown in 1607. This date falls more than 100 years later than the slavery occurring in the Caribbean. For example, from the 1500s – 1540s four main ethnic groups coalesced in Cuba: the Lucumí (Yoruba), Congo (Angola) Carabalí (Calabar region and the Arará).

Characteristics of Narratives from the Caribbean vs. United States

- Goal of slave narratives was often to support abolition
- Caribbean narratives given orally/dictated as they spoke Creole and other dialects
- Caribbean narratives compared to narratives of enslaved African in the southern United States detailed the lives of slaves
- Most Caribbean narratives detailed a strong desire for the author (enslaved African-Caribbean) to return home to Africa

Slave trade, routes, imports, exports, and African culture

As wealthy merchants made partnerships with other merchants in the United States and often, England or in the Caribbean, their focus was to create wealth. One interesting fact is that they began to sell rum and other alcohol to Africans. Many Africans did not drink regularly, but associated drinks with ceremonial practices. According to “American Rum, African Consumers, and the Transatlantic Slave Trade” by Sean M. Kelley,

American rum trade in Africa had quite a history going back as far as the late nineteenth century. The process involved merchants from New England and included merchants from who distilled West Indian molasses into rum and then traded the alcohol in exchange for Africans who had been taken captives in Africa. The process didn't stop there—the human capital of African captives was then sold in the Caribbean. The final leg of the process is that the ships then returned with Caribbean products of “sugar, molasses, and bills of exchange on London merchant houses.”

The United States and the Caribbean

Slavery from the Caribbean makes it way to the US...the 1600s

Charles Town, the first settlement of English colonists was established in April 1670. There were approximately 200 people who settled at what was known as Albemarle Point in the colony of South Carolina. Even before that first settlement there were attempts to create a plantation economy based on African slavery in 1663. A group called Lord's Proprietors in England were given land grants on the continent of North America (in The United States) from King Charles II as a repayment for their service and “loyalty” to the king the English Civil War. From this group, eight (8) of the Lords group consolidated their shares to create a company/business settlement.

The group consisted of a former Virginia governor named William Berkeley, a planter from the West Indies named John Colleton. Of the eight, Colleton had a background in planting and experiences in the United States. The other six Proprietors were George Monck, Duke of Albemarle, Edward Hyde, Earl of Clarendon; William Craven, Earl Craven; Lord John Berkeley; Lord Anthony Ashley Cooper; and Sir George Carteret. They sent representatives to research the best location to set up a sugar plantation. They were considering settling the land located between Virginia and Florida. Florida was colonized by Spain and England owned the neighboring colony of Virginia. However, to try to guarantee success and learn effective plantation practices, they sent people back to the Caribbean islands—particularly Barbados.

Set on success, the Lords group even recruited white settlers from Barbados, which at the time was owned by the British (it was an English colony). These white Barbadians brought enslaved Africans and enslaved African Barbadians with them to set up farms and plantations. While sugarcane did not take hold as a major crop of wealth their ways of setting plantations did take root. Carolina settlers survived by fur trade with the Indigenous around 1690 the settlers tried the plantation modeled on rice - which created a successful economic society.

The island of Barbados was originally colonized by England. Representing King James, Captain John Powell claimed the island on May 14, 1625. Claiming land was as simple as marking the land with a posting or caring information in a tree and even setting up a cross. On Feb. 20, 1627, there were 10 slaves brought over by Captain Henry Powell who landed with a party of 80 settlers to take over and “settle” the island. Captain Henry Powell was the bother of Captain John Powell.

According to South Carolina Encyclopedia, Barbados' strong economy was due to the sugar plantations and established extreme wealth for planters and others who were involved—except slaves. The website stated that Barbados “had become an exceedingly wealthy, sugar-dominated economy by the time of South Carolina's settlement in 1670.” These “settlers” were so eager to make their newly claimed settlements

successful that they often sought advice, exchanged agricultural techniques, and even convinced, forced, or captured indigenous peoples to return with them to begin to plant and farm in the newly “settled areas.”

There were also instances where white settlers boarded ships to help settle the “New World.” Some of the places people went to for help included: South America in the country of Suriname formerly known as Dutch Guiana. Some of those who helped established successful colonies were often predecessor colonists who tried unsuccessfully to establish colonies in or near the same locations in the United States. In some cases, those involved in helping to set up colonies or who had failed attempts at establishing a colony went to other places like the Caribbean and became planters or built large plantations there and found wealth.

Sir John Colleton, who is said to have assisted or spearheaded the move to acquire the Carolina charter for the Lords ended up becoming a planter in Barbados. His move to the Caribbean was a result of the royalist loss during the Puritan Revolution. The parish of St. John Barbados is named after Colleton, who established a plantation some time between the years 1650 and 1660. The plantation still belonged to the Colleton family as late as 1834, sometime after the Caribbean Emancipation. Records show that in 1800 the plantation was registered to Charles Garth Colleton, a descendant.

Several Caribbean historians have documented the fact that slaves in the West Indies used the courts to argue their case for freedom. This was a common occurrence in the early days of colonization. Enslaved people in the Caribbean sought the courts to try to settle disputes from as early as 1788. The difficulty was that the enslaved were considered property, but also human subjects who should have been able to use English laws to defend themselves. Enslaved people on Spanish Caribbean islands used the courts extensively, scholars like Alejandro de la Fuente and Camelia Cowling establish this finding. In an interview about her book, *Bonds of Empire: The English Origins of Slave Law in South Carolina and British Plantation America, 1660-1783*, Lee B. Wilson tells about free black mariners who had been claimed as property, but appealed to the court in South Carolina that they were free because they were subjects of the king of Spain. The South Carolina court agreed with them. Clearly, more research and discussion surrounding this topic must be done. There is more to be discovered.

Suggested Activities

Suggested Learning targets / Goal statements

Key: SWBAT = Students will be able to...

- SWBAT discuss and analyze the characteristics of narratives of enslaved Africans and African Caribbean and Indigenous peoples
- SWBAT discuss and analyze narratives of Caribbean slaves, slave traders, privateers, etc.
- SWBAT compare and contrast the narratives of slaves, slave traders, privateers, etc., involved in the Transatlantic slave trade and slavery in the United States
- SWBAT (Students will be able to discover and analyze data and facts about the Transatlantic slave trade and slave trade in the Caribbean.
- SWBAT discuss and analyze the impact of the Transatlantic slave trade
- SWBAT make connections between slavery in the United States and the Transatlantic slave trade
- SWBAT discover characteristics of Caribbean slavery

- SWBAT discover characteristics of slavery in the United States
- SWBAT compare and contrast the characteristics of the Transatlantic slave trade and slavery in the United States
- SWBAT discuss and analyze the impact of slavery on the economies of the Caribbean and the southern states where slavery was a practice

Introduction activities

Activity: Gallery Walk of Pictures, Music, Posters/ artifacts/Digital representations to discover information, take notes and log their questions. Suggested artifacts and items representing Haiti, Cuba, Caribbean Slavery, South Carolina, Louisiana, and other items related to the life of enslaved Africans in America.

1.As a group, students discuss their findings and any similarities.

2.Student response question(s)-Activity Description: Students will write responses to the following questions:

What is slavery?

Where did slavery start or originate?

Does slavery still exist today?

3.Share out/Pair share their answers and then adjust their opinions and answers at the end of the unit to reveal.

Activity: Myth/Lie/Truth -

Estimated time/Length of Activity - 45 minutes to 90 / 1-2 class periods

Activity Description: Teacher give students a list of brief statements and facts related to Slavery in the United States and the influences of the Caribbean. Student Task: Students will attempt to identify the statements as a myth, lie or truth.

Part two of Activity: Share out/ Class Discussion- As the class discusses their answers teachers should log responses on the white board or chart paper. Through this process students will begin to make connections and analyze commonalities. The teacher may need to guide students through/to “touching” the expected outcomes.

Additional Option to Part two/Class Discussion: Students keep their tally cards and discuss the results as they go through the lessons/unit

Choice of Activities that involve peer-to-peer interactions

- Whole-Class Discussion - led by teacher or assigned student leaders
- Group Discussions where students compare and discuss their answers

Activity: KWL chart/ Buzzer Beater - In 5 minutes list everything you know about slavery. (You can choose to gear it to slavery in the United States.)

Activity: Movies and More- Use Pirates of the Caribbean clips to introduce the human cargo and trade that

occurred in the transatlantic. Show the depiction of life during the time period represented in the films versus what actually occurred during that time period.

Activity: Artifacts/Art -Archeological / Time Capsule Discovery – Teacher places 3-5 items, pictures, or artifacts in a container at several stations around the room. Students will work in small groups to log characteristics or things that they observe/notice.

- Artifact canisters can either be the same or different
- Alternative activity – Teacher creates 5-6 different Artifacts Cannisters. Groups will rotate with their observation logs (teacher created) making note of characteristics or things that they observe/notice.
- Note: During their rounds students should begin to form some common threads/comparisons.

Daily Activities / Suggested Activities

Activity – Create an interactive project based on research from the *Fugitive Barbados Mapping Project*

Activity - Create a chart/classroom wall mural or digital media format that shows the entry of Caribbean culture through the lives of their enslaved Africans in the United States. Students can work in groups, or this can be a whole class activity. Students will need organizers and check ins weekly to ensure expected outcomes.

Activity Latitude and Longitude – Marking the location of slave ship travel and or slave uprisings in the Caribbean and United States on a map.

Activity: Chart the Course – Students will chart the course and timeline of ships making a trip from Africa (West Africa) to the Caribbean and then from the Caribbean to the United States

Activity: Mapping/Charting the arrival and disembarkation and transfer of enslaved African/ Mulatto/ people

Activity: Diorama of a slave ship – Create a model (3-D model) representation of the slave ship. The slave ship should contain an accurate representation of the average to maximum number of allowed Africans human cargo in the representation.

- Special Note: The average legal allowance ships were able to hold during the Transatlantic slave trade could range anywhere from 400- 650. In turn, the physical representation of human beings may need to be done using toothpicks. Not only will students be able to demonstrate their knowledge of the modes of transportation of human cargo: stolen and kidnapped Africans. The stark reality of the cruelty of slavery and the inhumane conditions will also be a focal point of this activity

Activity: Compare and contrast the narratives of several enslaved Africans from the United States and the Caribbean. Students can perform monologues of sections of the narrative or create an online repository of narratives and or resources.

Activity: Tropes Compare and Contrast Activity – students will research and trace the beginnings of tropes of Caribbean and African American Blacks. The tropes can be looked at through the lens of those living in the United States and the lens of those looking through a Caribbean lens. (Due to the sensitivity of what may be discussed regarding the tropes, teachers may wish to do this activity for older students. This activity can be used for students in grades 8 through 12.)

Activity: Family Tree – trace the movements of enslaved family members throughout the Caribbean to the United States or other parts of the world.

- Special Note: Enslaved Africans were transported from their places of enslavement in the Caribbean and forcefully relocated to other continents for failed attempts to revolt or run away.

Culminating / End-of-Unit Activities

Special note: These lessons can also be used as assessments or performance-based assessments during which students demonstrate their understanding, knowledge and connections and synthesis of the learning goals/ objectives.

Activity: Sounds and voices of the from the Caribbean to the United States

- How to start the project/assessment: By the end of this unit students should be familiar with the narratives presented in the unit. Students may also research and then choose a narrative from an individual involved in the Transatlantic slave trade—whether it be an enslaved African, transplanted Caribbean/Afro-Caribbean people, slave traders, privateers, etc.
- Students can pick a narrative or be assigned a narrative by the teacher (Lesson allows differentiation by giving students choices in their learning)
- Students use music tell the story of an event or of the person’s entire life based on that narrative.
- Students find songs to compile a soundtrack of the event or person’s life. The soundtrack list must include the name of the song/ the musical artist / group/ individual(s). The songs must align with the story being told.
- Special Note A rubric listing expectations for the soundtrack can be developed via whole class discussions with student. This activity is another way to encourage students to be responsible for their own learning. It also creates student “buy in.”

Activity: I am...My Story: A Journaling Experience in Narrative writing (Synthesis/Creation level in Bloom’s taxonomy)

- How to start the project/assessment: Students will decide to write/journal in the persona of a research character OR
- The individual should be involved in the Transatlantic slave trade—whether it be an enslaved African, transplanted Caribbean/Afro-Caribbean people, slave traders, privateers, etc.
- There is the possibility of finding folk heroes, someone working in government or living in the areas or regions where enslaved people lived and worked or were held captive.
- The individual must have a name / birthplace of origination / and a back story / back-ground story.

Activities related to Geography Skills:

- Compare and contrast the physical environments of the Caribbean and the southern region of the United States.
- Students will create dioramas or physical representations of the regions (depicting land, soil, climate, and crops etc.)

Questions teachers and students might wish to consider as they use this unit?

- What is the Columbian exchange?
- How might Columbus have ties to slavery in the Caribbean?
- What was the impact of African warfare on slavery?
- What factors made slavery in the United States become an accepted practice?
- What was the attitude of slaves transported from the Caribbean to the United States of America those immediately taken from Africa (West Africa) and slaves born into generational slavery (generational commodification)?
- How were those in the southern states in the United States of America influenced by the Caribbean Slave trade?
- Where are the places that slavery and remnants of the economy created by it flourished?
- What are the attitudes that helped slavery to take place in the Caribbean and America and can they be found in today society?
- How is it that some from the Caribbean do not connect their heritage with African Americans?
- How did the Maroon wars impact society during that time?
- How did slavery and thinking surrounding it change?
- How did slavery continue in the United States after the Caribbean Emancipation 1834?
- What were the attitudes toward colonization in the United States and the Caribbean?
- How did the Trans-Atlantic Slave trade change once it hit the shores of America?
- Who or what country is the progenitor of Trans-Atlantic Slave trade?
- How comfortable are you with your knowledge of American History?
- What is the significance of Jamestown?
- What is the impact of a narrative/narratives?
- What crops were king or most lucrative in the United States? What were the characteristics of life associated with farming those particular types of crops?
- What crops were “king” or most lucrative in the Caribbean? What were the characteristics of life associated with farming those particular types of crops?
- Why was the Caribbean important to slavery /to the economy in the United States?
- What islands make up the Caribbean?
- What is the impact of slavery on states in the southern United States?
- What is the impact of Transatlantic slavery/ slave trade on the Caribbean?
- What is the impact of Transatlantic slavery/ slave trade on the countries that benefitted from it?
- What did Migration to the Caribbean look like? What does it mean?
- Why might there not be records or accurate data of the numbers of Africans kidnapped from their countries, transported, and forced into slavery?

Vocabulary:

Economy - the relationship between production, trade, and the supply of money in a particular country or region.

Transatlantic - crossing the Atlantic; concerning countries on both sides of the Atlantic Ocean

Generational - relating to or characteristic of all the people from and living at about the same time , regarded collectively, relating to the different generations of a particular family

The Middle Passage - the sea journey undertaken by slave ships from West Africa to the West Indies

Colonization - the act of taking control of an area or a country that is not your own, especially using force, and sending people from your own country to live there

Commodification - the action or process of treating something as a mere commodity.

Migration - the movement of large numbers of people, birds, or animals from one place to another

Maroon - (noun form / proper noun distinct from the verb form) - a member of any of the various communities in parts of the Caribbean who were originally descended from escaped slaves. In the 18th century Jamaican Maroons fought two wars against the British settlers, both of which ended with treaties affirming the independence of the Maroons.

Narrative - a spoken or written account of connected events; a story; the practice or art of telling a stories

Latitude- the angular distance of a place north or south of the Earth's equator or of a celestial object north or south of the celestial equator, usually expressed in degrees and minutes

Longitude - the angular distance of a place east or west of the meridian at Greenwich, England or west of the standard meridian of a celestial object, usually expressed in degrees and minutes

Imperialism - a policy of extending a country's power and influence through diplomacy or military force.

Indigenous - originating or occurring naturally in a particular place, native.

Colonization- the action or process of settling among and establishing control over the indigenous people of an area.

Caribbean - islands of the Caribbean (also known as the West Indies).

Privateer - an armed ship owned and officered by pirate individuals holding a government commission and authorized for use in war, especially in the capture of enemy merchant shipping.

Palenques - maroon communities of self-liberated or escaped slaves and their families

Tropes - a common or overused theme or device; historical racial black stereotypes

Suggested Readings Resources

Africa-South Carolina/United States Connection

- *Rituals of Resistance* by Jason Young
- *Exchanging Our Country Marks* by Michael Gomez
- *Freedom Roots: Histories from the Caribbean* by Laurent Dubois and Richard Turits

Caribbean-South Carolina Connection

- *Bonds of Empire* by Lee B. Wilson,
- *A Slave's Place, a Master's World: Fashioning Dependency in Rural Brazil* by Nancy Priscilla Naro
- *South Carolina: One of the Fifty States* by Lewis P. Jones
- *South Carolina: A History* by Walter Edgar

Other Resources - Websites:

- <https://www.neh.gov/programinstitute/fellowship/legacy-early-african-americans-and-gullah-geechee-people>
- <https://www.scencyclopedia.org/sce/entries/barbados/>
- <https://www.politika.io/en/notice/maroons-and-their-communities-in-the-americas>
- <https://www.bl.uk/west-africa/articles/crossings-music-and-culture-across-the-atlantic>
- <http://ldhi.library.cofc.edu/>
- <https://www.gilderlehrman.org/history-resources/teaching-resource/historical-context-facts-about-slave-trade-and-slavery>
- <https://jis.gov.jm/oxford-university-press-apologises-for-definition-of-maroon-in-dictionary/>
- <http://nationalhumanitiescenter.org/pds/maai/freedom/text6/text6read.htm>
- slavevoyages.org
- <https://ecda.northeastern.edu/item/neu:m04108188/>

Student Resources

- <https://www.ncpedia.org/lords-proprietors>
- <https://askus.richlandlibrary.com/faq/207355>
- <https://barbados.org/history1.htm>
- <https://newbooksnetwork.com/bonds-of-empire>
- <https://ecda.northeastern.edu/item/neu:m0415083s/>

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Appendix on Implementing District Standards

Standards CT Social Studies Framework:

INQ 6-8.10 Construct arguments using claims and evidence from multiple sources, while acknowledging the strengths and limitations of the arguments

HIST 8.4 Explain how and why perspectives of people have changed over time (e.g., American Revolution, slavery, labor, the role of women).

HIST 8.5 Analyze how people's perspectives influenced what information is available in the historical sources they created.

Standards, Skills, and Areas of Knowledge

During this unit students will have lessons, discussions and activities that touch the following areas:

Historical Knowledge and Understanding; Historical Thinking: The study of the contributions of all people to the development of our heritage. There is particular attention to cultivation of key inquiry skills through the historical skills strand, with focus on critical thinking, the analysis of primary resources, historical interpretation, and contestability.

Government/Citizenship Rights and Responsibilities: The study of foundational constitutional principles, the concepts of rights and responsibilities, and the importance of civic participation in the democratic process.

Geography: The study of cultures and interactions of peoples with each other and the environment. The well-informed student will be able to apply an understanding of the meaning of the arrangement of things in space as it relates life situations.

Economics: The study of how economic systems provide for the needs of people and how these systems interact with each other, the environment, and changing political and historical thought.

Diversity: The study of individuals and groups to enhance understanding of differences. There is particular attention to how individuals develop an identity responsive to diverse human and group behavior.

NCSS - The 10 Themes of Social Studies

1. Culture.

- Human beings create, learn, share, and adapt to culture.
- Cultures are dynamic and change over time.
- Through experience, observation, and reflection, students will identify elements of culture as well as similarities and differences among cultural groups across time and place.
- In schools, this theme typically appears in units and courses dealing with geography, history, sociology, and anthropology, as well as multicultural topics across the curriculum.

2. Time, Continuity, and Change

- Studying the past makes it possible for us to understand the human story across time.
- Knowledge and understanding of the past enable us to analyze the causes and consequences of events and developments, and to place these in the context of the institutions, values and beliefs of the periods in which they took place.
- Knowing how to read, reconstruct and interpret the past allows us to answer questions
- Through a more formal study of history, students in the middle grades continue to expand their understanding of the past and are increasingly able to apply the research methods associated with historical inquiry.

3. People, Places, and Environments

- The study of people, places, and environments enables us to understand the relationship between human populations and the physical world.
- During their studies, learners develop an understanding of spatial perspectives, and examine changes in the relationship between peoples, places and environments.
- Today's social, cultural, economic and civic issues demand that students apply knowledge, skills, and understandings as they address questions
- In schools, this theme typically appears in units and courses dealing with geography, regional

studies, and world cultures.

4. Individual Development and Identity

- Personal identity is shaped by an individual's culture, by groups, by institutional influences, and by lived experiences shared with people inside and outside the individual's own culture throughout her or his development.
- The study of individual development and identity will help students to describe factors important to the development of personal identity.

5. Individuals, Groups, and Institutions

- Institutions are the formal and informal political, economic, and social organizations that help us carry out, organize, and manage our daily affairs.
- It is important that students know how institutions are formed, what controls and influences them, how they control and influence individuals and culture, and how institutions can be maintained or changed.

6. Power, Authority, and Governance

- The development of civic competence requires an understanding of the foundations of political thought, and the historical development of various structures of power, authority, and governance. It also requires knowledge of the evolving functions of these structures in contemporary U.S. society, as well as in other parts of the world.
- In exploring this theme, students confront questions such as:
 - Under what circumstances is the exercise of political power legitimate?
 - What are the proper scope and limits of authority?
 - How are individual rights protected and challenged within the context of majority rule?
 - What are the rights and responsibilities of citizens in a constitutional democracy?
- Through study of the dynamic relationships between individual rights and responsibilities, the needs of social groups, and concepts of a just society, learners become more effective problem-solvers and decision-makers when addressing the persistent issues and social problems encountered in public life.
- In schools, this theme typically appears in units and courses dealing with government, politics, political science, civics, history, law, and other social sciences.

7. Production, Distribution, and Consumption

- In exploring this theme, students confront such questions as:
 - How does interdependence, brought on by globalization, impact local economies and social systems?
- In schools, this theme typically appears in units and courses dealing with concepts, principles, and issues drawn from the discipline of economics.

8. Global Connections

- Global connections have intensified and accelerated the changes faced at the local, national, and international levels.
- In exploring this theme, students confront questions such as:
 - What are the different types of global connections?
 - What global connections have existed in the past, exist currently, and are likely in the future?
 - How do ideas spread between societies in today's interconnected world? How does this result in change in those societies?
 - What are the other consequences of global connections? What are the benefits and problems associated with global interdependence?
 - How might people in different parts of the world have different perspectives on these benefits and

problems?

- How should people and societies balance global connectedness with local needs?
- What is needed for life to thrive on an ever changing and increasingly interdependent planet?
- This theme typically appears in units or courses dealing with geography, culture, economics, history, political science, government, and technology but may also draw upon the natural and physical sciences and the humanities, including literature, the arts, and languages.

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