

# Slave Rebellions

The Connections Activity was originally developed as part of a DfEE GEST course in 1996 by Sharon Boyle who was then at Willesden High School in Brent. It was part of a scheme of work which emphasised the two forces working towards the end of slavery: the resistance of the slaves and the political action of abolitionists. The activity proved inspirational to other teachers and several similar connections activities were developed across Europe e.g one on the rise to power of Hitler and biographical information on Anne Frank.

We have added some biographical information on slave resistors and would welcome any information you might like to add. We remember a pack produced in the late 70s early 80s in Liverpool. Does anyone have a copy on their dusty shelves?

The webaddress for this activity is: <http://www.collaborativelearning.org/slaverebellions.pdf>

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## COLLABORATIVE LEARNING PROJECT

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Supporting a cooperative network of teaching professionals throughout the European Union to develop and disseminate accessible teaching materials in all subject areas and for all ages.

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## BRIEF SUMMARY OF BASIC PRINCIPLES BEHIND OUR TEACHING ACTIVITIES:

The project is a teacher network, and a non-profit making educational trust. Our main aim is to develop and disseminate classroom tested examples of effective group strategies across all phases and subjects. We hope they will inspire you to use similar strategies in other topics and curriculum areas. We run teacher workshops, swapshops and conferences throughout the European Union. The project publishes a catalogue of activities plus lists in selected subject areas, and a newsletter available by post or internet: "PAPERCLIP".

\*These activities were influenced by current thinking about the role of language in learning. They are designed to help children learn through talk and active learning in small groups. They work best in mixed classes where children in need of language or learning support are integrated. They are well suited for the development of speaking and listening. They provide teachers opportunities for spoken language and other assessment.

\*They support differentiation by placing a high value on what children can offer to each other on a particular topic, and also give children the chance to respect each other's views and formulate shared opinions which they can disseminate to peers. By helping them to take ideas and abstract concepts and move them about physically they help to develop thinking skills.

\*They give children the opportunity to participate in their own words and language in their own time without pressure. Many activities can be tried out in mother tongue and afterwards in English. A growing number of activities are available in more than one language, not translated, but mixed, so that you may need more than one language to complete the activity.

\*They encourage study skills in context, and should therefore be used with a range of appropriate information books which are preferably within reach in the classroom.

\*They are generally adaptable over a wide age range because children can bring their own knowledge to an activity and refer to books at an appropriate level. The activities work like catalysts.

\*All project activities were planned and developed by teachers working together, and the main reason they are disseminated is to encourage teachers to work effectively with each other inside and outside the classroom. They have made it possible for mainstream and language and learning support teachers to share an equal role in curriculum delivery. They should be adapted to local conditions. In order to help us keep pace with curriculum changes, please send any new or revised activities back to the project, so that we can add them to our lists of materials.

# SLAVE REBELLIONS

## Information Sheet

African slaves who were taken to the Caribbean Islands and the Americas never accepted their position as slaves. Although many of them died young and lived in very bad conditions they never lost their belief that they could be free.

Sometimes slaves ran away. If they were caught they would be beaten, or have their toes cut off, or even be killed. If the Caribbean slaves remained free they were called 'MAROONS'. Maroons lived in the hills in the area called 'COCKPIT COUNTRY'.

In many cases slaves attacked their owners by using violence. This is called a 'REBELLION'. Usually these rebellions were easily stopped by the government and the leaders were executed.

Slaves were made to work for no pay on large farms growing tobacco, cotton and sugar. These large farms were called 'PLANTATIONS'. Maroons would sometimes attack plantations and try to free the slaves. They would attack in small groups, by surprise, and then run off. This type of fighting is called 'GUERRILLA WARFARE' (or 'Little War' in Spanish). The Maroons could not easily fight the army openly.

'MISSIONARIES' were sent from England all over the world to spread the Christian message. Many slaves became Christians because Christianity offered them a happy life in heaven. It also made some of them want to be free here and now. Many slave owners did not like the slaves becoming Christians.

All slaves in British colonies were freed in 1833. This was called 'EMANCIPATION'. British colonies were countries ruled by the British government as part of the 'British Empire'. Colonies became part of the 'British Empire' through 'COLONISATION'.

Although Britain was the first world power to end slavery, it had also gained a lot from slavery in the past.

REBELLION	MISSIONARIES	VIOLENT ATTACK ON A GOVERNMENT BY THE PEOPLE.	PEOPLE WHO HAVE TRAVELLED TO SPREAD THE CHRISTIAN RELIGION.
COLONISATION	MAROONS	WHEN ONE COUNTRY TAKES OVER OTHER COUNTRIES.	THESE PEOPLE ARE SLAVES WHO HAVE RUN AWAY.
GUERRILLA WARFARE	'COCKPIT COUNTRY'	A WAY OF FIGHTING WHICH DOES NOT USE LARGE ARMIES OR BATTLES. PEOPLE FIGHT IN SMALL GROUPS AND IN SECRET.	AN AREA OF HILLS AND VALLEYS WHICH WAS A FAVOURITE PLACE FOR MAROONS TO HIDE.
EMANCIPATION	PLANTATION	FREEDOM FOR PEOPLE - THEY ARE NO LONGER SLAVES.	A LARGE FARM WHICH USES SLAVES TO GROW SUGAR OR TOBACCO.

# Resistance and Rebellion - Connections

1441	1460	1522	1526	1655	1660 onwards
1684	1729	1731	1750	1760 onwards	1764
1772	late 1700s	1780	1786	1788	1791
1792	Early 1800s	1807	1820	1831	1833
1842	1850	1850	1854	1857	1863

# Resistance and Rebellion - Cards for Connections Timeline Activity

You will need to enlarge this to A3 and then cut the cards up.

The Afro-European Slave Trade was started by the Europeans.	600 slaves were entering Portugal each year after the Europeans started the Slave Trade.	Santo Domingo rebellion took place in the first year of the 16th century on the timeline.	Carolina slaves rebelled against the Spanish, 4 years after slaves rebelled on Santa Domingo	England gained Jamaica from Spain near the middle of the 17th Century.	From the middle of the 17th century most Black people in Britain were from Africa.
Almost 100 years before 1786, New York recognised slavery as legal.	An English judge decided that baptism did not mean freedom.	Black people in London were stopped from being apprentices 2 years after the law said baptism did not mean freedom.	10,000 - 15,000 Black people were living in London 19 years after Black people were stopped from being apprentices.	<b>Starter Card</b> - 1760s onwards - more and more Black servants escape - <b>Starter Card</b>	About the middle of the 1760s a free Black community existed in London.
The case of James Somerset took place 8 years before the Gordon Riots.	<b>Starter Card</b> - Late 1700s slave ships sail directly from Africa to America - <b>Starter Card</b>	Black people in London took part in the Gordon Riots 51 years after the 1729 law on baptism.	<b>Starter card</b> - 1786 Committee for the Relief of the Black Poor in Britain is set up - <b>Starter card</b>	100 petitions were sent to Parliament. 500 more petitions were sent four years after this.	William Wilberforce introduced an Abolition Bill between the two lots of petitions
6 years after 1786, 500 petitions against slavery were sent to Parliament in support of Wilberforce.	Many Black people were Chartists during the early part of the 19th century.	27 years after the Gordon Riots. the Slave Trade is banned all over the world,	In Kansas, Nebraska, slavery was prohibited 13 years before it was in the British Empire.	Nat Turner's revolt took place 19 years before California became a free state	Slavery was banned in the British Empire 26 years after the end of the Slave Trade
12 years before the Missouri Compromise is revoked. The Supreme Court rules that slaves cannot be returned by Government officers if they run away.	Washington D.C. banned the Slave Trade in the same year as California became a free state.	California became a free state 13 years before the emancipation of slaves in the USA	In this year the Missouri Compromise was revoked. Four years after Washington D.C. banned the Slave Trade.	6 years before U.S. emancipation, Scott, a runaway slave, sued his former master for his freedom.	30 years after Britain abolished slavery, the U.S.A. emancipation of slaves took place.

# People who resisted

Name	Date of birth	Place of birth	Name of rebellion	What happened

# SAM SHARPE AND THE CHRISTMAS REBELLION OF 1831

Sam Sharpe was born a slave and, like many other slaves, was given his master's name. Sam's master treated him well and allowed him to do some of the things he wanted to. He went to Montego Bay and met slaves from other plantations.

Sam was a member of the Baptist church and believed "All men are equal in God's eyes, white men have no right to make slaves of black men". Sam was unhappy when he saw how badly slaves were treated. Sam wanted "freedom for all".

Sam read newspapers and learned that some people in England too, were against slavery. Sam thought that if all slaves acted together and refused to work as slaves the English Government would not help the planters against them. Sam made plans with other slaves and they decided to refuse to work after Christmas - this plan was to be kept secret. Some slaves did not agree to the plan so Sam told them the King of England had made them free but their masters were still keeping them as slaves. However, the slaves believed they were now free and instead of a peaceful strike there was a rebellion. This became known as the Christmas Rebellion of 1831. Soldiers were sent off to guard estates - Sam Sharpe was arrested and sentenced to be hanged. Before he was hanged he said, "I would rather die on the gallows than live in slavery". His body was buried under the pulpit of the Baptist Church in Montego Bay. All Sam wanted was freedom.

Widespread damage had been done, many slaves were hanged and many others flogged for the damage done to the estates. This rebellion helped to bring the end of slavery - this is what Sam wanted.

In October 1975 Sam Sharpe was named a national hero - on National Heroes Day, October 16th, Jamaicans gather together to salute their heroes. Sam Sharpe is remembered for the 'part he played in bringing freedom to his people'.

# TACKY: FREEDOM FIGHTER AND FOLK HERO

Tacky was taken to Jamaica as a slave during the 1750's. He was bought by Ballard Beckford who owned a plantation called Frontier Estate. In 1760 Tacky began to plan a rebellion, he called a meeting of slaves. The meeting took place between Frontier Estate and Trinity Estate.

Tacky chose some brave slaves to help him with his plan. Obeahmen (witch doctors) believed they could control spirits. Tacky knew his people believed in the obeahman's power to harm the enemy and if they were involved then other slaves would be sure to join.

The rebellion was planned for Easter Monday 1760. On Easter Sunday night Tacky led his men to Port Maria. Four barrels of gunpowder and forty muskets were taken. They then went to the beach and cut the weights from the fishing nets to use them as bullets.

Some slaves didn't trust Tacky - one of these escaped and warned the owners about the rebellion.

Zachary Bayley, an estate owner, tried to get the rebels to return to their work, but they tried to shoot him. He escaped and went to warn other estate owners.

Meanwhile, the rebels attacked the Heywood Hall Estate. They set fire to the Great House and the sugar factory. Tacky had won so many victories that he and his men began to celebrate. By now everyone on the island had heard of Tacky and his exploits - soldiers on horse and foot were sent to find the rebels.

The obeahmen went among the rebellious slaves and encouraged them to be brave and promised to protect them from death. The soldiers knew that without the obeahmen many rebels would not fight - so they tried to capture them. When they did, they hanged them at a crossroads, dressed in their costumes. This scared the rebels and many returned to their quarters. Tacky and a few men who were left, went to a valley and hid behind some rocks.

Tacky's fight inspired others - slaves on Captain Forrest's Estate on the opposite end of the island rebelled.

Tacky was eventually caught and shot. His head was cut off and taken to Spanish Town, where it was stuck on a pole by the roadside. "Tacky's War" lasted from April to September 1760. Millions of pounds of damage was done and about 300 Africans and 60 white people were killed.



# NANNY - REBEL / QUEEN / MOTHER

The Maroons of Jamaica, like many other Afro-Caribbean groups, carry their past in their heads, and can talk about what is important in the history of their community. The story of Nanny is one of the most well preserved in the rich body of black Caribbean culture.

Nanny's time and place of birth, whether in Jamaica, or in Africa, is not clear. What is certain however, is that she came from the Ashanti tribe in Africa, and was a free woman who was never a slave herself. She was the sister of Cudgoe, the equally renowned Maroon leader; she was married to an important Maroon who was a man of peace who played no active part in military affairs.

She had no children of her own but was respected as the mother of her people. The community of old Nanny Town, covering over 600 acres of land in the Black Rio Grande Valley. It was not far from the coast and, was probably founded in the 1690s. It was controlled by Nanny when the English first found it in the 1730s. It was a highly organised free community: under Nanny's leadership the position of women and children was greatly respected, their safety and dignity always had top priority during periods of fighting. After the first English attempt of 1730 to capture the town, "Grannie" Nanny had the women and children evacuated and settled in Girls' Town and Woman's Town in the John Crow Mountains on lands which later became Moore Town.

In the fierce encounters between blacks and whites which took place in those mountains throughout the years of the first Maroon War, Nanny's genius dominated the fighting strategies of the guerrillas. She did not herself take part in the fighting, but blessed and directed the campaigns, with the Maroon horn, the Abeng, as her effective means of communication.

Her role was that of an Ashant priestess and magician who performed essential functions in African warfare. Such magico-religious leaders usually advised on the best time for waging war, they gave warriors charms to protect them from injury, they participated with the military commanders in rituals designed to weaken the enemy.

She died during the 1750s. But everyone remembers her well. They specially remember her band of guerrillas who held the English to ransom in the eighteenth century. Visitors today are still a bit frightened to explore that difficult mountain country where her descendants live. People still believe that their rebel queenmother always keeps jealous watch over their liberties.

She lies buried on a hill in Moore Town under a great mound marked by river stones. The spot, called Bump Grave, is sacred ground. It remains as an everlasting monument not only to the remarkable Nanny, but to the spirit of all those black women of the New World, who, fought against slavery, and played their many parts in making sure that woman, like man, is born free.