

# Seeking Freedom

KS2  
EDUCATION  
PACK

18th-Century Black Lives In Northern England  
Lela Harris, Geraldine Onek and Imogen Tyler



## NOTE FOR TEACHERS

This pack supports the **Facing the Past : Black Lancastrians Exhibition at Judges' Lodgings Museum** in Lancaster and builds upon the Facing the Past educational resource pack '**Lancaster's Slavery Business : The Transatlantic Slave & West Indies Trades**' written by Geraldine Onek.

Most 18th-Century Black lives in Britain are undocumented. We can sometimes find traces of Black lives in the archives: a name; a brief physical description in a runaway slave advertisement; or a mention of their existence in diaries or letters. When traces of their lives do exist, they are largely written about by others. The absence of primary sources presents a challenge when teaching hidden histories in the classroom. How do we confront these gaps and this silence, and offer Black perspectives on these histories?

The three individuals in this teaching resource all lived and worked for periods of time in North-West England, but we know very little about them. In order to build a picture of their lives, we have worked from primary sources, secondary sources and contextual historical information. This has involved researching the lives of other working Black individuals, plantation workers, servants, farm hands, soldiers and sailors in this period, in order to imagine the possible lives of Afa, Thomas and Frances.

Our method of working grew out of workshops we ran for primary school children, in which we began with source materials, but encouraged them to use their imaginations, to create drawings, portraits and stories that brought 18th-Century historical individuals to life. Our aim throughout has been to enable the teaching of Atlantic Slavery and Black British history to children in ways that would centre the agency of Black people. These methods necessarily move beyond the limits of what we can formally know (historical facts), and embrace the imaginative power of young people.

We cannot know for certain what happened to Afa, Thomas or Frances, and the stories in this KS2 educational resource are only presented as possibilities, and should be presented as such to the children you work with. In devising these methods we drew inspiration from the work of the Glasgow University Runaway Slaves Project team, including their graphic novel *Freedom Bound: Escaping Slavery in Scotland* (2018), and the work of African-American scholars and writers, such as Saidiya Hartman.

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### About this pack

This teaching resource is aimed at KS2. There is additional information in the glossary and further resources sections at the back of the pack.

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● Detail from 'Afamefuna - Ibo Boy'  
Lela Harris 2022

# hello

**My name is Geraldine. I am a primary school teacher and a mum to 3 boys called Nate, Seb and Eli.**

I was born in a country called South Sudan, in Africa.

I came to live in England when I was 2 years old, with my mum & dad, and my baby sister Petra, after a few years my brother, Will and another sister Naomi were born.

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When I was a little girl growing up in Lancaster it was difficult as none of the other children in my class were from Africa, or had black skin..

Sometimes the children at my school called me names and made me feel different and this made me feel very sad.

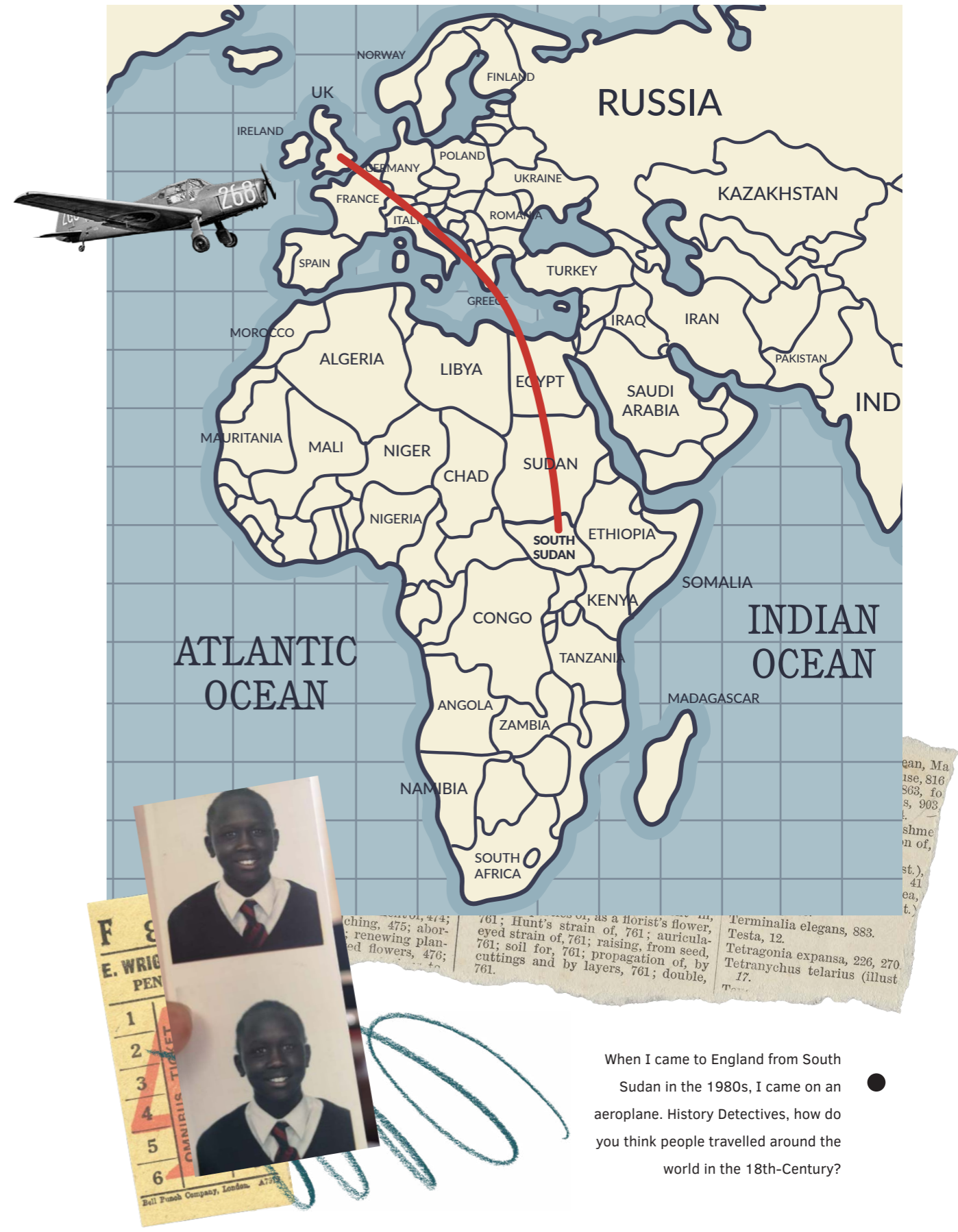
When I grew up and became a mum and a teacher, I wanted to make sure that other children didn't experience racism.

At secondary school I studied history, and learnt a lot about the history of Britain and about different countries around the world.

What my teachers never taught me was that people from Africa had lived in Britain since the 3rd century, when African Roman soldiers came to England. That was 2000 years ago! I only found this out when I grew-up and became a history detective.

I also found evidence that Africans had lived in my home town of Lancaster for hundreds of years. People from Africa had even worked in a very old house that I used to walk past everyday on my way to school.

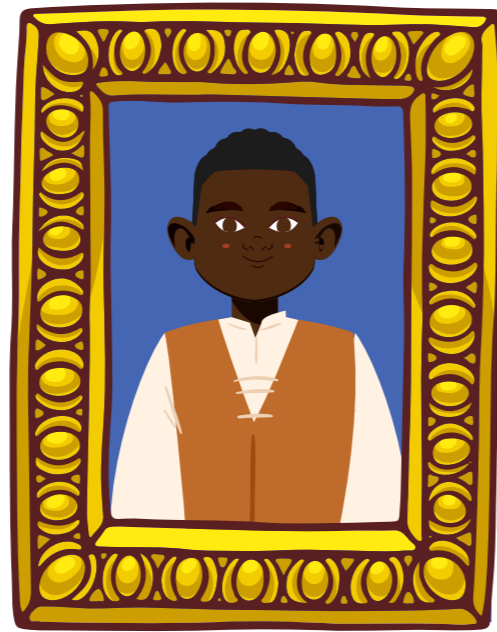
In this book, I will teach you how to become a history detective. Together we are going to look for clues about three of the African people who were brought to live in Lancashire and Cumbria in the 18th-Century, a boy called Afafeuna (Afa for short), a man called Thomas Anson and a woman called Frances Elizabeth Johnson. From these clues we will be using our inference skills to imagine what their lives might have been like.



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When I came to England from South Sudan in the 1980s, I came on an aeroplane. History Detectives, how do you think people travelled around the world in the 18th-Century?

# Afa



## Let me introduce you to Afa...

*My name is Afamefuna, my friends call me Afa. It is the summer of 1765. I am 16 years old. I was born in Africa and my family are from the Ibo culture.*

*I live in Heysham, a small village by the sea. I did not choose to come here. When I was a little boy I was taken on a long and frightening journey on a slave ship across the Atlantic ocean. Then I was brought to Heysham in England to work as a servant.*

*When I arrived, I was given strange new clothes to wear, and horrible food to eat. It is very cold and wet here. Everything looks different from home. Everything smells different from home. I am so homesick. I miss my mum and dad.*

*People speak a different language here, and it was hard to understand them when I first arrived. Eventually, I made friends with some children in the village and I learnt how to speak English.*

### So history detectives, how do we know about Afa?

We found out about him because the Reverend Clarkson who owned Afa, paid to put an advert in a newspaper when Afa ran away. He wanted to capture him and bring him back to Heysham to work as his servant, but Afa wanted to be free.

As we are history detectives we can find lots of clues in this runaway advert about Afa's life and what he looked like. Can you find out how old Afa is? How tall is he? What kind of clothes he was wearing when he escaped? How else is Afa described?

RUN away from the house of the Reverend Mr Clarkson, Rector of Heysham, near Lancaster, early in the morning of Monday the 26th of August, a NEGRO BOY, of the Ebo Country, slender made, about 5 feet 3 inches high, with beautiful features for a black, his age 16 years, his left knee bending inwards, which makes him halt, a small lump on his forehead, with his country marks on his temples; had on, when eloped, a blue jacket, a gray cloth waistcoat, and leather breeches; he speaks broad Lancashire dialect. Whoever brings him to his master at Heysham, or to his said master's brother, Mr William Clarkson, surgeon in Drury Lane, Liverpool, or to Peter Lennox, Perth, shall be well rewarded, and all charges paid; and whoever harbours him shall be prosecuted with the utmost severity of the law.

Edinburgh Evening Courant - 5 October 1765

You can explore over 800 Runaway Slave Adverts on the [Glasgow University database](https://www.glasgow.ac.uk/research/running-slaves).

### Olaudah Equiano (1745–1797)

Another boy from the Ibo tribe, Olaudah Equiano, wrote about his experience of being captured by British slave traders in Africa. He was taken from his family about 10 years before Afa. Find out more about him on page 11

GREAT BRITAIN  
LANCASTER  
EUROPE

NORTH AMERICA

THE CARIBBEAN

SOUTH AMERICA

AFRICA

NIGERIA

**Ibo Culture**  
Ibo people named their children based on their hopes for them. When I was teaching some other young history detectives about the Ibo boy who lived in Heysham, we talked about the different names given to children from this area of the world, and as his name was not recorded, we decided to call him **Afamefuna** which means 'my name will not be lost'

Edinburgh  
Tadsö  
Norway  
Europe

# art activity



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***This is how my friend Lela, the artist, imagined Afa.***

Lela pictured Afa sitting on the steps of St Peter's church in Heysham. Afa would have lived nearby with his master the Reverend Clarkson.

You can go and see this portrait in the Judges' Lodgings Museum in Lancaster.

Let's look at little closer at the portrait.

What do you think Afa is thinking about? How old do you think he is in this picture? Who are the people in the smaller drawing? What do you think the marks might be from on the side of his face?

This type of portrait is called a 'collage' and it is made up of lots of different types of paper. Can you count how many pieces of paper have been used? How does this portrait make you feel?

***What do you think Afa looked like?***

Now that you've thought about what Afa might have looked like, let's start to think about how else you could bring his story to life.

Using the clues from the Runaway advert on **page 6** you are now going to create a picture book about Afa's life.

You can either create drawings to show how you think Afa travelled from Africa to Lancaster or you could illustrate Afa's daring escape from Heysham.

Use your imagination to think about other characters who could feature in your story, how Afa was feeling, whether your story would be based in Africa or in Heysham, what year your story would be set in and how you could make it historically accurate. For example think about the different types of transport that would have been used in the 18th Century, and the kinds of clothes people wore.

Would your story have a happy or a sad ending?

To create your own picture book fold 4 pieces of paper in half and if you have a stapler place two staples evenly spaced apart in the centrefold. Use a pencil to sketch out your ideas on each page and then when you are happy with your layout use coloured pencils, crayons or felt tip pens to colour in your drawings. You can either just use drawings to tell your story or you can include writing if you would like to.

Make sure to design a front cover for your picture book and include the title of your story. As you're the author and the illustrator remember to also write your name on the front cover!



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# history activity



*History detectives, let's go back and look at the map on page 7 together and find some more clues about Afa's journey to England and his daring escape from Heysham.*

We know Afa was born into the Ibo Culture. The Ibo people are from West Africa, in the area where the country of Nigeria is today.

When Afa was brought to England he wouldn't have been able to speak much English. However, we know from the Runaway Slave Advert on page 6, that he learnt to speak English with a Lancashire accent.

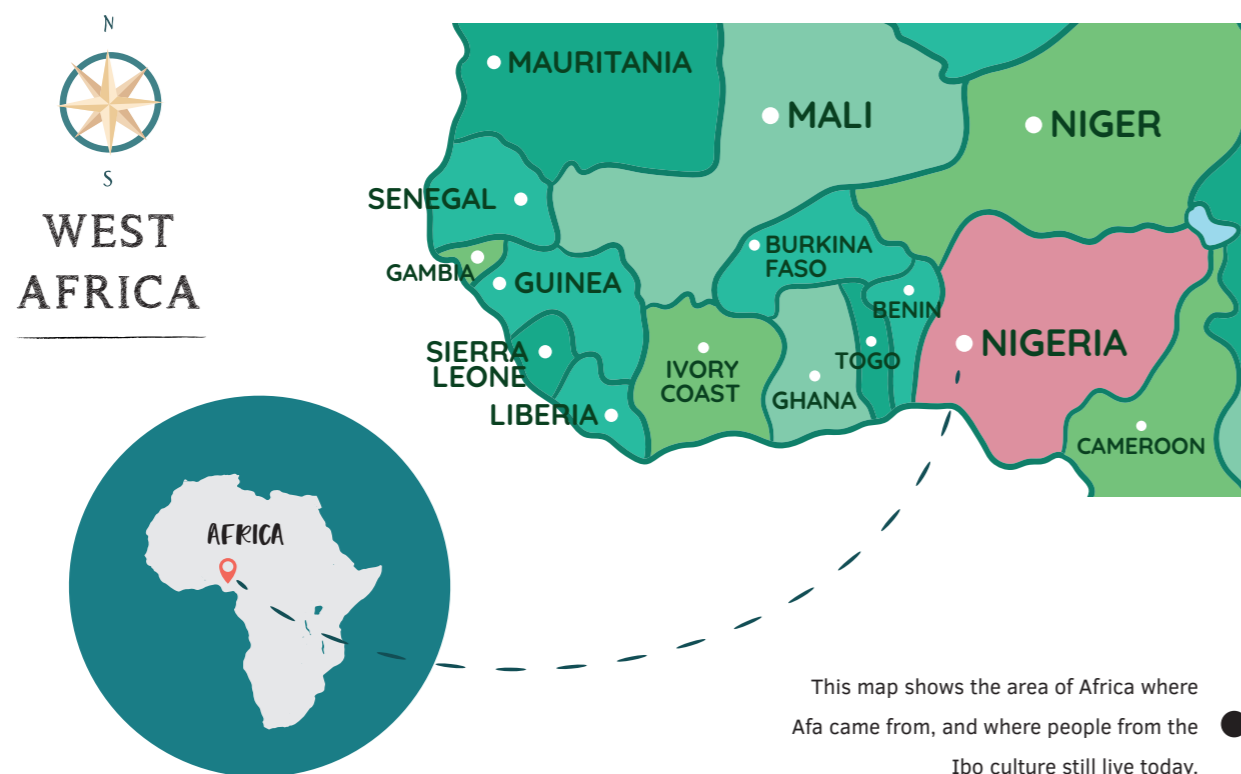
We don't know if Afa was allowed to go to school or was taught to read and write, but let's imagine you are Afa writing to a friend back in Heysham explaining why you have run away.

## TALKING ACTIVITY

Discuss with a partner ....

- *What made Afa run away?*
- *Who may have helped him escape?*
- *What would he have taken with him?*
- *How would he have travelled?*
- *Where was he going?*
- *Whom did he meet on the way?*
- *What was his fate?*
- *We know that there were other people from Africa living in the local area, who Afa might have known, maybe they helped him?*

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This map shows the area of Africa where Afa came from, and where people from the Ibo culture still live today.



# Olaudah Equiano



**Olaudah Equiano (c. 1745 – 1797)**, was a writer and abolitionist from the Ibo culture in modern southern Nigeria. Like Afa, he was enslaved as a child. Olaudah was shipped to the Caribbean and was sold to different masters before purchasing his freedom in 1766. He lived out his remaining life in England where he supported Black communities in London, and in the 1780s became a leading figure in the British abolitionist movement. We know a lot more about Olaudah than Afa because he wrote about his life. His autobiography, **The Interesting Narrative of the Life of Olaudah Equiano** (1789) was a best-selling book, and it remains a key resource of Black British history.

# history activity



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History detectives can use primary sources like the runaway slave advert on page 6 to learn about Afa's escape. But what we are unable to know is the reason for him running away. This is when we need to use our inference skills.

Have you ever wanted to runaway? Use your empathy skills and write a letter as Afa, the night before he leaves Heysham. Things you might what to consider:

- *What has made you decide to run away?*
- *How are you feeling?*
- *Where are you going to?*
- *What will you do next?*
- *Three runaway adverts, seeking Afa's capture, and offering a reward for anyone who turned him in, were published in 1765. What do you think happened to Afa?*

To help you with your letter here is a clue...

Enslaved people would tend to runaway to places where there was a large free Black population, like London.

## GROUP ACTIVITY

*History detectives, we are now going to play the Hot Seat Game! If Afa was here today what questions would you ask him?*

Now one of you is going to pretend to be Afa, and the rest of the group are going to pretend to be journalists and think of questions to ask him.

**Journalists:** Here are some ideas for your questions..

**Why did you run away?**

**Did anyone help you?**

**Did you get caught?**

**Were you frightened?**

Remember the things you have learned about Afa to help you think of questions.

**Afa:** Think about the things you have you learnt from The Runaway Slave advert and what you wrote about in your letter to help answer the journalists questions.

**DAILY EXPRESS WANTED**



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# Thomas

*History Detectives, we are now going to travel to Cumbria to meet Thomas Anson.*

*Hello, my name is Thomas. It is the summer of 1753. I was born in Africa. I don't know exactly what year I was born, but I am about 20 years old. I live on a remote farm called High Rigg End near a village called Dent. It is very green and beautiful here, but my life is extremely hard, especially in the winter when it is windy, wet and cold. I am very lonely. I didn't choose to live here. I was taken against my will from my family in Africa. I was captured, put in chains, and forced onto a slave ship which voyaged across a vast ocean. It was frightening, hundreds of us were crammed together below the decks. Some people died on the journey.*



*When the ship arrived in the Caribbean, I was auctioned at a slave market. Later on, I was brought to England. A man called Sill became my new owner and master. He sent me to Dent to work on his family's farm. The Sill family make me work all day and into the night. They don't pay me. I have to work for nothing. Every night I dream of running away and making a new life for myself. I have heard stories about other enslaved people in England who have escaped from their masters and live in London. I am still a young man. I want to be free.*

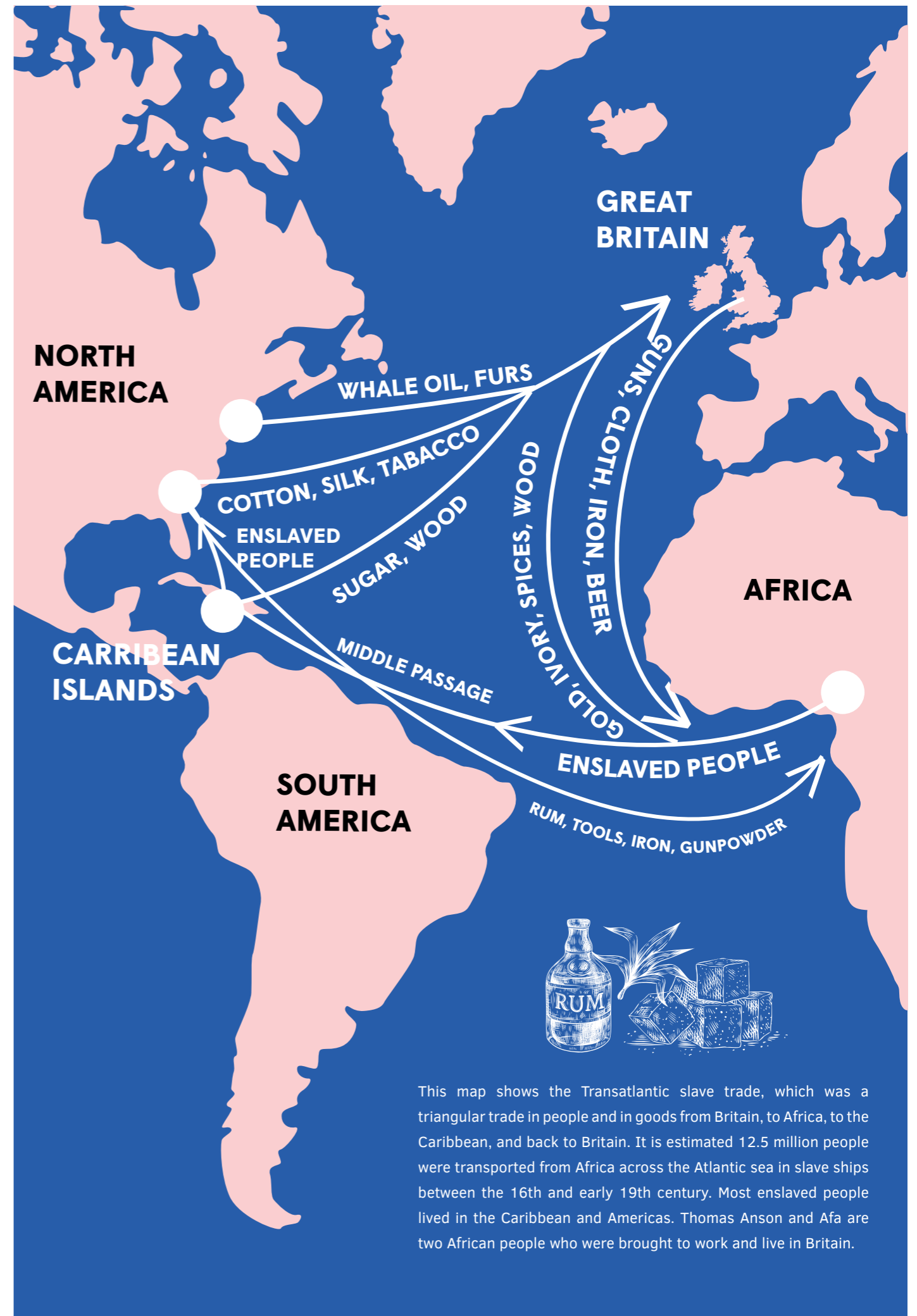
*farm, and I spent evenings listening to and playing music in pubs in London, so I thought I would be able to play the trumpet. Guess what, I got the job and it is brilliant! I wear a very smart uniform, red coat and green trousers with leather boots. I was given a beautiful grey horse to ride. I always have a bed to sleep in at night, plenty of food to eat and my own money to spend. It is now 1766 and I remain free. I am still fearful of being recaptured. I must stay alert to stay free.*

## Did you escape, Thomas?

*Yes, Geraldine! I escaped from Dent. It was a very long and exhausting journey. I had to hide several times in order to avoid capture, but I eventually made it to London. It was so busy, noisy, and smelly! There were people there from all over the world, including lots of other Africans, and some of them even spoke my native language. I had to be careful not to be recaptured, but I made new friends and found work. One of my friends told me that an army regiment called the 4th Dragoons were looking for somebody who could play the trumpet on horseback! I had learnt to ride a horse when I was working on the*

**RUN AWAY,**  
From Dent in Yorkshire, on Monday the 28th of Aug last. THOMAS ANSON, a Negro Man, about five Feet six Inches High, aged 20 Years or upwards, and broad set. Whoever will bring the said Man back to Dent, or give any Information that he may be had again, shall receive a handsome Reward from Mr. Edmund Sill of Dent, or Mr. David Kenyon, Merchant in Liverpool.

Williamson's Liverpool Advertiser and Mercantile Register  
- 8 September 1758



This map shows the Transatlantic slave trade, which was a triangular trade in people and in goods from Britain, to Africa, to the Caribbean, and back to Britain. It is estimated 12.5 million people were transported from Africa across the Atlantic sea in slave ships between the 16th and early 19th century. Most enslaved people lived in the Caribbean and Americas. Thomas Anson and Afa are two African people who were brought to work and live in Britain.



# history activity



*History detectives, we have some really good clues about Thomas Anson's life to look at in the fact sheet below.*

These facts were discovered by carefully reading the Runaway Advert for Thomas on **page 14** and from looking at a piece of research written by an historian called Audrey Dewjee, whose friend, the historian John Elis, found Thomas Anson in the 4th Dragoons Army pension records.

## GROUP ACTIVITY

Working in a group discuss how can we find out more information about the past.

What are reliable sources of information?

How do we understand bias, for example the information written in a slave trader's diary?

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### Thomas Anson Fact Sheet

- 1 Ran away on Monday 28th August 1758 from Dent 32 miles from Lancaster
- 2 About five Feet six Inches High, Described as 'Broad set'
- 3 Born in Africa, about 20 years old at the time of his escape.
- 4 Thomas' master was Edmund Sill (1721 -1806) who was a mercer who was important in the knitting and woolen trade in Dent.
- 5 Edmund's brother, John Sill (1724 - 1774) was a Jamaican based sugar planter and slave-owner.
- 6 Thomas joined the 4th Dragoons Army Regiment in 1768 and served for 8 years as a trumpeter.
- 7 He left the army in 1768, aged 30 with a pension as he had 'lost his tooth' and was unable to blow his trumpet any more.

If you would like to read Audrey Dewjee's research you can find a link to the article at the back of this pack.



*Swing Low, Sweet Chariot* was originally a song that was sung by enslaved African-Americans. The song talks about an angel band that takes enslaved people to freedom. The Sweet Chariot is a code name for the Underground Railroad, a movement which helped people escape from slavery in Southern USA. When people heard this tune, they would get ready for escape.

You could use the tune to help you write your own lyrics.

## GROUP ACTIVITY

**Did you know that enslaved Africans would sing songs about slavery and freedom? Some songs used secret code words to share information to help people escape.**

**We know Thomas played the trumpet.**

Can you write the lyrics to a song you think Thomas may have sung to his friends about his daring escape from Dent, and his new life as a trumpeter in the Army?

We know that when Thomas was 30 years old, he broke his tooth and had to stop working for the army, because he couldn't play his trumpet anymore.

**What do you think happened next?**

**Do you think he stayed in London?**

**Did he get married and have a family?**

**What job did he do?**

**Perhaps he taught the trumpet?**



# art activity



● 'Thomas Anson' Lela Harris 2022 © Judges' Lodgings Museum, Lancashire County Council

*Let's look at the runaway advert again on page 14 and look for clues to help us imagine what Thomas looked like.*

Can you find out how old Thomas was when he escaped? How tall he was? What continent he was born in? How did they describe his appearance?

My friend Lela imagined him like this. You can go and see this portrait in the Judges' Lodgings Museum.

**Look closely at the painting of Thomas.**

Does he look how you imagined him? Does he look sad or happy? What could he be thinking about? How does the painting make you feel? Do you think this is a painting of Thomas when he ran away from Dent or when he was older and living as a free person in London? What colours have been used in the painting?



This painting by Sir David Wilkie 'Chelsea Pensioners Reading the Waterloo Dispatch' 1822, gives us an idea of what life might have looked like in the Army.

LOOK AT THE PAINTINGS ABOVE AND BELOW TO HELP YOU IMAGINE WHAT THOMAS' LIFE WOULD HAVE LOOKED LIKE IN THE ARMY.

According to historian Audrey Dewjee 'Thomas Anson would have been dressed in an elaborate uniform and ridden a fine horse as the Dragoons were a mounted regiment and a trumpeter was an important role.'

## John Blanke



John Blanke, is one of the first Black people in Britain to be recorded in historical records. He was a trumpet player who played music in the court of Henry VII and Henry VIII. We know what he looked like because he is featured in this section of the 'Westminster Tournament Roll', painted in 1511. As John wrote to the King to ask for his wages to be increased we also have a record of his handwriting and we also know that the King loved his music because he agreed to the pay rise!

# art activity



**Now it's your turn to draw a portrait of Thomas!**

Before you begin let's do a quick exercise to help you think about all the different colours that can be used when drawing someone's portrait.

Working with a partner, take a moment to be calm and thoughtful as you look closely at their face. What colours can you see?

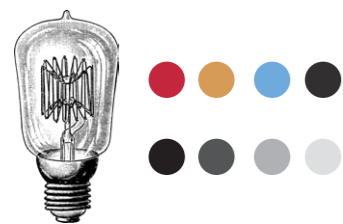
Using coloured pencils or pens write out a list of all the warm colours that can be found in facial features like the nose, ears, cheeks and lips. Then look closely at the cooler areas of the face such as the shadows that can be found around the eyes, under the nose and around the mouth. Remember to include the colours of the eyes and eyelashes as well!

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How many colours did you find?

Were there more than you imagined?

Now let's use your new colour detective skills to create a portrait of Thomas Anson. You can either use your imagination to create your own drawing of him or you can colour in the template on page 21.



**Drawing Tip** Try changing the mood of your drawing by changing the colours. You could either use graphite pencils or charcoal to create a black and white 'monochrome' drawing or you could use coloured pencils for a more vibrant portrait.



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Portrait of Thomas Anson by .....

# Frances



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**History detectives, on the final part of our journey we are going to travel to an island called St. Kitts and then to Lancaster to meet a young woman called Frances Elizabeth Johnson.**

*Hello, history detectives, my name is Frances Elizabeth Johnson. I was born on a small island in the Caribbean called St. Kitts in 1751. My mum was born in Africa. She was kidnapped and brought to this Island on a slave ship to work on farms called plantations. Life here is terrible as the masters are extremely cruel. They whip people in the fields to make them work harder. My mum's master was called Stedman Rawlins and his wife was called Mary Johnson.*

*In 1756 the Stedman's had a baby called Polly Rawlins. Even though I was a only a little girl myself, it was my job to help look after her.*

*When Polly grew up she married an Englishman called*

*John Satterthwaite who was working on St. Kitts. John decided he wanted to go and live back in his hometown of Lancaster in England. Polly told me I had to go with them to help look after their children. I was heartbroken to leave my mum and friends, but I had no choice as enslaved people are the property of their masters.*

**It must have been hard to leave your family and friends. What happened next?**

*We made the long journey to Lancaster in a merchant ship. It took more than 30 days to reach England. Once here I had to work very hard setting up a new home for John, Polly and their growing family. They eventually moved into a very grand house on Castle Hill where I live today.*

*The family took me to Lancaster Priory to be baptised in 1778. Life is very different here than St. Kitts. I work from dawn till late at night, cleaning, washing clothes, emptying chamber pots, looking after the children, fetching water and wood for the fires. I am not free but my life in England is better than the cruelty people suffer on the plantations in St. Kitts.*

*I have made friends with other servants in Lancaster. Whenever we get a bit of time to ourselves, we walk over the hill to watch the ships on the river Lune. Occasionally, I see other Black people in Lancaster. It reminds me of my family in St. Kitts. I don't miss my life on the Island but I miss my loved ones terribly.*

**St. Kitts**

St. Kitts is an Island in the Caribbean Sea.

History detectives, working with your teacher can you find St. Kitts on a map today? How far away is it from England?

# history activity



Unlike Thomas and Afa, Frances didn't run away from her master.

She lived on Castle Hill with the Satterthwaite family until her death, sometime after 1778. Today in Lancaster there are lots of memorials and portraits commemorating the Satterthwaite family but very little recognition of Frances' life apart from a small plaque in Lancaster Priory gardens.



### Who was Frances?

Frances' life would have been very different in St. Kitts compared to Lancaster.

Using the template on page 25 write a list of key words to describe Frances' life in St. Kitts.

Here are a few ideas but think of as many as you can:

*Afraid, safe, happy, sad, lonely, cold, hot, tired, loved, thirsty...*

Now do the same activity and imagine what Frances' life was like as a slave servant in Lancaster.

### TALKING ACTIVITY

Compare and Contrast: Now talk to the person next to you about the differences between Frances' life in St. Kitts and Lancaster

Do you think life was better for Frances in Lancaster?



In 1997 a small coffin was buried in the memorial garden of Lancaster Priory by Eliza Dear, a descendant of the Satterthwaite family. A small headstone simply reads 'F.E.J. 2 April 1778' these are Frances' initials and the date of her baptism.



St. Kitts

Lancaster

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# art activity



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This is how my friend Lela, the artist, imagined Frances Elizabeth Johnson.

You can go and see this portrait at the Judges' Lodgings Museum in Lancaster.

*Let's look at little closer at the portrait of Frances.*

Does she look how you imagined her?

What do you think Frances is thinking about?

Does she look happy or sad?

How old do you think she is in this picture?

Do you think it is a portrait of Frances in St. Kitts or in Lancaster?

Is this a drawing or a painting?



## Dido Elizabeth Belle



**Dido Elizabeth Belle (1761 – 1804)** was a free Black woman who lived in England at the same time as Frances Elizabeth Johnson. Unlike Frances she wasn't a servant, but lived with her rich uncle, Lord Mansfield at Kenwood House in London. Dido loved to read, write and play music. Although she was free she was not treated the same as her white cousin, Lady Elizabeth Murray. This is an image of Dido taken from a larger painting of her and her cousin.

# art activity



Now that you've thought about what Frances might have looked like it is time to use your history detective skills and your imagination to celebrate and remember Frances' life.

Using the clues from the interview with Frances on page 22 and the templates you created on page 25 you're now going to make a colourful banner to bring her story to life.

For inspiration have another look at Afa's portrait by my friend Lela on page 8 and at the Slavery Family Trees banner below, which was designed by Victoria Frausin and stitched by members of Sewing Cafe Lancaster.

The banner is made out of fabric and highlights Lancaster's Black History and the city's links to the Transatlantic Slave Trade.

It uses both text and images to show which areas of the city were involved with the slave trade and also remembers the lives of several 18th-Century Black Lancastrians whose stories haven't been told before. Can you spot Frances Elizabeth Johnson on this banner? Who else can you find?

Now it's your turn to create a banner to help tell Frances' story and celebrate her life.

You could include a drawing of Frances and things linked to her life in St. Kitts, the different types of trees and flowers that she would have grown up with, the keepsakes she brought with her, and maybe even a drawing of her family. You could also include a drawing of how Frances travelled to Lancaster, the year that she was baptised and a picture of where she lived on Castle Hill.



## BANNER MAKING

### Materials:

- a large sheet of paper
- assorted coloured papers
- pencil
- coloured pencils, crayons or felt tip pens,
- scissors
- glue

### Instructions:

1. Using a large piece of paper as your background, start laying out text and images to highlight what you've discovered about Frances' life.
2. As well as drawing and writing directly onto your main sheet of paper, use scissors to cut out interesting shapes and silhouettes linked to Frances' life using the coloured papers. Glue these onto your main sheet of paper to create a colourful banner.
3. Present the banner you've created to your class and talk through your ideas.





# well done!

*Great job, history detectives. With only limited primary sources we have used our inference skills and our imaginations to bring the lives of Afa, Thomas and Frances to life.*

The histories of Black people in Britain have often been overlooked or hidden. Uncovering these hidden histories, gives us a much richer and fuller picture of British history. People from across the world have lived here for many centuries and it is up to us as history detectives to remember and celebrate their lives.

If you want to find out more, you can use the resources on page 34.

There are lots of books, television programmes and websites about Black British history for you to read and learn from.



# Glossary

**Auction** - a place where goods or property (things belonging to you) can be sold to whoever offers the highest amount of money (bid).

**Bias** - having an unfair view on a person or a group of people, based on opinion rather than facts.

**Commemorating** - to celebrate the memory of a person after they die usually through a ceremony or a statue.

**'Country marks' or Scarification** - cutting or burning a pattern onto the skin to show you belong to that country/ tribe.

**Descendant** - a person who is born from a specific family tree/ member.

**Elope** - to run away secretly.

**Enslaved African** - an African person who is taken into slavery against their will (no choice, no freedom, no money).

**Harbour** - to help hide someone who is wanted or a criminal.

**Inference skills** - making sensible guesses based on the evidence you already have.

**Master** - a man who has people working for him, especially servants or enslaved people.

**Memorials** - a statue or a structure that is made to remind people of a person who is no longer alive.

**Merchant** - a person that trades goods in large quantities to make a profit.

**Native language** - the language of the country they were born in

**Negro** - a term historically used for people considered to be of Black African heritage but today is deemed a racist slur.

**Plantations** - the farms where enslaved Africans produced crops such as cotton, sugar and tobacco.

**Primary source** - a piece of evidence from the time period of history that you are studying. Examples of a primary sources might be letters, diaries, maps, drawings, legal documents like wills and account books.

**Racism** - the unfair treatment of people based on false ideas and beliefs about their difference - this could be ideas about peoples culture, language, religion or nationality (where they are from) or physical differences such as skin colour or hair.

**Reverend** - a job as a leader in a Christian Church.

**Slave trader** - a person who trades in enslaved Africans.



# guidance for teachers

**Lancaster was once the fourth largest slave trading port in the country.**

Between 1738 and 1807, at least 122 ships sailed from here to the coast of Africa to take Africans into slavery in the Americas. The West Indies trade relied on the labour of enslaved Africans in West Indian islands such as Barbados and Jamaica to harvest or produce sugar, cotton, rice, indigo, rum, mahogany and other woods which were then sold by Lancaster merchants. The trades in both goods and people were connected and made many Lancastrians very wealthy; their family names are reflected in the city's buildings, institutions, streets and in the Priory Church and churchyard. In stark contrast, the names and stories of those enslaved remain largely unknown, but we are finding out more about them all the time.

This key stage 2 teaching pack is the second in a series produced in collaboration with Lancaster Black History Group. The first pack '**Lancaster's Slavery Business : The Transatlantic Slave & West Indies Trades**' written by **Geraldine Onek**, is aimed at children in higher key stage 2, and provides an age sensitive understanding of the Trans-Atlantic Slave Trade and the links of the trade to North West England. Understanding Lancaster's role in the slavery business is key to understanding local and regional history; therefore the first pack was developed to support and guide teachers to introduce this complex subject. It can be downloaded from <https://lancasterblackhistorygroup.com/resources/> and a free hardcopy is available from the Judges' Lodgings Museum, Lancaster.

In addition we recommend that schools complete the Lancaster Slave Trade Trail, which has been adapted to suit Key Stage Two children. Schools can book a guided KS2 Slavery Trail Tour via Lancaster Maritime Museum

<https://visitlancaster.org.uk/museums/maritime-museum/> where a guide will take you to key places linked to Lancaster's Black history. There is also the option for teachers to lead the tour themselves with the support of a toolkit, which can either be picked up at the Maritime Museum or downloaded digitally. Aware that not all schools are able to visit in person, there is an archive of resources that schools can access for free at Facing The Past website <https://www.facingthepast.org/>

This second teaching pack builds on pack one, instead now focusing on the lives of three of the African-descended people brought here by local families involved in 'the slavery business'.

The lives of the three African-descended people in this teaching pack are all connected to Lancashire and Cumbrian families engaged in the slavery business. The owner of Ibo boy (Afa), Thomas Clarkson, Rector of Heysham from 1756-1789 had a brother, William, who was a surgeon in Liverpool and may have worked on ships or as part of the wider slavery business. The Sill family in Dent who owned Thomas Anson were woollen mercers, one of whom, John Sill, (1724 – 1774) was a ship owner who traded with the Caribbean out of Liverpool, before becoming a planter and slave-owner in Jamaica. John Satherwaite who came to own Frances Elizabeth Johnson, likely via his wife, was a factor and planter in St Kitts, trading in goods and selling cargoes of people off slave ships. He returned to live in Lancaster, bringing his wife and slave-servant Frances back with him. They lived at 20 Castle Hill, Lancaster.

The lives of Africans and African-descended people in 18th-Century Britain is a largely hidden history, but new historical research is providing more evidence of their presence. It is estimated that at least 20,000 Black people were living in Britain during the Georgian period (1700-1830). Many would have worked at ports and on ships, others as domestic servants, or in the Army, where Black musicians in particular were prized members of many companies. The highest concentration of Black people was in London. There were smaller populations of free and unfree Black people in port cities and towns, like Lancaster, places which were embroiled in the slavery business.

In terms of North Lancashire and Cumbria, Lancaster merchants developed extensive commercial networks in the West Indies and Americas, importing slave-produced plantation goods such as mahogany, sugar, dyes, spices, coffee and rum, and later cotton for Lancashire's mills, from plantations, and exporting fine furniture, gunpowder woollen and cotton cloth and other sundries. As Imogen Tyler notes:

*'Young men from Lancaster families worked as agents, factors and planters across the West Indies. Lancaster (and the wider region) built and fitted out slave and merchant ships, made sails and ropes, and developed a sugar-processing industry, mahogany furniture workshops, water-powered cotton mills and gunpowder factories. Young men from Lancaster families worked as slave ship crew & captains, as agents (factors) on the West African Coast, and as factors and planters across the West Indies, forming business affiliations, friendships, and intimate relationships across the Atlantic world. Some of these men had children with free and enslaved Black and mixed-race women, some sent their Eurafrican children to be schooled in England, some brought mixed families back to Lancashire and the wider region to live as kin, some brought back enslaved people to work as "trophy" servants in their homes.'*

What is clear is that there was a mixture of free and unfree African descended people living in Britain. The lives of Thomas Anson and Afa whose stories we tell in

this booklet, are examples of people who were born in Africa, trafficked on slave-ships, before being brought to England to work as enslaved labour. Painstaking research by Glasgow University researchers on the Runaway Slaves Project, which collected over 800 advertisements in British newspapers (1700-178) of 'runaway slaves' has greatly deepened our understanding of the social situation of the lives of African-descended indentured/enslaved people in Britain in the 18th century, and we recommend visiting their website <https://www.runaways.gla.ac.uk/> for more information. As the Glasgow research revealed:

*"Many ... people resisted their condition by seeking to escape, which in turn prompted some masters to place advertisements in newspapers describing the 'runaways' and offering rewards for their apprehension and return."*

These adverts represent only a tiny proportion of those living in bondage during this period, We only know about Thomas Anson and Afa, because they escaped, and their owners posted advertisements seeking their capture. As the Glasgow researchers note:

*'advertisements for escapees and for the buying and selling of people provide telling evidence that holding people of different races in slavery or fixed terms of servitude was routine and unremarkable in eighteenth-century Britain. Slavery was not simply an institution that existed in Britain's colonies: it existed in the towns and countryside of the British Isles and, while hardly common, slaves and bound people were present and visible in Georgian Britain. The fact that a master did not hesitate to publicly advertise a person for sale, or to place an announcement promising a reward for the recapture and return of an enslaved person in newspapers read by friends and neighbours all indicates that such behaviour was unproblematic. Increasing popular concern about slavery and then the rise of a movement in support of abolition of the Transatlantic Slave Trade only began to develop in Britain during the final quarter of the eighteenth century.'*

# additional resources

## Glasgow University Runaway Slaves Database

“For slave-owners ... running away was a personal affront, a dereliction of duty and a significant theft of valuable property. Many masters and mistresses felt that they had shown special consideration to the enslaved people they brought to Britain by removing them from the horrors of the plantations and giving them better jobs and working conditions in Britain. In return for what these masters and mistresses regarded as their own great kindness they expected the gratitude and obedience of these unfree servants.”(Freedom Bound Teachers Pack)

This teaching pack builds on the work of Glasgow University’s Runaway Slave Database including schools resources and published research from this project.

Learning about Thomas, Frances and Afa can be supplemented by using the Runaway Slaves Database with your class.

Go to [www.runaways.gla.ac.uk/database/table/](http://www.runaways.gla.ac.uk/database/table/) and either type in your local town or city, or narrow down the region of search. The Glasgow team have produced a user guide which may help.

## Independent Research

Thomas Anson by Audrey Dewjee  
<https://runaways.gla.ac.uk/blog/index.php/2018/12/14/thomas-anson/>

## How can I learn more?

### Recommended reading

[Black and British: An illustrated history by David Olusoga](#)

[Freedom Bound-by Warren Pleece](#)

### Websites

[Lancaster Black History Group](#)

[www.lancasterblackhistory.com](http://www.lancasterblackhistory.com)

[Facing The Past](#)

<https://www.facingthepast.org/>

### Visit

[Facing the Past: Black Lancastrians exhibition by Lela Harris at Judges' Lodgings Museum Lancaster](#)

<https://www.lancashire.gov.uk/leisure-and-culture/museums/judges-lodgings/>

To arrange a visit email :

[judgeslodgings@lancashire.gov.uk](mailto:judgeslodgings@lancashire.gov.uk)

[Maritime Museum](#)

<https://visitlancaster.org.uk/museums/maritime-museum/>

To arrange a visit email:

[lancastermaritimemuseum@lancaster.gov.uk](mailto:lancastermaritimemuseum@lancaster.gov.uk)

[Lancaster Priory Church](#)

<https://lancasterpriory.org/>

To arrange a visit email: [info@lancasterpriory.org](mailto:info@lancasterpriory.org)

# national curriculum links

## History

- To demonstrate knowledge of aspects of history significant in their locality
- To describe links and contrasts within and across different periods of time including short-term and long-term scale
- To describe the impact of historical events and changes
- To discuss and debate historical issues

## Art

- To use a range of materials creatively to design and make products
- To use drawing, painting and sculpture to develop and share their ideas, experiences and imagination
- To develop a wide range of art and design techniques in using colour, pattern, texture, line, shape, form and space

## PSHE

- To reflect on spiritual, moral, social and cultural issues, using imagination to understand other people’s experiences
- To think about the lives of people living in other places and times, and people with different values and customs

## English : Reading

- retrieve, record and present information from non-fiction
- asking questions to improve their understanding
- drawing inferences such as inferring characters’ feelings, thoughts and motives from their actions, and justifying inferences with evidence

## Writing

- noting and developing initial ideas, drawing on reading and research where necessary
- in narratives, describing settings, characters and atmosphere and integrating dialogue to convey character and advance the action

## Speaking and Listening

- participate in discussions, presentations, performances, role play/improvisations and debates
- ask relevant questions to extend their understanding and knowledge
- articulate and justify answers, arguments and opinions

# about the authors and illustrator

**Lela Harris** (illustrator, designer and co-author) is a Kendal-based designer and artist, who was brought up in Moss Side in Manchester. In 2021 she illustrated the Folio society edition of Alice Walker's "The Color Purple" (runner up in the 2022 V&A Book Cover illustration prize). In 2022 she was commissioned by Judges Lodgings, Lancashire County Council in partnership with Lancaster Black History Group, UCLAN and Lancaster University to produce a series of portraits of 18th Century Black Lancastrians. These portraits are now part of the permanent collection at the Judges Lodging Museum in Lancaster, where they are currently displayed alongside portraits of Lancastrians involved in the "slavery business". The LBH/Lancashire Museums commission had a deep personal impact on Lela, prompting her to trace her own Afro-Irish family history for the first time.

<https://lelaharris.co.uk/>

**Geraldine Onek** (co-author and educational advisor) is a primary school teacher and community activist. A child refugee from South Sudan, Geraldine is a proud Black Lancastrian, and a mum to 3 young sons. After participating in the 2020 BLM protests, Geraldine determined to make the BLM protests "into a movement not a moment" and co-founded the Lancaster Black History Group (LBH) with the aim of fighting racism through education in the local area. Geraldine is passionate about using childhood education as a vehicle towards racial justice and equality.

<https://lancasterblackhistorygroup.com>

**Imogen Tyler** (co-author and historical research) is a Professor of Sociology at Lancaster University. She first began researching local histories of slavery as a teenager growing up in the Yorkshire Dales, where she

first found out about Thomas Anson. She continues to ground her sociological research on contemporary social inequalities in local and regional histories (& legacies) of slavery and colonial capitalism. She joined Lancaster Black History Group in 2020, and has been involved with several community research projects with LBH. Imogen is widely published and is best known for her monographs, "Stigma: the Machinery of Inequality" (2020) & "Revolt Subjects: Social Abjection in Neoliberal Britain" (2013).

<https://imogentylor.uk>

**Bruce Bennett** (copy-editor) is a Professor of Film Studies at Lancaster University.

<https://brucebennett.uk>

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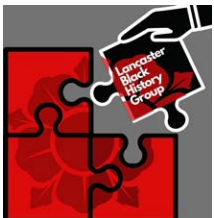
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Pg.27 *Portrait of Dido Elizabeth Belle Lindsay and Lady Elizabeth Murray* David Martin 1778

Pg.28 *Slavery Family Trees Banner* - Sewing Cafe Lancaster





Seeking Freedom: 18th Century Black Lives in Northern England

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