

**REMEMBERING THE ATLANTIC SLAVE TRADE
GHANA, WEST AFRICA AND CHARLESTON, SC MOSAIC**

ORGANIZERS: Prof. Jeremy Ball (History and Africana Studies), Prof. Lynn Johnson (Africana Studies), and Joyce Bylander (Special Asst. to the President for Institutional and Diversity Initiatives)

DESCRIPTION: This mosaic will explore the various ways in which the Atlantic Slave Trade is remembered, taught, and memorialized in Ghana, West Africa and Charleston, SC. Students will focus their individual and group research along three research themes: museums, monuments, and cultural memorialization.

Student course work on the Atlantic Slave Trade with Professor Jeremy Ball will focus on the significance of the “slave coast” of West Africa. This region incorporated the slave forts of Cape Coast Castle and El Mina – two of the major sites for slave embarkations for the Americas from West Africa from the 16th through the 19th centuries. Given the importance of these sites for the Atlantic Slave Trade and the cultural significance of Ghana as the first country to achieve independence from colonial rule in the mid-twentieth century, we will travel to Ghana for a two-week research trip . Student research – including museum site visits and oral history -- will emphasize the study of memory and memorialization of the slave trade.

Student course work with Professor Johnson will focus on representations of the Atlantic Slave trade and African survival in a New World context. Through classroom instruction and a one-week field experience in Charleston, South Carolina, students will discover not only the ways in which the Atlantic Slave Trade is commemorated in one of the major U.S. disembarkation sites of enslaved Africans, but they will also analyze how various aspects of African culture is preserved at historic plantations, in Gullah/Low country communities, and through material culture in the 21st century. Students will expand their research topics began in Ghana to consider New World resonances and adaptations. This will involve site visits, additional oral histories, and archival research at the Avery Research Center for African American History and Culture.

*Joyce Bylander will guest lecture in the two thematic courses, and provide students with an introduction to the history and culture of Charleston, SC.

Courses:

Atlantic Slave Trade--Jeremy

Africanisms in African America--Lynn

Memory and Memorialization--Joyce (This is the new course we added)

Independent Study/Seminar--Lynn/Joyce

Estimated travel dates:

Charleston: We will visit Charleston during the third week of September (Sept. 15-22) for a week. We plan to drive down instead of fly.

Ghana: We will travel to Ghana in mid-October which would include fall pause dates (Oct. 16-27) for ten days--we shortened the trip after editing our site visits. And we thought about the students who can take the classes, but will not be traveling with us. Brian, we can omit any expenses associated with travel to Kumasi, for which we originally set aside 3 days. However, we would need to be transported to JFK Airport, which is now the only airport that offers a direct flight to Accra. The airfare is still around 1500.

RESEARCH UMBRELLA THEMES:

Museums: Museums of Cape Coast Castle, Elmina Castle and Assin Manso; Old Slave Mart, Avery Research Center; Penn Center

Monuments: Cape Coast Castle; Elmina Castle; Dutch Cemetery; Graves at Assin Manso Slave Market; Pest house plaque on Sullivan's Island; Slave Quarters.

Memorialization: Assin Manso Donkor Nsuo River and Murals; Ceremonies/Lectures; Penn Center activities; Avery Research Center activities; Plantations; Performances

POSSIBLE ORAL HISTORY INTERVIEWS:

Ghana: Tour guides at Cape Coast and Elmina Castles and Assin Manso; Conservator of Monuments for the Ghana Museums and Monuments Board; Museum curators; African American ex-patriots in Ghana; African professors in Ghana; Bonwire weavers; local residents in Ghana, elementary/secondary education teachers

Charleston: Plantation tour guides; re-enactors at the plantations; basket weavers; Prof. Bernie Powers at Avery Research Center; Alphonso Brown, guide of the Gullah Tour of Charleston; museum curators; Rosalyn Brown, Director of History and Culture at the Penn Center; elementary/secondary education teachers.

DESCRIPTIONS AND HISTORIES OF SITES TO BE VISITED IN GHANA

ACCRA

W.E.B. Du Bois Memorial Center for Pan-African Culture



The W.E.B. Du Bois Memorial Centre for Pan-African Culture is a national historic monument of Ghana, under the umbrella of the Ministry of Chieftaincy and Culture. The final resting place of W.E.B. and Shirley Graham Du Bois, this major West African tourist site houses the mausoleum, personal library, and museum of the Du Boises' rich lives as influential American and Pan-African thinkers and activists.

The Centre was created, in 1985, as a research institution for Pan-African history and culture, and as a crucible for African/Diasporan creativity and promotion of the social, political, cultural, and intellectual legacy of Dr. W.E.B. Du Bois himself. In addition, the compound which composes the Centre includes the Marcus Garvey Guest House, a restaurant, office/studio space for resident artist groups, as well as the headquarters of the African American Association of Ghana and the Diaspora African Forum. (www.webdubois-gh.org/)

Kwame Nkrumah Mausoleum



Kwame Nkrumah Mausoleum, also known as the Kwame Nkrumah Memorial Park (KNMP) is the last resting place of the first President of Ghana, Osagyefo Dr. Kwame Nkrumah. It is dedicated to him for his outstanding campaign to liberate Ghana (*by then Gold Coast*) from colonial rule in 6th March, 1957. The mausoleum provides a front for the statue of Nkrumah whereas the museum is subterranean and does not compete with the mausoleum for attention. Rhythm, contrast and harmony were the main principles of

design used in this building. Dr. Nkrumah was overthrown by military government in 1966, after ruling for 9 years. He then went to exile in the Republic of Guinea. He fell ill and died in Bucharest, Romania 1972 when seeking medical treatment. (<http://www.travel-to-discover-ghana.com/kwame-nkrumah-mausoleum.html>).

CAPE COAST

Cape Coast Castle



Cape Coast Castle is a restored UNESCO World Heritage site. Most historians believe that Cape Coast Castle was originally built as a small trading lodge which was subsequently added to and enlarged until it became a fortification. In 1637 the lodge was occupied by the Dutch. Then, in 1652, it was captured by the Swedes, who named it Fort Carolusburg. For a time, both the local people and various European powers fought for and gained possession of the fort. Finally, in 1664, after a four-day battle, the fort was captured by the British and re-named Cape Coast Castle. The Castle served as the seat of the British

administration in the then Gold Coast (Ghana) until the administration was moved to Christianborg Castle in Accra on March 19, 1877. Slaves were kept at Cape Coast Castle in dungeons while awaiting transport to the new world. Around 1000 male slaves and 500 female slaves occupied the castle at any one time in separate dungeons. Each slave would be locked up for 6 to 12 weeks, waiting for their turn to board one of the ships. (<http://www.slaverysite.com/cape%20coast.htm>).

Donkor Nsuo (The Slave River) at Assin Manso



While at Assin Manso the captive Africans would also be marched down to the river to take a bath. This would be their very “last bath” within African shores. From there they would then begin the march toward Elmina or Cape Coast Castle, where they would remain, locked away in dungeons, until a ship arrived to take them across the Atlantic. (<http://torwoli.blogspot.com/2007/05/cape-coast.html>.)

Kakum National Park



Kakum National Park is one of West Africa’s surviving tropical rain forests. Extending over 360sq km, Kakum is the home to over 40 large mammals and 400 bird species as well as many species of butterflies, flora and fauna. The most popular attraction is the Canopy walkway, which is made up of seven bridges extending 330m, hanging 30m (100 feet) above the forest floor. (www.equator3.com/int-ghana.htm)

ELMINA

St. George’s Castle (Elmina Castle)



Elmina Castle was erected by Portugal in 1482 as São Jorge da Mina (St. George of the Mine) Castle, also known simply as Mina or Feitoria da Mina) in present-day Elmina, Ghana (formerly the Gold Coast). It was the first trading post built on the Gulf of Guinea, so is the oldest European building in existence below the Sahara. First established as a trade settlement, the castle later became one of the most important stops on the route of the Atlantic Slave Trade. The Dutch seized the fort from the Portuguese in 1637, and took over all the Portuguese Gold Coast in 1642. The slave trade continued under the Dutch until 1814; in 1871 the fort became a possession of the British Empire. Britain granted the Gold Coast its independence in 1957, and control of the castle was transferred to the nation formed out of the colony, present-day Ghana. Today it is a popular historical site, and was a major filming location for Werner Herzog's *Cobra Verde*. The castle is recognized by UNESCO as a World Heritage Site. (http://en.wikipedia.org/wiki/Elmina_Castle).

Dutch Cemetery



The old Dutch Cemetery in Elmina town dates back to 1806. Towards the end of the 18th century, the officials and merchants of Elmina Castle used the Garden ('de Tuin'), the green space north of the Benya Lagoon, for growing vegetables and fruit for the population and passing ships. Until then, the Europeans had buried their dead inside the castle or just outside the castle walls. Space was running out and in 1806 it was therefore decided to move the European cemetery into the Garden of Elmina. The cemetery is surrounded by a wall and number of big silk cotton trees, which are well over a century old. In the middle stand a vault with an obelisk on top, dating back to 1806 too, in which a number of former governors and eminent Elminans and the Elmina King, Nana Kobena Isyan are buried. (<http://www.world66.com/africa/ghana/elmina/sights>).

KUMASI

National Cultural Centre



The National Cultural Centre Complex is set within spacious grounds and includes a model Ashanti village; craft workshops where you can see brass working, woodcarving, pottery making, batik cloth dyeing and kente cloth weaving; a gallery and crafts shop; the regional library; the tourism office; and the small Prempeh II Jubilee Museum, which provides a fascinating collection of Asante history such as a memorial of Okomfo Anokye, including the 300 years old antique treasure bag which he barred anyone from opening.. (www.lonelyplanet.com).

Prempeh II Jubilee Museum



This is a museum of Ashanti royalty and history, where you will be brought face-to-face with royal paraphernalia crafted in gold, and mementoes of the wars that created the extensive Ashanti Kingdom, including the ""Golden Stool"" the ""Brass Pan of Independence"" which caused the 1697-1699 war between the Ashantis and their Denkyira overlords, famous royal battle garb, and an outstanding collection of historic photographs.

(http://www.ghanaexpeditions.com/regions/highlight_detail.asp?id=9&rdid=285).

Bonwire Kente Village



“Kente cloth” is a royal and sacred cloth worn only in times of extreme importance. Kente was the cloth of kings. Over time, the use of kente became more widespread, however its importance has remained and it is held in high esteem in the Akan family and the entire country of Ghana. In Ghana, kente is made by the Akan people (including the Asante, Fante and Nzema). Kente is also produced by Akan groups in Cote d’Ivoire, like the Baoule and Anyin, who trace their ancestry back to Ghana before the rise of the Ashanti Empire. It is the

best known of all African textiles. Kente comes from the word kenten, which means “basket.” The Asante peoples refer to kente as *Nwentoma* or “woven cloth”.

The icon of African cultural heritage around the world, Asante kente is identified by its dazzling, multicolored patterns of bright colors, geometric shapes and bold designs. Kente characterized by weft designs woven into every available block of plain weave is called *adweneasa*. The Asante peoples of Ghana choose kente cloths as much for their names as their colors and patterns. Although the cloths are identified primarily by the patterns found in the lengthwise (warp) threads, there is often little correlation between appearance and name. Names are derived from several sources, including proverbs, historical events, important chiefs, queen mothers, and plants. (<http://gotravelghana.com/bonwire-kente-weaving-village/>)

DESCRIPTIONS AND HISTORIES OF SITES TO VISIT IN CHARLESTON/SEA ISLANDS, SC

CHARLESTON

Aiken-Rhett House



The Aiken-Rhett House is the most intact urban townhouse complex in Charleston, with some of the best-preserved slave quarters in the Southeast. It provides a vivid record of slave life in an urban antebellum household. William Aiken, Jr., was a governor of South Carolina, a member of the U. S. House of Representatives, and one of the state’s largest slaveholders. On the eve of the Civil War, he owned more than 700 slaves at his Jehossee rice plantation, located on the South Edisto River. A small group of approximately 12 skilled slaves maintained his mansion house at 48 Elizabeth Street. The back lot of the Aiken-Rhett House is where the slaves worked and lived. The two largest buildings were the stable and carriage house and the kitchen and laundry

building. The enslaved residents probably took their meals communally in the kitchen. The slaves slept in rooms arranged dormitory style above the kitchen and stable. Many of the rooms had fireplaces and paint evidence suggests that many of the rooms were painted vibrant colors. The kitchen and laundry appear to have been painted light blue, a common nineteenth-century color for such workspaces. The gothic revival façades added to the buildings illustrate the slave owners' attempt to put the best possible face on urban slavery. (http://www.historiccharleston.org/experience/arh/african_americans.html)

Avery Research Center for African American History and Culture



The Avery Research Center for African American History and Culture at the College of Charleston was established in 1985. From its inception, the Center has served as a source of community outreach on African-American issues. Between 1700 and 1800, at the height of the Atlantic Slave trade, 40% of Africans who were forcibly shipped to mainland North America, came to the shores of Charleston, South Carolina.

The unparalleled impact of the skill, talent and leadership of enslaved and free blacks, have produced an unprecedented history in Gullah and Sea Island culture, slavery, civil war and reconstruction, civil and women's rights, education, business, and the arts. It is Avery's mission to preserve this legacy. The Center maintains an archive of primary and secondary source material of nearly 4,000 holdings that encourage scholarship, research, and presentations by scholars, researchers, and students. The Center also operates as a small museum, a national historic site with a listing on the National Register of Historic Sites, and a cultural center. Avery's mission is intended for a diverse array of constituencies. Through its research facilities, museum exhibits, tours of its historic site, and cultural center, Avery tells the story of African Americans from their origins in Africa through slavery, emancipation, segregation, migration, the civil rights movement, and the ongoing struggle for social and political equality.

Boone Hall Plantation



Boone Hall Plantation & Gardens in Mt. Pleasant, SC is proud to introduce a new groundbreaking addition to the Boone Hall experience. Visitors can now take a journey through our exciting new exhibit, "Black History In America." What really makes this exhibit unique is that this story will be told using eight of the original slave cabins located on Boone Hall Plantation. Each of the cabins on Slave Street presents different themes in telling the black history story. Visitors are able to see the different aspects of daily life, how they worked and lived, struggles that were faced, as well as follow different

periods of historical progression from the beginning all the way up to present day. Life size figures, pre-recorded narratives, audiovisual presentations, photos, pictures, biographical information, and actual historical relics, are interwoven and meshed together in displays throughout the cabins presenting this new exhibit. Themes for each cabin are as follows:

Cabin 1 – Praise House

Cabin 2 – Slave Crafts

Cabin 3 – Their Life & Family

Cabin 4 – Archaeological Discoveries

Cabin 5 – Their Work and Life

Cabin 6 – Emancipation & Freedom

Cabin 7 – Struggle For Civil Rights

Cabin 8 – Heroes and Leaders



Charleston Museum

Signature Tour of the Museum's permanent exhibitions with a Museum curator will focus on African and African American contributions to Lowcountry history. Learn about the plantation

system, particularly rice and cotton producers, and discover artifacts such as slave badges and slave-made pottery unique to this area.

Signature Tour of the Heyward-Washington House with the house administrator will tell the story of this 1772 house from the urban slave perspective. Tour the Heyward Kitchen House and learn about the hot and backbreaking work of the kitchen and laundry slaves, as well as the coachman, carpenter and the slave children that helped with common chores. The Heyward-Washington House was the town-home of Thomas Heyward, Jr., Revolutionary patriot and signer of the Declaration of Independence. It was also George Washington's temporary residence during his southern tour of 1791. (<http://www.charlestonmuseum.org/home>)

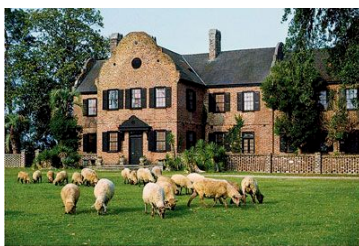
Charles Town Landing State Historic Site



Charles Towne Landing State Historic Site offers a rich archaeological record of major importance to the state of South Carolina. Archaeological evidence suggests continual human occupation for at least 6000 years. Excavations at the park have provided clues to the daily lives of Native Americans, European settlers, and African slaves. The first excavations at the park were undertaken in 1967 and the archaeology program continues today. (<http://www.charlestowne.org/archaeology.shtml>)

A replica of the 17th century cargo ship *Adventure* is docked at Charles Towne landing. With crews of between six and eight sailors, the *Adventure* transported goods to and from the West Indian sugar island of Barbados. Considered the “seed colony”, or cultural hearth, of Carolina, Barbados played a crucial role in the founding of Charles Towne. At the time of Charles Towne’s establishment, Barbados was the wealthiest English colony in the Americas, thanks to the wildly lucrative sugar industry. Hoping to turn a profit on their colonial enterprise, the Lords Proprietors looked to Barbados, with its slave-based plantation system devoted to the cultivation of a single cash crop, as an economic model for Carolina. Using ketches like the *Adventure*, Barbadian and Carolinian merchants helped strengthen the ties between the two colonies, bringing sugar, rum, and manufactured goods to the mainland and taking badly needed timber products and foodstuffs back to a deforested island covered in seas of sugarcane. (<http://www.charlestowne.org/adventure.shtml>)

Middleton Place Plantation



Middleton Place, a carefully preserved 18th century plantation on the banks of the Ashley River, has survived the American Revolution, Civil War, earthquake and hurricanes. It was the residence of Henry Middleton, president of the first Continental Congress and his son, Arthur, a signer of the Declaration of Independence. Today, the National Historic Landmark encompasses America’s oldest landscaped gardens, the Middleton Place House and plantation stable yards. Interpretive programs are available to visitors to describe life on a lowcountry plantation as experienced by both master and slave from the Colonial period through 19th Century planter family. The stable yard program focuses on farm animals, historic crafts and agricultural skills. A demonstration rice field of Carolina Gold Rice provides a visual picture of the prominence of this one crop during the 18th and 19th century. Slave quarters are preserved on this plantation. Plantation Days at Middleton (reenactments of plantation life and crafting) occur the second week of November every year. (<https://www.middletonplace.org/>)

Old City Market



The open air market in the old city of Charleston is famous for its wide variety of products and bustling atmosphere. Located on Market Street between Meeting and East Bay Streets, the market hosts hundreds of vendors that attract visitors who come to see their original crafts and learn the history of the area. In 1788, a wealthy Charleston family purchased the land where the marketplace stands and stipulated that it be used only for the public good. Buildings

were erected that became storage facilities for meats, fish, and vegetables. The buildings lining Market Street were constructed in the 1840s and were originally designed as housing for slaves that had come in to Charleston Harbor. At the end of the Civil War, the role of the area gradually morphed into a commercial zone. Today the market is famous for its traditional sweet grass basket weaving. (<http://charlestonharbortours.com/charleston-tours-attractions-details.cfm?EditorialID=38&CategoryID=0>)

Old Jail



The Old Jail building served as the Charleston County Jail from its construction in 1802 until 1939. In 1680, as the city of Charleston was being laid out, a four-acre square of land was set aside at this location for public use. In time a hospital, poor house, workhouse for runaway slaves, and this jail were built on the square. The Old Jail was active after the discovery of Denmark Vesey's planned slave revolt. In addition to several hundreds of free blacks and slaves jailed for their involvement, four white men convicted of supporting the 1822 plot were imprisoned here. Vesey spent his last days in the tower before being hanged.

Increased restrictions were placed on slaves and free blacks in Charleston as a result of the Vesey plot, and law required that all black seaman be kept here while they were in port. (<http://www.nps.gov/nr/travel/charleston/old.htm>)

Old Slave Mart Museum



The Old Slave Mart, located on one of Charleston's few remaining cobblestone streets, is the only known extant building used as a slave auction gallery in South Carolina. Once part of a complex of buildings, the Slave Mart building is the only structure to remain. When it was first constructed in 1859, the open ended building was referred to as a shed, and used the walls of the German Fire Hall to its west to support the roof timbers. Slave auctions were held inside. The interior was one large room with a 20-foot ceiling, while the front facade was more

impressive with its high arch, octagonal pillars and a large iron gate. Customarily in Charleston, slaves were sold on the north side of the Exchange Building (then the Custom House). An 1856 city ordinance prohibited this practice of public sales, resulting in a number of sales rooms, yards, or marts along Chalmers, State and Queen Streets. One of these belonged to Thomas Ryan, an alderman and former sheriff. Ryan's Mart, now the Old Slave Mart, occupied the land between Chalmers and Queen Street, and contained three additional buildings--a four-story brick tenement building with offices and "barracoon" (slave jail in Portuguese) where slaves were held before sales, a kitchen and a morgue. Before the construction of the shed, sales were held in the tenement building or in the yard. Another auction master, Z.B. Oakes, purchased the property in 1859 and applied for a permit to insert brick trusses for the roof of the shed into the adjacent Fire Hall. When sales were held in the shed, slaves stood on auction tables, three feet high and ten feet long, placed lengthwise so slave owners could pass by them during the auction. The building was used for this purpose only a short time before the defeat of the South in the Civil War led to the end of slavery. Around 1878, the Slave Mart was renovated into a two-story tenement dwelling. In 1938, the property was purchased by Miriam B. Wilson, who turned the site into a museum of African American history, arts and crafts. (<http://www.nps.gov/nr/travel/charleston/osm.htm>)

St. JOHN'S AND SULLIVAN'S ISLAND

Off the coast of Charles Towne landing is Sullivan's Island where slave ships were forced to dock. On Sullivan's Island, enslaved Africans were put into pest houses to be examined for diseases and infections before being sold inland. There does not exist any remains of these pest houses, but a bronze plaque commemorates the site at Ft. Moultrie. (Insider's Guide to Charleston, 174)

Charles Pinckney National Historical Site



The Charles Pinckney National Historic Site is dedicated to interpreting the life of Charles Pinckney's, his role in the development of the United States Constitution, his plantation, and the transition of colonial America to a young nation. The science of archeology has contributed greatly to what is known about the plantation, as most of Pinckney's papers were destroyed by the Great Fire of 1861 where he resided most of the year. Archeologists have identified the locations of ponds and fields used for growing indigo, rice, and cotton, the Pinckney well, the plantation kitchen, two slave cabins, and the foundations for the buildings that may have been the Pinckney's plantation house and overseer's house. Snee Farm was Pinckney's country estate and the favorite among his seven plantations. Snee Farm continued to be a working plantation well into the 20th century. Most of its labor force was African Americans, first as slaves, then as tenants or sharecroppers after the abolition of slavery. Today, interpretive exhibits highlight Pinckney's life, the history of the plantation, as well as the contributions of African-Americans in the development of farm. Archeology is also emphasized as an important means to uncover the history of a site. (<http://www.nps.gov/nr/travel/charleston/pin.htm>)

ST HELENA'S ISLAND

The Penn Center



Tucked in the heart of the South Carolina Sea Islands between glimmering marshes and deep water, nestled beneath the silvery moss draped limbs of massive live oaks, you will find the Penn Center - the site of one of the country's first schools for freed slaves and one of the most significant African American historical and cultural institutions in existence today. Located on St. Helena Island, one of the most beautiful and historically distinct of the South Carolina Sea Islands, Penn Center sits at the heart of Gullah culture, on the 50 acres of the historical campus of Penn School. The Penn Center's mission is to promote and preserve the history and culture of the Sea Islands. We serve as a local, national and international resource center, and act as a catalyst for the development of programs for self-sufficiency.

The History and Culture Program collects, documents, preserves and disseminates information related to the cultural heritage of the Sea Island and Lowcountry African American culture. To meet these needs, the Program develops and implements public programs such as the Annual Penn Center Heritage Days Celebration, operates the York W. Bailey Museum and Gift Shop, and maintains the Laura M. Towne Archives and Library. (<http://www.penncenter.com/>).

ADDITIONAL PROGRAMS/WORKSHOPS TO CONSIDER THAT COULD COMPLEMENT POSSIBLE RESEARCH PROJECTS:

A. COMPARATIVE AFRICAN/LOWCOUNTRY FOODWAYS:

Students interested in exploring the diets of enslaved Africans during the Atlantic Slave trade and trace cultural survival through a foodways project may perhaps consider taking the Ghanaian Cuisine Workshop while in Cape Coast and interviewing those involved with the LowCountry Foodways Project at the Avery Research Institute in Charleston. Moreover, students may examine spices sold in the Ghanaian markets and compare their use in lowcountry cooking of similar dishes at Middleton Place Plantation restaurant.

Scholarship on this subject:

Harris, Jessisa B. *High on the Hog: A Culinary Journey from Africa to America*, 2011.

Opie, Frederick Douglass. *Hog and Hominy: Soul Food from Africa to America*, 2008.

B. MAINTAINING AESTHETIC TRADITIONS THROUGH TEXTILES

Students choosing to explore the relevance of textiles to the discussion of the Atlantic Slave Trade may choose to research the argument that one of the ways that Africans were lured into the trade was by the trading of cloth; red cloth tales establish one folkloric tradition. Furthering the study of textiles, student may consider Kente cloth weaving at Bonwire and basket weaving and African American quilts at Penn Center, Avery Institute, and Charleston Museums. They may also consider a Batik making workshop in Cape Coast and the Weaver's Shop at Middleton Plantation where they can learn about weaving, spinning and dyeing cloth through hands on experience.

Scholarship on subject:

Gomez, Micheal. *Exchanging Our Country Marks: Transformations of African Identities in the Colonial and Antebellum South*. (discusses the 'red cloth stories').

Wahlman, Maude Southwell. *Signs and Symbols: African Images in African American Quilts*, 2001.

C. PERFORMANCE OF AFRICAN CULTURAL TRADITIONS

Students interested in the performance aspects of the slave trade, such as forced dancing drumming (particularly the meaning of the drum for slavers and Africans), and singing may want to not only research the historical significance or analyze performances in Ghana and Charleston, but they may also want to register for African dance/drumming workshops in Cape Coast.

Scholarship on subject: Most books about the slave trade and middle passage. Marcus Rediker devotes a section on singing and many instances on dancing.

D. GULLAH TOURS OF CHARLESTON

Gullah Tours explores the places, history, and stories that are relevant to the rich and varied contributions made by Black Charlestonians. As the name implies, the Gullah language, native to the Charleston area, is featured on much of the tour. Of course, if Gullah was spoken throughout the tour, you would not understand, nor would you enjoy

the beautiful and interesting sites of Charleston. Your tour guide, Alphonso Brown, is a native of Rantowles, South Carolina, a rural community of Charleston, and is fluent in the Gullah language and familiar with many of the Gullah customs.
(<http://gullahtours.com/>)