

3. From the Here to the Hereafter

This section focuses on cultural and spiritual aspects of life in the Lowcountry as shaped by the unique coming together of Africans and European Americans.

Consider using one or more appropriate reading strategies to help students review the extended captions, which may be challenging for younger children.

- Practice paraphrasing
- Reading in small groups
- Reading aloud
- Identifying specific words for vocabulary practice
- Using SQ3R method (survey, question, read, recite, review)
- Finding main idea in a paragraph

Opening

Begin by sharing an example of cultural transmission from West Africa to the Lowcountry. Benne seed cookies have been a Charleston favorite for generations. Explain that benne seeds are the name Africans had for what we call sesame seeds today. Africans introduced these seeds to the Lowcountry, where enslaved women made benne seed wafers in plantation kitchens. Benne seeds are thought to bring good luck.

Make this point authentic by buying or baking benne cookies to bring to class. You can find recipes online, such as [here](http://www.chefrick.com/html/benne_wafers.html) (http://www.chefrick.com/html/benne_wafers.html). The cookies will create interest in Lowcountry culture.

Development

Have students examine the images and review the extended captions to get an overall sense of the content in this section. Print them from the site or display in class from the computer using an LCD system. Consider assigning each image or set of images to a pair of students, who would be responsible for reviewing them and sharing their observations with the class.

Use several of these questions to engage students in discussion and reflection.

- What skills and knowledge did Africans bring with them and transfer to their new environment in the Lowcountry?
- Compare slave cabins to plantation homes such as Drayton Hall.
- Though they had no rights or ownership, in what ways were the enslaved able to make the plantation they lived on “theirs?”
- Describe specific examples of cultural transfer between Africans and European Americans.
- How were slaves able to earn money?

- Discuss examples of interracial exchanges, disharmony, and even violence.
- How and why did Africans become Christians?
- Why did they eventually form their own churches?
- How did their religious beliefs help the enslaved endure slavery?
- How do buildings provide links to the past?
- What value does the Drayton Hall cemetery have as part of the Ashley River Corridor site of memory?
- If the built environment is changed or modified over time, how does that affect it as a site of memory?

Extending Learning

Use some of these additional activities to deepen learning.

Anchoring in Place (Geography)

Sites of memory are anchored in place. The images and captions in this section of *African Passages* provide clues about how the Lowcountry geography shaped the region's culture. Explore these concepts further using the following sites.

- What makes the Lowcountry cuisine so unique? These websites explain. Make a list of some of the key ingredients and dishes that make Lowcountry cuisine distinct.
<http://www.discovercharleston.com/dine.html>
<http://www.travellady.com/Issues/July04/795CulinaryHeritageWalkingTours.htm>
- Try a recipe for one of the Lowcountry specialties and share it with the class.
<http://www.co.beaufort.sc.us/bftlib/frogmore.htm>
<http://www.knowitall.org/gullahnet/teachers/activity1.html>

Anchoring in Time (History)

Sites of memory are anchored in time. Have students add these dates to the timeline developed to date. Continue to illustrate with images from *African Passages*.

- 1740—Middleton Place Spring House built
- 1785—First Methodist congregation, composed of whites and blacks, forms in Charleston
- 1815—Black Methodists outnumber whites
- 1822—Denmark Vesey leads slave revolt
- 1834—Black members secede and form own church
- 1890—"Mother" Emanuel Church built

Anchoring in Memory (History)

Sites of memory are anchored in the memories of people of the time and those who came after.

- Here are several websites where students can learn more about the ring shout.
http://www.pbs.org/wnet/freetodance/behind/behind_slaveships.html
<http://www.georgiaencyclopedia.org/nge/Article.jsp?path=/Folklife/FolkSongsandTales&id=h-520>
<http://historymatters.gmu.edu/d/5759/>
- Read aloud in class the children's picture book, *Dancing the Ring Shout*, by Kim Siegelson (2003).
- Explore further the spiritual practices of enslaved Africans [here](http://www.mariner.org/captivepassage/arrival/arr018.html) (<http://www.mariner.org/captivepassage/arrival/arr018.html>).
- This newspaper [article](http://www.jacksonville.com/tu-online/stories/050197/2a1sierr.html) (<http://www.jacksonville.com/tu-online/stories/050197/2a1sierr.html>) describes Lowcountry blacks seeking their roots in Africa.

Conclusion

Wrap up this section of *African Passages* by having students do one of the following activities.

- The slave cemetery at Drayton Hall was established after the Civil War. Imagine that slaves named in [Maps and Documents: Thomas Drayton Inventory of 1724 \[1-3\]](#) (Sec. 4) could have been buried there. Choose one and write an epitaph for him or her. Or write an epitaph for Richard Bowens ([From Freedom to Slavery: Bowens-Bowen Family Reunion](#), Sec. 1) who was actually buried there. An epitaph is an inscription on a tombstone in memory of the one buried there or a brief literary piece commemorating a deceased person. Write an epitaph that reflects the person and the life he or she lived.
- Assume the role of someone on the Charleston Remembrance Committee ([From the Here to the Hereafter: The Remembrance Committee](#), Sec. 4). Plan the ritual for the next public ceremony and write a poem, prayer, or speech to deliver to those gathered on the occasion. How will you honor the ancestors of the Middle Passage?