



Girl Scouts of Connecticut



Amistad FriendShip Patch Program

Leaders Guide

Girl Scouts of Connecticut, Inc.
Program Department
North Haven Service Center
20 Washington Avenue, North Haven, Connecticut 06473
203-239-2922 · 1-800-922-2770 · Fax: 203-239-7220
Website: www.gsofct.org

The Amistad FriendShip Patch Program is collaboration among the Girl Scouts of Connecticut, GSUSA, Amistad America and Mystic Seaport Museum. The intention of the patch is to give Girl Scouts an overview of the Amistad story and to understand how it relates to their present day lives. The requirements allow the girl to discover a broader understanding of how we are all so closely linked.

This project was chosen to be spotlighted because of its importance in the history of Connecticut, our country and the world. The Freedom Schooner Amistad was built at Mystic Seaport and made its maiden voyage to several ports in Connecticut.

Directions

To earn the patch program a girl must complete **ten requirements**, which include the **four starred ones**. The requirements are the same for all levels, including Girl Scout Brownie through Ambassador. Each girl should complete the requirements in a manner that is appropriate to her age level. The Leader's Guide and the Connecticut Freedom Trail brochure are tools for a troop leader to use in working with her troop on the patch program. As your troop works on the Amistad FriendShip Patch, please remind girls how it relates to the Girl Scout Law and Promise. The patch may be obtained through the Girl Scouts of Connecticut Shops. You may shop online at www.gsofct.org > Shop. You may also contact them at 203-234-6253 or shop@gsofct.org .

Please contact the Girl Scouts of Connecticut Program Department for further information at 203-239-2922 or 800-922-2770 or program@gsofct.org .



Amistad Friendship Patch Program Girl Scouts of Connecticut

1. *** Explore the culture (language, dress, beliefs, etc) of 19th century Mendeland.
2. ***Learn about the Connecticut Freedom Trail/ Underground Railroad. Read about 5 or more sites. Visit one of these sites.
3. ***Learn about who Margru was in connection with the Amistad story. If you had been she, how would you have felt? Write a poem, skit, or story to share with a group.
4. *** Explain the Amistad story in your own words. Express what freedom means to you.
5. On a world map trace the route that the Tecora and the Freedom Schooner Amistad took before they arrived in Connecticut. Study these different ports and indicate the major incidents that took place at each site.
6. On a map of Africa find out where Mendeland was during this period in history. What is the current name for that country?
7. Find out about the present day captain of the Amistad, Captain William “Bill” Pinkney.
8. Research African proverbs and share their meanings at a troop/group meeting.
9. Find out if there is a history trail in your town or council. Take a walk with your troop along this trail. Share and record your experience.
10. What role did the United Church of Christ play in the Amistad story? Share your findings with your troop.
11. Learn three knots that are new to you that would have been used aboard the ship. How would they have been used? Practice until you can tie them from memory.
12. Go star gazing. Learn to find a constellation that would have been visible aboard the Amistad. How could this have helped you to navigate? What is the legend(s) that accompany the constellation? Identify another constellation and write your own legend.
13. Hold a regatta, using ships of your own design.
14. Learn about three of the woods used to build the Amistad. Where do they grow? What special characteristics do they have that make them suitable for use in the ship? See if you can find them aboard the Amistad, when you visit the ship.
15. Visit the Tapping Reeve House and Law School located in Litchfield, CT and hold a mock trial about the Amistad.
16. Participate in a service project that protects our waterways.
17. Visit the Freedom Schooner Amistad in a port with your family or troop.

18. Amistad means friendship in Spanish. Learn the word friendship in five languages.
19. Do the people package activity with your troop/group to explore the concept that you cannot judge something from only the outside.
20. Read the poem about Sengbe Pieh written by William Cullen Bryant in 1839. After reading the poem, discuss in your troop how Bryant's poem describes the leader of the Amistad Revolt.
21. Design your own troop requirement. Share the developed requirement with the Girl Scouts of Connecticut Program Department when you order the patch.

Patch Requirement # 1

Mendeland

Who Were the Mende?

The Mende culture is very old. Originally coming from the interior regions of Africa, east of Sierra Leone, the Mende began to move closer to Sierra Leone, just how long ago historians do not know for sure. Extremely independent and ambitious people, the Mende had their own language, religion, music, art and dance. Sengbe Pieh and many of the other Africans who revolted aboard the Amistad were Mende.

How Did Sengbe Pieh and the Other Captives Live in Mendeland?

Most of the Mende lived in small villages, each group of villages forming one larger village. Strongly stockaded with high, wooden fences, the houses were built close to each other. Houses, constructed either in an oblong shape or circular manner (depending on the location in Mendeland), were built either of mud-brick, plastered outside if the Mende were chief, or wattle and mud if he were poor. The roof of a house was thatched, coming to a point in the middle and constructed without a central post.

Ruled by chiefs, who often had gained a reputation in war, the Mende towns were surrounded by farms, with rice the primary crop. Millet was also produced. Young girls were taught to look after the smaller children, to fish with hand nets, to make and mend the nets, to cook, spin and dye yarn. The boys learned to make dams for catching fish and it was the boys who did the weaving. Farming was a chore in which everyone participated. The Mende life style was plain and frugal.

Mende country (Mendeland) was hot, tropical, with dense forest, with a long rainy season, followed by a long dry season. Palm trees and tropical fruit were plentiful. The Mende produced palm oil for trading purposes, which was made by boiling palm kernels. The oil was used in Europe to make soap and candles.

Hale

When they grew up, Mende boys and girls joined secret societies. The most important of the secret societies was called a "hale", with its two major branches: "Poro" for the young men; and "Sande" for young women. These powerful secret societies exerted great influence over all aspects of Mende life and were central to the Mende culture, helping to prepare the young people for their roles in the Mende society. The Poro and Sande Societies helped the young people to be disciplined, to have a sense of community. They helped the Mende youth to become strong and productive in their communities. The young people learned lessons about the laws, customs, religion and history of the Mende. In addition, they were taught how to be good farmers or homemakers and parents.

Attaining membership in a secret society was an important rite of passage into adulthood for Mende men and women. Poros and Sande were very important in developing a sense of loyalty and it was this discipline that would later help the African captives through the ordeal that lay ahead.

Helmet Masks

Some of what we consider Mende art grew out of the activities of the secret societies. For example, the Sande head, hand-carved wooden helmets, called sowo-wui, were worn by Soweï, women of rank in the Sande Society who served as teachers, judges, healers and priestesses in the Mende community. Worn during dances, the masks were an important part of the Mende culture. The black masks were worn with black raffia skirts and capes, costumes that completely hid the dancer. The masks had elaborately carved hairstyles and reflected the styles of those worn by Mende women. In the Mende society, the complexity of a woman's hair arrangement was a sign of her place in the social hierarchy. The masks had slanted eyes, which the Mende considered beautiful. Young women were sent to initiation camps by their parents to learn cooking, childcare, singing, dancing and grooming as well as the basics of herbalism and trade. Masks were worn during the training period as well as during the ceremonies that welcomed back the young women to the villages at the end of their initiation. When young women completed their initiation period, they were considered adults and were expected to take part in adult activities.

Poro masks were worn by Mende males and were made of cloth, wood, string, and other materials. Unlike the sowo-wui, which was considered beautiful, the male masks were masculine, which the Mende describe as fierce.

Functional Art

The Mende were artistic as well as practical. Baskets, made for multiple uses, were woven of fiber from the palm tree and dyed in both bright colors and in earth tones, creating an object that was decorative as well as functional. Raffia mats were also a common form of weaving and served a variety of uses.

The weaving of cloth, called country cloth, was an important chore. The patterns were often intricate, usually striped, with earth tones the most common colors used.

Religion

The Mende believed in a Supreme Being, one God, Ngewo, who is the creator of the universe, the ruler of the universe, and the all-seeing, all-knowing father-protector. By his word and by his desire, Ngewo "called into existence" the man, the earth, and the "fullness thereof." Because he is the ruler of the universe, things that transpire in life happen only with Ngewo's permission. Ngewo is a living presence in Mende life; his name is invoked, as the day unfolds, by his children in need of strength and guidance.

The Mende Today

Although the African borders have changed in the twentieth century and new countries have been created, the Mende culture continues to exist. Many of the Mende people have maintained the same life-style that was established by their forefathers. Traditions and customs are passed on to the young people in much the same manner today as they were 150 years ago when Sengbe Pieh and the other Mende found themselves captives.

Patch Requirement # 2

The Underground Railroad in Connecticut

Slavery existed in America from the earliest period of colonial settlement at the beginning of the seventeenth century until it was abolished in 1865 by passage of the Thirteenth Amendment. While some slaves become free through legal means, many that wanted freedom chose to escape from their owners and find a safe location. This system began during America's colonial period and led to laws that penalized persons who assisted runaway slaves. In 1793 the United States government passed its Fugitive Slave Act that allowed for the capture and return to slavery of any runaway slave living in a free state. As it developed over the years, the Underground Railroad, which was neither under the ground nor a railroad, provided a series of safe havens, or stations, for fugitive slaves who were making their way to the Northern states, Canada, or other locations.

The North Star was a guide for runaway slaves leaving the South, but once in the Underground Railroad system the participants were conducted by foot, wagon, horse, or boat to a private house, barn, or church where they would be hidden until it was possible to send them to the next northward-bound location. This operation required the cooperation of free African Americans, Native Americans, and White Americans. It also required secrecy since free participants could be charged with breaking the law in helping slaves escape their owners. This secrecy has made it difficult to document fully what buildings in Connecticut were used in the Underground Railroad, and often this information has survived only in oral tradition.

Fugitive slaves entered Connecticut at a number of points. Some passed through the state by way of Stamford, New Haven, or Old Lyme, often traveling on to Farmington, the "Grand Central Station" in Connecticut. From there they headed north to Westfield or Springfield, Massachusetts. Some traveled to Springfield by way of Middletown, Hartford, and other communities along the Connecticut River. Those who passed through the state by way of New London or Westerly, Rhode Island, went north to Norwich and Putnam, and then to Worcester, Massachusetts. A western Connecticut route included Waterbury, New Milford, Washington, Torrington, Winchester, and Winsted.

Some of the buildings cannot be documented with precision. However, their inclusion on the Freedom Trail is based on written histories, studies, and traditions.

Patch Requirement # 3

The Story of Margru

Margru was born in Ben-dem-bu, a region of West Africa called Mende. One of seven children, she lived and played with her siblings in the countryside until she was almost seven years old. Her world changed when she was sold to Spanish slave traders to repay a family debt. Margru was one of only a few children among the hundreds who were awaiting slave ships to carry them across the Atlantic.

Eventually she and three other children were forced aboard the ship, Tecora, and taken to Cuba. The children were allowed more freedom than the adults were, however they were still forced to remain in the ship's hold.

Margru endured the same conditions/experiences as the other captives as they fought for their freedom. Limited accounts are available of how the children were treated during their time in Connecticut.

In November 1841 arrangements were made for several ministers to accompany the Mende's back to Africa. Margru (Sarah) now over ten years old joined the thirty-five remaining Amistad survivors to once again cross the Atlantic.

Seven years after the Amistad incident in the summer of 1846, fifteen-year old Sarah embarked on yet another trans-Atlantic voyage to America.

In the summer of 1848 Sarah was admitted to Oberlin College's Ladies' Department and she began taking college-level courses.

Sarah returned to Africa in November 1849 as the "schoolmistress" of the Mission's new girls' school.

In September 1852 she married Edward Green, an African who had been educated in Freetown at British Mission schools.

Sarah stayed the rest of her life at the mission. There is a record of her death.

If you would like to know more about Margru (Sarah's) life visit www.cc.oberlin.edu/~EOG/Kinson/Kinson.html

Patch Requirement #4

The Amistad Case

On June 28, 1839, the Spanish ship Amistad left a port in Havana, Cuba, with 53 Africans who had been kidnapped from their homeland. They were being sent to another part of Cuba for a lifetime of slavery. Before the ship reached its destination, the Africans seized control and forced the Spanish owners to sail towards Africa, using the sun as a guide. However, at night the owners sailed northward, hoping to come ashore in a Southern slave state in America. Instead, the ship entered the waters of Long Island Sound where the U. S. Navy took it into custody.

The Africans were eventually placed in jail in New Haven while their fate became a major legal case that took two years to resolve. Although the primary issue was whether these Africans were to be considered slaves or free, the long process led the public's attention to focus on the rights of African Americans in the United States, and on moral, social, religious, diplomatic, and political questions. Former President John Quincy Adams successfully defended the Africans before the U. S. Supreme Court, and in February 1841 they were declared free.

In March 1841 the Africans of the Amistad were sent to Farmington to live while funds were raised privately for their return to an area that is now Sierra Leone in Africa. In November the 37 surviving Africans sailed towards their homeland as free individuals. Along with them were five missionaries who were sent under the auspices of the newly formed Union Missionary Society, a forerunner of the American Missionary Association. The group reached Sierra Leone in January 1842.

Patch Requirement # 5

Africa: Gallinas

Gallinas lies just north of the modern border between Sierra Leone and Liberia. In a sense this is where the Amistad story began – even though most of the Amistad Africans were originally taken from their fatherland. Gallinas is where European slave traders established the networks that reached into the interior and plucked out victims from among the Mende, the Kisi, the Kono, and other inland people. The Amistad captives passed through this place as they were carried out of Africa and into the Middle Passage.

In Early April 1839, The Spanish slaving Brig *Tecora* loads slaves off Lomboko, at the mouth of the Gallinas River, on the West African coast below the British Colony of Sierra Leone.

Cuba

Havana, Cuba was the busiest African slave market in the Americas in 1839, north of Brazil. Late June 1839, the Africans are brought to Havana to be sold to Jose Ruiz and Pedro Montes, Spanish planters from Puerto Principe.

June 22, 1839 Montes and Ruiz obtain passports to transport the Africans to Puerto Principe.

On June 28, Ruiz and Montes walk their 53 slaves through Havana, board the Amistad at 8 pm. Near midnight they weigh anchor and get underway. However, the Africans seize control of the ship. Three months later the Amistad is seen off the coast of Long Island.

United States

The United States that the Africans found in 1839 was a young nation. The union included 26 states, three territories (Florida, Wisconsin, Iowa), and the District of Columbia. Critically for the Africans the nation was half slave and half free.

Demographic Profile of the United States: The Census for 1840 counted a free white population of 14 million, coexisting with just under 400,000 free blacks and a slave population of 2.5 million.

Discussion Questions: How long was the voyage in time and distance? How long would it take today by air?

Patch Requirement # 6

The current name of Mendeland is Sierra Leone. Locate it on a map.

Patch Requirement # 7

AMISTAD'S FIRST CAPTAIN

At age 64, Amistad's first Captain, William "Bill" Pinkney is ready to set sail on what he calls the voyage of a lifetime.

One of many African American sailors unrecognized, Captain Pinkney, got his calling to the seas while growing up near Lake Michigan, one of our nations' largest fresh water lakes. As a youngster, born and reared in Chicago, Captain Pinkney was bound by limitations based on social class, economic status and the high cost of boating. He received limited opportunity to sail. Still, what he wanted most since the seventh grade was "to have a great sailing adventure."

The author, lecturer and adventurer later spent eight years in the U.S. Navy sailing throughout the Atlantic coast. Among his accomplishments, Captain Pinkney, in 1992, became the first Black man and the fourth American to sail alone around the world through the dangerous Southern route rounding Cape Horn.

He first came on board with the Amistad project as a member of the AMISTAD America, Inc.'s Board of Trustees. His interest in the vessel peaked when he watched a display replica of the ship, *La Amistad*, in a parade of sailing ships in New York in 1976.

For Captain Pinkney, a reproduction of *La Amistad* that will actually sail was something he never dreamed would happen. He describes the project as an opportunity to bring the Amistad story of freedom and human rights to people of all backgrounds.

Captain Pinkney hopes to someday lead the Amistad back to Sierra Leone, the home of Sengbe Pieh and the other African captives. Until that day, he looks forward to his command of the Amistad in what he calls a culmination of what has been a full career as a sailor.

Captain Pinkney is the author of a reading textbook about his journey titled, "Captain Bill Pinkney's Journey," used in school systems across the nation. He has been recognized for his accomplishments by former U.S. President George Bush and is the recipient of numerous awards.

Captain Pinkney lives in Mystic and joined the staff of Amistad America, Inc. in early November 1999.

Patch Requirement #8

Igbo African Proverbs

Literary Meaning

When a she goat chews the leaves, the kid watches her

*A child who leaves the father on a distant place
will repeat the trek back to the place*

*A lizard that fell down from above said that if nobody
is ready to praise him, he will praise himself*

Wealth is better at a young age.

What cannot be done has a way that it can be done

Translation in English

Children learn by watching.

Children must be taught to respect and obey the elders.

A child must be praised for work well done in order to continue the good work.

A way to motive children to strive at being successful and therefore be able to enjoy the rewards early in life.

1. There is a way for doing everything.
2. Where this is a will, there is a way.

Patch Requirement # 9

Please contact the Historical Society in your town or contact:

The Connecticut Historical Society

One Elizabeth Street, Hartford, CT 06105

Phone: 860-236-5621 or Website: <http://www.chs.org>

The Amistad Memorial

New Haven City Hall

165 Church Street, New Haven, CT

Patch Requirement # 10

United Church of Christ

Amistad is a word and a story inseparable from the life and witness of the United Church of Christ. During the Mende People's stay in the United States, the United Church of Christ joined forces with the abolitionists to support the cause of the Amistad passengers. The United Church of Christ provided the captives comfort and intellectual and religious instruction. Yale Divinity students provided tutoring and the Mende began to learn English. Out of this story, the abolitionists arranged for the safe passage of the Mende People back to their homeland.

Patch Requirement #11

Learn knots new to you that would have been used aboard the ship. How would they have been used? Practice until you can tie them from memory.

Patch Requirement #12

Discover the history of Orion and the Big Dipper.

Patch Requirement #13

Sink or Float

Materials:

Dishpan

Plasticene clay (A type of clay that doesn't dry out)

Water

Cargo for added challenge: Pennies, blocks or other small weights

Drop one ball of clay into a pan full of water. It should sink. Challenge girls to build a boat from a similar ball of clay.

Give each girl a similar size ball of clay. Have them design a boat that will float. Allow them to test their design. Can it remain upright? Which shapes work best?

Tap the sides of the dishpan to make waves, do any boats capsize? How might their discoveries apply to real boats?

Hint for leaders: Try making a thin-sided bowl shape from clay. It should float with ease.

For added challenge: Challenge each girl or team of girls to design a boat that will hold cargo. See whose boat will hold the most cargo (pennies).

Genius Boats

Materials:

- 1 box of identical (or nearly so) stuff for each team of girls
 - Include things like soda bottles, 3 yards of string, fabric scraps, Styrofoam meat trays, paper towels, tubes, craft sticks, rubber bands, markers, pompoms, spools, glue, etc.

Each team works together to build a floating boat. Decide what qualities you are looking for - floats the longest? Prettiest? Uses every item in box? Can propel itself the farthest? Let each team put their genius together to build their spectacular boat!

Hold your regatta in a pool, pond, or stream. (Remember Safetywise)

Rain Gutter Regatta

Materials for course:

- 2 Rain Gutter lengths - 8 foot works well
- 4 Rain Gutter end caps
- Permanent marker
- 2 Saw horses or supports.

Seal each length of rain gutter with an end cap. About 1 foot from each end, mark a line. One end will be a start line; the other end is the finish line.

(See Resource Section for Diagram)

Materials for boats:

- Wood for boat
- Dowel
- Stiff plastic for sail
- Stiff plastic for keel

(See Resource Section for Diagram)

Have each girl design her boat. It must fit in the rain gutter and have a sail that can catch the wind. Use markers, paints, decals, etc.....Remember that the boats will get wet so use waterproof materials.

Girls race their boats two by two. Winners in each round advance to the next level.

You may want to judge boats for other qualities as well like most Girl Scout Spirit or most like the Amistad, or longest boat, or smallest boat.

Enjoy your regatta.

Patch Requirement #14

Woods from many parts of the world have been gathered to construct the Freedom Schooner Amistad. To construct the Amistad's hull, Purple Heart for the basic backbone was selected, on which the rest of the vessel is assembled: the keel, stem, sternpost, and keelson. Purpleheart is a dense, tropical hardwood from Guyana, South America.

Frames are thought of as the ribs of a ship. Live oak and white oak were chosen to build the frames. This wood will live on for many years in the Amistad, not only in the frames, but also as the breast-hooks and stem and stern knees that reinforce the needs of the vessel.

The Amistad's planking consists of white oak for the lower nine strakes of underwater planking and angelique for topside and bulwark. Angelique is a stable tropical wood from Suriname, South America, which is available in the long clear lengths necessary for planking.

The upper planks, finished with varnish, are iroko. A durable hardwood from West Africa, iroko has long been recognized as a superior shipbuilding material. The iroko used in the Amistad was presented to the project as a gift by the government of the Republic of Sierra Leone, the West African nation that was the home of Sengbe Pieh and most of his fellow captives aboard the original Amistad. Its use in this prominent position symbolizes the ties between Africa and America represented in the Amistad.

Taken as a whole, the strength and durability of the Freedom Schooner Amistad is a result of the many materials from many regions that we used to construct her.

Patch Requirement #15

Tapping Reeve House and Law School Litchfield Connecticut

From the time that the Africans from Amistad were detained to the time they regained their freedom, Singbe-pieh and his companions were the focus of several court cases. Many of the lawyers and judges involved in the Amistad cases had connections to the Litchfield Law School, the country's first law school. Both Roger Sherman Baldwin, the primary lawyer for the Africans and William Holabird, the District Attorney for the state of Connecticut and prosecutor in the cases against the Africans, attended the Litchfield Law School. William Ellsworth, the lawyer for Henry Green, a sea captain who claimed salvage rights to the ship, also studied at the school. Theodore Sedgwick, another of the Africans' lawyers, was the brother of a Litchfield Law School graduate.

Students at the Litchfield Law School practiced their lessons by holding mock trials called "moot courts." Students played the roles of defense lawyers, prosecutors, and judges; and they argued the most controversial cases of the day.

The Amistad was found in Long Island Sound in 1839, six years after the Litchfield Law School closed. Had the school still been open, its students would have been fascinated by the story, caught up in the intense interest in the plight of the Africans, the complicated legal questions involved, and the connections between the lawyers and the Litchfield Law School.

Girl Scouts who choose to do this requirement will imagine that the school was still open in 1839 and that they are students there. They will visit the Litchfield Law School where they will learn about some of the legal issues in the Amistad cases and then hold a mock trial. Some of the girls will play defense lawyers, some prosecutors, some will be judges, and others will provide information as witnesses. (As girls participate in the mock trial, they will learn that in 1839 only men could be lawyers.)

There is a fee per girl to participate in the mock trial program at the Tapping Reeve House & Law School, the site of the Litchfield Law School. Call 860-567-4501 for

further information and to register.

Patch Requirement #16

Our great nation has been shaped by our waterways - the lakes, great rivers, and tributaries have all allowed the early settlers access to the interior of our country. It was possible to economically ship goods, resources and people. Our waterways continue to be important natural resource. It is important that we protect this resource and that means all channels, streams, ponds, reservoirs, lakes, bays, marshes, beaches, etc. Participate in a service project that protects our waterways.

Patch Requirement #17

Port Visits

Discover locations of Port Visits of the Freedom Schooner Amistad by visiting www.amistadamerica.org.

Patch Requirement #18

Friendship in other Languages

Spanish – Amistad

Mende – ndiamu

French - amitié

Danish - venskab

German - Freundschaft

Dutch - vriendschap

Portuguese - afeição, amizade

Italian - amicizia

Swedish - vänskap

Norwegian - vennskap

Frisian - freonskip

Hungarian - barátság

Czech - přátelství

Esperanto - amikeco

Latin - amicitia, hospitium

Zulu – umngane

Greek – o’fi’los

Hawaiian – Hoaloha

Swahili – Rafiki

Creole – Zanmi

Polish – Przyjaciol (F) / Przyjaciel (M)

Japanese – Tomodachi

Patch Requirement #19

People Package Activity

Purpose: To provide an opportunity for each girl to realize that you can’t know what a person is like on the inside by only looking at her “outer wrapping” or appearance.

Materials: A beautiful wrapped package with something like an old rag or old sneaker or dirt inside. A plain, newspaper wrapped package with a string around it OR a very poorly wrapped package with a treat (lollypops perhaps) inside for each child.

Procedure:

1. “Which package would you like to receive?”
“What do you suppose is inside each one?”
“Can you tell by just looking at the package?”
2. “Let’s decide which of these packages you would like to have.” (Get a consensus.)
3. “Before you open this package, I’d like to talk for a moment about ‘People Packages.’ I have a ‘People Package.’ I am _____ tall, have _____ hair and _____ eyes, _____ colored skin, etc., and _____ slacks over my legs, etc.
Have someone else describe her “People Package.”
4. Try some variations. Describe a ‘People Package’ and have the children tell you who it is, or have the group close their eyes and tell you who you are describing.
5. “How can ‘People Packages’ differ?”
6. “Can you tell what a person is like just by looking at his or her ‘People Package’?” “What are some things I wouldn’t know about you just by looking at your ‘People Package’?”
7. “Now let’s open the present that you have decided on.” (Have someone open the box.)
“Could you tell what was inside by the outer package? Let’s open the other and see what’s inside it.” (Share the treat with the children at this point.)
8. Conclude: “People are like packages. We can’t know what is inside a person simply by looking at his or her outer wrapping. Have you ever been wrong about someone after judging his or her ‘outer wrapping’? What are some things we can do to learn to know what is inside a person’s ‘People Package’?”

Notes: This activity works equally well whether the children chose the attractively wrapped package or out-guess you and choose the plain package.

Adapted from Individual Differences: An Experience in Human Relations for Children.

Patch Requirement #20

Poem about Cinque written by William Cullen Bryant in 1839

Chained in a foreign land he stood,
A man of giant frame,
Amid the gathering multitude
That shrunk to hear his name
All stern of look and strong of limb,
His dark eye on the ground
And silently they gazed on him
As on a lion bound.

Vainly, but well, that chief had fought
He was a captive now;
Yet pride, that fortune humbles not,
Was written on his brow,
The scars his dark broad bosom wore
Showed warrior true and brave;
A prince among his tribe before,
He could not be a slave.

Resource Section

Glossary

Abolitionist: A person who actively worked to end slavery.

Amistad: Name of the ship on which the captives were placed in Cuba.

Biography: The personal history of a person.

Circuit Court: The lowest court in rank, in some instances holding sessions in different places.

Community: People living in the same area who share common interests.

Culture: The social and artistic traditions that are part of a particular society.

Determination: Being firm in your position or decision.

Dignity: Poise, self-respect that inspires respect from others.

Freedom Trail in Connecticut: A series of sites celebrating the heritage and movement toward freedom of Connecticut's African Americans citizens.

Hearing: The preliminary examination of an accused person.

Helmet Masks: Masks worn by female Poro teachers in Mende dances.

Ignorant: Having no knowledge or education in general or in a specific subject.

Illustrator: A person who explains or gives examples using pictures.

Interpreter: A person who translates

Jurisdiction: The right and power to interpret and apply the law.

Kidnap: To abduct or take a person against his/her will.

Legal counsel: A lawyer who advises and or defends a person or persons

Liberated: To be freed.

Lomboko: The island off the coast of Sierra Leone from which the slaves were shipped around the world.

Mende: An African society.

Merchant ship: A ship that transports goods for sale.

Middle Passage: The route the slave ships took across the Atlantic.

Ngewo: Mende “God”.

Poro: Mende secret society where young men learn to become adults.

Principles: A person’s ethics or personal code.

Regatta: A boat race.

Revolt: To rise up against.

Salvage right: The right of a person or persons who have saved a ship and its cargo from destruction to claim compensation for the value.

Sande: Mende secret society where young women learn to become adults.

Slave: A person held as property.

Society: A group of human beings with shared interests and culture.

Sowei: A woman of rank in a Mende Sande Society who functions as a teacher.

Sow-wui: The helmet mask used by the Sande Society.

Tecora: Name of the ship that captives sailed on from Africa to Cuba.

Underground Railroad: A secret network that helped runaway slaves reach freedom.

Waterway: A body of water used by boats or ships.