

A' Adam's Bairns?

Exploring equality and diversity in Scotland
past and present



Age 10-14



Acknowledgements

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BUNDLE AND GO.

The winter is gane, love, the sweet spring again, love,
Bedecks the blue mountain and gilds the dark sea,
'ein' birth to the blossom, and bliss to the bosom,
And hope for the future to you love, an' me.
Far to the west, to the land of bright freedom,
The land where the vine and the orange trees grow,
I would conduct thee, my ain winsome dearie—
In hey, bonnie lassie, will you bundle and go?
An' the widwood, the scenes o' our child-
hood,
Will be dear to your memory an' mine;
The wild blasts o' poortith that sweeps Scotland's
mountains,
Will be a fond heart in sorrow repine;
The laddie to lose his dear lassie,
The fount o' her saut tears to flow,
The fair plenty invites us
The bonnie lassie, will

This resource is aimed at students aged 10-14, but can be used and/or adapted according to maturity and ability of individual students. The activities are quite varied in terms of the levels of skills and abilities required, but these are fairly obvious. ▶

PEOPLE OF SCOTLAND, BEWARE!!

Mr. A. CAMPBELL, and his colleague Mr. J. HENSHELL, from Virginia, U.S., are at present lecturing throughout Scotland on Christian Union; and, as the people of this country ought to be very cautious in entering into Christian Union with persons whose general principles are unknown to them, they are hereby warned against them their views upon the all-important question of SLAVERY!

Mr. CAMPBELL asserts that Slavery, considered in itself, is not sinful—in not opposed to the principles and spirit of Christianity—and that the Saviour, and his Apostles, sanctioned the practice of man holding property in man; and his teaching Christian fellowship with slaveholders—that the Churches with which he is connected in America receive some of these INHUMAN TYRANTS into Communion—and further, that in those Churches the Black and White Men sit together—that, in fact, the NEGRO PEW System is

EMIGRATION TO THE CAPE OF GOOD HOPE.

HER MAJESTY'S Colonial Land and Emigration Commissioners HEREBY GIVE NOTICE, THAT they are prepared to receive applications from Persons of the Labouring Classes, who may be desirous of Emigrating to the CAPE OF GOOD HOPE, with the intention of working there for a term of years, and who are unable to defray the whole expense of their passage.

Scot. Emig. Co.
Jan 19th 1847
No. 10. 45

Introduction

The impetus for this resource pack was the 200th anniversary of the UK parliamentary abolition of the slave trade; however we were anxious that we did not limit ourselves to the issue of slavery but that we should look at the attitudes and behaviours which underpinned it then and now.

This resource explores past and contemporary issues and challenges which face us in Scotland today. Despite the years which have elapsed since the abolition of the slave trade and the introduction of compulsory education, many related issues have not yet been resolved. If centuries of education have not helped us or previous generations to make the required changes in society, what can we, as educators of today, do differently to ensure that Scotland's citizens of tomorrow are at last equipped to make real and lasting change? Will they be able to adequately address the issues of racism, sectarianism, prejudice, identity, blame, guilt and ignorance – all recognised as problems and challenges in contemporary society? This resource gives you the opportunity to explore these issues in a joined-up way rather than seeing them as matters which can be viewed in isolation. It doesn't purport to be the answer to all society's ills, but will hopefully provide a useful starting point.



The CD-ROM and how to use it ▶

The CD-ROM and how to use it

The CD-ROM and this accompanying booklet have been developed to be used in a flexible and creative way demonstrating the interconnectedness of today's challenges and how these have been shaped by attitudes throughout history. The context is at once Scottish and global. The resource covers such issues as sectarianism and racism which require the stereotyping and resultant demonising of certain groups. Such attitudes allowed the slave trade to exist in the past and allow exploitation to continue to this day in Scotland and throughout the world.

The overall purpose of this resource is to give teachers strategies and ideas to explore the issues raised by the songs and archive material and help young people acquire the skills, knowledge and understanding necessary to develop critical literacy and the four capacities of *A Curriculum for Excellence*.

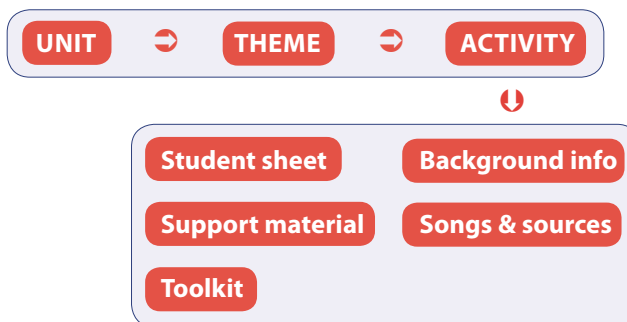
A focus of this resource is locating and interpreting evidence from original sources and questioning these as to validity and interpretation. The resource makes use of a wealth of material held by the National Library of Scotland and the National Archives of Scotland. It encourages young people to explore this rich heritage and to form their own opinions of what and how things happened, rather than merely accepting other people's interpretations of 'the truth'. We therefore recommend that you use at least the first activity for each **Theme in Unit 1 – Sources and Evidence** with your students, before going on to use the rest of the pack.

The pack includes the music from the CD, *A' Adam's Bairns*, produced by Scottish music expert and academic Dr Fred Freeman, and specially recorded for this project. The contemporary and traditional songs are played and sung by some of Scotland's finest musicians including Tich Frier, Rod Paterson, Nick Keir, Wendy Weatherby, Ian Bruce, Emily Smith, Dave Taylor, Steve Byrne, Jim Reid, Gillian McDonald, John Morran and Ross Kennedy. The songs range from *Destitution Road* which tells of the despair of the Highland Clearances to *The Slave's Lament*, written by Burns, who, but for a twist of fate, might even

have emigrated to Jamaica and become part of the slave trade himself. *Larkhall* tells in a humorous but powerful way of the sectarianism which is still prevalent in parts of Scotland to this day; *Erin-go-Bragh* abounds with anti-Irish sentiments. *Scotland's Story* celebrates the diversity of the folk who make up Scotland – from Gaels and Picts and Angles and Danes to people from Pakistan, India and the Ukraine and everywhere in between.

Doomsday in the Afternoon and *Yellow on the Broom* illustrate the situation of the travelling folk and the prejudice and discrimination they face – somewhat at odds with the sentiments of *We're a' Jock Tamson's Bairns* which imply equality of treatment and opportunity for all. The apartheid system in South Africa is explored in *Rivonia* and *Hawks and Eagles*.

The CD-ROM contains over fifty classroom activities, support materials, toolkit (teaching strategies), background information, source material and songs as well as links to a range of external websites. This should allow for flexibility in terms of depth and progression, according to school, class or individual needs. It is organised as follows:



The booklet contains sample activities (one from each theme), related Student Sheet and selected information.

There is also an opportunity to share your work with others through the Scotdec website www.scotdec.org.uk where updated material and new ideas will be posted.

The resource is divided into six units with three themes in each...

UNIT 1

SOURCES and EVIDENCE (Themes: Types of Source, Bias & Reliability, Questioning Sources & Evidence)

This unit is designed to help make young people aware of the wealth of historical material that exists and to encourage them to explore and question it. The **key aim** is that students can develop the skills to interrogate sources and evidence of what and how things happened and do not have to merely accept the interpretations of others.

UNIT 2

SLAVERY (Themes: Freedom & Slavery, Slavery in the Past, Contemporary Slavery)

This unit explores slavery from a historical and world perspective but the **key message** of the unit is the particular role played by Scots and Scotland in slavery and exploitation throughout history to the present day. The abolitionist movement is explored in Unit 5 as an example of a successful mass campaign for social change.

UNIT 3

FORCED MOVEMENT of PEOPLE (Themes: Clearances, Emigration, Refugees & Asylum Seekers)

The triangular slave trade involved the forced movement of millions of people over three centuries and this had enormous implications for sub-Saharan Africa. Such forced movement of people has occurred in many ways and to different degrees in different parts of the world throughout history but always with a huge impact on cultural and economic life. One example is the Highland Clearances: the movement of Highland Scots to south central Scotland and throughout the colonies and England. At the same time migrants from Ireland and all over Europe came to Scotland. This whole movement of people continued throughout the 19th and 20th centuries to the present day. The **key message** of the unit is that people have had to move to and from Scotland for many reasons – to make a living or to seek a safe place to stay.

UNIT 4

SCOTTISH IDENTITY and DIVERSITY (Themes: Who is a Scot?, Identity, Immigration Past & Present)

This unit looks at how throughout our history the movement of people to Scotland – recorded in the very earliest references to Scotland concerning the Gaels, the Picts the Angles and Danes – has made our nation what it is today. Traces of these movements can be discovered in our language and names. The **key message** of the unit is to understand and appreciate the rich diversity of Scottish society – past, present and future.

UNIT 5

PREJUDICE and DISCRIMINATION (Themes: Thinking about Prejudice, Scottish Gypsies and Travellers, Types of Discrimination)

This unit links to the previous one by investigating the issues surrounding discrimination against certain groups in society at certain times and for various reasons. It looks at how perceived differences can be exploited. A number of issues are explored including sectarianism, xenophobia in all its forms and prejudice against people such as Scottish Gypsies and Travellers. The unit looks at different forms and causes of prejudice but the **key message** is to question where we get our images of others from and to challenge these stereotypes.

UNIT 6

TAKING ACTION for CHANGE (Themes: Abolitionist Movement, Campaigns over the Years, Current Issues)

This unit starts with the abolitionist movement as one of the first successful mass campaigns for social change and looks at how many of the strategies developed then are still used today. It then explores campaigns over the years, for instance, the suffragette movement, the Spanish Civil War, CND and the Anti-Apartheid Movement. It concludes with looking at current issues, including anti-poverty, human rights, anti-war and trade justice. The **key message** of the unit is to show how people have been moved to act against injustices over the years and how, by acting together, they have been able to effect positive change.

Unit 1 SOURCES & EVIDENCE

THEME

1. Types of Sources

ACTIVITY

1. Introduction
2. **Primary & Secondary Sources**
3. What is Evidence?

KEY AIM

About developing the skills to interrogate sources and evidence of what and how things happened, rather than merely accepting other people's interpretations.

2. Bias & Reliability

This is developed throughout all 3 themes in this unit.

1. What is Bias?
2. **Is it Reliable?**
3. Bias & Reliability

3. Questioning Sources & Evidence

1. **Women's Suffrage**
2. Transatlantic Slave Trade
3. Apartheid



Overview...

Unit 2 SLAVERY

THEME

1. Freedom & Slavery

ACTIVITY

1. Exploring Freedom and Slavery
2. **Freedom and Human Rights**
3. Developing Rights

KEY MESSAGE UNIT

The particular role played by Scots and Scotland in slavery and exploitation throughout history to the present day.

KEY MESSAGE THEME

Concepts of slavery and freedom are inextricably linked and, though the notion of human rights has a long history, the application of its ideals is still to be realised.

SONGS

*Freedom Come all Ye
A Man's a Man*

2. Slavery in the Past

1. **Scottish Connections 1**
2. Scottish Connections 2
3. *The Slave Ship Zong*

Understand the strength and scope of the Scottish connection with the Slave Trade, especially in Jamaica...

The Slave's Lament

3. Contemporary Slavery

1. Slavery Today
2. Human Trafficking
3. **Child Labour**

Realise that WE prop it up still – as consumers or by being complicit or simply doing nothing.

I am the Common Man

Unit 3 FORCED MOVEMENT OF PEOPLE

THEME

1. Clearances

ACTIVITY

1. **The Highland Clearances**
2. Jamaica Before the Slave Trade
3. Clearances Today

KEY MESSAGE UNIT

People have **had** to move for many reasons – to and from Scotland – to make a living or to seek a safe place to stay.

KEY MESSAGE THEME

How people have been physically forced to move or have had no choice but to move from their homes.

SONGS

*Destitution Road
Indian Death Song*

2. Emigration

1. **The Scottish Diaspora**
2. Would You Go?
3. Homeland – from a Distance

The attitudes encountered by emigrants and their feelings about their new home and 'homeland'.

The Sun Rises Bright in France

3. Refugees & Asylum Seekers

1. Understanding Refugees and Asylum Seekers

2. A Strange Land
3. Comin' Hame?

Understanding how and why people may have to move to be safe and how it might feel.

Comin' Hame

Unit 4 SCOTTISH IDENTITY & DIVERSITY

THEMES

1. Who is a Scot?

KEY MESSAGE UNIT

To understand and appreciate the rich diversity of Scottish society – past, present & future.

ACTIVITY

1. **What Makes you Scottish**
2. The Good, the Bad & the Ugly
3. "As Ithers See Us"

KEY MESSAGE THEME

Appreciate that there is no one or easy answer to the question expressed in this theme.

SONGS

Scotland's Story
We're a' Jock Tamson's Bairns

2. Identity

Understand that a person's identity comes from many places and is influenced by all sorts of things.

1. **The Right to a Name**
2. What's in a Name?
3. Identities in Common

3. Immigration Past & Present

Realise that people from other countries move here for the same reasons as Scots moved abroad – and still do.

1. **Scotland's Story**
2. Scottish Place Names
3. Scotland's Gain

Unit 5 PREJUDICE and DISCRIMINATION

THEMES

1. Thinking About Prejudice

KEY MESSAGE UNIT

Looking at different forms and causes of prejudice and discrimination: questioning where we get our images of others from and challenging these stereotypes.

ACTIVITY

1. **Stereotyping**
2. Why Do We Think That?
3. Our Prejudices?

KEY MESSAGE THEME

Thinking about where our views come from and challenging our stereotypes.

SONGS

We're a' Jock Tamson's Bairns
A Man's a Man

2. Scottish Gypsies and Travellers

Realise that there are many forms of discrimination, how damaging this is for individuals and society and how positive images and learning more about each other can help counter such attitudes and behaviour.

1. Other Ways of Life
2. **Yellow on the Broom**
3. Doomsday in the Afternoon

Yellow on the Broom
Doomsday in the Afternoon

3. Types of Discrimination

Realise that there are many forms of discrimination, how damaging this is for individuals and society and how positive images and learning more about each other can help counter such attitudes and behaviour.

1. **Religious**
 2. Gender
 3. 'Race'
- Larkhall, Erin-go-Bragh*
Why Do They Say I'm Only a Jew
Both Sides the Tweed

Unit 6 TAKING ACTION FOR CHANGE

THEMES

1. Abolitionist Movement

KEY MESSAGE UNIT

Exploring the range of people involved in the Abolitionist movement and how they successfully brought the slave trade to an end.

ACTIVITY

1. **Different People, Different Views**
2. Resistance & Rebellion
3. Campaign Tactics

KEY MESSAGE THEME

Learning about how people made a difference.

SONGS

Hawks and Eagles

2. Campaigns over the Years

(Suffragettes, Spanish Civil War, Anti-War, Apartheid, etc)

To show how people have been moved to act against injustices over the years and how, by acting together, they have been able to effect positive changes.

1. The Right to Vote
2. **Anti-Apartheid Movement**
3. Campaigns Over the years

Rivonia
Hawks and Eagles

3. Current Issues (Anti Poverty Movement, Human Rights Issues, CND, Fair Trade, etc)

People can still make a difference.

Comin' Home

Text in green and bold: indicates content is shown in this booklet.

A' Adam's Bairns and A Curriculum for Excellence

This resource has been designed very much with the aims and aspirations of **A Curriculum for Excellence** in mind. *Building the Curriculum 3* (Scottish Government, June 2008) states that "throughout this broad curriculum it is expected there will be an emphasis on Scottish contexts, Scottish cultures and Scotland's history and place in the world" and emphasises the fact that curriculum planning "should demonstrate the principles for curriculum design: challenge and enjoyment; breadth; progression; depth; personalisation and choice; coherence; relevance".

It further states that "Learning should be made available in a range of ways including interdisciplinary learning and a range of opportunities which ensure a broad approach, enabling, for example, a coherent understanding of environmental issues."

A' Adam's Bairns meets all of these requirements and should help teachers fulfil them in an interesting and innovative way.

The framework illustrated here is taken from *Building the Curriculum 3* and we have highlighted **in bold** the particular criteria exemplified in this resource. ▶

'skills for learning, skills for life'...

Values

Wisdom, justice, compassion, integrity

The curriculum must be **inclusive**, be a stimulus for **personal achievement** and, through the **broadening of experience of the world**, be an encouragement towards **informed and responsible citizenship**.

Experiences and outcomes set out expectations for learning and development in:

- Expressive arts
- Languages and literacy
- Health and wellbeing
- Mathematics and numeracy
- Religious and moral education
- Sciences
- Social studies
- Technologies.

Curriculum levels describe progression and development.

The curriculum: 'the totality of all that is planned for children and young people throughout their education'

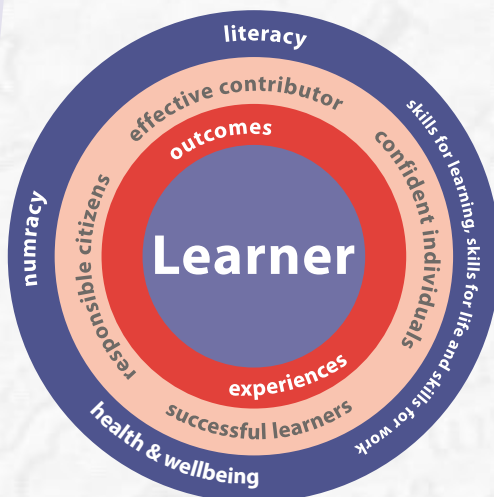
- Ethos and life of the school as a community
- Curriculum areas and subjects
- Interdisciplinary learning
- Opportunities for personal achievement

Learning and teaching

- Engaging and active
- Setting challenging goals
- Shared expectations and standards
- Timely, accurate feedback
- Learning intentions, success criteria, personal learning planning
- Collaborative
- Reflecting the ways different learners progress

All children and young people are entitled to experience:

- a coherent curriculum from 3 to 18
- a broad general education, including well planned experiences and outcomes across all the curriculum areas. This should include **understanding of the world and Scotland's place in it and understanding of the environment**
- a senior phase which provides opportunities for study for qualifications and other planned opportunities for developing the four capacities
- opportunities for developing **skills for learning, skills for life** and skills for work
- opportunities to achieve to the highest levels they can through appropriate personal support and challenge
- Opportunities to move into positive and sustained destinations beyond school.



Personal Support

- review of learning and planning of next steps
- gaining access to learning activities which will meet their needs
- planning for opportunities for personal achievement
- preparing for changes and choices and support through changes and choices
- pre-school centres and schools working with partners

Principles of curriculum design:

- Challenge and enjoyment
- Breadth
- Progression
- Depth
- Personalisation and choice
- Coherence
- Relevance

Arrangements for

- Assessment
- Qualifications
- Self-evaluation and accountability
- Professional development

to support the purposes of learning.

UNIT 1

THEME 1

ACTIVITY 2

LEARNING OUTCOME

Sources and Evidence

Types of Sources

Primary & Secondary Sources

Students will demonstrate their understanding of the difference between primary and secondary sources.

BACKGROUND INFORMATION: Primary & Secondary Sources

WHAT YOU NEED

Student Sheet: Primary & Secondary Sources

WHAT TO DO

- Explain to students the difference between a primary and a secondary source.

Primary sources are the raw material of history. They may be the leftovers or relics of the past (for example a building or a sword) or may be *records* of what happened, made by people at the time (for example, the diary of Anne Frank or Samuel Pepys). Primary sources may have been preserved deliberately or by chance.

Historians use primary sources to find the evidence to answer their questions about the past.

Secondary sources are the products of the study of history – they are always based on other sources.

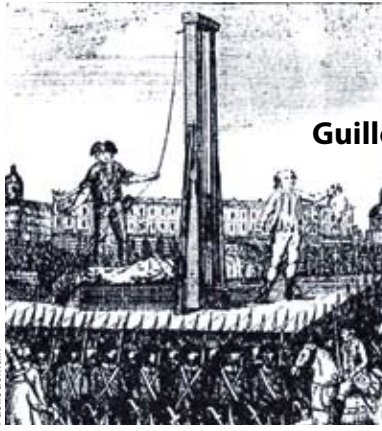
You might want to use this simple example to explain the difference between primary and secondary sources:



Suppose there had been a car accident. The description of the accident which a witness gives to the police is a primary source because it comes from someone actually there at the time. The story in the newspaper the next day is a secondary source because the reporter who wrote the story did not actually witness it. The reporter is presenting a way of understanding the accident or an *interpretation*. (Note: a newspaper *may* be a primary source if it is used as an artefact from the period being studied)

Further information can be accessed at **Defining Primary and Secondary Sources**

- Cut up the Student Sheet and give one photo each to groups of two or three pupils.
- Explain that each group or pair has to decide whether they have a primary or a secondary source. Students could also research to find out more about their particular item.
- Ask groups to explain to the rest of the class why they think their photo shows a primary or secondary source.
- Display photos under the headings – ‘primary source’ or ‘secondary source’. Leave room to add other items as they are encountered.



Guillotine

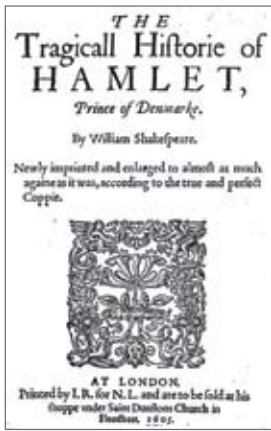
Public domain

Anne Frank's handwriting from a diary entry dated, October 18 1942 translated:

"This is a photograph of me as I wish I looked all the time. Then I might still have a chance of getting to Hollywood."

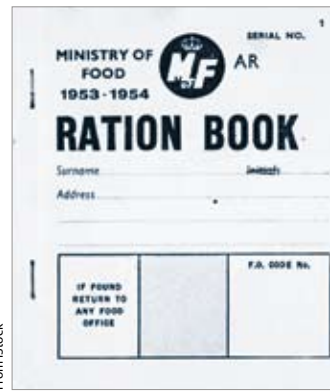


With permission of Britannica online Encyclopaedia: www.britannica.com/EBchecked/topic-art/217168/97877/Anne-Frank-with-an-extract-from-her-diary-dated-Oct



Play by William Shakespeare

Public domain



Ration book

From iStock



Newspaper report

http://commons.wikimedia.org/wiki/File:Titantic-New_York_Herald_front_page.jpeg



Photograph

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Holy Bible

From iStock



Painting

Public domain

UNIT 1
THEME 2
ACTIVITY 2
LEARNING OUTCOME

Sources and Evidence

Bias and Reliability
Is it Reliable?

Students will be able to decide how reliable a selected source is in answering questions about the Transatlantic Slave Trade.

BACKGROUND INFORMATION: Transatlantic Slave Trade 🗣️

WHAT YOU NEED

Student Sheet: Is it reliable?

WHAT TO DO

- Read through *Extract: Paper of a poor African* on the Student Sheet.
- Encourage students to think about what this source tells us about the transatlantic slave trade. How does it help answer the following questions:
 - What was John Comber's life of enslavement like in North America?
 - What was the typical life of an enslaved African in North America?
 - What dangers were involved in the manufacturing of sugar?
 - How were people who attempted to escape from slavery punished?
 - Were all Europeans supporters of slavery?
 - Did people who escaped from slavery make it to Glasgow?
- Tell students that we need to decide how **reliable** or **accurate** we can consider the evidence provided by the source.
- Ask students to complete the table on their sheet to determine the reliability of the *Extract* as a source when considering aspects of the transatlantic slave trade raised by the questions.

In order to be able to use a written account to answer a question about the past, we need to decide how reliable or accurate the source is.

We might consider:

- How close was the writer to the events described?
- Where did the writer get their information from?
- Does the source give only one side of the story?
- Does it use language that exaggerates events and descriptions?
- Can any of the facts expressed in the account be corroborated?

It should be noted that a source might be unreliable for one purpose but reliable for another.

For example, as a historical source, this cartoon (*right*) might provide an unreliable account of the attitude of multinational banks to the international debt situation, but a reliable account of how some people interpreted the situation at the time.



With permission of 80-20
www.developmenteducation.ie/
galleries/browse/?catid=4

For that reason we should ask if any particular source is **reliable for our purpose**.

Extract: Paper of a Poor African

I was born at Minnie in Africa. My father, mother and I were taken to the slave market at New Orleans and sold to different masters when I was only eight years old.

My master was a very tyrannical person. He put me to learn the manufacturing of sugar and tobacco. When I entered the sugar establishment I was not aware of the process of the business.

The controller was a bloodthirsty man. I came to work at 1 o'clock in the morning and before six o'clock I helped to prepare 4 tons of sugar ready to go to the cooling pan; the sugar was not tranated (pulped) enough and two of the boilers exploded.

The overseer came forth in a rage, and had me taken to the whipping post, called one of the drivers and had me tied hand and foot and flogged. After I had received my punishment, they scored my back to let the blood run and they washed my back with salt pickle; then I was taken and put in irons with an iron band round my waist and a chain and ball 36lbs weight attached to it. Afterwards I was turned out in the field and at night was returned to my former duty.

I ran away but it was not long before I was overtaken by the negro-hunters, men who are employed in the southern states of America to catch slaves who run away. I was taken back to the Plantation and received 150 lashes and then taken back to the public market and sold to a man named Joseph Johnson who was very severe with us.

I started to run away again and went to a gentleman I heard of who assisted me to escape to Boston and I then found one of the Mission gentlemen there. He sent me to Montreal and I got on board the rig Elizabeth, Captain McDonald owner. I arrived in Glasgow on the 7th of last November. Now ladies and gentlemen I made this narrative to give you an account of slavery. I have been in slavery 33 years.

Should any gentlemen have any left-off clothes I shall be very thankful for them as I have been in ill health since my arrival in this country. May the Lord bless the British gentlemen for their kindness to me and other negroes.

John Comber

Is the extract a reliable source for the following?	Yes / No	Reason for your answer
What John Comber's life of enslavement was like in North America?		
What the typical life of an enslaved African was like in North America?		
What dangers were involved in the manufacturing of sugar?		
How people who attempted to escape from slavery were punished?		
If all Europeans were supporters of slavery?		
If many people who escaped from slavery managed to get to Glasgow?		
If many people who escaped from slavery managed to get to Glasgow?		

UNIT 1
THEME 3
ACTIVITY 1
LEARNING OUTCOME

Sources and Evidence

Questioning Sources & Evidence
Women's Suffrage

Students will learn how to question a variety of primary sources and interpret the evidence.

The activities here are intended to consolidate learning from the two previous themes in this SOURCES and EVIDENCE unit.

WHAT YOU NEED

- Student Sheet: Women's Suffrage
- Background information: Women's Suffrage
- Support material: **Sources 1 to 7** 🎧

- Further source material available the National Library of Scotland, www.scran.ac.uk and National Archives Learning Curve

WHAT TO DO

- Ask students what they already know about the campaign for votes for women in the UK in the early 20th century. You may find the **Background Information** sheet useful to supplement their knowledge.
- Explain to students that they are going to interrogate historical sources to find evidence to help answer a question about this campaign.
- Support students in selecting their own question or provide one for them.
For example:
 - What were the arguments of those who were opposed to women getting the vote?
 - How much support was there for the cause of women's suffrage in Scotland in 1909?
 - Was it only women who wanted women to have the vote?
 - Was it only men who were against women having the vote?
- Examine a selection of useful primary and secondary sources with students. Seven sources are provided here as support material whilst many others can be found at the websites referred to above. Further brief **notes** for Source 4 are also available.
- Use the chart in the Student Sheet to help students assess the reliability of the sources as evidence whilst students attempt to answer their question.
- Encourage students to make a judgement about the reliability of the evidence.

Discussion prompts:

- What do you think of the language?
- Does it give you a clue as to the writers view?
- What do the headlines tell you
- If they feel unable to give a definite answer as to reliability, ask them to think about why this might be



This theme is taken up again in Unit 6; Taking Action for Change; Campaigns over the Years.

Women's Suffrage

Q1

Source

Type of evidence

How well does it answer the question?

How useful is it?

Anything else?

Q2

Type of evidence

How well does it answer the question?

How useful is it?

Anything else?

Q3

Type of evidence

How well does it answer the question?

How useful is it?

Anything else?

Q4

Type of evidence

How well does it answer the question?

How useful is it?

Anything else?

Add in more rows as you need them.

UNIT 2

THEME 1

ACTIVITY 2

LEARNING OUTCOME

Slavery

Freedom & Slavery

Freedom and Human Rights

Students will consider some of the rights which underpin freedom and how the exercising of these can impinge on the rights of others.

BACKGROUND INFORMATION: Freedom & Slavery

WHAT YOU NEED

- Student Sheet: Freedom and Human Rights (one set of statements per pair of students)

WHAT TO DO (A)

- Organise students into pairs and distribute the sets of statements.
- Introduce these as conditions or rights which are important if a person is to be free.
- Encourage students to add their own ideas to the list.
- Suggest they rank them in three categories – most important; quite important; least important.
- Discuss the rankings with students and ask them to explain their decisions.
- Now ask students to join with another pair and try to reach group agreement as to the order of importance.
- Groups record their rankings on one large class display which can be referred to or changed as the unit progresses.

WHAT TO DO (B)

- Select two statements from the list, for example: 'to say what you want' and 'to travel where you want'.
- Ask students to consider how exercising these rights could affect others and how others exercising these rights can affect them. They should draw out positive and negative effects.
 - for example, 'saying what you want' (freedom of speech) can be hurtful, rude or even untrue – should you still say this? It might be someone's sincerely held opinion, even it does not seem fair – should they still be allowed to say it? Who should judge?
 - 'To travel where you want' (freedom of movement) can have consequences for land owners (the 'right to roam') as well as emigration and immigration, country borders and the like.
- From this, ensure that students understand that the exercising of rights has consequences which have to be recognised.



© Anti-Slavery International

If you are to be free it is important to...

...have a safe and healthy place to live

...have enough food to eat

...be able to earn a living

...say what you want to without fear of punishment

...be able to play as a child

...get an education

...earn a fair wage for your labour

...move about the country freely

...vote for the political party you want

...believe in the God you want (or not)

UNIT 2
THEME 2
ACTIVITY 1
LEARNING OUTCOME

Slavery

Slavery in the Past

Scottish Connections 1

Students will understand – and be able to provide evidence for – the strength and scope of the Scottish connection with the Transatlantic Slave Trade in Jamaica.

BACKGROUND INFORMATION: Scotland & Jamaica 🗺️

WHAT YOU NEED

- Student Sheet: Scottish Connections 1
- Map of Scotland (for each group) 🗺️
- Playing Card Template – monochrome, Scottish flag, Jamaican flag 🗺️

WHAT TO DO

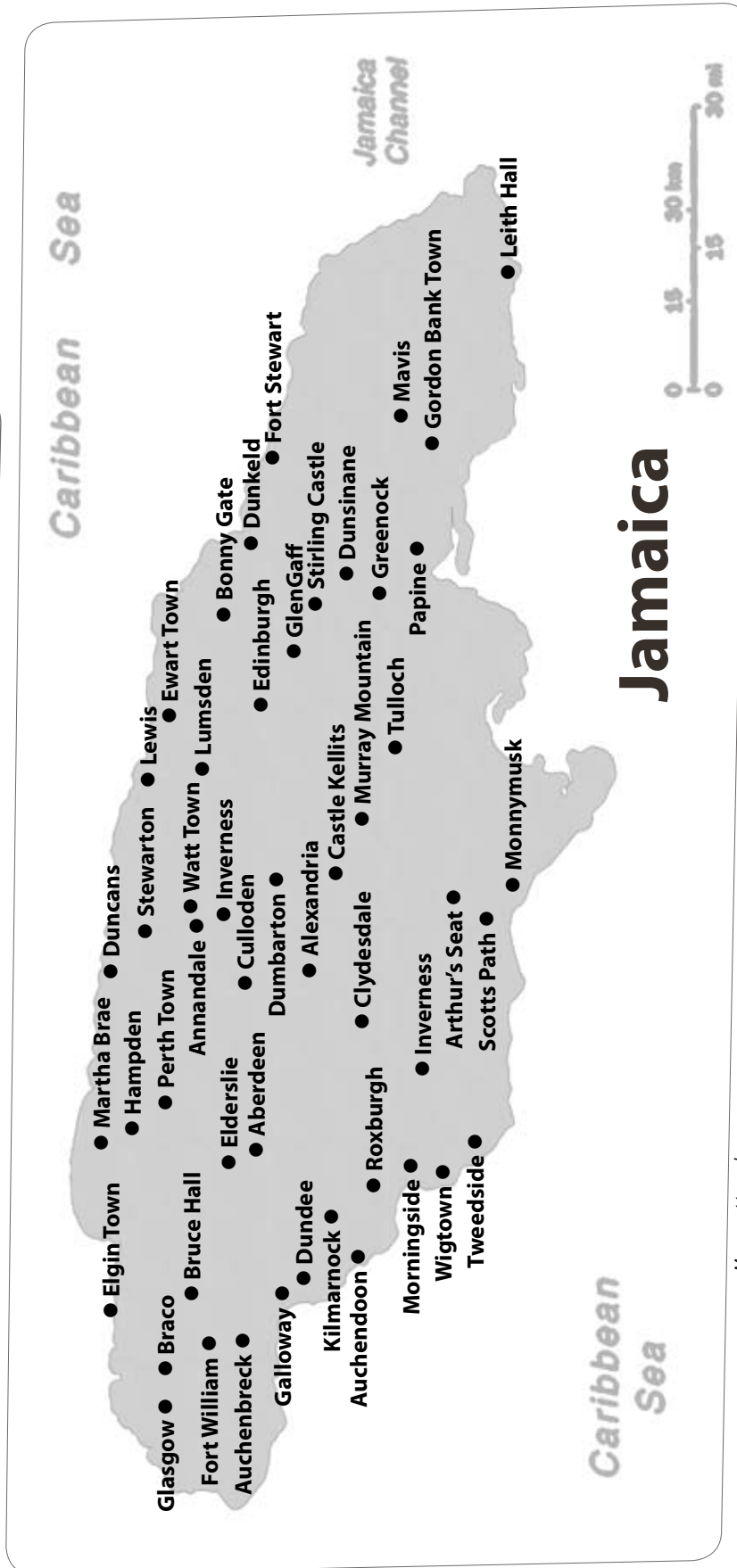
- Ask students to guess the countries from the sets of place names:
 - ▶ Michigan, Detroit, Los Angeles, Washington, New York
 - ▶ Calais, Bordeaux, Toulouse, Marseilles, Paris
 - ▶ Seville, Barcelona, Madrid, Benidorm, Granada
 - ▶ Perth, Aberdeen, Fort William, Kilmarnock, Inverness, Dundee.



Most should get the answers and will assume that you are talking about Scotland for the last list. Tell them this is not the case and invite them to try again. Eventually tell them that we are talking about Jamaica.

- Give out the Student Sheet.
- Encourage them to notice how many place names seem to be Scottish in origin.
- Organise the class in groups of four and give each a copy of the map of Scotland.
- Ask groups to mark the places which appear on the maps of both Scotland and Jamaica. (Point out that some of the places on the Jamaican map may not appear on the Scottish one – this could be because they are named after individuals or are districts of towns or cities.)
- Ask students to discuss the reasons why so many places in Jamaica have Scottish names. (Make sure that the key point comes out – that the number of Scottish place names relates to the many Scottish people who went to Jamaica, all through the slave era.)
- Record the discussion in whatever way you think most appropriate.
- Using the Playing Card Template, cut up an even number of the cards to play Snap or Pelmanism.
- One side of each card shows the Scottish or Jamaican flag. Draw students' attention to the similarity between the flags. (A monochrome template, which more clearly highlights the similarity, can also be used.)
- The other side of each card is blank for students to add matching Scottish/Jamaican place names so the cards are ready for use.

Scottish Connections 1



Map – not to scale

With permission of Liam Kane and Oxfam Scotland. Based on the original map in "Scotland Slavery Sugar and Soap" education resource. Strathclyde Regional Council 1994.

UNIT 2
THEME 3
ACTIVITY 3
LEARNING OUTCOME

Slavery

Contemporary Slavery
Child Labour

Students will gain an understanding of the plight of child labourers throughout the world and recognise our role – as consumers of the goods these children produce – in perpetuating this.

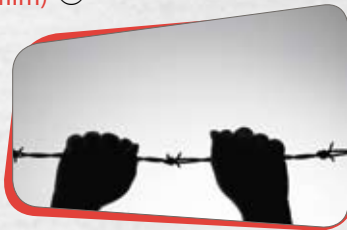
BACKGROUND INFORMATION:

Child labour 🗣️

WHAT YOU NEED

- Student Sheet: Child Labour (*Gold Mine* script)
- Toolkit: Hot seat 🗣️
- Child Labour (short film) 🗣️
- An inflatable globe

- Items or pictures of gold jewellery



WHAT TO DO

- Ask students to sit (or stand) in a circle and to guess where their clothes are made.
- Invite students to check guesses against the labels on their clothing.
- Throw the inflatable globe to each student in turn. They should point to the country where their clothing was made as they catch the globe.
- Consider the range of countries – what do they have in common? Discuss why most of the countries we import our clothes from are poor.
- Run the short film *Child Labour*, as an introduction to the plight of child labourers throughout the world. Make the point that not all employment of young people is bad – only exploitative forms of child labour.
- Invite students to share impressions and observations.
- Highlight that extreme poverty leaves people vulnerable to exploitation. Here in the rich world we expect low cost goods, and the subsequent demand for cheap labour leaves children particularly vulnerable to slavery.

- Show students an item of gold jewellery or ask them to display something of theirs. Discuss how such items link us with gold miners in other countries.
- Ask students to sit still with their eyes closed while the *Gold Mine* script is read aloud. Pause as appropriate to allow students' imagination to fill in the gaps.
- After the reading ask for volunteers to describe their reactions using hot seat techniques as described in the Toolkit.

TALKING POINTS

- How similar were our thoughts?
- What was most unpleasant about the experience?
- Should it be against the law for children to work as child miners, for example, in Burkina Faso?
- Should people who buy gold jewellery know about the lives of the young gold miners?

EXTENSION

- Links can be made to similarities of experience of Victorian child miners in Scotland.
- Students could consider the whole issue of children working and start to understand that it is not really as simple as just changing laws. For example, in some families it is essential for survival that all members contribute, therefore other issues have to be considered as well – wages, free or affordable education and healthcare and access to such basics of life as food, water and housing.

A useful link for further information and ideas is www.antislavery.org/homepage/antislavery/childlabour.htm

Gold Mine *script*

It's just after dawn and still cool when you leave your home. What does the air smell like? What sounds can you hear around you?

After a short walk, you arrive at a mineshaft. The opening is very narrow. A branch is stretched across the opening and a short length of rope hangs down from this. You look down into the shaft. It's 80 metres to the bottom. Can you see anything? What?

You fasten a torch on your head with an old piece of elastic and pick up your sack and tools. You look around you. Who else is there? What are they doing?

You take hold of the rope and lower yourself down a couple of metres. You put your bare feet against the side of the shaft. What can you feel? How does the rope feel in your hands?

As you come to the end of the rope, you wedge yourself between the sides of the shaft and let go. You are going to climb down the rest of the way using your hands and feet, twisting and turning to avoid jutting rocks. It's a strain on your arms and legs. You feel a sharp pain in your left foot. What has caused it?

About halfway down, on a ledge, you see a creature. It looks at you but doesn't move. You take care to avoid it. What is it?

You see the lights of the torches of the older boys who are working further down. What can you hear?

The earth sides of the shaft are very dry and rocky and, as you descend, you make lots of dust. What does the air taste like? How does it feel inside your lungs?

You reach the bottom and stand up in a cavern. What is beneath your feet?

A boy who has been working all night is about to climb out of the shaft. What does he look like? You crawl towards a tunnel where you were mining yesterday. You inspect the wall and find a streak of yellow brown that tells you this may be a good place to dig. What else do you notice about the appearance of the rock?

You start to chip at the sides of the tunnel with your hammer and chisel. What does it sound like?

You're chipping at a large rock when you hear an enormous bang. It makes you jump and you frown. You've heard that some of the men were planning to use dynamite to blast some rock apart today. What are you worried about?

You've been down the shaft for over two hours and you're hungry. You can't stand up straight in the tunnel. It's very dusty. How do you feel?

It's very dark in the mine and your torch only gives out a pale light. What are you thinking about?

You are very hot and uncomfortable but you haven't collected enough rocks to leave. What would you rather be doing right now?

Eventually your sack is filled with rocks. You are going to take them home, where your mother will crush them to see if they contain gold. You decide to climb back up the shaft, clutching your heavy sack. You look at the circle of light at the top of the shaft as you prepare to climb. What does it remind you of?

You climb out of the shaft into the bright clear day. How do you feel now?

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UNIT 3

THEME 1

ACTIVITY 1

LEARNING OUTCOME

Forced Movement of People

Clearances

The Highland Clearances

Students will consider the human issues behind the Highland Clearances through participating in a philosophical enquiry.

This activity uses philosophical enquiry as a method. Further guidance is available from [SAPERÉ](#). The Testimony of Seonaid NicNeacail has been selected here as a stimulus for the philosophical enquiry, but the song *Destitution Road* or other source material from [The National Library of Scotland](#) could equally well be used.

BACKGROUND INFORMATION

The Highland Clearances

WHAT YOU NEED

- Student Sheet: The Highland Clearances – *The Testimony of Seonaid NicNeacail*, edited version; [full transcript](#) also available
- Large sheets of paper

WHAT TO DO

- Explain to students that you are about to engage in a philosophical enquiry based on their thoughts and feelings around the story of Seonaid NicNeacail.
- Establish ground rules with students to establish an atmosphere of trust where they feel safe to explore their views. Rules might include:
 - ▶ Only one person talks at a time;
 - ▶ You are free to express your views but not free to insult others;
 - ▶ Respect the views of others.
- With everyone seated in a circle, read the story once or twice and make sure everyone understands it.
- Divide class into small groups and encourage students to generate questions arising from the story.
- Ask groups to think of philosophical questions – this can be explained as questions that have

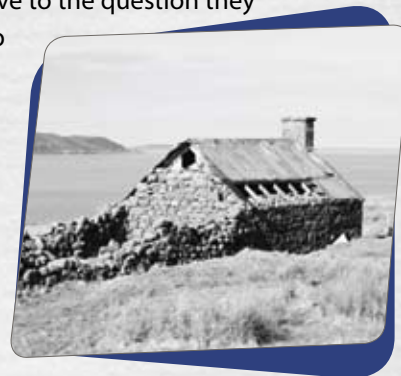
more than one answer or questions about things that matter. For example:

- ▶ When should you give up?
- ▶ Why does violence appeal to some people?

- Some of the concepts from this story which may underlie questions are:

Power Anger Truth
Hate Justice

- Ask each group to select one of their questions to share with the class and write this on a large piece of paper.
- Distribute the questions around the room and invite students to move to the question they would like the class to discuss.
- When a favourite is agreed, return to the circle and explain to the students that you are going to consider this question together.
- Start the discussion by encouraging the writers of the question to explain their thinking.
- Encourage students to respond to what was said and allow the discussion to continue, supporting students to refer to and build on previous contributions.
- Facilitate the discussion with questions such as
 - ▶ What do you mean by...?
 - ▶ Is there another point of view?
 - ▶ Does that agree with what ... said earlier?
 - ▶ Who can summarise so far?
- Draw the session to a close by reflecting on progress made and asking for a final statement in relation to the chosen question.



Above image – iStock.

The Testimony of Seonaid NicNeacail *(edited version)*

"When I was about 5 years of age, the whole township was warned at the time of paying the rents that His 'Lordship' was wanting the people to move away from the township, in order that His Lordship could let out the ground to shepherds from the Lowlands. The menfolk did not believe that they would have to move, as there was plenty of ground where sheep could graze.

However two months later a notice (in English) was posted, requiring the inhabitants to remove themselves, their goods and chattels, within ONE month. A visiting priest translated the notice into Gaelic for them, but the 'Menfolk' still did not believe that his Lordship would cast them out in the depths of winter.

Suddenly, in the month of January, the factor turned up, accompanied by a large number of policemen from Glasgow, Lowlands Estate workers and Sheriffs Officers from Dunedin, and told the people of the township to be out of their homes by dawn the following day, when they would be taken to Ullapool to be put on board a ship to the Americas (Nova Scotia). The menfolk were cast down ('shattered') and only the womenfolk made any protests. A group of them went to the factor to protest and were beaten up by the policemen's batons, my mother amongst them.

The dawn came. Hardly anyone had moved their possessions and furniture out, we waited to see what would happen. An hour after dawn, the factor and his men went to the house of Eachunn MacLeod, a widower of 86 years of age, thrust him out of his house and proceeded to throw his chattels out of the door. Then two men with axes cut through the roof-trees, causing the roof to collapse. They then piled winter straw inside the door and put a torch to it. Within a few minutes the pall of smoke had rolled through the township, causing panic as people raced to save their few things before the factor's men arrived.

Our house was next: my mother tried to stop the men entering the door, they called us 'Irish filth' and one of them floored her with a mighty punch to the head and laid her out senseless on the floor. My father tried to protect her, despite having one arm, but he was punched and kicked senseless by four of the policemen. My brothers and I managed to drag our parents out of the house, and by the time we had got them outside, the axemen had already cut through the roof-trees. They then set fire to the house and went next to the house of my uncle.

I remembered that my doll was on our bed: it was a precious thing that my father had brought back from the war. A rag body with a lovely china head, which my mother had sewn clothes for: I ran into the house to get it, through choking smoke, but I could not find it.

It was like the picture of Hell I once saw in the minister's bible: smoke and flames everywhere. You could hardly see in front of your face. My Mother was kneeling by my father, cradling his bloodstained head and sobbing for the thing that had befallen her family and the loss of her few precious things.

Some terrible things occurred after this. The policemen and factor's men were reeking of whisky before they started, and when they found more whisky, the evil got worse.

One man, who tried to stop them by firing at them with a fowling piece, was clubbed to the ground senseless, then bound hand and foot after which they kicked him for ages. All the time they were screaming insults. Poor man: he died that night from an efflux of blood from the mouth. After this the spirit went from us, and the menfolk were saying that this was a visitation upon us by the Almighty in punishment for our sins, and that we should not resist further.

By noon the Devil had done his work, and the factors men rounded us up like beasts and we were made to walk to Ullapool, carrying what we could, and driving our few beasts before us. It took us two days to get there. I had no shoes and my feet were very sore. We were all cold and wet from the icy wind and smirr. We were all hungry as we did not have any food. Some people took pity on us and tried to give us food, but the factor warned them, that anyone who helped us would have the same treatment and a passage to America. We got no food.

At night we took what shelter we could, behind walls, with blankets for a tent, but it was bitterly cold and we could not sleep.

At last, we got to Ullapool, to find the ship moored, with boats waiting at the stone wharf. The factor then took all the beasts and the few possessions which the people had got with them, as 'payment' for our passage. Each person was given a bag of oatmeal to last us the voyage and we were told to be ready to embark the following day. The policemen guarded us all that night, but there was no sleep for us, for the lamenting and sorrow would not let us go by.

Before dawn, my father noticed a fishing boat approaching the wharf and recognised one of the crew as his cousin from Portree. He persuaded the owner to come alongside the wharf, and we got in quickly before the policemen noticed. The boat pulled away, and the policemen called out to the crew to return to the wharf, but as they called out in the English tongue which no one understood, we left them shouting and cursing us.

Some years later we learned that the ship had arrived in Nova Scotia, but that half the people had not survived the voyage. Cholera and typhus had carried them off and their grave was the sea, with only the fish to know their resting place and the keening of the seabirds their only lament. I cannot forgive the cruelty of that awful day. What had we done that we should have been judged so harshly?"

With permission of Electric Scotland. www.electricscotland.com/history/testimony.htm

UNIT 3
THEME 2
ACTIVITY 1
LEARNING OUTCOME

Forced movement of people

Emigration

The Scottish Diaspora

Students will appreciate that huge numbers of Scots have emigrated and settled in numerous countries. They will be able to record this information in a variety of visual ways and use it to explore Scottish connections geographically and historically.

BACKGROUND INFORMATION: The Scottish Diaspora 🗺️

WHAT YOU NEED

- Student Sheet: The Scottish Diaspora
- A large wall map of the world
- Small **map of the world** (enough copies for one per group) 🗺️
- **Scottish flag** template 🇪🇸

WHAT TO DO

- Ensure that students are clear about what emigration is.
- Ask the class what countries they think Scots have emigrated to and record these on the board.
- Give out the Student Sheet and a small map to each group – are they surprised by the information on the sheet? How does it relate to their earlier thoughts as recorded on the board?
- Ask students to mark up the size of the Scottish diaspora in each country on their maps, using one tally mark to represent 250,000 people.
- Findings can then be transferred to the large wall map using a Scottish flag to represent one million (or half a million if you prefer).
- Depending on the age and ability of students, use these figures to make graphs and charts of different types. Pen and paper, or a suitable computer programme such as Excel, could be used.



TALKING POINTS

- Do the countries and figures tally with what students thought originally?
- Did any of the figures surprise students?
- Did any of the countries mentioned surprise students?
- Were they aware of the Scottish connections in countries such as Brazil, Poland and The Netherlands?

EXTENSION

- Students can research the connections between Scotland and another country and prepare to make a presentation to the class or a wider audience, for example a school assembly or a parents' event. Presentations can be collated or posted onto the school website along with the map and statistics.



EMIGRATION

The Scots Abroad

CIA estimates of November 05 found ethnic Scots distributed as follows:

In Britain

Scotland	5,000,000
England and Wales	2,000,000

Noticeable Scottish Populations

United States	21,000,000
Australia	5,000,000
Canada	4,500,000
New Zealand	2,000,000
South Africa	1,000,000
Ireland	1,000,000
Brazil	1,000,000
Netherlands	750,000
Poland	500,000
France	500,000
Caribbean	500,000
Scandinavia	250,000

Public domain – from CIA World Factbook

UNIT 3
THEME 3
ACTIVITY 1
LEARNING OUTCOME

Forced Movement of People

Refugees and Asylum Seekers

Understanding Refugees and Asylum Seekers

Students will begin to empathise with refugees and asylum seekers by exploring some of the implications of having to leave or flee home.

BACKGROUND INFORMATION: Refugees and Asylum Seekers ⓘ

WHAT YOU NEED

- Student Sheet: Understanding Refugees and Asylum Seekers
- Toolkit: Mind Map ⓘ

WHAT TO DO

- Complete a quick mind-map of what *home* means to you and your students. This could include key words, images, places, memories and people.
- Ask pairs of students to write a list of reasons why people might move home.
- Come together as a class and collate all the reasons students considered.
- Divide these into why people move voluntarily and why they move involuntarily.
- Explain definitions of *refugee* and *asylum seeker*. A working definition of these terms is provided in the Background Information sheet.
- Ask students for any other reasons that would make people want to leave their home, friends and family to go to a completely different country.
- Explain that refugees and asylum seekers leave their homes in fear and in a hurry.
- Ask students to imagine that they have to flee their homes in ten minutes and they must individually choose ten items that are really important to them or they could not possibly live without.
- Remind them that they will have to carry all the items they choose.
- Bring students together again as a class to share their choices.
- Highlight any similarities and differences and encourage them to say why the items they chose are important to them.
- Divide students into groups of four. Tell groups they are now only allowed to take six items between them. Encourage them to discuss and prioritise as a group.



TALKING POINTS

- Was this activity difficult? Why?
- How did you prioritise – physical need or emotional need or both?
- Do you regret leaving anything behind?
- With more time would you have chosen differently?

With permission, adapted from *Our Past is their Present* (SCIAF) and *A Safe Place* ('Show Racism the Red Card')



***What would
you take?***

A series of ten horizontal dotted lines for writing, extending across the width of the page.



UNIT 4

THEME 1

ACTIVITY 1

LEARNING OUTCOME

Scottish Identity and Diversity

Who is a Scot?

What Makes you Scottish?

Students will investigate the concept of *Scottishness* or Scottish identity and express their understanding of its complexity through group discussions.

This activity is an exploration of students' personal understanding of the concept of Scottish identity. It does not explore nationalism nor promote a specific national identity but looks to highlight the complexity and diversity involved in concepts of *Scottishness*. The same format could be used within other nation states, for example: *What makes you Irish?* *What makes you Pakistani?* The notion that our national identity is enriched by a diverse range of influences and experiences is further explored in the theme, 'Immigration Past and Present'.

BACKGROUND INFORMATION

Identity

WHAT YOU NEED

- Student Sheet: *What Makes You Scottish?* cut into sets of statements, one set per group. (These statements are intended as suggestions only and you may wish to adapt them to reflect the diversity of culture and experience in your class.)
- Toolkit: Brainstorm
- Diamond Rank

WHAT TO DO

- Brainstorm the question: *What makes you Scottish?*
- Ideas might include name, place of birth, language, where you live, how long you have lived there, whether you contribute to your community.



- Group students in threes and give each group a set of the '*I am Scottish because...*' statements, cut from the Student Sheet.
- Read through the statements and encourage students to add in a statement of their own. Other possibilities include:
 - ▶ I am a Scot because I am proud to be Scottish;
 - ▶ I am a Scot because I speak Scottish;
 - ▶ I am a Scot because I wear a kilt;
 - ▶ I am a Scot because I think and act like a Scot.
- Encourage groups to discuss their understanding of the statements and to diamond rank them in order of relevance and importance. The diamond ranking formation is illustrated in the Toolkit.
- Call the groups back together and encourage each to share their decisions.

TALKING POINTS

- Can we agree on what elements make us Scottish?
- Are any of these elements likely to change? How many will always be the same?
- How would your concept of your Scottish identity change if you were in a different situation? For example, if you moved to live in a different country, changed your name or lost your Scottish accent.

EXTENSION

- Students could compile an exhibition of artifacts that says something about their Scottish identity that matters to them.

**I am Scottish
because I was
born here.**

**I am Scottish
because
I live here.**

**I am Scottish
because I have
a Scottish accent.**

**I am Scottish
because
my father /
mother was
born here.**

**I am Scottish
because I go
to school in
Scotland.**

**I am Scottish
because my
name begins
with Mc/Mac.**

**I am Scottish
because
my family
contribute to
the economy
of Scotland.**

**I am Scottish
because I support
Scotland's
international
sports teams.**

**I am Scottish
because...**

UNIT 4
THEME 2
ACTIVITY 1
LEARNING OUTCOME

Scottish Identity and Diversity

Identity

The Right to a Name

Students will investigate the background to their own names before considering the right to a name and the consequences where this right is denied.

Names are an important part of our identity. They are often the first thing we learn to say and write.

BACKGROUND INFORMATION

Naming Traditions 🗣️

WHAT YOU NEED

Student Sheet: *The Right to a Name* – Primary

Source extract; **full transcript** also available 🗣️

WHAT TO DO

- Ask students in advance of this session to research their first name.
 - ▶ How did you get your name?
 - ▶ What is the meaning of your name?
 - ▶ Were you called by a different name as a younger child?
 - ▶ What do you like to be called now?
 - ▶ Do you have any nicknames?
 - ▶ What would you like to be called as an adult?Some students may be able to find out about the origins of their name from their family, but other students may prefer to access sources such as baby name books.
- Seat students in a circle and invite each to share what they found out about their name.
- If these have not already been mentioned, introduce different naming traditions from other cultures – see the Background Information Sheet. Emphasise that the British naming system is one among many.
- Ask your students why they think it is important to have a name.

- Explain that having a registered name gives you certain protections and it is so important, that it is enshrined in Article 7 of the United Nations Convention on the Rights of the Child (UNCRC). *Every child shall... be registered immediately after birth and shall have the right from birth to a name.*
- Ask students why they think some people might want to change their names, for example:
 - ▶ *marriage or divorce,*
 - ▶ *immigrants wanting to fit in to a new community,*
 - ▶ *adoption or step-families,*
 - ▶ *people wishing to reclaim their culture and heritage.*
- Distribute the Student Sheet and use this as a basis for discussion of how some people throughout history were forced to change their names.

TALKING POINTS

- What do you notice about the names of the slaves?
- How do you think they came by these names?
- Why do you think they were changed from their original names?
- Why do you think most do not have a recorded surname?
- Why might the boys and girls not be named on the notice although they are also being sold?
- What effect do you think it would have on your identity if you were forced to change your name?

EXTENSION

You may also wish to draw attention to World War II concentration camps where names were ignored and people were branded with a number.

Sale of
SUGAR PLANTATION AND SLAVES

To effect a partition between joint owners:

By J.A. Beard & May

Will be sold at Auction on Monday January 12th, 1852 at 12 o'clock:

At the St Louis Hotel Rotunda

And in order to effect an amicable partition between the joint owners.

The splendid plantation situated in the parish of Plaquemine, on the right bank of the river, 16 miles south of New Orleans, known as "Bellechase Plantation" together with 129 slaves of the names and age following:

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. CHARLES PATERSON, carpenter 35 yrs 2. TOM FULCHER, Engineer and blacksmith 45 yrs 3. MITCHELL, second engineer 30 yrs 4. AARON, second Engineer, 30 yrs 5. SYPHAX, Bricklayer, 35 yrs 6. AUSTIN, Vacuum pan sugar boiler 35 yrs 7. VALENTINE, vacuum pan sugar boiler 21 yrs 8. HARRY, cooper, 35 years 9. PHIL GRIFFIN, Cooper 33 yrs 10. CORNELIUS, head driver, 40 yrs 11. CESAR, second driver, 55 yrs 12. ARMSTEAD, ostler, 40 yrs 13. WILLIAM SHACKEY, 40 yrs 14. AMOS 20 yrs 15. JOSE 50 yrs 16. WILSON 30 yrs 17. DAVY 18 yrs 18. ASA 33 yrs 19. FRISBY 20 yrs 20. BILL JOHNSON 30 yrs53 | <ol style="list-style-type: none"> 1. ROSETTE, 35 yrs 2. SALLY, 35 yrs 3. MARIA COOPER, 55 yrs 4. HARRIET COOPER, 23 yrs 5. MARIA JOHNSON, 40 yrs 6. CHARITY, 43 yrs 7. MARIA HETT, 23 yrs 8. BECKY, 40 yrs 9. CAROLINE, 25 yrs 10. PHILLINE, 40 yrs 11. MARIA DAVIS, 38 yrs 12. GATSEY, 35 yrs 13. ARRENA, 28 yrs 14. MARIA WRIGHT 25 yrs 15. FANNY WEST, 43 yrs 16. PHILLIS, 30 yrs 17. HETTY, 22 yrs 18. COURTNEY, 23 yrs 19. MATILDA GARNETT, 33 yrs 20. SUSAN, 20 yrs50 |
|---|---|

Recapitulation: 15 boys and 11 girls of ten years and under, 53 men and 50 women – among whom are a number of Valuable Sugar House Hands, besides those referred to in the list – Total 129 slaves

ALSO

The stock of Mules, Cattle, Horses and Agricultural Implements on said Plantation, which is fully stocked with everything required for making a crop, including about 18—barrels of ear corn and a full supply of hay for a year.

.... Buildings: Dwelling House and out houses, Negro cabins and Overseers' house

UNIT 4
THEME 3
ACTIVITY 1
LEARNING OUTCOME

Scottish Identity and Diversity

Immigration Past and Present

Scotland's Story

Students will explore personal connections to people who came to Scotland from other countries and will understand how much they have influenced Scotland's history.

WHAT YOU NEED

- Student Sheet: Scotland's Story
- *Scotland's Story (music and lyrics)* 🎵
- *Toolkit: Writing Frames* for recording an interview 🗣️

WHAT TO DO

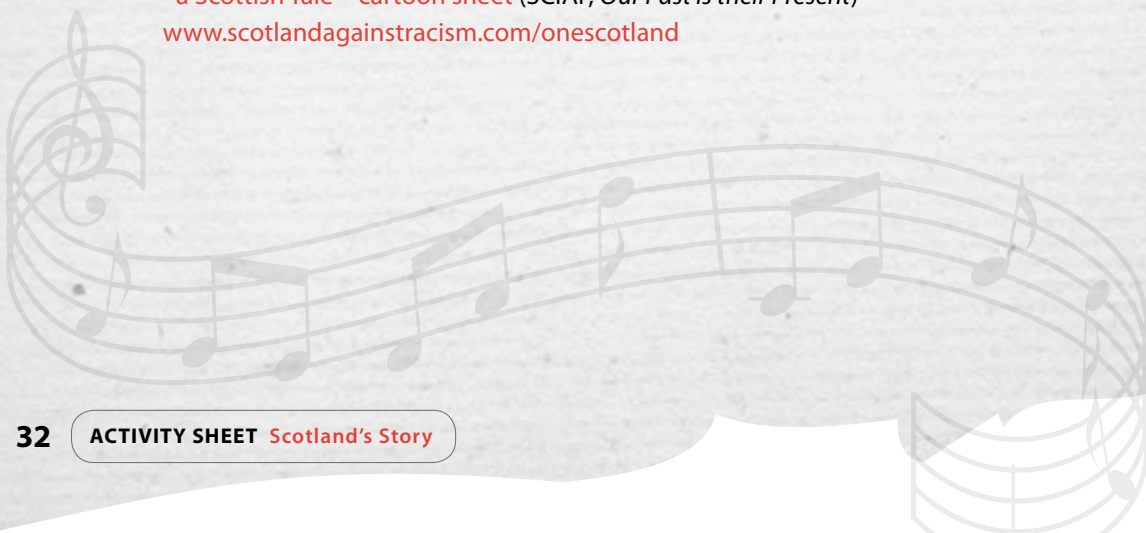
- Distribute the Student Sheets and ask students to find a different person to fill in each of the boxes.
- Call the class together and invite students to share any family and friendship connections to other countries they have found. Are there any surprises? Do any countries have several links? Are there any patterns?
- Hand out or display the lyrics of *Scotland's Story*. Introduce the song as the story of some of the peoples who moved to settle in Scotland.
- Play the song – do any of the narratives mentioned resonate with students in the class? Does the song echo any of the family connections highlighted in the previous activity?
- Draw attention to the final line of the song: *Your Scotland's story is worth just the same.*
- Set students the task of finding out something of 'their Scotland's story'.
- Students could record their findings as audio or visual presentations. These could be in the form of story, biography, strip cartoon or collage. For recording interviews, you may find the Writing Frames useful.

EXTENSION

For students looking to further investigate the history of Scottish immigration, support material includes:

- *migration time line*
- *a Scottish Tale – cartoon sheet* (SCIAF, *Our Past is their Present*)

www.scotlandagainstracism.com/onescotland



Find someone...

<p>... who was born in another country</p> <p>Name:</p>	<p>...whose mother or father was born in another country</p> <p>Name:</p>	<p>...who knows (some of) the language of another country</p> <p>Name:</p>
<p>...whose friend was born in another country</p> <p>Name:</p>	<p>...whose neighbour was born in another country</p> <p>Name:</p>	<p>...who has lived in another country</p> <p>Name:</p>
<p>...who writes to or emails someone in another country</p> <p>Name:</p>	<p>...who knows someone in the local community from another country</p> <p>Name:</p>	<p>...whose grandmother or grandfather was born in another country</p> <p>Name:</p>

UNIT 5

THEME 1

ACTIVITY 1

LEARNING OUTCOME

Prejudice and Discrimination

Thinking about Prejudice

Stereotyping

Students will understand the implications and limitations of stereotyping people which is, in effect, judging them on a few characteristics only.

INTRODUCTION

This activity is intended as an introduction to the concepts of prejudice and discrimination with an examination of the nature and limiting effects of our application of stereotypes. A working definition of these concepts is provided in the Background Information Sheet.

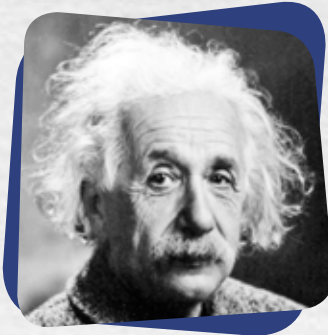
You may wish to amend the cards on the Student Sheet to represent different groups of people or to adapt the activity to suit the age, abilities and prior experience of your students. The intention is that the activity will encourage students to challenge their own stereotypes.

BACKGROUND INFORMATION

Stereotypes

WHAT YOU NEED

Student Sheet:
Stereotyping – cut and made into cards.



WHAT TO DO

- Group students in pairs and distribute cards made from the Student Sheets – one card per pair.
- Support students as they decide upon three characteristics people might associate with the person described on their card.
- When they have recorded these on their card, bring students together again and ask each pair in turn to describe their person to the class by listing the three characteristics.
- They might start their statement with:
Some people might think this person...
- The rest of the class then tries to guess the person being stereotypically described.

- Display the captions 'Positive characteristics' and 'Negative characteristics' on the wall. Ask students to place their cards appropriately.
- Invite the class to comment on whether they agree with each placing and to consider why positive characteristics were attributed to some people and negative to others.
- Discuss with students why we generalise in this way and whether it can ever be useful.
- Encourage students to consider possible exceptions to their stereotypical descriptions.
For example:
 - ▶ Can we have a non-elderly grandmother?
 - ▶ Are all people who wear glasses brainy?
 - ▶ Do the scientist Albert Einstein and the pop singer Mika fit the stereotype of a refugee?
- Again in pairs, ask students to choose a label some people might apply to themselves and their partners.
- Encourage the pairs to write a short statement detailing what someone might say about them if they only looked at the label. They should say how they feel about this labelling.

TALKING POINTS

- What are the possible negative effects of stereotyping?
- In what way can stereotyping be limiting?
- Should we be judged by the actions of a few?
- Can you judge a person on only a few characteristics?
- Does it make a difference to your attitude if you know someone personally?

EXTENSION

Palm Tree King is an excellent poem to illustrate stereotyping in a humorous but challenging way.

refugee 1. 2. 3.	MP 1. 2. 3.
Muslim boy 1. 2. 3.	policeman 1. 2. 3.
someone who wears glasses 1. 2. 3.	single parent 1. 2. 3.
teacher 1. 2. 3.	pop singer 1. 2. 3.
wheelchair user 1. 2. 3.	soldier 1. 2. 3.
Christian girl 1. 2. 3.	grandmother 1. 2. 3.

UNIT 5

THEME 2

ACTIVITY 2

LEARNING OUTCOME

Prejudice and Discrimination

Scottish Gypsies and Travellers

Yellow on the Broom

Students will understand more about the culture and traditions of Scottish Gypsies and Travellers in order to challenge the prejudices surrounding them and their way of life.

This activity revolves around Adam McNaughton's song: *Yellow on the Broom*, which is based on the book of the same name by Betsy White – her account of her early years as a member of a Scottish Traveller Family.

BACKGROUND INFORMATION

Scottish Gypsies and Travellers 🗺️

WHAT YOU NEED

- Student Sheet: *Yellow on the Broom*
- *Yellow on the Broom* (music and lyrics) 🎵

WHAT TO DO

- Distribute or display the lyrics of *Yellow on the Broom*. Explain that the song expresses a fairly idyllic view of Scottish travelling people.
- Play the song a few times, highlighting any unfamiliar words that cannot be understood from the context.
- Encourage students to share their understanding of the meaning and sentiments expressed.
- Elicit from students some of the traditional features of the Travellers' way of life as suggested in the song, for example: moving about the country; living in a mobile home; being self-employed.



- Encourage students to consider some of the positive aspects the writer alludes to by drawing on key lines, such as:

...it's hard to raise three bairns / In a single flea-box room

...they're a' cooped up in hooses / When the yellow's on the broom

...we call no man our master / For we own the world's room

...We'll meet up wi' oor kinfolk / From a' the country room

- Conversely, discuss some of negative aspects of the same features.
- Arrange students in small groups and ask them to use the Student Sheet to compare the positive and negative aspects of the way of life of *ganaboot folk* and *scaldies*.
- Can they come to a consensus about which way of life they would choose?

EXTENSION

- Students can conduct a more comprehensive study of the Scottish Gypsies and Travellers way of life including those from other European communities now living in Scotland. A useful starting point is the [Scottish Traveller Education Programme \(STEP\) website](#) and [Come Look at Us](#), a website about, for and designed by Young Gypsy Travellers in Scotland.
- Students can illustrate the images and activities described in the song including the yellow on the broom, tattie-howking, berry-picking and pearl-fishing.

Traditional features	Ganaboot folk		Scaldies	
	Positive (+)	Negative (-)	Positive (+)	Negative (-)
Type of home				
Settled or temporary lifestyle				
Type of employment				
Social and family life				

On balance, what would you choose?

UNIT 5

THEME 3

ACTIVITY 1

LEARNING OUTCOME

Prejudice and Discrimination

Types of Discrimination


Religious

Through structured discussion of the controversial issue of sectarianism, pupils will challenge their ideas and attitudes to this particular form of discrimination.

BACKGROUND INFORMATION

Religious Discrimination

WHAT YOU NEED

- Words of song (PPT)
- Toolkit: [Walking Debate & Brainstorm](#)
- [Larkhall \(words and music\)](#) 
- Further information from the Learning and Teaching Scotland website on [Sectarianism](#)
- Enough space for the class to stand in a line

WHAT TO DO

- Explain to students that they are going to take part in a walking debate.
- Tell them you are going to read out a number of statements and that they should decide to what extent they agree or disagree with them.
- Explain the scoring system where 'one' means they totally agree and 'five' means they definitely do not agree – with corresponding shades of opinion in between.
- Read out one of the following statements:
 - ▶ 'Women work harder than men'
 - ▶ 'Men are stronger than women'
 - ▶ 'Violence is ALWAYS wrong'(Note: these questions are practice ones to get used to the idea of a 'walking debate'.)
- Ask students to choose their position by holding up the number of fingers according to what they think (this can also be done by writing the number on a piece of paper or allocating areas of the classroom the numbers one to five).



- Students should start by sharing their views with others of the same opinion – discussing the statement and the reasons for their views.
 - They should then talk to someone one step removed from their view (in either direction) and discuss their viewpoint and reasons for a few minutes. Make it clear that they can change their minds at any point and should record any change using the method described.
 - The next step is to discuss their opinion with someone who has as different a point of view as possible – again they can change their minds at any time.
 - Brainstorm the question 'What do you know about sectarianism?' See the Background Information sheet for points to highlight.
 - Choose the most appropriate statement for your class and read it to students:
 - ▶ *Catholics are different from Protestants or Protestants are different from Catholics*
 - ▶ *Muslims are different from Christians or Christians are different from Muslims*
 - Ask students to choose their position and engage in a 'walking debate' as before.
 - Come together as a class and discuss the process
 - ▶ How many pupils changed their position?
 - ▶ What led them to change their mind?
 - ▶ What do they think they gained from this process?
 - Distribute or display the words (PPT) and play the song, *Larkhall* and use as a stimulus for discussion.
- There is also a useful case study from Learning Teaching Scotland – *Sense Over Sectarianism*.

Larkhall

(Peter Nardini)

*The trees grow tall abune the wall that keeps oot all the killjoys,
and keeps in all the cowboys,
The main street winds roon narrow minds but it takes all kinds of
people, some even go tae chapel,
Bigotry pours oot the drains like blue blood runs through the
veins of princes, and on Sundays,
Everybody goes tae church, it disnae cost them very much tae
worship, when the pubs are shut.
And they tell me that wance you're ower the wall,
It really isnae a' that bad at all, and a Free Mason can really have
a ball, in Larkhall, up in Larkhall.*

*Drums and flutes, mairchin' boots, purple suits and banners, and
that's just the toon planners,
Songs are sung of battles won by every loyal son and daughter,
lambs tae the slaughter,
When everybody walks in pairs and every step they take declares
their hatred, naethin is sacred,
God wears a fitba' scarf and the sun sets like an orange sash in
the distance, but they're a' good Christians.
And they tell me that wance you're ower the wall, it really isnae a'
that bad at all as long as yer name's no John Paul, in Larkhall, up
in Larkhall.*

*The grass is green but it's always been and even the Queen of
England cannae change it, but ye can always paint it,
The pavement too would look bran' new red white and blue, just
like the pailin's aroon the playground,
Where children learns what's richt from wrang frae the words
they see spray painted on the buildings,
and then their ain children, grow up jist the very same wi an
attitude that's never changed for decades, it's jist a wee place.
But they tell me that wance you're ower the wall,
It really isnae a' that bad at all and the distance tae the moon is
very small, in Larkhall, up in Larkhall.*

With permission of Peter Nardini.

UNIT 6

THEME 1

ACTIVITY 1

LEARNING OUTCOME

Taking Action for Change

Abolitionist Movement

Different People, Different Views

Students will research and present opposing views on the ending of the Transatlantic Slave Trade, noting how people seek to rationalise their actions, however heinous they may be.

BACKGROUND INFORMATION

Abolitionist Movement

WHAT YOU NEED

Student Sheet: Different People, Different Views

WHAT TO DO

- Distribute Student Sheets and read through the descriptions of characters and their points of view with the class. Make it clear that the views are subjective and open to challenge.
- Organise students into four groups allocating a character to each group.
- Tell each group that they have to produce a short speech, arguing in support of their character's point of view. Explain that they will need to research key facts, figures, images and quotations in support of their arguments. A good starting point for this is the Background Information sheet.
- Explain that groups should each nominate one person to take on the character and deliver the speech to the class.
- After listening to all the characters' speeches, bring the groups together and encourage students to generate two or three questions to ask the *abolitionist* and the *pro-slavery* characters.
- Allow one member of each group to pose the selected questions to the relevant characters. Free questions could then be solicited.
- Direct the remainder of the class to consider and evaluate the arguments and the presentations.
- Conclude the session with a class discussion on what students found most convincing and why.



People in Scotland, as in the rest of the UK, had very different views about the ending of the Transatlantic Slave Trade. Some people wanted the slave trade to continue while others wanted it to end...

A: Scottish businessman

Richard Oswald was born in Scotland and learned his business in Glasgow, Virginia and Jamaica. His London-based company owned ships (including slave vessels) and Bance Island, one of the busiest slave forts. He also owned shares in plantations in South Carolina, Jamaica and Florida. His ships carried sugar and tobacco back to Britain where they were sold on. He profited at every stage of the triangle of trade.

'The slave trade has brought huge wealth to Scotland. Much of the money has been invested in industry, given us fine buildings and allowed us to produce manufactured goods in our woollen mills which can be sold in Africa. This keeps thousands of people in jobs in Scotland.'

.....

B: Plantation Owner

Colonel William McDowall of Wigtown, Scotland, owned the plantation on St Kitts. He bought African slaves from The Hanover (a ship sailing from Glasgow) and then filled the ship with sugar cane for the factories in the West of Scotland.

'Slaves are well off when you compare them with factory workers. They are working outside in the sunshine and are provided with a house and clothing. We make sure they never go hungry. They only work nine hours a day and their evenings are free. As far as I can see they are mostly quite content and are not badly treated.'

C: Slave

Mary Prince was born into slavery and was sold at auction along with her sisters when she was 12 years old. The sisters were all sold to different owners and they never saw each other again. Mary witnessed much brutality during her enslavement and was herself often cruelly treated. Despite this she maintained a spirit of protest and resistance.

'I was terrified when they took me to the auction. The auctioneer pointed to me and I was taken into the middle of the street and strange men came and looked me over like a cow at market, and spoke about me as if I wouldn't understand. I was sold first to the highest bidder, then Hannah and Dinah. Whilst I was enslaved I worked very hard in fields and salt pans but I was often cruelly beaten. How the thought of it pains my heart!'

.....

D. Campaigner

Lord Gardenstone of Edinburgh led the Abolitionist Committee in Edinburgh, which was reckoned to be one of the strongest committees fighting against slavery in the UK. He encouraged people not to buy sugar from slave plantations and spent a lot of time revealing the conditions in which Africans were transported to the Caribbean.

'The slave trade is cruel and unjust. Slavery is morally wrong. Nobody should be able to own someone else. We must treat Africans as our equals.'

UNIT 6

THEME 2

ACTIVITY 2

LEARNING OUTCOME

Taking Action for Change

Campaigns over the Years

Anti-Apartheid Movement

Students will develop their understanding of the role of protest song in the Anti-Apartheid Movement, by researching, learning and presenting anti-apartheid chants and songs.

WHAT YOU NEED

- Student Sheet: Anti-Apartheid Movement
- Toolkit: **Brainstorm**
- *Hawks and Eagles* and *Rivonia* (music and lyrics) 🎵

WHAT TO DO

- Brainstorm with students what they know and understand about the Anti-Apartheid Movement.
- Use the Background Information sheet to supplement their knowledge, if necessary.
- Point out to students that throughout the struggle against apartheid, music and song played a powerful role as a means of protest and source of strength.
- Present students with the songs *Hawks and Eagles* and *Rivonia*, produced by anti-apartheid supporters outside South Africa.
- Play the songs and review the lyrics, discussing references to Nelson Mandela, Govan Mbeki, Walter Sisulu, Sharpeville and Soweto.
- Encourage students to research anti-apartheid songs and chants. These might include:
 - ▶ *Biko* – Peter Gabriel
 - ▶ *Free Nelson Mandela!* – The Special AKA
 - ▶ *Nkosi Sikelel' iAfrica* – now the South African national anthem
 - ▶ *Senzeni Na?*
 - ▶ Chants – *Amandla!* (power), *Awethu!* (ours)
- Students could now write their own protest songs and chants. Some inspirational quotations are provided in the Student Sheet from which lyrics could be developed. Point out that the quotations are as relevant today as they were during apartheid.
- Students can perform a selection of anti-apartheid and other protest chants and songs.



EXTENSION

- The Centre for Political Song at Glasgow Caledonian University has a very useful website and there are many other issues which could be explored through traditional and protest songs.

'The most potent weapon in the hands of the oppressor is the mind of the oppressed.'

'You are either alive and proud or you are dead, and when you are dead, you can't care anyway.'
(Steve Biko)

From: www.southafrica.to/people/Quotes/SteveBiko/SteveBiko.htm

'You must be the change you want to see in the world.'
(Mahatma Gandhi)

From www.quotationspage.com/quotes/Mahatma_Gandhi/

*'The time for the healing of the wounds has come.
The moment to bridge the chasms that divide us has come.
The time to build is upon us.
We have, at last, achieved our political emancipation. We
pledge ourselves to liberate all our people from the continuing
bondage of poverty, deprivation, suffering, gender and other
discrimination.
We enter into a covenant that we shall build the society in
which all South Africans, both black and white, will be able
to walk tall, without any fear in their hearts, assured of their
inalienable right to human dignity--a rainbow nation at peace
with itself and the world.
Let there be justice for all.
Let there be peace for all.
Let there be work, bread, water and salt for all.
Let each know that for each the body, the mind and the soul
have been freed to fulfil themselves.
Let freedom reign.
The sun shall never set on so glorious a human achievement!
God bless Africa!'*
(from Nelson Mandela: Inaugural Address, May 10, 1994)

from www.anc.org.za/ancdocs/speeches/inaugpta.html

*'You who have no work –
speak! You who have no homes
- speak! You who have no
schools - speak! We must free
ourselves!'*
(Dora Tamana, 1981)

from www.anc.org.za/ancdocs/pubs/umrabulo/umrabulo19/tamana.html

*'We have had enough of
suffering. We have had
enough of poor conditions.
We have decided to fight all
our problems together with
one voice.'*
(Lucy Ninzi, 1983)

From www.anc.org.za/books/triumphs_part4.html

UNIT 6

THEME 3

ACTIVITY 1

LEARNING OUTCOME

Taking Action for Change

Current Issues

Choosing an Issue

Students will have a clearer understanding of global issues and identify those which are important to them; be able to express and defend their opinions and decide as a group which issue to take action on.

The Student Sheet gives a short summary of five global issues which could be considered by the class. They could use it as a starting point for further investigation or simply use it as it is. The following suggestions are designed to help students generate ideas and choose an issue to take action on (adapted from Get Global!).

WHAT YOU NEED

- Student Sheet: Choosing an Issue
- Flipchart or whiteboard
- Post-its
- Large sheets of paper

WHAT TO DO

- Tell students the purpose of this session is to agree a common issue(s) on which to take action.
- Draw and display an outline of a person on a flip chart or white board with the heading: *What makes you blow your top?*
- Distribute post-its to students and ask them to write down any issue about which they feel strongly, for example: terrorism, bullying, sectarianism, poverty, racism, war, HIV and AIDS, climate change and drugs.
- Inform students that they can select more than one issue at this stage, but only record one on each post-it.
- Encourage students to put their issues around the outline of the person.



- Read through and discuss the comments, encouraging students to make explicit why they selected a particular issue.
- Work with students to group similar comments, in order to identify about four or five key issues.
- Write each of the issues in large letters on sheets of paper and display around the room.
- Tell the students that you will ask them two questions and you would like them to move to the part of the room where their choice is displayed.
- Ask the first question: *Which of the issues do you feel is most important? Why?*
- Once students have settled, offer them the opportunity to influence the others, reconsider their original choice and change places.
- Ask the second question: *Which issue do you think you, as a group, could make a difference to? Why?*
- Again invite students to try to persuade others of their choice.
- The most popular issue(s) should now be evident.

Education for All

Education is vital for combating poverty and disease. It creates more opportunities for people and gives them a stronger voice in society. Without education there can be no development – personal, economic or social.

In 1990, many countries pledged to achieve primary education for all children by the year 2000. However, the target was missed. There are still 72 million children not in school. Most of these are in developing countries, and 60 per cent of them are girls.

In order to achieve the target of all children, everywhere, being able to complete a full course of primary schooling by 2015, governments must ensure that all children are not only enrolling in primary school but completing their primary education as well. Currently, only 52 out of 155 developing countries have achieved universal primary completion.

Equal Chances for girls and women

Women and girls play vital roles within families and in society as a whole – yet they remain subject to discrimination on social, political and legal levels. While many women have started to realise their potential, there are still huge barriers to overcome.

Many women suffer the disadvantages of gender inequality right from birth. For example, it is still the case in some countries that parents' preferential treatment of male children means that infant girls are less likely to survive.

In many countries, particularly lower-income ones, girls are more likely to drop out of school and to receive less education than boys because of discrimination or household obligations.

Infant Mortality

Worldwide, more than ten million children die each year before they reach the age of five, almost all of them in developing countries. Most of these deaths could be prevented by clean water, sanitation, good food and health care. In developing countries, as many as one child in ten dies before the age of five.

If we are to prevent this waste of human life, we need to distribute the world's resources more equitably, and to ensure that people have clean water, affordable health care and education.

Vaccination programmes would also help prevent illnesses such as measles. The world has the knowledge and resources to achieve these targets. We just need to persuade politicians to keep their promises to achieve their target of reducing the under-five mortality rate by two-thirds by 2015 from the level it was in 1999.

Climate Change

Climate change is one of the most pressing issues facing the planet – and one everyone can do something about. From recycling to offsetting emissions, and from turning the thermostat down to buying a more economical car, there are many steps you can take to help safeguard the future of the planet. There is now very strong evidence that significant global warming cannot be explained by natural causes alone. Humans are changing the climate with their actions, especially through emissions of greenhouse gases, such as carbon dioxide, which artificially warm the atmosphere of the earth. The effects of climate change so far include rising temperatures, higher sea levels, and more frequent extreme weather events such as floods. All of these are expected to become more severe. However, actions by individuals have already helped the UK meet its targets for cutting emissions by 2010. Future effects of climate change can be influenced by what is done now.

Fair Trade and Trade Justice

Buying fair trade is just one way to make sure farmers in poor countries get a better deal. However, when it comes to making trade work for poor people around the world, shopping is only the start. It can be a pretty effective start, though. Fairly-traded bananas, tea, chocolate, coffee have made a big difference to the lives of millions of people in Africa, Asia and Latin America – farmers, farm workers and their families. One in five bananas we eat in the UK is fairly traded. We drink more than 8 million fair-trade hot drinks a day and in 2007 we spent more than £400 million on products carrying the Fairtrade logo.

Trade justice, however, is about making sure the benefits of fair trade are shared equitably by all people in developing countries. It doesn't just rely on consumer choice to deliver justice to producers in developing countries. Instead, it recognises that political change is needed, and that international trade rules must promote poor countries' development rather than hindering it.

Millions of people throughout the world do not earn enough money to live on, with 20% of the world's population still living on less than 50 pence a day. Unfair world trade rules mean that, in some parts of the world, even those who work for twelve or more hours a day still can't afford the basics they need, let alone education and health care.

Fairtrade is a way of trying to tackle some of the trade injustices that exist in the world which lead to a situation where the majority of people live in poverty whilst the minority enjoy wealth and security.

The above has been adapted from Oxfam and Christian Aid websites. Further information on these and other global issues can be found at www.oxfam.org.uk/education/resources/change_the_world_in_eight_steps/files and www.christianaid.org.uk/issues/trade/facts/index.aspx. Two useful interactive websites for young people on climate change can be found at <http://epa.gov/climatechange/kids/cc.html> and www.coolkidsforacoolclimate.com/home.htm

Education for all excerpts: with permission of Christian Aid and Oxfam GB

SONGS

FROM A' ADAM'S BAIRNS

HAWKS AND EAGLES

As I was walking down the road,
I met my brother with a heavy
load
I said to him what have you seen,
He said to me
I have a dream.
In 1960 I thought I'd died in
Sharpeville's bloody town,
But I got up, I walked on tall
nobody's goin' to put me down.

Chorus

*Hawks and eagles fly like doves
Hawks and eagles fly like doves
Hawks and eagles fly like doves
Hawks and eagles fly like doves*

As I walked out along the way
I saw my sister bend and pray,
I said to her why do you kneel,
She says you don't know how
I feel.
I had a little boy and a little girl,
And I loved to watch them grow
But they were butchered on
the streets in the blood
of Soweto.

Chorus

It's '85 and I'm walking still,
Across the Uitenhaage Hill.
Saw a crowd set off at dawn
of day,
The soldiers said don't come
this way.
Then somebody threw a stone
as they walked up the track
A boy on a bike was the first to
fall with a bullet in his back.

Chorus

It's been a long, long hard road,
Three hundred years since
settlers strode
Into that Southern land,
Now they rule with an iron hand.
Low pay, no vote and passbook
laws,
Don't talk back they say.
But the hawks and the eagles
will fly like doves,
When the people rise one day.

Chorus

Ian Walker

YELLOW ON THE BROOM

Well, I ken ya dinna like it, lass, tae
winter here in toun
For the scauldies they all cry us,
aye, and they try to put us doon,
And it's hard to raise three bairnies
in a single flea-box room,
But I'll tak' ye on the road again
when the yellow's on the broom.

*When the yellow's on the broom,
when the yellow's on the broom,
I'll tak' ye on the road again when the
yellow's on the broom.*

Oh, the scauldies call us tinker
dirt and they sconce our bairns
at school,
But who cares what a scauldy says
for a scauldy's but a fool.
They never hear the yorlin's sang
nor see the flax in bloom,
For they're aye cooped up in
hooses when the yellow's on
the broom.

*When the yellow's on the broom,
when the yellow's on the broom,
They're aye cooped up in hooses
when the yellow's on the broom.*

Nae sales for pegs and baskets noo,
so just to stay alive
We've had tae work at scauldy jobs
frae nine o'clock til five.
But we call nae man oor master,
and we own the world's aroon,
And we'll bid farewell to Brechin,
when the yellow's on the broom.

*When the yellow's on the broom,
when the yellow's on the broom,
We'll bid farewell tae Brechin, when
the yellow's on the broom.*

I'm weary for the springtime, when
we'll tak' the road aince mair
Tae the plantin' and the pearlin',
aye, and the berry fields o Blair,
We'll meet wi all oor kinfolk there,
frae a' the country roon',
When the gang-aboot fowk tak'
the road, and the yellow's on
the broom.

*When the yellow's on the broom,
when the yellow's on the broom,
When the gang-aboot fowk tak' the
road, and the yellow's on the broom.*

Adam McNaughtan

Scauldies – towns folk / Sconce – cheat / Aince – once / Gang-aboot fowk – travellers

SCOTLAND'S STORY

Michael McGrory from West
Donegal
You came to Glasgow with
nothing at all
You fought the landlord and
the Africa Korps
When you came to Glasgow
with nothing at all

Abraham Caplan from Vilnius
you came
You were heading for New York
but Leith's where you stayed
You built a great business
which benefits all
When you came to my land
with nothing at all

In Scotland's story I read that
they came
The Gael and the Pict, the
Angle and Dane
But so did the Irishman, Jew
and Ukraine
We're all Scotland's story and
we're all worth the same

Joseph d'Angelo dreams of
the days
When Italian kids in the
Grassmarket played
They burned out his shop
when the boys went to war
But auld Joe's a big man and
he forgave all

In Scotland's story I'm told that
they came
The Gael and the Pict, the
Angle and Dane
But where's all the Chinese
and Indian names?
They're in my lands story and
they're all worth the same
Christina McKay, I read of
your name
How you travelled south from
Delny one day
You raised a whole family in one
room they say
And the x on the line stands
in place of your name

So in the old story I'll bet
that I came
From Gael and Pict and Angle
and Dane
And a poor migrant girl who
could not write her name
It's a common old story but
it's mine just the same

All through the story the
immigrants came
The Gael and the Pict, the
Angle and Dane
From Pakistan, England and
from the Ukraine
We're all Scotland's story and
we're all worth the same
Your Scotland's story is worth
just the same
Your Scotland's story is worth
just the same

The Proclaimers

THE SLAVE'S LAMENT

It was in sweet Senegal that my
foes did me enthrall
For the lands of Virginia, -ginia O:
Torn from that lovely shore, and
must never see it more,
And alas! I am weary, weary, O.
Torn from that lovely shore, and
must never see it more.
And alas! I am weary, weary O!

All on that charming coast is no
bitter snow and frost,
Like the lands of Virginia, -ginia O;
There streams for ever flow, and
there flowers for ever blow,
And alas! I am weary, weary O!
There streams for ever flow, and
there flowers for ever blow,
And alas! I am weary, weary O!

The burden I must bear, while the
cruel scourge I fear,
In the lands of Virginia, -ginia O;
And I think on friends most dear
with the bitter, bitter tear,
And alas! I am weary, weary O!
And I think on friends most dear
with the bitter, bitter tear,
And alas! I am weary, weary O!

Robert Burns

WE'RE A JOCK TAMSON'S BAIRNS

Jock Tamson was a merry
auld carle,
And reign'd prood king o' the Dee;
A braw laird, weel-to-dae in the
warl',
For mony a fairm had he,
And mony a servant-maid and man,
Wham he met aft a year;
And fu' prood and jolly he wav'd
his haun
While they sang wi richt guid cheer.

*We're a' Jock Tamson's bairns,
We're a' Jock Tamson's bairns,
There'll ne'er be peace till the
world again
Has learned tae sing wi' nicht
and main
O! we're a' Jock Tamson's bairns!*

Jock Tamson sat at the table heid,
And sipp'd the barley-bree;
And drank success tae the honest
and gude,
And heaven when they would dee.
But the tyrant loon, the ne'er-dae-
weel,
The leear, the rake and the knave
The sooner they a' were hame wi'
the deil,
Lod! The better for a' the lave.

*carle – fellow / braw – fine / warl' – world / prood – proud / barley-bree – whisky
loon – rogue leear – liar / lod – lord / lave – rest / ajee – awry / owre – over
Gude faith – In truth / Losh – Lord*

Chorus

Since Adam fell frae Eden's bower,
And pit things sair ajee,
There's aye some weakness tae
look owre,
And folly tae forgie
And Jock would sit and chat sae
prood,
And just afore he'd gang,
He'd gie advice and blessings gude
Till the roof and rafters rang

Chorus

Then here's tae you, and here's
tae mysel',
Soond herts, lang life, and glee;
And if ye be weel as I wish you a',
Gude faith, you'll happy be.
Then let us dae what gude we can,
Though the best are whiles tae
blame,
For in spite o' riches, rank, and lan',
Losh man! We're a' the same.

*For, we're a' Jock Tamson's bairns,
We're a' Jock Tamson's bairns,
There'll ne'er be peace till the
world again
Has learned tae sing wi' nicht
and main
O! we're a' Jock Tamson's bairns!*

Joseph Roy / Fred Freeman (tune)

BOTH SIDES THE TWEED

What's the spring-breathing
jasmine and rose,
What's the summer wi' all its
gay train;
Or the plenty of autumn to those
Who've barter'd their freedom
for gain?

Chorus

*Let the love of oor king's sacred right,
Tae the love of oor people succeed:
Let freenship and honour unite,
And flourish on both sides the Tweed.*

No sweetness the senses can cheer,
Which corruption and bribery
blind;
No brightness that gloom can
e'er clear
For honour's the sun o' the mind.

Chorus

Let virtue distinguish the brave,
Place riches in lowest degree;
Think him poorest who can be
slave'
Him richest who dares to be free.

Chorus

Let us think how our ancestors rose
Let us think how our ancestors fell;
The rights they defended, and
those
They bought with their blood we'll
ne'er sell.

James Hogg / Fred Freeman

ERIN-GO-BRAGH

Ma name's Duncan Campbell fae
the shire O Argyll
I've traivell't this country for mony's
the mile
I've traivell't thro Scotlan, Irelan
an aa
An the name I go under's bauld
Erin-go-bragh

One nicht in Auld Reekie as
I walked doun the street
A saucy big polisman I chanced for
tae meet
He glared in ma face an he gied
me some jaw
Sayin "Whan can ye ower, bauld
Erin-go-bragh"

Well, I'm not a Pat tho in Irelan
I've been
Nor am I a Paddy tho Irelan
I've seen
Were I a Pat, that's naethin ava
For there's mony's a bauld hero
in Erin-go-bragh

I know ye're a Pat by the cut o
yer hair
Bit ye aa turn tae Scotsmen as
sune as ye're here
Ye've left yer ain countrie for
brakin the law
We're seizing aa stragglers fae
Erin-go-bragh

Tho were I a Pat an ye knew it
wis true
Or were I the devil, then whit's
that tae you?
Were it not for the stick that ye
haud in yer paw
I would show ye a game played in
Erin-go-bragh

*bauld – bold / nicht – night / Auld Reekie – Edinburgh polis – policeman / gied – gave / Paddy – Irishman
mony's – many a / haud – hold / napper – head
freen – friend / shair – sure / twa – two / paid him stock-an-interest – paid him back fully with punches and strikes
sae – so / gang – go / belang – belong
Hielans – Highlands*

Then a lump o blackthorn that
I held in ma fist
Aroun his big bodie I made it
tae twist
The blude fae his napper I quickly
did draw
An paid him stock-an-interest
for Erin-go-bragh

An the people cam roun like a flock
o wild geese
Sayin "Stop the daft rascal, he's killt
the police"
For every freen I had I'm share he
had twa
It wis terrible hard times for
Erin-go-bragh

Sae I cam tae a wee boat that sails
in the forth
An I packed up ma gear an I steered
for the North
Fareweel tae Auld Reekie, yer
polis an aa
An the devil gang wi ye, says
Erin-go-bragh

Sae come
Aa ye people
whairever ye're from
I don't give a damn tae whit
place ye belang
I come fae Argyll in the Hielans
sae braw
Bit I'll ne'er take it ill bein caad
Erin-go-bragh

Anon

DOOMSDAY IN THE AFTERNOON

They traivelled the country aroond,
each season had its place
Then the walls and ditches came,
behind each a hostile face
Like the natives o the Amerikays
piece by piece their land was lost
The settled folk made their own
laws tae say what they did was just

Chorus

*What you don't realise or refuse tae
understand
Once it was the Travellers who had all
the land
You can move them on from lay-bys
You can chase them frae your toon
But the Travellers will be wi us till
doomsday in the afternoon*

Chorus

There's been meetings in Milngavie
and everyone agrees
Keep it well away from hooses and
screen it well with trees
And in case it should bring doon
the price o surrounding property
Pit the Travellers' site anywhere you
like – as lang as it's no' near me

Chorus

The Queen welcomed Belle tae the
Palace, in her local she can't get
a hauf
We don't serve dirty tinks in here,
we soon see that lot aff
In her local supermarkit she heard
twa women say
I don't know what the Queen
was thinkin', gien a tink a medal
onyway

Chorus

The Travellers were at Auschwitz,
there was Travellers at Belsen too
The Nazis treated the Travellers the
same way as the Jews
But history turns a blind eye and
remembers what it will
And for the Travelling People there
is no Israel

*hauf – half measure of whisky
tink – a derogatory term for a traveller*

John McCreadie

THE DESTITUTION ROAD

In the Year Of The Sheep and the
burnin' time
They cut oor young men in their
prime
The auld Scots way was a hangin'
crime
For the Gaels of Caledonia
There's a den for the fox, a hedge
for the hare
A nest in the tree for the birds
of the air
But in a' Scotland there's no a place
there for the Gaels of Caledonia

Chorus

*But there's no use gettin frantic
It's time tae hump yer load
Across the wild Atlantic
On the Destitution Road*

The bailiff came wi' the writ and a'
And the gallant lads of the
Forty Twa
They drove ye oot in the sleet
and snaw
The Gaels of Caledonia
When yer hoose was burned
and yer crops as well
Ye stood and wept in the
blackened shell
And the winter moor was a
livin hell
For the Gaels o' Caledonia

Chorus

The plague and the famine
they dragged ye doon
As ye made yer way tae Glesga
toon
Where ye'd heard o' a ship that was
sailin' soon
For the shores of Nova Scotia
And ye sold yer gear, ye paid yer
fare
Wi' yer heid held high though yer
hert was sair
And ye bid fareweel forever mair
Tae the glens o' Caledonia

Chorus

The land was cleared and the deal
was made
Noo a fremit lord in a tartan plaid
He struts and stares as the
memories fade
O the Gaels of Caledonia
And he hunts the deer in the lanely
glen
That yince was hame tae a
thoosan men
And the wind on the moor sings
a sad refrain
For the Gaels o' Caledonia

Alistair Hulett

THE SUN RISES BRICHT IN FRANCE

The sun rises bricht in France,
And fair sets he,
But he's tint the blink he had,
In my ain country.
It's nae my ain ruin
That blins aye my ee,
But the bonny lass I left,
In my ain country.

Fu beinly lowed my ain hearth,
And smiled my ain Marie,
Oh I left aa my hert,
In my ain country.
I'm leal tae high heaven,
It's aye been leal tae me,
And it's there I'll see ye aa
Frae my ain country.

The sunrise in Bordeaux
Is fair, fair tae see,
But it's fairer yet by far
In my ain country.
Oh pleasure comes tae mony,
But sorrow comes tae me
Oh I left aa my hert
In my ain country.

*bricht – bright / blins – blinds
fu beinly – abundantly / lowed – flamed
hert – heart / leal – loyal
pleasure – pleasure / mony – many*

Alan Cunningham / Anon edit

I AM THE COMMON MAN

I am the common man
I am the fool, the despised
I am the brute and the slave
I am the tool in their eyes.

From the cradle to the grave
From the cradle to the grave

I am the common man
I am the hewer of coal
I am the tiller of soil
I am the serf of the seas

Born to bear and to toil
Born to bear and to toil

I am the common man
But masters of mine take heed
For you have put into my head
Many wicked deeds

I am the common man
I am the builder of halls
I am the dweller of slums
I am the filth and the scourge

When depression comes
When winter depression comes

I am the fighter of wars
I am the killer of men

Not for a day or an age
But again and again and again
And again and again and again

I am the common man
Born to bear and to toil

Joe Corrie / Alan Reid (tune)

THE FREEDOM COME ALL YE

Roch the wind in the clear day's
dawin
Blaws the clouds heelster-gowdie
owre the bay
But there's mair nor a roch wind
blawin
Through the Great Glen o the world
the day
It's a thocht that will gar oor rottans
A' they rogues that gang gallus,
fresh an gay
Tak the road, and seek ither loanins
For their ill ploys tae sport an play

Nae mair will the bonnie callants
Mairch tae war when oor braggarts
crouselly craw
Nor wee weans frae pit-heid and
clachan
Mourn the ships sailing doon the
Broomielaw
Broken faimlies in launs we've
herriet

*roch – rough / dawin – dawning / clouds – clouds / helster-gowdie – head over heels
mair nor – more than / thocht – thought / rottans – rats / they – those / gallus – arrogantly
loanins – roads, paths / callants – youths / mairch – march / crouselly craw – boldly croak
clachan – village / ane-til-ither mairriet – married to one another / maisters – masters
hoodies – scavengers / breid – bread / barley-bree – whisky/ friends – friends / geens – wild
cherries yont – beyond / dings – smashes*

Will curse Scotland the Brave nae
mair, nae mair
Black an white ane-til-ither mairriet
Mak the vile barracks o' their
maisters bare

So come all ye at hame wi Freedom
Never heid whit the hoodies croak
for doom
In your hoose a' the bairns o' Adam
Will find breid, barley-bree an
painted room
When MacLean meets wi's friends in
Springburn
A' thae roses and geens will turn
tae bloom
And a black boy frae yont Nyanga
Dings the fell gallows o the
burghers doon.

Hamish Henderson

A MAN'S A MAN

Is there, for honest poverty
That hings his heid, an' a' that;
The coward-slave, we pass him by,
We daur be poor for a' that!
For a' that, an' a' that,
Oor toils obscure, an' a' that,
The rank is but the guinea's stamp
The man's the gowd for a' that.

What though on hamely fare
we dine,
Wear hoddin grey, an' a' that.
Gie fools their silks, and knaves
their wine,
A man's a man for a' that.

Ye see yon birkie ca'd a lord,
Wha struts, an' stares, an' a' that,
Tho' hundreds worship at his word,
He's but a coof for a' that.

A prince can mak a belted knight,
A marquis, duke an' a' that!
But an honest man's aboon
his might
Gude faith, he mauna fa' that

Then let us pray that come it may
As come it will for a' that,
That Sense and Worth o'er
a' the earth
Shall bear the gree an' a' that.
For a' that, an' a' that,
It's comin yet for a' that,
That man tae man the world o'er
Shall brithers be for a' that.

Robert Burns

*hings – hangs / gowd – gold / hamely fare – homely foods
hoddin grey – coarse woollen cloth
birkie ca'd – fellow called / coof – fool / aboon – above / gude – good
mauna fa' that – must not be like
bear the gree – win the day / world – world / brithers – brothers*

RIVONIA

They have sentenced the men
of Rivonia,
Rumbala, rumbala, rumbala
The comrades of Nelson Mandela
Rumbala, rumbala, rumbala
He is buried alive on an island
Free Mandela, Free Mandela
He is buried alive on an island
Free Mandela, Free Mandela

Verwoerd feared the mind
of Mandela
Rumbala, rumbala, rumbala
He was stifling the voice
of Mandela
Rumbala, rumbala, rumbala
Free Mbeki, Goldberg, Sisulu
Free Mandela, Free Mandela
Free Mbeki, Goldberg, Sisulu
Free Mandela, Free Mandela

The crime of the men of Rivonia
Rumbala, rumbala, rumbala
Was to organise fairmer and miner

Rumbala, rumbala, rumbala
Against baaskap, sjambok and kiri
Free Mandela, Free Mandela
Against baaskap, sjambok and kiri
Free Mandela, Free Mandela

Set free the men of Rivonia
Rumbala, rumbala, rumbala
Break doon the walls o their prison
Rumbala, rumbala, rumbala
Freedom and Justice, Uhuru
Free Mandela, Free Mandela
Freedom and Justice, Uhuru
Free Mandela, Free Mandela

Power to the heirs of Luthuli!
Rumbala, rumbala, rumbala
The comrades of Nelson Mandela
Rumbala, rumbala, rumbala
Spear of the Nation, unbroken!
Free Mandela, Free Mandela
Amandla Umkhonto we Sizwe
Free Mandela, Free Mandela

Hamish Henderson

RIVONIA

Rivonia is the name of a suburb of Johannesburg, South Africa which lent its name to a notorious trial that took place between 1963 and 1964. Ten leaders of the African National Congress were tried for endeavouring to overthrow the iniquitous apartheid system. Several of them are mentioned in the song - Govan Mbeki, Dennis Goldberg, and Walter Sisulu; and it is noteworthy that standing trial alongside the condemned black people were several white Jews and an Indian. The refrain, 'Free Mandela', refers, of course, to Nelson Mandela, leader of the ANC, who served 27 years imprisonment on Robben Island. Mentioned also is Hendrik Verwoerd who was Prime Minister during the Rivonia Trial. As the song says, the struggle was against 'baaskap' (white supremacy) and the instruments of torture: 'sjambok and keerie'. In the forefront of the battle were the 'Spear of the Nation' ('Umkonto We Sizwe'), the military wing of the African National Congress, and the 'heirs of Luthuli': Chief Albert Luthuli, a former president of the ANC, and leader of the non-violent protest against the pass laws (see 'Hawks and Eagles'). 'Amandla Umkhonto we Sizwe' means power to The Spear of the Nation; and 'Uhuru' refers to The International People's Democratic Uhuru Movement which was created for the self-determination of Africans. In 1964 Hamish Henderson sent this song, 'Rivonia', to the freedom fighters of South Africa; it was adopted by them and, in fact, fully acknowledged by Nelson Mandela himself.

