

## **Runaway Child Slaves in Scotland**

### **What is this?**

This resource is designed to support upper primary teachers (P6-7) to develop their pupil's understanding of the historical relationship between slavery and Scotland. To facilitate age-appropriate understanding and engagement, the resource draws on the direct experiences and testimonies of enslaved children, how they were brought to Scotland and in particular, the stories of those enslaved children who managed to escape.

### **Who is this for?**

This is a second-level resource that could be used as an interdisciplinary learning (IDL) context for exploring the Social Studies benchmarks outlined below. It would be most appropriate for upper primary learners.

### **Advisory Notes for Practitioners**

If you intend to use this resource to explore Black History for the first time with your learners, it is strongly advised that you contextualise the content here before proceeding with the lessons provided. Consider whether the curriculum you deliver to your learners is broadly rather than narrowly representative of Black History- have you discussed the wide ranging achievements and contributions of inspirational Black British figures with your learners? It is important that learners understand that there is much more to Black History than persecution, subjugation and slavery. This is an especially important point to note in relation to the wellbeing of any Black pupils you may have in your class. A suggested introduction to teaching the content within this resource could be to explore the richness of the African continent before the emergence of slavery. Similarly, to extend pupil learning beyond this resource, practitioners could explore what came after slavery - colonialism. This instructs learners that slavery didn't just suddenly end with abolition. The colonial era ushered in renewed attempts to reinstate the slave trade and with it many empowering and inspirational stories of successful African resistance to colonisation. An approach to teaching about slavery that is mindful of the stories of before, during and after, offers learners a more contextualised and holistic understanding of this period of Black History. Such an approach also provides opportunities for practitioners to centre the voices, actions and experiences of powerful Black actors in re-telling their history too.

To support the holistic approach suggested, consider these websites for further ideas and resources:

<http://understandingslavery.com/themes/africa-before-transatlantic-enslavement/>

## **Curricular Contexts**

### **Social Studies Es & Os**

I can investigate a Scottish historical theme to discover how past events or the actions of individuals or groups have shaped Scottish society.

#### **SOC 2-03a**

I can use evidence selectively to research current social, political or economic issues.

#### **SOC 2-15a**

I can gather and use information about forms of discrimination against people in societies and consider the impact this has on people's lives.

#### **SOC 2-16b**

I can describe the main features of a democracy and discuss the rights and responsibilities of citizens in Scotland.

#### **SOC 2-17a**

## **Wider Learning Contexts**

1. Develop learners' understanding of people in the past and present that experience injustice.
2. Develop learners' understanding of children's rights and the experiences of children elsewhere in the past and present.
3. Global Citizenship and Learning for Sustainability:-
  - Learners understand the links between their own lives and those of others throughout our fast-changing, globalised world
  - Learners explore the economic, social, political and environmental forces that shape communities everywhere
  - Learners develop the skills, attitudes and values to work together to promote social justice
  - Learners work actively towards a world where human rights are respected universally and power and resources are equitably shared.
4. The United Nations (UN) Sustainable Development Goals (SDGs), in particular:-
  - Goal 1: No Poverty
  - Goal 3: Good Health and Wellbeing for all
  - Goal 10: Reduced Inequalities
  - Goal 16: Peace, Justice and Strong Institutions
5. The United Nations Convention on the Rights of the Child (UNCRC)

## **Outline of lessons in this resource**

1. What is slavery?
  - Understand the term 'slavery'
  - Understand why the transatlantic slave trade existed
  - Explain how Scotland became involved in the slave trade and its legacy
2. Life as a child slave: Separation Stories
  - Evaluate the experiences of children who became separated from their families and trafficked into the slave trade
  - Explore the difference between slavery, freedom and human rights in relation to the UNCRC
3. Resisting Slavery: Runaway child slaves
  - To explore forms of resistance against slavery through case studies of runaway child slaves in Scotland
4. Abolition and Family Reunification
  - To understand how abolition gained support in Scotland
  - To explore cases of reunification of child slaves with their families after abolition
5. Contemporary slavery and human trafficking
  - To understand contemporary forms of slavery and the relevance of the UNCRC in combatting human trafficking and slavery
  - To compare and contrast the historical and contemporary antecedent events leading to slavery in the past and present e.g war, climate change, poverty and displacement.

## 1. Understanding Slavery and Scotland's Involvement

*Learning Intention (LI):* To understand slavery and the historical origins of Scotland's involvement.

*Success Criteria:*

- Understand the term 'slavery'
- Understand why the transatlantic slave trade existed
- Explain how Scotland became involved in the slave trade and its legacy

*Starter Questions*

What do you think slavery is?

Who do you think it affected?

What do you think the difference between slavery and freedom is?

*Activities*

**Concept Comparison:** Draw two columns and write the headings 'slavery' and 'freedom' in each. How many differences between these two words can you come up with?

**Photo carousel:** Allow learners time to carousel around the different images, writing down any thoughts or questions as they go. After they have done this, show the photo labels. Allow time for further questions and discussion.

**Reading for understanding:** In pairs allow learners to read the 'History of Transatlantic Slavery and Scotland' sheet, highlighting any difficult vocabulary they come across. Start to build a word bank. Re-visit the starter questions, have any of these now been answered? What new questions do learners have?

**Further sources for additional information:**

History of the Transatlantic slave trade (video):

<https://www.bbc.co.uk/bitesize/topics/z2qj6sg/articles/zfkfn9q#zskfn9q3>

Africa before Transatlantic Enslavement:

The history of Africa does not begin nor end with slavery. Learn more about what Africa was like and what it lost because of the slave trade:

<http://understandingslavery.com/themes/africa-before-transatlantic-enslavement/>

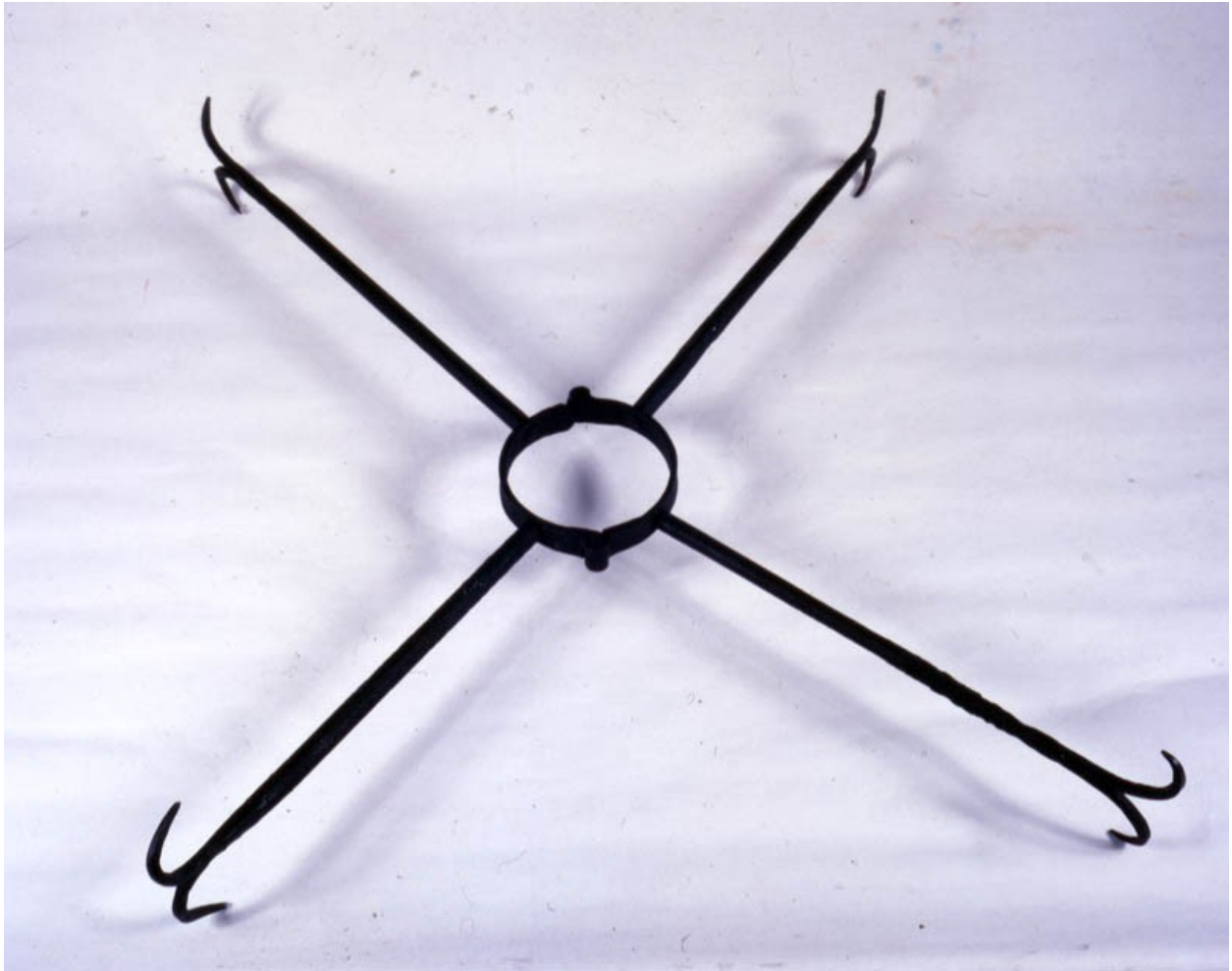


## Artefacts of Slavery

1.



2.





3.

**TO BE SOLD & LET**  
**BY PUBLIC AUCTION,**  
*On MONDAY the 18th of MAY, 1829,*  
**UNDER THE TREES.**

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**FOR SALE,**  
**THE THREE FOLLOWING**  
**SLAVES,**

*VIZ.*  
HANNIBAL, about 30 Years old, an excellent House Servant, of Good Character.  
WILLIAM, about 35 Years old, a Labourer.  
NANCY, an excellent House Servant and Nurse.  
The MEN belonging to "LEECH'S" Estate, and the WOMAN to Mrs. D. SMITH

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**TO BE LET,**  
On the usual conditions of the Hire finding them in Food, Clothing, and Medical Attendance,  
*THE FOLLOWING*  
**MALE and FEMALE**  
**SLAVES,**

*OF GOOD CHARACTERS.*  
ROBERT BAGLEY, about 20 Years old, a good House Servant.  
WILLIAM BAGLEY, about 18 Years old, a Labourer.  
JOHN ARMS, about 18 Years old.  
JACK ANTONIA, about 40 Years old, a Labourer.  
PHILIP, an Excellent Fisherman.  
HARRY, about 27 Years old, a good House Servant.  
LUCY, a Young Woman of good Character, used to House Work and the Nursery.  
ELIZA, an Excellent Washerwoman.  
CLARA, an Excellent Washerwoman.  
FANNY, about 14 Years old, House Servant.  
SARAH, about 14 Years old, House Servant.

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**Also for Sale, at Eleven o'Clock,**  
**Fine Rice, Gram, Paddy, Books, Muslins,**  
**Needles, Pins, Ribbons &c. &c.**

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**AT ONE O'CLOCK, THAT CELEBRATED ENGLISH HORSE**  
**BLUCHER,**

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ADDISON PRINTER GOVERNMENT



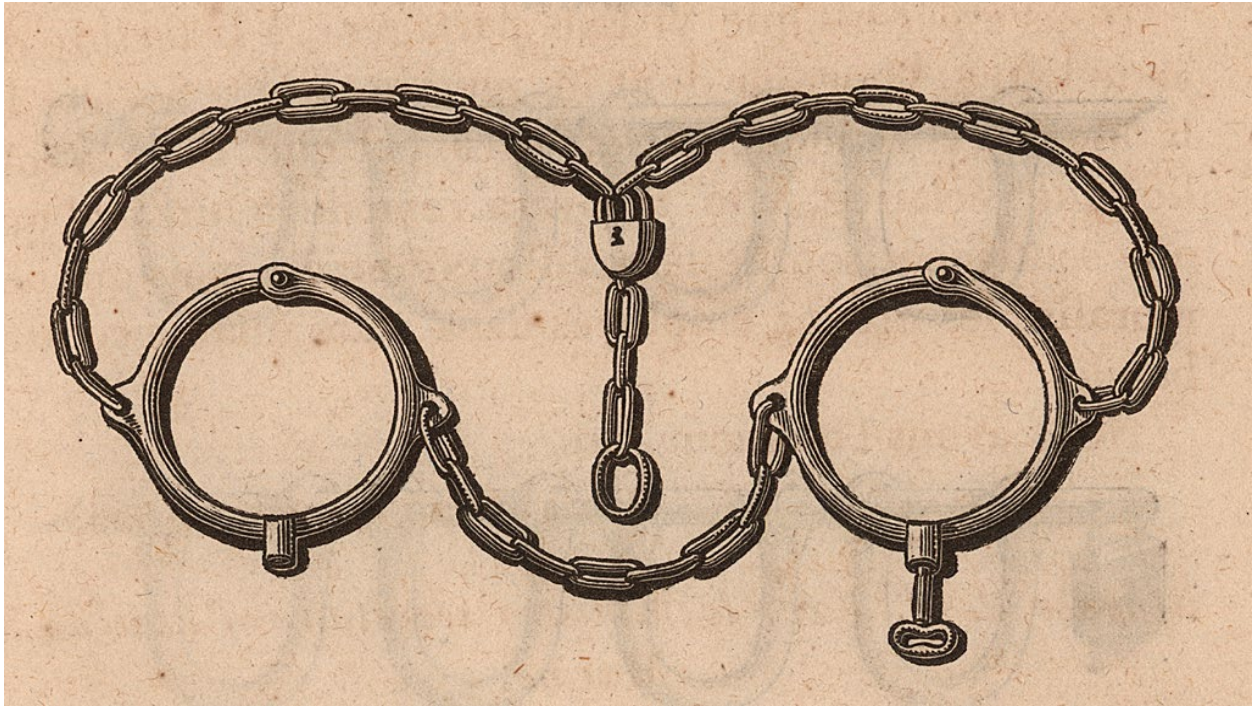
4.



5.



6.



## *Photo Captions*

1. **Iron Neck Ring** - This iron neck ring and chains would have been worn by restrained African captives, either as they were transported to the West African coast or on board ship. The chains would link to the African's hands, or to another enslaved person to keep them from escaping.
2. **Punishment Collar** - Africans resisted enslavement from the point of capture. When enslaved people tried to run away after being captured by the slave traders, this heavy iron collar was placed on them to inflict punishment. It stopped them from running away again as the spiked ends prevent the wearer from moving into any areas with trees or bushes.
3. **Slave Sale Poster, 1829** - This is a poster from 1829 advertising a slave auction. Slaves were advertised and sold, along with other commodities, underlining the dehumanising nature of slavery. The slaves are described in terms of their ability to work and have been given European names. They would have been prepared to look healthy before the auction. Enslaved men and women were often separated and forced to go with their new owners to distant places, torn apart from their friends and family. Slave labour was also let, or rented, to other owners for fixed periods of time.
4. **Leg Irons** - These 19th century leg-irons were used to restrain the enslaved. The metal bar is turned and withdrawn and the two horseshoe-shaped rings fitted around the ankles. The bar is then replaced, turned, and locked into position. Sometimes two captives were chained in pairs with the leg-irons on board ship to limit their movement below deck. These leg-irons are made of rough solid iron and are very heavy. They would rub the skin causing it to chafe, bruise and bleed.
5. **Ownership Manacle (lock and key)** - Instruments of torture and punishment were often used to instil fear on plantations. This metal band would be locked onto an enslaved person's wrist to show they were considered chattel (the property of someone else). The name on the band is the name of the plantation owner, S. Bosanquet. Running away was a common form of resistance on the plantation. Forcing the enslaved, who might have been permitted to temporarily leave a plantation, to wear a band like this helped slave owners to identify and return anyone who might have escaped.
6. **Iron Collar and Chains Used by Slave Traders, early 19th century** - This image appears in a booklet published by a French society against the slave trade. It shows the metal collar and chain used by slavers to attach enslaved captives to one another.

Sources of images and descriptions:

<http://understandingslavery.com/artefacts/>  
[http://www.slaveryimages.org/s/slaveryimages/item-set/38?sort\\_by=created&sort\\_order=desc&page=2](http://www.slaveryimages.org/s/slaveryimages/item-set/38?sort_by=created&sort_order=desc&page=2)

## *Reading for Understanding*

### **The Transatlantic Slave Trade**

“The detailed history of the transatlantic slave trade is unfamiliar to the majority of the Scottish public. It was a period that lasted for nearly 250 years, affecting generations of people, but a period that is often dismissed. Although most people are appalled by the thought of slavery, there is also the attitude that it happened so long ago, that it was an ‘American thing’ and that very few British people had anything to do with it. The truth is it is only 200 years since the trade ended and even less since slavery was abolished in the British Empire. British ships carried just over 3.4 million Africans to slavery in the Caribbean and America.

Slavery in mainland America and in the Caribbean was introduced and practised by Europeans who had established plantations and wanted cheap labour. London, Liverpool and Bristol were the main ports for the beginning and end of slaving voyages. However, other smaller ports also had their involvement such as Greenock and Glasgow. Most significantly the wealth and opportunities that slavery brought permeated across the whole of the British Isles, and can still be seen in our magnificent Georgian buildings, and street names such as Jamaica Street in Glasgow.

The exact figure for the number of West Africans captured and transported across the Atlantic is not known, but a conservative estimate is that approximately 10 million West Africans were enslaved by Europeans over the whole period of the slave trade and approximately 10 million more perished during the process of capture and transportation.

The West Africans that were captured had their freedom removed and their own wishes ignored. Men, women and children were taken from their own countries and communities to be used as forced labour to create the wealth of the plantations.

Children born to the enslaved were automatically enslaved themselves and could be sold away from their parents whenever their owner wished it. The enslaved were beaten, branded and abused, without access to the law.

The vast majority of enslaved Africans were taken from West Africa to the Americas for work on the plantations. However, a number of white masters brought the enslaved with them when they visited or returned to Britain. Family portraits including enslaved Africans are found in Scotland. The painting of the Glassford family in the People's Palace, Glasgow, from about 1760, seems to have had the presence of an African enslaved servant 'painted out' at a later date.

The exact number of enslaved Africans in Britain is not known, but records such as runaway slave notices and church records provide some information. There are 70 records of enslaved Africans in Scotland in the 18th century."

**Source: 'Scotland and the Slave Trade', One Scotland, Scottish Executive, Edinburgh, 2007.**

## **2. Life as a child slave: Separation Stories**

*"The trans-Atlantic slave trade was the largest forced migration in human history. It also represented the separation of millions of families along the slave route and coastal barracoons. For most of the estimated 12.5 million victims of the trans-Atlantic slave trade, separation from family was permanent and irreversible."*  
['We were brought together again' - Unpublished Article?]

*Learning Intention (LI):* To explore the impact of family separation on children who were trafficked into slavery.

*Success Criteria:*

- To share my views on the impact of family separation on enslaved children.
- To understand the difference between slavery, freedom and human rights in relation to the United Nations Convention on the Rights of the Child (UNCRC).

*Starter Questions*



How do you think you would feel if you were forced to leave your family without warning? What would your departing words be? What emotions do you think you would feel?

### *Activities*

**Separation stories:** In pairs learners read the three stories, highlighting any words they don't understand and adding these to their word banks. Explore and discuss meanings as a class. Learners then highlight the parts of the passages that convey the emotions felt at the point of separation. Examples may include 'overpowered by grief', 'bathing each other with our tears', 'sad parting', 'the last glance'. Ask learners to sketch visualisations of these family separations based on the personal accounts provided. Focus on illustrating the emotions and how colour can be used to depict emotions e.g dark tones, greys and blues. Ask learners to reflect on these moments of departure and share their thoughts and opinions.

**Exploring the UNCRC:** Ask learners to study the charter and identify all the articles that are incompatible with slavery. Ask learners to explore why they think the UNCRC was established. Suggest an online research task to find out more about why and how the UNCRC was created. Invite learners to explore whether they think the UNCRC would prevent family separation and the enslavement of children today.

### **Resources**

**Stories of Separation (1):** *Olaudah Equiano in his own words.*

*“One day, when all our people were gone out to their works as usual, and only I and my dear sister were left to mind the house, two men and a woman got over our walls, and in a moment seized us both, and, without giving us time to cry out, or make resistance, they stopped our mouths, and ran off with us into the nearest wood. Here they tied our hands, and continued to carry us as far as they could, till night came on, when we reached a small house, where the robbers halted for*

*refreshment, and spent the night. We were then unbound, but were unable to take any food; and, being quite overpowered by fatigue and grief, our only relief was some sleep, which allayed our misfortune for a short time.*

*The next morning we left the house, and continued travelling all the day. For a long time we had kept the woods, but at last we came into a road which I believed I knew. I had now some hopes of being delivered; for we had advanced but a little way before I discovered some people at a distance, on which I began to cry out for their assistance: but my cries had no other effect than to make them tie me faster and stop my mouth, and then they put me into a large sack. They also stopped my sister's mouth, and tied her hands; and in this manner we proceeded till we were out of the sight of these people.*

*When we went to rest the following night they offered us some victuals; but we refused it; and the only comfort we had was in being in one another's arms all that night, and bathing each other with our tears. But alas! we were soon deprived of even the small comfort of weeping together.*

*The next day proved a day of greater sorrow than I had yet experienced; for my sister and I were then separated, while we lay clasped in each other's arms. It was in vain that we besought them not to part us; she was torn from me, and immediately carried away, while I was left in a state of distraction not to be described. I cried and grieved continually; and for several days I did not eat any thing but what they forced into my mouth.”*

Source: <https://docsouth.unc.edu/neh/equiano1/equiano1.html#p45>

**Stories of Separation (2):** *Mary Prince was born into slavery in Bermuda in 1788. The following recollection is of her mother being ordered to take her and her sisters to the auction, and is taken from her narrative, recorded and dictated by herself after running away from her owners and reaching London in 1828:*

*“With my sisters we reached Hamble Town about four o’clock in the afternoon. We followed mother to the market-place, where she placed us in a row against a large house, with our backs to the wall and our arms folded in front.*

*I stood first, Hannah next to me, then Dinah; and our mother stood beside us, crying. My heart throbbed with grief and terror so violently that I pressed my hands tightly across my breast, but I couldn’t keep it still, and it continued to leap as though it would burst out of my body. But who cared for that? Did any of the*

*bystanders think of the pain that wrung the hearts of the negro woman and her young ones? No, no! They weren't all bad, I dare say, but slavery hardens white people's hearts towards the blacks.*

*At length the auctioneer arrived and asked my mother which was the eldest. She pointed to me. He took me by the hand, and led me out into the middle of the street. I was soon surrounded by strange men, who examined and handled me like a butcher with a calf or a lamb he was about to purchase, and who talked about my shape and size as if I couldn't understand what they were saying. I was then put up to sale.*

*The bidding commenced at a few pounds, and gradually rose to fifty-seven. People said that I'd fetched a great sum for so young a slave. I then saw my sisters sold to different owners.*

*When the sale was over, my mother hugged and kissed us, and mourned over us, begging us to keep a good heart, and do our duty to our new masters.*

*It was a sad parting; one went one way, one another, and our poor mammy went home with nothing."*

*Source: 'Scotland and the Slave Trade', One Scotland, Scottish Executive, Edinburgh, 2007.*

### **Stories of Separation (3): Little Benomê**

*'Little Benomê was born in the interior of Africa, at a place called Radda; and when she was about seven years of age, a report was brought that a neighbouring village had just been attacked by a slave-hunting party, and the inhabitants carried off into bondage. The people of Radda, knowing what to expect, fled into the woods; and, during the night, they saw their own village in flames.*

*Early the next morning the fugitives were overtaken in their retreat, when little Benomê with her mother, a brother, and an elder sister, and several others, were captured, tied together two and two, and marched toward the coast, like a flock of sheep for the market; whilst nothing was heard but weeping, mourning, lamentation, and woe.*

*On coming to a large river which crossed their path, the sister of Benomê was the last to ford the stream, being occupied by a child which she carried in her arms. Annoyed at the delay, the cruel monster in charge of the slaves snatched the infant*

*from the arms of its mother, and threw it into the jungle, where it was left to perish, and urged the poor captives onwards in their march!*

...

*Long before the period of embarkation arrived, little Benomê had been separated from her mother, her sister, and her brother, whom she was never again permitted to behold in this world; and the account which she gave of the last glance which she obtained of her dear mother, as she was driven past the slave barracoon, of the number of slaves that were drowned as they were being taken on board, and of the horrors of the middle passage, was truly heartrending."*

*Source: William Moister, Memorials of Missionary Labours in Western Africa and the West Indies. With Historical and Descriptive Observations. London. John Mason. 1850. 66-71, 342-34*

## **The UNCRC**

Child-friendly version: <https://www.unicef.org/sop/convention-rights-child-child-friendly-version>







**1**  
DEFINITION  
OF A CHILD

A child is any person under the age of 18.



**2**  
NO DISCRIMINATION

All children have all these rights, no matter who they are, where they live, what language they speak, what their religion is, what they think, what they look like, if they are a boy or girl, if they have a disability, if they are rich or poor, and no matter who their parents or families are or what their parents or families believe or do. No child should be treated unfairly for any reason.



**3**  
BEST INTERESTS  
OF THE CHILD

When adults make decisions, they should think about how their decisions will affect children. All adults should do what is best for children. Governments should make sure children are protected and looked after by their parents, or by other people when this is needed. Governments should make sure that people and places responsible for looking after children are doing a good job.



**4**  
MAKING RIGHTS  
REAL

Governments must do all they can to make sure that every child in their countries can enjoy all the rights in this Convention.



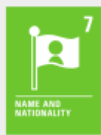
**5**  
FAMILY GUIDANCE  
AS CHILDREN  
DEVELOP

Governments should let families and communities guide their children so that, as they grow up, they learn to use their rights in the best way. The more children grow, the less guidance they will need.



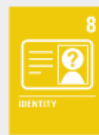
**6**  
LIFE, SURVIVAL AND  
DEVELOPMENT

Every child has the right to be alive. Governments must make sure that children survive and develop in the best possible way.



**7**  
NAME AND  
NATIONALITY

Children must be registered when they are born and given a name which is officially recognized by the government. Children must have a nationality (belong to a country). Whenever possible, children should know their parents and be looked after by them.



**8**  
IDENTITY

Children have the right to their own identity – an official record of who they are which includes their name, nationality and family relations. No one should take this away from them, but if this happens, governments must help children to quickly get their identity back.



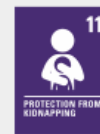
**9**  
KEEPING FAMILIES  
TOGETHER

Children should not be separated from their parents unless they are not being properly looked after – for example, if a parent hurts or does not take care of a child. Children whose parents don't live together should stay in contact with both parents unless this might harm the child.



**10**  
CONTACT WITH  
PARENTS ACROSS  
COUNTRIES

If a child lives in a different country than their parents, governments must let the child and parents travel so that they can stay in contact and be together.



**11**  
PROTECTION FROM  
KIDNAPPING

Governments must stop children being taken out of the country when this is against the law – for example, being kidnapped by someone or held abroad by a parent when the other parent does not agree.



**12**  
RESPECT FOR  
CHILDREN'S VIEWS

Children have the right to give their opinions freely on issues that affect them. Adults should listen and take children seriously.



**13**  
SHARING  
THOUGHTS FREELY

Children have the right to share freely with others what they learn, think and feel, by talking, drawing, writing or in any other way unless it harms other people.



**14**  
FREEDOM OF  
THOUGHT AND  
RELIGION

Children can choose their own thoughts, opinions and religion, but this should not stop other people from enjoying their rights. Parents can guide children so that as they grow up, they learn to properly use this right.



**15**  
SETTING UP OR  
JOINING GROUPS

Children can join or set up groups or organisations, and they can meet with others, as long as this does not harm other people.



**16**  
PROTECTION  
OF PRIVACY

Every child has the right to privacy. The law must protect children's privacy, family, home, communications and reputation (or good name) from any attack.



**17**  
ACCESS TO  
INFORMATION

Children have the right to get information from the Internet, radio, television, newspapers, books and other sources. Adults should make sure the information they are getting is not harmful. Governments should encourage the media to share information from lots of different sources, in languages that all children can understand.



**18**  
RESPONSIBILITY  
OF PARENTS

Parents are the main people responsible for bringing up a child. When the child does not have any parents, another adult will have this responsibility and they are called a "guardian". Parents and guardians should always consider what is best for that child. Governments should help them. Where a child has both parents, both of them should be responsible for bringing up the child.



**19**  
PROTECTION FROM  
VIOLENCE

Governments must protect children from violence, abuse and being neglected by anyone who looks after them.



**20**  
CHILDREN  
WITHOUT FAMILIES

Every child who cannot be looked after by their own family has the right to be looked after properly by people who respect the child's religion, culture, language and other aspects of their life.



**21**  
CHILDREN WHO  
ARE ADOPTED

When children are adopted, the most important thing is to do what is best for them. If a child cannot be properly looked after in their own country – for example by living with another family – then they might be adopted in another country.



Children who move from their home country to another country as refugees (because it was not safe for them to stay there) should get help and protection and have the same rights as children born in that country.



Every child with a disability should enjoy the best possible life in society. Governments should remove all obstacles for children with disabilities to become independent and to participate actively in the community.



Children have the right to the best health care possible, clean water to drink, healthy food and a clean and safe environment to live in. All adults and children should have information about how to stay safe and healthy.



Every child who has been placed somewhere away from home - for their care, protection or health - should have their situation checked regularly to see if everything is going well and if this is still the best place for the child to be.



Governments should provide money or other support to help children from poor families.



Children have the right to food, clothing and a safe place to live so they can develop in the best possible way. The government should help families and children who cannot afford this.



Every child has the right to an education. Primary education should be free. Secondary and higher education should be available to every child. Children should be encouraged to go to school to the highest level possible. Discipline in schools should respect children's rights and never use violence.



Children's education should help them fully develop their personalities, talents and abilities. It should teach them to understand their own rights, and to respect other people's rights, cultures and differences. It should help them to live peacefully and protect the environment.



Children have the right to use their own language, culture and religion - even if these are not shared by most people in the country where they live.



Every child has the right to rest, relax, play and to take part in cultural and creative activities.



Children have the right to be protected from doing work that is dangerous or bad for their education, health or development. If children work, they have the right to be safe and paid fairly.



Governments must protect children from taking, making, carrying or selling harmful drugs.



The government should protect children from sexual exploitation (being taken advantage of) and sexual abuse, including by people forcing children to have sex for money, or making sexual pictures or films of them.



Governments must make sure that children are not kidnapped or sold, or taken to other countries or places to be exploited (taken advantage of).



Children have the right to be protected from all other kinds of exploitation (being taken advantage of), even if these are not specifically mentioned in this Convention.



Children who are accused of breaking the law should not be killed, tortured, treated cruelly, put in prison forever, or put in prison with adults. Prison should always be the last choice and only for the shortest possible time. Children in prison should have legal help and be able to stay in contact with their family.



Children have the right to be protected during war. No child under 15 can join the army or take part in war.



Children have the right to get help if they have been hurt, neglected, treated badly or affected by war, so they can get back their health and dignity.



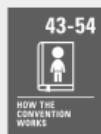
Children accused of breaking the law have the right to legal help and fair treatment. There should be lots of solutions to help these children become good members of their communities. Prison should only be the last choice.



If the laws of a country protect children's rights better than this Convention, then those laws should be used.



Governments should actively tell children and adults about this Convention so that everyone knows about children's rights.



These articles explain how governments, the United Nations - including the Committee on the Rights of the Child and UNICEF - and other organisations work to make sure all children enjoy all their rights.

### 3. Resisting Slavery: Runaway child slaves

*“The runaways are the silent heroes who created opportunities for future generations of people of colour, and it is important that their existence is acknowledged and celebrated.” - Morayo Akandé, 1745.*

*“To the enslaved, flight represented one of the greatest acts of self-determination, and in Britain some of these escapes led to court cases which came to define whether or not slavery was legal on first English, and then Scottish shores.”*

[\[https://runaways.gla.ac.uk/introduction/\]](https://runaways.gla.ac.uk/introduction/)

*Learning Intention (LI):* To explore stories of resistance against slavery in Scotland.

*Success Criteria:*

- To explore the stories of runaway child slaves in Scotland
- To understand the runaways as a form of resistance to slavery

*Starter Question:*

What do you think ‘resistance’ means? What might it mean in the context of slavery? Can you think of any other examples of resistance in other contexts? What might resistance look like? How many different types of resistance can you think of? Discuss with your partner and make a list.

*Background*

The vast majority of enslaved Africans were taken from West Africa to the Americas for work on the plantations. However, a number of white masters brought the enslaved with them when they visited or returned to Britain. Family portraits including enslaved Africans are found in Scotland. The painting of the Glassford family in the People’s Palace, Glasgow, from about 1760, seems to have had the presence of an African enslaved servant ‘painted out’ at a later date. The exact number of enslaved Africans in Britain is not known, but records such as runaway slave notices and church records provide some information. There are 70 records of enslaved Africans in Scotland in the 18th century.

The practice of owning people did not become common in Britain and as a result a number of contradictory legal decisions had been made that raised the question of the rights of the enslaved, as well as the legal right to own people in Britain. The outcomes of these cases also influenced the abolition movement.

Source: 'Scotland and the Slave Trade', One Scotland, Scottish Executive, Edinburgh, 2007.

## Activities

**Runaway Slave Notices:** Note down any terms that you do not understand the meaning of. Discuss these as a whole class. What important pieces of information can learners find out about the runaways in each of the advertisements below? What reasons can learners suggest for why these slaves tried to escape/run away? Facilitate learners to understand that the runaways represented one of many forms of resistance against the slavery and the slave trade. Why do learners think the slave owners advertised for their return?

**Court Cases Involving Runaways:** Support learners to explore the court cases and discuss their implications for the slave trade. Facilitate learners to understand that these cases demonstrate the role played by the young runaways in popularising resistance to the slave trade. Help learners understand that these acts and the resultant court hearings led to the abolition movement.

## Resources

### Examples of runaway slave notices relating to enslaved children of African descent in Scotland

TEN GUINEAS REWARD.

RUN AWAY from his Master at Greenock, on the 22d of November last, A NEGRO LAD, about 15 years of age, a stout lusty fellow, has been several voyages at sea, called NEPTUNE. –When he eloped, he was dressed in a new grey duffle coat and breeches, with a red vest, and plated buckles, but which probably he may have changed. He is an excellent barber, and shaves well, and is supposed to be lurking about Edinburgh or Leith, as he told some of his acquaintances, in passing through Glasgow, that he was going to Dalkeith, and where it is informed he was lately seen. He is under indentures to Mr Roger Stewart merchant in Greenock, for seven years from the 30th January 1778; but as he is an artful fellow, he will give himself out for a fre[e ma]n.

Whoever can give information of the said Neptune, so as he may be apprehended for the breach of his indentures, will receive TEN GUINEAS of Reward, by applying to Mr Roger Stewart at Greenock, or to John Logan, at Robert Sym junior's, writer to the signet.

*Caledonian Mercury - 1779-12-22*

E L O P E D

From the Service of Mr NAESMITH in STRANRAER, the county of Wigtoun, A BLACK BOY, to appearance of about fifteen or sixteen years of age. He is a good-looking lad, tall and well made, and answers to the name of MARSHALL; had on, when he went away, a raven-blue coloured coat, a vest of coarse black cloth, and wore a round hat or cap. He speaks broad Scotch, but not very plain, owing to a defect in his throat, which makes him snivel thro 'his nose. He is suspected to have taken the Carlisle road.

Mr Naesmith hereby offers a reward of TWO GUINEAS (besides paying all charges) to any person who shall apprehend or give information of the said Black Boy, so as he may be apprehended and brought back to his service; and it is intreated, that any gentleman, or others into whose presence he may come, will detain him, and give notice thereof to the said Mr Naesmith at Stranrawer, or Mr Thomas Naesmith writer in Edinburgh, either of whom will most thankfully pay all expences

*Edinburgh Evening Courant - 1774-02-14*

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

*Edinburgh Evening Courant - 1765-10-05*

RUN away from his master, a BLACK BOY, of about 13 years old, long hair, and had on when he went away a thickset coat, and leather breeches. It is intreated, if any person discovers him, they will send information thereof to the publisher of this paper, who will pay all expences.

*Edinburgh Evening Courant - 1768-04-04*

ABSENTED himself, a few days ago, from his master, AN AMERICAN BLACK BOY, named JAMES, about 15 years of age, with short curled hair, speaks remarkable good English, and is very artful, had on when he

went away, a brown suit of cloaths with white metal buttons, and black stocking breeches. As he also carried off some shirts and silk stockings of his master's, which, in all probability, he may offer to sale; this is therefore to forewarn all persons against harbouring the said boy, or purchasing any of the cloaths from him, and in particular, all masters of vessels are cautioned against employing him, as they may depend on being prosecuted to the utmost rigour of the law.

Any person who will give information where he may be found, shall be handsomely rewarded, by applying to the publisher; or to Mr. David Findlay, Hairdresser, in Paterson's court, Lawn-market, Edinburgh.

N. B. It is imagined, he is gone for Glasgow, or the Highlands.

*Edinburgh Advertiser - 1769-11-21*

ABSENTED himself from Edinburgh about 14 days ago, an American Black boy, by name James, about 16 years of age, with short curled hair, had on when he went away, a brown coat and vest and black stocking breeches, he is very artful and may endeavour to pass under some fictitious name. He took with him some shirts and silk stockings of his master's, which he may offer for sale. Any person to whom he may offer them, or himself for service, will be so kind as to stop him, and give intimation to the printer of this Paper, shall be satisfied for their trouble. All masters of vessels and others are hereby cautioned against employing the said boy, as they may depend upon being prosecuted with the utmost rigour of the law

He has been seen at this place and may, if he cannot get service here, make off for the Highlands. Any person seeing him, please stop him and give notice as above  
Glasgow Journal - 1769-11-30

R U N   A W A Y.

FROM the Subscriber in Glasgow, an African Negro Boy named Boyd, about 16 years of age, well made, has a small scar (or Country mark) on one side of his face, and speaks rather broken English, wore a brown coat and waist coat, blue breeches and a bonnet, when he went off, He was seen at Greenock on the 11th Instant, but has not been heard of since.

Whoever shall secure said boy, so as his master may have him again shall be handsomely rewarded.

JAMES KIPPEN.

Glasgow Journal - 1770-07-26

## **Legal Cases Before the Abolition of the Slave Trade**

*James Montgomery*



James Montgomery, an enslaved African, was brought from Virginia to Ayrshire by Robert Sheddan. Sheddan wanted Montgomery, then called 'Shanker', apprenticed to a joiner so that he would learn a skill and could then be sold for a large profit back in Virginia. When 'Shanker' decided to be baptised in Beith Parish Church with the name James Montgomery in April 1756, Sheddan objected. Montgomery was dragged to Port Glasgow behind horses to be taken back to Virginia but he escaped to Edinburgh before the ship sailed. Montgomery sought justice but before a decision could be made by judges he died in Tolbooth Gaol.

#### *David Spens*

David Spens was known as 'Black Tom' until he was baptised in Wemyss Parish Church in September 1769. Spens was an enslaved African brought from the Home estates in Grenada to Methil in Fife by Dr David Dalrymple. After he was baptised Spens returned to his master stating "I am now by the Christian Religion liberated and set at freedom from my yoke, bondage, and slavery". He was shielded in his declaration by a local farmer, John Henderson. Spens threatened legal action against Dalrymple if he tried to "deprive the sovereign Lord the King of a good subject". Spens was immediately arrested, but with the assistance of several local lawyers he was able to issue writs for wrongful arrest. The local churches and the miners and salters of West Fife collected funds for his assistance. Spens was released from jail but Dalrymple died before the Court of Session decided the case.

#### *Joseph Knight*

Mansfield's judgment was seen by Joseph Knight, an enslaved African from the Americas living in Perthshire with his 'owner' Sir John Wedderburn<sup>5</sup>. Knight demanded wages for his work and to be able to leave Wedderburn after seeing the judgment. He ran away when this was refused and Wedderburn had him arrested. The case was taken to court and a number of key opponents of slavery came to Knight's defence. James Boswell and Samuel Johnson supported Knight and helped in his representation when the court case was heard at Perth and then on appeal at the Court of Session in Edinburgh in 1778. Both courts came to the same conclusion that the law of Scotland did not allow slavery. Lord Auchenleck (father of James Boswell) stated "although in the plantations they have laid hold poor blacks and made slaves of them, yet I do not think that is agreeable to humanity, not to say to the Christian religion".

Source: **'Scotland and the Slave Trade', One Scotland, Scottish Executive, Edinburgh, 2007.**

## 4. Abolition and Family Reunification

### *Learning Intention (LI):*

- To understand how abolition gained support in Scotland
- To explore cases of reunification of child slaves with their families after abolition

### **Read and Understand**

#### Why Abolition Gained Support

There had always been people who objected to the slave trade and slavery, but the details of the slave trade were not known amongst the general public. There were few newspapers at this time, so information was mainly from sailors returning home. However, details could be attributed to individual voyages as opposed to overall trends. The Abolitionists brought slavery to the attention of the general public. However, in the last quarter of the 18th century, when the slave trade was at its peak, a number of factors came together that forced British people to consider their country's involvement in the system. The new non-conformist religion questioned the slave trade on moral grounds at the same time as the enlightenment was raising the issue of the rights of man and the treatment of others.

Frances Hutcheson in Glasgow and Adam Ferguson from Edinburgh produced strong theological and humanitarian arguments against slavery, whilst Adam Smith wrote his position of opposition from a secular perspective. Concurrently the lecturer James Beattie was ensuring that his students at Aberdeen University were fully aware of the horrors of the trade.

In addition the continued resistance of the enslaved people themselves was having an impact on those involved in slavery and living in the Caribbean. The process of change took a huge cultural shift in Britain, and it also meant a shift in the machinery of government as the slave trade and slavery had become rooted in both the legal system and the economic foundations of the Empire.

In 1787 the Society for the Abolition of the Slave Trade was formed in London. It was led by Quakers but also appealed to others, such as key abolitionists Thomas Clarkson and Granville Sharp. The society decided to focus on the Parliamentary campaign, and the initial aim was to collect information and evidence that could be presented to Parliament to win over MPs. It was decided to focus on ending the trade rather than slavery itself. This was deemed more achievable, whereas to

demand an end to slavery would be seen to be threatening people's property, which is what the enslaved were considered to be at that time.

As well as campaigning in Parliament the society encouraged the setting up of local and regional abolition committees. Those committees encouraged a number of activities, including the refusal to buy slave-produced sugar, significant at a time when in 1800 British families spent 6% of the household expenditure per annum on sugar. The Abolitionist Committee in Edinburgh, led by Francis, Lord Gardenstone, was thought to be the third strongest in Britain after those of London and Manchester. [Source: **'Scotland and the Slave Trade', One Scotland, Scottish Executive, Edinburgh, 2007.**

## **Stories of Reunification**

### **Samuel Crowther and his mother**

*"When she saw me she trembled. She could not believe her own eyes. We grasped one another, looking at one another in silence and great astonishment, while the big tears rolled down her emaciated cheeks. She trembled as she held me by the hand and called me by the familiar names which I well remember I used to be called by my grandmother, who has since died in slavery. We could not say much, but sat still, casting many an affectionate look towards each other, a look which violence and oppression had long checked, an affection which twenty-five years had not extinguished. My two sisters, who were captured with me, and their children are all residing with my mother. I cannot describe my feelings. I had given up all hope, and now, after a separation of twenty-five years, without any plan or device of mine, we were brought together again." [ 'We were brought together again' - Unpublished Article?]*



The meeting between the Rev S. Crowther (native Missionary to Abbeokuta,) and his mother.—Page 109.

*Image source: The Church Missionary Gleaner. No. 11. New Series. February 1851, Vol. I.*

## Activities

**The case for abolition:** Read the information passage and identify the different reasons why the case for abolition gained support. Consider categorising these reasons under the following headings: resistance & rebellion, economic, human rights, religious.

**Leading abolitionists:** Olaudah Equiano, Ignatius Sanchos, William Wilberforce, Robert Burns, Zachary Macauley, Thomas Clarkson, William Dickson are considered by historians to be among the leading figures who advocated for slavery to be abolished. They are regarded as leading abolitionists. Learners could

choose one of these figures to research, find out why and how they supported the abolition movement and present their findings to their class using a suitable format.

**Reunification:** Learners could be asked to study Samuel Crowther's passage in pairs. One person to read the passage aloud while the other closes their eyes and listens. Learners could be asked to try to visualise and illustrate the reunification prior to being shown the illustration. Learners could also be invited to explore and list the emotions evident in the passage. Invite learners to consider what their own emotions and reaction might be if they were reunited with a loved one they had not seen in a very long time.

## 5. Contemporary Slavery and Human Trafficking

*Learning Intention (LI): To understand contemporary forms of slavery*

- To understand contemporary forms of slavery and the relevance of the UNCRC in combatting human trafficking and slavery
- To compare and contrast the historical and contemporary factors that lead to slavery.

### *Starter Questions*

1. Do learners think slavery still exists today? Do learners think it is still possible for children to be separated from their families and taken as slaves? Why/Why not?
2. Do children enjoy better protections from slavery today? Can learners think of any examples?
3. [If learners agree slavery is a contemporary phenomenon] Why might children become enslaved today?

### **Modern Slavery and Human Trafficking Fact Sheet**

Modern Slavery: This acts as an umbrella term, which covers a number of human rights issues, of which human trafficking is one.

It is mainly defined by the 1956 UN supplementary convention which says:  
*“...debt bondage, serfdom, forced marriage and the delivery of a child for the exploitation of that child are all slavery-like practices and require criminalisation and abolishment...”*

Modern slavery encompasses:

- Slavery
- Human trafficking
- Servitude
- Forced or compulsory labour

Traffickers and slave masters use whatever means they have at their disposal to coerce, deceive and force individuals into a life of abuse, servitude, and inhumane treatment.



## Human Trafficking

It is defined by the United Nations Office on Drugs and Crime as:

*“The Act of recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation.”*

Broken down into simpler terms, this means human trafficking is made up of three elements:

- Movement or recruitment by
- Deception or coercion for
- The purpose of exploitation

[Source: <https://www.stopthetraffik.org/about-human-trafficking/what-is-human-trafficking/>]

## Legal Frameworks

The Modern Slavery Act 2015

The UN Protocol to Prevent, Suppress and Punish Trafficking in Persons 2000

The UN Convention on the Rights of the Child (UNCRC)

## Terminology Explained

<https://www.antislavery.org/slavery-today/modern-slavery/>

## Causes of Modern Slavery

People end up trapped in modern slavery because they are vulnerable to being tricked, trapped and exploited, often as a result of poverty and exclusion. Political, economic and social systems that disadvantage some groups in society push people into taking risky decisions in search of opportunities to provide for their families. At the same time people may not have access to the sort of help and support that we take for granted – such as going to the police for help.

[Source: <https://www.antislavery.org/what-we-do/how-we-work/>]

## Activities

**Historical vs Contemporary slavery:** Ask learners to think back and consider why and how African children became enslaved during the Transatlantic slave era. What similarities and differences can learners identify about historical and contemporary factors that lead to child enslavement?

**Protection from enslavement:** What are they and are they sufficient? e.g UN, legal frameworks, UNCRC etc What more is needed?

**Understanding contemporary slavery:** Matching exercise of terminology and descriptors.

**What can be done:** Looking at businesses and commitments to stopping trafficking. Pupils could research companies that are committed to ensuring their supply chains are not associated with modern slavery. NB: Lots of companies will have an anti-modern slavery commitment statement on their websites. For example: <https://corporate.lidl.co.uk/sustainability/human-rights/modern-slavery>