

LAMENT FOR SHEKU BAYOH

Teachers Resource



INDEX

Section 1. Introduction

Section 2. Setting The Scene

Section 3. Racism in the Scottish Context

Section 4. Inclusion, Diversity and Equity

Section 5. Further Insight

SECTION 1

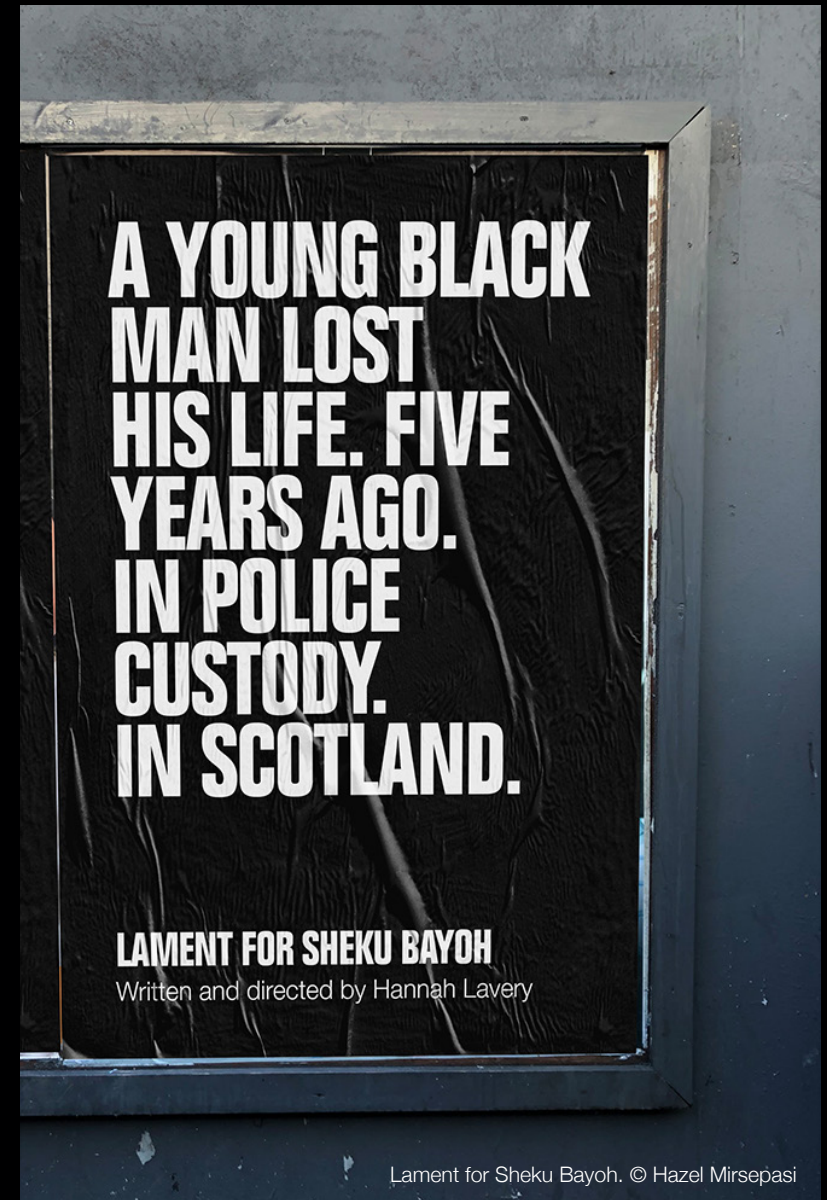
Introduction

Theatres: Foreword

The National Theatre of Scotland, Edinburgh International Festival and Royal Lyceum Theatre Edinburgh are delighted to present this Education Resource to accompany the production of *Lament for Sheku Bayoh*. Working closely with writer Hannah Lavery, cast members and other industry professionals, we have curated a range of audio, visual and written articles which we hope will support teachers in facilitating positive, constructive conversations around the themes of the play and enrich the pupil experience of the production. Partnering with Clementine E Burnley has been fundamental in creating a resource that is balanced and sensitive; her experience in developing training concepts and groups process tools has been invaluable and we would like to thank her for bringing her experience as a writer, facilitator and coach to the process.

A note from Clementine:

Discussions of racism and racial violence, when handled sensitively, can lead to shifts in understanding. The material in this resource is based on a tradition of Black thought by artists, academics and activists such as Toni Morrison, Stuart Hall, Paul Gilmore and Audre Lorde, and includes tools from organisations like Training for Change and The Anti-Racist Educator. This resource is not intended to support the exploration of personal and individual experiences of racism in a classroom setting, but aims to support educators to safely explore in mixed racial groups the wider social, historical and political aspects of Scottish identity.



Aims of this resource:

- Educators can facilitate empathetic conversation around racial equity, diversity and inclusion
- Educators are familiar with the concepts of whiteness and racial difference
- Educators can support students as they explore different perspectives on race and Scottish national belonging
- Educators know what support exists for students who are affected by the issues raised in the material



SECTION 2

Setting the Scene

Students come to discussions which touch on race, racism and racial difference with a range of different experiences, perspectives and language. It can help to acknowledge that no one person can have all the terminology at the start, but that each person holds some skill or wisdom which will help the group to build a common knowledge base together.

Exercise:

How to Create a Class Agreement

Group agreements are a useful tool for getting discussions off to the right start and keeping them on track. They can also be a good starting point for getting students to think about what they need in order to create a safe space for discussions - this could be personal qualities, but also the kind of environment they would like to create. Helping your class come to an agreement on how they will work together respectfully and effectively at the beginning of discussions will enable them to interact more cooperatively and provide a tool to be referred back to if needed. This exercise from Training for Change takes you through the process.

www.seedsforchange.org.uk/groupagree

Some prompt questions for students:

- What kind of atmosphere would you like to create?
- How would you like to make people feel about themselves?
- What kind of conversations do you want to have?

Things to keep in mind:

- Be aware of how intellectual debate and discussion, and even attempts to find a 'quick fix' or 'solve' may impact students with different experiences of discrimination, to different extents
- Acknowledge that people can have feelings of awkwardness, different levels of comfort/discomfort when talking about race
- Pay attention to the access needs of all students – ask what makes them feel respected, included and able to participate fully
- Help students to make explicit what their access needs are

Glossary:

It is important to be clear what we mean by certain words, since we don't necessarily share an understanding of these and that is when frustrations begin. This resource, from the Antiracist Educator, may be a useful starting point for introducing and explaining terms.

www.theantiracisteducator.com/glossary

Sympathy vs Empathy:

Dr. Brené Brown is a best-selling author, speaker and research professor who has spent the past decade studying vulnerability, courage, worthiness and shame. In this short video animated by Katy Davis, she explains the difference between sympathy and empathy, and how we can create a genuine empathic connection with someone.

www.thersa.org/video/shorts/2013/12/brene-brown-on-empathy

Equality Act 2010

The Equality Act 2010 legally protects people from discrimination in the workplace and in wider society. It replaced previous anti-discrimination laws with a single Act, making the law easier to understand and strengthening protection in some situations. It sets out the different ways in which it's unlawful to treat someone.

www.legislation.gov.uk/ukpga/2010/15/section/26/enacted?view=plain

When talking about people's personal experiences of racism, it is important to recognise that race is a protected characteristic under the Equality Act, 2010. Many British students report incidents of racial harassment discrimination or violence. Not all experiences of harassment, discrimination or violence are shared. Repeating racial stereotypes in order to debate and disprove them, or "hear both sides," can go against the Equalities Act, lead to further harassment, stereotyping and in some cases to racial trauma. The racialised person is sometimes expected to use their experience of being hurt by racism, to convince or teach non-racialised people about racism. This is not anti-racist practice.

Scots of colour who experience racism often have their experience minimised or dismissed instead of being heard, acknowledged and shown empathy. In groups, students can decide which statements are likely to increase feelings of safety and which are likely to decrease feelings of safety in conversation or in group discussion.

Ways in which racialised people's experience can be dismissed:

"I don't see colour."

"If you just forget about your skin colour, your life will be better."

"People are just people to me."

"Speaking about race is just being divisive."

"We're all the same."

"Speaking about race is being racist."

"I always treat everyone the same way, so I don't need to pay attention to race."

"Can't we all just get along?"

"I'm open to listen to your perspective."

"The majority of people in this country are not racist."

"I can't believe anyone thinks that way these days."

"I don't see you as less-than anyone else."

Ways you can recognise racialised people's experiences:

"Some people's experience includes not being accepted, and not being safe because of their skin colour or race."

"I do see colour and I want to understand people's unique experiences."

"I want to address racism. I can't do that if I don't see racial difference, and skin colour."

"Skin colour is not a central part of my experience."

"Skin colour is a central part of their experience for some people."

"Skin colour and race impact some people's lives."

"I invite you to be open with me, when I say things you are uncomfortable with."

SECTION 3

Racism in the Scottish Context

Although there have been Black people and people of colour in Britain since Roman times, their histories and experiences are not widely known. This leads to a situation in which Black Scots and Scots of colour are seen as newcomers, with few links to Scotland. There is a long, well documented history of trade, travel, and contact with Africa and the Caribbean, which has included enslavement and colonisation, but also free exchange and family ties. Scots of colour are as much part of Scotland's living cultural heritage as white Scots. Lament for Sheku Bayoh tells the story of a Black Scot and his Scottish family.



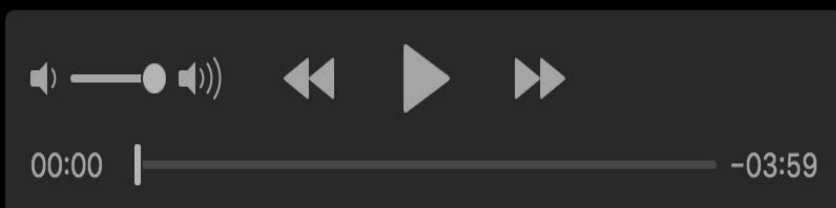
Lament for Sheku Bayoh. © Mihaela Bodlovic

An Artist's Perspective: Ishbel MacFarlane

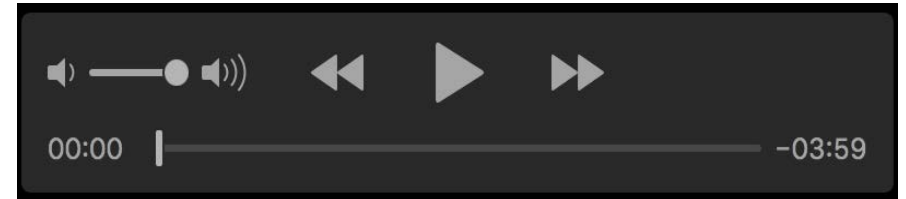


Ishbel McFarlane is an award-winning performer, writer and theatre maker from Kinross whose work focuses on social justice, feminism, place, history and language. In these short interview clips, Ishbel talks about her perspective on colonialism and what she wasn't taught about the past.

Which places do you find most colonial?
[can be found here](#)



What I wasn't taught about the past?
[can be found here](#)



Historic Environment Scotland Article:

The history of abolitionism is better known in Scotland than the history of Scottish plantation owners whose activities took place outside from Scotland, but whose wealth contributed to Scottish cities and jobs.

Lisa Williams of the Edinburgh Caribbean Association takes us on a tour of Edinburgh with a difference, and explores Scotland's historic links to the transatlantic slave trade system.

blog.historicenvironment.scot/2018/11/edinburghs-part-slave-trade/

BBC Video Resource:

The history of abolitionism is better known in Scotland than the history of Scottish involvement in the transatlantic enslavement trade system which increased Scottish wealth and prestige.

David Hayman explores the wealth and power of Scottish slave plantation owner in Jamaica.

www.bbc.co.uk/programmes/p06qxf10

In conversation with Hannah Lavery



Hannah Lavery is a Scottish short story writer, poet, playwright and performer. Her poetry and prose has been published by Gutter Magazine, The Scotsman Newspaper, 404 Ink and others.

Clementine talks to Hannah about the creation of *Lament for Sheku Bayoh* and how its story can be used to explore the wider issues of race and diversity in Scotland.

VIDEO [can be found here](#)

In this video, Clementine explores Hannah's practice as a writer, actress, and poet and how her life experiences inform the work she creates and shares. Find out what unites her work and what sustains her in her practice, plus what she wishes she'd known when she was younger.

VIDEO [can be found here](#)

Hannah Lavery Writing Workshop

Join Hannah for this 35min interactive, practical creative writing workshop. Using the same techniques and exercises Hannah herself used when writing *Lament for Sheku Bayou*, the workshop will focus on how to respond to news stories and facts to develop a creative response.

VIDEO [can be found here](#)

In conversation with Courtney Stoddart



Courtney Stoddart is an acclaimed Scottish-Caribbean poet and performer, born and raised in Edinburgh. Her work focuses on racism, imperialism, womanhood and growing up in Scotland.

In this video, Clementine chats to Courtney about the issue of race at the centre of *Lament for Sheku Bayoh*, about life growing up in Scotland, and her practice as an actor and poet. Find out how she came to play the role and what her tips are for those starting out in their performing career.

VIDEO [can be found here](#)



Courtney in *Lament for Sheku Bayoh* © Mihaela Bodlovic

SECTION 4

Inclusion, Diversity and Equity

“Equality is about ensuring individuals are treated fairly and equally, no matter their race, gender, age, disability, religion or sexual orientation. Diversity is about recognising and respecting these differences to create an all-inclusive atmosphere”

Louise Petty

High Speed Training Hub: How To Promote Equality & Diversity in the Classroom

While race is a social construct, racism causes real harms. Racists assume that biological markers like skin colour and hair, and cultural markers like religion contain information about whether people are likely behave well or badly. People who are white and people of colour can have quite different experiences due to racism.

Racism is not just about individual acts of negative and positive stereotyping, verbal abuse, or physical violence. The resources in this section address both individual and systemic racism. Systemic racism includes negative treatment of people within institutions, such as in the hospital, with the police, in the rental and employment market because of their race.

Ideals:

- Everyone has the same opportunities to participate fully in society
- Everyone feels valued
- Everyone feels as if they belong
- Everyone recognises and celebrates the differences between people
- Everyone recognises the existence of discriminatory practices, and challenges discrimination
- Individuals and groups are protected against acts of discrimination by law



BBC Radio Resource:

For many white people their race is not part of their identity. Race, racial inequality and racism are things that people of colour are expected to talk about and organise around. Not anymore. Anti-racist activists and academics are now urging white people to recognise that they are just as racialised as minorities. The way to successfully tackle structural racism, they say, is to get white people to start taking responsibility for the racially unjust status quo. Bristol-based journalist Neil Maggs, who is white, gets advice from anti-racism trainer Robin DiAngelo.
www.bbc.co.uk/sounds/play/p07pzk0h

When people of colour report experiences of racism with the police today, these incidents are seen as one-offs, rather than as institutional issues for policing. This documentary investigates historical continuities within one family's contacts with the police which point to patterns in placing which are consistent over time.

BBC Video Resource:

In 1968 the BBC broadcast a documentary exploring people's experiences of racism with the police. Now, more than 50 years later, the BBC's Lorna Acquah has traced the family of one of the men featured in the programme to hear about its impact on them.
www.bbc.co.uk/news/av/uk-55220802

This resource is included for white people who are interested to explore whiteness as an identity with social and political impacts and potential to transform the current harmful impacts of racist violence.

SECTION 5

Further Reading

We hope that this resource has given some insights into how race and racism unfold in Scotland, and that those who use it are able to speak about the impacts of racism. Perhaps some will continue to learn about the contribution of people of colour in Scottish, British and European culture, society and history, and will feel inspired to work to end racism and racist violence in society.

For further reading and exploration, some additional source suggestions are below:

Akala, *Natives*, 2020

Ta-Nehisi Coates, *Between the World and Me*, 2015

Robin DiAngelo, *White Fragility*, 2019

Michael Eric Dyson, *Tears We Cannot Stop*, 2017

Reni Eddo Lodge, *Why I'm No Longer Talking to White People about Race*, 2017

Bernadine Evaristo, *Girl, Woman, Other*, 2020

Andrea Levy, *Back to My Own Country*, 2014

Layla F Saad, *Me and White Supremacy*, 2020

Nikesh Shukla, *The Good Immigrant*, 2016

Rebecca Skloot, *The Immortal Life of Henrietta Lacks*, 2019

Beverly Daniel Tatum, *Why Are All The Black Kids*

Sitting Together at the Cafeteria, 2017

www.theantiracisteducator.com

TED Talk: The Danger of a Single Story, Chimamanda Ngozi Adichie Talk

www.youtube.com/watch?v=D9lhs241zeg

clementineburnley.com

Acknowledgements and References

We would like to warmly thank the following people
for their contributions to this Education Pack:

Clementine E Burnley

Hannah Lavery

Courtney Stoddart

Ishbel MacFarlane

Mario Cruzado

Source websites:

Training For Change

The Antiracist Educator

The Royal Society for Arts

Government Digital Service

Historic Environment Scotland

BBC Scotland

BBC Sounds

BBC News

