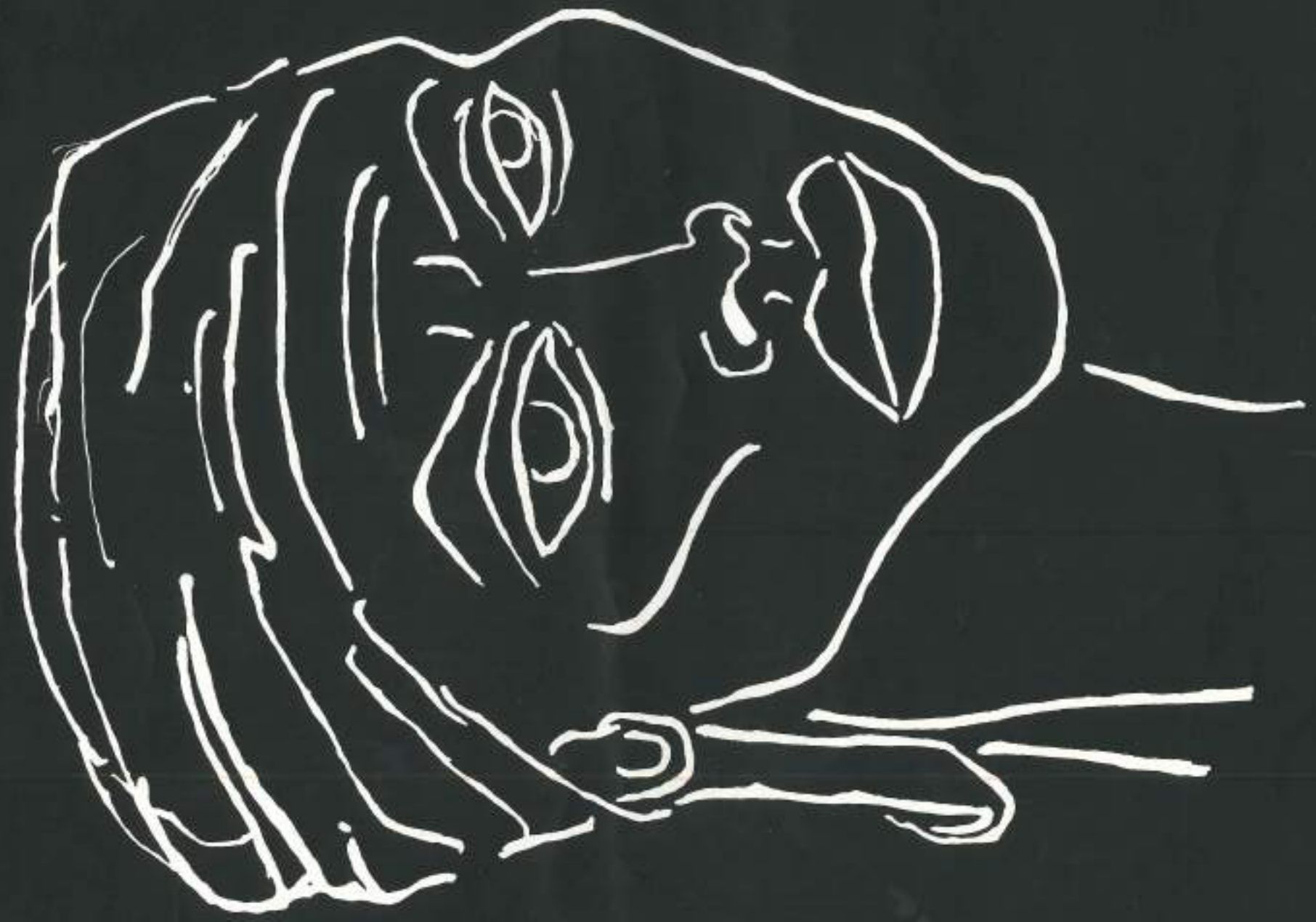


CHVBB



FOR THE PEOPLE

CHVBB

by
Chris Searle.

Adapted for the Half Moon Young People's Theatre by Chris Bond in collaboration with Norman Goodman, with additional material from the company.



CAST

Chubb.	Cora Tucker.
Yates.	Sidney Cole.
Mrs. Fowler.	Helen White.
Sir Robert Boddington.	John Middleton.

PRODUCTION

Directed by	Chris Bond.
Designed by	Mark Salkild.
Costumes made by	Fiona Barclay.
Teachers Pack	Steve Harris.

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INTRODUCTION

'Chubb' is a play lasting forty-five minutes and is designed for an audience aged 14 to 16.

The story in brief concerns the incidents leading up to a slave uprising on the plantation of a British woman on Tobago in 1770. The incidents leading up to the uprising are seen from two angles. One is from the point of view of a judicial enquiry led by Sir Robert Boddington and the other from the point of view of a flashback to the actual time. Chubb is the female slave who wants her freedom and to return to Africa. Yates the black soldier in the service of the British Army, Mrs Fowler is the widowed owner of the plantation which she is tied to and hates. The law conspires to find Chubb guilty of leading the uprising in which Mrs Fowler is killed and property destroyed. Chubb is put to death in a brutal and sadistic fashion as laid down by the law.

The original incident of the execution of a slave who led an uprising in Tobago is an historical fact. The play was developed from the fictional story created around the factual event by Chris Searle and the whole of the Half Moon Y.P.T. company.



The following historical/Social studies resource material is designed to provide a context within which to set the play. It may be used as a briefing before the play is seen; however, the play does stand on its own and the following material provides a good basis for follow-up work in history, social studies and may inform drama, prose and poetry work associated with the play.

"CHUBB" : BACKGROUND NOTES

THE ISLANDS OF THE AMERINDIANS

At the time of their discovery, the archipelago which has become known as the West Indies was inhabited principally by two Amerindian tribes: the Arawaks and the Caribs.

The Amerindian civilization of Arawaks and Caribs was essentially agricultural. The national food was cassava. Maize, sweet potato, beans, cinnamon, pimento, cotton and tobacco were also cultivated. Fish, shellfish and fruit were also staple to their diet.

From the first voyages of discovery of the West Indies by Columbus in 1492, it took just 300 years for the colonial powers of Spain, Portugal, Holland, France and Britain to reduce the Amerindian peoples in the West Indies to a handful, or to complete extinction.

WHY COLONIALISM IN THE WEST INDIES?

The discovery of the West Indies by Columbus, an Italian acting as an agent for Spain, was the culmination of a series of dramatic events and changes in 15th Century European society.

Behind Columbus's voyages lay the urge to travel East, with its fabled stories of gold and spices. The disruption of the overland route to the East stimulated a desire to find a western alternative. Europe already knew about colonialism by 1492 and about slavery. Portugal, Spain, France and the Italian Levantine city states all used African slave labour, largely in agriculture, industrial production and mining. Sugar production, which began in India and developed into "cane" production in Arab countries such as Syria, was developed as a European industry after the European contacts with Arab countries during the years of the Crusades.

Politically, European states were ready for overseas expansion, with a theory of protection and the granting of Charters and Monopolies. The logic was a need to conserve bullion and precious metals through encouraging exports and reducing the importation of luxury goods, or of developing locally-produced luxury goods. Monarchies, with the aid of commercial cities and their foot soldiers, had established control over the feudal aristocracy and the Nation State had begun to emerge.

Thus, when Columbus was issued his contract by the Spanish sovereigns, they agreed to finance his voyage in return for royal control of the lands discovered and a high proportion of the profits from the voyage. The French soon issued similar "concessions" to their own colonizers and, of course, the English monarchy later granted wholesale, to its favourites, the rights to develop specific colonial properties.

Early voyages from Europe to South America and the West Indies were specifically aimed at acquiring gold, silver and precious jewels. Soon, however, with the granting of property rights came the sugar and the slave trade.

ORIGINS OF THE TRADE

In 1515 Spanish settlers shipped a cargo of sugar to Europe, where it was sold for a high price. In 1518 the first cargo of slaves was carried direct from Africa to the West Indies, instead of via Europe. This development quickly led to the increase in the supply of slaves and also led to reduced costs. It became the pattern which the trans-Atlantic or "Triangular" trade followed for the next 300 years.

In 1562 John Hawkins, an Englishman engaged in the slave-trade, was reprimanded by Queen Elizabeth 1st. She said: "God will certainly punish him." However, having seen the profits made by him, she promptly ordered his pardon and invested money in his next voyage.

It is easy to trace the relationship between the importation of slaves and the stage of development which the sugar industry had reached in any particular West Indian island.

In the first stage the ratio of newly-imported Africans to the existing population was very high. In the second stage when an island's sugar exports reached their maximum, the total size of the slave labour force required was established. Then planters imported fewer slaves. Purchase was intended to make up for the gap between births and deaths on the plantation. Deaths were always more numerous than births during this stage, but the gap gradually narrowed. Slaves became the majority group in the population of every sugar island. With the freeing of the slaves, change was inevitable. The decline of the sugar industry was one such change. Britain officially ended slavery in 1833, France in 1817 and Spain in 1848. The United States did not abolish slavery until 1863.

BRITAIN AND THE SLAVE TRADE

Britain, along with other colonial powers, adopted slavery in her colonies as a "legitimate" means of competing in the production of goods such as tobacco, sugar, rum, ginger and cinnamon. European rivalries for control of island after island prompted forts to be built and garrisoned. Ships had to be built for the transportation of the slaves and goods. This trade stimulated the home economies throughout Europe and British manufacturers thrived on the demand.

By 1800 English slavers were transporting over half of all slaves leaving West Africa. For Britain, as well as being recognised as an important source of wealth by manufacturers and plantation-owners alike, the slave trade was a training ground for sailors, who could be enlisted to serve in the Navy in times of war.

The average net profit per slaving trip was in the region of £3,430 - a profit of almost 30%. By 1790 Bristol had over 100 slave ships and Liverpool soon rivalled that number. A town of 5,000 people in 1700, Liverpool had grown via the slave trade to a major English city by 1773 with a population of 34,000. Birmingham also received profits via the slave trade through the increased demands from slavers for guns. By 1775 the annual sale of guns for the "African market" alone was 30,000. The cloth manufacturers of Yorkshire and Wiltshire received regular orders from plantation owners for cloth and clothes. London, Birmingham and Bristol supplied tools and mill equipment. In 1773 one quarter of Britain's imports came from the British West Indies and about one-eleventh of Britain's exports went to the British West Indies.

BRITAIN, SLAVE TRADE DECLINE & THE ABOLITION OF SLAVERY

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Why did British involvement in the sugar trade, and thus the slave trade and slavery, decline in the first quarter of the 19th Century? The loss of the American colonies in 1783 was certainly an important factor. Another was the growing competition from the more efficient Spanish and French sugar producers, who had entered production later and thus had had the chance to introduce new machinery. These later French and Spanish plantation owners could also import goods freely and more cheaply from America, a source suddenly denied the British colonialist. The wars between the European states towards the end of the 18th Century and early 19th Century frequently affected plantation profitability.

These wars, together with the propensity to over-produce, and thus force down sugar prices, led to the economics of the British sugar plantations becoming unstable. In 1807 a campaign to bring an end to British involvement in the slave-trade added to the pressure to abolish slavery in all British colonies. Such a movement made even more uncertain the profitability of investing either in the slave-trade or in British plantations.

By 1833 the British had abolished slavery and the resulting economic shock waves forced down land prices, reduced investment and created a population of free black farmers engaged in a mixed, largely self-sufficient, form of farming, plus a smaller number of much larger and more modern plantations owned by absentee European landlords. Also, by 1846 Britain, in the throes of the Industrial Revolution, no longer needed protected sugar from the colonies, being able to purchase it more cheaply elsewhere.

THE LEGACY OF THE PLANTATION SYSTEM, THE SLAVE TRADE & SLAVERY IN BRITISH THOUGHT

On the eve of the Emancipation Bill of 1833 Lord Howick, the Under Secretary for the Colonies, outlined the official policy of the British Government thus:

"The great problem to be solved is to induce..... them (the freed slaves)....to undergo regular labour....(without)....liberal wages, which the planters cannot pay.

"Easily obtainable land purchased with liberal wages would prevent the prosecution by voluntary labour of any enterprise requiring the co-operation of many hands (e.g. sugar production).

"Accordingly, it is to a tax upon land that I chiefly look for the means of enabling planters to continue their businesses when emancipation shall have taken place."

To put it crudely: "Property in white hands only".

In accordance with the philosophy outlined by Lord Howick, the British Government did not decree full and unqualified emancipation as from August 1st 1833. Instead there was to be a five-year period (until 1838) when the former slaves were required to be "apprenticed" and to work under specific conditions for set wages..

④

Small-time ownership was not a favourite form of investment amongst the influential in Britain. In 1849 Thomas Carlyle condemned emancipation as ruining the West Indies and encouraging the former slaves to idleness. Anthony Trollope was convinced, as many were, that "the Negro was culturally inferior" and the only hope for black advancement was through white control which imposed white culture and morality.

Such vague, yet virulent, ideas as those mentioned above had no rational basis. William Sewell wrote of a trip to the British West Indies in 1859:

"Divested of such foreign incumbrances as defects of African character and other similar stuff and nonsense, it is simply a land question, with which race and colour have nothing whatever to do...."

"In the West Indies the capitalist refuses to pay high wages. He imagines the control of the labour market is one of his rights. He imagines that farming in the colonies should yield much larger profits than farming elsewhere. He calls his farming "planting" and fancies there ought to be a wide social distinction between the man who grows cotton and cane and the man who grows potatoes and parsnips".

As a post-script, in 1844 the British Government sanctioned the immigration into the British West Indies of over 600,000 workers from the Indian sub-continent to undercut the wage levels of the indigenous population of ex-slaves. This was done in the wake of over £20 million paid in compensation to plantation owners on the abolition of slavery in 1833. Strangely, many of the MP's who voted for this compensation and for the later Indian immigration, were themselves absentee owners of plantations in the British West Indies.

TOBAGO

The history of Tobago as a West Indian colony is one of neglect. Claimed as its own by France, Spain, England and Holland, none of the powers could spare either the manpower or the ships to really develop the island and defend it. However, none of them wanted any of its rivals to be in a position to do this. If Tobago could not be a colony of one of the powers, then it was to be a wasteland. The Secretary of the Council of Trade and Plantations said on August 14th, 1673:

"We suggest that the island is so laid to waste as to hinder all settlement there during this time of war, and if any nation shall presume there to make any small beginnings without His Majesty's Commission we shall use our endeavours to destroy such beginnings".

In 1721 a policy of sorts was worked out by the British for Tobago. It was not to rival British Barbados and thus it was explicitly laid down that settlers on Tobago were not to grow sugar cane. They were to grow indigo, cocoa and annatto instead. By the late 1760's sugar cane was being allowed to be planted and by 1771 the demand for slave labour had created a slave population of 4,716.

Under French domination from 1781, the Tobagan economy was stimulated by the establishment of a "free port" for the import and export of goods and, later, by money bribes to persuade French artisans and "free people of colour" to leave Trinidad and migrate to Tobago.

In 1788 a bill was passed to give every father of a family a tax allowance of 5% for each living child under the age of 14. By 1791 the slave population has increased to 14,770. By 1790, out of every 100 people in Tobago, 94 were African slaves. In

1793 Britain once again took over Tobago and in 1814 the change of flag was ratified for the last time, until Tobagan Independence.

THE CONDITIONS OF LABOURING PEOPLE IN BRITAIN

Many find it hard to understand the attitude of planters, who considered themselves highly civilized. Besides the economic arguments outlined earlier, which supported slavery, it is worth considering the conditions of labouring people in Britain even as late as 1844.

The life expectancy for working people in a 19th Century factory town and the infant mortality rate compare with the pattern on West Indian plantations. Engels noted in 1844:

"In the Lancashire cotton towns the most common accident is the squeezing off of a single joint of a finger, somewhat less common the loss of the whole finger, half or a whole hand, an arm etc., in the machinery. Lockjaw very often follows.

"In Northampton, where child labour was used to stab holes for boot manufacture, the stabbing was laborious, required great attention and was even dangerous, for they often sat so close that in drawing the thread with both hands, the awl, which was always held point outwards, in the right hand, not infrequently struck the next child in the face or eye; many lost any eye in this way."

Those who owned manufacturing industry, governed the country, made and imposed laws, maintained that, regrettable as such accidents were, they were a price which had to be paid in order for British industry to stay "cost effective" in the world market.

In the same way, planters, slavers, governments and manufacturers accepted slavery and the slave trade as vital to the success of the sugar industry. It was axiomatic that the sugar industry must go on. The high death rate through slave transportation, examples of plantation brutality and inhumanity were regrettable aspects of the system.

There is no morality here, only utility and self-interest, stark and unashamed.

Conclusions or lessons drawn from history may well be as numerous as the number of people drawing them. However, the company have included some examples of the questions which arose in their minds as a result of developing the play.

1) Whose interpretation of the Bloody Bay incident was likely to have been recorded as the truth of the time? If Yates and/or Chubb, posthumously, had left us their diaries of the incident through to the end of the enquiry, what different feelings and sentiments might have been expressed in a private record?

Writing diaries, or alternative histories is a good way to introduce pupils into the idea that there maybe more than one interpretation of history. It may also form a stimulus to their own personal writing, their own personal histories and those of their families, neighbourhood etc.,

2) History, when written down, takes on a power and superiority over oral histories. People come to believe their own rhetoric.

Pupils may well compare the following and discuss the contradictions they suggest:-

Chubb to Boddington, 'My father had hi own words,
but you must even take they from him.'

David Hume (British philosopher 1753) 'I am apt to suspect the Negro to be naturally inferior to the Whites. There scarcely was a civilised nation of that complexion.'

Doctor Jonson (Essayist 1777) About Slavery, 'It would be morally wrong to abolish a status sanctioned by God.'

Eric Williams (Writer 1962) 'We know at Engaruka in Kenya that there was a city of seven thousand well-built houses with a population between thirty to forty thousand, with well-made stone walls to protect them and associated cultivation and irrigation.'

Historic Events; Contemporary Thought and Feeling.

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Pupils accept many actions or attitudes from the past because they cannot imagine what connection those actions or attitudes can have with their own lives. We have taken situations from the play and through poetry, prose or drama pupils can confront the situations in a contemporary setting.

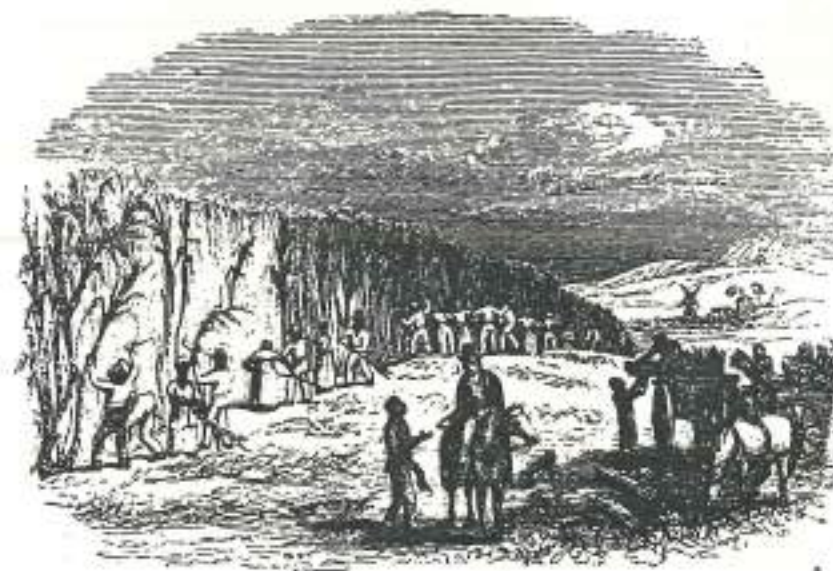
The owner of the place you work at comes to inspect you and your home. The owner talks about you as if you were an animal and totally inferior. They also treat you as if you are their property. The owner has a bunch of heavies with him.

After taking a few days off work without a sick note you find on return to work that the owner of the firm has decided to have you branded with a hot iron as a warning to others who take time off. The owner should be able to argue why such treatment is necessary for e.g. production figures, worker discipline.

One morning you find your little sister/brother has a disease which could be cured by a doctor. But the only one who has enough money to buy the services of a specialist is the owner of the only big local firm, for whom everyone works; he refuses to pay.

The owner of the firm you work for tries to convince you that you should have no rights whatsoever. No wages is also a part of the plan. The owner tries to convince you that this arrangement is in your best interest as you are not capable of looking after yourself.

Questions; how did it feel being treated in this way?
How are you protected now from such behaviour?
Do you know of any where in the world where you might still be subject to this kind of incident?



Harvesting sugar cane.

Identification and Empathy with the characters.

This area could be examined via drama, prose, poetry and discussion. Quotes from the play and other materials are provided as stimuli;

Chubb's thoughts in her cell the night before she is to be mutilated and burned to death.

Chubb to Boddington 'I should no talk to you. To talk to you I must use your words. My father had hi own words'

But no matter how much you try to frighten me, or quiet me or hurt me...deep in my heart I feel a burn, a fire in me. A spirit. A true African spirit.'

ALA

Face up
they hold her naked body
to the ground
arms and legs spread-eagle
each tie with rope to stake

then they coat her in sweet
molasses and call us out
to see.....the rebel woman

who with pin
stick the soft mould
of her own child's head

sending the little-new-born
soul winging its way back
to Africa-free

they call us out to see
the fate for all us rebel
women

the slow painful
picking away of the flesh
by red and pitiless ants

but while the ants feed
and the sun blind her with
his fury
we the women sing and weep
as we work



GRACE NICHOLS

The Asantehene surrounded by courtiers.

Yates' thoughts as he is about to fetch Chubb from the cell to take her to where he will cut off her hand and then burn her;

Yates to Sir Robert Boddington;

My father was a great believer in the English way of life and it was his dearest wish that I should join the English Army'

Yates as he is whipping Chubb;

You can't fake whipping someone, I don't want to do this, but it's the law, what am I to be a hero? They look after number one and I do the same, I didn't make the rules, why should it be different, because we're both black? Just keep your mouth shut about freedom and Africa and all that stuff.

Boddington to Yates; 'And how many lashes did you receive?'
Yates to Boddington; 'I became unconscious, I don't know sir.'

Chubb to Yates;

'Free to burn me, Free to be cutting off my hand,
Free to obey your orders. But you are not free to think. Not free to say no.'

TAINT

But I was stolen by men
the colour of my own skin
borne away by men whose heels
had become hoofs
whose hands had turned telons
bearing me down
to the trail
of darkness

But I was traded by men
the colour of my own skin
traded like a fowl-like a goat
like a sack of kernels I was
traded
for beads-for pans
for trinkets?

No it isn't easy to forget
what we refuse to remember

Daily I rinse the taint
of treachery from my mouth.

GRACE NICHOLS

EPILOGUE

I have crossed an ocean
I have lost my tongue
from the root of the old
one
a new one has sprung.

GRACE NICHOLS



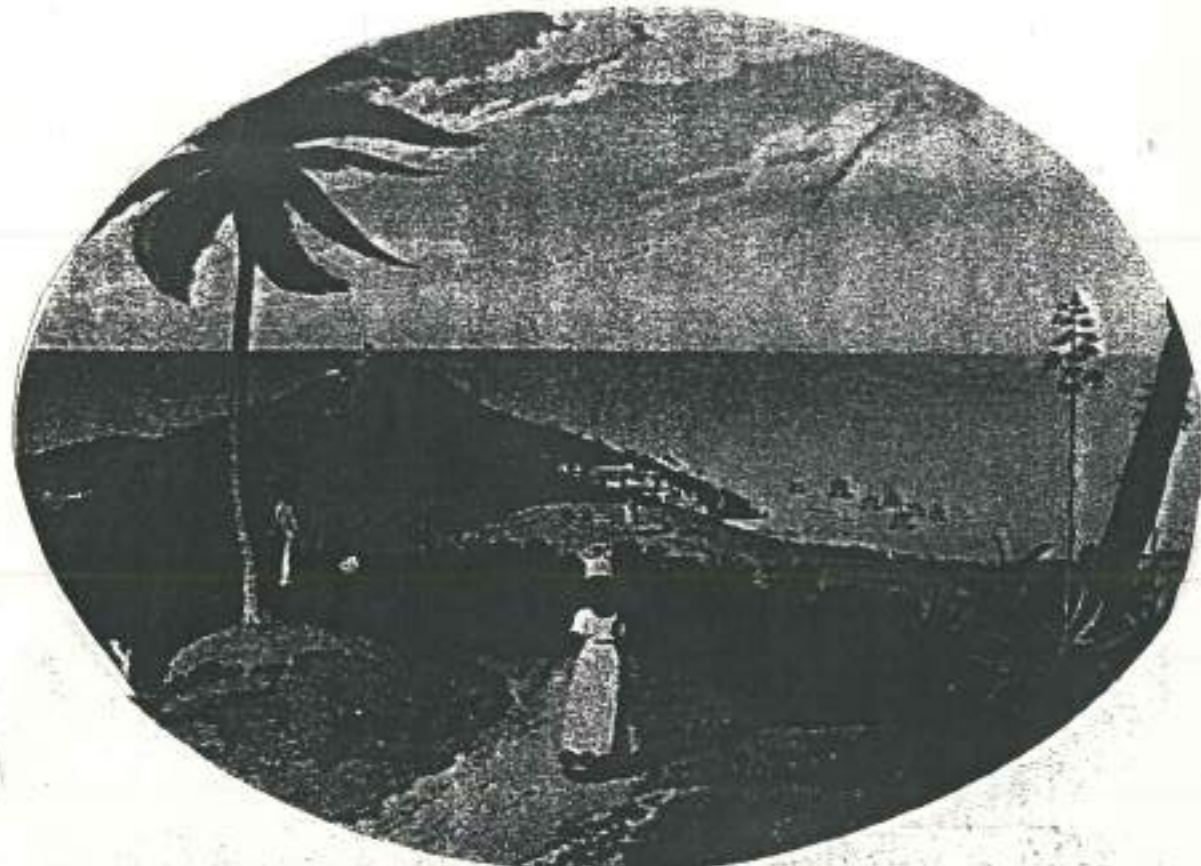
Mrs. Fowler thinking of what the future may hold and what her life has meant up 'til then; it is just before the uprising and her bloody death.

Mrs. Fowler to herself;

Finally, I walk to the barracoons, the slaves living quarters. I smile. I nod to show concern, concern that any successful businessman would show for his property. I sat in front of my father as we all galloped... my face burning with the cold. They pulled down a young deer... my father was off his horse... a knife in his hand... carved... the work so fine and hoop la it was done... the head rolled back. Then papa... dipped his fingers in the steaming throat and gently marked my forehead with its blood.

I wonder do they still blood children back in England?
I wonder if I'll ever know? Am I to be stuck here on this hot, stinking island among savages for the rest of my life?

everyday is a struggle... every night mosquitos and strange smells... invade my dreams... who and where am I? Why and how did I get here?



View of Fort King George, Scarborough, from Mt. Grace after its capture by the British in 1793.

Sir Robert Boddington rehearsing what he is to say to Chubb face to face before he sentences her to death. (7)

Sir Robert at the Inquiry;

'The Abyss that will surely open and swallow us all if the law is broken with impunity; if authority is wilfully disobeyed. If we allow ourselves to question the moral and religious foundations of our society.'

'We must stand firm, certain of our right to govern lesser peoples than ourselves.'

'These hapless savages'

Sir Robert Boddington to Chubb;

'It is your misfortune that you have to much mind for a slave'

Exploring Choices Through Improvisation.

The drama group can explore the consequences of alternative choices at key moments in the play. Although this involves the pupils in some role work the emphasis should be upon discovering where lines of alternative thought and action might have led the story.

The improvisation should be allowed to continue as long as the choices

When a halt is called questions might be asked such as;

Do you think it likely that the characters would have changed in that way you chose? Why or Why not?
What do you think were the changes? What were the implications of the changes for the story and for individual characters?
What were your thoughts and feelings throughout the improvisation?

1) Sir Robert says to Yates;
'Would you say that Mrs. Fowler's treatment of her slaves was in any way inhuman?'

Unlike the play Yates should answer 'Yes'. What then might the question and answer session have been like?

2) Yates to Chubb;
'I could walk away now and say I couldn't find you.'

Yates does so, what happens to him? What changes does his decision impose upon him? Either a scene with Chubb if he stays with her or a scene at Fort Scarborough with Sir Robert Boddington and/or soldiers of his regiment upon his return.

3) Yates refuses to execute Chubb. The scene might well include Chubb, Yates, Sir Robert Boddington, Soldiers, Slaves.

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Role Play.

This maybe used in order to analyse the motivations of the characters in the play. It is also useful in challenging the self-satisfied position that, 'I would never have acted like that.'

Distribute the role cards and allow a few minutes for talk about the characteristics of each role. Then set up the following situation; There are two armed camps. One is the slaves armed with weapons they have stolen from the attack on the Fowler plantation house. The other, soldiers led by Sir Robert Boddington. Negotiating between these groups are;

Chubb speaking for the slaves.
Yates.
Mrs. Fowler.

Everyone can hear the conversation of everyone else unless otherwise decided by the pupils in role.

Time-out; A useful tool with which the teacher may stop the action in order to introduce new information, to discuss whether the roles are being played realistically etc.,.

If the class is a large one it maybe useful to issue each character to the control of a small, non-participating, group, who have the right to call time-outs' of limited number if their character is not thinking, feeling or speaking how they think s/he should be. They may even replace the role-player with another from the non-participating group if they so wish. The time-out should be no longer than one minute.

At the end of the role-play the whole class should consider the motivations of the characters, why did they take certain options? Each character should justify Why they acted as they did.

Below are the six role cards.

SLAVES. Believe in:- Armed struggle as the only way to end slavery, farming for themselves, mixed crops for self-sufficiency, the power of Chubb's stories of freedom, owning the kind of goods Mrs Fowler and the white planters have.

SOLDIERS. Believe in:- Obeying Sir Robert who can order their promotion or whipping, Yates as a good soldier, not fighting where the odds are against them, the rights of plantation owners over slaves, a quiet life where possible, a good drink of rum.

YATES. Believes in:- Obeying orders, the law, not being a hero, surviving as a black man in a white world, Chubb as someone to be respected, his father's wishes for his career in the army, one person on their own not being able to change anything.

CHUBB. Believes in:- Being free, returning to Africa, not having anything to do with the goods of the white planters, passive resistance, non-violent protest.

Mrs. Fowler. Believes in:- the law, slaves as property, slaves as animals, whipping of slaves when her orders are disobeyed, her right to rule the plantation, Tobago as a hot wasteland, the memory of being a child in England.

Sir Robert Boddington. Believes in:- Order, control, strict letter of the law, the British Empire, harsh punishment as necessary to deter others, slaves as stupid generally and where one is found to be not then to find a way of separating that one from the rest.

Concepts.

Although 'Chubb' was not designed as a 'conceptual vehicle', we present below some suggestions for follow-up work to the play around the concepts of:-

- A) Freedom
- B) The Law

Freedom.

In 'Chubb' we hear regularly about freedom. The concept is a complex one and thus needs considerable food for thought. Pupils might first consider the notion of 'fairplay'

Chubb to Yates 'You all ready free, free to burn me, free to be cutting of me hand, free to obey your orders. But you not free to think. Not free to say no, to walk away, to sit in peace with yourself. You call that freedom? You a slave, you always be a slave.'

Chubb to Mrs. Fowler 'I eat but I still feel hunger. I sleep but I cannot rest easy. I have my health and strength and me skin do shine, but inside meself I do feel rotten sick.'

Yates does not think much of 'freedom'. 'There's plenty of people who've got freedom and sod all else. Oh they're free all right; free to starve to death; free to watch their free kids get sick and free to watch 'em die 'cos they've no money to get a doctor. Free to see the flies sucking at the corner of their eyes. Is that the kind of freedom you want?

The above passages should help to stimulate a free-ranging discussion about what freedom means to different people and to them as pupils in the 1980's.

Chubb's 'freedom' was denied her by laws sanctioned by the British Government. How far do your pupils think that Chubb's need for freedom would have been satisfied by the following 'Freedom Charter' of the African National Congress in South Africa?

Freedom Charter.

THERE SHALL BE WORK AND SECURITY!

All who work shall be free to form trade unions, to elect their officers and to make wage agreements with their employers;

The state shall recognise the right and duty of all to work, and to draw full unemployment benefits;

Men and women of all races shall receive equal pay for equal work;

There shall be a forty-hour working week, a national minimum wage, paid annual leave, and sick leave for all workers, and maternity leave on full pay for all working mothers;

Miners, domestic workers, farm workers and civil servants shall have the same rights as all others who work;

Child labour, compound labour, the tot system and contract labour shall be abolished.

THE DOORS OF LEARNING AND OF CULTURE SHALL BE OPENED!

The government shall discover, develop and encourage national talent for the enhancement of our cultural-life;

All the cultural treasures of mankind shall be open to all by free exchange of books, ideas and contact with other lands;

The aim of education shall be to teach the youth to love their people and their culture, to honour human brotherhood, liberty and peace.

Education shall be free, compulsory, universal and equal for all children;

Higher education and technical training shall be opened to all by means of state allowances and scholarships awarded on the basis of merit.

Adult illiteracy shall be ended by a mass state education plan;

Teachers shall have all the rights of other citizens;

The colour bar in cultural life, in sport and in education shall be abolished.

THERE SHALL BE HOUSES, SECURITY AND COMFORT!

All people shall have the right to live where they choose, to be decently housed, and to bring up their families in comfort and security;

Unused housing space to be made available to the people;

Rent and prices shall be lowered, food plentiful and no one shall go hungry;

A preventive health scheme shall be run by the state;

Free medical care and hospitalisation shall be provided for all, with special care for mothers and young children;

Slums shall be demolished, and new suburbs built where all have transport, roads, lighting, playing fields, creches and social centres;

The aged, the orphans, the disabled and the sick shall be cared for by the state;

Rest, leisure and recreation shall be the right of all;

Fenced locations and ghettos shall be abolished, and laws which break up families shall be repealed

THERE SHALL BE PEACE AND FRIENDSHIP!

South Africa shall be a fully independent state, which respects the rights and sovereignty of all nations;

South Africa shall strive to maintain world peace and the settlement of all international disputes by negotiation — not war;

Peace and Friendship amongst all our people shall be secured by upholding the equal rights, opportunities and status of all;

The people of the protectorates — Basutoland, Bechuanaland and Swaziland — shall be free to decide for themselves their own future;

The right of all the peoples of Africa to independence and self-government shall be recognised, and shall be the basis of close co-operation.

Let all who love their people and their country now say, as we say here:

**THESE FREEDOMS WE WILL FIGHT FOR, SIDE BY SIDE,
THROUGHOUT OUR LIVES, UNTIL WE HAVE WON OUR LIBERTY.**

Freedom within 'The Law'

Discussions about freedom inevitably lead to freedom within the law. Problems of legislating 'fairly' can be approached from the rights young people have under the law at a given age in Britain.

Try twenty questions; e.g. When is it possible to drink alcohol in private, legally?

Laws Affecting Young People. From Birth

You can have an account in your name with a Bank or Building Society

You can have premium bonds in your name.

You can have a passport of your own (if one of your parents signs the application form.)

At age 5

You can drink alcohol legally in private

At age 7

You can draw money from a post office or savings account.

At age 10

You can be convicted of a criminal offence if it is proved that you knew the difference between right and wrong.

At age 12

You can buy a pet animal.

At age 13

You can be employed for a certain number of hours per week.

At age 14

You can be held fully responsible for a crime.

You can go into a pub, but not drink or buy alcohol there.

You can be convicted of a sexual offence (applies to boys only).

You can pawn an article in a pawn shop.

At age 15

You can be sent to Borstal

You can be sent to prison to await trial (applies to boys only).

The above should lead directly into questions such as why did the Government make the above laws? What happens when we break them?

To a greater or lesser extent pupils will be able to discern some reasoning behind the 'laws affecting young people' now provide them with a list of the 'Apartheid' laws and ask them to discuss:-
A) How similar are they to the Colonial Laws in 'Chubb'?
B) What is the Government trying to do with these laws and to whom?

Apartheid Acts.

Ultimately there were 317 such Apartheid laws. Most were largely refinements supplementing or updating these main pillars of Apartheid, but the total also includes the 'Security' laws designed to prevent effective opposition to Apartheid — among them, the Public Safety Act, the General Law Amendment Act, the Criminal Procedure Amendment Act, the Suppression of Communism Act, the Unlawful Organisations Act, the Terrorism Act, the Riotous Assemblies Act and the Internal Security Act.

Taken together, these statutes empowered the Afrikaner Nationalist Party Government to:

Imprison anyone without trial

Banish anyone from any part of the country to another

Forbid anyone to speak in public

Forbid anyone to write for publication

Forbid anyone to travel

Forbid anyone to be in any room with more than one other person

Ban any gathering, march, meeting or demonstration

Ban any organisation

Confiscate the passport of any citizen without explanation

Enter any premises without a search warrant.

Under these statutes it was made unlawful to express or mobilise any significant opposition to Apartheid, and organisations such as the African National Congress and the Pan-Africanist Congress, the two most effective movements of black resistance to Apartheid, were outlawed.

Making Rules Of Our Own.

The pupils have had a chance to discuss rules (laws), made for them. They have had a chance to discuss the laws made for other people by a South African Government. Now present them with the chance to make a list of those principles which should underlie all rules or laws; A) in School
B) in Britain
C) throughout the world

As a guide, see below the Charter of the United Nations and the A.N.C.'s 'Freedom Charter' cited earlier.

Pupils may also like to check what 'employment protection' rights and possibly 'consumer' rights they have under the law. Again, are these 'fair and principled' rights?

Research.

Pupils may wish to take a particular piece of legislation and see how it measures up against 'their' principles of what makes a good law.

Suggested Questions For Further Consideration.

If the 'Bloody Bay' incident had been reported in today's tabloid newspapers how might it have been reported? Why?

What makes wage-labour different to slave-labour? What if you are unwaged?

Chubb takes time to question what passes for her life, do we?

Is there ever a bad law? Why do they occur? Is violence to change bad laws ever justified?

Was the law on slavery changed because of mass moral outrage or because of the economics of sugar production and slave uprisings?

The play shows an historical event. We are able to appreciate the complexities of the situation by actually having seen and heard what people felt and thought in the situation, at that time. However, we also saw how the events were simplified and reinterpreted in the courtroom..... This leads to ;

Do we always know any more than the official version about important events around the world or at home? How would a tabloid have reported the case of Chubb?

"MAD KILLER CHUBB IS GIVEN A BIG HAND AND WARMS TO THE MOMENT"

The law in this country is written in the name of THE QUEEN, created by the government in Parliament, enacted by the Courts, and ultimately enforced via the police and army. If you wanted to intervene in this process how might you do so?

Chubb raises her voice in PROTEST, are there other people or peoples you know of whose voices are raised in protest? What do you know of their points of view?

What rights and choices do you think someone should have to be truly FREE? e.g. Right to work, health, freedom from attack, freedom to speak, freedom to picket, rights to a free education?

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Knowledge: how you acquire it; who controls it; history and hidden history. "Chubb" raises questions about this. Chubb, herself, seeks to know more. A lot of knowledge was withheld from her and from slaves as a whole group. Knowledge is acquired through language, but the slaves were forbidden their own languages. Chubb can represent hundreds of thousands of slave women and men. Some would have succeeded in their efforts to help themselves and others like them. Throughout history and across cultures women have fought and struggled for the betterment of their lives and the lives of other women, their children. Here is a list of some of the women whose lives tell much about the history of women. The list consists of those names that can be researched relatively easily. Following the list are mini-biographies of women, information about whom might be rather harder to find. ("The Macmillan Dictionary of Women's Biography" edited by Jennifer Uglow; published by Macmillan is an excellent source for initial information.)

THE LIST (European examples)

MARIE CURIE, EDITH CAVELL, GLADYS AYLWARD, MARIE STOPES, APHRA BEHN, ANNIE BESANT, ROSA LUXEMBURG.

HARRIET TUBMAN (1821-1913) American abolitionist; born a slave in Maryland and worked as a fieldhand. On the death of her owner, she escaped when threatened with being sold to the Deep South. She also helped her sister and two children to escape; later her brother's family and her parents, too. She was active in the "underground railway" helping over 300 fugitives to reach the northern states and Canada. She was a noted abolitionist and women's rights speaker. During the Civil War she worked in many different capacities for the Union Army, including scouting, spying and nursing. With her second husband, she helped set up freedmen schools and also founded a home for elderly black people. One writer called her "the Moses of her people".

SARAH WINNEMUCCA (1844-1891) the daughter of a chief of the Piute Indian tribe. She learned English and Spanish. When her people were driven from their lands onto reservations, she became their interpreter. Later she lectured widely about the ill-treatment of her people and campaigned on their behalf in Washington. She also wrote a best-selling book "Life Among the Piutes". Her efforts were influential in a law being passed granting lands to her people.

SOJOURNER TRUTH (1777-1883) American abolitionist. She was born a slave and worked on numerous farms. She successfully fought a legal battle to obtain the freedom of her son who had been illegally sold. She eventually received her own freedom and moved to New York. She became involved with numerous groups and travelled throughout the eastern states of the U.S. and eventually travelled to the west, drawing large crowds whenever she spoke about slavery and the women's suffrage issue. She also took up trades union causes and worked for the Freedmen's Relief Association. She also campaigned for land grants and encouraged negroes to move and settle in the mid-west states.

SUSETTE TIBBLES (1854-1903) "La Flesche". Daughter of an Omaha Indian chief, she became a leading campaigner for Indian rights. She became

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a teacher and taught in Omaha, but after the trial of Standing Bear (a chief who defied the Government and led his people back to their traditional homelands) she became his interpreter on his campaign tours. This campaign influenced the passing of laws in 1887 which granted Indian land rights and citizenship. After much travelling (including to England) speaking about Indian women and culture, she returned to her Omaha tribe.

FATIMA MEER (1929-) one of the highest-ranking black academics in White South Africa; she has taught at Natal University since 1959. She founded the Women's Federation. She has been banned many times and vehemently opposes apartheid. She has been President of the Women's Federation, which itself became a banned organisation. The Government has refused to renew her passport and she has been detained under the Internal Security Act. When released she was again banned: unable to travel, take part in political activities or to publish anything.

SAROJINI NAIDU: Indian poet, feminist and politician. She faced strong family disapproval when she married outside her family "caste". Very involved in the struggle for Indian independence. In 1925 was second woman to be President of the Indian National Congress. She took over the anti-Salt Law campaign when Gandhi was imprisoned and was herself arrested. She was sent to prison numerous times for her campaigns in support of independence.

LILIAN NGOYI: (1911 -) South African activist. Member of the Women's League of the African National Congress. She has struggled all her life against poverty and the degradation black people undergo in South Africa. A brilliant public speaker, she soon found herself in the forefront of political activity. She was arrested in 1956 for treason and her trial lasted four years. During this time she was often in solitary confinement. On her acquittal, she was confined to her house under severe banning orders.

MELCHORA AQUINO (1812-1919) a heroine of Filipino history; known as the "mother of the Philippine Revolution". She was over 80 when she began her political career and was involved in the successful rebellion which led to the country's freedom from Spain (1898). She was caught by the Spanish, imprisoned and later exiled. She was set free eventually when the Spanish were defeated.

WINNIE MANDELA (1934 -): South African activist. Her career began as a hospital social worker. She married Nelson Mandela in 1958. He was then a member of the national executive of the African National Congress. She has been arrested, imprisoned and banned numerous times since his first arrest in 1958 at a woman's anti-passbook demonstration. After Nelson was given a life sentence (1962) she became the spokeswoman for ANC. From 1969-75 she was arrested many times for breaking her banning order. Altogether she has served over 16 months in solitary confinement and still lives under constant police vigilance and harassment. She represents heroism, dignity and resistance for thousands of Africans.

ELECTRA APOSTOLAY (1912-1944): Greek resistance fighter against fascism. She began her political activities as a thirteen year old schoolgirl and organised a group of fellow schoolgirls to raise money for exiled communists. She took a leading part in the "working women's movement" and organised classes. She later edited "Youth" the Young Communist magazine. Spoke at meetings all over Greece, warning against the growth and threat of fascism. She was imprisoned in 1936, yet even in prison she ran classes and smuggled in newspapers. Later she was exiled, but her health declined and she escaped when transferred to a prison hospital. She went on organising resistance