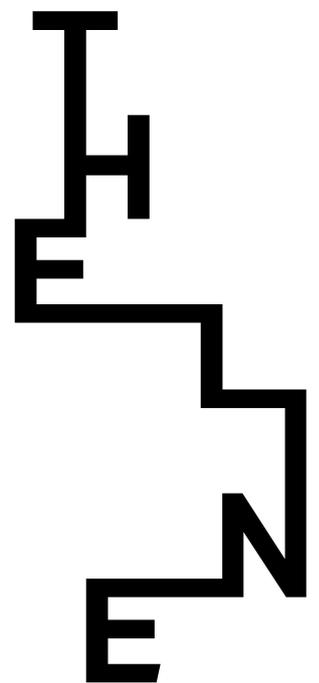


Larry Achiampong: Relic Travellers II

Teaching Notes

Lesson inspired by the artwork of Larry Achiampong, featured on The Line, London



Session overview

This lesson should be delivered after the Relic Travellers 1 lesson. Alternatively, it can be delivered alone by teaching the 'Explore' section of the Relic Travellers 1 lesson first (see p.5-6 in Relic Travellers 1 Teaching Notes). It can easily be tailored for students in Years 5 – 9 by adapting the teacher facilitation or only focusing on selected Case Studies when students review the Sources. The core lesson can be delivered in 60 minutes however it can be extended to 90 minutes, and split over a few lessons, by completing an additional optional activity.

At the start of the lesson students are asked to recall key information about Relic Travellers. Students then imagine that they are Relic Travellers who are searching for vocal testimonies. Students are re-introduced to the artist Larry Achiampong, whose work features on The Line (a free outdoor art walk, which runs between Queen Elizabeth Olympic Park and The O2 in East London). Students listen to extracts of his audio artwork [Sanko-time](#). Then students review case studies of people from the past who have overcome prejudice and discrimination, but whose histories have been mostly forgotten. Finally, students create a vocal testimony on behalf of the individual in their case study.

Achiampong imagines a future in which African countries have become the most prosperous and wealthy in the world, joining together to form a Pan African Union. In this imagined future, the Pan African Union sends Relic Travellers around the world to find the lost vocal testimonies of people from the past. The Relic Travellers are specifically focused on collecting the testimonies of the African diaspora, who have been exploited and oppressed, to collate lost African histories from around the world. Students consider what we can learn from the past to prepare our society for the future.

The underlying themes of the session are prejudice and discrimination. They are implicit within Achiampong's work. Students evaluate related concepts and consider fundamental questions about what prejudice and discrimination has been faced, and why it exists. Throughout the session, the teacher can pose questions to support students in making links between the lesson content and these key themes.

The learning objectives

- To evaluate whether our society is fair and equal
- To consider who is oppressed and why
- To explore how we can learn from the past to improve the future

Schools and students who are unable to access The Line in person will be able to supplement their learning by visiting virtually via www.the-line.org

Teaching Challenging Topics

When discussions address issues such as diversity, racism, inclusion, prejudice and stereotyping, teachers should ensure that they are familiar with the school's Child Protection Policy.

This topic is extremely sensitive, and the issues covered will need to be handled with care. It is important to be mindful that certain groups of students may have encountered prejudice and racism, or may come from families where racist views are held.

Please see Teacher Guidance: ['Teaching about race and prejudice'](#) from Cumbria County Council's e-library.

Write down five pieces of information about a Relic Traveller.



Resources – Slide 2

10 mins

Activate

Retrieval Task

Students work in pairs to write down 5 pieces of information about a Relic Traveller. Teacher prompts may include:

- Who is a Relic Traveller?
- What are they searching for?
- Why are they searching for this?

Re-cap key information for students about the artist Larry Achiampong and his Relic Traveller series.

Achiampong imagines a future where African countries have become the most prosperous and wealthy in the world, joining together to form a Pan African Union. In this imagined future, the Pan African Union sends Relic Travellers around the world to find the lost vocal testimonies of people from the past. The Relic Travellers are specifically focused on collecting the testimonies of the African diaspora, who have been exploited and oppressed, to collate lost African histories from around the world. The aim of their project is to uncover the voices of people who have historically been unheard, unrepresented and unprotected.

The Relic Travellers will listen to and learn from the past, using this learning to prepare for the future and to heal wounds from the past. Achiampong has created four short films that follow a Relic Traveller who is collecting vocal testimonies for the project. A range of speakers from the African Diaspora bear witness to their experiences of exploitation and disenfranchisement as a result of colonialism, migration and globalisation.

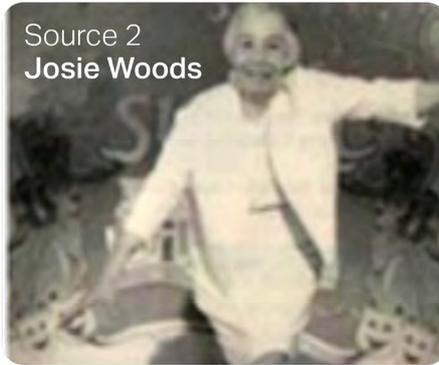


Resources – Slide 3

Explore

Our class has been inducted into the Relic Traveller Alliance and we will be conducting our first mission today.

We have sources of information about the personal histories of people who, in their lifetime, were subject to prejudice and discrimination – their histories have been largely forgotten. These may be people who were undervalued or unrepresented in society, or who fought against oppression. We will give voices to those people, making sure that their experiences are heard and remembered. By looking at the past, we can understand the present, heal wounds and improve the future (Sanko-time).



Resources – Slide 4

30 mins

Explore

Play the excerpts of vocal testimonies from Achiampong's latest work *Sanko-time*, which is presented on *The Line*. The vocal testimonies can be heard on the first audio track [Greenwich to Royal Docks](#) at 1.05 - 1.37 mins and 7.20 - 8.43 mins, and on the second audio track [Royal Docks to Greenwich](#) at 9.54 - 10.12. (A link to these audio tracks is also embedded in the class presentation, slide 3).

Ask students to reflect on the recordings:

What makes these powerful?

How do they influence the listener?

Draw up a list of 'success criteria', based on these reflections, for the students' own vocal testimonies.

Divide the class into groups and give each group a copy of the Sources PDF in the Appendix of these Teaching Notes (p.8-13).

Students discuss the information and write a vocal testimony on behalf of the individual.



Resources – Slide 5

20 mins (30+ inc. optional activity)

Create

Each group chooses one of their vocal testimonies to perform for the class. Students peer review the testimonies using their agreed 'success criteria'.

Optional Activity

Students record their individual vocal testimonies.

Glossary

Affirmation – the act of confirming something positively, encourage and support

African Union – Continental organisation representing 55 African states

Ally – traditionally, a country who backs another in international affairs. In relation to Black Lives Matter (or prejudice in general), an ally is someone who is willing to act with and for those that are oppressed with the aim of ending said oppression

Alliance – a group or network formed to help and support one another

Bigotry – intolerance towards those who hold different opinions from oneself

Colonialism – the policy of one country seeking rule over other people or places

Migrant – a person who moves from one country to another seeking work or a better life

Nationalism – supporting or favouring your own country / nation sometimes to the detriment of others

Oppressed – people living under harsh or unfair treatment, unable to thrive

Prosperity – a state of financial security and wealth

Protest – an expression or declaration of objection, disapproval, or dissent, often in opposition to something a person is powerless to prevent or avoid

Relic – an object surviving from another time or place

Revolution – a forcible overthrow of a government or social order, in favour of a new system

Sankofa – Sankofa is a Ghanaian Twi word which means to 'go back for what has been left behind'. Sankofa also alludes to using the past to prepare for the future. Based on Sankofa, Larry has developed the concept of Sanko-time

Science Fiction – books and films describing invented worlds in the future, often featuring time travel

Testimony – a spoken statement, recording an event or experience

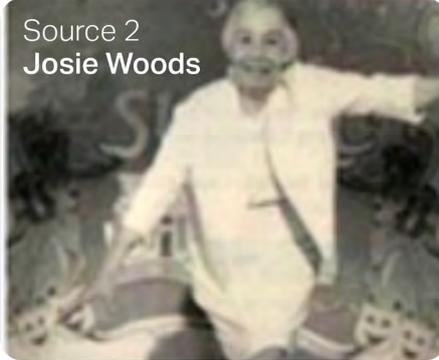
White Privilege – the societal privilege that benefits white people over non-white people in some societies, particularly if they are otherwise under the same social, political, or economic circumstances

Appendix

Source 1
Kamal Chunchie



Source 2
Josie Woods



Source 3
Frank Arthur Bailey



Source 4
Enslaved Africans
who died in Britain



Source 5
John Anthony



To be used with 'Explore' activity on page 5

Sources

The following 5 pages make up the 'Sources' PDF referred to on page 5. It is to be used with the 'Explore' activity outlined on page 5.

Divide the class into groups and give each group a copy of this 'Sources' appendix.

Students discuss the information and write a vocal testimony on behalf of their individual.



Source 1

Kamal Chunchie

Kamal Chunchie was born in Ceylon (Sri Lanka) in 1886.

He served in the British Army in The First World War and was wounded twice in service. Chunchie rarely spoke about his experiences of the war, even though he saw active service in the trenches of Italy and was injured in an attack. He converted from Islam to Christianity while recovering from his injuries in Malta.

After the war, Chunchie moved to Britain and became a Methodist Pastor. He moved to the East End of London to work amongst the Asian, Chinese, African and Caribbean sailor communities. Chunchie became aware that Asian and Black people were being badly treated and they faced prejudice and racism. He tried to help as many people as possible and protect them from abuse.

He decided that he wanted to help people who were being discriminated against due to their race and, in 1926, set up an organisation called the Coloured Men's Institute in Canning Town, Newham. 'Coloured' was a term used at the time to describe people who were not white, however, we do not use the term anymore and it is considered to be offensive.

Chunchie gave many speeches about how everyone in Britain should be treated equally. He believed that British and Christian values were opposed to racism and prejudice.

Chunchie was a keen cricketer and played cricket for Essex.

During the Second World War he was a member of the voluntary firefighting party in Lewisham, South London. Chunchie died in 1953.

References

Watch - <https://www.youtube.com/watch?v=9swNml40cwl>

https://en.wikipedia.org/wiki/Kamal_Chunchie

<http://www.open.ac.uk/researchprojects/makingbritain/content/kamal-athon-chunchie>

<https://jeffreygreen.co.uk/176-kamal-chunchie-and-the-coloured-mens-institute-london-1920s-and-1930s/>



Source 2

Josie Woods

Josephine Woods was born in Canning Town, East London, in 1912. Her father worked at the local docks and was Dominican, and her mother described herself as a gypsy. At the time the area was known as 'Sailortown' and had the largest black population in London.

During and after the First World War there were race riots, which were the result of growing tensions between the ethnic minorities who lived in the area and the white population.

As a black woman, Woods had very few choices about what work she could do, due to prejudice and racism. She had to choose between being a seamstress or a dancer. She chose dancing and got her big break when she was selected to join a tap-dancing group and perform in Paris. When she returned in 1932, she joined a dance group called the Eight Black Streaks, which was the first British black dance troupe.

Woods performed with a number of different dance troupes, in shows and even in movies. After some time, she realised that the black performers were being paid far less than the white performers, and were often paid late. They were being discriminated against due to their race. She believed that this was unfair and often challenged her bosses about it. In 1951 she even organised a strike by the black performers so that they would receive equal treatment.

In 2001 Woods moved to California to live near her son, a famous saxophonist. She died in 2008.

References

<https://eastendwomensmuseum.org/blog/josie-woods>

<https://www.independent.co.uk/news/obituaries/josie-woods-tap-dancing-star-of-music-hall-906487.html>

<http://www.irokotheatre.org.uk/projects/6.pdf>



Source 3

Frank Arthur Bailey

Frank Arthur Bailey was born in Guyana, moving to the East End of London in 1953. At the time ethnic minorities faced prejudice and discrimination in their daily lives and were restricted in the types of jobs that they could apply for.

Bailey wanted to become a firefighter, but he attended a conference and heard a representative from the Fire Brigade Union explain that they did not employ black people. Some of the reasons given were that black people were not strong enough or well-educated.

Bailey decided to challenge this belief and prove that he was skilled enough to join the London Fire Brigade. He faced racism and prejudice all through his application and selection process, but he was eventually given the job as he had proved himself to be equal to the white applicants. Through his bravery and hard work, he opened the door for other firefighters from ethnic minorities.

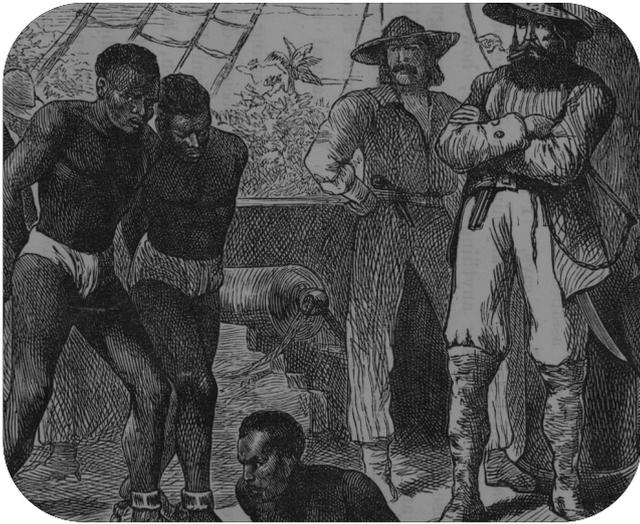
In 1955 he joined West Ham Fire Brigade, serving at Silvertown Fire Station. He is thought to have been the first black full-time firefighter in London, and possibly in Britain.

When Bailey left the Fire Brigade in 1965, he became a social worker and the first black legal advisor at Marylebone Magistrates Court.

References

<https://www.blackhistorymonth.org.uk/article/section/bhm-firsts/frank-bailey-remembering-londons-first-black-firefighter/>

<https://www.itv.com/news/london/2016-01-11/honour-guard-for-funeral-of-londons-first-black-firefighter>



Source 4

Enslaved Africans who died in Britain

'Sambou' is thought to have been a young African servant to a sea captain or merchant. Local stories describe how in 1736 he caught a fever and died soon after arriving on British shores. His grave is at Sunderland Point, near Lancaster. The plaque on his grave was added 60 years later and the site has gained poignancy in representing other unknown slaves. Today visitors leave flowers and coloured stones at the grave as a tribute.

The grave of Myrtilla (died 1705) is one of the earliest identified in Britain of an enslaved woman and is found in Stratford on Avon. Myrtilla was a slave to Thos Beauchamp, believed to have been a sugar planter. It is thought that Myrtilla began life on a plantation on the West Indian island of Nevis. She was brought to Warwickshire by her master to serve his wife. It appears that sadly she died soon after arriving in England.

Scipio Africanus was a servant to Charles William Howard, 7th Earl of Suffolk, and lived near Bristol. It is not known how and when Scipio came into the Earl's service. Many Bristol merchants traded in slaves, although the Howards do not appear to have had interests in the West Indies or Americas. The name 'Scipio Africanus' was given to the boy either by the Earl, or by a previous owner. Names of Roman origin were frequently chosen for slaves. According to Scipio's headstone he died in 1720, aged 18.

George Edward Doney (about 1758 to 1809) worked for the 5th Earl of Essex, at his house in Hertfordshire, for 44 years. He was captured from The Gambia as a boy and sold into slavery in America, before being brought to England.

Chloe Gambia arrived in Cheshire in 1767 when she was about seven years old. She was probably on a slave ship returning to the port of Liverpool, and at some point in her lifetime she was freed from slavery. She was baptized in St Peter's Church and lived in the household of Henry Hervey Aston and his wife Catherine. At first, she was a playmate for their children, then she was a servant, before eventually becoming the family housekeeper. Chloe Gambia died in 1838.

References

<https://historicensland.org.uk/research/inclusive-heritage/the-slave-trade-and-abolition/sites-of-memory/black-lives-in-england/lives-remembered-slaves-in-1700s-and-1800s/>



Source 5

John Anthony

John Anthony came to Britain from China in 1799, as an employee of the East India Company. The East India Company imported goods from countries such as India and China into Britain. It was an extremely wealthy company. Many of their goods arrived at the docks in East London, along with sailors from India, China and other nearby countries.

These sailors became known as lascars. They would live in the area temporarily while they waited for ships to hire them as crew, or they would settle permanently and work loading goods on and off ships. Some members of the local white population did not like the lascars and they were subject to prejudice and discrimination. It was often hard for them to find accommodation.

John Anthony was hired by the East India Company to help the Chinese lascars to find somewhere to live, food to eat, and to offer them other support to make their lives easier. Lascars were often the victims of crime and many were also malnourished, which caused them to become ill. Although they still encountered racism in their daily lives, they could rely on Anthony's guidance and help. Everyone who knew him commented on his good character and kind deeds.

After living in Britain for a number of years, and marrying a British woman (who was the daughter of his business partner), Anthony wanted to buy a house. He learnt that he was not allowed to do this without being a British citizen. So Anthony decided that he wanted to become a British citizen. However, there were no laws in place to make this possible. Rather than give up, Anthony funded his own legal case, which resulted in a change in the law and an Act of Parliament decreeing that he could become a British citizen.

Anthony became a British citizen in 1805, but sadly died a few months later.

References

<http://www.chinarhyming.com/2009/08/07/john-anthony-%E2%80%93-the-first-chinese-englishman/>

<http://jostamon.blogspot.com/2008/11/john-anthony-esquire.html>

**For more information and
further resources visit:**

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