



# WOMEN ON THE PLATFORM

**DRB** SCOTTISH WOMEN'S HISTORY GROUP

[drbgroup1.wordpress.com](http://drbgroup1.wordpress.com)

# WOMEN ON THE PLATFORM

**Did you know there are over 200 statues in Edinburgh? Only two are of women, the same number as there are of dogs.**

Beyond the Suffragettes, there are so many other unsung, remarkable women who could inspire us all.

With tutor Carol Stobie, the **DRB Scottish Women's History group** explored topics from the Jacobites to the witch-hunt to Elsie Inglis, and became keen to discover more about the lives of a group of Edinburgh based anti-slavery activists. After a successful application to the Heritage Lottery "All Our Stories" Fund (one of 50 projects across Scotland), the group swung into action to "Explore, Share and Celebrate" our adopted activists.

**Elizabeth Pease Nichol, Priscilla Bright McLaren, Jane Smeal and Eliza Wigham** were four Edinburgh Quaker women whose campaigning bridged the gap between two world-changing protest movements: the emancipation of slaves and the fight for votes for women.

At the start of the 19th century women were not even expected to be signatories on petitions. It was unacceptable for women to enter further education, have a profession or to vote. Politics was considered to be beyond their understanding. And yet our four modest Quaker women could measure their influence in terms of global impact. They led national petitions to change the law on post-abolition treatment of slaves in the USA.

This is just one reason they need to be immortalised. How else will people find out about the global impact these women made from their Edinburgh homes?

Why "Women on the Platform"?

These early Victorian women activists campaigned on world events, but as yet could not vote, sign petitions - or speak from a public platform.



# THE EXHIBITION



Frank Little, Museums and Galleries Manager for City of Edinburgh Council, launches the exhibition with DRBs Jackie and Carol



Old and new friends: DRBs are joined by Original DRB Marianne Hendry (third from left) and historian Gavin Watt (left)

**A wee peep at the visitors' book filled our hearts with confidence and pride. World wide support, right there in print:**

London: "Excellent way of telling Edinburgh history".

Chicago: " Girl Power...I really enjoyed the exhibition".

Michigan: " More of this women in history".

"Exhibitions like this are really important to counteract the invisibility of women throughout history. Thank you."

Atlanta Georgia: "YAY Quaker women and all women for holding up half the sky."

Edinburgh: Counsellor J. Orr: "Wonderful idea and exhibition I hope hangs permanently somewhere."

We hope to create a travelling exhibition with panels and art materials from this exhibition. The group are also keen to visit other community and history groups, in Edinburgh and beyond, to give talks and workshops on our projects. Others have suggested museums and centres outwith Scotland. Why not? Perhaps even the USA, where many of the names mentioned in our exhibition are well-known. The possibilities are unlimited!

**So DRBs will travel - The Women on the Platform will be off on further adventures...**

Jackie, DRB Blogger, January 2014

Images of the exhibition by Mark Epstein



Rev. Dr Iain Whyte and Dr Eric Graham



A young visitor to the exhibition



"One More Woman" - busts made by pupils of St Thomas of Aquin's H.S.

# OUR ADVENTURES

The original **Damned Rebel Bitches** group formed in the 1990s at Adult Learning Project and they named themselves after the Duke of Cumberland's description of female Jacobites. This is also the title of Maggie Craig's book on the subject. They achieved pioneering work on overlooked aspects of women's social history.

The new-generation **DRBs Scottish Women's History Group** began in 2012. Indebted to the original group, we explored many aspects of women's history. Excited by Eric Graham's input on 19th century anti-slavery campaigners, the "Women on the Platform" project soon became our focus, with a grant from Heritage Lottery Fund's 'All Our Stories'.

During this project, we've embarked on many adventures, including:

- climbing Wellington's statue on Princes St in period costume, in memory of Emily Wilding Davison!
- showcasing historian guest speakers at the National Library of Scotland and Quaker Meeting House (Just Festival)
- presenting talks for local, national and international history women's events
- getting creative in words and art to respond to our learning – and inviting others' responses at our events
- inspiring school pupils to set up their own sculpture project to create a statue to honour Edinburgh's legacy of female activists – recently unveiled at a Scottish Parliament MSPs' reception for Black History Month



The launch of Rev. Dr Iain Whyte's book, Send Back the Money, in the (former) St George's West church, Shandwick Place



A visit to Glasgow Women's Library



At the Wellington Statue, commemorating the death of Emily Wilding Davison in 1913

- engaging MSPs including Sarah Boyack and Kezia Dugdale in our campaign for women's commemoration
- deeper research at the National Library of Scotland and Glasgow Women's Library
- training in skills such as social media, audio-visual skills, storytelling
- launching the "Women on the Platform" exhibition at the Museum of Edinburgh, November 2013-January 2014
- creating printed and online learning resources based on the exhibition, with Teacher's Notes and Adult Educators' Notes
- bringing our new awareness to contemporary social justice activism.



DRBs presence at Reclaim the Night



With Kezia Dugdale MSP at at Next Generation Feminists event, Scottish Parliament



Anne Milne pointing out blank spaces at the Scottish Parliament. Surely some of the names of our unsung women could go here?



Professor Clare Midgley talking at the launch of the project at the Gillie Dhu on 7 June.



Jackie presents with the group for Previously History Festival's "All Our Stories" event

**Where do we go from here?  
We'd like to inspire your own  
responses and actions!**

# It didn't happen here

## Edinburgh's Links in the Transatlantic Slave Trade

In 1807 the House of Commons abolished "the detestable traffic in human flesh", the Transatlantic Slave Trade. In 2007, an exhibition, 'It Didn't Happen Here', was held in the Museum of Edinburgh to mark its Bicentenary. Our 'Women on the Platform' exhibition owes a debt of gratitude to all those involved in its creation, as will be seen below. Its curator, designer and consultant historians have all generously participated in our project and the new exhibition.

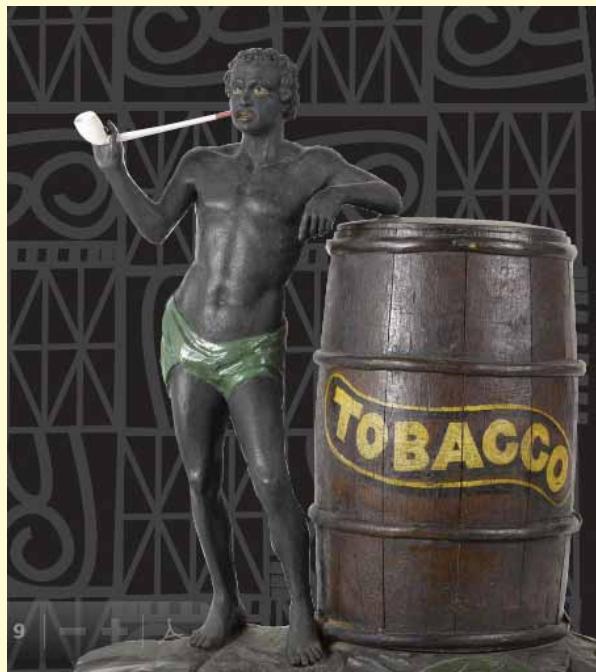
Edinburgh has many links with the slave trade, ranging from the tobacco, rum and sugar which came in from the Scottish owned plantations, to the Edinburgh residents who sailed to the West Indies in search of their fortunes. Slaves were even brought back and sold right here in Edinburgh. However, in 1788 the first Scottish petition to the House of Commons against the slave trade came from the Edinburgh Chamber of Commerce.

The 2007 exhibition showed that Edinburgh both profited from the slave trade, and was actively involved in its abolition and the eventual emancipation of slaves in 1838.

The following extracts (this page and next) come from the exhibition panels of 2007 by kind permission of City of Edinburgh Council and the Museum of Edinburgh.

On the 25th March 1807 Parliament passed the Abolition of the Slave Trade Act, outlawing slave carrying by British ships throughout the British Empire. Although the slaves were not emancipated until 1838, the 1807 Act was the beginning of the end for the transatlantic slave trade.

Two hundred years on, the bicentenary was an important opportunity to uncover Edinburgh's role in the trade and to pay tribute to those - Black and White - who campaigned for abolition. The Act of Union of 1707, which joined the parliaments of Scotland and England, improved Scotland's trading links with the West Indies. The Edinburgh Corporation even petitioned the new parliament to guarantee access to this lucrative trade.





## SUGAR

There is a clear link between the growth of Britain's sugar and slave trades. Sugar was transported to port towns and cities such as Edinburgh and Leith to be refined. There were at least four sugar refining factories or 'sugar-houses' in Edinburgh and Leith.

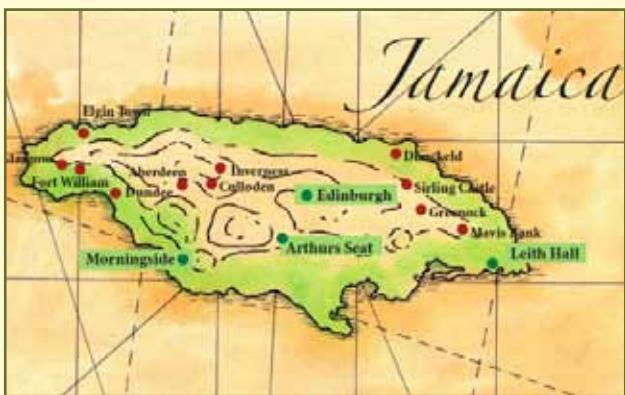
## “WILL YE GO TO THE INDIES”

While many Scots continued to seek wealth and prosperity in the West Indies, others had little choice. Indentured, religious nonconformists, convicted criminals and 'such vagabonds and idle persones as ar not fitt to stay in the Kingdome' were regularly sent out from Scotland to plantations in Virginia and the Caribbean throughout the later 17th and early 18th centuries.

## SCOTS IN THE WEST INDIES

Scots sought their fortunes and contributed to the ownership and management of estates throughout the whole of the British West Indies during the 18th century.

From St Kitts, the first British settlement in 1632, to Barbados, Antigua, Jamaica and the British Virgin Islands, the islands generated



Scottish names were given to places in Jamaica.  
Many of these were plantations.

considerable wealth. By the early 19th century 30% of Jamaican estates were owned or managed by Scots. Scottish names were given to places in Jamaica - many of these were plantations.

Many children and young people were brought from the Caribbean to Edinburgh as personal servants and status symbols for the wealthy, or to be apprenticed into a trade. Some were sold on, some escaped, while others became integrated into society.

## 1807

The SLAVE TRADE ABOLITION BILL was passed in the British Parliament. It outlawed trading in slaves by British ships and British citizens.

## KEY EVENTS FOR EDINBURGH IN THE ANTI-SLAVERY MOVEMENT

In the 1830s, two meetings in Edinburgh marked a new era in the anti-slavery campaign.

Dr Andrew Thomson's speeches at the meetings resulted in the Society being renamed The Edinburgh Society for the Abolition of Negro Slavery.

The Emancipation Act was passed. It abolished slavery in the British Empire but included the choice of binding the slaves into a six-year apprenticeship. Slave owners also received in today's money £2.2 billion for their loss. The British Government agreed to end the apprenticeship scheme, freeing nearly 800,000 men and women two years early. This was also due to the mounting pressure which included petitions from Edinburgh and Glasgow.

Campaigners like Eliza Wigham continued to fight to abolish slavery around the world.

Slavery was finally abolished in the United States territories following the American Civil War (1861-65).

# QUAKER WOMEN

Massachusetts Historical Society Collection



Eliza Wigham wearing her Quaker bonnet



The Quaker Meeting House, Victoria Terrace, Edinburgh

Quakers are members of the Society of Friends and are known as The Friends. In the 19th century they fostered an equal approach to anti-slavery campaigning and encouraged women to view themselves as the spiritual equals of men. This gave women the strength to follow the inner voice of their consciences regardless of male opinion. Quaker women could hold office in their church and took part in their own business meetings, where they gained confidence and experience in public speaking.

"They were three women remarkable for charm and sweetness, and kindness and courage and unflagging effort for the welfare of their fellows, and all three of them owed their tenacity and single-mindedness very largely to their upbringing in the Society of Friends. All were religious people, but no slaves to the forms of religion."

Edinburgh Evening Dispatch, 14th November 1906  
(referring to Pease, Bright McLaren and Wigham)

Ladies' anti-slavery associations, from 1825 onwards, mainly operated independently of local men's groups. Though this separation may have been imposed on women's associations, they provided a setting in which women were able to develop their own ways of working. Men tended to work through national newspaper debate and parliamentary engagement, women through house-to-house canvassing and petitioning. Women's methods of work, while more time consuming, reached a wider section of the community.

Women's achievements in this period are rarely acknowledged. Often led by women of Non-Conformist church backgrounds, women's associations organised the three **largest anti-slavery protests ever assembled** by British abolitionists: the first to Parliament in 1833; the second to the Queen in 1838, and the third to American women in 1853. They also fundraised by making and selling items such as bags though bazaars in the States.

# JANE SMEAL

## BACKGROUND

Jane was from a family of Glasgow tea merchants. She was educated at Ackworth, the Quaker School in Yorkshire. Her brother, William Smeal, founded the Glasgow Anti-Slavery Society in 1822. Jane subsequently became secretary of the Glasgow Ladies Emancipation Society.

Jane married John Wigham after the death of his first wife. He was a prominent abolitionist and a leader of the Edinburgh Emancipation Society. They lived at 5 South Grey Street, Edinburgh. Jane became stepmother to his daughter, Eliza Wigham.



Eliza Wigham, Mary Estlin and Jane Smeal Wigham,  
about 1845

Collection of the Boston Public Library

**Born 1801, Glasgow  
Died 1888, Edinburgh**

# ELIZA WIGHAM

## BACKGROUND

Eliza's father, John Wigham, was a cotton and shawl manufacturer. Her family was part of a network of leading Quaker anti-slavery families of the period operating in Glasgow, Newcastle and Dublin.

## CAMPAINING

Though each of these women were clearly influenced by the campaigning spirit of their fathers and brothers, it is interesting to note the extent to which they were willing to follow their own consciences.

For Eliza and Jane, a split over which group of American abolitionists to support required them to dissent from the line the men in their own family home were taking. Eliza Wigham's stepmother, Jane Smeal, had published a pamphlet in 1838, urging women to speak at public meetings in the abolitionist cause and was no doubt an important influence on Eliza who went on to champion many of her step-mother's causes.



Eliza Wigham, around 1865  
Courtesy of the Alfred Gillet Trust  
(C & J Clark Ltd.)

**Born 1820, Edinburgh  
Died 1899, Dublin**

# PRISCILLA BRIGHT MCLAREN

## BACKGROUND

Priscilla's father, Jacob Bright, had risen from weaver to bookkeeper, to wealthy cotton manufacturer. His politics remained radical and he passed his activist interest to his children. Priscilla came from a Quaker family that believed in educating its women. Priscilla's mother, Martha, took an equal part in Jacob's business concerns and created essay societies and debating clubs for her children. Skills developed in addressing an audience were used by the Bright daughters, as well as the most famous of the Bright sons, Radical MP John Bright.

## MOVE TO EDINBURGH

Priscilla kept house for her brother, John Bright, and believed that she had missed her own chance for a family life. But when John remarried, Priscilla accepted a suitor she had turned down twice before. Duncan McLaren was a twice-widowed Edinburgh merchant. He was considerably older and Priscilla would become stepmother to his five existing children. For accepting Duncan on his third proposal, Priscilla was disowned by the Society of Friends (though she ignored this for the most part - continuing to attend Quaker meetings). Duncan built a political career as an alderman, Lord Provost and then Liberal member of parliament in 1865. They worked together on many campaigns, described by contemporaries as 'equal partners'. They had three children together and lived at Newington House.



Priscilla Bright McLaren, around 1860-70  
Courtesy of the Alfred Gillet Trust (C & J Clark Ltd.)

**Born 1815, Rochdale, Lancashire  
Died 1906, Edinburgh**



# ELIZABETH PEASE

## BACKGROUND

Elizabeth Pease was born to a well known philanthropic Quaker family. Her father, Joseph Pease, was a railway pioneer who opened the line from Stockton & Darlington to Middlesbrough to transport coal from his colliery, but also became a prominent politician and peace campaigner.

Elizabeth was more radical than others in her family, viewed class injustice as the root of many British social issues and was sympathetic to working-class radicalism. She defended striking workers and those who attacked factories in Lancashire and Yorkshire in 1842.

Elizabeth supported the 1832 Reform Act, which allowed her father to become Britain's first Quaker MP. However, unlike most middle-class reformers, Elizabeth was not satisfied with this measure. With Jane Smeal, she became active in the 'Moral Force Chartist' movement and, along with Eliza Wigham and Priscilla Bright McLaren, a campaigner for universal suffrage.

## MARRIED 'OUT OF UNITY'

In 1853 Pease moved to Edinburgh after marrying Dr. John Pringle Nichol, Professor of Astronomy at the University of Glasgow. Her family opposed the marriage, realising that Pease might have to leave the Society of Friends since Nichol was a Presbyterian. However, the move north held the comforting prospect of uniting Pease with her activist friends in the Edinburgh Ladies Emancipation Society. Pease was also active in the Peace Society, the Temperance Society and anti-vivisection campaigning.



Elizabeth Pease Nichol, 1875  
Massachusetts Historical  
Society Collection

**Born 1807, Darlington  
Died 1897, Edinburgh**

# From Anti-Slavery to Votes for Women THE MISSING LINK

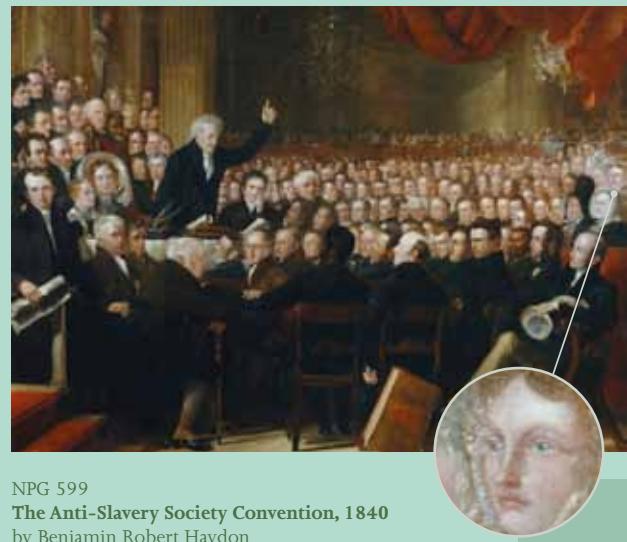
**“The movement for woman’s suffrage, both in England and America, may be dated from the first World’s Anti-Slavery Convention of 1840.”** (Quote from..... Cady Stanton’s History of Woman Suffrage 1881)

In London, 1840, delegates were invited from all Anti-Slavery organizations and attracted interest from the United States, France, Haiti, Australia, Ireland, Jamaica and Barbados. However the question of woman’s right to speak, vote, and serve on committees threatened the harmony of the world’s first Anti-Slavery Convention before it even began....

In the years leading up to the convention, **Elizabeth Pease** created the Darlington Ladies Anti-Slavery Society, **Jane Smeal** created the Glasgow Ladies Anti-Slavery Society and **Eliza Wigham** was Secretary of the Edinburgh Ladies Anti-Slavery Society.

Pease and Wigham set forth to London. But after travelling a hundred, (or, in the case of their American sisters, three thousand miles), all female delegates were denied their seats. Organisers had been facing outcry for this “insane innovation, this woman-intruding delusion”:

“At eleven o’clock, the spacious Hall being filled, the Convention was called to order. The American abolitionist Wendell Phillips immediately made a motion to admit the female delegates to the Convention, setting off hours of vociferous debate. Ultimately, a large majority of the Convention’s male delegates voted to exclude the women from formal participation in the meeting, insisting instead that if they wanted to attend, they could listen to the proceedings from behind a curtained wall....”



NPG 599  
The Anti-Slavery Society Convention, 1840  
by Benjamin Robert Haydon  
oil on canvas, 1841 © National Portrait Gallery, London

(Elizabeth Pease is on the far right)

Pease and Wigham became two of the six members of the British contingent who went on to have key leadership roles credited with keeping the British anti-slavery movement in the spotlight. But the event would also have far-reaching consequences for the world feminist movement. The debates that followed the Convention forged a long-lasting Transatlantic Sisterhood. The affront spurred the rejected Americans into definite action toward women’s emancipation. The origins of American feminism have long been located at this precise moment. Our women embodied the same phenomenon in Britain.

Separately, the Abolition of Slavery and the Women’s Suffrage Movement capture the public imagination. But how many people attribute the growing confidence of women to involve themselves in local and national politics to women’s experience of abolition campaigning? This is why our group often refer to the Transatlantic Sisterhood of abolitionists as the ‘Missing Link’ between the anti-slavery and the women’s suffrage movement.



# CAMPAIGNS

Modern campaigning began when it was realised that Parliament would not readily pass legislation against the slave trade, from which Britain profited. In 1807, Parliament passed an Act for the Abolition of the Slave Trade, which abolished the trade by Britain in enslaved peoples between Africa, the West Indies and America. However, the ensuing fight to end the practice of slavery itself after 1807 receives far less attention.

## ANTI SLAVERY

Our women became leading members of the follow-on campaign. Britain had ended their trade in enslaved Africans, but continued to make vast profits using the products from American plantations, produced by descendants from the British trade who remained enslaved. Women had not been permitted to speak at the men's anti-slavery meetings, so they set up the Edinburgh Ladies' Emancipation Society in the 1830s. As well as raising vast support door to door and organising boycotts of slave-grown sugar products at a local level, they brought American speakers to Scotland on sell-out lecture tours. These included Harriet Beecher Stowe – author of Uncle Tom's Cabin. Agitation against slavery in the United States continued until it ended in 1866 after the Civil War. Our women then led national petitions to change the law on treatment of former slaves in the United States.

## SEND BACK THE MONEY

The separation of the Free Church from the Church of Scotland in 1843 impoverished its ministers, who lost both churches and homes. American money was raised, but when it was realised that its source depended on slavery, the cry went up in Scotland:

“SEND BACK THE MONEY.”

The British Women's Temperance Association, Scottish Christian Union was founded in 1878. By 1908 there were 332 branches and 80,000 members throughout Scotland.



## TEMPERANCE

Accustomed to activism, our women were early supporters of the Temperance Movement, which worked to combat the serious and widespread problem of heavy drinking and consequent domestic violence. Begun in Glasgow in 1829, by 1831 there were 41,000 members in Scotland.

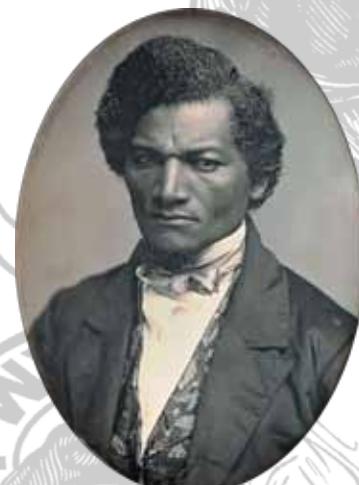
## THE CONTAGIOUS DISEASES ACTS

The Acts (from 1864) were intended to prevent the spread of Venereal Disease in the military. Police arrested women on mere suspicion of prostitution. Consequent surgical inspection often led to imprisonment. Horrified by the victimization of women, the Ladies National Association caused outrage among some by their public campaigning against the Acts, which were repealed in 1886.

## VOTES FOR WOMEN

Some of our women then went on to campaign for votes for women. In 1870 Priscilla Bright McLaren became the first president of the Edinburgh National Society for Women's Suffrage.

Abolitionist icon based on a popular 1787 design by the Wedgwood Company. The female version from 1828 and was made in response to the increasing influence of women in the anti-slavery movement.



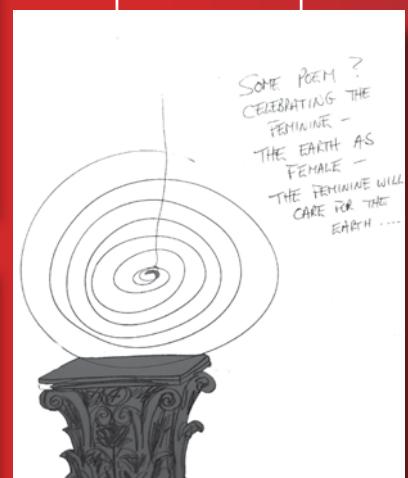
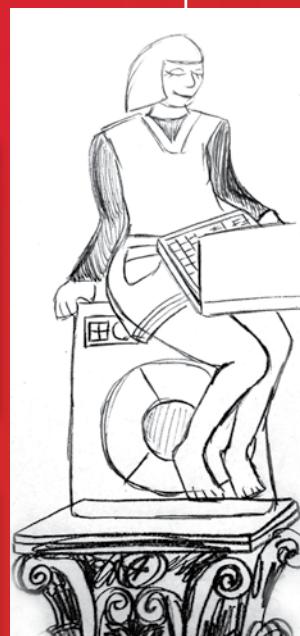
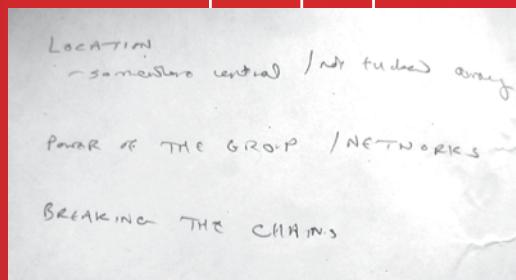
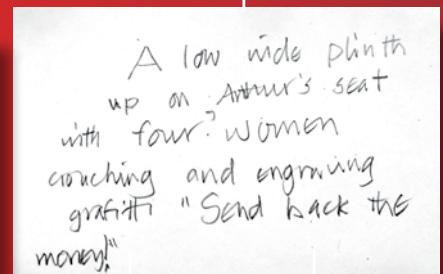
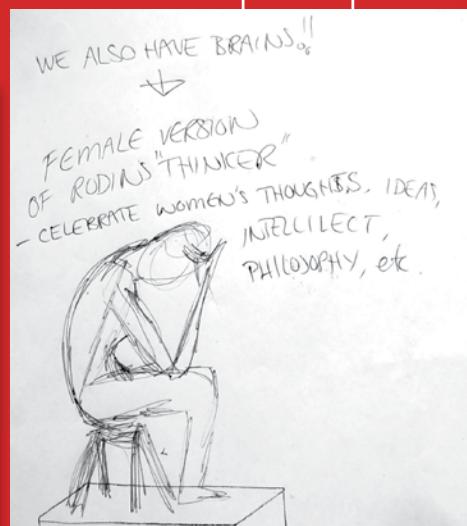
Frederick Douglass by Samuel J Miller, 1847-52

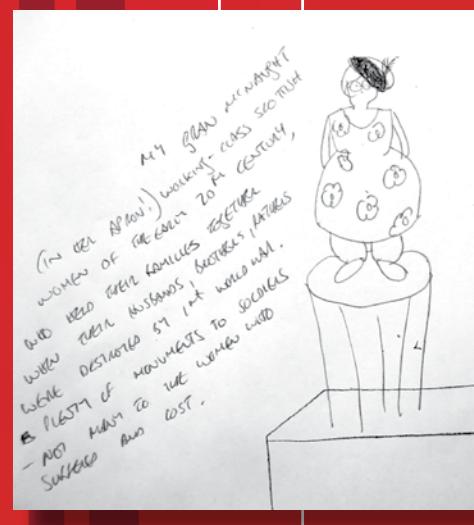
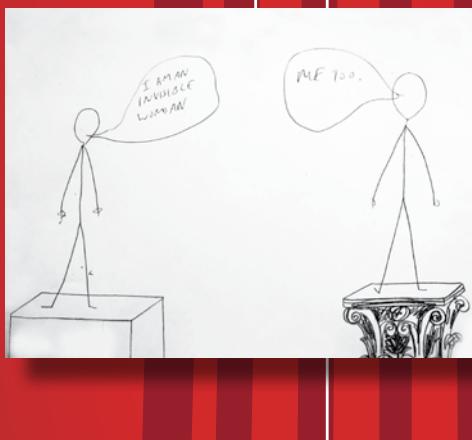
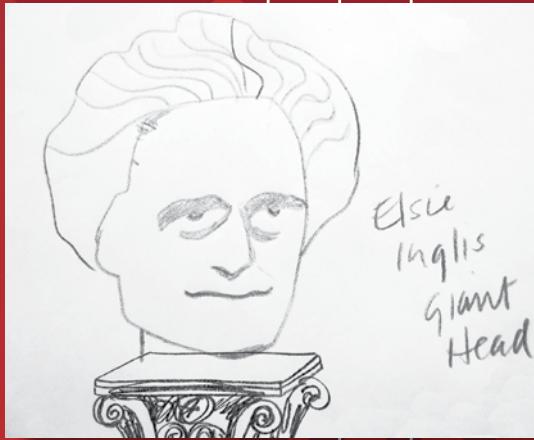
During the hugely popular lecture tour here by charismatic orator and ex-slave Frederick Douglass, Eliza Wigham helped him carve those enormous words on the side of Arthur's Seat: SEND BACK THE MONEY.



# We asked . . .

At our events during the year, we asked for participants' responses and ideas. How can we honour women who are unsung in history?





Statute = using Queen's banner on  
statue of all three ladies based on the triptych photo  
body posture and other code important to pass on their value system and their view of women place in politics

**Honk**

Inspired by people on the "Gude Cause" Committee

As a "Gude Cause" committee member I encouraged Ethnic minority women and children to take part in the commemoration of 100 years since women got the right to vote. I also organised Rosette + Banner making workshops that were carried at the procession in Edinburgh.

Ethnic minority women & children who took part in the workshop and procession

Ideas - Plant 4 trees for the women  
- A chair maybe near the trees, Sit & Reflect



# Where next?

The DRB group is delighted to have joined a nationwide call for a greater degree of commemoration of Women of Historical Note across Scotland. At a city level, we hope that we have brought the actions of four remarkable women to a wider audience. The public response has shown that the majority of the people of Edinburgh had not previously heard of our chosen four Quaker women. Where they had heard of them, they were delighted to attend events that put these women, and the events with which they are associated, back on the table for discussion.

## HOW FAR HAVE WE MOVED TOWARD THE ERECTION OF A NEW MONUMENT?

At the end of our Heritage Lottery funded year, we feel in many ways that we are just at the beginning of our journey. We are very proud of the myriad opportunities we have created to feed a public conversation about commemoration. At a political level we will soon be recognised in the following draft motion to the Scottish Parliament:

“That the Parliament supports moves to recognise more significant women in history; acknowledges that there are over two hundred statues in Edinburgh alone and only two are of women of historical note; further acknowledges that this is a case of gender imbalance and a lack of recognition for the many influential women who achieved outstanding career and personal achievements of significance to society; recognises the pioneering work of notable individuals including Doctor Sophia Jex-Blake, medic and suffragette Elsie Inglis, the award winning novelist Dame Muriel Spark and the four Edinburgh Quaker women, Elizabeth Pease Nichol, Priscilla Bright McLaren, Jane Smeal and



Re-enacting the carving of “Send Back the Money” on the Crags

Eliza Wigham, whose remarkable achievements included spearheading petitions to change the law on post-abolition treatment of slaves in the USA and also their key role in the movement of female activism; further congratulates local organisations and campaigners throughout Scotland and the United Kingdom who have called for more statues of women to be erected in honour of influential women, in particular THE DRB (Scottish Women’s History) adult education group and pupils of St Thomas of Aquin’s school in Edinburgh who have embarked on a project to make statues of the women that they wish to see formally recognised for their achievements; notes the enthusiasm, energy and commitment of all of those involved in the project and wishes them success with their endeavours”.

However, as our four Quaker women knew all too well(!), it is on the ground, at a local level and through the galvanising of ordinary citizens, that we will achieve real change. The next step is to mount a campaign for the creation of a commemorative piece through public subscription. A Victorian/Edwardian method of public recognition that we will need to resurrect to in order to correct the gender balance and rewrite history!



Pupils receive a donation to the women’s commemoration campaign from Professor Sir Geoff Palmer

# NOTE FOR ADULT EDUCATORS

This resource can be used to spark discussions within groups working on politics, history (of slavery, activism, women's movement, etc), women's studies, gender topics, local history, or with interfaith groups (focus on Quaker activism), etc. It would also be stimulating material for advanced English as a Foreign Language learners.

## Ways to use the “Women on the Platform” booklet:

- ask or brainstorm stimulating questions within group such as those below:
- how many famous women in history can we think of?
- how many examples of women's activism can we think of?
- what did we learn about women in our school history classes?
- what do we think of when we consider women's lives in the mid-19th c? (events, descriptive words, good and bad things about life then...)
- what kinds of campaigning methods do we have today?
- what do we think campaigners would have used then?
- what connections do we see between these historical campaigns and topical issues today?
- which of these women would you like to have met and talked to?
- what did you already know about anti-slavery activism and what surprised you in this material?
- what do you now think about commemoration of women in Scotland?
- what would you like to learn more about after this?
- what action does this make you want to take for yourself?
- would you make any recommendations about the school (or Higher Education) curriculum, having learnt about this?

Useful web links will be found in our online resources.

**Carol Stobie,**  
DRBs Tutor



A weekly planning session

## The Adult Learning Project (ALP) Association: A democratic learning community

The Adult Learning Project runs courses in women's studies, politics, culture and community, literacies, the arts and community development. Based on the philosophy and practice of educationalist and activist Paolo Freire, ALP believes in learning as part of our daily lives: things of interest, things of personal use and things to help us make our communities better and stronger. Together we can investigate the world; educate and empower ourselves and each other; learn from experts / professionals and from people with more experience - through dialogue, on equal terms, and in a co-operative way.

**Adult Learning Project,**  
Tollcross Community Centre,  
117 Fountainbridge,  
Edinburgh EH3 9QG

For more information or to enrol for any ALP course, phone John Player on 0131 221 5800 or e-mail [john.player@ea.edin.sch.uk](mailto:john.player@ea.edin.sch.uk)

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# DRBs: THE IMPACT

“It gives me the space to think and talk about issues and ideas that are important to me and gives me confidence that I have something to contribute.”

“It has been the one fixed element in my week that is for me.”

“I feel inspired when I attend the women’s history group as it provides me with valuable space in my week to gather my thoughts on current political topics and discuss them in a safe and friendly environment. (Creche! Woohoo!) I like to think about women in Scottish history and how their everyday lives compare with my own, what their concerns were and how they made their voices heard. When I hear stories of people who dedicated their lives to political activism and issues of social justice I feel empowered that I can also be involved in achieving social change.”

“Learning with the DRB group has enriched my knowledge in history, it has allowed me to express myself and share my learning outcome with other members of the group, satisfaction found with the enjoyment of learning with other like minded individuals. Developing my skills, public speaking, communication and research. I have enjoyed the input from other members of the group and found them knowledgeable and have learned from them. Each member in their own right has contributed knowledge, patience and humour to my experience within the group.”

“The creche provided gives me the only 2 hours in my week to myself in the day time.”

“It gives me the space to think and talk about issues and ideas that are important to me and gives me confidence that I have something to contribute.”

“Being involved in the project has helped me connect with new people and widen my social and professional networks. I’ve had the opportunity to develop new skills and also to share my knowledge and abilities with others to work towards group goals.”

“Being part of the history group is participating in a small community of like minded people. Through the group I have met other people attending Tollcross Community Centre, I have attended events in the community, found out things about the community, and am interested in joining other groups within the community, in the way of adult learning.”

— extracts from Adult Learning Project Course Evaluation 2013. Note: two DRBs have become Directors of Adult Learning Project Association as a result of their participation.



National Library of Scotland event: L-R Carol, Barbara, Professor James Walvin, Dr Eric Graham, Jackie, Anne



Invitation to our launch event



Event at Quaker Meeting House, for the Just Festival

## THE IMPACT ON THE PUBLIC

What our project launch event in June 2013 inspired participants to do:

- Look for memorials to women everywhere I go!
- Keep campaigning and spreading the word about this
- Be more involved in my retirement
- Learn more about Suffragettes
- Visit women's library; take part in events
- Deepen my knowledge – campaign for more visibility of Scottish Women's contribution
- Find out more about Edinburgh women from the past and about anti-slavery movement and connection to women
- I would love to get confident and involved in activism
- Continue with the struggle against slavery/discrimination today.

# NOTE FOR TEACHERS

If you would like to make use of this resource to inspire pupils within your history teaching, here are some suggestions (note: 'Local' here could refer to Scotland or Edinburgh).

This resource provides a local perspective when looking at responses to the practice of chattel slavery in America.

It provides a follow-on from courses on the Slave Trade and its abolition. In particular, it could be used in an investigation into the representation of Wilberforce as the sole focus when thinking about abolition.

Alternatively, the materials could be used to provide local context to the long term campaign for British women's right to vote. It provides exceptional value as an illustration and explanation of the nineteenth century links between **the anti-slavery movement and the suffrage movement**.

More broadly, it provides a case-study of the impact of the global on the local, and the local on the global!

Useful links can be obtained from our online resources – including National Archives, Women's History Scotland, Women in Stone, Education Scotland, BBC History and Learning Zone.



L-R Pupils from the "One More Woman" campaign:  
Marta Adler, Sarcha Dungu, Aisha Qureshi



"Doing the project has made me more responsible because a lot of work had to be done, I've also improved on my organisation skills. I've also become more aware of issues women face like not being recognised or acknowledged in history. I now have a better understanding of why we have feminists and why we are still not equal. I've met many new people and have worked with people who are truly inspirational." Sarcha



*"Being a part of the project has been a wonderful experience. Not only have I learnt a whole lot about these women but a whole bunch of skills I can take with me for the rest of my life. The people I have met and the friends I have made on the way have made the journey even better and to think our idea has made an impression on the most influential people in our city right now is just amazing!" - Aisha*

Sarah Boyack MSP visits teacher /DRB Katie Hunter and her pupils at St Thomas of Aquin's.

From Left to Right Mr Cunningham (Art Teacher), (below left) Mrs Hunter (History Teacher),

Aisha Qureshi, Sarcha Dungu, Owen Harvey, Sarah Boyack MSP, Niamh Jarvis, Phoebe O'Carroll Moran

Following the Launch, the St Thomas of Aquin's pupils' 'One More Woman' group continued their art work inspired by the four Quaker women, on Friday afternoons. They then booked a Saturday afternoon on a popular spot on the Royal Mile in order to promote the Women on the Platform exhibition and raise awareness. So a cold November Saturday was well spent, talking to tourists and local residents about the lack of commemoration of Edinburgh women in general. They also highlighted the activism of the four specific women we are championing. The pupils took this opportunity to add names to their petition to garner support for the erection of a new commemorative piece of a woman of historical note in Edinburgh. They were pleased to have

dry weather and the support of the council in providing a table around which they could base themselves.

The 'One More Woman Group' were then invited to plan an afternoon at the Council City Chambers to present the project work of 2013, and discuss the way the City could move Women's commemoration forward, with Councillors, MSPs and other invited persons.

The pupils have high ambitions, having set up their own website to further the cause, but as exams approach they have to divide their time wisely between the project and their History Home-Study!

**Katie Hunter**  
History Teacher



## SEND BACK THE MONEY

SEND back the Money! send it back!  
‘Tis dark polluted gold;  
‘Twas wrung from human flesh and bones,  
By agonies untold:  
There’s not a mite in all the sum  
But what is stained with blood;  
There’s not a mite in all the sum  
But what is cursed of God.

Send back the Money! send it back!  
Partake not in their sin  
Who buy and sell, and trade in Men,  
Accursed gains to win:  
There’s not a mite in all the sum  
An honest man may claim;  
There’s not a mite but what can tell  
Of fraud, deceit, and shame.

Send back the money! send it back!  
‘Twill strike the fatal blow,  
That soon or late must yet be struck  
Unto the Negro’s wo:  
There’s not a mite in all the sum  
But what will prove to be  
As iron in the soul of him  
Who has enslaved the free.

Send back the money! send it back!  
Tempt not the Negro’s God  
To blast and wither Scotland’s Church  
With his avenging rod:  
There’s not a mite in all the sum  
But cries to Heav’n aloud  
For wrath on all who shield the men  
That trade in Negro’s blood.

Then send the money back again!  
And send without delay;  
It may not, must not, cannot bear  
The light of British day.

Illustration by DRB Heidi Stewart

Sung to tune of Burns’ “A Man’s a Man For A’ That”. This and other ballads were published in an eight-page pamphlet in Edinburgh, 1846. Most were adaptions of existing songs, with new words to fit the topic of the day. A protest song for the 1840s campaign in which our women took part, this was recorded by traditional singers Gordeanna McCulloch and Bob Blair for a BBC Radio Scotland programme, ‘Send Back the Money’ (@BBC Scotland 1996). The DRBs successfully revived the song to sing at our events!

# Thanks to

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Community Centre

The original Damned Rebel Bitches

Kezia Dugdale MSP

Colin Fox

Dr Eric J. Graham

European Women's History Network

Glasgow Women's Library

Heritage Lottery Fund

Helen Kendall

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National Library of Scotland

National Galleries of Scotland

Katherine Newbigging, Just Festival

Dr Lesley Orr

Professor Geoff Palmer

John Player

'Previously...', Scotland's History Festival

Pupils of St Thomas of Aquin's High School

Quaker Meeting House

Robert Robertson

Scotmid

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Tollcross Community Centre Management Committee

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Professor James Walvin

Rev. Dr. Iain and Rev. Isabel Whyte

Women's History Scotland



Content by the DRBs Scottish Women's History Group

Photos by DRBs unless specified

Booklet designed by Suzi Ridley



DRBs sing “Send Back the Money”, an 1846 protest song,  
at launch of the ‘Women on the Platform’ exhibition.  
L-R Ellen, Vanessa, Carol, Helen (who pulled the whole exhibition  
together for us!), Lorraine, Anne

The story of a project that’s telling the world about four  
remarkable female campaigners.

**“Exhibitions like this are really important to counteract the invisibility  
of women throughout history. Thank you.”**

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