

THE IMMIGRATION, EMIGRATION, RACISM AND SECTARIANISM PROJECT

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NOTES FOR TEACHERS

A HISTORY OF DIVERSITY

Aim: Pupils will understand that we are descended from diverse groups of migrants.

Links to Learning for Life and Work: Local and Global Citizenship Strand

Key Concept - Diversity and Inclusion

Investigate factors that influence group identity, e.g. community background, multiple identities.

Links to Civic, Social and Political Education: Unit Two,

The Community: Communities are characterised and can be described by different phenomena e.g. their origin.

Learning outcome from Learning for Life and Work	Skills from Civic, Social and Political Education
<p>Develop team working skills</p> <p>Report to class</p> <p>Research information</p> <p>Listening skills</p>	

Materials:

- one A3 map of Europe displayed for pupils to check where the homelands are;
- one A3 map of the World to show Nigeria and India;
- one copy of "names" sheet per pupil;
- a copy of one of the information sheets on a migrant group for each pair of pupils.

MIGRATION IN MY FAMILY

Aim: To help pupils to understand migration is often a part of their family affair.
To become aware of the 18th and 19th century migration of large numbers to America.

Links to Learning for Life and Work: Local and Global Citizenship Strand

Key Concept- Equality and Social Justice:

Investigate how some people may have experienced inequality/social exclusion on the basis of their material circumstances.

Links to Civic, Social and Political Education: Unit One,

The Individual and Citizenship in particular; human dignity.

Learning Outcomes from Learning for Life and Work	Skills from Civic, Social and Political Education
<p>Develop team working skills</p> <p>Report to class</p> <p>Contacting people by questionnaire</p> <p>Evaluating information about family members</p> <p>Valuing different perspectives</p>	

Materials

The one who went away?
"Just moved up the Road," said my mother.
For you to answer.
In many places new house are being built
Who is on the move
Cottage Industries / Ulster Scots migrate to America
The Cahans Exodus.
The Famine Emigrants.
The "brawn and brain drain".
Returning migrants
Pizza and Italian Food

VISIT TO ULSTER AMERICAN FOLK PARK

Aim: To take part in a cross community/cross border workshop on migration at the Ulster American Folk Park. The push and pull factors of migration. Identify the difficulties of migration to America

Links to Learning for Life and Work: Local and Global Citizenship Strand

Key Concept- Diversity and Inclusion.

Investigate Factors including religious and political that influence individual and group identity, e.g. community background.

Links to Civic, Social and Political Education: Unit Two:

The Community - comparison of different communities enables identification of similarities and differences between them.

Learning Outcomes from Learning for Life and Work	Skills from Civic, Social and Political Education
<p>Work effectively with others</p> <p>Show deeper understanding</p> <p>Listening skills</p>	

Materials:

supplied by the Ulster American Folk Park

WHAT IS IT LIKE TO BE A MIGRANT?

Aim: To gain an inkling into how a migrant feels.

Links to Learning for Life and Work: Local and Global Citizenship Strand

Key Concept- Human Rights and Social Responsibility,

Investigate key human rights principles as relating to migrants.

Links to Civic, Social and Political Education: Unit One:

The Individual and Citizenship, Human Dignity

Learning outcomes from Learning for Life and Work	Skills from Civic, Social and Political Education
<p>Demonstrate creativity when developing ideas</p> <p>Use drama and role play in portraying issues</p>	

Materials:

Circle time activity.

Feeling left out.

Direction Following.

A new pupil.

Schools against Racism Poetry Competition.

DIVERSITY IN MY COMMUNITY

Aim: Pupils will realise that they need diversity in their community.

Links to Learning for Life and Work: Democracy and Active Participation,

Key Concept- Investigate the basic characteristics of democracy e.g. participation

Links to Civic, Social and Political Education: Unit Two:

The Community, We are all members of various communities. People participate in and are represented in many communities.

Learning Outcomes from Learning for Life and Work	Skills from Civic, Social and Political Education
<p>Communicate effectively showing clear awareness of audience and purpose.</p> <p>Show deeper understanding</p> <p>Valuing different perspectives</p>	

Materials:

Task sheets on;

Community adapted from CSPE page 24

The school community + (a pen and A3 page)

People Who work in Our School

Diversity mapping templates 2.3a, 2.3b, 2.3c, 2.3d. Unit 2, Local and Global Citizenship

CELEBRATIONS

Aim: To develop a basic understanding of how society is enriched by migrants.

Links to Learning for Life and Work: Diversity and Inclusion.

Key Concept - Investigate ways in which individuals and groups express their identity e.g. cultural traditions.

Links to Civic, Social and Political Education: Unit Two:

The Community, Communities are characterised and can be described by different phenomena e.g. their membership.

Learning Outcomes from Learning for Life and Work	Skills from Civic, Social and Political Education
<p>Research and manage information</p> <p>Show deeper understanding by making informed decisions</p> <p>Develop skill to empathise.</p>	

Materials:

Decorate a piece of your work with the art style of Islam.

A food fest.

Celebrations in different ways.

HELLO HELLO HELLO HELLO

Make a wall chart on "HELLO".

Paint people from different cultures.

Decorate the words for "HELLO".

Hello

Dobry den

Pree-vyet

Nei Ho

Labas

Kumusta Ka

Go mbeannai Dia duit

Jambo

Dzien dobry


Dobry rano

Aveiki

Gujrathi

Zdravstvuite

HELLO HELLO HELLO HELLO



2000 BC	<ul style="list-style-type: none"> • Celts arrive.
900 AD	<ul style="list-style-type: none"> • Vikings settle in towns.
1100 AD	<ul style="list-style-type: none"> • Normans settle.
1600 AD	<ul style="list-style-type: none"> • Plantations of English and Scottish settlers
1950 AD	<ul style="list-style-type: none"> • Chinese settle.
1950 AD	<ul style="list-style-type: none"> • Indians arrive
1995 AD	<ul style="list-style-type: none"> • Nurses from the Philippines arrive. Nigerians arrive.
2004 AD	<ul style="list-style-type: none"> • Workers from the new European countries arrive

WHAT'S IN A NAME?

This is a list of surnames. Girls and boys with these surnames go to schools in Co. Antrim and Co. Louth.

The list shows which group of settlers brought the surname to the Republic of Ireland or Northern Ireland. You will be asked to find out about one group of settlers.

SURNAME	GROUP	REPORTERS
<i>e.g. Dillon</i>	<i>Normans</i>	<i>Stella and Jade</i>
Adesida	Nigerian	
Adesida	Nigerian	
Adesida	Nigerian	
Boyle	English	
Brennan	Celts	
Browne	English	
Butler	Normans	
Dulka	Polish	
Dulka	Polish	
Fitzgerald	Norman	
Gavlak	Slovakian	
Gould	Viking	
Gupta	Indian	
Harold	Viking	
Hetman	Polish	
Ho-mann	Chinese	
Jansons	Latvian	
Kapur	Indian	
Marcinek	Slovakian	
Maxwell	Scottish	
Nash	Huguenot	
Pipinyte	Lithuanian	
Reilly	Celts	
Roach	Huguenot	
Watson	Scottish	
Wong	Chinese	

TASK BOX

Your teacher will tell you which group you have to find out about.

You will also need to report what you have found out to the rest of the class.

Read the information on your group. Discuss questions about the group using the “who, when, what, where, and why” words.

Find answers to your questions by reading the information again.

Write your information onto the A3 sheet.

Report back to the class.

THE CELTS

The Celts were farmers in the centre of Europe. They were very proud of their good cattle and also grew wheat, beans and peas. They found iron in the mountains where they lived. They learned how to melt the iron and shape it into spades and swords. The tribes of the Celts became very strong.

The Celts had a love for adventure. They migrated to many parts of Europe. The whole tribe would gather together their horses and cattle. The animals were loaded up with all the things the people needed. They followed trails through thick forests that still covered Europe. They climbed over the mountains until they reached the coasts of France and Spain. Here they made boat as the earlier migrants did and set sail for the islands of the Britain and Ireland.

The Celts in Ireland lived in family groups in forts. Some forts were built on the top of a hill. Eamhain Macha at Armagh and Tara in Co. Kildare are most famous hill forts. Then Dun Aenghus in Aran island and the Grianan Aileach in Co. Donegal are forts of stone by the Celts about 2500 years ago. If the tribe was living near a lake they built a fort on rocks in the water. They used boats made from the skins of cows to travel across the water. These forts are called crannogs.

The Celts loved the story telling, poetry and singing of the bards. They found lots of gold in the rivers. From the gold the smiths made beautiful necklaces called torcs and bracelets. They were often decorated with curves, knots and strange animals.

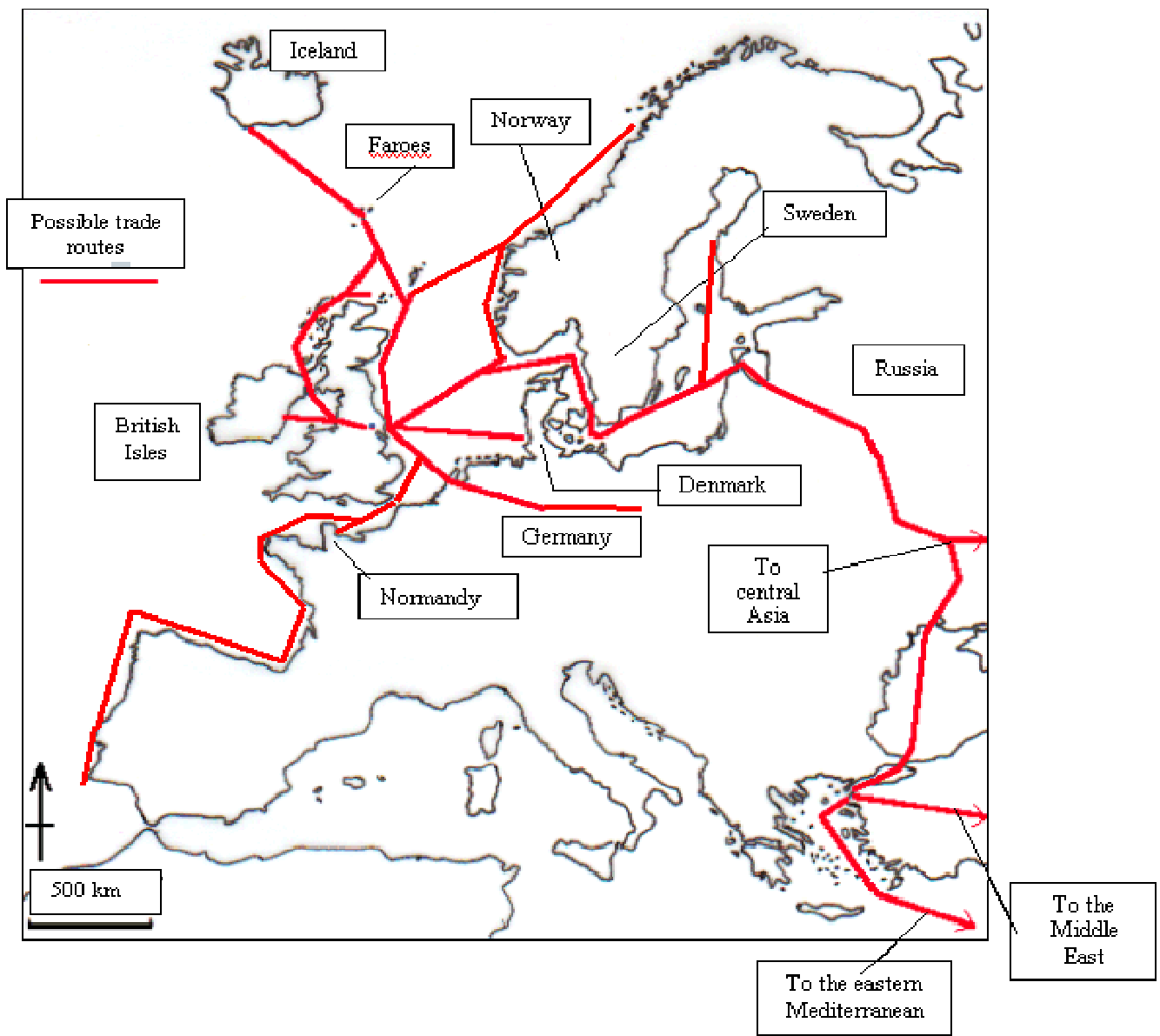
The Book of Kells was written by Celtic monks. They decorated the book with the same kind of curves, knots and strange animals. It is one of the most important books in the world.

MAP OF EUROPE



Colour in the homelands of the group.

The red lines show where the Vikings traded



THE VIKINGS.

In 795 the church on Lambay Island off the coast of Co. Dublin was attacked and robbed by the Vikings.

The Vikings came from Norway, Sweden and Denmark. Their longships, twenty metres long, sailed the seas and up the rivers. In the churches they found gold and silver ornaments. The monasteries of Bangor and Movilla in Co. Down were robbed. They carried their longships over land to set up fleets on Lough Neagh and Lough Erne. The monks built tall round towers. There was only one door, about 2 metres above the ground, into the tower. If a longship was spotted the monks and people rushed into the tower and pulled up the ladder. Around the country round towers can still be seen. The kings of Ulster fought against the Vikings and did not allow them to settle down.

Monks wrote about the Vikings.

*Fierce and wild is the wind tonight
It tosses the tresses of the sea to white
On such a night I take my ease;
Fierce Northmen only course the quiet seas*

Or

*The wind is rough tonight
Tossing the white-combed ocean
I need not dread the fierce Vikings
Crossing the Irish Sea.*

The Vikings were farmers and fishermen. They grew barley and oats and kept goats and sheep. They fished for herring, cod, seals and even whales. In winter snow covered the ground. As the great elks moved through the forests, the Vikings hunted them. In the evening people gathered together to listen to the sagas telling stories about their homes, people and places far away.

With their heads full of stories and ways to become rich by trading from one tribe to another young Viking men set out on journeys of adventure. They went south to Italy, France and Ireland. Vikings were good businessmen. At the places in Ireland where a river came into the sea the Vikings pulled their longships up onto the beach and traded with the local Celts. By 841 many Vikings were settling down and founding towns such as Dublin, Wexford, Waterford, Cork and Limerick. As more Vikings stayed in Ireland the culture changed. Towns became places to buy and sell. New words were used.

THE NORMANS

We call them Normans but very few of them came from Normandy in France. Most of them came from England and Wales. Their ancestors had come from Normandy when William the Conqueror invaded England in 1066. The Norman knights were professional fighters. They were also experts at protecting themselves and keeping control by building mottes and castles. By 1240 the Normans owned the towns that the Vikings had built and some new towns of their own.

John de Courcy ruled like a prince. At his castle in Carrickfergus, coins with his name on them were minted. He also built a fine castle at Dundrum near Newcastle in Co. Down.

When the knights were dressed in their armour they all looked the same. This was a problem. Can you explain why?

They solved the problem by putting pictures on their shields and on their coats. We call them a "coat of arms".

The Normans took over a lot of small farms from the local farmers. They made all the small farms into one big farm. It was called a demesne. The local farmers saw that the Normans were able to grow better crops of beans and peas by growing a different crop in the field each year or by allowing the soil to rest. We call this "crop rotation". Farmers and gardeners still use this idea.

Norman knights loved to hunt. They brought deer over to live in deer parks on their big farms.

THE HUGUENOTS.

About 300 years ago, Protestants in France were not allowed to go to their own churches. This group of Protestants was called the "Huguenots." Many of the Huguenots left France.

Almost 10,000 Huguenots came to Ireland in the 20 years after the Battle of the Boyne. Some had been in business, others had woven silk cloth in the great mills of Tours. They were hard working and brought new skills of business and weaving to Ireland.

Louis Crommelin was one of the Huguenot refugees. He was a weaver. The government gave Louis money to develop the making of linen in Ulster. Linen is a cloth. It is made from the flax plant. The farmers of Antrim, Down, Armagh and Monaghan had been growing flax. Many Huguenots settled in these counties. At first they kept to themselves. They only spoke French. The Huguenot church helped the immigrants to find work and a place to live. Over the years they moved out of the Huguenot community. Their names changed e.g. Ferrel became Ferry.

It was a "cottage industry". This means that the linen cloth was made on the small farm, from the flax which the family grew. The children helped to plant the flax seeds in the spring. In the autumn they helped to pull the flax plants out of the ground. Next the plants were put into "lint holes" full of water. After two weeks the flax plants were taken out of the lint holes. The flax was made ready for spinning into thread. Weaving the thread into cloth was heavy work. Usually the man did the weaving. The weavers made up many rhymes and songs as they worked.

Some said that too many Huguenot refugees had come. They felt that the new settlers were;

- taking their jobs
- fighting too much
- were dirty
- cooking strange food
- and that too many people were living in one house.

THE PLANTERS.

English farmers had migrated to Co. Laois and Co. Offaly around 1550. They were followed by other farmers who settled down near the city of Limerick. In Ulster the Irish chief Hugh O'Neill did not allow any settlers to stay. War broke out. Hugh O'Neill and other chiefs felt that they could not live in Ireland. They went to Spain and other Catholic countries. English and Scottish soldiers who had fought against Hugh O'Neill were given the land. Farmers from England and Scotland came to settle in Ulster. They were to build forts and towns. They are known as the "Planters".

Before the Planters came most of the land was used for growing grass. The Irish kept large herds of cows. The Planters brought a new type of plough which could be pulled by a cow or a horse. They grew more crops of barley and oats. They cut down the great forests of oak trees. Oats and oak were sent to England.

In the years 1600-1620 the Planters built 20 new towns. Each town had wide streets leading from a square or diamond in the centre. The diamond was used as a market place. The plantation town of Draperstown still holds a sheep and cattle market in the diamond. The London Guilds made Derry into a town and added London to the name.



INDIA

This is one of the largest lands on the planet. When Queen Victoria was on the throne, the British ruled India. In 1947 Indians took control of their lands.

It has a population of about 100 million. Many different ethnic groups, languages and religions live in India. There are huge mountains covered with snow, jungles with tigers, deserts with camels and the greatest variety of people in any country. Indian has also some of the best engineers and computer experts in the world. Some Indians are very, very rich. They live in great houses surrounded by walls and guarded by gates. Other Indians are very, very poor.

Some Indians came to Northern Ireland and the Republic of Ireland fifty years ago. They worked hard going around the country farmhouses and small villages selling clothes. They were able to survive. The Indians have worked hard. Most own their own house. They have become shopkeepers, doctors, nurses and restaurant owners. We enjoy food from India, especially tea and rice. The wonderful culture of Indian can be seen on the Asian television channels. This has helped to build the link to India. Young Indian men do go to India to find a bride. They know that she will bring the fabulous culture of India to her new home and family.

For some Indians born in Northern Ireland or the Republic of Ireland, going to India is almost like going to a foreign country. The language, food and way of living are all so different. If they go to India it is a holiday. They may want to find their roots just as the Irish Americans come to search for their roots here.



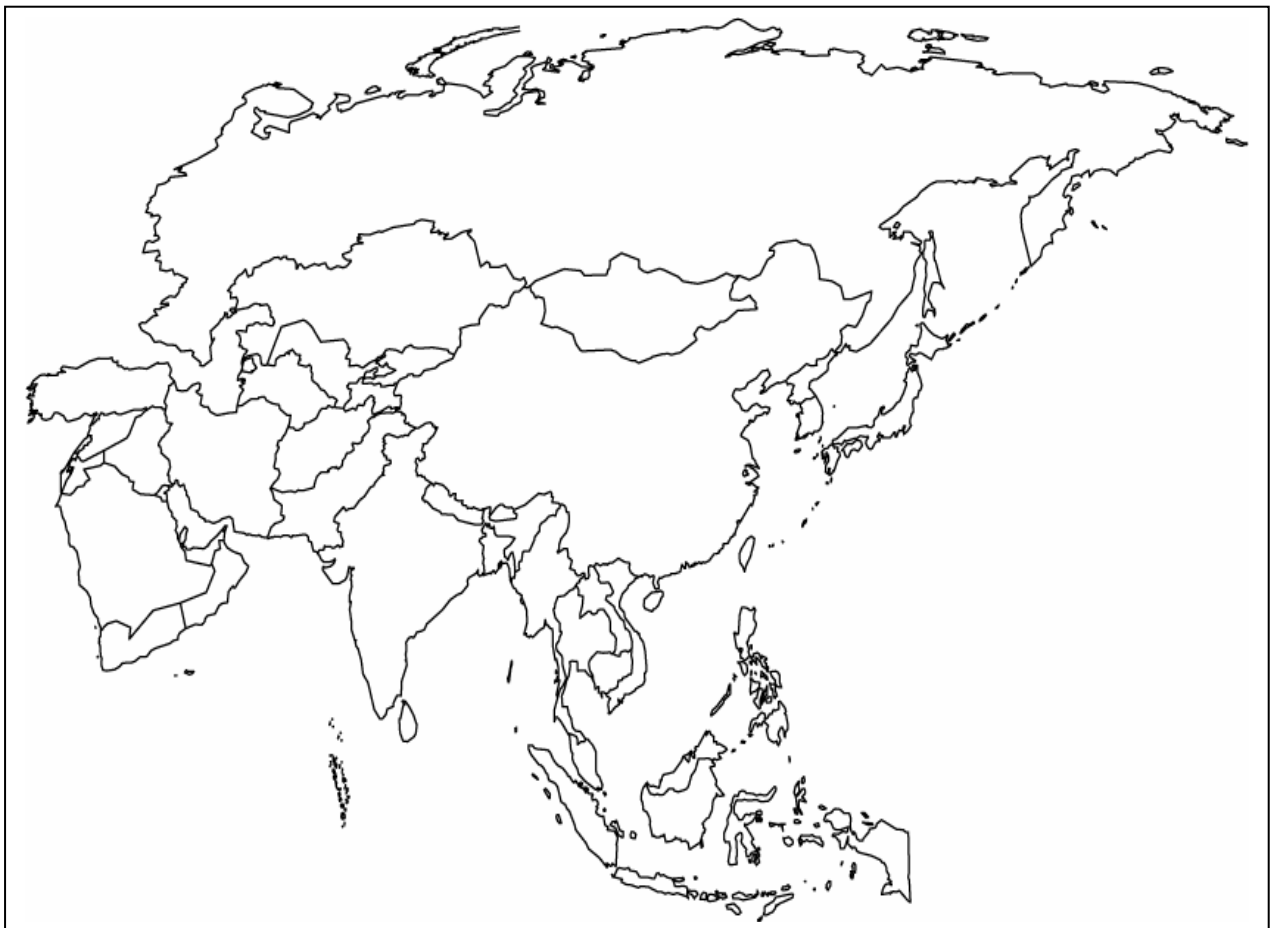
Colour in the homelands

THE CHINESE

The first Chinese arrived about 40 years ago. There are Chinese people living in most of our towns. Many were born in Hong Kong and have come here to work in restaurants preparing and serving food. Long hours are spent at work in Chinese restaurants. Often women are at home or working in the kitchen and do not have the opportunity to speak English. Cantonese is spoken in the home.

There are problems when a child starts school. She/he may have been speaking Cantonese at home. Help to learn English, as a second language is needed. The teacher cannot speak Cantonese. If she needs to tell the mother how her child is getting on at school she will have to ask the child to translate.

Most Chinese people believe that the hot and cold energies of the body need to be kept balanced. If the energy of the body is not in balance, the person will become ill. They believe that a good balance can be kept by eating the right food. Many people have found that Chinese medicine has helped them to feel better.



Colour in the homelands

SLOVAKIA

Slovakia is at the heart of Europe. At times it has been a part of other large nations. In 2004 Slovakia became a member of the European Union.

The 5 million Slovakian people speak Slovak. They also learn English. Their money is the "crown". Many live on farms or in villages. Farmers grow wheat and rye. Potatoes are also grown and eaten every day. The farmers sell their cows and pigs at local markets and hope that prices for their animals will rise.

Coal mining gives work to many people. Others work in factories to make fertilisers and soaps and shampoos. There is a large Peugeot factory where the 207 car is built. Volkswagen also has a car-making factory in Slovakia. Workers in Slovakia are paid much less than in other countries.

Many young men have left Slovakia since 2004 to work on building sites, farms and in hotels in the Republic Ireland and in Northern Ireland.



Colour in the homelands of the group.

MIGRANTS FROM THE BALTIC STATES.

Estonia, Latvia and Lithuania are the Baltic States. They became free from the Soviet Union in 1990. For 50 years many Russians came to live in the Baltic States. Almost everyone speaks Russian and the local language of Estonia, Latvia or Lithuanian. School children now learn English.

Forests cover much of the countryside. There are thousands of lakes. Farming, cutting trees and fishing are important ways of making money. The winter is very cold. Some places have temperatures as low as minus 30 degrees centigrade. In summer people enjoy swimming in the sea. There are many beautiful beaches.

The Vikings were very pleased to trade in Latvia. They went through Latvia on their way to Constantinople (This city has been become known as Istanbul). Men from Constantinople came to Latvia to buy grain and the beautiful amber, which was made into necklaces and bracelets. At this time in history amber was more valuable than gold. The amber found along the beaches of Latvia was taken to Greece and Italy. People believed that amber could take sickness away.

The Vikings used their big trading ships to carry grain from Tallinn to ports of Germany, France and Portugal. The ships carried salt and linen back to the Baltic States of Latvia, Estonia and Lithuania. Tallinn was so important that a wall was built around the city. The wall was 2.5 km long and had 35 towers. Catapults and crossbows were used to fight off robbers.

At this time Estonia, Latvia and Lithuania were rich and important countries. The next 800 years were different. There was not enough work. People became unhappy. As they joined the European Union in 2004 the people looked forward to a better life. About 25,000 young workers from the Baltic States are living and working in Northern Ireland and in the Republic of Ireland.

Vaidas said this.

“My home country is Latvia. It is near Lithuania. We speak Latvian and Russian. “Hello” in Latvian is “Sveiki”. “Hello” in Russian is “Zpravstuije”. There are lots of trees. The farms are small - maybe 10 cows. There are lots of factories. The sea is called the Baltic. There are many rivers. Fish are caught in the sea and in the rivers. I sometimes catch fish. I sometimes hunt for pigs in the forest. I cook them and eat them. There are lots of cars but I do not have a licence. Our money is the “lat”. 12 lat =£1

There is work in building, fishing and in factories. I work as a security guard in Latvia.

POLAND

Poland is a very big country. Almost 45 million people live in Poland. Many young women and men have left Poland to find work.

Poland has borders with the Baltic Sea, Germany, Lithuania, Slovakia, Ukraine, Belarus and the Czech Republic. It is a land of forest, lakes and rivers. There are many beautiful towns and cities in Poland.

In winter there is deep snow. People like to ski in the mountains of Poland. Ice-skating is popular on the lakes. It can be very cold in winter. Sometimes the temperature at night is minus 30 degrees centigrade. Summer is a time for holidays at the lakes or in the mountains. It is warm - 25 degrees centigrade.

There are large factories making iron and steel. Many people have lost their jobs since Poland became a free country. Factory workers are paid low wages.

There are some very big farms of 500 acres. Wheat, rye and potatoes are grown. There are large pig and calf rearing units. Half of the farms are small with only 6 cows. The children growing up on farms help with the farm work. They milk the cows by hand. The children help to plant the crops of cabbage and potatoes. The tractors are smaller. Farmers do not have as much machinery as we have. In the last 5 years it has become hard for the small farmers to make enough money. Some of the small farmers have sold their land and gone to work in the factories.

NIGERIA

You will find the great land of Nigeria on the west coast of Africa. It lies just north of the equator. Days are always 12 hours long. Nights are always 12 hours long. It is always very hot. Nigeria has very good farming land. It has lots of oil. Some of the chocolate that we eat is made from cocoa that grows in Nigeria. We also love the coffee from the highlands of Nigeria.

Each ethnic group has its own colours. They are often bright red, green and blue. The women wear beautiful long wrap-around skirts in these colours. There are 100 million people living in Nigeria. They come from 250 ethnic groups. Each group has its own language. Half the people speak English. About 70% of children go to primary school and 20% go on to secondary school. In some parts of Nigeria, many girls do not have a chance to go to school. In other parts there are very good schools for girls and boys.

Music is always being played;
in schools,
on the streets,
in homes,
in churches,
in clubs.

The Nigerians love to sing and dance. They sing traditional songs. The culture of Nigeria is 2000 years old.

It is a land full of difference.

Hot	Cold
Wet	Dry
Flat	Mountains
Rich	Poor
Muslim	Christian
At school	Not at school
Speaking English	Not speaking English

MIGRATION IN MY FAMILY

The One Who Went Away

A little research for you to do.

Find out about a family member who has left by asking

at home, or your granny, or a neighbour

Ask questions using these words:

Who _____ ?

Answer: _____

When _____ ?

Answer: _____

Where _____ ?

Answer: _____

Why _____ ?

Answer: _____

What _____ ?

Answer: _____

Collect some photographs, or souvenirs sent by the person who went away.

How did their lives change? _____

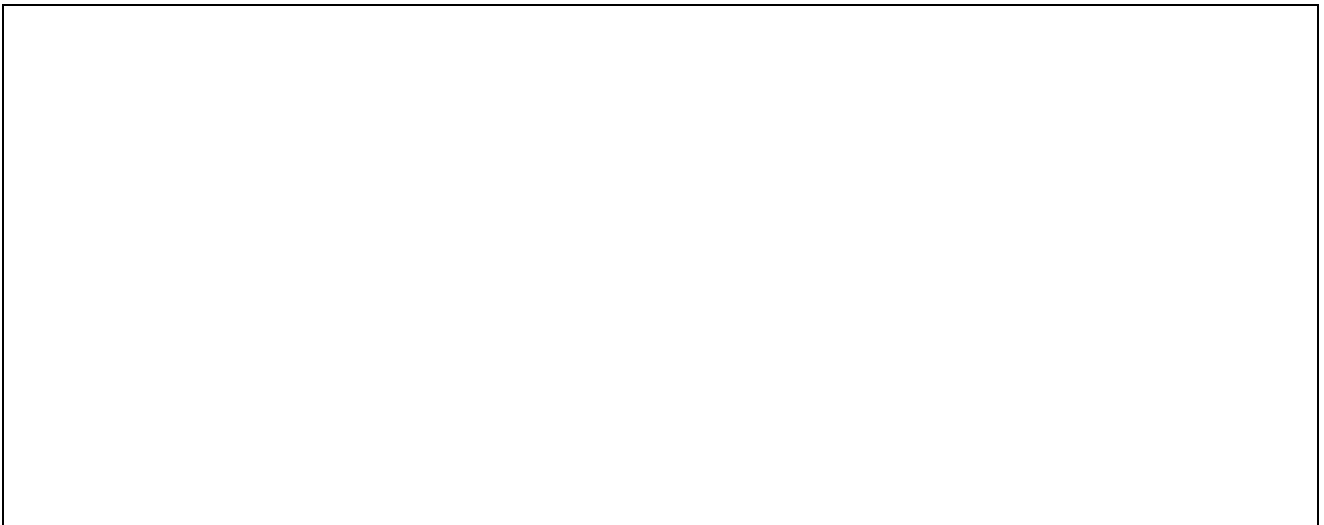
For you to answer

Have you moved house? _____

When did you move? _____

Where do you live now? _____

Draw a map to show your old home and your new home.



Why did you move? _____

What are the good things about your new home? _____

What things do you miss from your old home? _____

How did moving make you feel? _____

In many places new houses are being built.



What is happening where you live?

Are more people migrating to live near you?

Where are they coming from?

Try to find out why people are moving.

Ask someone else who has moved. This could be a relative like your father, mother, granddad, granny, aunt, uncle or someone who lives near you.

As this person questions like these:

Who _____ ?

Answer: _____

When _____ ?

Answer: _____

Where _____ ?

Answer: _____

Why _____ ?

Answer: _____

What _____ ?

Answer: _____

COTTAGE INDUSTRIES

Spindles have been found in the ancient dwellings and crannogs. They were used not only for the weaving and spinning of linen but also of wool. Indeed lots of wool cloths were exported to England up until 1500. Around this time this market for Irish wool was stopped. The people made more linen, because they could sell their linen in England. It was said at the time that “no women are better to spin thread than the Irish”. Huguenot migrants who had been forced out of France were very glad to come to Lisburn. They brought with them new ways of weaving.

One of the immigrants Louis Crommelin, was given plenty of money by the Government to develop the making and export of linen. The most important flax growing counties were Antrim, Down, Armagh and Monaghan and the eastern parts of Tyrone and Cavan.

It was usually a “cottage industry”. This means that the linen cloth was made on the small farm from the flax, which was grown on the farm. The family pulled the flax, retted it and scotched it for spinning. The thread was woven into cloth. A room in the cottage was sometimes set aside for a loom. Often the man was the weaver. In poorer parts of the world woollen carpets are still made in this “cottage industry” way. Children, like you, had to work long hours on the farm.

TASK

Weaving: use paper to practise weaving

Use a card weaving tool to weave some cloth

Some of the larger villages had a “linen green” where the linen was bleached. Towns had a linen hall for the sale of the cloth. On many maps you can see lint holes where the flax was retted. Older people in the country can tell you where the lint holes were. The flax was retted in the lint hole by keeping it under water. There may have been a scutching mill near your place. Sometimes you can still see the stonewalls or chimneys of scutching mills. They were built on the side of a river so that the flowing water turned the wheels to break open the flax plants. The spinning and weaving was then done in the cottages. Weaving was a monotonous job. Some men made poems as they wove. I have included some of the poems from the Rhyming Weavers. Do you like them?

“The Auld Wife’s Lament for Her Teapot”

*Alas! Alas! What shall I do,
My auld black pot is broke in two,
In which I did see often brew
The wee drap tea,
And though it woul ha’e cheer’d me through*

WHAT IS IT LIKE TO BE A MIGRANT?

Life's weary way.

*A better pot, sure, ne'er was made
It wadna vent the sma'est blade;
Still when the tablecloth was laid
And it appear'd
A smile out o'er my visage played,
And a' things cheer'd.*

Before I brought it frae the town

*It cost me nearly half-a-crown,
Nor did I grudge't it was sea round,
And very snug –
At every party it was down,
Throughout Dunclug.*

*Lang after it cam' to our house
I kept it for our Sunday's use;
But when my daughter a got spruce
And wanted men,
Ah then it got the sore abuse
Baith but and ben!*

“Married for Money”

(Henry McDonald Fletcher)

*I married for money, I married for lan'
I got what I married but missed a man;
I have lashins to live on and little to do,
A husband I loathe and a life to rue!*

*Oh, I was a saucy extravagant belle,
And I jilted the lad that I loved so well,
For one that could keep me u idle and gay,
and now I may cry salt tears my day!*

*He's a meddlin', peddlin' sneevlin' elf
That niver loved sowl but his own sweet self;
A tyrant with weemen, a coward with men,
How different that from my own brave Ben?*

*Betther wrapped in a rug on a bean-strow bed
By the boy of your fancy to bolster your head,
Than be curtained with silk and be nestled in down
Where it isn't by love the law you're boun'*

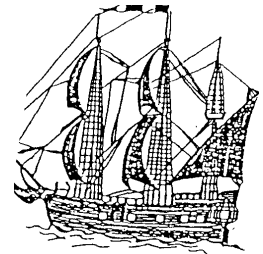
O girls be warned by your comrade Ann,

*And marry no mortal for money or lan'
What's lashins to live on and little to do
With a husband you hate and marriage you rue?*

The weavers and their families worked hard. They grew some crops but did not have enough land or time to grow all their own food. This meant that they had to use some of their payment from the sale of the linen to buy food. The rest of the money was usually needed to pay the rent of their farm. The rents for land in those counties where flax was grown was higher than in places where there was no linen cottage industry.

During the 30 years period when the Penal Laws were used in the counties, Presbyterian and Catholics were treated unfairly. They could not become leaders in their own communities. It was difficult for Presbyterians and Catholics to become rich even when they worked very hard. This made them unhappy.

The ships which brought the seed for planting from America took linen cloth back to America. However there was still plenty of space on these ships, so ships' owners advertised for passengers. Newspapers had advertisements for ships leaving Portrush, Larne, Belfast, Londonderry and Newry. Shops in the villages sold tickets for the journey. From these ports many Presbyterians, Catholics and Church of Ireland left Co Antrim, Armagh, Down, Monaghan and Tyrone. When the flax crop was poor, the rents were still high, and with no chance of a job in the Government, many families decided to emigrate. Letters from earlier migrants to mothers, fathers and friends told of cheap and fertile land to be bought. Anyone who was willing to work hard could become rich in the USA was the feeling among the people.



At times the flow of emigrants was like a broad river. At other times it was a trickle. Some of the Planters, or their descendants were among the migrants. Indeed from 1717 – 1775 about a quarter of a million people are believed to have sailed from the ports of Ulster to the USA and Canada. About 60% of the migrates were Presbyterians, 30% Catholic and 10% Church of Ireland. These settlers did not stay along the coast.

The country was unbroken wilderness. They moved west, on the paths used by the native peoples. When a new family arrived, the Scots Irish, as they became known in the USA, rode in from miles around to cut down trees, burn off the grass, plant corn and build a log cabin. The Scots Irish often stayed together as a group. They farmed beside each other. They built towns, set up banks, churches, schools and became leaders in the life of their new country. The famous Blue Grass music of Tennessee is a legacy from these closely-knit settlements. The "War of Independence" left women to cope with farming and child rearing. The men went off to fight for their new land.

The women had to grind the corn, grow the vegetables, milk, make butter, candles and soap. In the autumn and spring they worked in the fields.

The flow of emigrants from all parts of Ireland went on. Many young men of 20 left the small farms. They could read and write in English. Often someone from the family from the neighbourhood had gone before. Letters from America told of plenty of land and work.

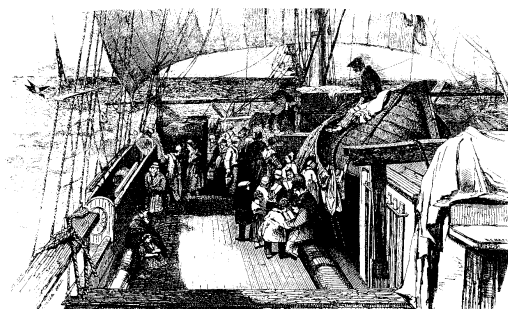
However, some of these migrants were not looking for land. They wanted to set up shop or business. They travelled on to the frontier towns and set up stores. Business was brisk as more migrants moved further west to take up land or join in the gold rush. John Pirie and Sam Carson left small shops in Cookstown. They started selling clothes in Chicago. Their store became one of the biggest in the boomtown of Chicago. They were very wealthy.

Second best as a job, in the eyes of many immigrants to the USA at the time, was school teaching. John Phillips had left Lisburn in 1819. He took up a school teaching job in the back country. In one letter home to his father and mother, he tells them that he is leaving the school at the end of the year. He says that he can make much more money at house building. Indeed, John says that his teaching job has become too difficult. He also says that the town is growing quickly as more migrants come. Every Monday he has four or five new children in the school. He started the year with twenty children to teach and now has sixty children, but he is still paid the same as before.

Life in the USA was better for most migrants. Andrew Greenlees, writing from New York in 1853 tells his brother. "Plenty of work, plenty of wages, plenty to eat, no landlords. That's enough – what more does a man want?"

Younger brothers and sister could not wait to get to America. For them the move would be easier. Their passage was paid by the emigrant already in America. They went straight from the ship to stay with their brother or sister, who usually had a job ready for them. All this had been organised by the emigrant. Many letters sent home to Ireland during these years, ask for patience. It took time and money to get everything ready. If a family or a widow and children were coming over, the costs to the emigrant was very high. The migrant in the USA needed to save enough money. Often the family at home didn't understand how hard the emigrant worked. As well as paying fares and find work the emigrant was sending money home. P Brown wrote to his father in Carnycoughan in Co Tyrone in 1895. "Dear Father, if ever you want money let me know. If I have only one shilling you want, you get the half of it". He sent a present of £2 and asked his father to buy some snuff with the money and a good strong pound of tea for his mother. At the time this lad was working for a coal dealer. His biggest hope was to get a job on the "street cars" – a nice clean job. He worked very hard but still felt that he had made a good choice to emigrate.

On board an emigrant ship in the 1840's



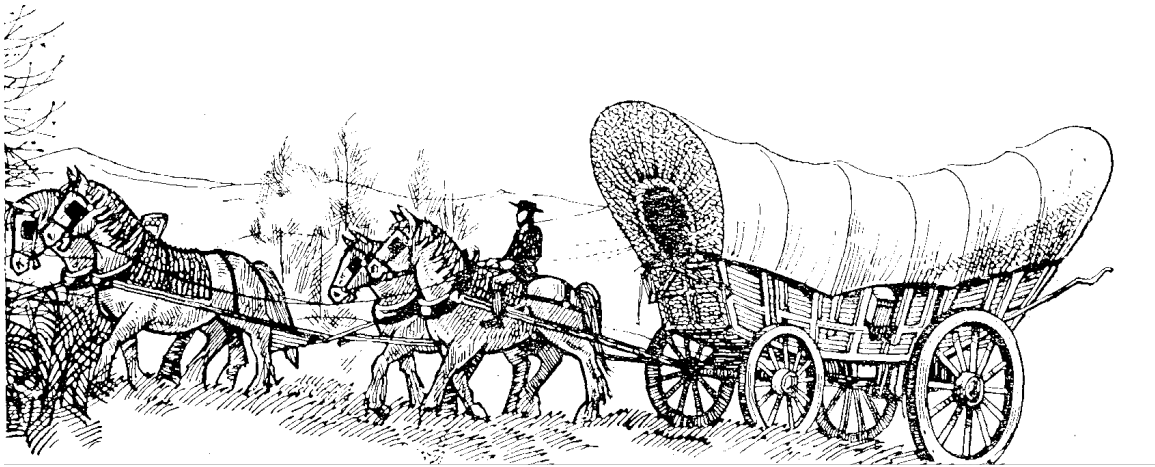
The Cahans Exodus

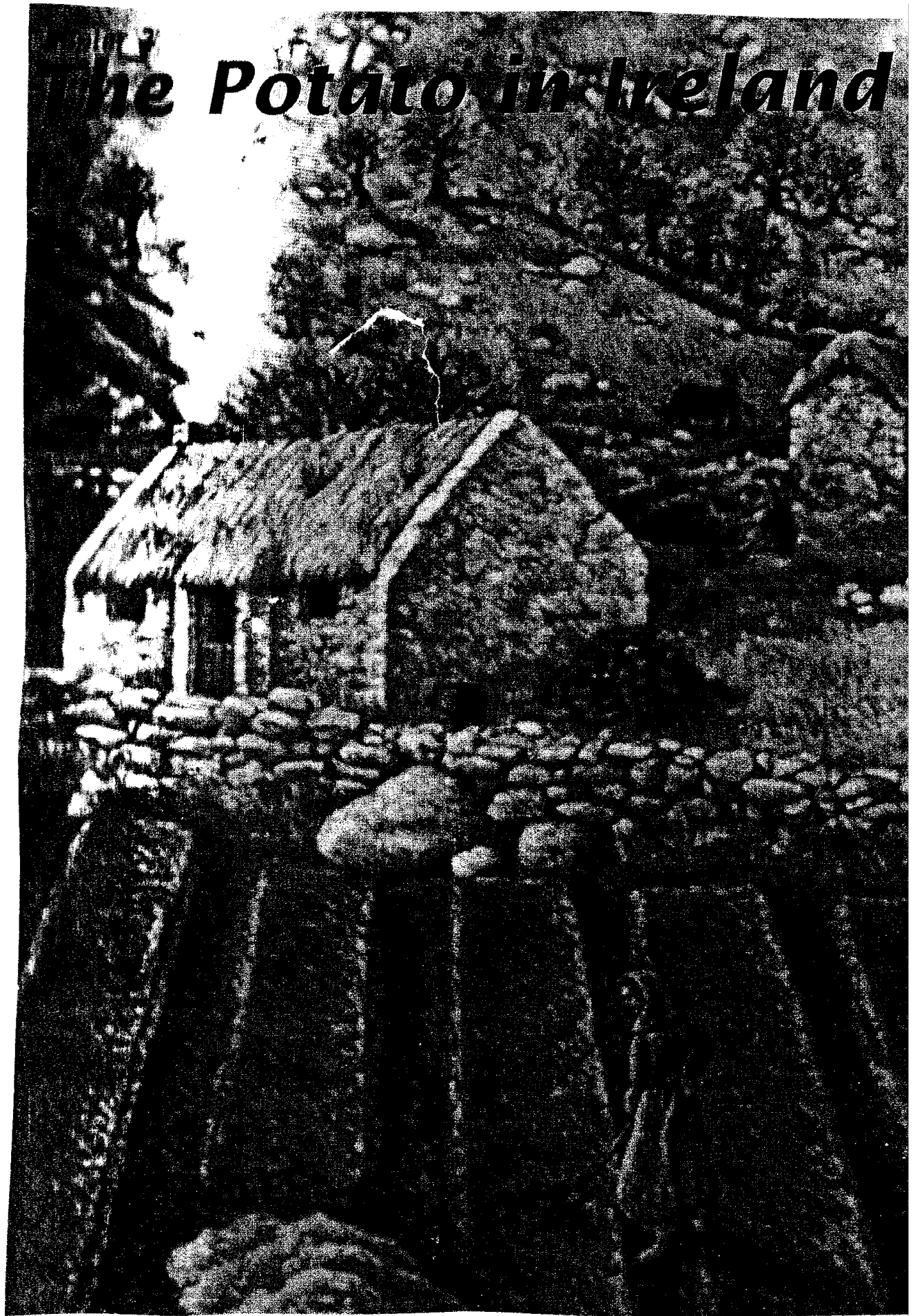
Thomas Clarke was 28 years old when he came from Scotland to minister at Ballybay, Co Monaghan. In his highland dress with kilt and bonnet in Black Douglas tartan, he visited the families on horseback. His faith was strong and he spoke it out clearly. Not everyone in the area agreed with his ideas. He became the minister at Cahans, Co Monaghan and married Elizabeth Nesbitt from Drumac Connor. They had five children, Ebenezer was the eldest. Born in 1753 in Ballybay he died in Salem USA aged 73. Their next baby Robert died when only 3 weeks old. They buried another child aged six and a half years in the Cahans graveyard. Their other children Elizabeth and Benjamin lived to old age in the USA.

Letters sent back by emigrants told of cheap, fertile land to be had in a free country. Famine in the Ballybay and Cahans area made life hard. At every crossroads people talked about leaving and joining the search for a better life in a new country. Dr Thomas Clarke felt that it was the right time to emigrate. About 1760 Rev Dr Clarke led three hundred of his Presbyterian congregation to Newry. Here they boarded ship for their journey to the USA. Among them were the Nesbitt, Gibson, Harkness, Muir, Allen, Clarke and McKee families. This became known as "The Cahans Exodus".

The families landed in New York. Some went to South Carolina, while others went to Stillwater near Albany.. Farms of 88 acres had already been obtained for them by their minister, Dr Thomas Clarke. These farms were close to each other so that the families could help each other. This was very important for their survival. Life was rough and tough. Safety and success depended on the families helping each other.

The settlers cleared land and settled in their simple log cabins. Their minister was there to help them.





The Potato in Ireland

WHAT IS IT LIKE TO BE A MIGRANT?

The Famine Emigrants

The numbers who fled the Irish Famine were huge. The victims of the Famine had no choice – for many the only way to survive was to emigrate. James Brown told the stories he had heard about the potato famine.

Notes of James Brown as told in 1905

In October 1849 came the first potato blight. We had a field of potatoes that year on the back land and in one night they were struck with blight and both tops and roots were blackened. The damage done in 1845 was only partial, that is to say, only a portion of the country was affected and the blight did not strike the plants until the crop was almost matured. Only a part could be used for food, the rest were given to pigs or used to make starch. We put up a small machine to grind them and extract the farina and for this purpose they still served very well.

On the night of August 3rd, 1846 came the bad potato blight. I remember driving to Bundoran through Co Fermanagh with my sister Bella on August 3rd and as we went, we saw the fine crops of potatoes in the fields. We spent 3 days in Bundoran and returning found these same crops blackened and useless. The same state of affairs prevailed practically over the whole of Ireland in consequence 1847 was the famine year. It was felt severely here, but nothing like so much so in the South and West.

Indian corn and meal were introduced for the first time from America and I remember the poor people coming into the shop and asking to see "this yellow meal (meal?)". They would take some in their hand, ostensibly to look at it as a novelty, but really to satisfy their hunger with it. It was an anomaly of this time, that oatmeal and Indian meal rose as high in price as fine flour owing to the fact that as porridge meal could be used more economically than flour in bread. A committee was formed in Donaghmore, which met in the schoolhouse at the crossroads and contributions were raised for the relief of the worst cases. In other parts works were begun, such as cutting hills on roads, but they were found a wasteful and useless means of relief and eventually the Government made a grant of several million pounds to be used directly to supply the starving people with food.

The fever followed the famine and broke out evening the emigrant ships in which the poor people were sailing to America. These were sailing vessels and far inferior in speed and comfort to those now used and many of the passengers never reached the other continent. Those who did were taken to a hospital near the Battery, New York and there, many died of the fever they had contracted before leaving Ireland. The fever was not so

WHAT IS IT LIKE TO BE A MIGRANT?

rife here as further west and south, but I remember feeling nervous about it when in Enniskillen for two of our oldest customers contacted the disease and died. They sold meal and bread and probably the poor starving people who came to buy food had brought the infection.

The "Brawn and Brain Drain" – during the 20th Century

This is the name given to the migration of large numbers who left these shores to work in Scotland and England. Many of the small farms could not support the family, so the husband and older children travelled to Scotland to help with harvesting corn and potatoes. They returned home during the winter and went back in the spring to plough and plant the crops. Some of these migrant workers going to the Scotch harvest did not return.

The building of the motorways of England also gave work to many migrants. Farmers would work there during the wintertime and went home in spring and autumn to work on their own farms. The story has been told that the McAlpine Road builders Firm could not pay the workers. He asked the men to wait one week for their wages. Only the Irish workers agreed to wait. Since then it has been easy for the Irish to get a job with this firm.

Of course there are still lots of people who choose to emigrate. Today the biggest movement in immigration – many nurses, factory workers, long distance lorry drivers and hotel workers have come from European Countries or further away to find work among us. We are pleased to welcome their talents and rich cultures they bring to us. We are the descendants of earlier immigrants. The past is blending with the present. Our ancestors were all migrants who came here in search of a better life for themselves and their families. The migrant workers in the hotels, factories and hospitals are also hoping for a better life.

Pizzas and Italian Food

Name 6 other types of food which immigrants or returning migrants have brought to your shops:

WHAT IS IT LIKE TO BE A MIGRANT?

A circle time activity

or

A group discussion.

1. Think about a time when you were had to stay in hospital or when you joined a new club. How did you feel?
2. Think about your home and the place where you live. What are the 3 best things about living there?
3. Now imagine that you are migrating with your mother to live in Northern Ireland or in the Republic of Ireland. You cannot take everything with you. What will you take with you?
4. What do you hope life will be like in your new home in the Republic of Ireland or in Northern Ireland?
5. What do you fear about leaving your home country?
6. Draw a line down the middle of a page. Write the hopes on one side and the fears on the other side.

Feeling left out

Make a hand puppet from an old sock and two buttons for eyes. Give your puppet a name. Work with a partner to create a story of a time when the puppet is laughed at.

Use the puppets to act out the story.

Discuss;

- How the puppet that is laughed at feels?
- How does the other puppet feel?
- How could the 2 puppets sort things out?
- If they find this difficult, who could help?

(Taken from page 227 Developing Good Relations in the School Community by N. Lynagh and M.Potter.)

AIM:- to encourage listening skills and the discussion of how difficult communication is for someone who is learning English.

"Direction Following" taken from pages250-252 of Primary Values written by Alison Montgomery and Ursula Birthistle CEA 2001.

Direction Following

WHAT IS IT LIKE TO BE A MIGRANT?

Aim: to encourage listening skills and the discussion of communication difficulties and how they might be overcome.

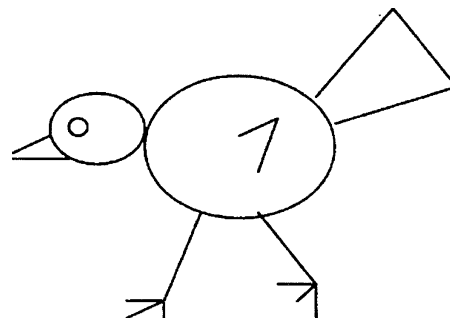
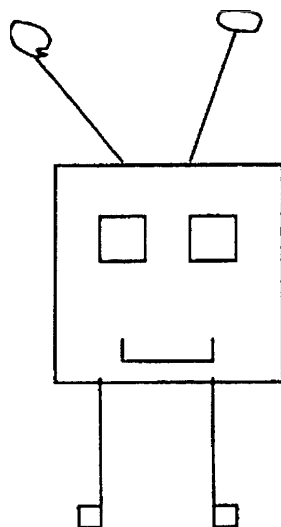
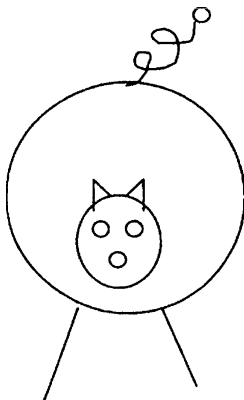
Materials: Three simple pictures, one of which is used for demonstration purposes. Enough copies of each of the other two pictures for half the group. Clipboards or a surface on which to draw. *Key Stage:* - 2.

Source: *Ways and Means.*

One pupil has a copy of one of the pictures and gives instructions to their partner on how to draw it. (Pupils should sit back to back).

This is best demonstrated first on a board or flip chart. No short cuts are allowed in the form of descriptive phrases or illustrations, for example "like a leg", or "like a handle". The instructor should not be able to see what is being drawn until it is complete, after which she/he may give further instructions until it is satisfactorily completed. When everyone has finished pupils may compare efforts.

The partners then switch roles using the second picture. More than two pictures may be used with the group if they are sitting rather close together. It is best to keep the pictures as simple as possible. For example:



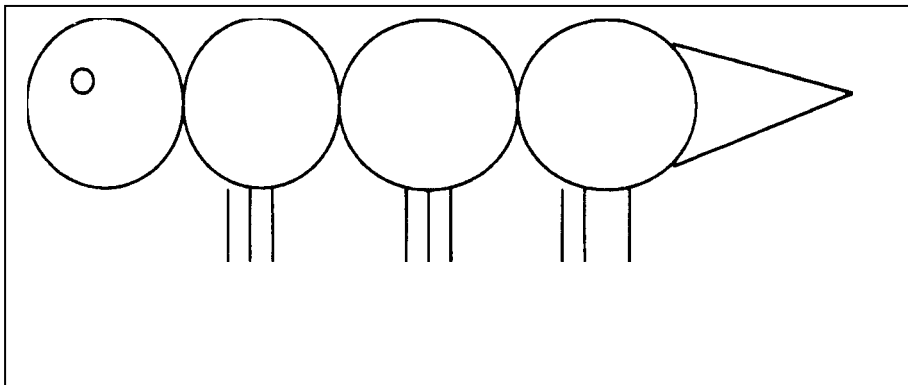
Discussion

- Was it easy or difficult to draw the picture correctly? Why/ Why not?

- Did you give clear, accurate instructions?
- Did good instructions always result in a good picture?
- Did you find that sometimes your partner was not able to follow your instructions even though you thought they were clear?
- Does this ever happen you when you are trying to tell someone something important?
- What can we do if this does happen?
- How do misunderstandings arise through communication failures in families, schools and societies?
- Once the instructor was able to look at the picture was it easier?
- What instructions were given that enabled the mistakes to be corrected? (Usually "go back to where you. . .")
- Does this tell us anything about how to unravel communication failures in everyday life?

Instructions may be written out for younger children. See example below.

1. Draw four circles about the size of two penny pieces going across your page. Make sure they touch each other at the sides.
2. In the middle of the left hand circle draw a small circle.
3. At the bottom of the second circle draw three small straight lines coming from the bottom of the circle.
4. At the bottom of the third circle draw three straight lines coming out of the bottom of the circle.
5. At the bottom of the fourth circle draw three straight lines coming out of the bottom of the circle.
6. On the right side of the fourth circle draw a triangle joined to the circle with its point pointing away from the circle.



A NEW PUPIL

Ruslan's story.

Ruslan is 9 years old. He is very happy because he is living with his mother again. Last year he lived with his granny in Lithuania.

She was very good to him but he missed his mother. She was working at the fish factory in Co. Down. Every week she phoned him twice-on Wednesday and on Saturday. He felt like crying when he heard her voice. Her voice sounded a bit strange sometimes so maybe she felt like crying too.

In the fish factory Ruslan's mother earned a lot of money. Every month she sent money home to his granny. At Christmas she came home with presents for him and for his granny. Before his mother went back to her job in Northern Ireland she promised him that she would come back.

Ruslan's granny said that there were no good jobs in Lithuania. His mother could not find a job in Lithuania. She does not like the work in the fish factory in Northern Ireland. It is always damp. Her clothes always smell of fish. She has to wear a big yellow, plastic apron.

Ruslan is happy because now he lives with his mother. She is very good to him. He goes to school. In Lithuania girls and boys do not wear a school uniform. He likes his new school uniform because he looks just like the other children. The teacher often smiles at Ruslan, but she shouts at him too. Ruslan does not understand what the teacher is saying. Sometimes he feels stupid and acts silly. The teacher thinks that he is bold.

The children let him play with them. He likes football and chasing. After school he has no one to play with. He goes home and watches a DVD from Lithuania until his mother comes home from work. Ruslan misses his friends from home.

Sarah's Story

Ruslan is in my class. He came to our school in September. He cannot speak English. He can write the numbers, the days and say "hello" but I don't understand what he says.

Sometimes Ruslan is funny. He makes faces behind the teacher's back. He also makes noises. Once he made a rude noise in Assembly. Our whole class was kept in at break time.

The teacher can be very cross with him. He just smiles and that makes her even more cross. I don't think that he can understand us very much. Sometimes I try to speak slowly to him.

He got into a fight with Mark. I think that Mark was calling him names and laughing at the way he spoke. Our teacher sent Mark and Ruslan to Mrs. Doyle. They both had to stay in at lunchtime. Now the boys will not let Ruslan play football with them. Ruslan runs around with the other Lithuanian boy from the P.4 class.

I do not know what they are saying when they speak in their own language. Tracey says that they could be talking about us.

Sometimes I feel sorry for Ruslan.

Schools against Racism Poetry Competition

Winner Junior Category

Dear Diary

Dear Diary
A new girl joined my class today,
My friends and I won't let her play.
I knew she didn't look the same
as Mary Anne or Kate or Jane.
Miss said she lived quite far away,
I wonder if she's here to stay.
I can't remember quite her name,
I know that it's not Kate or Jane.
It's not a name I would have heard,
I think it's strange and quite absurd.
Miss says we've got to let her play,
And help her till she finds her way.
If I could just think of her name,
I could if it was nice and plain
(like Mary Anne or Kate or Jane)
Her skin I know is different too,
It's not like the one on me or you.
Instead of being the colour of light,
it is the darkest shade of night.
A new girl joined my class today,
My friends and I won't let her play.
Maybe she is quite like me,
Maybe that's what I should see.
Maybe that's what I should see.
Night-night.

Love Sarah
Xxx

Dear Diary
I started a new school today,
The other kids won't let me play.
I wish that I did look the same,
as Mary Anne or Kate or Jane.
I used to live quite far away,
but now I'm here I'm here to stay.
The kids, they do not know my name,
I wish that I were Kate or Jane.
It's not a name they would have heard,
They think it's strange and quite absurd.
Teacher says I've got to play,
And settle in and find my way.
I could if they did know my name,
They would if it were Kate or Jane.

My skin I'd like to change that too,
to white or even green or blue.
It is the darkest shade of night,
oh, everything's perfect if you're white.
I started a new school today,
The other kids won't let me play.
I am unique; I know I'm me,
If only that's what they could see.
If only that's what they could see I'd be, I'd be,
I'd be
Goeie nag

Penzi Mariatu
xxx

DIVERSITY IN MY COMMUNITY

COMMUNITY

TASK

Draw 5 circles on the page.

Work with a partner to write your names in the inside circle. In the next circle write the names of your families and friends. Put the names of people you meet at hobbies and sports clubs into the next circle. Then put people who live near you into another circle. Other people you see sometimes can go into the last circle.

Each circle is a different kind of community.

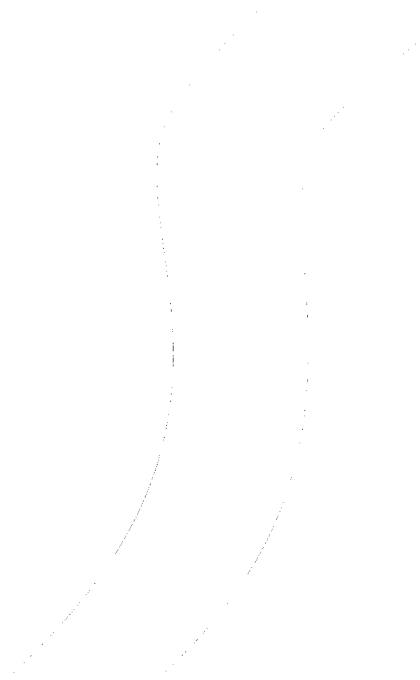
The inside circle is family.

What are the other communities?

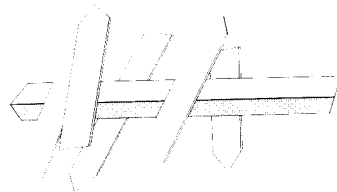
w. n III

Diversity Map

What images of diversity do you see as you travel to school? Record them along the road . . .

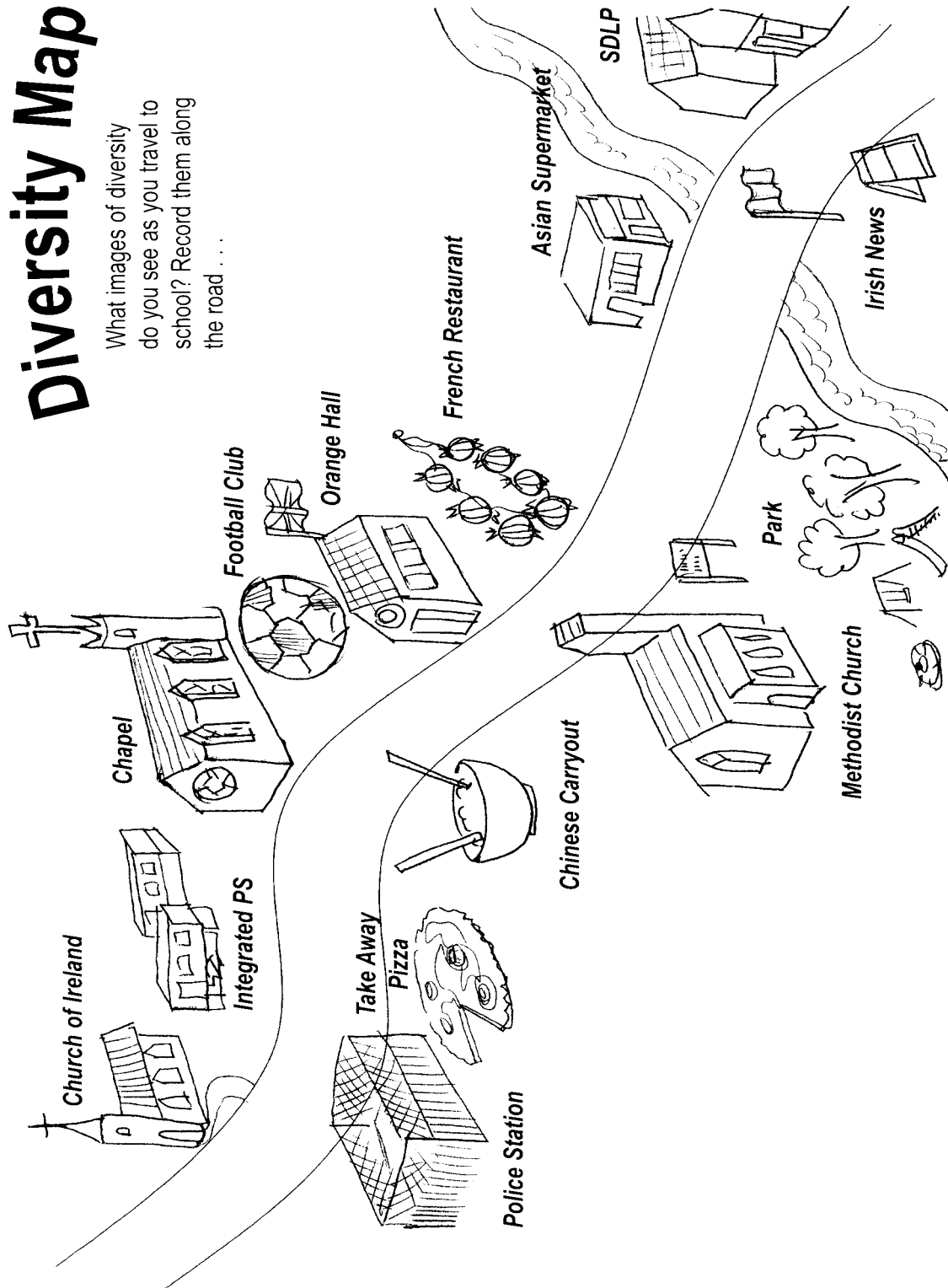


What factors affect an individual's and a community's identity? Record them on the signposts . . .



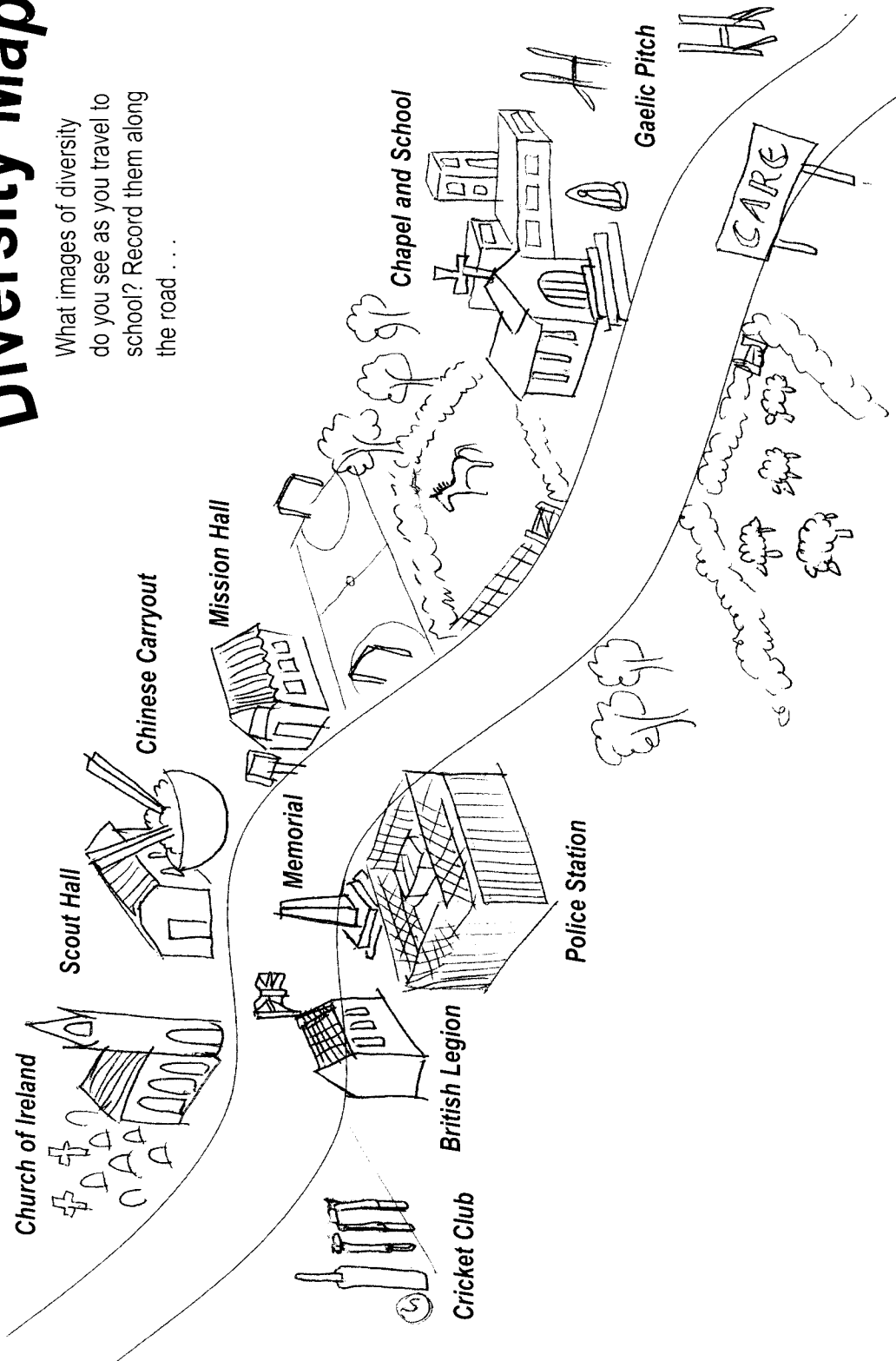
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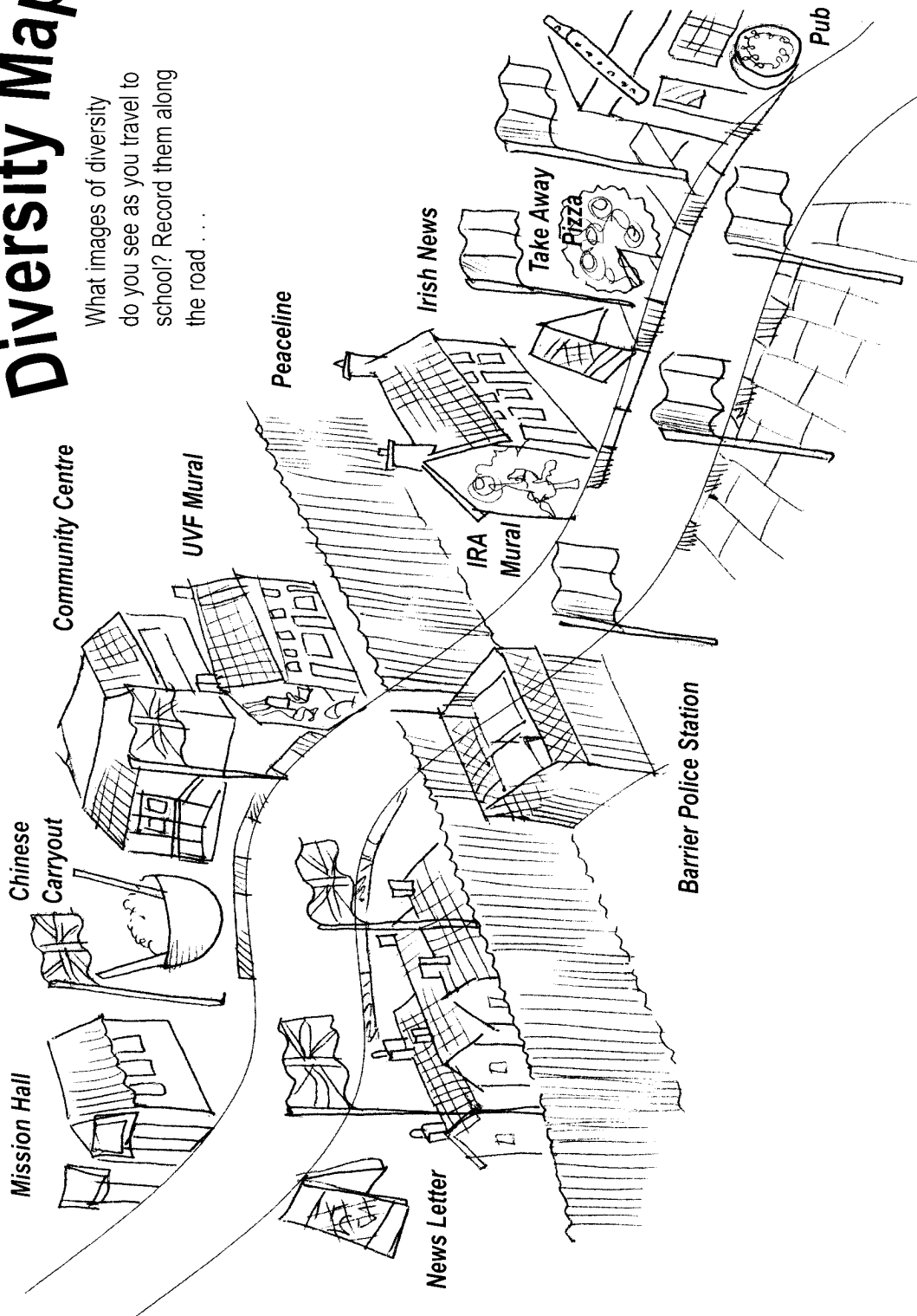
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Diversity Map

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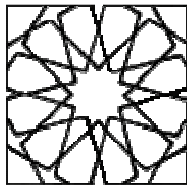
CELEBRATIONS

The Art of Islam

Decorate a piece of your work with the art style of Islam.



GEOMETRIC PATTERNS AND DESIGNS



the decoration of the Holy Qur'an.
www.islamicart.com

:: FLORAL



:: GEOMETRIC



A FOOD FEST.

Make a list of the kinds of food that people in your class eat. Use a tally count to find out which kind of food is liked most.

Food	Country of origin	The number who like it.

CELEBRATIONS IN DIFFERENT WAYS

The Muslim Feast of Ramadan.

Ramadan lasts for thirty days. During Ramadan, Muslims must not eat or drink during the day. Children do not have to take part. Their parents will expect them to pray more and to read the Holy book. It is called the Qur'an. They believe that the Qur'an was given by God to the Prophet Mohammed (peace be upon him-as Muslims would say). They only eat at nighttime during the month of Ramadan.

Everyone is very pleased when Ramadan ends. They have three days of celebration called Eid-ul-Fitr. There are greeting cards, presents and special food.

The Indian Feast of New Year.

The Indian Hindus celebrate the New Year at the beginning of November. This celebration is called Diwali. Hindus remember how evil was overcome by good and how dark was overcome by light. It lasts for five days.

Some Hindus believe that the goddess of riches comes to the homes. She is called Lakshmi and goes to houses that are well lit up. Every house has lots of lights, lamps and sparkly decorations. There are presents for everyone. The third day is the most important feast.

A Jewish Celebration.

As the days become dark in December the Jews have a celebration of lights. It is called Chanukkah. This celebration lasts for eight days. In the synagogues and in Jewish homes the special candle holder is brought out. Each day another candle is lit until there are eight candles burning.

During the days of Chanukkah, special prayers are said. The Jews remember how Judas Maccabeus led the people to light up the candle in the Temple of Jerusalem.

All the children love this time of the year because they receive presents. It is a very special time for families. There are family games, singing and story telling.



RESOURCES FOR TEACHERS

www.bbc.co.uk/northernireland/schools/11_16/citizenship/ethnic-minorities/ind

www.cwa-ni.org

www.nccr.ie

www.paveepoint.ie

Local and Global Citizenship
A resource for post primary schools CEA

Civic, Social and Political Education
Junior Certificate
Guidelines for Teachers

Primary Values
A literacy based resource to support the Personal Development Programme in primary Schools

Relationships and Sexuality Education
Resource materials for Fifth and Sixth Class
Department of Education and Science