

## 2007 Cross-Community E-Bulletin

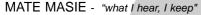
oct 05 edition no 1

Welcome to the first edition of the 2007 Cross-Community E-Bulletin.

## **Contents**

#### NYANSAPO - "wisdom knot"

Symbol of wisdom, ingenuity, intelligence and patience. A wise person has the capacity to choose the best means to attain a goal. Being wise implies broad knowledge, learning and experience, and the ability to apply such faculties to practical ends.



Symbol of wisdom, knowledge and prudence. Understanding means wisdom and knowledge, but it also represents the prudence of taking into consideration what another person has said.

#### **ESE NE TEKREMA**

"the teeth and the tongue"

Symbol of friendship and interdependence. The teeth and the tongue play interdependent roles in the mouth. They may come into conflict, but they need to work together.

## **SESA WORUBAN**

"I change or transform my life" Symbol of life transformation.

## EPA - "handcuffs"

Symbol of law and justice, slavery and captivity. The symbol reminds offenders of the uncompromising nature of the law. It however discourages all forms of slavery.

## WOFORO DUA PA A

"when you climb a good tree"

Symbol of support, cooperation and encouragement. Metaphorically, it means that when you work for a good cause, you will get support.

DAME-DAME - name of a board game Symbol of intelligence and ingenuity



## **Projects and Events**



Speakers Corner



**Partners Corner** 



**Writers Corner** 



**Campaigns** 



**Funding** 



Resources

# Projects and Events

## The Equiano Project

A joint project between Birmingham Museum & Art Gallery and the Equiano Society

## **Background**

On the 25th March, 1807, the Transatlantic Slave Trade (TST) was officially abolished by an Act of Parliament. The passing of this Act was the first significant legislative attempt to deal with the reality of slavery, and had unimaginably far-reaching social and economic consequences in both the Old and New World.

Throughout 2007 there will be a national programme of events to mark the 200th anniversary of the abolition of TST. This commemorative date provides an invaluable opportunity for the museum community to explore the issues surrounding TST and to show how the story of

slavery and its abolition touch the lives of all British people, no matter who we are and where we live.

Birmingham Museum & Art Gallery and Arthur Torrington of the Equiano Society are in the process of putting together a Heritage Lottery Fund bid for a major heritage project (working title 'The Equiano Project') which celebrates the life and times of the 18th Century writer and campaigner Olaudah Equiano. The project will be multimedia and multidisciplinary, and will consist of the following main resources:

#### The Big Exhibition

Birmingham Museum & Art Gallery, late 2007

#### The Small Exhibition

Regionally, then Nationally and perhaps Internationally through 2007 and 2008 (see also 'Partners Corner')

#### The Education Pack

Distributed Nationally, late 2007

## The Project Website

'Live' from early 2007

## **Project Set Up**

A core project team and office will be set up which will report to, and work with, both BMAG and the Equiano Society. In addition there will be a Project Steering Group and consultation with the relevant local, regional and national community, heritage and academic organisations.

It is hoped the Equiano Project will be a significant regional resource which will occupy a central position in the national programme of events to mark the 200th anniversary of the abolition of the TST.

## **Key Aims & Objectives**

- a. To create a series of local, regional and national resources that enable people to learn about the Transatlantic Slave Trade and its abolition (key message TST is a history that has relevance for everyone)
- b. To raise awareness of the life of Olaudah Equiano, and other significant figures of the time (literary heritage of African 18th century writing, contemporary abolitionists)
- c. To engage new audiences and develop new links between participating museums and their communities (develop both short and long term relationships, build capacity and work towards the creation of permanent resources)

## Project Outcomes a. The 'Big Exhibition'

This will be a significant heritage resource; a major one-off exhibition in the Gas Hall (1000sqm) in BMAG, centred around the life of Equiano. The exhibition will use the latest in interpretive techniques to engage new audiences. This part of the project will include:

- i. Workshops with community and school groups taking place during the development of the exhibition
- ii. Events, seminars, family workshops and conferences both at the Museum and in the wider community, during the showing at BMAG



(c) Anti-Slavery International

- b. The 'Small Exhibition' (see also 'Partners Corner')
  This will be a small 'flat pack' exhibition that will tour regionally and nationally to museums, libraries and community centres. The exhibition will come with funding to enable participating venues to:
- i. Engage with their communities, with relevant events and drama workshops
- ii. Hold talks/conferences & create trails
- iii. Help with transport, installation and packing

#### c. Education Pack

A schools based resource based on the National Curriculum, this will be distributed regionally and nationally

#### d. Website Project

Website, updated and continuing after the cessation of the exhibition side of the project

## Anti-Slavery International

## Cecilia Flores-Oebanda 2005 Anti-Slavery Award winner





(c) Sarah Williams Anti-Slavery International

On 29 November, Cecilia Flores-Oebanda, founding President and Executive Director of the Philippine organisation Visayan Forum Foundation, will receive the 2005 Anti-Slavery Award for her outstanding and innovative work in the Philippines and surrounding region, particularly in the area of child domestic work.

Cecilia has dedicated her life to working for the rights of exploited migrant workers, particularly child domestics. Born into poverty in the Visayas, in central Philippines, Cecilia was herself a child labourer, selling fish and scavenging. In her teens she started organising young people and agricultural workers, calling for rights and democracy at the height of the Marcos dictatorship, which led to her being imprisoned with her husband for four years, during which time she had two of her children in the detention centre. Once she was freed, Cecilia moved to Manila, where her work for marginalised migrant workers began. In 1991 she founded the pioneering organisation, Visayan Forum, to work for the rights of migrant workers, especially hidden and vulneable groups such as child domestic workers and trafficked women and children.

There are hundreds of thousands of child domestic workers in the Philippines. Mostly girls, these children are often deprived of the chance of an education and are working in harmful and unacceptable conditions. They are isolated from family and friends and so completely controlled by their employers. A wide range of abuses routinely accompany domestic work, including physical or verbal abuse and sexual violence.

Visayan Forum started with community-based programmes to tackle the root causes of child labour, raising awareness and running micro-credit and savings schemes among poor, urban communities. Its activities now include providing crisis services to child domestics and exploited adult domestic workers, such as a telephone hotline, medical and legal assistance, and shelters. Through SUMAPI, an association of domestic workers that Visayan Forum founded in 1995, domestic workers are involved in helping each other.

Visayan Forum is at the forefront of lobbying efforts for domestic workers' rights, such as their campaign for the Domestic Workers' Bill, which would provide basic rights for all domestic workers, as well as putting in place services and programmes dedicated to their protection. Support is growing for this Bill, which Cecilia hopes may be passed into law in the coming months.

Cecilia will be presented with the Anti-Slavery Award by internationally acclaimed author J K Rowling

The ceremony will be held on Tuesday 29 November 2005, 7.30pm at:

Chatham House 10 St James's Square London SW1Y 4LE

Nearest underground station:
Green Park/ Piccadilly Circus
Map of location:
www.chathamhouse.org.uk/index.php?id=12

Due to capacity places are limited, so to register your attendance please contact Sarah Williams as soon as possible on +44 (0)20 7501 8933 or email s.williams@antislavery.org



# ANTI-SLAVERY ABOLITIONIST HERITAGE IN COMMUNITY DEVELOPMENT LEARNING



Lectures as well as Training Seminars and Workshops designed and delivered under the auspices of the Rendezvous of Victory - Peoples' University of Lifelong Learning (ROV-PULL)

by Kofi Mawuli Klu and Martine Miel, ROV Joint Coordinators

Helping you to learn how best the Black and White experiences and lessons of building Anti-Slavery Abolitionist Communities of Resistance all over the World, especially throughout the continent and diaspora of Africa, can be utilised for your own Personal as well as Community Development today in furtherance of Global Justice.

## Fees negotiable

For more information, bookings or any other enquiries, contact:
by e-Mail: rovforall@hotmail.com
telephone: Kofi on 020 7582 7968 and 07949 730836
or Martine on 07903 010019

## STAMP - Slave Trade Arts Memorial Project

## Launch/Dedication 10 October 2005 Lancaster, St George's Quay

A lively and moving dedication ceremony in Lancaster has now drawn STAMP (Slave Trade Arts Memorial Project) to a close. Around 200 people gathered around the memorial 'Captured Africans' on St George's Quay on 10th October, at high tide.

They heard drumming by some of the young people involved in the creative outreach programme, poetry and thoughtful introductions from SuAndi OBE - lead artist on the project - and an introduction to the memorial by Kevin Dalton-Johnson its designer. The Mayor of Lancaster, Councillor Joyce Taylor welcomed the installation of this important marker for public recognition of Lancaster's past and Professor Preston King poured a libation on the memorial. The ceremony concluded with the release of a wicker boat of burning herbs into the River Lune as an act of remembrance and a mark of respect.

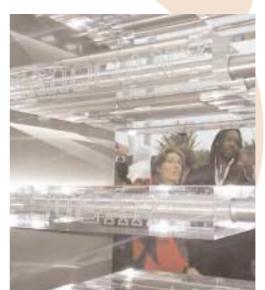
The young people led guests up the hill to the Judges' Lodgings Museum for refreshments and a chance to hear Professor King's thoughts and feelings on our shared histories. As a dedicated and determined figure in the Civil Rights movement STAMP was grateful to Professor King for his involvement and to the American Embassy for making this possible. Judith Donovan OBE endorsed the Millennium Commission's support of the creation of the memorial as part of their continued involvement with Lancaster's River Lune Millennium Park scheme and Councillor Ian Barker, Leader of Lancaster City Council confirmed the district's interest in acknowledging, publicly, the city's past as part of its desire to promote greater awareness of social responsibilities and as an act of reconciliation

awareness of social responsibilities a reconciliation.

Although STAMP is now complete, this is not the end of the road. Lancashire County Museum Service are working with partners drawn from the STAMP steering group and beyond to promote greater understanding of our collective past and interest and involvement in contemporary issues around community, fair trade and slavery today.

We are waiting to hear if the Friends of Lancaster Maritime Museum have been successful with their Awards for All application in order to set in motion a project with a local primary school, Global Link and the museum service to explore, research and create a family trail leaflet around the City. Kevin Dalton-Johnson's memorial will - of course - be one of the stopping points on this journey.

We are also waiting to hear if we have Lancashire County Council Arts Unit support to enable Sue Flowers and Lubaina Himid to develop plans for installations at Lancaster Maritime Museum and the Judges' Lodgings Museum in 2007. We'll keep you posted on both of these developments and other avenues we are pursuing across the county...



both photos taken at event. Image on near left includes artist Kevin Dalton-Johnson viewed through 'decks of the vessel.

Photos courtesy of Paul Farina.

## Also in Lancashire....

Lancashire and Cheshire Historical
Society held a conference at National
Museums Liverpool, Maritime Museum
between 13-15 October 2005. An energetic
and thought provoking conference with a
wealth of speakers drawn from around the
globe. Papers are being added to the
Society's website as they are received.
www.hslc.org.uk

# Speakers Corner

"There seems to be a confusion between Abolition, ie, the 1807 Act abolishing British participation in the trade in enslaved Africans, and the Emancipation Act which freed slaves in the Caribbean in 1833 but made them serve an 'apprenticeship' until 1838.

Readers of this bulletin should beware of anyone claiming that the 1807 Act meant the end of British participation in the trade in enslaved Africans. British entrepreneurs continued to participate in the 'nefarious' trade and to reap huge profits from slaveworked enterprises they owned, eg in Brazil. I shall have a book out on this by 2007."

Marika Sherwood, Black & Asian Studies Association

Please send us your thoughts and opinions on this or any other related topic for the next bulletin



## **Partners Corner**

## **Bristol**

We are looking for interested partners to work on an event in Bristol for 2007. We are two community arts organisations Tribe of Doris and Imayla and would like to collaborate with or support other organisations.

Check our websites for further info about us at: www.tribeofdoris.co.uk and www.imayla.co.uk

Or call 0117 907 3118 and speak to Deasy Bamford

## Peckham, London

## ILETO Caribbean People Network

Meetings Wednesdays and Fridays.
Providing a safe place to meet, share ideas, plans, future. Providing training and education opportunities. Discussion involving the Post Traumatic Enslavement condition and working through this collectively.

Embracing the Caribbean born African experience and displacement.

Call ILETO on 07770 300220
Or email iletocpn@yahoo.co.uk

## **Birmingham**

The Equiano Project: The Small Exhibition

Collaboration between Birmingham Museum & Art Gallery and the Equiano Society (See 'Projects and Events' for further information about the whole project)

We are looking for small venues (libraries, community centres) to host our small travelling 'flat-pack' Equiano exhibition. Larger venues may wish to integrate the exhibition into their outreach activities.

## Overall description

The Small Exhibition will be a unique regional and national resource; two identical exhibitions that will be toured by the Equiano Project to libraries, community centres and other venues throughout the West Midlands, and then further afield. By taking the Equiano Project out to the community, the aims and objectives of the project in general will be able to reach a wider audience. The tour will commence in June 2007 and will continue to March 2008 (administered and managed by the Equiano Project Team) and then beyond 2008 (administered by BM&AG).

## Exhibition narrative

The Small Exhibition narrative will be based on that of the Big Exhibition to be shown in Birmingham Museum & Art Gallery's Gas Hall exhibition space in late 2007. It will use the life of Equiano, as a narrative structure upon which to draw out themes relating to the Transatlantic Slave Trade and its Abolition, and draw on the same research and resources.

## **Exhibition interpretation & content**

The Small Exhibition will be toured in custom-built crates with specially created packing materials. It will be modular in design and easy to install and takedown, and will be presented in such a way as to make it easy for participating venues to add to or develop its thematic content.

The core element of the exhibition will consist of a 'flat-pack' textual and pictorial exhibition narrative. In addition the following proposed interpretative ideas could be included in the exhibition pack:

- \* Handling objects, with associated written material (replica objects)
- \* CD-ROM (based on those in Education pack, AV in the Big Exhibition and elements within the website)
- \* Playing cards game ('A Slave Fortune')
- \* Dressing up clothes, with role play instruction and dramatic narratives to explore

#### **Events and Outreach**

The small exhibition tour will be an integral and integrated aspect of the Equiano Project. Participating museums, libraries and community groups that receive the small exhibition will be supported and encouraged by the Equiano Project Team to develop their own events and outreach programmes. Participating venues will receive financial help as well as knowledge and know-how to enable this to happen. In addition, the project will be used as a tool to tease out local resources relating to Black History.

The content of the outreach and events programme will be developed by the Equiano Project Team, and then further developed within each venue. The Equiano Project will train specially trained facilitators to help with the delivery of the outreach and events programme. These community interpreters will explore the themes and content of the small exhibition.

Some possibilities include:

- \* Drama/performance based workshops, resulting in a performance in local venue.
- \* A visit by 'Equiano' celebrating the end of slavery
- \* Music based and/or literacy based (developing narratives, poetry, hip-hop)
- \* Black History based (local history, genealogy, etc)

#### Target Audience

The Small Exhibition will be created specifically for the following audiences:

- \* Non-museum users
- \* People based in areas with a high proportion of people with an African and/or Caribbean background
- \* Teenagers
- \* KS3 pupils

#### Cost

The Small Exhibition is free to rent for a period of two months

#### Grant

Participating venues may apply for a grant of £700 to develop outreach activities

To register your interest in hosting this exhibition or for further information, please contact:

Ben Woodhams
Exhibitions Officer
Birmingham Museum & Art Gallery
Email:

ben\_woodhams@birmingham.gov.uk
Tel: 0121 303 9412

# **Writers Corner**

# Africa in the making of Global Justice

by the World Development Movement

"Africa is one of the most wrongly integrated continents in the world. The type of integration we've experienced is one of exploitation and it will continue to be exploited under this neo-liberal model. ... We need to start talking about pan-Africanism. Because it is the only solution that is going to be able to help us do our own thinking, make our own mistakes and begin to develop on our terms and enter the global world on our terms, not other people's terms."

Mohau Pheko, Coordinator, Gender and Trade in Africa, speaking at the Whose Rules Rule? African Answers conference, June 2005 In a packed conference hall in Birmingham in June, hundreds of people took part in a conference in which the World Development Movement joined with African Diaspora groups



and their friends to examine African development from an African perspective, in the wider context of global justice. In a year when the UK Government has claimed Africa is centre stage in its international development policy, we wanted to look at Africa from a different perspective than the G8 leaders, or Bob Geldof, or the mainstream media, were likely to do.

The World Development Movement (WDM) is a UK-based campaign organisation with a network of local groups and activists across the UK, campaigning for global economic justice. We challenge the policies that keep people poor, in particular focusing on the UK Government's record on trade rules, aid and debt. We join with grassroots movements around the world to campaign for the right of countries and communities to take their own path towards sustainable development. Our Dirty Aid, Dirty Water campaign, for example, exposes the way British aid money is being used to push water privatisation on poor countries, and we worked together with activists in Ghana to stop a UK company from bidding for the privatised water contract there.

WDM's analysis of corporate globalisation, the policies that put profits before the rights of people, would be incomplete without an understanding of how the legacies of historical enslavement and colonialism continue fundamentally to shape how we live today. In particular we see economic conditionality - the practice of making aid or debt relief conditional on sensitive economic policy choices, such as trade liberalisation and privatisation as a form of contemporary enslavement for countries in the global south. That's why we have joined together with Rendezvous of Victory and Anti-Slavery International to build cross-community dialogue in the run-up to the 2007 bicentenary of British parliamentary abolition of the transatlantic slave trade. There are crucial questions to discuss about how Britain's role in the enslavement and colonisation of Africa relates to the role it should or could play today in addressing prosperity and development on the continent. And there are lessons to be drawn from how communities in Africa and in the UK worked together to campaign for an end to the transatlantic slave trade two hundred years ago.

The Whose Rules Rule? African Answers conference included a seminar on the links between historical and contemporary slavery, as well as sessions to discuss whether we can truly Make Poverty History when we examine the UK's record on trade rules, aid and debt. Keynote speakers assessed the relevance for Africans of initiatives such as Tony Blair's Africa Commission, and set out ways to generate genuine positive solutions for Africa, but were also asked to explore how we in the UK should be involved. Gyekye Tanoh of Third World Network Africa, eloquently expressed the economic justice links between Africa and the UK, as set out in the extract from his speech below. The mood at the end of the conference was clear: this was the start of a crucial dialogue between African-based activists, African Diaspora and other global justice campaigners which must be continued. We look forward to building that dialogue in the run-up to 2007 and beyond.

"Africa is the way it is precisely because of how it has been incorporated, often forcefully, into the rhythm of the global patterns in which profit is created, into the rhythms of how inequalities are constantly reproduced.

"Even here in Britain the rich are getting richer, the poor are getting poorer. Here in Britain the people who campaign around children's rights tell us that in relative terms a quarter of children today are poorer today in terms of their share of society's wealth than at the time when Dickens was writing Oliver Twist. In that case, what we face is a real global phenomenon.

"Mr Blair can comfortably say that Africa is a scar on the conscience of the world. What he fails to add, however, is that the solution to the problems of Africa implies a solution to the global problems of inequality and injustice facing all of us, everywhere we live. And I'm not sure that Mr Blair and his friend Mr Brown, and all the characters that they group together in the Africa Commission, or people like Paul Wolfowitz that they put in place at the World Bank, or the Spanish neoliberal Finance Minister, Rodrigo Rato who Gordon Brown engineered into the managing directorship of the IMF - I'm not sure that these people are interested in doing anything but containing the crisis in Africa and therefore containing the crisis of the global system and its legitimacy. In the same way that the Middle East is the litmus test of globalisation, Africa too is the litmus test of economic globalisation, which means that the challenges that we face in Africa are no different in their structural sense than the challenges you face.

"When it comes to the question of aid, this is when the hypocrisy is most stunning. Aid has been the oil that fuels the mechanisms, that motors the extraction, of profits, of special interest, of privilege, of preferences, of places like Africa. When Mr Blair and co talk about the fact that they want Free Trade, what they forget to tell us is that Free Trade means insisting on a principle that is binding to everybody and then insisting that that principle should not apply to themselves. That has been the language of national and international trade, not just since the WTO started, though the process has accelerated and intensified much more since then. That is the approach that has been taken every time that the question about how to solve international redistribution of resources comes onto the table.

"Blair's Africa Commission says that the heart of the proper function of government is establishing an economic environment that encourages investment. Nothing about human rights, nothing about democratic accountability of officials. It says that as long as you have proper contracts, where business profits can be guaranteed without a fuss, as long as you ensure that, you have no right to renationalise, as long as you are sure that peoples' right to water, from a river, from a natural resource, is accounted for in a price mechanism, as long as you are sure men are given title to land, so the richer men can buy it off them, that is democracy ...that is the democracy of contracts, that is the democracy of profits...that's what they mean. And when they mean these things, brothers and sisters, let's be clear that we have alternatives to all of this. Yes we can make poverty history. But we can't until we realise the possibility of making another, better, world."

Gyekye Tanoh, Third World Network Africa, speaking at the Whose Rules Rule? African Answers conference, June 2005

For more information about the World Development Movement, visit our website www.wdm.org.uk

## The Roots of the Atlantic Slave Trade

**Key locations in Spain and Portugal By David Pott, Lifeline Expedition** 

In the autumn of 2003, the Lifeline Expedition took place in Spain and Portugal. Those nations, the closest to Africa, were the first to capture and enslave Africans to work in the Iberian peninsula and later to work in the Americas. Through the research prior to the expedition and all that we learned during the expedition itself, we gained some fresh insights into the origins of the Atlantic slave trade. which have implications for the relationship between Europe and Africa today. In this report, I will describe the significance of four key locations, not in the order in which we visited them, but rather in the order of historical sequence in relation to the slave trade.

## Lagos

Lagos was an important port in the fifteenth century, not far from Sagres, where Prince Henry the Navigator led the Portuguese maritime enterprise. In 1444, he encouraged the first major European slaving voyage, sending six ships under the captaincy of the revenue officer of Lagos, Lançarote de Freitas. Prince Henry furnished each ship with a banner of the Order of Christ. The whole journey is well described in The Chronicles of Guinea by Azurara. Here is an excerpt describing the capture of the Africans in what is now Mauritania:

"We saw the Moors with their women and children coming out of their huts as fast as they could, when they caught sight of their enemy. Our men, crying out St James, St George and Portugal, fell upon them killing and taking all they could. There you might have seen mothers catch up with their children, husbands, their wives, each one trying to flee as best he could. Some plunged into the sea, others thought to hide themselves in the corners of their hovels, others hid their children underneath the shrubs that grew about there, where our men found them."

The Portuguese attacked several other villages, and returned with no less than 235 captives. They were taken to Lagos in Portugal, and on the 8th August 1444, the captives were disembarked and marched to a meadow on the outskirts of town. And there was held Europe's first slave market. Azurara was there, and was moved by the terrible treatment of the Mauritanians:

"What heart, even the hardest, would not be moved by the sentiment of pity on seeing such a flock; for some held their heads bowed down, and their faces were bathed with tears; others were groaning grievously, lifting their eyes to heaven, fixing them upon the heights, and raising an outcry as though imploring the Father of Nature to succour them; others beat upon their faces with their hands and cast themselves at length upon the ground; others raised their lamentations in the manner of a chant, according to the custom of their country; and although the words uttered in their language could not be understood by us, it was plain that they were consonant with the degree of grief.

Then, as though the more to increase their suffering, came those who were commanded to make the division; and they began to part them one from another in order to form companies, in such manner that each should be of equal value; and for this it was necessary to separate children from their parents, and women from their husbands, and brothers from brothers. There was no law in respect of kinship or affectation; each had perforce to go whither fate drove him... consider how they cling one to another, in such wise that they can hardly be parted! Who, without much travail, could have made such a division? So soon as they had been led to their place the sons, seeing themselves removed from their parents, ran hastily towards them; the mothers clasped their children in their arms, and holding them, cast themselves upon the ground, covering them with their bodies, without heeding the blows which they were given..."

Prince Henry was present at the slave-market and received his fifth share, which he gave to the Church - in this way he believed the Africans could be saved from perdition. After this voyage, the Order of Christ began to grow steadily richer as the African trade prospered.

When we walked in the yokes and chains in Lagos with the Lifeline Expedition, we started by the port and overlooking it is a statue of a monk (St Gonzales of Lagos) lifting high the cross above the port. It was very clear in so many ways that a strong religious motivation lay behind the endeavours of Henry the Navigator and many of his fellow countrymen. The Lagos Trading Company, which also sponsored this voyage, was dedicated "for the service of God and the infant Henry."

Lagos is obviously a very significant place to confess the sins of Europe towards Africa. We used the Chronicles of Guinea at different points as we walked into the city. It is significant that this powerful description of what happened on this first slaving voyage was written by someone who knew it was a great evil and had a heart of compassion. From the beginning, Europeans rationalized slave trading in a variety of ways, but here there is a recognition that it has no justification.

There is an old slave market, which is now an art gallery at the place where the slaves were sold. Here we confessed and prayed together - representatives from Portugal, Angola, Brazil, Martinique, France, USA and UK. It felt as if we were breaking fresh ground in dealing with this event. However we sense that more needs to be done here, perhaps with at least one representative from Mauritania. Could it be significant that this is a nation where slavery still persists today?

## Lisbon

On January 8th 1455, a papal bull entitled Romanus Pontifex and issued by Pope Nicholas V, was read in both Latin and Portuguese in Lisbon Cathedral. This was a document of enormous importance because it entirely vindicated what had started in Lagos and Mauritania in 1444. It permitted Prince Henry:

to invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery, and to apply and appropriate to himself and his successors the kingdoms, dukedoms, counties, principalities, dominions, possessions, and goods, and to convert them to his and their use and profit.

Here was the greatest authority figure in Christendom strongly encouraging slavery. A major justification for this was the possibility of conversion.

Many Guineamen and other negroes, taken by force, and some by barter of unprohibited articles, or by other lawful contract of purchase, have been sent to the said kingdoms. A large number of these have been converted to the Catholic faith, and it is hoped, by the help of divine mercy, that if such progress be continued with them, either those peoples will be converted to the faith or at least the souls of many of them will be gained for Christ.

Here is a justification for slavery at its roots, which continued to be used until recent times.

Lisbon was certainly involved in the Atlantic slave trade very early, at least by 1512 and indeed it was frequently Portuguese traders who supplied African slaves for the Spanish colonists. The Portuguese established the first trading fort in West Africa at Elmina in present day Ghana and were taking Africans to work in the plantations in Madeira and Sao Tome. Over the centuries, ships from Lisbon carried more slaves to the Americas than any other European port, possibly as much as four million.

When we walked in the slave coffle in Lisbon, we were joined by three Portuguese young people and we also had representatives from Brazil, Guinea Bissau and Angola. We realized how appropriate it was to have young people especially when we considered that the Portuguese slave trade had, by the nineteenth century, largely become a trade in children and young people.

We began in the Praza de Commercio. This was close to the waterfront and was where the House of Guinea and the House of Slaves existed before the 1755 earthquake. We walked on to the cathedral and in view of the papal bull described above, stood there for a few moments in silence. From there we walked to the city hall, where we were received by a representative of the mayor. We sensed that Lisbon is a city that has not acknowledged this aspect of its history - there are no apparent acknowledgements in the museums or elsewhere.

The most important monument in Lisbon, which perfectly captures the spirit of the *Age of Discovery*, is the Padrao dos Descobrimentos (the Monument of the Discoverers) in the historic district of Belem. This huge fifty metres high structure was built in 1960, the 500th anniversary of Prince Henry's death. To the south the monument thrusts like a caravel across the River Tagus. Prince Henry stands at the prow, holding a miniature caravel and gazing towards Africa. Along ramps on the eastern and western flanks, 32 significant players in the Age of Discovery press on following Prince Henry's lead. Amongst the navigators are three friars, crosses lifted high, urging on the adventurers in the Crusader spirit. The brochure for tourists describes the northern side in this way:

The whole area above the entrance to the monument is a taken up with the representation of a sword decorated at the hilt by the cross of the house of Avis, symbolizing both the force of arms and the Christian faith.

The inescapable reality conveyed here, is that the cross is a sword and the sword is a cross.

## Palos de la Frontera

Palos is close to the city of Huelva in the south west corner of Spain. It is famous because it was from this place that Christopher Columbus set sail in 1492. One of the team members of the Lifeline Expedition was Leo Lobo Pinzon, who is a direct descendant of Martin and Vincent Pinzon, who owned and captained some of the ships in the fleet.

Christopher Columbus is of course a controversial figure and many Christians, particularly in America, have pointed to certain passages in his diaries as indicative of evangelistic motives. The evidence about this is however contradictory. What is certain, but not very well known, is that in a letter to Ferdinand and Isabella during his first voyage, he told them that, with their help, he could give them "slaves as many as they shall order." On his second voyage, he loaded the ships with five hundred Indian slaves. On the last leg of the voyage, "about two hundred of these Indians died," a passenger recorded, adding, "We cast them into the sea." So in this way, the Transatlantic Slave Trade was launched at first from west to east. (Information from JA Rawley in "The Trans-Atlantic Slave Trade" page 3). Later Columbus wrote:

"Let us in the name of the Holy Trinity, go on sending all the slaves that can be sold."

It is likely that the underlying motive for his passion about enslaving Native Americans was that he believed it was the quickest way to cancel the debts he had incurred on his voyages.

We walked in the yokes and chains through the town, including a visit to the town hall where we were welcomed by the Deputy Mayor. We then walked down to the place where Columbus sailed from. The public fountain, built by the Muslims in the fourteenth century, where they drew fresh water for the voyage, is still standing. This place had a very special atmosphere, perhaps because in this Muslim building, we could sense the continuity from the spirit of the Crusades to the Age of Discovery and the birth of the Atlantic slave trade. We knew this was an important place to pray. In the journal I wrote as follows...

Our histories, as people from Africa, the Americas and Europe are all bound up with what started in this place in 1492. Surely Columbus and his colleagues carried with them a spirit of European arrogance and greed. This well is dry now. Could the spiritual dryness in Europe today be related to the centuries of European dominance and greed? These are the things we were confessing and praying about here.

As we finished praying, Leo poured all his water out as a prophetic act. Then a beautiful thing happened - a man we had never met before came and freely gave us several bottles of water!

## Seville

Seville is significant as it was the first place from which Africans were taken across the Atlantic to the Americas as slaves. This might initially seem surprising as we might suppose they would have been captured in Africa and transported directly. Here is the explanation from Aristocrats and Traders: Sevillian Society in the Sixteenth Century by Ruth Pike:

After the discovery of the New World the constant demand for a source of cheap labour to work the mines and plantations of America increased the flow of Negroes into Seville during the sixteenth century. The city soon became one of the most important slave centres in Western Europe, second only to Lisbon. In fact the first Negro slaves introduced into the New World came from Seville, and some of them had been born in that city. During the first decades of the sixteenth century, the Spanish monarchs, anxious to keep the colonies free from religious taint, insisted that the slaves sent to America be Christians -- that they should have been born in Spain or have resided there long enough to be baptized. In 1510, for example, King Ferdinand gave permission to ship as many as two hundred slaves from Seville for sale to the settlers of Hispaniola or for work on the royal properties there. Eventually slaves were shipped directly from Africa to America, though they continued to come to Seville as well. (pages 174-175).

It is abundantly clear that greed was again the prime motivation for all that took place in Seville at this time.

An acquisitive society was emerging, and a spirit of gain overwhelmed the city. Greed for money and dissatisfaction with social and economic status became the common affliction of all Sevillians. The riches from the New World seemed to cast a spell over the whole town. (Pike page 21)

When we walked for the first time in the yokes and chains in Seville, we were very aware that this was a very significant action in this place. Maximo Alvarez and Tere Isbell were in the coffle to represent Spain. Outside the Archivo de Indias, we were met by several people from the press and TV - for the next 40 minutes or so there were some excellent interviews. They also saw a Spanish person ask forgiveness from slave descendant Monette Tapa. Some of them were still with us as we prayed at the site of the Casa de Contratacion where slaves from Africa were registered and as we knelt down and prayed on the banks of the Guadalaquiver River.

The next day there were photos and articles in a number of newspapers including ABC and El Pais. On that day we also walked in chains a second time, focusing firstly on the cathedral as we acknowledged courageous priests who opposed the slave trade and refused to hear confession from slave traders, but also acknowledged the general complicity of the church in the trade. We then walked through the Jewish quarter of Santa Cruz and went to a plaza with a cage in the middle, where at one time slaves were apparently put on display. This was unusual as the normal way of selling slaves in Seville was in this manner:

Throughout the century, merchants, sea captains, and others brought slaves to the Sevillian market, located in the heart of the business district. Here slaves were bought and sold amidst the noise and bustle of street vendors hawking their wares and future conquistadors recruiting men for their New World expeditions. Apparently they were not exhibited and sold at the block as was the custom elsewhere. Instead a group of slaves and their owner would go about the streets accompanied by an auctioneer who called out to onlookers offering them for sale (page 175).

At this stage, Nicki Caulfield, our representative from USA, suggested that Tere and Monette should reach their hands through the cage from either side and they were just able to hold hands together. It was a simple but very powerful visual image, which was a great aid to our prayers. We then received a phone call and we were asked to go to the city hall where we were to be received by one of the city councillors. He was a delightful man and so welcoming. We had presented him with a copy of the Liverpool apology for the slave trade and he told us that he would take this up at a council meeting and that he would arrange a press release. He said we would hear from him. He too, as a representative of the city apologized to the slave descendants for the sin of Seville's participation.

We knew this was a significant breakthrough and we took off the yokes and chains there with great rejoicing. Both Monette and I had experienced back pain in the previous week and on this day it went. A few days before, my Psalm for the morning was 129, which includes the curious phrase "The ploughman has ploughed upon my back." Perhaps it is not without significance that working on the slave plantations was back breaking labour.

#### Conclusion

The inescapable conclusion from our visit to these root places is that the Crusader spirit was very much alive and well at the time of the origins of the Atlantic slave trade. It is as if that spirit, which had formerly been directed eastwards towards
Jerusalem is now directed southwards towards
Africa and then westwards to the Americas. As I have already stated, as far as these origins are concerned, the cross is a sword. It is impossible to exaggerate the extent of the 'offence of the cross', especially to Africans of the Diaspora, many of whom are aware of this. I quote here from an African American history site, which quotes the situation after the slaves had been captured on that first voyage in Mauritania:

When the battle was over, all praised God for the great mercy He had shown them, in that He had willed to give them such a victory, and with so little damage to themselves. They were all very joyful, praising loudly the Lord God for that He had deigned to give such help to such a handful of His Christian people.

This comment then follows:

Thus did Europe first bring the "glad tidings" to the African. It did not take long to ascertain that the spiritual consolation derived from converting the African to Christianity had its utilitarian counterpart. He made an excellent labourer.

It is vital that white Europeans fully acknowledge and confess the realities of this great offence.

It is striking to realise that triumphing in that combination of Christian faith and force of arms is not merely a thing of the past. The erection of the Monument to the Discoverers was as recent as 1960 and the new statue of St Gonzales of Lagos was erected in 2002!

Accompanying the Crusader spirit, we also noted in particular greed, arrogance and superiority. If we are to heal the historic wounds of injustice, it must be with a determination to counter the greed and in a spirit of deep humility.

The full text of this article can be found at: http://www.lifelineexpedition.co.uk/content/view/35/82/

For further information about Lifeline Expedition go to: http://www.lifelineexpedition.co.uk

"I have never been one for dramatic apologies about everything in our past - apologising for the last 2,000 years of British history - but in this case there must be an acknowledgement of the part that this country played in this appalling atrocity: that what we did was wrong: that it is a scar on our history and is only partially redeemed by the fact that we led the way in the abolition of the trade and then the abolition of slavery..."

Gary Streeter MP (Conservative, South-West Devon), 14 October 2004 at the Parliamentary debate on the 'Struggle against Slavery' "We want a commemoration that does justice to the issue. It might take the form of a day, or of doing something enormous for the bicentenary. It might involve developing national curriculum materials that mean that teachers can feel confident in teaching about slavery in a way that includes morality. I am not convinced that the history of slavery should be only in the history curriculum; it should be in the citizenship curriculum to mark the fact that people can be turned into commodities and how degrading that is..."

Fiona Mactaggart, Former Parliamentary Under-Secretary of State for the Home Department, 14 October 2004 at the Parliamentary debate on the 'Struggle against Slavery'

## **Summary of Protest to the 2007 Abolition Commemoration**

## by Ligali

Those involved in 2007 commemoration must decide whether the purpose of the proposed activities is to reinforce British cultural icons and assuage collective guilt or to debunk the historic lies and myths surrounding the topic of African enslavement by the British thereby leading to a more honest debate and discussions on reparations with full participation from both African British and the wider communities.

## What should we do?

Before African and European people can sit down to discuss the legacy and impact of the 1807 Abolitionist act, we need to acknowledge and fully understand a few incontrovertible truths.

## Debunk the myths

1807 symbolises the end of African Enslavement.

The enslaved African people were born slaves, 'black' or negro people.

African people were the passive recipients of emancipation.

The European abolitionist movement was solely motivated by moral integrity for the total abolition of African enslavement.

The British were the first to stop the trade in enslaved Africans.

William Wilberforce and Thomas Jefferson did not subscribe to anti-African ideologies and without them most captive African people would still be enslaved.

For further information about Ligali see: http://www.ligali.org/

## Assert the truth

The British industrialised the enslavement of African people. It was their immoral commercial exploitation, expertise and wide spread belief in anti-African ideology which led to the deaths of millions of African people during the Maafa\*.

The comparative socio-economic wealth of the people from G8 nations in contrast to that the African continent is a direct result of the Maafa.

The comparative socio-economic poverty of the people from the African continent and African nations in the Diaspora is a direct result of the Maafa.

William Wilberforce and his abolitionist movement campaigned for the gradual abolition of African enslavement.

Today, G8 Nations are dependent on the continuing commercial exploitation of the natural and human resources of Africa. It is these conditions which allow alternative forms of enslavement to exist today.

G8 Nations and the many western based anti poverty campaigners seek only the gradual abolition of African poverty.

\*Maafa - African Holocaust, also known as *Maangamizi* 

This 'myths and truths' programme must run throughout every activity planned for the 2007 commemoration on a national level and not just a select number of events.

#### Educational resources should also:

Discuss the cultural, social, economical and spiritual legacy of the enslavement and colonisation of African people by Europeans.

Expose how the legacy of cultural disinheritance strategies still exists (eg. national focus on 'black' Victorians instead of the presence of African Britons in the Victorian era).

Disseminate information revealing the existence of African civilisations and societies prior to European intervention.

Disseminate information revealing the global presence of African people as a result of the Maafa.

Support the institutionalisation of African Remembrance day (a series of days that is not limited to the topic of African enslavement).

Repair the linguistic and oppressive terminology that maintains anti-African ideology through the English language.

Finally there must be a united effort to seek a full and unreserved apology and justice from the British Government who actually paid compensation to the slavers for loss of 'income' whilst simultaneously continuing to socio-economically rape, abuse and pillage Africa and both her natural and human resources.

## **Monuments and Memorials**

by Lubaina Himid, Artist and Professor of Contemporary Art at the University of Central Lancashire (written as a contribution to Slave Trade Arts Memorial Project (STAMP) in Lancaster, 2003)

## The question you could ask first is...

## Who are monuments for?

Only when this has been asked and the many questions and claims, which will arise from this first question, have at least been acknowledged, can anyone begin to talk about what that monument might look like, be like, achieve or change.

So who are monuments for?

The living
The dead
The ancestors
The descendants
The disciples
The friends
The winners
The losers
The city
The economy
The cultural historians
The artists
The future
The past

You have to make a decision, because if you don't make a definite one and your answer is; the monument is there for all these reasons and all these people, you will have a public statement that serves none of the people and none of the causes. It will have little effect and even less impact on the future and the possibility of change.

So you could decide that the monument is for everyone who cares, for anyone who cares to stop and consider that the past has an impact on both the present and the future.

You could decide that having a monument in a public place where it will with absolute certainty divide people into those who care and those who do not, will raise the issues inherent in the monument and that those who care will have succeeded in getting the debate into the open and that this is a good thing even if the monument never happens.

It would be better however if you could decide with some precision who the monument is for, stick to your decision, defend your ideas and formulate real everyday reasons why your city would be a better place with the monument than it could possibly be without it.

If you decide your monument is for the dead, for the past, you may possibly successfully appease those who do not engage with the monument in the real, but who find the past a safe port in which to moor their values and their moral codes. However you might need to appeal visually to their cosy values within understood and recognisable forms of visual public art. You may also have to take into account a narrow, exclusive idea of whose city it actually is. Who else has claim to memorial in this city and where are their memorials? You may have to also argue about what art is, you may also have to use your own money. Beware those who say they wish to honour the past in the name of the dead, for there are many claims on their consciences and yours may not be theirs.

If you all decide that your monument is for the living, for now, then it must engage with the visual culture of the public place now. You might want it to be able to be viewed by those people who will pass it everyday and have them refer to it in their conversations about shopping or meeting later. However if you agree that now has an impact on the future and does not exist without the past, trying to define what a monument for now might be like, will take some effort.

I think a better path to go down might be to imagine that that the monument could be for the living to be able to use in the present, as a land mark, or a signal, and in the future as a marker, a criteria for, a point of reference for, honour and loyalty, friendship and kindness, the sort of values one would hope could easily be understood by a great range of people whatever their political leaning or religious persuasion.

Many of the people who consider themselves important to the way a city is viewed from the outside or actually experienced from the inside, those who run or work in commercial firms or professional companies, only actually experience the city themselves from the safety of the inside of their cars. They come into the city from the suburbs and leave again via a parking place, without ever wandering around in search of a place to sit, or meet, or eat a sandwich, or read a book. Beware the supposed authority of those who only understand the city second hand and who worry what will be said about them by others, those who fear humiliation in the press more than they fear doing nothing about making the world more equal and democratic.

The act of walking about in a city is something that is done by tourists, teenagers, the elderly, the disenfranchised, the poor and of course architectural historians. This means that the people most likely to argue against the idea of a monument at all, for the living or for the dead, may not be the people who actually would engage with it on a daily basis.

A monument should not exist to shame the living. Being too embarrassed or shocked or sickened by the reality of facing a past guilt every day achieves very little.

A successful monument must inspire hope or pride or joy or laughter or affection or contemplation. It should encourage noble thought and valiant deed.

If you are going to honour the dead who have been ignored, suppressed or denied when in peril in the past, you must do it because as a city you want to show that you would do differently now, that you would be able to defend those people now.

You will first have to acknowledge that your city would not be the city it is, without the sacrifice of those who were sold by or used by the city in the past. This city can only aspire to being truly great if it can, I suppose, in some way seek forgiveness. Could it be that a monument is a tangible public seeking of forgiveness?

If so, then you could ask, what is a monument for? Then when you ask who the monument is for, it could genuinely be said to be for everyone. It could then be for anyone who cares and even those who do not care, because someone cares about even the people who do not care.

The monument could be for the people of a city and its visitors to be able to learn to accept and give forgiveness. In which case it could relate to today, to the past, to the future and could work visually on several levels. There could be texts, there could be water, there could be structure, there could be movement, colour, and even growing living things.

A monument needs to move to move on, to help the people who engage with it to move on, it needs to be able to change with the weather, the seasons the political climate and the visual cultural debates of the day. How to make it visible and memorable yet not so big and overly grand in any way as to overshadow the surrounding environment. How not to hide it away to satisfy those who will be happy to have it in the city but who do not want it to be looked at talked about or engaged with in the everyday.

How to make it relevant to this city in particular and yet relevant to any other city so that those both in this city and those from others can see that they are not alone.

I have thought about this a great deal and have made many studies, plans, paintings and models during the past twenty years or so. The ideas around memorials and monuments I have concentrated upon have been about how the wasting of other peoples lives always includes the wasting of creative peoples lives. If you damage or destroy the creative life you destroy more than just one life. You destroy the potential for positive change, for hope, for continuity and for any kind of understanding about the pricelessness of human life.

Most of the work I have done around this in the past, not surprisingly does include a water element, colour, text, movement and growing, living things.

I try to imagine meeting friends near this site. I have tried to imagine how the elderly might reconcile themselves to their past actions as they sit near this site and in the process have become twenty years older. I have tried to imagine how the young might not take any notice of the reasons that this site exists and how they might ignore calls to be respectful or careful or quiet and know that this is what makes the young, young. They care only for now not the future and not the past. However even they have quiet moments, they certainly have friends they need to meet and being careful and respectful is often something they reserve for things they are afraid of. If it is good and doesn't appear to humiliate those it remembers or those who want to forgive or desire forgiveness for themselves, it will survive.

# Rendezvous of Victory (ROV) Declaration on the 2007 Bicentenary of the British Parliamentary Abolition of the Transatlantic Slave Trade



This Declaration is one of the outcomes of the Cross-Community Forum held in July 2005. It gives recognition to Declarations like that of Ligali, expressing some of the serious concerns and perspectives that are at the heart of the African and wider Black Community and which must be taken in to account when addressing any issue connected to 2007. We are also committed to genuine integrational cross-community work. ROV advances a standpoint that we seek to make the 2007 Commemorations meaningful to all of humanity, within the context of holistic Reparations for Global Justice.

## **Key Facts:**

2007 will mark 200 years since the passing of the 1807 British Parliamentary Act to end the Transatlantic Slave Trade.

The 1807 Act did not end the institution of enslavement, nor did it stop the British involvement in perpetrating the practise of African enslavement and subsequent atrocities.

The British involvement in this 'trade' in human beings continued beyond the 1807 Act and developed into colonial invasion, the scramble for Africa, colonial rule and occupation as well as on-going systems of oppression and exploitation in Africa and across the world today.

The suppression of truth about the British role in the enslavement of millions of Africans and the ongoing silence about this history, has led to widespread ignorance about Britain's past, and vast numbers of people in Britain who today do not think that this history is relevant to their lives or to their contemporary realities. As a result, in Britain people are largely unwilling to take responsibility for their role in the perpetration of crimes committed by British ancestral forebears.

Abolition emblems such as 'Am I not a man and a brother?' and 'Am I not a woman and a sister?', depicted Africans as passive recipients of emancipation rather than of pro-active Liberators. This helped to instil in Europeans the racist ideology that Africans are submissive to their European counterparts and set in place a slave/master relationship, which is still maintained and practised by most Europeans today across the globe.

To focus on 2007 as a celebration of European Abolitionists which involved the British government 'changing its mind' about enslavement because of moral integrity, would be disrespectful, offensive and historically incorrect. The British government did not simply change its mind about the abhorrent practise which it perpetuated for over 400 years. African resistance both on the continent and in the Diaspora, together with the cross-community mass mobilisation in Britain and Europe forced the British government to take up the cause of Abolition.

# If collectively we do not engage in work across communities and sectors to build towards 2007, the following could also be key facts:

In 2007 a number of mainstream institutions will organise and host commemorations that continue to glorify mostly white Abolitionists, such as William Wilberforce, whose memory is already entrenched in the consciousness of large sections of the British public, as the only champions of the abolitionist struggle, and whose moral crusades led to Britain becoming the first country in the world to abolish enslavement.

Activities and events will be organised that continue to highlight and emphasise Britain's role in abolition, as opposed to Britain's role in enslaving millions of African women, men and children.

The 2007 commemorations will not honour the memories of Africans who were brutally and savagely enslaved by the British.

Nor will the 2007 commemorations pay homage to the African sheroes and heroes of the abolitionist struggle whose resistance led to the overthrowing of the systematically oppressive practise of enslavement.

In the absence of unified and unilateral pressure to support meaningful commemorations, the British government will legitimise its avoidance of the issue of Reparations by saying that it is too complex and communities cannot agree on ways forward.

## In light of these key facts, ROV therefore advocates a commemorative year which aims to:

Honour the memory of Africans who were stolen, sold, oppressed, raped and murdered by the British and with the full commission and sanction of the British Monarchy and Government.

Explore truthfully and explicitly the involvement of the British and the endorsement of the British government, in the perpetration of the African holocaust and not seek to glorify the role of the British State and its agents as Abolitionists in the global struggle against enslavement.

Highlight the fact that the 1807 Act did not end the institution of enslavement, nor did it stop the British involvement in perpetrating the practice of African enslavement and subsequent atrocities. 2007 must make the necessary connections between the historical injustices committed by Britain, the problems that continue to be created and exacerbated by Britain and the economic and political realities on the continent today. These links must be examined and explored within the context of activities planned for 2007.

Tell the whole and truthful story about motivations behind the Abolition. The passing of the 1807 Parliamentary Act and subsequent laws was not purely driven or motivated by the moral integrity of the British government. African resistance both on the continent and in the Diaspora in its multitude of forms, shook the very structures of enslavement to its oppressive roots. The enslavement of Africans became less profitable to Britain and to Europeans, and it was within this context that the popular and mass mobilisation gained ground. The growing antislavery sentiment and the thousands of people who came to oppose the continued enslavement of Africans, became increasingly difficult for the British Establishment to ignore.

Recognise that Africans both on the continent and in the Diaspora resisted their forced captivity and enslavement throughout the duration of the African holocaust. The unsung African sheroes and heroes who have been left out of the history that has been re-told by British institutions and by many professional historians, must be held up as the leaders of the abolition struggle, remembered as the founding fathers and mothers of the emancipation of African people and honoured and named as the champions of self liberation and determination.

Recognise that there is a world of difference between the so-called British 'champions' who are held up by the people of Britain as the main proponents, leaders and 'founding fathers' of the Abolition movement, and the masses of British people who advanced the abolition struggle and informed the mobilisation.

Recognise that the justifications for African enslavement, which included the creation, perpetuation, internalisation and propagation of racist thought, paved the way for views that Europeans still hold today, while also recognising that not all Abolitionists or British public at the time held these views and many fought (by writing, speaking and actively campaigning) against them.

Acknowledge that many of the images and written materials used as part of the abolition movement at the time, helped to set in place stereotypes of passive and helpless Africans. These are not only still prevalent in present day mindsets, but they have also formed the basis of many oppressive and unjust decisions, agreements and policies that have been made unilaterally by Europeans about Africa and Africans, both on the continent and within the Diaspora.

## Therefore ROV strongly advocates against commemorative activities which:

Perpetuate the same lies which have been told for centuries and continue to be told through the British education system and more widely, the British Establishment.

Suppress the whole truth about the abolitionist struggle and the sheroes and heroes who fought for own peoples' liberation.

Celebrate only the white Abolitionists as the leaders of the global struggle for abolition of African enslavement.

Celebrate 2007 as a 200 year anniversary which marks the ending of African enslavement and fails to acknowledge the subsequent atrocities which continue to oppress African people on the continent and in the Diaspora today.

And which in our belief, widen the gaps between communities through lack of willingness to engage with perspectives that are deeply rooted in centuries of Pan African Liberation struggle for Global Justice.

... for it is not true that the work of man is finished, that we have nothing more to do in the world but be parasites in this world, that all we need now is to keep in step with the world, for the work of man is only just beginning, and it remains to man to conquer all the violence entrenched in the recess of his passion... and no race holds the monopoly of beauty, of intelligence, of force

and no race holds the monopoly of beauty, of intelligence, of force and there is a place for all at the Rendezvous of Victory...

Aimé Césaire

Notebook of a Return to My Native Land (Cahier d'un retour au pays natal)

Rendezvous of Victory (ROV) is a Heritage Learning movement that seeks to continue and advance globally, the historical work of Communities of Anti-Slavery Abolitionist Resistance. The name ROV is inspired by the vision and words of Aimé Césaire, one of the world's greatest beacons of People's Self-Empowerment. The movement has grown by drawing lessons from past experiences of Anti-Slavery Resistance which saw a peoples' mass movement develop globally in the struggle for Human and Peoples' Rights. ROV seeks to use this historic example of multi-racial, cross-community and global mobilisation to encourage ordinary peoples to realise their own potential in creating meaningful change as active Global Citizens for themselves and future generations. ROV acknowledges that when addressing issues around Historical Enslavement, opinions are wide-ranging and politics diverse. However, critical engagement with each other is key to building principled unity to ensure progression and advancement between and within communities at local, national and international levels.

For further information about Rendezvous of Victory, please email: royforall@hotmail.com or call 07949 730836/07903 010019

The following is the introduction to a dissertation submitted by PhD student Alessandra Williams. In this bulletin we do not have space to include the whole dissertation. However we will include the next chapter on Colonialism in the February edition.

## RACISM AND SLAVERY:THE LEGACY OF COLONIALISM ON BLACK BRITAIN

#### **GLOSSARY OF TERMS**

For the purpose of this thesis, the following terms are used in these specific ways:-

A 'black person' is a descendent from the Caribbean whose ancestors were slaves, brought to the Caribbean and America from Africa during the 15th - 19th Century.

A 'slave' is a person who is not free to move where they want, when they want. A slave's movements are therefore under the control of another person.

A 'chattel slave' is a thing - a piece of property and is not recognised as having any human status (1). In this essay, after the British involvement in the Atlantic Slave trade, the word "slave" has the same meaning as a "chattel slave".

'UK and Britain' are interchangeable and have the same meaning throughout - that is, incorporating the individual states of England, Wales, Scotland and Northern Ireland.

In this essay it will be argued that slavery and the colonisation of black people are key features in the development of institutional racism in Britain, which adversely affects the black population today.

Criminologists such as Smith (1997:173) labour the point as to which came first, racism or high crime rates amongst black people. The evidence points to the former. As the issue of black crime and criminology has been looked at fairly recently in the UK, in response to a growing crime rate amongst young black males from the 1970's, the evidence that is available points to a continuous cycle of racism and labour shortages in the UK which fuelled racist attitudes towards black people in particular, only abating when workers were few, such as during the First and Second World Wars. Links between racism, slavery and its effect on the black population, their continued low social status and crime have not been looked at by criminologists in general; they appear to focus attention on the black population only when they became a cause for concern in the 1970's due to a perceived increase in criminal activity. The purpose of this thesis is to bring together all the issues concerning the black population in the UK, in order to create a complete picture of how British society arrived at the position it is in today. The aim of this thesis is to illuminate the key areas of concern in order that the causes and symptoms of inequality, which have thus far worked together at a conscious and subconscious level to keep black people down, can be eradicated. This research therefore is designed to introduce a theory of the cause and effect of racism in relation to black people in the UK and does not at this stage, seek to prove the theory beyond reasonable doubt.

#### **Footnotes**

#### **SLAVERY**

The British Empire was developed on the back of slavery, the benefits and detriments of which continue to this present day. Britain prospered (2) when it became involved in the Atlantic Slave trade and it reaped the economic benefits which made it into a powerful nation. Indeed it is arguable whether there would have been a British Empire at all, without slavery. However, the black involvement in building the British Empire into what it later became, has never been acknowledged. On the contrary, black people are seen as inferior to white people and a 'problem' in society that needs to be controlled. No thanks or gratitude has ever been shown by Britain (3) for the actual blood, sweat and tears of the black slaves, and black people are kept at an economic level of subjugation through social structuring such as poor housing, inadequate education and low job prospects.

#### **Historic Slavery**

Before the Atlantic Slave trade, historians and writers on slavery agree that slavery was an institution in antiquity. However historically a slave was not synonymous with being black and from time immemorial, slaves came in all races, colours and sizes. People were enslaved as a result of raids on neighbouring villages, cities or lands or as a result of war. Both the Greek and Roman Empires had numerous slaves serving at all levels of society. Researchers into the slave trade, such as Thomas (1997:27) note that during the Greek and Roman era there was no evidence that colour was a significant or determinate factor of slavery and there is no evidence of prejudice on racial grounds (4). The people of Britain, France, Germany, Spain and Russia had all been enslaved, particularly during the Roman Empire (5). There are records that British people were still slaves up to the 12th Century, contained in the writings of the Archbishop of Anslem (6). However, Thomas (1997:35) notes that by 1200, slavery had disappeared from England (and was replaced by serfdom), although it continued in Mediterranean Europe.

## The Atlantic Slave Trade

The Atlantic Slave Trade began in the 15th Century with the capturing of slaves by the Portuguese in 1444. By the end of the slave trade some 400 years later, in the 19th Century, approximately 10 million African slaves had been imported into the "New World" of America and the West Indies (Thomas 1997; Eltis et al 1997; Klein 1999; Walvin 2004).

The arrival of the first shipment of 235 Africans from the West African coast into Portugal on 8 August 1444, was recorded by Gomes Eannes de Zurara, a contemporary chronicler and a courtier attached to the brother of the King of Portugal, Prince Henry (7). There is evidence that initially these slaves worked mainly as domestic staff and in skilled and unskilled occupations (8). By the early 16th century, King Manuel the Fortunate, forbade slaves to be taken out of Africa unless they were baptized and ordered all Portuguese masters to baptize their slaves (unless the slaves themselves did not wish to be baptized because they were Muslims) (9). This process of baptizing slaves legitimised their status and gave the slaves assurances of fair treatment as fellow Christians under their slave masters. In Portugal, it was also customary for the Portuguese masters to free their slaves on their death, and if a master's seduced his slave (which was forbidden) any subsequent children would be free (Thomas 1997).

In Spain, slavery was regulated by King Alfonso the Wise in 1260, under the Spanish legal code, the "Las Siete Partidas" which was widely considered to be a landmark Spanish constitutional document and one of the most important legal codes of the Middle Ages. The code concerning slaves, was introduced into Spain prior to the Atlantic Slave Trade and survived until the 19th Century. The document specified that a man became a slave by being captured in war, by being born the child of a slave, or by letting himself be sold into slavery. It allowed a slave to marry against his master's will and that once married, the couple could not be separated. A slave who was badly treated could complain to a judge, and a master who killed a slave could be tried for murder. By 1475, there were enough black slaves in Spain for a special black judge, Juan de Valldolid to be appointed in order to hear their cases (Thomas 1997: 74).

However in Britain, from the start of their involvement in the Atlantic Slave trade, a slave was perceived very differently and had no legal rights or legitimate status. Historians such as Walvin (2004:17) provide evidence that a slave was considered a thing, a chattel, a piece of property, which Walvin points out was an obvious contradiction in terms, as how could a human being be a 'thing'? (10) Walvin (2004:19) points to the fact that the only legislation passed in Britain in relation to slaves, was legislation governing the rise in insurance claims as a result of lost goods (slaves). In 1790, Parliament stated that "no loss or damage shall be recoverable on account of the mortality of slaves by natural death, or ill treatment or against loss by throwing overboard of slaves on any account whatsoever" (11).

- (2) America and other European nations also prospered
- (3) America or other European nations that benefited
- (4) There is however evidence that in Roman times black men and women were highly admired and regarded for their beauty, physical prow ness and fighting abilities.
- (5) The Slave Trade p.27
- (6) The Archbishop of Anslem denounced the selling of Englishmen "as brute beasts" in 1102. *The Slave Trade* p.35
- (7) Chronicle of the Discovery and Conquest of Guinea as cited in The Slave Trade p.22
- (8) The Atlantic Slave Trade p.12
- (9) The Slave Trade p. 397
- (10) Black Ivory p.17
- (11) The clause passed in an Act of English Parliament of 1790 which specified the position on slave insurance claims. *Black Ivory* p.19

This demonstrated the government's perception that a slave's life was not equal to that of a white person's, and therefore a slave was subhuman, whose death at the hands of another would not be considered as murder and that killing a slave was purely an economic misfortune (Walvin (2004:19). The Zong case heard in 1783, concerning an appeal hearing over lost property (slaves) at sea, is demonstrative of the financial stronghold the slave trade had over judiciary and government decisions. In the Zong case the Solicitor General, Lord Justice Lee emphatically declared that "..blacks were property" and his fellow judge at the hearing, the Lord Chief Justice, Lord Justice Mansfield, stated that "...the case of slaves was the same as if horses had been thrown overboard" (12) again demonstrating the unequal status of black slaves with white people in Britain.

The Economics Benefits of the Atlantic Slave Trade

The financial gains for the Portuguese, from the slave trade was well known in Europe. In 1466, Vaclav Sasek, a Czech traveller, noted that the King of Portugal declared that he made more money from selling slaves to foreigners than all the taxes levied in his kingdom (13). It is not surprising therefore that at this time, the Portuguese who controlled the slave trade, forbade other nations such as Spain from going to African independently to acquire slaves. In 1480, Spain conceded the Portuguese position in relation to the African slave trade, and they signed a special treaty officially recognising the Portuguese monopoly of Africa. Despite this, in 1481, English merchants wished to enter the lucrative trade and a special Portuguese envoy was expedited to London to visit King Edward IV, where their requests for permission to trade where firmly rebutted (14).

However by 1712, Britain became officially involved in the Atlantic Slave Trade, although it had been unofficially trading in slaves since the 17th century (15). In the Queen's Speech to Parliament on 6 June 1712, Queen Anne declared Britain's right to furnish slaves to the Spanish over the next thirty years (16).

A privilege which the British government quickly sold for £7.5million to the South Sea Company, in the hope that the national debt would be wiped out by the abundant slave trade (17). £9 million worth of unfunded government securities were compulsory exchanged for shares in the South Sea Company (18), and Queen Anne was given 22.5% of the stock.

(12) Black Ivory p.214 citing quoted by P Hoare, Memoirs of Granville Sharp, London 1820

- (14) The Slave Trade p.76
- (15) Routes to Slavery p.4 British involvement began in 1644.
- (16) The Atlantic Slave Trade p.235
- (17) The Slave Trade p.235
- (18) Ibid p. 236 citing Elizabeth Donnan "Early Days of the South Sea Company" *Journal of Economic and Business History II* (3), May 1930. See Victoria G Sorsby, *British Trade with Spanish America Under the Asiento, 1713 1740* PhD thesis University of London 1975

Most members of the House of Commons and the House of Lords had shares in the South Sea Company as well as King's College, Cambridge University and Thomas Guy, who later established Guy's Hospital with the profits from his shares (19). It made economic sense for the slave trade to thrive and flourish under the British because there were financial consequences for the government, the Queen and the aristocracy of Britain. The government's financial involvement in the slave trade was so closely associated with the national debt that when the South Sea Company faced liquidation in 1720, the government bailed them out, thereby avoiding the country itself going into bankruptcy (20). British trading ports such as Liverpool and Bristol grew in size and stature as a result of the slave trade (21). British ship building increased and the entire economy of the British nation flourished as a direct result of the slave trade. By 1783, the British Prime Minster, William Pitt believed the Atlantic Slave Trade to be responsible for four/fifths of the British income, through trading in slaves and the production of sugar, coffee, tobacco and other goods (22).

Walvin (2004:27) notes that some African communities refused to engage in the slaved trade but most communities could not resist the superior fire power, goods and weaponry on offer and nations such as the Dahomey grew rich and powerful as a result of trading in African slaves.

## Opposing Views of the Slaves at the time of the Atlantic Slave Trade

The slave trade was conceived, sustained and nurtured on violence which brought great financial benefits, particularly at the point at which the British became most intimately involved. Despite mountains of evidence of assault, torture, rape and murder of slaves at the hands of the British, there was never any question of charges being made against anyone responsible for torturing, assaulting, raping or killing a slave (23). The abuse and dehumanisation of slaves was a necessity for all those involved in the trade, at all levels of society, as it made the economic gains more palatable.

Only those who had nothing to gain financially from the trade spoke out against the abomination of the slave trade and recorded opposing views of the Africans to those who stood to benefit economically from the trade. A Venetian adventurer, Alvise Ca'da Mosto, who travelled with the Portuguese ships to Africa during the 1440-1450's said "It appears to me a very marvellous thing that, beyond the river, all men are very black, tall and big, their bodies well formed; and the whole country green, full of trees, and fertile." (24)

- (19) Thomas Guy sold his shares prior to the company's collapse in 1720 was able to use the fortune to set up Guy's Hospital for "the poorest and sickest of the poor". *The Slave Trade* p.238 241. (20) *The Slave Trade* p. 241 the shares reached £1,000 in June 1720 and fell to £180 in September 1720.
- (21) Black Ivory p.287 and The Atlantic Slave Trade p.88
- (22) The Slave Trade historical data from pages 238 241.
- (23) Black Ivory p.19
- (24) The Slave Trade p.57

<sup>(13)</sup> The Slave Trade p.74 citing Gabriel Tetzel and Vaclav Sasek, Travels of Leo of Rozmital, tr. By Malcolm Letts, Hakluyt Society (London 1957).

Monsieur Allanson correspondent of the Royal Academy of Science at Paris from 1749 to 1753 said of the Africans "I was not a little pleased with my very first reception; and it fully convinced me, that there ought to be a considerable abatement made in the accounts we have of the savage character of the Africans" (25).

John Wesley, the founder of the Methodist church published his Thoughts upon Slavery in 1774, taken from eye witness accounts of the country and its people along the West Coast. Wesley states:

"...In the Senegal country (26) observe, it is inhabited by three nations, the Jalofs, Fulis, and Mandingos.

The King of the Jalofs has under him several Ministers, who assist in the exercise of justice. The Chief Justice goes in circuit through all dominions, to hear complaints and determine controversies; and the Viceroy goes with him, to inspect the behaviour of the Akadi, or Governor, of each village.

The Fulis are governed by their chief men, who rule with much moderation. Few of them will drink anything stronger than water, being strict Mahometans. The Government is easy, because the people are of a quiet and good disposition, and so well instructed in what is right, that a man who wrongs another is the abomination of them all. They not only support all that are old, or blind, or lame among themselves, but have frequently supplied the necessities of the Mandingos, when the were distressed by famine.

John Wesley's publication also spoke of the people living in harmony with their environment, content, sociable and obliging. Publications and eye witness accounts, are in stark contrast to the evidence given by slaves traders and plantation owners. Walvin (2004:171) argues how it served the slave-traders to depict the Africans as having no concept of family life, living in barbarous conditions marked by promiscuity and depravity, in order to justify their trade in humanity. Such false notions were commonplace amongst whites, and it eased their own conscience, "and made straight the path for the massive exploitation that was the slave trade".

The opinion held by the British government and the British judiciary in the late 18th century, that the slaves were equal to "horses", were white man's "property", and were inferior and unworthy of unequal treatment with white people, drowned out the voices of those who had a different experience of black people in their home country, and was fuelled by the enormous economic gains the slave trade brought to Britain. The government's view which condoned ill treatment and abuse of black people, whom they considered to be inferior beings, became the 'foundation stone' upon which the British view of black people was laid. Smith (1997:103) summed up this position where he stated that:

"...neither the law nor the corresponding sense of identity grew out of a tradition that included the present ethnic minorities".

It is not surprising therefore that in the 200 years since trading in slaves was abolished (in 1807), the perception and treatment of black people has remained more or less unchanged. Action taken by the government and corresponding legislation has done little to alter the entrenched beliefs of white people that black people are vicious, uncivilised, savages. The probability that slavery itself created the black 'problem' has never entered the psyche of the British people or it seems, the British government.

## copyright Alessandra Williams

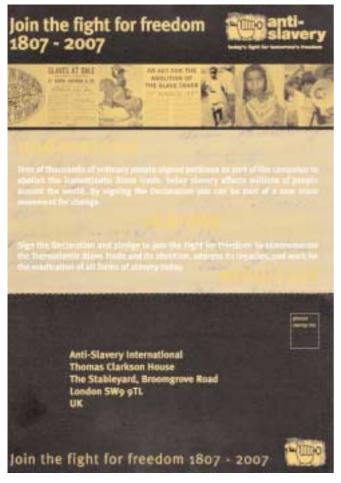
Subsequent chapters of this PhD dissertation will follow in future e-bulletins.

The Effect of Slavery on Black Britain

<sup>(25)</sup> Out of Slavery p.19

<sup>(26)</sup> Senegal is situated between Gambia and Niger along the West Coast.

## Campaigns





# Anti-Slavery International

## Send an e-card, spread the word

Anti-Slavery International has created a series of e-cards for you to raise awareness among your colleagues, friends and family of the need to tackle slavery both past and present in the run up to the bicentenary in 2007.

The cards feature different images of Transatlantic and contemporary slavery with the question, What's my story? When you click on the card, you can read a short explanation of the image. The catchphrase reflects the fact that there are many ways of telling the story of slavery, and many different stories of enslavement and resistance. One of the aims for 2007 must be to tell, and to hear, the stories that have often been silenced, and to raise awareness of the realities of slavery and the fight against it both then and now.

The cards lead people to Anti-Slavery International's Fight for Freedom campaign website, www.antislavery.org/2007 where people can sign the 2007 Declaration, pledging to commemorate the Transatlantic Slave Trade and its abolition, address its legacies, and work for the eradication of all forms of slavery today, which affect at least 12 million people around the world.

To send an e-card to your contacts, asking them to join the fight for freedom, visit www.antislavery.org/2007 and go to 'send an e-card'. The more people who know about the campaign the more effective it will be.

# **53** Funding

## Heritage Lottery Fund Remembering Slavery in 2007

The 200th anniversary of the Parliamentary Abolition of the Transatlantic Slave Trade presents us all with an opportunity to think about the historical forces that have shaped our current circumstances. More and more groups, organisations and agencies are thinking about the meaning of the bicentenary and how they intend to mark it.

The Heritage Lottery Fund (HLF) wants all communities to have the opportunity to learn about and have access to this heritage. We want to encourage community-based organisations, and heritage institutions working in partnership, to apply for HLF funding to support projects inspired by the Parliamentary abolition of Britain's involvement in the slave trade in 1807. We are keen to fund projects that will add to our collective understanding of the Transatlantic Slave Trade and its impact on our national heritage.

We are planning to publish a guide in late October 2005 to help applicants identify and refer to museum, library and archive collections; historic resources which are relevant to the slave trade, its abolition and its impact. The list is not comprehensive. It is intended to act as a spring board to find out more. As well as a list of resources including museums, archives, websites and publications, we have also provided some ideas that could be adapted and developed as projects which tell the story of the Transatlantic Slave Trade and its legacy across the UK.



This is an image of the Anti-Slavery Arch in Paganhill, Gloucestershire. The Anti-Slavery Arch Group was awarded £10,900 to restore the arch, produce a commemorative plaque, information leaflets and a website. The local historical society also published a book, and the Archway comprehensive school produced a play.

You can find details of your local development team from the 'In your area' section of Heritage Lottery Fund's website http://www.hlf.org.uk/English/InYourArea

## You don't have as much time as you think!

When planning to submit your applications you will need to build in your own planning time to our deadlines. This means that for grants of up to £50,000 you should submit full applications 6-12 months in advance of any significant dates. For grants of over £50,000 submit applications 12-24 months in advance (increase time based on the amount of money you are requesting from us). This will give you time to plan and make amendments to your project if you need to. Reminders of HLF deadlines will be included in future newsletters.

You should check with your local region or country about deadlines, as some regions and countries differ from others. It takes us a minimum of 3 months from the date of receipt for decisions on small grant applications (£5,000 to £50,000) and a minimum of 6 months for decisions on grants of over £50,000.

In future editions we will highlight projects that we have already funded, as well as give details of events, workshops and other activities being delivered across HLF's regions and countries.



## Lineage TIMELINE

## An Essential Aid for the World Citizen

The **TIMELINE** is produced to visually contextualise the general relationship between African & European Civilization and a period of 8000 years denoted.

It is displayed on 18 consecutive panels each depicting a period of 500 years; Panels 15 to 1 show the Past to Present and panels A B & C the Future.

It shows a clear continuum of the major African civilizations displayed with key personalities and incidents in relation to Europe, especially the UK and the USA.

It highlights the vast reference store to be drawn on **past** the role of Transatlantic Slavery, all too often referred to and stressed within the National Curriculum.

It defeats the all too often inferred notion that Black/African History begins with Transatlantic Slavery

It provides a whole brain exercise; lines, numbers & words stimulate left-brain activity and the Right brain by the pictures and colours.

It provides the viewer/student with a solid framing tool for the study of History.

It provides a framework for individual study and personal development utilising African-centred references.

The **TIMELINE** is a vital tool for the promotion of personal and social growth and understanding in what can seem highly confusing time without a strong foundation to contextualise the historical development of contemporary factors.

For many (young) people, now used to looking and listening (not necessarily seeing and hearing) complex media, the line can provide a powerful grounding reference point on which to base and develop their knowledge and opinions.

The TIMELINE fully supports the key skills highlighted in the Key Stages of the British National Curriculum:

- 1. Chronological understanding.
- 2. Knowledge & understanding of events, people & changes in the past
- 3. Historical interpretation
- 4. Historical enquiry
- 5. Organisation & communication

## **Sizes**

## **A3 Hall Display**

FOLDED SIZE: H42cm x W30cm FULL LINE LENGTH: Approx. 600cm FOLDER LINE LENGTH: Approx. 500cm

#### **A4 Classroom**

FOLDED SIZE: H30cm x W21cm FULL LINE LENGTH: Approx. 420cm FOLDER LINE LENGTH: Approx. 340cm

#### A5 Home

FOLDED SIZE: H21cm x W15cm LINE LENGTH: Approx. 306cm

#### A6 Personal

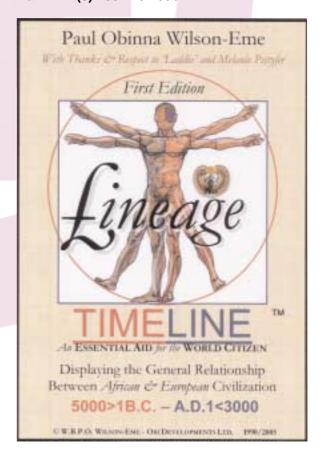
FOLDED SIZE: H15cm x W10.5cm LINE LENGTH: Approx. 220cm

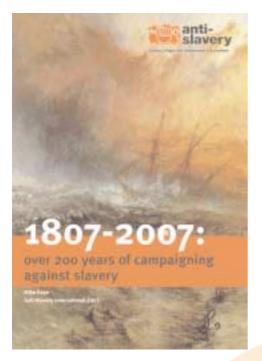
For further information or to receive an order form to buy the TIMELINE, please contact:

Motivation and Personal Success Ltd 1278 High Road Whetstone

London, N20 9HH

Tel: +44 (0) 208 446 9919 Fax: +44 (0) 208 445 7596





## Anti-Slavery International New publication: 1807-2007: Over 200 years of campaigning against slavery

Anti-Slavery International has produced this publication as part of its campaign to use the 200th anniversary of the end the slave trade in the British colonies in 2007, to raise awareness of both historical and contemporary forms of slavery.

This publication gives an overview of the Transatlantic Slave Trade and considers the factors that led to its eventual abolition, including the rise of the anti-slavery movement in Britain and the pivotal role which slaves and former slaves played in securing their own liberation.

The book examines the factors which, in less than twenty years, saw isolated voices of protest develop into a popular movement that not only managed to challenge assumptions about slavery that had been embedded over hundreds of years, but also convinced many people that they had an obligation to end it. Its achievements were unparalleled at the time and even today there are only a limited number of campaigns which could claim to have had the same impact.

The book also traces how, after the end of the Transatlantic Slave Trade, new forms of slavery began to manifest themselves and how these contemporary forms of slavery were challenged through popular campaigns and by the development of international standards. It also considers what action needs to be taken to assist the millions of people who are subjected to contemporary forms of slavery today.

Full colour, fully illustrated 40 page A4 publication ISBN 0 900918 616 Price £5.00 plus p&p at £2.00 UK, £3.50 Europe, £6.00 rest of the world.

To order your copy contact Becky Shand tel: 020 7501 8922 or email: b.shand@antislavery.org or visit our secure website: ww.antislavery.org

For more information on the campaign visit: www.antislavery.org/2007

Book: About British Black Caribbean History
Out of Slavery

by Nardia Foster Redcliffe Publishing £14.99

ISBN: 0 - 9547420 - 0 -1

Article by Nardia Foster in Oct/Nov 2005 Black Heritage Magazine (P36)

Booklet: Nardia Foster selected to be portrayed with others by Enfield Racial Equality Council in a booklet titled, *Ordinary People Extraordinary Lives*.

Positive Image project partially funded by the Home Office. Enfield Racial Equality Council, Community House, 31 Fore Street, Edmonton, London N9 0PZ

SLAVERY - Lancaster Museums Citizenship Resource Pack for Key Stage 3

£10.00 + £2.00 postage and packing from Laura Pye, Lifelong Learning and Outreach Officer, Lancaster City Museum, Market Square, Lancaster, LA1 1HT Email laura.pye@mus.lancscc.gov.uk

#### Lancaster and the African Slave Trade

Melinder Elder - Lancaster City Museums Local Studies Series No 14 1991 revised 1994 ISBN 0 905 665 074

(NB this pamphlet is currently out of print but could be ordered through inter-library loan. We hope to make this available once again by 2007).

The Slave Trade and the Economic Development of 18th Century Lancaster

Melinder Elder - Ryburn Publishing 1992 ISBN 1 85331 030 1

(NB this book is currently out of print but could be ordered through inter-library loan. We hope to persuade Edinburgh University Press to commission a revision of the book by 2007).

## Voices of the Transatlantic Slave Trade

'Voices of the Transatlantic Slave Trade' is a brand new teaching resource with a DVD and accompanying notes to support key stage 3 and above in teaching the history and abolition of the Transatlantic Slave Trade.

The DVD contains powerful first hand narratives, presented by professional actors, around the themes of Africa pre-slavery, the Triangular Trade, Capture and Middle Passage, Plantation Life, Rebellion and Abolition. From emotional extracts of the hardships endured by Mary Prince, to the A-Z alphabet taught to Sunday school children by the abolitionists, the DVD contains a wide range of stimulus material for use in the classroom.

The 20 page accompanying teachers' notes contain transcripts of all the extracts on the DVD, background biographies (including John Wesley, Frederick Douglass, Ignatius Sancho, Mary Prince, William Wilberforce and others), follow up activities for the classroom and curriculum links.

## The pack is available for just £9.99 from

The British Empire & Commonwealth Museum

Clock Tower Yard
Temple Meads

Bristol, BS1 6QH

T: 0117 925 4980

F: 0117 925 4983

E: bookings@empiremuseum.co.uk

## Please note the contacts at the museum have changed.

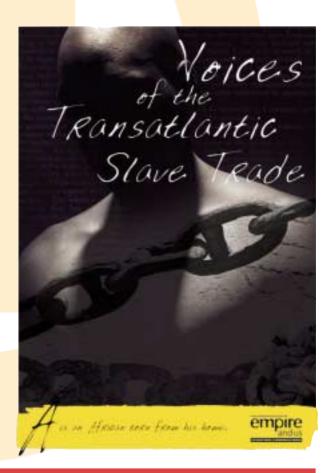
For Learning and the Understanding Slavery Initiative contact Lucy Bradley:

lucy.bradley@empiremuseum.co.uk

For 2007 exhibition contact Anne Lineen: anne.lineen@empiremuseum.co.uk

Katherine Hann is now freelance and can be contacted at

katherine.hann@btopenworld.com



The 2007 Bicentenary Cross-Community Forum, was initiated by Rendezvous of Victory (ROV), an African led organisation working closely with both grass roots and mainstream institutions, in partnership with Anti-Slavery International and the World Development Movement. This e-bulletin is part of the on-going work of the Cross-Community Forum.

The deadline for the next e-bulletin is Weds 15 Feb 2006, for distribution at the end of Feb. We encourage ALL contributions. Please email articles, thoughts, photos or comments about pieces you've read in this bulletin, to crosscommunityforum2007@hotmail.co.uk

For further information, please email us at the same address or call 07984 996784 (or leave a message on 020 7738 3186).