



act 2007

Issue 6
May 06

Welcome to this issue of **act 2007**, **set all free's** e-bulletin with news and information on the bicentenary of the Abolition of the Slave Trade Act in 2007.

If you have looked at our website recently you will have noticed some changes – we now have an extended *Resources* section, covering both current and forthcoming resources. Please let us know of any others that should be added. We also have a 'talk more' section http://www.setallfree.net/talk_more.php which has not yet had the usage we envisaged. Do share your thoughts, ideas and reflections on articles within the website or other issues within the wider community.

I do hope you can attend our resources-focused networking meeting on Thursday 15 June from 10.30 to 4.00 at Friends House, 173 Euston Road, London NW1 2BJ.

Richard Reddie, Project Director

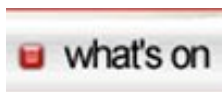


News from Scotland

In Scotland the churches have taken the lead in preparing to mark the bicentenary of the Abolition of the Slave Trade Act. Action for Churches Together in Scotland Forum has endorsed a Task Group to co-ordinate the activities for 2007. The group has identified a number of projects which are being pursued by all churches in Scotland. The group has also liaised with a number of other organisations including the Scottish Executive. Some of the projects that are being discussed and are in the process of being planned in Scotland include:

- Publication of a leaflet and a pamphlet on Scotland and Slavery
- Churches in Scotland will mark the event in their annual meetings
- A number of public events are being considered in co-operation with other organisations such as National Trust of Scotland
- The Scottish Executive has set up a working group which met for the first time on 10 May

Dr Nelu Balaj (nelu.balaj@ctbi.org.uk)
Scottish Churches Racial Justice Officer



CHURCHES TOGETHER IN SOUTH LONDON FORUM – SATURDAY 4 NOVEMBER 2006

Churches Together in South London (CTSL) is organising a **set all free** event at Holy Trinity Clapham on Saturday 4 November 2006. CTSL's Ecumenical Officer, John Richardson, writes:

CTSL is required by its constitution to hold a Forum on an ecumenical topic every three years. With 2007 approaching and with Clapham so significant in the developments that led to the Abolition of the Slave Trade Act in 1807, there seemed to be only one possible topic for the next Forum. The day – from 10.00 to 5.00 – will be a time of preparation for 2007 especially for members of churches in South London and will follow the three broad themes suggested by Richard and colleagues: remember, reflect and respond. The final programme is still being worked on but speakers so far include Sarah Williams of Anti-Slavery International. The Big Intent Theatre Company will be working with local children to produce 'Free For All' at the end of the day, there will be worship to strengthen us and workshops on various themes related especially to what churches can do in 2007 – and African-Caribbean food will be available.

If anyone would like to know more, please contact me at CTSL, c/o St John's Vicarage, 1 Secker Street, Waterloo, London SE1 8UF, tel. 01462 422502 or john@ctsl.org.uk

set all free networking meeting –Thursday 15 June 2006

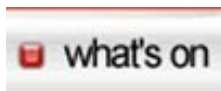
The next meeting will be held at the Small Meeting House, Friends House, 173 Euston Road, London on **Thursday 15 June 2006 from 10.30 – 4.00**. If you would like to attend the meeting please let us know. This particular gathering will focus on **resources for the bicentenary** and there will be an opportunity to display and sell your resources.



To book either a table or display space, please contact Kate Yates on 020 7529 8141 or e-mail kate.yates@cte.org.uk by Wednesday 31 May. Space is available on a first-come, first-served basis.

Our grateful thanks go to the Quakers for their generous contribution to us of free room hire for the meeting.





CRC HULL CONVENTION – 23 FEBRUARY 2007

The Churches Regional Commission in Hull are hosting a Convention on **Friday 23 February 2007** which will take a racial justice theme and form part of the year's programme of events in Hull and nationwide. This event aims to raise awareness of Black history and issues of identity in the Black community. It will also focus on contemporary issues of slavery such as migrant workers and sex-trafficking to enable churches individually and collectively to respond more effectively to needs in their local communities and beyond.

Given the work of Wilberforce and others and the significance of the struggle of Black people to rid themselves of slavery, the Convention includes a reflection on the history of Black people from pre-slavery to today and the impact of this history on modern Black people and wider society. It will look at current issues of racial justice with particular reference to 'modern slaves' such as those caught up in sex-trafficking and migrant workers. The role of women as subjects of enslavement will also be covered. In addition, the convention will provide a strong theological reflection on racial justice and the issues that church must address to:

- (i) instil commitment and justification for practical, social action of this type
- (ii) equip churches to communicate to colleagues and congregations the significance of this need

Archbishop Sentamu, Richard Reddie (Project Director, **set all free**) and Father Shay Cullen of the Preda Foundation in the Philippines, will provide keynote speeches. Carrie Pemberton of CHASTE will provide a theological reflection and Richard Blackburn will chair the event.

A balanced programme of reflection, information gathering, inspiration and practical support will include speakers, seminars and exhibition to maximise the opportunities provided in one day, and allow variety and choice.

For further information, please contact Gillian Murray, Gillian.murray@crc-online.org.uk or telephone 0113 244 3413

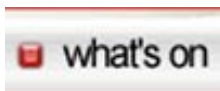


set all free residential conference – 6-7 November 2006

Following the success of the last residential conference in November 2005, a further gathering is planned for Monday 6 to Tuesday 7 November 2006 at All Saints' Pastoral Centre, London Colney, St Albans, Herts. The cost is £100 and a £35 deposit will secure you a place at the third and last **set all free** residential prior to the 2007 bicentenary. The residential is a great opportunity to network, promote your resources and activities, get up-to-date information about 'what's on' and hear from keynote speakers.

Please e-mail info@setallfree.net or telephone 020 7529 8141 for a booking form.





Ghana

Next year will be an important one in the life of the West African country of Ghana. Not only will it have an opportunity to reflect on its part in the Transatlantic Slave Trade (TST), it will also celebrate 50 years of independence.

Several centuries ago, when Ghana was known as the Gold Coast, it was one of the centres of the TST. Portugal, Holland and England built forts such as the infamous Elmina (the mine) along its coastline to control the trade in human beings. However, Ghana was at the forefront of the great African resistance movement to undermine the slave trade.



Elmina Courtyard, Ghana © Terry Loudon



Elmina Harbour, Ghana © Terry Loudon

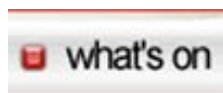


Gate of No Return, Elmina Harbour
© Terry Loudon

Since the ending of the slave trade, the country has always been in the vanguard of the continent's intellectual, cultural and social development. Consequently, it came as no surprise when Ghana became the first sub-Saharan African country to obtain its freedom from its old colonial master, Britain, in March 1957.

Many in the Christian community would like to combine these two significant events. If you are planning to mark this event, or would like information about what is happening to remember these important dates, please contact **set all free** at info@setallfree.net or call 020 7529 8141.

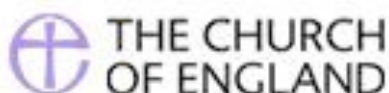




MAKING YOUR MARK: Act of Redemption, Restoration and Resurrection

set all free: Act to end Slavery is intended to bring together churches and other organisations that feel able to work within a Christian ethos. The project aims “to highlight the values that motivated the original abolitionists to ensure that society engages with them in this generation”, and to “remember the past and apply its lessons to the present.”

The Church of England, through CMEAC (Committee for Minority Ethnic Anglican Concerns), working with the Church Mission Society, (CMS) United Society for the Propagation of the Gospel (USPG) and Partnership for World Mission (PWM) and their overseas partners, is taking a lead in making a specific Church of England response and contribution as part of the Churches Together in England project.



This response is called **MAKING YOUR MARK: An Act of Redemption, Restoration and Resurrection** and will include two key elements:

- i) Bicentenary hearings (similar to the “Facing the Truth” BBC programmes chaired by Archbishop Desmond Tutu)
- ii) A Walk of Witness, to take place in London on Saturday 24 March 2007

The bicentenary hearings will be held in 12 dioceses and we are asking the Bishop of each diocese to chair these with two mediators/facilitators. These will take place during Lent.

The Walk of Witness will start at Holy Trinity Clapham and finish at Parliament Square with various stops in between (including Lambeth Palace where there will be an Act of Repentance and Forgiveness).

This was planned before the decision of General Synod to offer an apology for slavery but **Making your mark** will provide substance to this.

Contact:
Sonia Barron
Adviser to Archbishops’ Council For Minority Ethnic Anglican Concerns
Church House
Great Smith Street
London SW1P 3NZ

Tel: 020 7898 1442
Email: sonia.barron@c-of-e.org.uk



COMMUNICATIONS AND NETWORKS

What we're about

set all free has been established by Churches Together in England to commemorate the bicentenary of the British Abolition of the Slave Trade Act in 2007. We aim to challenge modern society on the issue of slavery and to encourage people to engage with Christian values.



Richard Reddie – Project Director
and Kate Yates – Project Officer

Slavery is unfinished business

set all free seeks to **remember** the Transatlantic Slave Trade, **reflect** on its impact affecting society today, and **respond** by working to end its legacies and modern forms of slavery.

Everyone needs to understand the issues

set all free believes that there needs to be greater understanding about the impact of the Transatlantic Slave Trade and its legacies. These legacies include racism, racial discrimination, as well as the underdevelopment of countries and communities affected by the trade.

We see education as the key to a better understanding of the ongoing effects of the Transatlantic Slave Trade and we encourage the Government to make the teaching of this a core component of the National Curriculum.

Now is the time for action

set all free believes that the bicentenary presents a significant opportunity for the churches – and others - to build on the work of the abolitionists to strive for a more just society.

We are aiming to raise awareness about the millions of people subjected to contemporary forms of slavery or wider injustices, and are seeking to take practical action to bring these to an end. We are also working to co-ordinate the range of meaningful commemorative activities that churches and others will be organising.

It's OK to talk

set all free recognises the diversity of views on issues such as apology, reparation and addressing the legacies of slavery. We strive to create safe spaces for honest conversations to take place as we work towards solutions.



COMMUNICATIONS AND NETWORKS



Commendation

We were delighted to receive a commendation from David Pollendine of CMS about the e-bulletin and networking group:

*"I have found the **set all free** literature a great tool to get an overview of what other churches, organisations and individuals are doing to commemorate the bicentenary of the Abolition of the Slave Trade Act in 2007. It provides the possibility to link up and even partner with other projects avoiding unnecessary duplication, and adding value to what we want to offer."*

Since enabling collaboration and avoiding duplication are key aims of **set all free**, we would love to hear of others who have found similar benefits.



'join in' set all free


If you are considering marking the bicentenary or 'badging' events or projects as **set all free**, please contact us as soon as possible. For permission to use our logo please contact us on 020 7529 8141 or e-mail info@setallfree.net

To honour the tradition of the abolitionists we are sure you will want your activities to have a significant, meaningful and lasting legacy across a cross-section of Church and society. This holistic approach connects the past to the present, empowering today's citizens to be today's abolitionists.



Website

Would you like to contribute an article to the website or our e-bulletin? Contact us at info@setallfree.net

Do visit our  [resources](#) page for information about both current and forthcoming resources.



July E-bulletin

The deadline for articles for submission to the next e-bulletin is **Thursday 20 July**.



COMMUNICATIONS AND NETWORKS

Bicentenary Cross-Community Forum

Do consider joining the Bicentenary Cross-Community Forum if you:

- are organising or thinking of organising an event around the bicentenary
- work in any sector linked to racism, equality, diversity, citizenship, integration or cohesion
- are an educator, a teacher, a health practitioner, a social worker, a politician, a local councillor, a human rights activist, a police officer or a community advocate in any way.

To sign up to the Bicentenary Cross-Community Forum e-bulletin, please contact crosscommunityforum2007@hotmail.co.uk



Department for Culture, Media and Sport

The Government is keen to support the initiatives and events that will mark the 2007 Bicentenary all over the country. These events will raise awareness of the Transatlantic slave trade, and its effects both in the past and the present. Although the 1807 Act, and even the 1833 Act, did not mark the end of slavery around the world, the passing of this legislation marked an important step forward in the awareness of human rights, and people across the country are right to want to take the opportunity to reflect on the struggles of the past, the progress we have made and the challenges that remain.

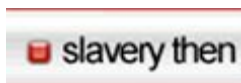


To this end, the Minister for Culture, David Lammy, and the then Minister for Race Equality, Paul Goggins, published a joint pamphlet in March that underlines the Government's commitment to the 2007 Bicentenary entitled *"Reflecting on the past and looking to the future: The 2007 Bicentenary of the Abolition of the Slave Trade in the British Empire"*. The pamphlet has been sent to a wide range of cultural organisations and community groups around the UK. The pamphlet is available to view on the DCMS website where there are also links to some of the organisations involved in the commemoration events next year. Hard copies of the pamphlet are available from DCMS, telephone 020 7211 6098.

For more information visit

http://www.culture.gov.uk/about_dcms/abolitionofslaverybicentenary.html





Scottish abolitionists

In 1788 The Revd Robert Walker, minister of Edinburgh's Canongate Kirk, the 'skating minister' of Raeburn's famous portrait, persuaded the Presbytery of Edinburgh to send to the House of Commons one of the first petitions in Britain calling for the abolition of the slave trade. In 1792 the University of Aberdeen gave an honorary degree to William Dickson, who had returned from Barbados to become what one historian called 'the Thomas Clarkson of Scotland.' In 1795 the Argyllshire-born Zachary Macaulay travelled home from Sierra Leone via the West Indies, collecting evidence for William Wilberforce in a diary, recorded in Greek script (see image below).



These three, and hundreds of ordinary people, combined together in the long struggle to destroy the slave trade and Caribbean slavery itself.

Until recently Scottish historians tended to ignore the nation's involvement with slavery, despite Glasgow's wealth being based on sugar, tobacco and cotton. Today's history books and television programmes have redressed the balance, acknowledging that a third of the white population of Jamaica in the

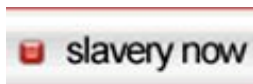
18th century were Scots, and that Glasgow's West India Association was the most powerful group in Britain representing the slave owners' interests outside London. What has not so far been told is the story of prominent and ordinary Scots who challenged the system by sermons, speeches, writings and petitions, and in some cases by the boycott of West Indian sugar. When Andrew Thomson, the leading evangelical in the Church of Scotland asked "can we come out of sin gradually?" he not only moved the abolitionist cause forward but in this theologically literate nation, he engaged in a theological attack of slavery.

All these aspects and many more are discussed in 'Scotland and the Abolition of Black Slavery 1756-1838' to be published in June by Edinburgh University Press. The book begins with the struggle of three Black slaves in Ayrshire, Fife and Perth to secure their freedom in the mid 1770s and ends with a free African-American who aided the Glasgow Emancipation Society's work to bring to an end the Apprenticeship Scheme in 1838. The struggle continues.

The Revd Dr Iain Whyte

Scotland and the Abolition of Black Slavery 1756-1838 is published by Edinburgh University Press, ISBN 0748624333





A perspective on the Churches Commission on Migrants in Europe (CCME) Conference, Bucharest – April 2006

CCME has been working on the issue of trafficking since 2002, raising awareness and offering practical action. It is an organisation that is prepared to be proactive in a difficult and sensitive arena. I spent five days with this Europe-wide group looking at new challenges and new forms of exploitation.

It transpired that more and more trafficking is happening for other purposes, e.g. labour exploitation in sweatshops and domestic service/servitude are now more common. This in turn brings a challenge to police work which therefore needs better funding throughout Europe, as the police, like many organisations, are still more focused on trafficking for sexual exploitation. More men and children are being used and recruitment processes are changing, and are not just using advertisements in local newspapers!

The director of the Institute for Research and Prevention of Criminality in Bucharest, Margaret Flesner, spoke warmly of church involvement in local communities. She said that Romanians, who are trafficked out from this country as well as being sent through it, need to believe that a better life is not to be found in migration. To achieve this, she felt that people need to be better informed. An excellent schools programme has been developed in Bucharest and we went to see the students who had created it. Ms Flesner hoped that success would come if:

- All those involved worked together
- All fight to prevent Trafficking of Human Beings (THB)

These are some worthy ideals which we as a church-based movement could seek to affirm.

Margaret Sawyer

Connexional Secretary, Women's Network, The Methodist Church



Take action: Bonded labour in Nepal

As part of the Fight for Freedom 1807-2007 campaign, Anti-Slavery International is running a series of actions targeting specific instances of slavery around the world today.

Despite the Government's abolition of the *kamaiya* bonded labour system in Nepal in 2000, many thousands of former bonded labourers have had no help to re-build their lives. The current political turmoil in Nepal makes it impossible for these human rights abuses to be properly addressed.



Visit

<http://www.antislavery.org/2007/actioncountry.html> and look at 'country action' where you can e-mail the Government of Nepal to raise your concerns.

Former *kamaiya* children who were relocated on being freed from bonded labour © Anti-Slavery International

Take action: write to your MP

Anti-Slavery International's Fight for Freedom campaign is building momentum, with thousands of people already signing the Declaration, calling for measures to understand the Transatlantic Slave Trade, redress its legacies, and eradicate modern slavery.

A key part of the success of 1807 was to confront the attitudes of Members of Parliament so that the Act for the Abolition of the Slave Trade could be passed. Racist attitudes towards African people, however, remained basically unchallenged. Today, the legacies of the Transatlantic Slave Trade continue, as do contemporary forms of slavery around the world. The Fight for Freedom in the 21st century also depends on engaging politicians in order to make slavery a thing of the past once and for all.

We are asking campaigners to write to their Members of Parliament on key areas of concern in the run-up to the bicentenary, including the need for educational measures to ensure a greater understanding of the Transatlantic Slave Trade; efforts to address the legacies of Transatlantic slavery; more widely upheld international standards and stronger mechanisms to deal with contemporary forms of slavery; and the connections to be made in public policy between poverty, discrimination and slavery.

Please send an e-mail, fax or letter to your MP at:

www.antislavery.org/2007/actionmp.html

You can find out who your MP is at:

www.theyworkforyou.com



The March of the Abolitionists



Commemorating the Bicentenary of the Abolition of the Slave Trade in 2007

The March of the Abolitionists is the collective title for two walks taking place to commemorate the Bicentenary of the Abolition of the Slave Trade. The first walk will begin in Hull on 1 March 2007 and end in Westminster on the date the Act became law – 25 March. On the previous day the team will be present in the yokes and chains when the Archbishop of Canterbury makes the official apology at Lambeth Palace for the Anglican involvement in the slave trade. The March of the Abolitionists will provide an ideal opportunity for Anglicans to identify with that apology. The second triangular Sankofa Reconciliation Walk will begin in London and journey for 470 miles via Bristol and Liverpool and back to London. It will take place between 3 June and 11 July.

Through the two walks, participants will learn about the places and people associated with the history of slavery and abolition. There will be a particular focus on learning about the contribution of Africans themselves to the abolition of the slave trade, as well as the vital role of women. The walks will also provide an opportunity to raise funds to combat present day slavery – Anti-Slavery International estimates that there are at least 12 million children, women and men trapped in slavery today.

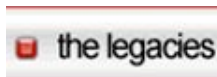
In both walks there will be a core team of Africans, Africans of the Diaspora and white people walking. Some of the white people will walk in yokes and chains as a sign of apology for the horrors of the slave trade and its legacy today. The intention is to have a continuous schools fundraising relay where pupils will walk with the core team for a day or half day. The March of the Abolitionists will provide opportunities for associated events organised by local community groups.

The March of the Abolitionists is organised by the Lifeline Expedition which has been organising reconciliation journeys in relation to the legacy of the Atlantic slave trade since 2000. See www.lifelineexpedition.co.uk The walks have been endorsed by, amongst others, Anti-Slavery International, Hull City Council, the Equiano Society, the International Reconciliation Coalition, The Northumbria Community and Youth With A Mission.

The organisers of the March of the Abolitionists are urgently looking for volunteers to assist in organising hospitality and events when the March passes through their areas. We are also eager to contact descendants of abolitionists or descendants of slave traders or owners of plantations in the Caribbean. Anyone who would be interested in finding out more about the initiative and offering help should contact David Pott at:

The Lifeline Expedition
58 Geoffrey Road
LONDON SE4 1NT
Tel: 020 8694 2220
Email: lifelinex@fountaingate.co.uk

schedules appear overleaf/ ...



The March of the Abolitionists

| Part 1 Hull – Westminster | | Part 2: Sankofa Reconciliation Walk | |
|---------------------------|---------------------------------|-------------------------------------|--|
| Date | Journey | Date | Journey |
| Thurs March 1 | Hull – Barton-upon-Humber | Sun June 3 | Commissioning service |
| Fri March 2 | Barton-upon-Humber – Scunthorpe | Mon June 4 | Deptford - Hayes |
| Sat March 3 | Scunthorpe – Epworth | Tues June 5 | Hayes – Reading |
| Sun March 4 | Rest day in Epworth | Wed June 6 | Reading – Newbury |
| Mon March 5 | Epworth – Gainsborough | Thurs June 7 | Newbury – Marlborough |
| Tues March 6 | Gainsborough – Saxilby | Fri June 8 | Marlborough – Chippenham |
| Wed March 7 | Saxilby – Branston | Sat June 9 | Chippenham – Bath |
| Thurs March 8 | Branston – Billingham | Sun June 10 | Rest day in Bath |
| Fri March 9 | Billingham – Boston | Mon June 11 | Bath – Bristol |
| Sat March 10 | Boston – Holbeach | Tues June 12 | Journey to Plymouth |
| Sun March 11 | Rest day in Holbeach | Wed June 13 | Return from Plymouth to Bristol via Exeter |
| Mon March 12 | Holbeach – Wisbech | Thurs June 14 | Bristol – Nailsworth |
| Tues March 13 | Wisbech – Wimblington | Fri June 15 | Nailsworth – Bishop's Cleave |
| Wed March 14 | Wimblington – Sutton | Sat June 16 | Bishop's Cleave – Alcester |
| Thurs March 15 | Sutton – Soham | Sun June 17 | Rest day in Alcester |
| Fri March 16 | Soham – Cambridge | Mon June 18 | Alcester – Birmingham |
| Sat March 17 | Cambridge – Royston | Tues June 19 | Birmingham – Cannock |
| Sun March 18 | Rest day in Royston | Wed June 20 | Cannock – Stoke-on-Trent |
| Mon March 19 | Royston – Buntingford | Thurs June 21 | Stoke-on-Trent – Nantwich |
| Tues March 20 | Buntingford – Ware | Fri June 22 | Nantwich – Runcorn |
| Wed March 21 | Ware – Waltham | Sat June 23 | Runcorn – Liverpool |
| Thurs March 22 | Waltham – Chingford | Sun June 24 | Rest day in Liverpool |
| Fri March 23 | Chingford – Greenwich | Mon June 25 | Journey to Lancaster |
| Sat March 24 | Greenwich – Westminster | Tues June 26 | Journey to Whitehaven |
| Sun March 25 | Anniversary day events | Wed June 27 | Journey to Glasgow |
| | | Thurs June 28 | Return from Glasgow to Liverpool |
| | | Fri June 29 | Liverpool – Warrington |
| | | Sat June 30 | Warrington – Manchester |
| | | Sun July 1 | Rest day in Manchester |
| | | Mon July 2 | Manchester – Buxton |
| | | Tues July 3 | Buxton – Ashbourne |
| | | Wed July 4 | Ashbourne – Derby |
| | | Thurs July 5 | Derby – Leicester |
| | | Fri July 6 | Leicester – Kettering |
| | | Sat July 7 | Kettering - Olney |
| | | Sun July 8 | Rest day in Olney |
| | | Mon July 9 | Olney – Luton |
| | | Tues July 10 | Luton – Mill Hill |
| | | Wed July 11 | Mill Hill - Deptford |

Our legacy

Slavery in the Caribbean was maintained by European nations which fought each other for a 'bit of the action'. Ill-gotten gains were shipped to Europe, and used to construct cities and major institutions, still in existence today. Britain's use of power played a key role, and the abuse of power plummeted to new depths of depravity.

Through psychological research, we know the importance of childhood bonding with significant carers. During slavery bonding was discouraged as children were often sold, because they all belonged to the plantation owner. This would traumatise mothers, marginalized fathers, and cause lasting anxiety to the children. These emotions have therefore become a part of our psychological make-up, creating a sense of dislocation.

Children's role models were powerless slaves, not the hero every child longs for. Only the plantation owners had power. White people's psychological make-up is therefore one of the victor and not the defeated. Today in the 21st Century, we still have Black people bleaching their skin to become white. We have Black singers insulting and disrespecting Black women through their lyrics, who therefore denigrate themselves, to attain the money ('Bling Bling') and power they long for. Power and fear went together – 'in-groups' (white) and 'out-groups' (Black). White represented absolute power and wealth, whereas Black represented poverty, servitude, humiliation, and a dependency culture. Slaves were punished for seeking education, and were forcefully discouraged. In society today, there is still great surprise when a Black person has achieved something outside sports or music. Our children need to be challenge to reject ignorance, the love of money and the dependency culture.

The foundation of all societies, the family unit, where we learn communication skills, and about ourselves, and others was decimated. The skills to deal with issues in the family must be taught, as fathers are seen to marginalize themselves and leave. This has resulted in many single-parent families and it is assumed this is a 'Black thing'. This was a social construction.

Violence, endemic during slavery, has replaced communication. So, with "Black on Black killing" over guns and drugs, it is perceived not to be a problem by the controlling system, as the survival of the fittest is still important.

During slavery, the mainstream church sided with the landowner, not with the slaves. The church has an important role, with its message of love and hope, so we may see God's image in all of humanity. Even though Black British-Caribbean history is not taught in schools, everyone has an opinion about Black people due to the stereotypes prevalent in society, through the media. These stereotypes need to be challenged. The underclass is constructed by society today as it was during slavery. We are a product of our past, and not just genetically.

Nardia Foster - Teacher and Author

Out of Slavery is available from Redcliffe Publishers ISBN 0954742001 and Richard Reddie will be reviewing Nardia's book in the July e-bulletin.



Scotland and slavery

I often come across the view that many people in Scotland are not aware of the role played by their country in the slave trade. There are still many people who might think that Scotland had very little to do with the slave trade and slavery, and that there the country did not benefit from either. At first sight it could be argued that there are less obvious marks and symbols in Scotland that can be very easily associated with the slave trade and slavery (as for example in Liverpool or Bristol). However, that is not the case. I will mention here just a few reminders of Scottish links with Transatlantic slavery.

When it comes to the philosophical justification of slavery many people point to the great philosopher David Hume. In 1753 Hume wrote an essay called 'Of National Characters' which he finished with a footnote saying that all other races (which he says, are four or five) of people, and in particular 'negroes', were 'naturally inferior to the whites'. And interestingly Hume wrote this essay at the time when the involvement of England in the slave trade was being questioned. Immanuel Kant took Hume's assertions of Blacks' inferiority to argue that 'the Negroes of Africa have by nature no feeling that rises above the trifling'.

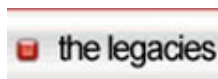
In the 17th century Glasgow was a major port and an increasingly important merchant node that played a vital role in the Triangular Trade. While Glasgow was not associated with slave shipments as Liverpool or Bristol were, much of its wealth, in terms of tobacco and sugar, came as a result of the slave trade and slavery in the colonies.



And the legacy of Scottish association with slavery could be seen very clearly in the abundance of Scottish surnames in Jamaica and West Indies. Many Scots who left for Jamaica and West Indies as merchants and planters became slave masters, and plantation and estate owners. The slaves took the names of their masters and therefore names such as McDonald, Fergusson, Campbell, Mackenzie, are very common in Jamaica and West Indies. It is well documented that even Robert Burns, the national poet, almost embarked for the journey across the Pacific to become a slave master.

However, Scotland also played a significant part in the abolitionist movement. In 1760, the year Thomas Clarkson was born and a year after Wilberforce was born, George Wallace (a Scottish jurist) published *System of the Principles of the Law of Scotland*, in which he strongly raised objections to slavery. He argued that slavery is contrary to humanity and incompatible with Scottish law. He claimed that all humans are equal and he abhorred the principles that sought to legitimise slavery.

continued overleaf/ ...



Scotland and slavery – continued

James Ramsey, a Scottish-born surgeon, served in the navy and then became an Anglican priest in St Kitts, where he challenged the planters for their cruel treatment of the slaves. Eventually the planters' protests forced him to leave the island and upon return to England he played a very important role in the movement of abolition.

In 1774, Joseph Knight, an enslaved African who was brought from Jamaica, challenged his owner, John Wedderburn of Bandean, to pay him wages and demanded his freedom. The Sheriff's court in Perth ruled that there was no slavery in Scotland and let Knight free. In 1778 the Appeal Court turned down Wedderburn's appeal and acknowledged Knight as a free man.

Churches in Scotland recognise that it is important that people in Scotland take stock and reflect upon the legacy of slavery and its impact on Scotland. It is hoped that 2007 will be an opportunity at last to begin a process of engaging with this past in order to reconcile with the future.

Dr Nelu Balaj - Scottish Churches Racial Justice Officer

Bristol debate on apology

There have been several articles in the media recently debating whether Bristol should apologise for its involvement in the Transatlantic Slave Trade. Bristol's local newspaper, *The Evening Post*, had a front page headline recently saying 'It's time the city said sorry' which has prompted a host of responses amongst local and national media as well as an online vote about an apology on its website. As at 10 May, the results were

| | |
|-----|-------|
| Yes | 21.2% |
| No | 78.8% |

Bristol City Council is seeking a lead from Westminster, and is reported as hoping that the Government will decide before the 2007 bicentenary whether to apologise for British involvement in the enslavement of over 10 million Africans during the 18th century.

A public debate on the case for a local apology was held in Bristol on Wednesday 10 May, led by the philosopher AC Grayling. Tensions on the issue of apology run high in Bristol, and the naming of the redevelopment of the Broadmead shopping centre was contentious. Plans to call this The Merchants' Quarter were recently dropped for fear the name would revive memories of the slave traders.

Liverpool apologised in 1999 for its involvement in the Transatlantic Slave Trade, and the Church of England made an apology in February 2006. Bristol's lack of apology is notable, particularly as its wealth was founded on the trade, with Bristol-based ships having transported an estimated 500,000 Africans to plantations in the Caribbean and Americas. The legacies of the Transatlantic Slave Trade affect Bristol today as much as other cities and towns across our country.



EDUCATION AND AWARENESS-RAISING

Free for all Cathedral & schools project for 2007

The Youth and Children's Team at CMS have partnered with a Christian Theatre company, Big Intent, to run a project in 2007 which sets out to highlight the issue of slavery, both historically and in the present day. "**Free For All**" is a creative arts project working with schools around the country and involving music, drama, dance, and workshops exploring slavery and freedom. We will be visiting approximately 25 Cathedrals over the course of the year, and in most cases will be working with 100 children drawn from years 5-8 each day.



Capture © CMS

At the end of the week (usually on the Friday evening) all the young people will come together and put on a performance for family, friends etc. We are very excited about the impact this might have upon young people, within schools and the wider community, and, of course, as an integral part of the local mission of the Cathedral. It is our hope that this project will encourage both the young and more experienced to address issues of justice and freedom in a creative way that can impact their communities both now and into the future.

Participating Cathedrals include:

| | | | |
|------------|---------------------------|--------------|-----------------------------|
| Winchester | w/c 15 January 2007 | Westminster | w/c 22 January 2007 |
| Chelmsford | w/c 5 February 2007 | Manchester | w/c 26 February 2007 |
| Blackburn | w/c 5 March 2007 | York | w/c 12 March 2007 |
| Bristol | w/c 19 March 2007 | Peterborough | w/c 26 March 2007 |
| Liverpool | w/c 23 April 2007 | St David's | w/c 7 May 2007 |
| Chester | w/c 14 May 2007 | Hereford | w/c 21 May 2007 |
| Portsmouth | w/c 4 June 2007 | Derby | w/c 18 June 2007 |
| Exeter | w/c 2 July 2007 | Guildford | w/c 17 September 2007 (tbc) |
| St Albans | w/c 24 September 2007 | Chichester | w/c 1 October 2007 |
| Southwark | w/c 15 October 2007 (tbc) | Norwich | w/c 29 October 2007 |
| Coventry | w/c 5 November 2007 | Bradford | w/c 12 November 2007 |

The programme will also run at Greenbelt this summer, at three schools in Clapham, London from 11-14 October 2006, and for the day at Holy Trinity Clapham on 4 November 2006. **Free For All** will finish in Holy Trinity Clapham in March 2008.

For further information contact David Pollendine at CMS - david.pollendine@cms-uk.org

EDUCATION AND AWARENESS-RAISING

WilberforceCentral.org

The abolition of the US Slave Trade was signed on 2 March 1807 by President Thomas Jefferson, the same month as the Royal Assent was given to the abolition of the British Slave Trade; yet very few Americans are aware of this. In fact, a recent scholarly exhibit in New York cited the wrong year.

WilberforceCentral.org is a newly announced website, organised to introduce the 200th Anniversary of both the abolition of both the British Slave Trade and the U.S. Slave Trade to the media and the American public and to start connecting them to the numerous events for the first quarter of 2007:

- Activities planned for the UK
- Motion picture by Walden Media *Amazing Grace* to be released internationally in the first quarter of 2007
- The new book and film documentary by The Wilberforce Project on the abolition of the British and US Slave Trade and the role that Wilberforce, Thomas Clarkson and the Clapham Group played in putting an end to the slave trade, with special focus on the unfinished business of slavery today



WilberforceCentral.org allows groups to self-register their events.

For more information, contact Sheila Weber at sheila@wilberforcecentral.org.



ARTS AND CULTURE

Black Cultural Archives – Oriki and the Journey to 2010

Last month saw the launch of **Oriki**, the Black Cultural Archives' cutting-edge exhibition and events season celebrating contemporary African Art & Culture, at its refurbished temporary gallery in Kennington, south London. Guest speakers at the event included Kate Hoey MP, Dame Jocelyn Barrow, Professor Rex Nettleford and Colin Jackson CBE.



Dame Jocelyn Barrow and Colin Jackson CBE © BCA



BCA adornment © BCA

During its 25 years as a registered educational charity, the Black Cultural Archives (BCA) has been a trailblazer in the promotion of the teaching, learning and understanding of the contribution of people of African and Caribbean descent to Britain, through a range of innovative and diverse exhibitions and events.

Oriki, the lead event of BCA's spring programme for 2006, features the work of Royal College of Art graduates, including Turner Prize winner Chris Ofili. The exhibition is an exploration of artists and designers who work in the cross-culture between Africa and the West and will enhance BCA's rolling education and outreach activities as it moves towards becoming the UK's first National Black Heritage Centre when it relocates to Raleigh Hall in Brixton, London, in 2010.



Raleigh Hall, Central Brixton – the Grade 2 Listed building that will become BCA's new home in 2010

The new major premises with state-of-the-art facilities will enable BCA's audiences to access exhibitions, educational programmes, an archive collection and a reading library all dedicated to telling the story of the Black presence and contribution to British life. BCA is seeking to raise an estimated £1.5 million in private and commercial contributions towards the capital project costs.

For more information about **Oriki** visit www.bcaheritage.org.uk/oriki. To find out more about activities at the Black Cultural Archives contact 020 7582 8516 or e-mail info@bcaheritage.org.uk. **Exhibition information:** 20 April – 23 July 2006 from 11 am – 5 pm, Tuesday to Sunday, admission free. Location: BCA Gallery, Black Cultural Archives, 1 Othello Close, Kennington, London, SE11 4RE.



ARTS AND CULTURE

Papers for submission to a new website are being requested, to examine the legacy of enslavement and Emancipation and its effect on our artistic and creative expression as people of African heritage.

For more details, please visit:

<http://groups.msn.com/BlackBooksStuff/callsforsubmissions.msnw>

Zhana



THEOLOGY AND CHURCH MATERIALS

Many nations, one church

The Baptist Union of Great Britain and Christian Aid have jointly published a study guide for churches to explore the challenges of how to witness to God's purpose of building a church for all nations in a society that is increasingly intolerant of 'the strangers in our midst'.

With forewords by David Coffey of the Baptist Union of Great Britain and Daleep Mukarji of Christian Aid, the material includes guidelines for group leaders and sessions on:

1. Worship: it's your story
2. The Bible: different lenses
3. Leadership: enabling empowerment
4. Community: tough choices
5. Mission: across the divide
6. Audit: many nations, one church

Conclusion: Taking it personally

This resource is available from the Baptist Union of Great Britain, Baptist House, PO Box 44, 129 Broadway, Didcot OX11 8RT, telephone 01235 517700 and from Christian Aid, PO Box 100, London SE1 7RT.



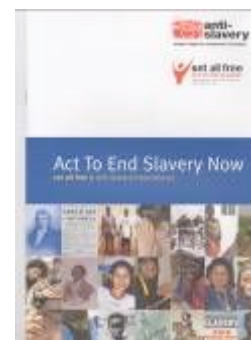
THEOLOGY AND CHURCH MATERIALS

Act to End Slavery Now – set all free and Anti-Slavery International

Act to End Slavery Now – a resource for churches, groups and individuals wanting to learn about modern slavery and the campaign to eradicate it.

This in-depth study resource has been produced by **set all free** and Anti-Slavery International to engage churches with issues on modern forms of slavery, ISBN 0 9009 18 62 4.

It is available now at £3.00 plus P&P from **set all free**, 27 Tavistock Square, London WC1H 9HH, tel. 020 7529 8141, e-mail: info@setallfree.net or from Anti-Slavery International, Thomas Clarkson House, The Stableyard, Broomgrove Road, London SW9 9TL, tel. 020 7501 8920, e-mail: info@antislavery.org



set all free – resources for churches

You will be able to order study material relating to the bicentenary of the Abolition of the Slave Trade Act in 2007 later this year. CAFOD, CMS, USPG, Tearfund, Action for Churches Together in Scotland and **set all free** are working in partnership to create materials for churches to use throughout the year. This would be an excellent resource to use during Lent.

This major resources pack will contain a leader's guide, 10 individual course booklets, a poster, commitment cards, worship material to commemorate the Bicentenary of the Abolition Act and ideas for worship throughout the year.

To register your interest in this resource, please e-mail info@setallfree.net with 'church resources' in the subject line.

Church bicentenary service outline

set all free is also producing a service outline which churches can use locally for 2007 Commemorations.

Slavery now – The Legacies

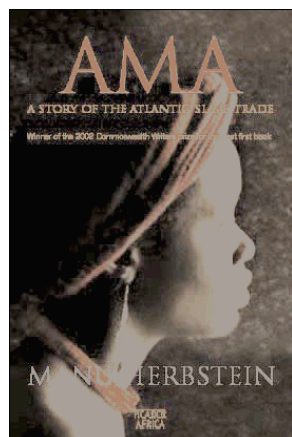
set all free will be publishing a resource provisionally entitled *Slavery Now – The Legacies* – on the legacies of the slave trade and slavery on Britain and the world today to complement our other resources.



set all free is a project of Churches Together in England

Book review: Ama

"...I am a human being; I am a woman; I am a Black woman; I am an African. Once I was free; then I was captured and became a slave; but inside me, I have never been a slave, inside me here and here, I am still a free woman...."



In the course of three hundred years some twelve million Africans were forcibly transported across the Atlantic to serve European settlers and their descendants. Only the barest fragments of their stories have survived. Manu Herbstein's ambitious, meticulously researched and moving novel sets out to recreate one of these lives, following Ama, its eponymous heroine, from her home in the Sahel, through Kumase at the height of Asante power, and Elmina, centre of the Dutch slave trade, to a sugar plantation in Brazil. "

*****Winner of the 2002 Commonwealth Writers Prize for the Best First Book*****

*****Nominated for the 2003 International IMPAC Dublin Literary Award*****

*****2003 Highway Africa/SABC Award for Innovative Use of New Media*****

Ama is available at £12.95 plus P&P from Central Books Ltd, 99 Wallis Road, LONDON E9 5LN, telephone 0845 458 9910, fax 020 8533 5821, e-mail: mo@centralbooks.com
<http://www.centralbooks.co.uk/acatalog/search.html>



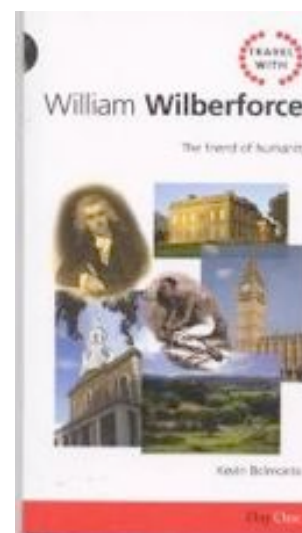
Book review: William Wilberforce – the friend of humanity

Kevin Belmonte's latest travel guide is a very good one. It is well illustrated and easy to use. It has a key to places of special interest, a town plan and details of available transport all provided.

I found the travel sections interesting and well explained. They also include points of interest other than 'Wilberforce' connections, useful for someone with some extra time to fill.

Of course, this has been said by Kevin before but this guide does give us the opportunity to walk in the footsteps of William Wilberforce, and many of us would like to be able to just that, albeit in any small manner!

I felt that Kevin's choice of William's diary entries and the interpretation of his feelings during his low periods were enough to encourage any thinking man or woman reading this book to determine to either seek out a Christian mentor as William did in John Newton, or to turn to the Holy Bible and live again by its creeds.



continued/...

Book Review: *William Wilberforce – the friend of humanity* (continued)

The 'asides', where Kevin has explained in detail the lives and links with some of Wilberforce's famous friends, have been well-researched and presented, adding much to the interest of the whole.

My personal opinion of the author's new book is that it has been beautifully put together and is of great interest.



Finally, let us spare a thought for William Wilberforce and his friends as their story unfolds from over 200 years ago when the *most* comfortable mode of transport available – if one could afford it – was a horse and carriage travelling at a comparatively slow pace, on very rough and bumpy roads. I understand that Wilberforce used to do some of his reading and writing on these journeys (without the help of a ballpoint pen). What an achievement of travel that was!

George Jones
St Paul's Church, Mill Hill, London (the church built by William Wilberforce)

William Wilberforce – the friend of humanity is published by DayOne Publications, Ryelands Road, Leominster, HR6 8NZ. ISBN 1846 250277

Partners and networks

set all free is building up a network of churches, church-related groups, organisations and others who are happy to work with a Christian ethos on projects concerning 2007. They include:

- ACTS (Action of Churches Together in Scotland)
- African and Caribbean Evangelical Alliance
- Anglican Diocese of Portsmouth
- Anti-Slavery International
- Baptist Union of Great Britain
- Baptist Union Racial Justice Group
- Bible Society
- Black and Asian Studies Association
- Bristol Diocese
- CAFOD
- Catholic Association for Racial Justice
- Committee for Minority Ethnic Anglican Concerns (CMEAC)
- Catholic Bishops Conference of England & Wales
- CHASTE (Churches Alert to Sex Trafficking Across Europe)
- Christian Aid
- Christian Resources Exhibition
- Christian Solidarity Worldwide
- Christians in Politics
- Church Mission Society (CMS)
- Church of England – Mission and Public Affairs Division
- Church in Wales
- Churches Commission for Racial Justice/CTBI
- Churches Co-ordinating Group for Youth Work
- Churches Rural Group
- Churches Together in England
- Churches Together in Greater Bristol
- Churches Together in South London
- Clapham Connections/Moggerhanger Hall
- Culham Institute
- CYTUN
- Diocese of Westminster
- Equiano Society
- Evangelical Alliance
- Freetset
- Group for Evangelisation
- Holy Trinity, Clapham
- Home Office, Faith Communities Unit
- Hull Churches
- Hull Wilberforce Partnership
- Inter Faith Network
- Jerusalem Trust
- John Newton Project
- Joseph Rowntree Foundation
- Lambeth Palace
- Lifeline Expedition
- Liverpool Churches
- London Church Leaders' Group
- Methodist Church
- Moravian Church
- Mothers' Union
- Music for Change
- Oasis
- National Christian Alliance on Prostitution
- Peaceworks
- Religious Society of Friends
- Rendezvous of Victory
- Representatives of the families of abolitionists
- Roy Francis Productions
- Royal African Society
- Royal Navy – Chaplain of the Fleet
- Shaftesbury Society
- Southwark Diocese
- Stapleford Centre
- Tearfund
- United Reformed Church – Racial Justice *and* Church and Society
- USPG
- Wilberforce Central (USA)
- Women's Co-ordinating Group of Churches Together in England
- Youth for Christ