



BICENTENARY OF

the Abolition

of the Slave Trade Act

1807 – 2007

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'Sheol' by Rod Brown
'Breaking the Chains' exhibition
at Bristol's British Empire and
Commonwealth Museum



Slavery and abolition

Key events

1562



1562
First English slaving expedition by Sir John Hawkins

1672



1672
Royal Africa Company granted charter to carry Africans to the Americas

1772



1772
The Somerset case held that no slave could be forcibly removed from Britain. The case led to the widespread belief that slavery itself was illegal in England, Wales and Ireland

1781

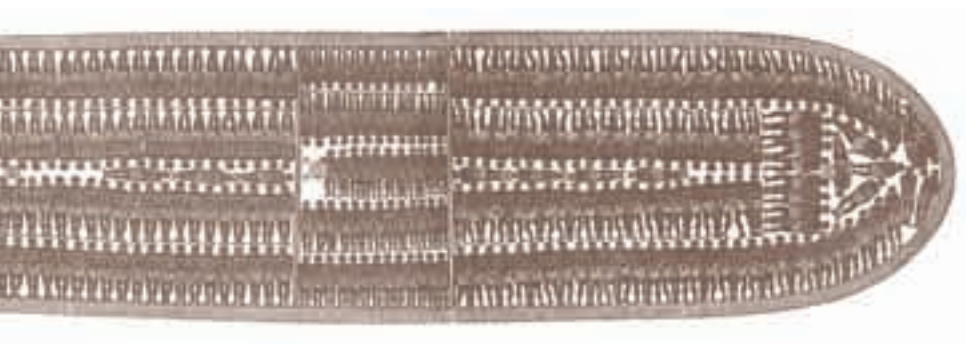


1781
132 African slaves thrown overboard from the slave ship 'Zong'

1787



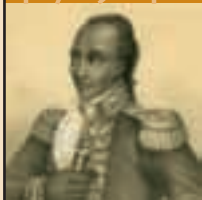
1787
Society for the Abolition of the Slave Trade founded



The Brookes slave ship carried 609 African men, women and children, with barely room for them to move.



1791

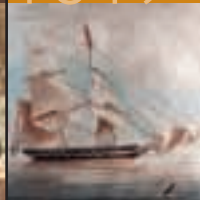


1791
23 August –
St Domingue (Haiti)
slave revolt

1807 1819



1807
25 March – Slave
Trade Abolition
Bill passed in the
British Parliament



1819
British West Africa
Squadron (Royal Navy)
established to suppress
slave trading. By 1865,
nearly 150,000 people
freed by anti-slavery
operations

1838



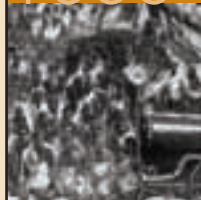
1838
1 August – All enslaved
men, women and children
in the Caribbean finally
become free after a period
of forced apprenticeship,
following the passage of
the Slavery Abolition Act
in 1833

1865



1865
Slavery finally
abolished in the
United States
territories

1888



1888
Slavery abolished
in Brazil



A message from the Prime Minister



The transatlantic slave trade stands as one of the most inhuman enterprises in history. Over 12 million people were transported. Some two million died.

Thankfully, on 25 March 1807, Britain became one of the first countries to abolish the slave trade. The bicentenary of that event offers us a chance not just to say how profoundly shameful the slave trade was – how we condemn its existence utterly and praise those who fought for its abolition – but also to express our deep sorrow that it ever happened and to rejoice at the different and better times we live in today.

The bicentenary is also an opportunity for us to recognise the enormous contribution of Black African and Caribbean communities to our nation. Britain is richer in every way – for example in business, sports and culture – because of the part played by these communities.

But there are still barriers to overcome before everyone can enjoy the life chances we all deserve. So in 2007, we will step up our efforts on three key issues: tackling inequality for people of African and Caribbean heritage in the UK; the challenges facing the African continent and the cruelty of modern day slavery such as people trafficking and child labour.

You will hear about action on all these fronts during the year. In the meantime this magazine aims to inform, and to encourage you to take part in one of the many commemorative events taking place at international, national and local levels to mark the bicentenary.

This is everyone's bicentenary. This anniversary is a chance for all of us to deepen understanding of our past, celebrate the richness of our diversity and increase our determination to shape the world with the values we share.

A handwritten signature of Tony Blair in black ink.

Tony Blair
The Prime Minister

The transatlantic slave trade

www.direct.gov.uk/slavery

For nearly 400 years, from the early 16th century, Europeans enslaved millions of Africans through the transatlantic slave trade. It is estimated that well over 12 million Africans were loaded onto slave ships and that some two million died.

25th March 1807 was the day Parliament passed the Abolition of the Slave Trade Act, outlawing slave carrying by British ships in the British Empire.

Although slavery itself was not abolished until 1833, with the Emancipation Act, 1807 marked the beginning of the end for the transatlantic slave trade. 200 years on, the bicentenary is an important opportunity to reflect on the struggles of the past: to remember those who suffered; to pay tribute

to all those – Black and White – who campaigned for abolition; and to demand to know why today, in some parts of the world, including the UK, forms of slavery still exist.

The Government wants to ensure that the best possible legacy from the bicentenary is achieved by tackling contemporary slavery, inequality and racism in the UK today; poverty and inequality on the African continent and in the Caribbean.

How the transatlantic slave trade started



Slavery itself has existed since recorded history. The transatlantic trade began in the early 16th century, when Europeans began to settle in America. They started to enslave Africans to work in their

mines and plantations. As European settlements grew, so did the demand for slaves. Over the next 350 years, over 12 million Africans – no-one knows exactly how many for sure – were transported to the Americas. They included men, women and children.

The British were not the first to get involved, but they came to dominate the trade. The first English slave trader was Sir John Hawkins, comptroller of the Queen's navy. From 1562-68, he made three voyages to Sierra Leone, taking hundreds of Africans across the Atlantic to sell to Spanish America. Britain was heavily involved from the mid-17th century.

By the mid-18th century, Britain had become the leading slaving nation.

Racism and slavery



Slavery was – and is – closely bound up with racism, both a cause of it and an effect. At the start of the slave trade in the 1520s Europeans believed Africans were racially inferior – this is how they justified the inhuman conditions of the trade.

Africans were kidnapped and captured, marched to the coast and sold to Europeans. From there, they were shipped to colonies in the Americas, in conditions of almost unimaginable cruelty.

Over 12 million people forcibly taken from Africa.

One in five slaves died in the holds of ships.



British ships made about 11,000 slaving voyages. Liverpool, London and Bristol accounted for 95 per cent of these voyages.



Ships from Europe took goods to West and Central Africa where they were traded for Africans. Most of the enslaved were captured in battle or were kidnapped but some were sold for debt or as a punishment. The captives were marched to the coast, often enduring journeys lasting weeks in shackles and chains.

In the Americas the captives were sold into chattel slavery to work on plantations, in mines and a variety of skilled and unskilled tasks. Owners treated them with brutality and disregard for their lives. The ships came back to Europe with tropical goods which helped support a growing consumer society.

The voyage across the Atlantic, the Middle Passage, generally took six weeks. Conditions were appalling in the packed and unhealthy holds, and up to one in five died. Uprisings were common but were violently suppressed.

The triangular trade route



The British slave trade was a three-legged journey. British traders sailed to Africa with textiles, copperwares, iron, guns and spirits to exchange for slaves. The second leg of the journey was the dreaded 'middle passage': enslaved Africans were shipped in suffocating holds in voyages taking up to six weeks, to North America and the West Indies, where they were sold to work in the plantations. Traders then bought raw materials from the

plantations - cotton, coffee, tobacco and sugar - to ship back to Europe. Sometimes vast profits were made from the trade. Merchants grew rich, shipping, ports, docks, manufacture, finance and services all flourished, and port cities boomed. The slave trade also provided vital capital for the new enterprises of the industrial revolution, helping many countries across Europe, including Britain, to gain wealth and prosper.

Abolition – the historical background



Against a background of revolution on both sides of the Atlantic, the transatlantic slave trade, which had gone on for 350 years, peaked and perished in another 100 years. George III was king in Britain but working class men and women didn't yet have the right to vote. In America, the war to gain independence from British rule was fought from 1776-1783, with freedom as its driving ideology. Thousands of enslaved Africans fought for the British in return for the promise of freedom, eventually coming

to Britain and Nova Scotia at the war's end. Freetown, in Sierra Leone, West Africa was also founded in 1792 as a home for those who had fought for the British in the American War of Independence. Within a few years, the French Revolution followed. The 1789 uprising developed revolutionary ideas of brotherhood, justice and equality for all, providing further inspiration for slave revolts in the colonies and sparking debate about the legality and morality of the slave trade all over Europe.

A life in chains

The reality of life for enslaved Africans

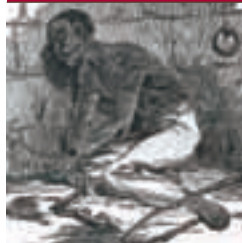
The millions of enslaved Africans included domestics, farmers, merchants, priests, soldiers, artisans and musicians. Yet the brutality of the slave trade reduced them to no more than cargo and chattels.

“ I was early snatched away from my native country, with about eighteen or twenty more boys and girls, as we were playing in a field. Some of us attempted, in vain, to run away, but pistols and cutlasses were soon introduced, threatening, that if we offered to stir, we should all lie dead on the spot. ”

Ottobah Cugoano, Narrative of the Enslavement of a Native of Africa (1787)



■ Kidnap and capture



Men, women and children who had been seized in battles or wars were sold to African traders or ‘Black Brokers’. They also bought debtors and criminals (anyone who was unfortunate enough to be convicted locally of adultery could be

sold into slavery) and Africans who had been kidnapped for sale into slavery.

Many of those taken lived far inland, and the first of their sufferings was a forced march in chains to the coast, where they were sometimes held at forts or factories before boarding ships. These ships might spend months collecting hundreds of enslaved Africans. As they filled up with captives, living conditions on board became increasingly intolerable.

■ The dreaded ‘middle passage’

The infamous ‘middle passage’ describes the second leg of the triangular journey, from Africa to the Americas. Enslaved Africans were packed as tightly as possible on specially constructed shelves below deck in the hold. The air was suffocatingly hot, especially when the portholes were shut in rough weather.

“ The deck, that is the floor of their rooms, was so covered with the blood and mucus which had proceeded from them in consequence of the flux, that it resembled a slaughterhouse. ”

Ship's surgeon

Some ships had basic lavatories that allowed slaves to relieve themselves directly into the sea; others had slop buckets that would frequently overflow. Outbreaks of dysentery (then known as ‘the bloody flux’) frequently broke out.



Life in the plantations



For those who made it alive to the British colonies in the southern states of America, and the West Indies, conditions scarcely improved. They worked punishing hours under threat of the overseer's whip, mainly in sugar fields, but also in tobacco, rice and cotton plantations. Others worked as craftspeople, or servants. Punishments were harsh.

Enslaved Africans were considered to be property, not people. Stripping them of their own names and forcing them to take new names, often those of their owners, was designed to dehumanise Africans and underline their status as property. The fact that they could be sold and taken from the plantation at any time made it very difficult to maintain any normal family life. Some of the Africans hunted as runaways may have just been trying to visit friends or family in another plantation.

Women were not spared inhuman treatment. Some were raped, and many were beaten as they worked alongside men in gangs. Life was intolerable for some field workers: they found escape by hanging themselves in the woods.

“ The iron muzzle, thumb-screws,... are so well known as not to need a description, and were sometimes applied for the slightest faults. I have seen a Negro beaten till some of his bones were broken, for only letting a pot boil over. ”

Olaudah Equiano

Resistance

The struggle for freedom

Enslaved Africans resisted at every point of the slave trade, becoming powerful agents of their own liberation.



Throughout hundreds of years of the slave trade, enslaved Africans resisted; from small acts like damaging machinery and feigning illness to large-scale revolts that led to the first independent Black republic outside Africa. While Whites and Africans campaigned against slavery in Britain, the persistent protest of enslaved Africans 5,000 miles away in the Caribbean played a direct role in abolition.

Insurrection and escape



Even being chained and under armed guard aboard slave ships did not stop enslaved Africans seizing any chance to reclaim their freedom.

“...they ran to the forepart of the Ship in a body, and endeavoured to force the Barricado on the Quarter-Deck, not regarding the Musquets or Half Pikes that were presented to their Breasts by the white Men through the Loop-holes... which Occasioned a terrible Destruction: For there were near eighty Negroes kill'd and drowned, many jumping overboard when the Gun was fired.”

Insurrection on the Ferrers Galley described by William Snelgrave. A New Account of Some Parts of Guinea and the Slave Trade (1734).

Few shipboard insurrections resulted in Africans regaining their liberty, but there are cases of captives taking control of their ships. In 1753 Africans on board the Adventure seized the ship, ran it aground and destroyed it.

Some preferred suicide to slavery. When the Bristol slaver The Prince of Orange arrived at St Kitts in 1737, about 100 captives jumped overboard: most were recaptured, but 33 drowned. Acts of resistance like this meant slave masters could never be sure of delivering their cargo of enslaved Africans to work the plantations.

Uprisings and Rebellions



Once in the Caribbean and America, Africans resisted the brutal regime they lived under in many different ways. Some simply ran away – newspapers of the time frequently advertised rewards for returning slaves. Others had a policy of non-cooperation or even secret sabotage, but there was open unrest and violent resistance against planters, too. Jamaica proved a huge problem for colonial rulers trying to control it, but unrest also broke

out sporadically in St Vincent, Grenada, Tobago, Barbados and St Lucia. While the campaign against slavery was really getting underway in Britain in the late 18th century, several rebellions in the British Caribbean contributed significantly to the momentum for abolition.

The revolts tested British military and imperial rule and raised a question about whether the colonies in the Caribbean were ungovernable.



An island revolution



On 23 August 1791 an uprising of enslaved Africans on the French-ruled section of the island of St Domingue began. The rebels seized power and abolished slavery, defeating French and British armies sent to retake the colony

by force. The remarkable leader of this revolt was Toussaint L'Ouverture, a self-educated freed slave. He declared all slaves emancipated, the first society-wide emancipation in history. In 1801 he published a new constitution but was challenged within a year by Napoleon, who sent an army of 12,000 troops. The French tricked L'Ouverture into meeting them and took him captive. He died in prison in 1803.

However, one of his former lieutenants, Dessalines, helped drive out the French troops, and on 1 January 1804 proclaimed independence for the newly-named republic of Haiti. It was the second country in the Western Hemisphere after America to declare its independence.

23rd August is now UNESCO's International Day for the Remembrance of the Slave Trade and its Abolition.

Guerrilla war: the Maroons in Jamaica



Jamaica was the jewel in the crown for British planters, providing plentiful supplies of sugar and rum. But its mountains and forests made it perfect territory for guerrilla tactics against the colonials. When in 1665 the British took

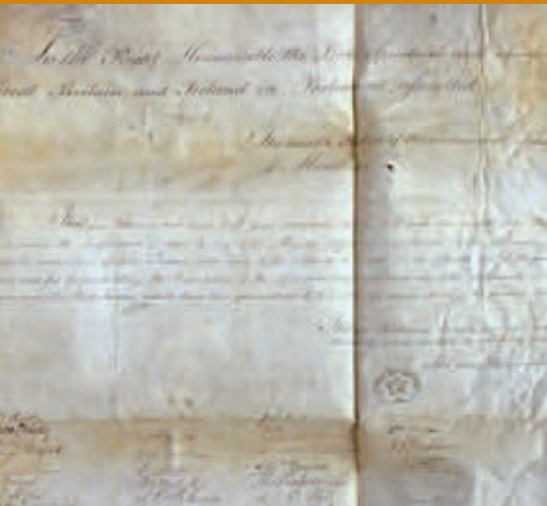
over the island from the Spanish, 1,500 enslaved Africans fled to the mountains and formed independent communities.

The Maroons, as they were known, fought successful wars against the British, hiding in inaccessible areas and using stolen guns, rocks and stones in 'unseen' attacks on British soldiers. After a 19-year guerrilla campaign the British government finally acknowledged their freedom in 1739 and granted them land. A second war was sparked in 1795 by mistreatment under a new island governor. Some Maroons agreed to surrender arms in return for a new peace agreement, but the governor reneged on his promise. The Maroons were arrested and transported to the British colony at Nova Scotia.



Parliament, passion and people power

The campaign
for abolition



Thousands of ordinary people signed the Manchester petition in favour of abolition

The campaign to abolish slavery was the first peaceful mass protest of modern times. The 1807 Act came after decades of resistance and campaigning by abolitionists.

In the 1780s a campaign began in Britain to end the practice of buying and selling Africans for profit. Africans had fiercely resisted their slave masters throughout the trade, but now their voices began to be heard in Britain. Over the following two decades the abolition movement gathered an unstoppable momentum. The people who fought against the slave trade came from all walks of life. They included slaves and former slaves like Olaudah Equiano, church leaders and statesmen like William Wilberforce and countless ordinary people who signed petitions, marched, lobbied and prayed for change.

How did the campaign emerge?

By the 1780s, the slave trade was becoming a major issue of concern for some Britons. Thousands of enslaved Africans had fought with the British in the American War of Independence. After defeat for the British in 1783, there remained the question of where the ex-slaves, who had been promised freedom for their loyalty, should go. 3,000 were eventually evacuated to Nova Scotia in Canada to form a new community. Others were also now to be seen - and heard - in London.

A small band of Africans began to agitate for an end to an inhuman practice, including leading African abolitionists Olaudah Equiano and Ottobah Cugano. They both knew about slavery first-hand, and made sure others heard about the realities. Their campaigning ensured slavery became a key issue of political debate.

They were supported by leading abolitionists: Granville Sharp, who helped Africans fight test cases challenging the legal basis of slavery; Thomas Clarkson, who collected powerful evidence of the barbarity of the trade; and William Wilberforce, who fought for legislation in Parliament.

“Tortures, murder, and every other imaginable barbarity and iniquity are practised upon the poor slaves with impunity.”

African abolitionist
Olaudah Equiano



Campaign committee

The emerging anti-slavery campaign was driven by a religious group, the Quakers. They were the first group to protest against the slave trade from the mid 17th century. Their opposition was well established by the 1780s.

In 1787 they founded a campaign committee, known as the Society for the Abolition of the Slave Trade, made up of men who passionately opposed slavery on moral grounds. Nine Quakers were joined on the committee by Granville Sharp and Thomas Clarkson, with William Wilberforce as their Parliamentary spokesman. They formed a highly effective alliance with Black African abolitionists, organising and rallying people all over the country.

The campaigners set out to make sure the British public understood the injustice and cruelty of the trade behind the Caribbean sugar they were developing such a fondness for, and used inventive marketing tactics to get over their message.

Thomas Clarkson visited slaving ports such as Bristol and Liverpool in order to gather evidence to put in front of the lawmakers and the public. He asked a Royal Naval draughtsman to produce exact drawings and dimensions of the slave ship *Brookes*. This showed the shocking truth about transportation of slaves: hundreds of men, women and children were chained on their backs in holds reaching just 50cm high, with no room to stand, turn over or even sit up.

House of Commons, 1806



Continued >>

Trade for goods, not people



Thomas Clarkson

One of Clarkson's arguments was that Britain should be trading with Africa for goods, not people. Clarkson filled a chest with natural and man-made African goods: seeds, woodwork, metalwork and leather goods such as sandals. He added manacles and a whip, which he bought in a dockside shop in Liverpool. Clarkson took the campaign out to the country, using the objects as graphic visual aids during speeches at public meetings. It had a galvanising effect on the people who went to hear him.

“Am I not a man and a brother?”

Used by the abolitionists as their campaign 'slogan'.

The abolitionists were among the first activists to realise the importance of having a coordinated, branded campaign. In perhaps the first example of a logo being used

to brand a political campaign, they adopted the image of a kneeling African in chains, with the words 'Am I not a man and a brother?'. Supporter Josiah Wedgwood produced a ceramic cameo from the image: it was used on china, cufflinks, bracelets, medallions and banners.

These tactics proved extremely successful in persuading ordinary working people that slavery must end. Hundreds of petitions favouring abolition poured in to the House

of Commons. In 1806 Manchester produced a petition seven metres long, created by sewing lengths of parchment together; it carried over 2,000 signatures. In contrast, the city's pro-slaving merchants produced a one-sheet petition with which to lobby Parliament. Laid on the table of the House of Lords, it was the most graphic demonstration to those in power of the turning tide of public opinion.

Members of the public, including working men and women, who didn't yet have the vote, seized the chance to get involved, helping to create a massive popular campaign that expressed a national British commitment to ending the slave trade.

Women were prominent and passionate campaigners. They included some high-profile abolitionists, such as Hannah More and Mary Wollstonecraft, but also working and middle-class women who identified strongly with the issues raised by slavery, such as the destruction of family life. These women protested against an inhuman trade: they organised mass sugar boycotts and expressed their arguments in verse. Later on they adapted Wedgwood's cameo into a similar ceramic brooch featuring an enslaved African woman and the caption 'Am I not a woman and a sister?'

African abolitionists played a leading role throughout



They included Ignatius Sancho, a freed man who became the first African writer to be published in England. His grocery shop, in Charles Street, was mid-way between Downing Street and the Houses of Parliament and a key meeting point for the abolitionists.

Olaudah Equiano, also known as Gustavus Vassa, also had direct experience of

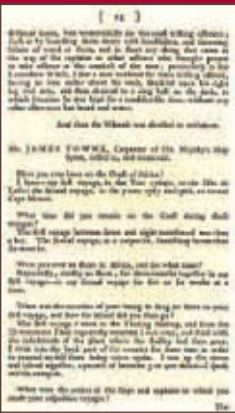
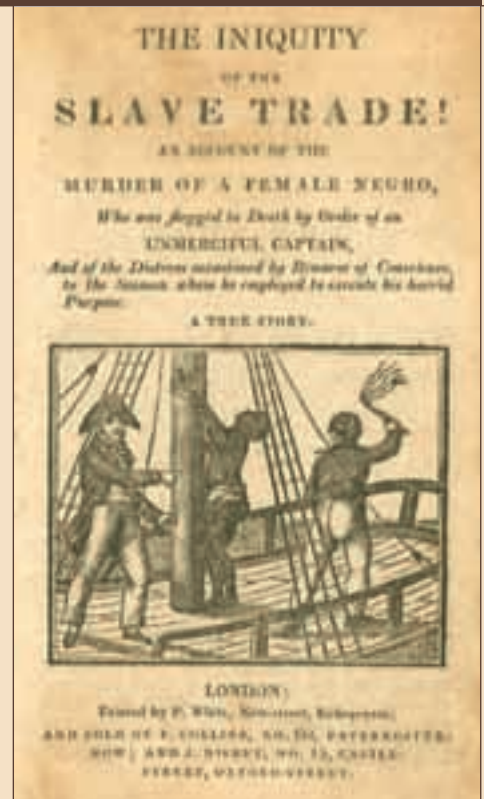
enslavement. At the age of 11 he had been sold to a Virginia planter, then bought by a British naval officer, Captain Pascal. After eventually buying his freedom, Equiano travelled extensively around Britain giving public talks about his experiences as a young boy kidnapped in Africa, his life when enslaved, and the evils of the slave trade.



Damning evidence

Once the slave trade had become a live public issue it ensured that Parliament became involved in its investigation. In the 1780s and 90s several House of Commons Select Committee Enquiries heard first-hand evidence from people involved in the slave trade. They included ships' captains, owners, commanders of the African slave forts, priests, ships' surgeons and carpenters.

While the evidence of ships' masters painted a reasonable and humane approach, others revealed the full horror of Africans dying in suffocating holds, women violated and anyone who resisted clapped into vicious leg irons. The evidence was graphic and shocking. One Anglican priest reported back from Barbados, where he witnessed pregnant women and mothers with babies being flogged on their backs.



Evidence to the House of Commons Committees 1789-91 revealed the true horrors of the slave trade



The murders on the Zong were immortalised in JMW Turner's 'Slave Ship' – slaves overthrowing the dead and dying – typhoon coming on'.

Murder on the slave ship Zong

On 6th September 1781 the slave ship Zong left the west African island of Sao Tome with 470 enslaved Africans on board, so tightly packed that each person had less space than a body in a coffin. Several weeks into the journey a high percentage had died or were mortally ill. The ship's master, Luke Collingwood, knew the insurers would not cover the loss of slaves through natural causes. However, they would pay out if he could show it was necessary to jettison his 'cargo' to save the crew and ship.

He ordered 132 people to be thrown overboard, alive, into the sea. Back in Britain

he claimed that he made this dreadful order because water had been running short, putting the crew at risk. The insurers refused to pay the £30 a head the ship's owners claimed and the case went to court twice in 1783. It was heard as an insurance case – murder was not an issue.

The abolitionists Olaudah Equiano and Granville Sharp saw things differently. They lobbied those in power, including the Prime Minister, to bring murder charges. Despite their efforts, no one was ever brought to justice. When the scandal of the Zong was made public, the tragedy caused a surge of public support for abolition.



“What is this claim that human people have been thrown overboard? This is a case of chattels or goods.”

John Lee,
Solicitor General

Continued >>



Passionate speech



William Wilberforce was a committed and passionate Parliamentary spokesman for abolition. For years he persisted in raising the issue in the middle of the French

revolutionary wars and in the face of opposition that branded him unpatriotic for attempting to hand economic advantages to other European slave carrying powers.

The turning point in Parliament came 19 years after the Society for Abolition had been formed. In February 1806, Lord Grenville formed a new government. He and his foreign secretary Charles Fox were strong opponents of the slave trade. Grenville made a passionate speech in Parliament arguing that the trade was 'contrary to the principles of justice, humanity and sound policy'.

In 1807 the Act was passed in the House of Commons. It had a clear majority in both Houses. The new law outlawed the practice by British ships and British crews of forcibly removing Africans from their homeland to a life of slavery.

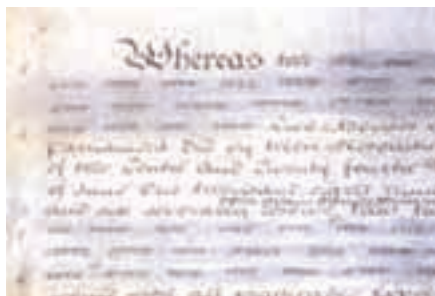
This marked the point at which Britain transformed itself from a key slaving nation to a zealous international campaigner against the trade. Although slavery itself was not to be abolished for another 27 years, with the Emancipation Act of 1833, it was the beginning of the end for chattel slavery.

“ Contrary to the principles of justice, humanity and sound policy ”

Lord Grenville condemns the slave trade in Parliament

The Act abolished
'all manner of dealing and trading in the Purchase, Sale, Barter or Transfer of Slaves, or Persons intended to be sold, transferred, used or dealt with as Slaves, practised or carried on, in, at, to or from any Part of the coast of Countries of Africa'.

The 1807 Act.



2007 Calendar of events

Bicentenary of the Abolition of the Slave Trade Act

This calendar highlights some of the events happening across the country. Many more will be taking place, at an international, national and local level.

Further details are also available at www.bbc.co.uk/abolition, www.direct.gov.uk/slavery and for information about events in Scotland see www.onescotland.com. Or if you'd like to tell us about an event happening in your area email slavetrade@communities.gsi.gov.uk

Date	Organisation	Event	Contact details
2007	Royal Mint	Commemorative £2 coin launched	www.royalmint.com
22 March	Royal Mail	Set of commemorative stamps enter circulation	www.royalmailgroup.com
March-Jan 08	Royal Navy	'Chasing Freedom – The Royal Navy and the Suppression of the Atlantic Slave Trade'	www.royalnavalmuseum.org
March-Nov	Wisbech and Fenland Museum	'Clarkson Brothers' Exhibition, Cambridgeshire	www.wisbechmuseum.org.uk
1-25 March	The Lifeline Expedition and Anti-Slavery International	March of the Abolitionists: The Meridian Walk (Hull to Greenwich)	www.lifelineexpedition.co.uk
22 March - 13 May	British Museum	'La Bouche du Roi' installation based on the British slave ship, the Brookes	www.thebritishmuseum.ac.uk
23 March		'Amazing Grace' film out on general release	www.amazinggracemovie.com
24 March	Church of England	Archbishops' Council: Making your Mark – Act of Redemption, Restoration and Resurrection; Bicentenary hearings	www.cofe.anglican.org
24 March	Liverpool Anglican Cathedral	Ecumenical Service of Penitence	www.liverpoolcathedral.org.uk
24 March	Royal Liverpool Philharmonic Orchestra	Mighty Diamonds – Reggae Legends	www.liverpoolphil.com
25 March		Anniversary of the date of signing of the Abolition Act in 1807	
25 March		Service of Remembrance and Reconciliation at Bristol Cathedral	www.bristol-cathedral.co.uk
25 March	Wilberforce House Museum, Hull	Re-opening of the museum by the Prime Minister of Barbados	www.hullcc.gov.uk
25 March	Hull City Council and Wilberforce Lecture Trust	Wilberforce Lecture. Speaker: Prime Minister of Barbados on subject of slavery	www.wilberforce2007.com
25 March	Welsh Assembly in partnership with Cardiff City Council	Commemorative event, St David's Hall, Cardiff to mark Bicentenary	www.cardiff.gov.uk
Late March	Royal Navy	HMS Nothumberland will escort replica slave ship Kaskelot into London.	www.royalnavalmuseum.org

Continued >>

Date	Organisation	Event	Contact details
25 March	Liverpool Culture Company	John Newton Promenade Piece at Albert Dock/Town Hall	www.liverpool08.com
25 March	Action for Churches Together in Scotland	Freedom Walk in Musselburgh to commemorate Robert Wedderburn, a prominent abolitionist.	www.acts-scotland.org.uk
27 March	Set all free	National Service of Commemoration in Westminster Abbey, London	www.setallfree.net
27 March	Greater London Authority	Africa Day: Trafalgar Square	www.london.gov.uk
April-October	Roscoe Society (Liverpool)	Roscoe Lectures	www.livjm.ac.uk
23 April - October 2008	British Empire and Commonwealth Museum	'Breaking the Chains' exhibition, Bristol	www.empiremuseum.co.uk
24 April	Hull City Council and Wilberforce Lecture Trust	Wilberforce Lecture. Speaker: Archbishop of Canterbury on subject of freedom and slavery	www.wilberforce2007.com
28-29 April	The Cowper and Newton Museum	Weekend commemorating John Newton, author of 'Amazing Grace'	www.cowperandnewtonmuseum.org.uk
May		Museums Month – programme of events to mark Bicentenary	www.molg.org.uk
May	Commission for Racial Equality	William Wilberforce's famous abolitionist speech to Parliament re-enacted, central London	www.cre.gov.uk
May - September	Anti-slavery International	Slavery and Parliament Exhibition	www.antislavery.org
May-October	National Trust	'Sugar and Slavery – the Penrhyn Connections' exhibition, Penrhyn Castle	www.nationaltrust.org.uk
May - December	CyMAL (Museums, Archives and Libraries, Wales), National Library of Wales and the National Museum of Wales	Touring exhibition on Slavery, launched to coincide with Museums and Galleries month	www.museumwales.ac.uk
12 May	Hull Philharmonic Orchestra	Commemorative concert including new commission piece by Anthony Hedges	www.hullcc.gov.uk
14-20 May	Writing on the Wall (Liverpool)	Writing on the Wall Festival: Guests Benjamin Zephaniah: Jean Binta Breeze and Levi Tafari	www.writingonthewall.org.uk
16-19 May	Wilberforce Institute for the study of Slavery and Emancipation (WISE)	International Landmark Conference on the theme of 'Slavery Unfinished Business'	www.hull.ac.uk/wise
19 May	Hull Sinfonietta	Celebration Concert	www.hull.ac.uk
23 May - 23 Sept	Parliament	'The British Slave Trade: Abolition, Parliament and People' exhibition	www.parliament.uk/slavetrade
24 May - 2 Sept	English Heritage	'Mansfield, Slavery and Justice' exhibition	www.english-heritage.org.uk
June - December	Liverpool Schools/ international schools	International Schools Twinning Programme	www.liverpool.gov.uk



Date	Organisation	Event	Contact details
3 June - 11 July	The Lifeline Expedition and Anti-Slavery International	March of the Abolitionists: The Sankofa Walk (linking London, Bristol and Liverpool)	www.lifelineexpedition.co.uk
4 June	Hull New Theatre	Production of 'African Snow' play	www.hullcc.gov.uk
15-17 June	Liverpool Culture Company	Maritime Heritage Event	www.liverpool08.com
16 June	Action for Churches Together in Scotland and National Trust for Scotland	Scottish National Ecumenical Service at the David Livingston Centre, Blantyre, Scotland.	www.acts-scotland.org.uk
11-17 June	Africa Oye (Liverpool)	Africa Oye Music Festival, Sefton Park	www.africaoye.com
July		Breaking the Chains Walkathon: communities all over the UK will walk to show their respect to those that lived and died in slavery	info@blackhistoryfoundation.com
5-6 July	Hope Street Limited	Hilary Westlake to create a cross artform multimedia piece on past/present slavery	www.hope-street.org
9-13 July	African Legacy Week at the Royal Naval Museum	The Royal Naval Museum is organising a spectacular event to bring the school year to a close.	www.royalnavalmuseum.org
20 July	Brouhaha (Liverpool)	Brouhaha International Street Festival: opening ceremony	www.brouhaha.uk.com
24-27 July	Brouhaha	International groups will perform at the Unity Theatre, Liverpool	www.brouhaha.uk.com
26-29 July	Bristol City Council	Bristol Harbour Festival	www.bristol-city.gov.uk/harbourfestival
28 July	Yorkshire Forward	'Wilberforce Cup' Warm-up clipper race from Hull to Rotterdam	www.hullcc.gov.uk
28 July	Sankofa Sunsplash	Community gathering to showcase African and African Caribbean culture via a range of activities	www.wilberforce2007.com
August	Liverpool Culture Company	Walls Talk Theatre: Site specific theatre piece at the Heritage Market at Stanley Dock	www.liverpool08.com
August - October	Open Eye Gallery (Liverpool)	Visual Art Exhibition: Bound	www.openeye.org.uk
1 August	Hull Council	Yorkshire Day: regional celebration of the life of William Wilberforce	www.hullcc.gov.uk
1-12 August	Amistad America	Port visit of the Freedom Schooner Amistad to London	www.amistadamerica.org
4 August	Brouhaha	Liverpool International Carnival	www.brouhaha.uk.com
8-12 August	Wilberforce Institute for the study of Slavery and Emancipation (WISE)	WISE is co-sponsor of an international conference in Ghana 'The Bloody Writing is Forever Torn'	www.hull.ac.uk/wise
19 August	Aberdeen City Council	Re-enactments of the life of 'Indian' Peter an enslaved Aberdonian	www.aberdeencity.gov.uk
20-26 August	Amistad America	Port visit of the Freedom Schooner Amistad to Liverpool	www.amistadamerica.org

Continued >>



Date	Organisation	Event	Contact details
22 August	National Museums Liverpool	Memorial Lecture: Slavery Remembrance	www.liverpoolmuseums.org.uk
23 August	United Nations Educational Scientific and Cultural Organisation (UNESCO)	International Day for the Commemoration of Slavery and its Abolition	www.unesco.org
23 August	National Maritime Museum	Contemporary Commemoration Debate	www.nmm.ac.uk
23 August	Greater London Authority	Memorial Day: Joint Cities Initiatives	www.london.gov.uk
23 August	National Museums Liverpool	International Slavery Museum opens	www.liverpoolmuseums.org.uk
23 August	Liverpool community spirit and Liverpool Faith network	Interfaith Service	www.liverpool-community.org.uk
23 August	Liverpool Slavery Remembrance Initiative	A day's programme of events to mark Slavery Remembrance Day	www.liverpoolmuseums.org.uk
29 August - 6 Sept	Amistad America	Port visit of the Freedom Schooner Amistad to Bristol	www.amistadamerica.org
August Bank Holiday	London Notting Hill Carnival Ltd	London Notting Hill Carnival	www.nottinghillcarnival.org.uk
September	The Lowry; Salford, Manchester	King Cotton: the musical	info@thelowry.com www.liverpool08.com
September	Urban Dance Project: Liverpool	Sugar: hiphop and contemporary youth culture urban dance project	www.liverpool08.com
1-30 September	Liverpool Culture Company	Heritage Open Days: Slavery Guided Walks	www.liverpool08.com
13-15 September	School Of History, University of Liverpool	Conference on Slavery in the Iberian Atlantic	www.liverpoolmuseums.org.uk www.liverpool.ac.uk
29 September-13 January 08	Birmingham Museum and Art Gallery	Equiano Exhibition	www.bmag.org.uk
October		Black History Month	www.black-history-month.co.uk
October	Museum in Docklands	Opening of 'London Sugar and Slavery'	www.museumindocklands.org.uk
October	Museum in Docklands	Launch of the Online Map on the dual heritage of the Slave Trade and Abolition	www.museumindocklands.org.uk
October	Museum in Docklands	'Turning the Tables' theatre performance	www.museumindocklands.org.uk
October	Bristol City Council	Black Bristol Archive launch	www.bristol-city.gov.uk
October	Liverpool Culture Company	Le Retour: Jacques Marciel - surrealist poetry	www.liverpool08.com
October	National Museums Liverpool	Black and Asian Studies Association Conference	www.liverpoolmuseums.org.uk
October	National Museums Liverpool	Public debate - 'Reparations'	www.liverpoolmuseums.org.uk
October	National Museums Liverpool	Paul Robeson Jr reception	www.liverpoolmuseums.org.uk
1-31 October	National Museums Liverpool	Black History Month and Family history Project	www.liverpoolmuseums.org.uk
6 October	Royal Naval Museum	Conference	www.royalnavalmuseum.org
21 October	Anglican Cathedral	Service of Celebration and intercession: Bishop John Sentamu to deliver sermon	www.liverpoolmuseums.org.uk
30 October	Hull City Council and Wilberforce Lecture Trust	Wilberforce Lecture. Speaker: Archbishop of York on subject of freedom and slavery	www.wilberforce2007.com
2007	Museum in Docklands	'London and the Slave Trade'	www.museumindocklands.org.uk

An inhuman traffic

How the Royal Navy suppressed the slave trade

The Royal Navy was Britain's chief weapon in the fight against the transatlantic slave trade. Its long campaign, backed by a huge diplomatic effort and solid public support, would take half a century to achieve success.

The 1807 Act outlawed slaving by British ships and British citizens and within three years the slave trade under the British flag had been effectively suppressed. But this didn't end the demand for slaves, and the trade continued to flourish among other nations.



Former slave ship, the Black Joke was used by the Navy to hunt slavers

The 1807 Act outlawed slaving by British ships and British citizens and within three years the slave trade under the British flag had been effectively suppressed. But other nations continued the trade.

Public opinion demanded action; and in 1819 the West Coast of Africa Squadron was established

specifically to suppress the slave trade. Treaties negotiated with European and African rulers gave the squadron the authority to arrest suspected slavers of many nationalities, and to blockade slave depots.

Captured slave ships were taken to special courts, where their case was tried by a panel of judges from Britain and from the country concerned. Conditions for the enslaved Africans were bad: they could not be liberated until judgment was given, and the likelihood of outbreaks of disease increased daily in the cramped conditions. If they were not liberated – and sometimes the judgment was for the slavers – they would face another terrible journey at sea where many died.

The campaign was costly for the Navy too. The squadron had to face all manner of difficulties, danger, and disease. Malaria and yellow fever took an appalling toll of officers and seamen: in 1829 alone, fever killed 204 of the squadron's 792 men.

Despite these challenges, the work of the squadron – with international support – from 1819 to 1866 was critical in bringing about an end to a brutal era. Between 1808 and 1867, around 1,635 slave ships were captured and condemned and nearly 150,000 Africans were liberated. The West African coastline was freed from the curse of slavery and unnumbered thousands of men and women lived their lives in freedom because the slave trade had been brought to an end.

Today, the Royal Navy works closely with other UK government agencies and international partners to prevent illegal activity at sea, including action against the illegal trafficking of humans, drugs and arms, as well as wider humanitarian and maritime security operations such as fighting piracy.

www.royalnavy.mod.uk

www.royalnavalmuseum.org

Boats from HMS Penelope burning the slave barracoons



The abolitionists

Key figures in the campaign

The Royal Mail has produced a set of stamps, which are reproduced here, to commemorate the work of six people who fought long and hard to end the slave trade 200 years ago. For further information visit www.royalmail.com/stamps

William Wilberforce 1759-1833



William Wilberforce was the parliamentary leader of the abolitionist campaign. Elected an MP in 1780, he is reputed to have taken up the cause of slavery at the suggestion of the Prime Minister William Pitt, in 1787. However, it was the evidence collected by Thomas Clarkson which persuaded him of the justice of the cause. Despite huge support for the campaign,

there was also significant opposition and parliamentary procedures were often used to delay and frustrate abolition. The injustices of slavery became his life's work and he went on to lead the campaign to emancipate all slaves in the British colonies until 1825. His home in Hull is maintained as a museum to his memory and his fight against slavery.

Olaudah Equiano 1745-1797



Equiano was a remarkable man. Kidnapped at the age of 11 and shipped into slavery he was eventually able to buy his freedom and establish himself as a much respected figure in England. His autobiography, *The Interesting Narrative of the Life of Olaudah Equiano*, published in 1789, became a best-seller and ran to nine editions by 1797. He initially supported

the Sierra Leone project but became disillusioned, particularly with the corruption of government officials. Through his work with his fellow Blacks and the promotion of his book, he became the most prominent Black figure in the abolition movement. In 1788 he presented a petition to Queen Charlotte on behalf of his African brothers and sisters who were still in bondage.

Granville Sharp 1730-1813



Granville Sharp held a minor government post in the ordnance department. A chance meeting in 1765 with Jonathan Strong, a young slave who had been severely beaten by his master, changed his life. Thereafter he became a fierce campaigner for the rights of Blacks, providing not just legal advice, but also physical and financial support. He published the first major anti-slavery

work in English. He championed the case of James Somerset and sought the prosecution of the captain of the *Zong*, who had thrown 132 Africans overboard in 1781. He became the first Chairman of the Abolition Committee and was closely involved in the project to re-settle free Blacks in Sierra Leone in the 1780s and 1790s.

Words by Tony Tibbles and Stamp Designs. © Royal Mail Group plc 2007.



Thomas Clarkson 1760-1846



Clarkson's interest in slavery was stimulated while he was studying at Cambridge, where he won an essay competition on the subject. The essay was published in 1786 and he was persuaded to join the Abolition Committee. He became the Committee's chief researcher and travelled throughout the country to collect evidence, a dangerous pursuit in the major slaving ports like Liverpool. His work was

invaluable in providing detailed information about the slave trade; however, overwork caused him to withdraw from active campaigning in 1794. He returned to the Committee in 1803 and gathered more evidence. In 1808 his *History of the Rise, Progress and Accomplishment of the Abolition of the African Slave Trade* was published.

Hannah More 1745-1833



Hannah More was probably the most influential female abolitionist in Britain. She was born in Gloucestershire and spent most of her life in Bristol. She initially wrote plays but soon turned to religious writing and philanthropy. She met several of the leading abolitionists, including Wilberforce, and helped plan the early abolition campaign. She became closely

involved with the Clapham Sect, a group of evangelical Christians, to which many of the other abolitionists belonged. She mixed abolitionist fervour with a desire to evangelise for the Christian mission. These views are reflected in her 'Slavery: A poem and The Sorrows of Yamba', or the 'Negro Woman's Lamentation' which she co-authored.

Ignatius Sancho 1729-1780



Sancho was born into slavery aboard a slave ship off the African coast but was brought to England and taken into domestic service. He worked as a butler in the household of the Dukes of Montagu for many years. It was here that he was able to develop a taste for the arts, in particular music, and he composed and published volumes of songs, dances and music written

for the harpsichord. In 1773 he retired through ill health and set up as a grocer in London with his wife Anne. His letters to the novelist Laurence Sterne and *The Letters of Ignatius Sancho*, an African, published two years after his death, were influential in bringing the issue of slavery to public notice. His portrait was painted by Thomas Gainsborough in 1788.

The road to emancipation

A new campaign to end slavery

The 1807 Act ended the transatlantic slave trade but not slavery. A new campaign therefore began to abolish slavery throughout the British Empire, resulting in the Emancipation Act of 1833.

In 1807, the Abolition Act was only the beginning of the move towards emancipation for enslaved Africans. The Act outlawed the transporting of slaves, but there were hundreds of thousands of slaves in the British colonies, where the practice of slavery itself was allowed to continue.

The abolitionist movement turned its attention to freeing existing slaves. In 1823, a new Anti-Slavery Society was formed, including earlier abolition campaigners such as William Wilberforce and Thomas Clarkson. It began once again to put pressure on the British Government and colonies.

They campaigned ceaselessly, against the background of an outpouring of anti-slavery literature. The Great Reform Act of 1832 helped their cause by bringing in new MPs more likely to oppose slavery.

This was against the backdrop of further slave rebellions in the Caribbean. The most significant rebellion was the 1831-32 'Baptist War' in Jamaica led by Samuel Sharpe who was temporarily in charge of the Baptist chapel at Montego Bay. The White landowners blamed the missionaries for inciting rebellion and after hanging Samuel Sharp and other rebels, burned 20 Baptist and Methodist chapels. These actions only lent further support to the anti-slavery campaign.

Finally, in 1833, the Emancipation Act was passed by Parliament, abolishing slavery throughout the British Empire and giving the colonies a choice between freeing slaves outright, or binding them into a six-year apprenticeship. Slave owners received compensation totalling £20 million (or £2.2 billion today).

Campaigners refused to let the cause rest. They kept up the pressure to bring the system of apprenticeship

to an end, which they saw as no better than slavery.

Joseph Sturge was a Quaker and a businessman who became involved in the Anti-Slavery Society soon after he arrived in Birmingham in 1822. After the Emancipation Act, he travelled to the West Indies to investigate and expose the conditions of apprentices. When he came back he reported that little had changed from the system of slavery – working conditions were as harsh as ever. He brought back with him a Jamaican apprentice, James Williams, whose testimony of brutality touched and agitated the public to demand action.

Confronted with this first-hand evidence, and in the face of unflagging protest, on 1st August 1838 the British Government agreed to end apprenticeship, freeing nearly 800,000 men and women two years early.

The Caribbean had been built on slave labour, but the face of the colonies continued to change. Former slaves, who had built up savings, bought land and plantations, establishing "free villages". White landowners, meanwhile, turned to new sources of labour, and indentured Chinese and Indians were brought to the islands to work the plantations and make their own mark on the West Indies. But for many life didn't improve at all as they were forced to continue working for their previous owners.





Anne Knight, a vigorous campaigner for the abolition of slavery and one of the women who helped set up more than 70 women's anti-slavery societies around the country.

In her pamphlet 'Immediate not Gradual Abolition' Elizabeth Heyrick mocks the argument that...

“ *the interests of the poor, degraded and oppressed slave will best be served by his remaining in slavery* **”**

Women against slavery



British women were in the forefront of the push for full emancipation for enslaved Africans.

Women had been banned from the committee that had coordinated the original abolition campaign, the Society

for the Abolition of the Slave Trade. Committee leaders wanted the Society to focus initially on abolishing the slave trade and feared that the women would go too far in calling for full emancipation which they felt the public were not yet ready to accept. However, women did wield significant power through their financial support. At least 10 per cent of subscribers to the society were women. In Manchester, a strong abolitionist city, this reached 25 per cent.

In 1825 women including Anne Knight, Mary Lloyd, Sarah Wedgwood and Elizabeth Heyrick began to form anti-slavery societies for themselves. The Quakers had always encouraged women to play an active part, and Quaker women like Elizabeth Heyrick and Anne Knight were used to speaking in public.

Women campaigners quickly responded to the message. In 1827 the Sheffield Female Society became the first anti-slavery society in Britain to call for the immediate emancipation of slaves. In 1830 the women called on the national Conference of Anti-Slavery Societies for immediate abolition. Facing the threat of a withdrawal of funding from the women, their main financial supporters, the Society agreed, achieving its ambition to abolish slavery throughout the British empire three years later. In 1839, the UK Anti-Slavery Society was created to continue campaigning.

Mary Prince



African abolitionist Mary Prince, a former slave, was helped by the Anti-Slavery Society when she came to England in 1828. Her experiences as a slave were written down by Susanna Strickland, a Quaker, in 1831. The result, *The History of Mary Prince: a West Indian Slave* made her the first black woman to publish an autobiography in England. It became an important part of the abolitionists' campaign to end slavery and she became the first woman to present an anti-slavery petition to Parliament.

www.quaker.org.uk

Cities commemorate

Remembering
slavery in 2007

For hundreds of years the slave trade helped shape Britain's cities, in particular its major port cities.

By the mid 18th century, Liverpool had become Britain's foremost slave-trading port, and by the time the trade was abolished in 1807, nearly two thirds of Bristol's trade was directly related to slavery. London also played a major role: for more than 100 years until 1730, the capital was Britain's largest slaving port, and profits from the trade funded much of the city's industrial and financial success.

Hundreds of events to commemorate the bicentenary of the abolition of the slave trade are taking place right across the country and in Scotland. The Heritage Lottery Fund has helped fund events large and small with grants totalling more than £20 million. Here we describe some of the major projects.

To find out more about what's happening across the country visit www.directgov.uk/slavery

LONDON - London, Sugar and Slavery



London's only permanent gallery examining the city's involvement in the slave trade opens in Autumn 2007 at Museum in Docklands. The new gallery, called 'London, Sugar and Slavery' will debunk the myth that London was a minor player and reveal how, from Jamaica Road to the Bank of England, from the merchant houses of Blackheath to the nation's art collections, profits from slavery shaped the capital.

'London, Sugar and Slavery' will show it was not just a few evangelical parliamentarians who abolished the trade, but a widespread grassroots movement that included freed slaves who wrote graphically about their experiences, thousands of ordinary citizens and women who boycotted Caribbean sugar.

The gallery will include personal accounts, film, music and over 140 objects. One of these is a key object connected to London's

role in abolition – The Buxton Table, around which key abolitionists, including William Wilberforce and Thomas Clarkson, met to hammer out the bill that finally abolished slavery in the former British Empire.

The gallery is housed in No 1 Warehouse, West India Quay, one of the most significant surviving structures in Britain directly connected to the economic machinery of the transatlantic slave trade. In 1800 this enormous building project was privately financed by sugar plantation owners to warehouse sugar they imported from the West Indies

www.museumindocklands.org.uk

HULL - Children learn about abolition in Wilberforce's home



Britain's oldest slavery museum, the Wilberforce House Museum in Hull, has had a £1.5 million refit to commemorate the bicentenary.

The house where William Wilberforce, the Parliamentary spokesman for the abolition campaign, was born and where he wrote many of the speeches that helped convince Parliament of the cause, was bought by the council for the city to commemorate the centenary of abolition in 1907.

Now, for the bicentenary, the museum has been completely refurbished, the old displays taken out and the entire story of slavery, abolition and emancipation re-interpreted to reflect the way modern understanding of events has moved on.

Even before it opened, nearly 4,000 schoolchildren had signed up for the education sessions offered by the museum.

www.hullcc.gov.uk/museums
www.wilberforce2007.co.uk
www.hull.ac.uk/wise

BRISTOL - Celebrating African culture



The presence of Black people living in Bristol can be traced back over many centuries. Approximately 16,000 people of African-Caribbean descent live in the city today. Before they planned Bristol's commemorative events, the city council asked local people, including the city's well-established black community, how they wanted to remember 1807.



'Breaking the Chains' at the British Empire and Commonwealth Museum is the result. Based on what the community wants, the exhibition is as much a celebration of African culture as a commemoration of the abolition of slavery. 'Breaking the Chains' features beautifully carved artistic, religious and domestic African and Caribbean artifacts, as well as displays explaining Britain's involvement in the transatlantic slave trade. Financed by a £770,000 Heritage Lottery Fund grant, the exhibition will run for two years.

www.empiremuseum.co.uk

LIVERPOOL - Liverpool's International Slavery Museum



The new museum will open its display galleries on 23 August 2007, Slavery Remembrance Day.

The International Slavery Museum will be at Liverpool's Albert Dock, at the centre of a World Heritage site and only metres away from the dry docks where 18th century slave trading ships were repaired and fitted out.

This £9.5m project has three main elements:

- New display galleries at the Merseyside Maritime Museum will explore life in Africa and Liverpool's pivotal role in the slave trade

- The Research Institute is a centre for the study of slavery and aims to attract world-leading studies in the field of human rights
- A Resource Centre will be a venue for performing arts, lectures and debates. The centre will also play a leading role in training teachers to educate children about slavery.

www.internationalslavermuseum.org.uk



21st century slavery

Slavery: unfinished business

There are an estimated 12.3 million* enslaved people in the world today.

What form does slavery take in the modern world?

“No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms...”

Article 4, Universal Declaration of Human Rights

People continue, in the 21st century, to suffer from inequality and disadvantage. Despite international agreements and national laws banning slavery, it affects millions of men, women and children.

Today it includes:

- **Bonded labour** – poor people take out loans from their employers to meet their basic needs and get trapped in an endless cycle of impossible repayments.

- **Human trafficking** – the movement of people using violence, coercion or deception and forcing them to work against their will.
- **Descent-based slavery** – some people are born into slavery because they belong to a group society discriminates against.
- **Forced domestic servitude** – often a hidden form of slavery, where people, are forced to work in private homes.
- **Worst forms of child labour** – this may include bonded labour; forced labour; sexual exploitation for commercial gain or children forced to become ‘child soldiers’.

For information on contemporary forms of slavery visit www.antislavery.org

Root causes of contemporary forms of slavery

Slavery has its roots in poverty and discrimination, which make people vulnerable to exploitation.

DFID, the Department for International Development, supports long-term programmes to eliminate the underlying causes of poverty. DFID works in partnership with others in 150 countries, with a budget of approximately £5.9 billion in 2006.

The numbers of enslaved people around the world:

Asia Pacific	nearly 9.5 million
Latin America and Caribbean	1.3 million
Sub-Saharan Africa	660,000
Industrial countries	360,000
Middle East and North Africa	260,000
Transition countries (The Baltic states, central and eastern Europe and the Commonwealth of Independent States.)	210,000

*Estimate from the International Labour Organisation in 2005





A traumatised former child soldier is reunited with his mother and sisters after almost two years fighting in the bush with the Lord's Resistance Army (LRA).

Freeing children from slavery

Children are especially vulnerable to slavery. Millions are made to work in forced or bonded labour, armed conflict, prostitution and pornography.

300,000 children are thought to be involved in armed conflict around the world. The UK is very active within United Nations bodies such as UNICEF to help end the practice of using children in conflict. The UK government provides direct support to UN agencies and to non-governmental organisations to disarm, demobilise and reintegrate children in the Democratic Republic of Congo, Sudan, Uganda, Liberia and Rwanda.

There has been conflict in northern Uganda for the past 20 years between the government and the

Lords' Resistance Army. In that time, the LRA have abducted and held captive more than 20,000 boys, girls and women. Boys are forced to fight and girls made to be the 'wives' of LRA commanders.

The UK is supporting a number of programmes where the LRA operates to help those who have suffered recover from the most traumatic experiences and reintegrate into their communities.

Department for International Development:
www.dfid.gov.uk

International Labour Organisation: International Programme on the elimination of child labour:
www.ilo.org/childlabour

Save the children: www.savethechildren.org.uk

Tackling human trafficking into the UK

On 12th September 2004 a 15-year-old Lithuanian girl walked into a police station in Sheffield, barefoot and speaking barely a word of English. She had escaped from a ruthless gang who had trafficked her into the UK and forced her into prostitution.

Some of the officers who worked on that case are now at the UK Human Trafficking Centre, a police-led unit that acts as a central point of expertise to tackle trafficking for both sexual and labour exploitation into the UK. It is estimated that 4,000 women have been brought into the country and forced to work as prostitutes.

“*They are viewed as nothing more than a commodity. Each time they are sold on, their price drops. Later, they may even be sold on to work in the domestic industry as traffickers seek to wring the maximum profit out of the women they consider their possessions.***”**

Deputy Chief Constable Graham Maxwell

Most of the women are aged between 16 and 25, and many are from the eastern European states, but women from Thailand, Malaysia, Africa and South America have also been found. Typically, they are duped into entering the country by being sold the story of work and a better life.

Once in the UK they are sold for up to £8,000. Other victims are brought over for a form of bonded labour: Once here, they are forced to work in factories, building sites or in agriculture.

One of the early actions of the UK Human Trafficking Centre has been to put into place measures, including safe houses and counselling, to help officers care for the welfare of victims. It is also encouraging the public to come forward with information about a crime that often takes place in private homes, in ordinary, suburban streets.

UK Human Trafficking Centre: www.ukhtc.org

Today's issues

Legacy of the bicentenary

There are clear links between the struggles for justice 200 years ago, and our ongoing concerns to tackle discrimination in Britain and forms of slavery in the world today.

The Government wants to ensure that as well as commemorating the past we gain the best possible legacy from the bicentenary by focusing on what still needs to happen in order to tackle:

- inequality, discrimination and racism today, in particular for people of African and Caribbean heritage living in the UK
- poverty and inequality on the African continent and in the Caribbean
- contemporary slavery in all its forms (see pages 24-25).

■ Increasing race equality



Many Black and Minority Ethnic communities are already thriving in Britain today. But some communities still suffer poorer outcomes in education, health, housing and employment. There are also real issues in the Criminal Justice System.

The Government is seeking to address these inequalities by ensuring that every individual, whatever their racial or ethnic origin is able to fulfil their potential through the enjoyment of equal opportunities, rights and responsibilities. The UK was one of the first countries to introduce legislation against race discrimination and we now have some of the most progressive law on race equality and race relations in the world.

However legislation shouldn't be (and hasn't been), the only way to tackle injustice and discrimination.

'Improving Opportunity, Strengthening Society' is the Government's strategy to increase race equality and community cohesion. It brings together practical measures across Government to improve opportunities for all in Britain – helping to ensure that a person's ethnicity or race is not a barrier to their success. It signals the Government's intention to give greater emphasis to the importance of helping people from different backgrounds come together, supporting people who contribute to society and taking a stand against racists and extremists.

Further information:

- 'Improving Opportunity, Strengthening Society' www.communities.gov.uk
- Education for every child initiative: www.dfid.gov.uk/news/files/school-partnerships.asp
- United Nations: www.un.org/millenniumgoals/
- Department for International Development: www.dfid.gov.uk



“This year marks the 200th anniversary of Britain voting to end the slave trade. There could be no better commemoration than to abolish all child labour, and to ensure that all young children go to school.”

Gordon Brown MP, Chancellor of the Exchequer.
The Guardian, 4 January 2007

■ Tackling poverty

Many problems, including slavery and forced labour are caused, or made worse by poverty. One in five people in the world today, over one billion people, live in poverty on less than one dollar a day.

The Government has doubled its aid budget since 1997, whilst 2005 saw a historic deal to cancel over \$50 billion of multilateral debts owed by poor countries. We used our presidency of the G8 and European Union in 2005 to push for renewed global commitment to the United Nation's eight 'Millennium Development Goals' to:

- halve the number of people living in extreme poverty and hunger
- ensure that all children receive primary education (see below)
- promote sexual equality and give women a stronger voice
- reduce child death rates
- improve the health of mothers
- combat HIV and Aids, malaria and other diseases
- ensure the environment is protected
- build a global partnership for those working in development

The UK is committed to increasing our development budget to 0.7% of gross national income by 2013, concentrating our resources on the poorest countries – particularly in sub-Saharan Africa and South Asia – and working more in countries with weak or failing governments. The Government provided over £1 billion to support poverty reduction in Africa last year.

■ Education

Education is key to giving children the chance to escape poverty and exploitation. The UK has committed £8.5 billion over ten years to support Education for All, an international campaign to make sure all children go to school. Education for all by 2015 is one of the UN's eight Millennium Development Goals agreed in 2000.

The Department for International Development's Global School Partnership also promotes links between schools in the UK and schools in Africa, Asia, the Caribbean and Latin America with funding of £7.5 million over three years.

Freedom now

Modern-day abolitionists

We feature two of the people working today to end slavery in its 21st century forms.

Cecilia Flores-Oebanda



Cecilia Flores-Oebanda campaigns to transform the lives of migrant workers in the Philippines, especially hidden and vulnerable groups such as children forced into domestic servitude, and trafficked women.

Born into poverty in the Visayas, in central Philippines, Cecilia was herself a child labourer, selling fish and scavenging. In 1991 she founded Visayan Forum to campaign for the rights of migrant workers. Its micro-credit and savings schemes for the poorest families tackle the root causes of child labour and trafficking, and it provides crisis services such as shelters, medical and legal help for adult and child domestic workers.

In 1995 Visayan Forum founded a self-help association of volunteer domestic workers, SUMAPI. The volunteers go to the areas where domestics of all ages meet, such as schools, churches and parks, inform them about their rights and keep track of how they are doing.

Visayan Forum now has six regional offices and seven project areas at strategic locations around the highways and ports of the Philippines. It has developed partnerships with agencies such as the ports authority and the coastguard, to intercept boats carrying potential trafficking victims to countries such as Japan or the Gulf States.

www.antislavery.org/homepage/antislavery/award/cecilia2005.htm

Ron Craigie



Ron Craigie is an expert in helping the victims of human trafficking. Working within an existing government-funded organisation, the police-run UK Human Trafficking Centre, this ex-policeman is helping

to put victim care at the heart of the centre's work.

The UK is a major destination for trafficked women. Police believe that about 4,000 have been brought in to the country and forced to work as prostitutes.

As the National Victim Care Coordinator at the UK Human Trafficking Centre, Ron works to ensure front-line officers who deal with women victims

directly give them the best care and support, encouraging them to help police take action against the ruthless gangs involved.

The intimidation women suffer includes captivity enforced by beatings, repeated rape and threats that they will be hunted down if they go for help. Ron Craigie says that, in these circumstances, the quality of the first contact they have with a police officer is critical not only to the future recovery of the victim themselves, but to the whole of the police investigation that follows – and ultimately, the chances of those responsible being caught.

www.ukhtc.org

Afterword



This year, we commemorate the 200th anniversary of the abolition of the slave trade, and we remember those who were bought and sold into the indignity and degradation of slavery.

As our Prime Minister William Pitt said in 1792, the slave trade was "the greatest stigma on our national character which ever yet existed". Everyone should feel the sorrow, pain and regret of man's inhumanity to men, women and children.

So we pay tribute to those people from all walks of life, the enslaved and the free, who struggled against this injustice. I am particularly proud that it was my predecessor as Member of Parliament for Hull, William Wilberforce, who successfully campaigned alongside Granville Sharp, Thomas Clarkson, Olaudah Equiano, Hannah More and many others for legislation to abolish the slave trade.

In Freetown in Sierra Leone, I saw recently where the slaves liberated by the Royal Navy came ashore through the Freedom Arch - such a contrast to the "point of no return", the place where slaves were forced on to ships, which I saw at the castle walls at Elmina in Ghana. Both Sierra Leone and Ghana are also commemorating this anniversary of a British Act of Parliament.

But slavery did not end when we passed that legislation in 1807. Today the nations of the world must unite and campaign to end the unspeakable cruelty that persists in the form of modern day slavery - such as bonded labour, forced recruitment of child soldiers and human trafficking, especially of women and children.

I want to thank the members of the Bicentenary Advisory Group and my Ministerial colleagues, Valerie Amos, Vernon Coaker, David Lammy and Meg Munn for their commitment to the success of this year's commemoration.

This anniversary is, and must be, about looking forward as well as looking into the past. We recognise the tremendous contribution of the Afro-Caribbean diaspora to the success of this country and the diversity of our culture and heritage. We renew our commitment to help overcome poverty and help educate the children of the world. And, reminded by our past, we reinforce our commitment to a future in which there can be social justice and freedom for all.

A handwritten signature in black ink, which reads "John Prescott". The signature is written in a cursive, flowing style.

John Prescott
Deputy Prime Minister

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