

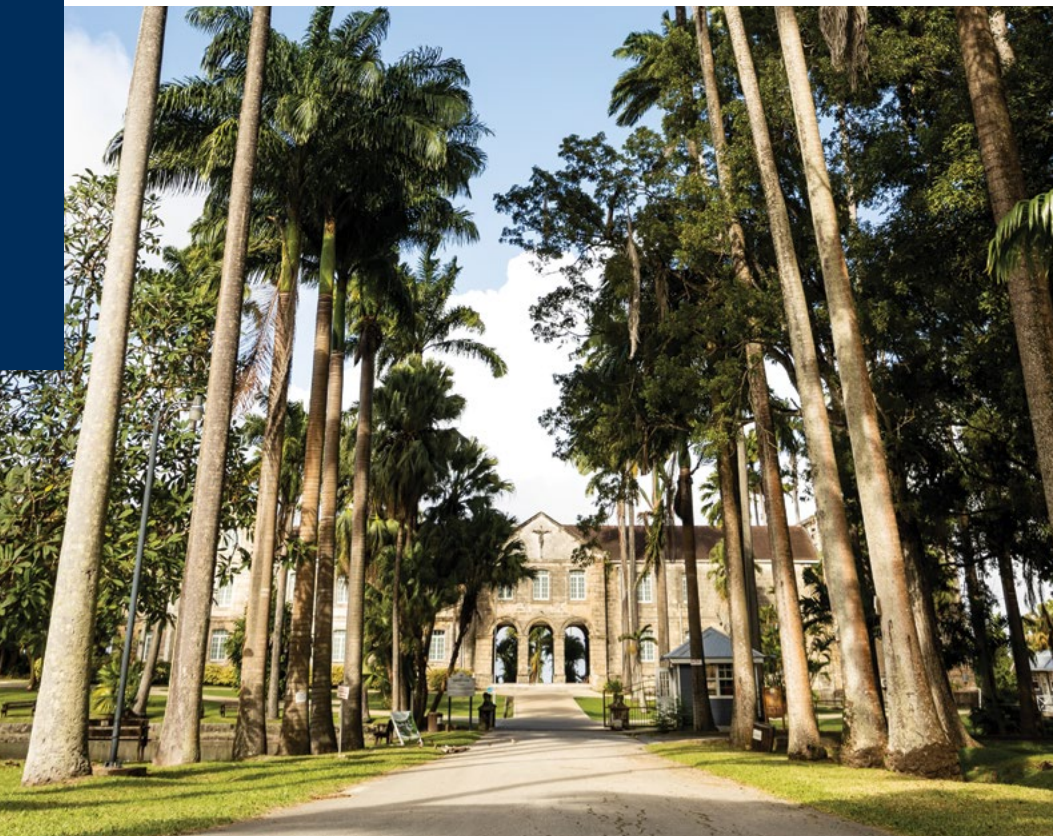
The Codrington Reparations Project



USPG⁺ PARTNERS IN
GLOBAL MISSION

LEGACIES OF HISTORY

A resource for dioceses, churches and groups to examine the legacies of slavery in The Anglican Church in the light of our Christian faith.



INTRODUCTION

The purpose of the Church is to join with God's mission of expressing love to all humanity and the whole of creation. However, being a human institution, the Church has often deviated from that purpose and is in need of constant reexamination and God's guidance to correct its course.

The United Society Partners in the Gospel (USPG) commissioned this resource to look at how, through its predecessor, the Society for the Propagation of the Gospel (SPG), the Church deviated significantly from its purpose by owning human beings on the island of Barbados in the Caribbean in the 18th and 19th centuries. Through Caribbean voices and perspectives, this resource examines: the circumstances which led to SPG owning human beings on The Codrington Plantations, the impact the organisation had on the people of the Caribbean, and some of the efforts made by Caribbean people to correct these injustices.

It is hoped that reflecting on the history of The Codrington Plantations will help to encourage people today to give thought to where the Church may have gone astray in their own contexts; to resolve and repair what has gone awry; and to commit to building a future where all humanity and the whole of creation can flourish.



MAKING THE MOST OF THIS RESOURCE

AS PARTICIPANTS

This resource is designed for those in Christian leadership, including lay leaders, clergy, and ordinands, who wish to deepen their understanding of how the Church's history has shaped contemporary attitudes towards the Church and towards Christianity more broadly and how this insight can inform their approach to mission and ministry.

Participants will need to commit to sharing their own perspectives from their own contexts while listening to and respecting the views of others.

AS FACILITATORS

As facilitators, you will need to be open and receptive and help keep the focus on contextualising the discussions. The resource is designed to use a particular context as a launchpad for participants to think about how the issues raised may apply to their own situation. With that in mind, we recommend reading the materials beforehand and researching parallels within your own context to prepare for the sessions.

For example, you might consider whether there are connections between this history and your local context, such as historic industries, institutions, or individuals linked to the transatlantic slave trade.

Please be aware that this material has the potential to be triggering for yourselves as well as for participants. Some people may find it difficult to confront their perspectives of the Church and should be given space, time and pastoral care where needed. Participants should be reassured that the aim of the exercise is not to defame the Church, but to examine where it might have strayed from Jesus' teachings and to restore it. It is advisable to have at least two facilitators present, one available to respond to participants who might need time away from the group.

All materials are available on www.uspg.org.uk/legacies-of-history

THE WORKSHOP

The workshop sessions can be used in different ways. For example, as one full day of 6 hours, including breaks, or as a residential workshop with a session in the evening and the rest the next day, or as four shorter sessions and a half hour workshop. We recommend beginning and ending each workshop with an act of worship and reflection.

We also recommend that participants be given the transcripts for each session, as well as listening to the Caribbean voices in the recordings. You will hear the voices of The Revd Canon Dr Sonia Hinds, a Barbadian priest, Mr Richard Llewelyn Arthur (or Uncle Lew) a Barbadian who worked at Codrington College for many decades, The Revd Levon Alkins, a recent graduate of Codrington College and The Revd Dr Evie Vernon O'Brien, a Jamaican Caribbean theologian. At the end of each session, there are a number of discussion questions. Please select the ones which are most appropriate for your workshop. Allow a generous amount of time for these discussion questions. Each session could be conducted in small discussion groups followed by a plenary.

If doing this as four separate sessions, we recommend allocating around an hour per session.

OPENING WORSHIP

HYMN, SONG OR PIECE OF MUSIC

For example, 'The Christ We Share' is a collection of images compiled by USPG, CMS, and the Methodist church in Britain, performed to music of the Deer's Cry by Shaun Davy and performed by Rita Connolly.

Watch: <https://www.youtube.com/watch?v=2UojsjggFU>

READING: LUKE 11:5-13

"Ask, and it will be given to you; seek and you will find; knock, and the door will be opened to you. For it is always the one who asks that receives, the one who seeks that finds, and the one who knocks that has the door opened. Who is there among you, who if their child shall ask him for bread will offer them a stone? Or if the child shall ask for a fish will offer them a snake? 11If you then, imperfect as you are, know how to give good gifts to your children, how much more will your Parent in Heaven give good things to those who ask! (adapted)



SILENT REFLECTION

PRAYER

Let us make our confession to God, in the 17th century words of the Book of Common Prayer.

Almighty, and most merciful Father, We have erred and strayed from thy ways like lost sheep, We have followed too much the devices, and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done. And there is no health in us. But thou, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, which confess their faults, Restore thou them that are penitent, According to thy promises declared unto mankind in Christ Jesu our Lord; And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

ABSOLUTION

(May) Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen

LORD'S PRAYER

In the language and form dearest to your heart.



FOREWORD

WATCH THE INTRODUCTION VIDEO (2.5 MINS)

I am The Revd Dr Rachele Evie Vernon O'Brien, a Jamaican theologian. I invite you to listen to four Caribbean voices, mine, and those of The Revd Dr Sonia Hinds, Mr Llewelyn Arthur and The Revd Levon Alkins, as we present this USPG sponsored resource, Legacies of History.

As humans, we generally want to leave the finest inheritance we can for the generations to come. What we pass on is shaped by the legacies we have ourselves received. In the present, we must examine what we have received from the past to repair what needs to be repaired so we can hand on the best to the future.

And so, we invite you to join us in this examination of our legacies in the light of our Christian faith. We encourage you to approach this glimpse into our collective history in the spirit of confession of the ways in which we have gone wrong, so we can receive absolution from God, our beloved parent and go on to avoiding the errors of the past so we can do better.

For over a hundred years the Society for the Propagation of the Gospel, a Church of England mission agency, owned human beings on the Codrington estates in Barbados. We will be using the Codrington case to reflect on the wider legacy of the Church's complicity in the project of slavery and empire and the consequences across the world for us today.

To prepare this resource, people from the island of Barbados, where the Codrington estates are located, shared with us their perspectives on the impact of this legacy on their lives and on their faith.



DISCUSSION

1. Dream of the kind of world that you want to leave your children, to future generations. Think about the environment, about issues like health care, education, and justice. What should our legacy look like? Should our dream world be for all children, or only for some? Why or why not?
2. What does our world look like now? Think of your own community. What are the really good things that you can celebrate? Are they good for anybody or only for some? Why might that be? Are there things that are not too bad, but could be a lot better? Are they worse for some than for others? Why? Are there some things that are truly awful? Ask these questions of your country; of your world?
3. Assuming that your ancestors wanted to leave good gifts for you, their children, what did they do to ensure the safe handover of things? What errors led to the things that are going less well or truly disastrously?
4. Genesis 1 assures us that God made a good and beautiful world for us to live in. In Luke 11:11, Jesus declares that our loving God wants to give us good gifts, and that we, human as we are, want to pass on these good gifts to those who come after us. How do we ensure that the world we pass on is the stuff of our good dreams and not of our nightmares?

SESSION ONE

EMPIRE STORY



SESSION ONE — EMPIRE STORY

The Revd Canon Dr Sonia Hinds is a graduate of Codrington College and Rector of St Leonard's Anglican Parish in the Diocese of Barbados.

LISTEN TO SOUND CLIP ONE: THE REVD CANON DR SONIA HINDS (APPROX 8 MINS)

From the late 15th century onwards, the whole world either came or was brought to the region we call the Caribbean, named after the indigenous Caribs. The Europeans called the region the West Indies basing that name on the curious fact that Christopher Columbus, an Italian explorer, funded by the Spanish government, thought he had reached India by sailing west from Europe. The Caribs and other indigenous people, whom Columbus called 'Indians', were swept aside. Their land was taken away, and they were forced to labour for the benefit of the Spanish invaders and for the waves of Europeans who followed, determined to enrich their ruling classes by extracting everything they could from these territories.

Empires are not new, nor are they confined to the annals of European history. What is remarkable about this iteration of an age-old system is the scale and geographical reach of empire. Nations vied for control over the resources of territories thousands of miles from their own homelands. European powers reorganised the world to suit their own interests. They imposed borders on countries based on their own territorial conflicts. Their military might and large ocean-going vessels made it possible for them to move thousands of people from one part of the globe to the other to fund large scale economic ventures for their own benefit.

In the West Indies, the European powers eventually decided that the most profitable economic venture was sugar cane, and, having destroyed the local populations, the most cost effective way to make money from this venture was to fund the kidnapping of human beings from Africa, ship them across the Atlantic and use them to labour in the fields until they died. These few sentences hide an ocean of pain in the devastation and destruction of African society, the degradation of the transport across the ocean and the brutality of a life of slavery.

At the height of the transatlantic trade in human beings, the British were the largest traders and made the most money, outperforming even the French, the Spanish and the Portuguese who had an earlier start. When the British, both for economic and moral reasons, decided to end the trade in 1807 they and other European powers continued to engage in relocating workers from

other parts of the world, notably from Madeira, China and India to work on the plantations as indentured servants. These people were not quite slaves, although they worked without pay or many rights for several years to pay back for their passage and living costs. They were not stripped of their identities and could expect to be free after their term of service was completed. Many European countries used a system of indentured servitude to move some of their own populations who they deemed problematic because of religious, political or economic reasons overseas. Indeed, the word 'Barbadosed' was coined to refer to Irish and Scottish people sent to labour in the colonies. Indeed, the world was brought to the Caribbean.

As for empire, while most European countries were involved in the project of extending their dominions, the British managed to construct purportedly the largest empire ever seen, one on which, by 1919, the sun literally never set.

The church in its many forms, whether Catholic, Reformed or Anglican, blessed the European project of empire and the trade in enslaved human beings. In the 15th century, the Roman Catholic Church promulgated the 'Doctrine of Discovery' which maintained that native peoples had no right of ownership over their lands and that European nations could legitimately claim any of it for themselves. Protestants, while decrying other aspects of Catholicism, warmly embraced these ideas as well. Indeed, in 1823, the American government adopted this principle into law. The Vatican repudiated this doctrine in 2021.

It is against this background that the Society for the Propagation of the Gospel (SPG), a mission agency of the Church of England, accepted ownership of the Codrington estates in Barbados, along with the kidnapped and enslaved Africans on the estates. A planter, Christopher Codrington, had a vision for Christian mission in the West Indies being carried out by locally trained clergy. He wanted to endow a theological college, and he felt that the SPG, as a mission agency, was the best body to carry out his wishes.

The SPG accepted this legacy. They did not free the enslaved Africans. They branded them, whipped them, and profited from their labour for over a hundred years. The SPG also established a chapel for slave traders, right over the slave dungeons at Cape Coast Castle in Ghana. The SPG, as a Church of England agency, thus helped to legitimise the trade in human beings and their subsequent exploitation in the so-called new world.

On the other hand, many persons in Britain campaigned for the Liberation of Africans enslaved in Britain, accomplished by the Mansfield Declaration in 1772; the Abolition of the Trans-Atlantic Slave Trade, at last achieved in 1807; and the Emancipation of those enslaved in the British empire in 1834.

The name of William Wilberforce, a Parliamentarian, is well known. Perhaps less so is that of Olaudah Equiano, a tireless black campaigner for freedom. Perhaps not known at all are the thousands of working class people who agitated for the cause of liberation, including in a mass meeting of thousands of metal workers in Sheffield in 1794 where Henry Redhead Yorke cried out “let the African, the Asiatic, the European, burst asunder their chains, and raise a pious war against tyranny”.

Despite its bloody history, Codrington College was established in Barbados, and it has trained and educated men and women to serve as ministers of the gospel in the Caribbean. Many of those trained at Codrington now are the descendants of those who were enslaved throughout the region, and they engage with the Church in developing theologies which challenge the kind of ideology which blessed the bloody legacies of empire.

DISCUSSION

1. By 1919, nearly a quarter of the world’s population were labelled ‘British’ by the British government. This meant that as a patriotic duty they could be called upon to act in favour of Britain’s interests, to fight on Britain’s side in any conflicts, to answer the call to fill staffing gaps in Britain, especially after the Second World War, but at later times, sometimes to the detriment of their home systems.
 - a. What are some of the ways in which Britain as a whole, and your community in particular benefited from the empire?
 - b. Was your country or community called to work towards British interests in particular? How?
 - c. How might this legacy of the British empire have affected people’s migration to your area, to Britain as a whole? Or from your country or community to Britain?
 - d. Why do you think they came?
 - e. What benefits have these migrants brought to the British community?
 - f. What kind of welcome might they have expected when they came?
 - g. What have you heard about the kind of welcome they actually received?
 - h. Should they have come expecting that they had come home to stay, or should they have been prepared to return to their home of origin? Explain.

2. Christians have, throughout history, found themselves on both sides of struggles for liberation and justice. Many churches and church-related organisations and people owned slaves and supported slavery. Many others fought against it. In the seventeenth century, several people sponsored enslaved Africans in Britain for baptism, in the hope that they would be freed by becoming Christians.
 - a. In your experience, what are some current moral issues in your community on which Christians appear to align themselves on different sides.
 - b. What arguments are put forward on each side?
 - c. What criteria should be used to evaluate the arguments on both sides?
 - d. What are some of the ways the church can try to resolve the issues?
 - e. What should happen if there can be no resolution?

SESSION TWO

CODRINGTON LEGACIES



SESSION TWO — CODRINGTON LEGACIES

Richard Llewelyn Arthur (Uncle Lew) and The Revd Levon Alkins are both descended from Africans who were carried across the Atlantic and forced to labour on plantations in Barbados. They are both intimately connected to Codrington College, Uncle Lew from having worked there since he was 13 years old, and Revd Levon from being a very recent graduate. These are their reflections on the links between Codrington, the church, and slavery.

LISTEN TO SOUND CLIP TWO: UNCLE LEW (10 MINUTES)

Transcript: *I am Evie Vernon with USPG, the United Society Partners in the Gospel. USPG is, if you like, a direct descendent of the Society for the Propagation of the Gospel, founded in 1701, which as part of its history owned slaves on the Codrington Plantation. And we're here, talking with some who hold that legacy of history by their association with Codrington College and the Codrington plantation.*

I will first ask Uncle Lew to introduce himself.

My name is Richard Llewelyn Arthur, but here at the college, they call me Uncle Lew.

What's been passed down to you? What have you heard about this history of Codrington College? And the fact that the Church, and the Mission Society of the Church SPG, owned slaves?

I heard that they owned 300 slaves. And they had an outbreak of cholera and then that they had buried some of the slaves in a mass grave down the hill from here. And there are two sites, as far as I understand, that the slaves was buried. Dr Lawfield from the University of North Carolina, he came down here as an archaeologist, digging. He was looking for the remains of the slaves, like what they used to use and things like that. So we did at that time find some skulls in the area where the graves were supposed to be located

We understood too that actually, the slaves was actually the first slaves that that was able to go to church because Society Church, up the hill, which is Holy Cross Church, we call it Society, but it's Holy Cross, that that church was built for the slaves. And in a recent service, I heard that each stone that built that church was laid by slaves. Every slave bring a stone. So every stone in that church is laid there by a slave.

The slaves used to live around the area in the back of the college you know and actually the Society School, I understand actually was built for the slaves. I understand that is where the slaves' children went to school at Society. Unfortunately it got closed a few years ago. Which I understand it is the oldest school in the Caribbean. You know that Society School, but it had closed a few years back. And it didn't go down too good with some people in the community.

What did they say?

That it should never be closed because they even had some ones that when past students went there came back and said that school produced a lot of prominent people in society and they didn't too pleased knowing that it had closed down.

Uncle Lew, you've been associated with this college for a long time. How did you get involved here?

Well, my great aunt, a lady by the name of Gladys Nurse, was the head cook here at this college here, way back. And the Mirfield fathers, then it was Fr Jenrick. The Mirfield fathers came here in 1955, the same year as hurricane Janet. And they used to bring my great aunt home at lunchtime, and my



mother had passed away around 1960. So I was around my great aunt. And the Mirfield fathers used to come over, and one day they asked me, 'What am I doing?' And my great aunt said, 'Well, his mother ain't too long passed away, and presently he is doing , you know, he ain't doing anything, so Fr Jenrick tell me I could come over to the college the Monday morning and let he see if there is anything that I could do.

I was on a 24 hour call. I would be at home and people would call, Lew, I in trouble. And many students I had to take to the doctor and different places to make sure that the students were all right, because the students come like a part of our family.

So how old were you when you first came?

Well, when I first came here, I was about 13 years old, but then I had to leave and come back. And when I came back on staff, I was about 14.

Back then you could only come into the college if you had business, because this whole place was fenced.

(Years later) They had some parents in the area came to the principal and said, 'Our children don't really have any place to play.' So there was a Saturday class, at the time that the principal was teaching, and he raised with that Saturday class that the children in the area didn't have anywhere to play. And out of the Saturday class they raised some funds, and he took it to the Sports council and they had erected a little park for them.

So what I'm hearing you say, is that a movement to make this Codrington more involved and responsive to the community.



Statue of Edward Colston (SPG and SPCK member) being pulled down in Bristol, 2020

Photo: KSAG Photography

Even back with the Mirfield fathers, Holy Cross, you see, when they came here, Holy Cross Church, up the hill, was a part of the College. So, the AYP, that you talk about today, the Anglican Young People's Association, and I remember that is where that was formed.

Uncle Lew, any final words of what Codrington has meant to you and your family over the years.

Well, Codrington come like actually home to me. Because all my life, I could say that I was here. And since that I had so much responsibility. I was called upon to carry out so much, it came as part of me. Because I remember talking to a student sometime back and he said to another guy, you know that Lew used to be in the College and the principal gone to sleep. And they would call me, all one o'clock and say, 'Come over.' And I come over, interact with the students.

The College is a good place. I would like to see it keep the doors open.

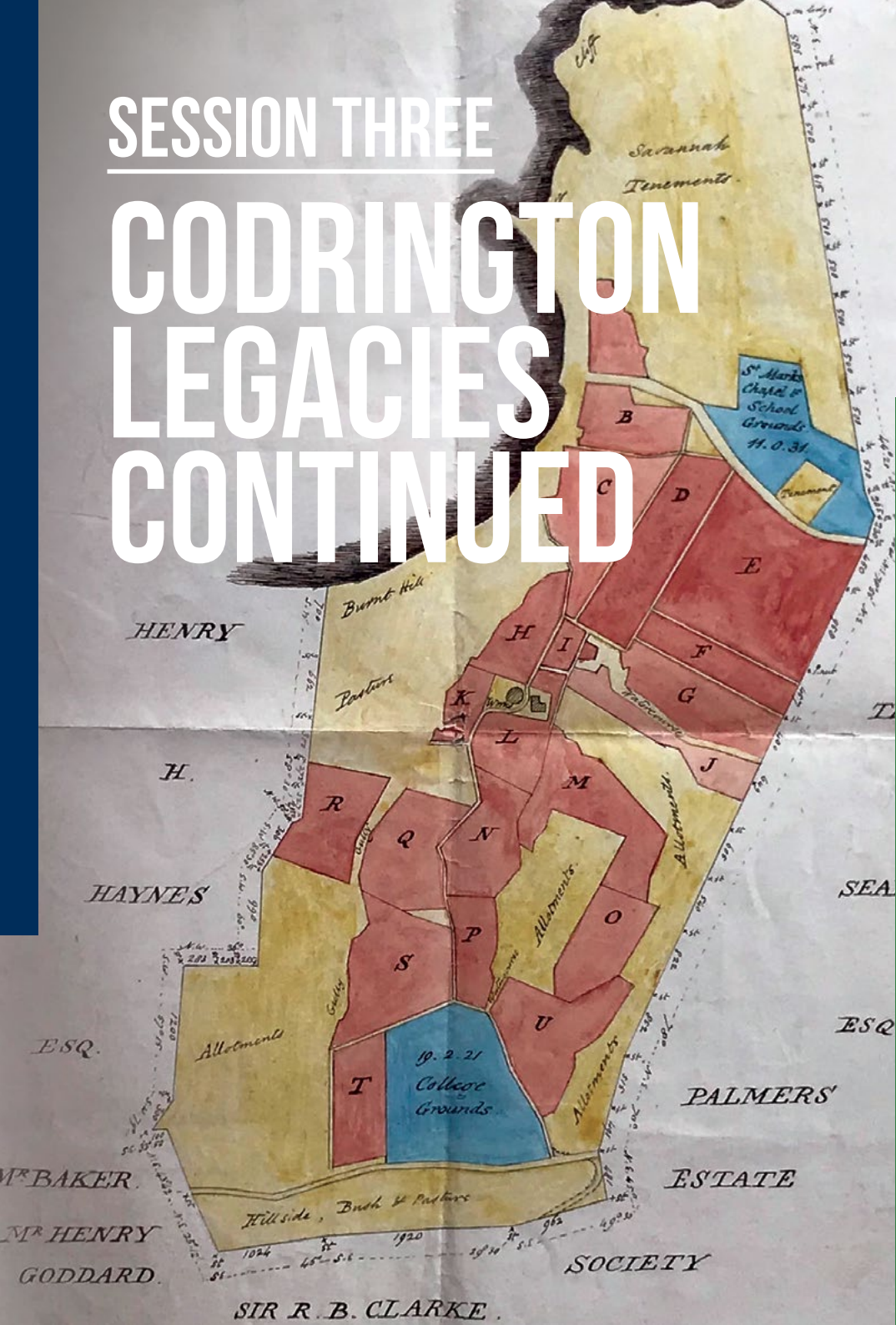
DISCUSSION QUESTIONS

1. Uncle Lew says he heard there had been 300 slaves on the Codrington, and he goes on to speak of the stories of unmarked graves from a cholera epidemic, some of which were uncovered during an archaeological dig. For most peoples, burial rites are important to honour the lives of those who have gone before and to comfort the living. Imagine for a moment the trauma for those torn from their homes, their loved ones and all they held dear, to not even have the comfort of a final farewell or of a memorial place for their loved ones.
 - a. In what ways are those who have gone before memorialised in your community, in your region?
 - b. How might these memorials to those long dead be valuable to the present community?
 - c. Some monuments have generated a lot of pain and have been torn down, notably at the end of conflicts, such as the statue of Saddam Hussain at the end of the second Gulf war. Many communities are currently re-evaluating memorials to people, such as William Coulson of Bristol, or of Christopher Codrington himself, who were implicated in slavery. What criteria should be used to assess how to treat existing memorials? Why?
 - d. Are there people or projects from your community or country for whom memorials should be erected? Why do you think so?

2. Uncle Lew contrasts times when the people of the surrounding community were kept out of Codrington College with a period where the College facilitated the needs of the community, with the members of a Saturday class fundraising for a playground for the community.
 - a. Think of your own church and/or church institutions. What are the needs of your local community?
 - b. How responsive are your church and/or church institutions to the needs of the surrounding community?
 - c. Should they be more involved? Why or why not?
 - d. What else could be done?
3. Uncle Lew speaks of the community treasuring the founding of the Lodge School to bring education to the enslaved people. This could be seen as benevolent as at that time, it was certainly not universally accepted that enslaved people should receive any kind of education. However, some critics argue that education was often used by colonial powers as a means of social control, promoting blind obedience to the unjust structures of slavery.
 - a. Think about education in your community. When do you think it might be promoting critical thinking for liberation and when might it be promoting conformity for social control?
 - b. Is there a role for both these outcomes, or should it be one or the other?
 - c. If there is a role for both, what should be the proper balance?
 - d. Is there a role for the Church in education in the 21st century? If so, what should it be?

SESSION THREE

CODRINGTON LEGACIES CONTINUED



SESSION THREE: CODRINGTON LEGACIES CONTINUED

LISTEN TO SOUND CLIP THREE: THE REVD LEVON ALKINS (7.5 MINS)

Transcript: *New generation, The Revd Levon.*

Hi, I am Revd Levon Alkins, I am the assistant curate of St Leonard's Church, Westbury Road, St Michael, and a past student of Codrington College, only graduating this year 2023.

Levon, in terms of the church and feelings that people of your generation might have, looking back at that history, and saying okay, church owned slaves; what are the feelings in your generation? What do people say?

When we think about generally think about the church and slavery, we look at it from an unfortunate point of view, where how could someone who is promoting the gospel promote slavery? Promote this kind of bad behaviour and promote this uncaringness to these people who are not even seen as human beings, but were seen as possessions, as things. So, when younger people think about the church and the church owning slaves, it is from a negative point of view. They have bad things to say. They don't even want sometimes to get involved in the Church or church work. So, we can look at it from two perspectives, so when we say, when young people say, 'no we don't want to go to church, because the Church upholds something that wasn't right.' Although some people will say that when we read Holy Scriptures, we see slavery happening in biblical times. Because even when we look at the story of Pharaoh, when Pharaoh kept the Egyptians/the Israelites in bondage in Egypt. So, to be fair to the younger people, it is their view from the perspective that they got from learning history that they now have this understanding and have this negative connotation towards the church.

Okay, so it's a feeling that perhaps the church, while saying that it's in favour of love and brotherhood, and sisterhood, actually condoned and promoted the opposite of that?

Correct. So, on the one hand the church says you have to love but yet on the other hand, the church is treating people without love because we are using people for labour to gain profits, which is a contradiction. And if we going

to have a contradiction then what is the sense coming in the church? That's what younger people would ask. I can just stay home, and you know, live a peaceable life, without being in bondage to the church who upholds the wrong things.

Could you say what made you come to Codrington. What inspired you in terms of present and being involved in the church?

I grew up in church from the time when I didn't even know myself. So, growing up in the Anglican Church, I was able to be inspired by many members of the clergy, including a past principal of this said college, who, through him, I actually knew about Codrington College. Because, at the time, he was assisting in the church that I was a part of, and he used to tell us about theology and the courses that would be on at the college. So, being the curious person that I am, I actually went and found out about Codrington College and asking questions about Codrington College. Also, I had a keen interest for serving at the altar, and eventually I wanted to become a priest. So, knowing about Codrington College, I then asked, 'But how you become a priest?' Well numerous priests told me, 'Well, you have to go to the historic Codrington College.' So, ever since then, I wanted to come to Codrington College. I would visit and go by the lake and do other things at the College. But it was only in recent times that I really considered the call of, of coming to Codrington College. And I made that step in 2019, when I decided to take on the Bachelor of Arts in Theology. And then, soon after coming in as a seminarian, here at Codrington, and here I am today, being an ordained deacon in the Diocese of Barbados.

So, for you, there is, as a young person, relevance for the church, despite your knowledge of the history.

Well, despite the fact that Codrington College had slaves, we now, in the 21st century, must go beyond this and look at it as an institution of what Christopher Codrington had in his will, where he wanted a school of spirituality and a school of medicine. This institution of Codrington College is the institution where one can come and learn about spirituality. So we must not dwell too heavily on the past, but look into the relevance for the future of how this institution can inspire young people like myself for centuries to come. And, you know, we need to build on the foundation that has been set by the ancestors, who were able to give us this opportunity of giving us an education and of learning about theology, learning about God, learning about faith, which most ancestors from in slavery times didn't have this opportunity. So, I think that we, in this present age, should make the most of this opportunity.

Any final words?

Any final words would be to let us keep on the legacy of this place, this Codrington College which has educated so much priests and laypersons across the Province of the West Indies, and even beyond the West Indies. And so, I would like to see this institution go higher and higher and to build a stronger relationship with community and with the wider jurisdiction in the world.

DISCUSSION QUESTIONS

1. Revd Levon speaks of the disillusionment of the youth with the church because of its involvement in slavery.
 - a. How do the young people in your community feel about the church? Do they feel enthusiastic, indifferent, disillusioned, hostile or a mixture of all these, or some other emotion?
 - b. Why might they have these feelings?
 - c. What can the church in your community do to enhance positive reactions from young people?
 - d. And what about older people, how do they feel?
 - e. What can the church do to enhance positive reactions from them?
2. Levon speaks about Christopher Codrington's good intentions in leaving enslaved human beings to a church mission agency to endow a theological college.
 - a. Can you think of specific instances in your community where bad things have been done with good intentions?
 - b. Can you think why this might have happened?
 - c. What have been the consequences of doing something bad with good intentions?
 - d. What might be done now to address the fallout?

3. Levon passionately speaks of being called to ministry in the Church despite being aware of its failures.
 - a. How do you feel about the Church?
 - b. What things has the Church done in your community which are seen as positive? Why?
 - c. What things has the Church done in your community which are seen as negative? Why?
 - d. How might it be possible to commit to Christian discipleship in the light of the Church's mistakes in the past?



SESSION FOUR

LEGACIES FOR THE FUTURE

A photograph of two bishops in red and white vestments standing outdoors. The bishop on the left is holding a wooden staff and looking down at a book. The bishop on the right is wearing glasses and also looking at the book. They are standing in front of a white wall with a red pipe. A black plaque with white text is visible in the bottom left corner.

of stone in 1833,
was renamed
Cross in 1954
its enslaved community.
to a changed and rapidly
unity.
ader' of a cruel past and a
he grave of Bishop Rawle,
ionary task of the church.
ver the ocean, across which
ape Coast, Africa, and against
in the present.

SESSION FOUR: LEGACIES FOR THE FUTURE

LISTEN TO SOUND CLIP FOUR: EVIE (APPROX 9 MINS)

Transcript: The world came to the Caribbean and the furnaces of slavery and empire fused the disparate heritages into new and vibrant cultures. Caribbean people brought to the world fresh and innovative approaches to religion, language and music. They excelled in art and literature, science and sport, politics and philosophy. Marcus Garvey, Toussaint L'Overture, Mia Motley, Sam Sharpe, Nanny of the Maroons, Fidel Castro, Franz Fanon, Bob Marley, Usain Bolt, Shelly-Ann Fraser Pryce, Jean Binta Breeze, Frank Collymore. The litany goes on and on.

And yet the challenges remain. For the most part, the former colonial powers have departed, having granted a form of independence to most of the territories. But it is worth reiterating that the purpose of empire was to extract resources from the conquered to enrich the elite of the conquerors. The great wealth which was produced in the Caribbean went to enrich Europe, while the Caribbean was left with a legacy of enormous debt, and poorly developed education and social structures. The enterprise of the plantation economies devastated the land, decimated the indigenous people, and left behind a workforce who had been compelled to be subservient.

And yet the people of the Caribbean have been courageous, resilient and creative. But they cry out for justice. One regional grouping of nation states, the Caribbean Community, CARICOM, has called for reparations from Europe. They have put forward a 10-point plan for Reparatory Justice.¹

THIS IS THEIR PREAMBLE:

The CARICOM Reparations Commission (CRC) asserts that European Governments:

- Were owners and traders of enslaved Africans.
- Instructed genocidal actions upon indigenous communities.
- Created the legal, financial and fiscal policies necessary for the enslavement of Africans.

- Defined and enforced African enslavement and native genocide as in their 'national interests'.
- Refused compensation to the enslaved with the ending of their enslavement.
- Compensated slave owners at emancipation for the loss of legal property rights in enslaved Africans.
- Imposed a further one hundred years of racial apartheid upon the emancipated.
- Imposed for another one hundred years policies designed to perpetuate suffering upon the emancipated and survivors of genocide.
- And have refused to acknowledge such crimes or to compensate victims and their descendants.

CONTEXT

- The CRC is committed to the process of national international reconciliation. Victims and their descendants have a duty to call for reparatory justice.
- Their call for justice is the basis of the closure they seek to the terrible tragedies that engulfed humanity during modernity.

THESE ARE THE 10 POINTS:

1. **Full Formal Apology.** First, there must be a full and formal apology. Generalised statements of regret are not enough.
2. **Repatriation.** Over 10 million people were stolen from their homes in Africa. International law and diplomacy must be deployed to resettle those descendants who wish to return, with due consideration for citizenship and integration into local communities.
3. **Indigenous Peoples Development Program.** European governments deliberately embarked on a campaign of genocide against the indigenous population, murdering them, enslaving them and confiscating their land. These issues must be addressed for the benefit of their surviving descendants.
4. **Cultural Institutions.** Museums and cultural heritage sites in the Caribbean must be resourced in order to serve and educate Caribbean people.

5. **Public Health Crisis.** Caribbean people suffer a tremendous public health burden of chronic diseases, with the highest rates of type 2 diabetes and hypertension in the world. The scientific evidence attributes this to the nutritional poverty and the physical and psychological stresses coming from the experience of slavery. European governments need to take responsibility to repair this aspect of their legacy.
6. **Illiteracy Eradication.** European governments left behind a legacy of illiteracy and underdevelopment. In the 1960s, when most Caribbean governments were gaining independence, approximately 70% of their African -descended populations were illiterate. Caribbean governments have had to spend more than 70% of their revenue to address illiteracy and public health issues.
7. **African Knowledge Program.** African descended people in the Caribbean have been forcibly separated from their roots and deliberately kept ignorant of their heritage. Programmes need to be developed to address this void.
8. **Psychological Rehabilitation.** The experience of slavery has imposed incalculable psychological stress and damage upon the psyches of Caribbean people. Programmes to address this must be put in place as a matter of urgency.
9. **Technology Transfer.** The Caribbean was confined to the role of producing raw materials for Europe and was not allowed to be part of the technological revolution. This has cemented its place at the back of the economic development bus.
10. **Debt Cancellation.** Europe's legacy to the Caribbean of underdevelopment and poor public infrastructure has led regional governments into a debt trap, with them owing billions to the same states that left them so critically under-resourced. European nations need to cancel international debt and support the repayment of national debt.

In short, the call for reparatory justice is about far more than monetary compensation for the wrongs of the past. It is about putting in place measures in the present which will ensure a fairer and more balanced world for the future.

The Church and church organisations were heavily implicated in carrying out the evil doing of the past. They must wholeheartedly be involved in repairing the present to create justice for the future.

DISCUSSION QUESTIONS

1. Reparations are about far more than money, but they do come at a high financial cost. In 1835, the British government took out one of the largest loans in history for £20 million to compensate the slave owners for emancipation. The enslaved people never got a penny. Indeed, about half of that money remained in Britain to pay absentee slave owners, including churches and church organisations. This loan was finally paid off by the British taxpayer in 2015.
 - a. How do you feel about the notion that if you were paying taxes in the U.K. in 2015, you were still paying the descendants of slave owners for losing the labour of enslaved people?
 - b. Was it just to recompense slave owners in 1835?
 - c. How do you feel about CARICOM's call for reparations? Is it just and reasonable?
2. CARICOM's 10-part plan for reparatory justice does not speak to the ecological havoc that centuries of colonialism and slavery have wreaked on the land and water of the Caribbean. The land was deforested for large scale agricultural farming. The latter-day industries of mining and tourism have devastated the waterways and polluted the seas. And the low-lying territories are at high risk for obliteration from the rising ocean levels caused by climate change.
 - a. What signs of ecological damage are you seeing in your community?
 - b. What needs to be done to address it?
 - c. Do you agree that there is a climate emergency and an ecological emergency? Why or why not?
 - d. If these emergencies are real, how much responsibility lies in the hands of industrial countries?
 - e. What can be done to address the situation locally, nationally, and internationally?

3. Nearly 50 million people are estimated to be trapped in modern slavery², with an estimated 130 thousand of them across the U.K. People are trapped in coercive situations and forced to labour for someone else's benefit.
- a. What do you know about modern slavery in your community? Region? Country?
 - b. What else would you be interested in knowing?
 - c. How can the church become more involved in stopping modern slavery and helping victims?
 - d. Are there any parallels between modern slavery and the history of Caribbean slavery?

¹ <https://caricom.org/caricom-ten-point-plan-for-reparatory-justice/>

² <https://www.migrationdataportal.org/themes/human-trafficking>
Staggeringly, this report indicates 50 million are victims on any given day across 194 countries.



READING LIST

COLONIALISM AND EMPIRE

- <https://www.bbc.co.uk/news/world-latin-america-18723928>
- <https://www.statista.com/chart/20342/peak-land-area-of-the-largest-empires/>
- <https://www.nhm.ac.uk/discover/sugar-a-killer-crop.html>
- <https://www.npr.org/2023/03/30/1167056438/vatican-doctrine-of-discovery-colonialism-indigenous>
- https://en.wikipedia.org/wiki/Irish_indentured_servants
- <https://sacco.org.uk/kaleidoscope/2019-out-africa-black-history-month-special/bajans-brief-history-barbados>

ABOLITION, LAW, AND KEY INDIVIDUALS

- <https://www.workersliberty.org/story/2017-07-26/abolition-slavery-britains-first-mass-working-class-campaign>
- <https://www.britannica.com/biography/William-Wilberforce>
- <https://www.blackhistorymonth.org.uk/article/section/history-of-slavery/olaudah-equiano-the-remarkable-life-of-an-african-writer-and-abolitionist/>
- <https://www.english-heritage.org.uk/visit/places/kenwood/history-stories-kenwood/somerset-case/>

LEGACY, REPARATIONS, AND MODERN SLAVERY

- <https://www.forbes.com/sites/daphneewingchow/2019/11/26/the-carbon-footprint-of-caribbean-tourism-undermines-its-economic-benefit/?sh=2e9133353cb5>
- <https://caricom.org/caricom-ten-point-plan-for-reparatory-justice/>
- <https://taxjustice.net/2020/06/09/slavery-compensation-uk-questions/>
- <https://www.liverpoolmuseums.org.uk/stories/modern-slavery-transatlantic-slavery-whats-difference>
- <https://www.antislavery.org/slavery-today/modern-slavery/>

BLACK BRITISH HISTORY

- *Staying Power: The History of Black People in Britain* — Peter Fryer

NOTES



LAST AND BEST
WERE GIVEN
BELOVED WIFE

THE
WIFE OF
THE
LATE
MR. J. H. BROWN
DIED
AT THE AGE OF 78
ON THE 10TH DAY OF
MAY 1900

USPG

5 Trinity Street
London
SE1 1DB

020 7921 2200
info@uspg.org.uk
www.uspg.org.uk
[@USPGglobal](https://www.instagram.com/USPGglobal)



ISSN 2631-4959
Registered charity number 234518

USPG⁺ PARTNERS IN
GLOBAL MISSION