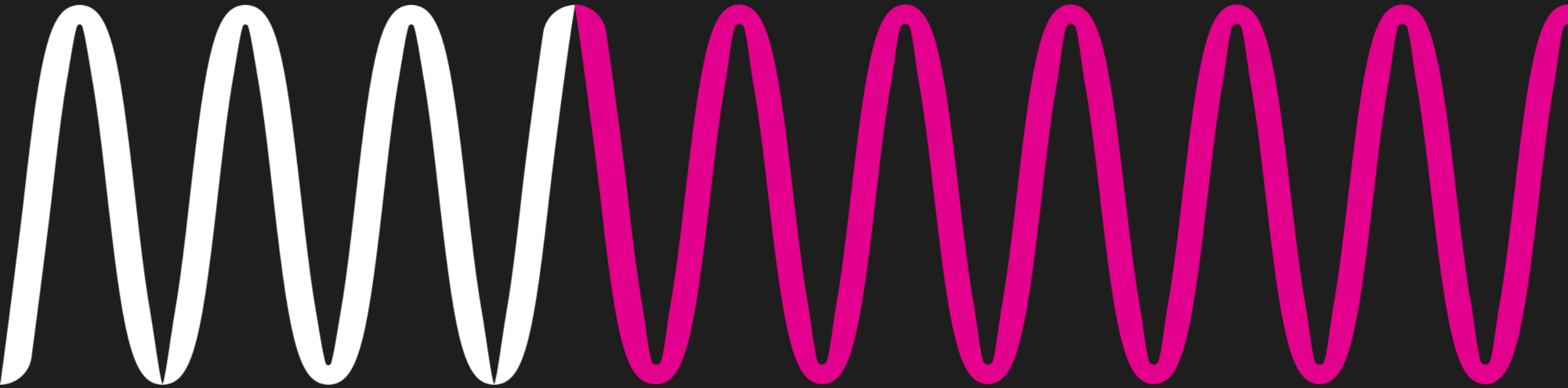




Dealing with Difficult Heritage: Commemorating Transatlantic Slavery in 21st-Century Britain

Alexander Scott, National Museums Liverpool



Overview

Part One

- Introductions
- Transatlantic Slavery and UWTSD

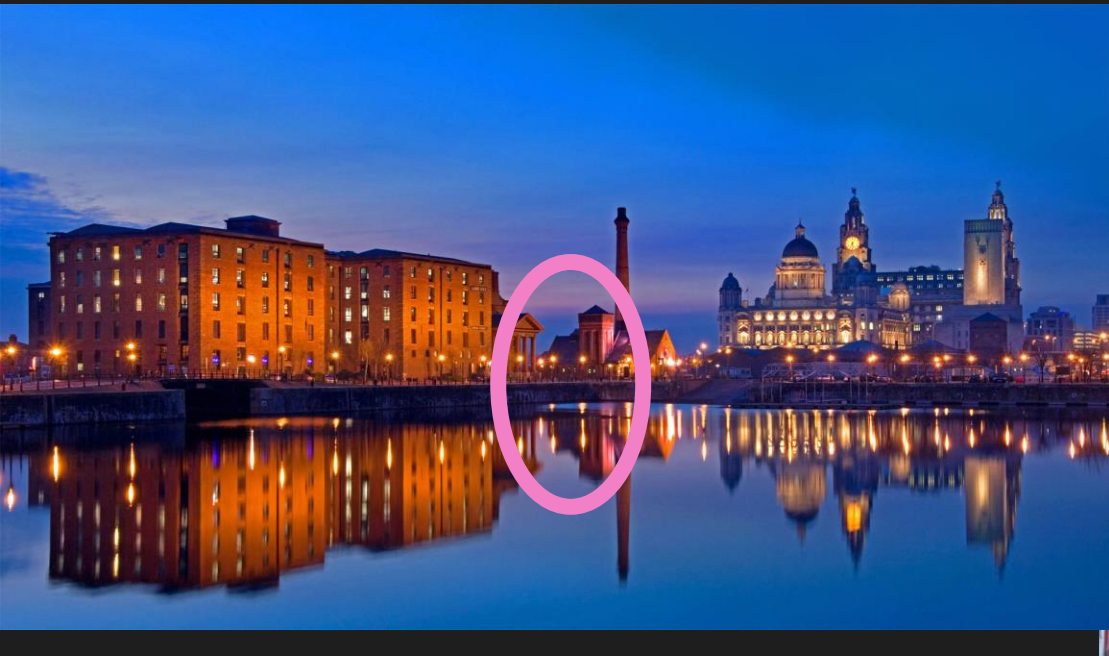
Part Two

- Defining Difficult Heritage
- Thinking Through Difficult Heritage
- Defining Transatlantic Slavery
- Slavery and Heritage

Part Three

- Commemorating Slavery Dos and Don'ts
- Designing a Transformed Museum

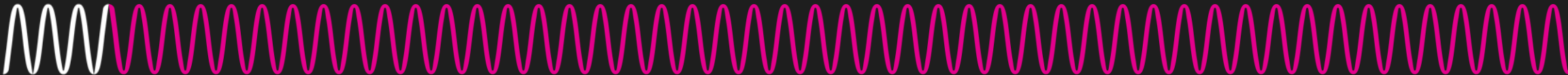




National Museums and Galleries on Merseyside, est. 1986
 Royal Albert Dock opened 1846; renovated mid 1980s

Getting to know you ...

- What degree course are you taking?
- What interests you about heritage?
- Are there any types of heritage that you particularly like/dislike?
- How might you define heritage?



Getting to know you ...



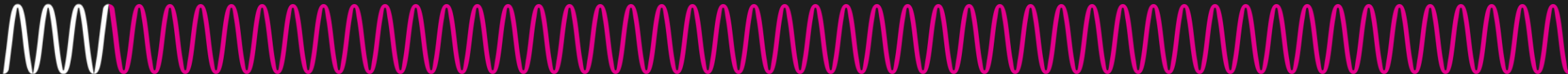
International
**Slavery
Museum**

Researcher (Assistant Curator)



Formerly Lecturer in Modern History, now Postgraduate Research Supervisor at UWTSD

With filmmaker Akley Olton; UWTSD Vice Chancellor Medwyn Hughes; Andy Bevan, Lecturer in International Development; Lampeter, October 2022



Transatlantic Slavery and UWTSD



BHM FILM CLUB	
THEATR CLIFF TUCKER THEATRE	
FFILM LLAMBED YN CYFLWYNO: LAMPETER FILM PRESENTS:	
THURSDAYS 6:00 PM/YH DYDD IAU	
14 OCTOBER/HYDREF:	
WHEN WE WERE KINGS (1996)	
LEON GAST	
21 OCTOBER/HYDREF:	
FIRE IN BABYLON (2010)	
STEVAN RILEY	
28 OCTOBER/HYDREF:	
CRAFTING OUR INDIGENOUS MEMORY- ST VINCENT AND THE GRENADINES (2021)	
AKLEY OLTON (WITH DISCUSSION/GYDA THRAFODAETH)	
BLACK HISTORY MONTH	MIS HANES POBL DOUON

Transatlantic Slavery and UWTSD

Centre for the Study of the
Legacies of British Slavery



HOME SEARCH THE DATABASE LEGACIES ▾ ESTATES INVENTORIES MAPS ▾ CENTRE CONTACT

Thomas Phillips

Profile & Legacies Summary

1760 - 1851

CLAIMANT OR BENEFICIARY

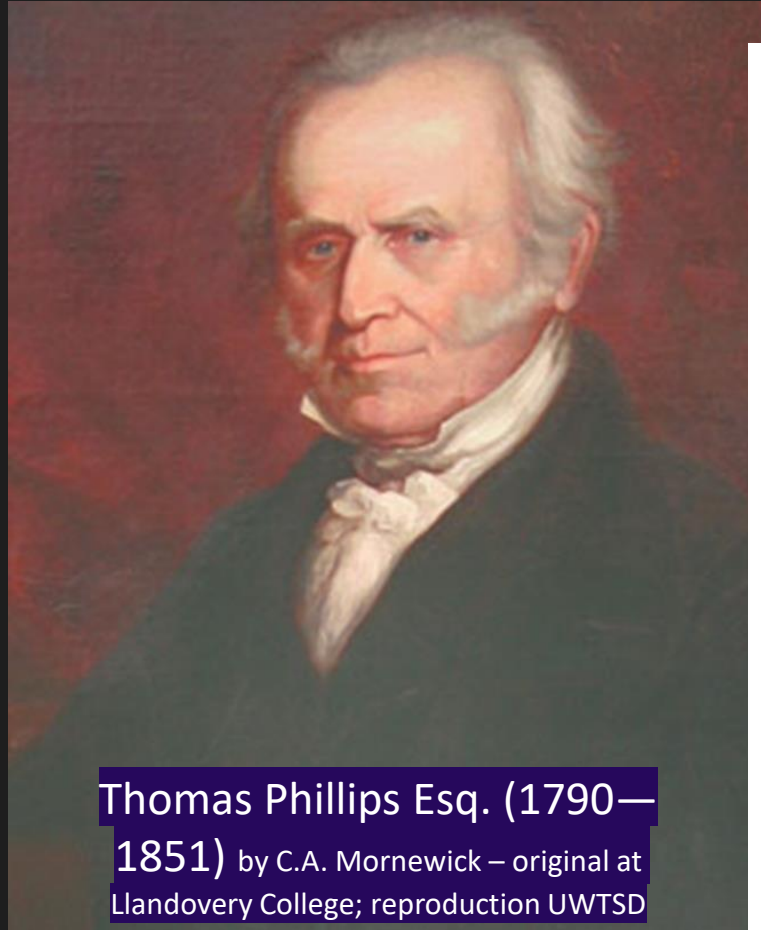
Biography

Thomas Phillips (given as Phillips) was awarded the compensation for Camden Park estate on St Vincent: he first appeared in the Slave Registers in 1822, when he was shown to have added 85 enslaved people from Carriacou bought in December 1821 (the Camden Park estate itself with 164 enslaved people on it had previously been registered in 1817 to the heirs of Sir John Boyd and John Trevanion).

1. Benefactor of St David's College Lampeter (now University of Wales Trinity St David), to which he gave 20,000 books ('the Phillips Collection'), endowed 6 scholarships and left London & Westminster shares worth £7000, and founder of Llandovery College (as the Welsh Educational Institution) for which he gave £4666 and 7000 books and endowed 20 scholarships. Thomas Phillips had been in the East Indies before purchasing the estate in St Vincent some time after the 1817 Slave Registration, reportedly for £40,000.
2. Will of Thomas Phillips of No. 5 Brunswick Square proved 15/07/1851. Under the will he left Camden Park to John Whirrall of Pipton Radnorshire and Richard Whirrall of the Bengal Medical Service.
3. Phillips has an entry in the ODNB as 'philanthropist and surgeon': the entry makes no mention of his slave-ownership.

Sources

1. John Morgan-Guy, 'A cultivated and well-stocked mind'. *Thomas Phillips MRCS benefactor of St David's College Lampeter*, <http://www.uwttd.ac.uk/rbla/online-exhibitions/thomas-phillips-exhibition/biography-of-thomas-phillips/> [accessed 09/09/2015]; <http://www.llandoverycollege.com/foundation/thomas-phillips-foundation/> [accessed 09/09/2015].
2. PROB 11/2136/288.
3. D. T. W. Price, 'Phillips, Thomas (1760–1851)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004 [http://www.oxforddnb.com/view/article/22175, accessed 9 Sept 2015]



Thomas Phillips Esq. (1790–1851) by C.A. Mornewick – original at Llandovery College; reproduction UWTSD

St Vincent 567 (Camden Park)

Claim Details, Associated Individuals and Estates

22nd Feb 1836 | 167 Enslaved | £4737 8s 6d

CLAIM DETAILS

Claim Notes

Parliamentary Papers p. 155.

T71/892: claim by Alexander McBarnet as attorney to Thomas Phillips, owner-in-fee.

T71/500 p. 126: enslaved persons registered to T. Phillips by Wm Bowkett in 1834.

T71/499 p. 82: enslaved persons registered to T. Phillips by Wm Bowkett in 1831.

Further Information

Colony	St Vincent
Claim No.	567
Estate	Camden Park
Collected by	Phillips, Thomas identified by me AWRobarts
Uncontested	Yes

Associated Individuals (1)

Thomas Phillips	Awardee
-----------------	---------

Transatlantic Slavery and UWTSD



Thomas Phillips
(1760-1851)

Bringing China
to Wales



Confucius Institute
Enriching lives through Chinese language and culture

‘CELEBRATING
PHILLIPS’

UWTSD, ‘Bringing China to
Wales,’ 2014. Accessed via
Issu:
<https://issuu.com/trinitysaintdavid/docs/thomas-phillips-brochure>
[3 June 2022]

*Phillips was a widely-travelled man, and large parts of his
bequest to Lampeter bear eloquent testimony to his
enthusiasm and love for the Orient...*

John Morgan-Guy



Thomas Phillips - a Generous Benefactor

Born in London to Welsh parents, Phillips developed a love for Wales during his childhood, which he spent living with his uncle in the beautiful surroundings of Radnorshire and working as an apprentice in Hay-on-Wye. His adult years were almost all lived far from home, working as a surgeon for the East India Company. After retirement, Phillips settled in London but his thoughts were still with his fellow-countrymen here in Wales. So it was that he began shipping large quantities of academic books and manuscripts all the way from London to Wales. Between the years of 1834 and 1851, he sent no fewer than sixty consignments of books and manuscripts to this institution, totalling over 22,000 volumes.



Transatlantic Slavery and UWTSD

[UWTSD Home](#) / [The University](#) / [Professional Services](#) / [Library and Learning Resources](#) / [Roderic Bowen Library and Archives](#) / [Online Exhibitions](#) / [Thomas Phillips Exhibition](#)

Thomas Phillips Exhibition

► Foreword by the Vice Chancellor

► Biography of Thomas Phillips

► 13th - 16th Century

► 17th Century

► 18th Century

► 19th Century

► Copyright

Thomas Phillips and the Greatest Little Library in Wales

To celebrate the 250th anniversary of the birth of Thomas Phillips (1760-1851), general benefactor of the University Library.



Foreword by the Vice Chancellor

Foreword by the Vice Chancellor

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► Biography of Thomas Phillips

► 13th - 16th Century

► 17th Century

► 18th Century

► 19th Century

► Copyright

In July 2010, the University is celebrating the 250th anniversary of the birth of the great benefactor Thomas Phillips. Phillips's support for St David's College was dramatic and took the form of sixty consignments of rare books and manuscripts that began arriving in Lampeter in 1834 and continued until 1852, six months after Phillips's own death at the age of ninety-one. More than 22,000 books and manuscripts purchased by Phillips for the College were shipped from London to the river port of Carmarthen from where they were carted the remaining twenty-three miles along rough roads to Lampeter, a journey that was both hazardous and costly.



UWTSD, 'Thomas Phillips and the Greatest Little Library in Wales,' 2010.

Accessed via UK Web Archive:

<https://www.webarchive.org.uk/wayback/archive/20141124211135/http://www.uwtsd.ac.uk/rbla/online-exhibitions/thomas-phillips-exhibition/> [3 June 2022]

Thomas Phillips the benefactor, donor of more than 20,000 books and manuscripts to the college library, is well-known within the University. Thomas Phillips the man far less so. He lived long – from 1760 until 1851 – and his life story reads like something out of C.S. Forester's 'Hornblower' novels, or Bernard Cornwell's 'Sharpe'.

Biography of Thomas Phillips

In his last years with the EIC, at Mauritius and at Chunar (close to the holy city of Benares), Phillips, now a wealthy and a senior figure in the Indian medical establishment, began something he was to continue until his dying day, the supplying of libraries of books to facilitate the education of those who could not otherwise afford it. It began with the Mess Rooms of the ordinary soldiery, but after his retirement in 1817 and return to London, it continued, and libraries and reading rooms at Hereford, Hay and Builth were among the recipients of his benefactions. Like all EIC personnel, he had invested and engaged in trade throughout his 35 years of service. He had made enough money to purchase (for £40,000) a sugar plantation on St Vincent in the West Indies, where, although an absentee landlord, was solicitous of the welfare of his slaves before manumission in 1834, and careful of the welfare of his employees thereafter. At home he had numerous personal 'pensioners'; he educated at his own cost some of his distant relatives, and it was not unusual for him to send them a gift of a book wrapped up in a £100 banknote! On a larger scale, in 1847, when he was 87, he founded Llandovery College, endowing it with shares (then) worth nearly £13,000 and gave 7000 books to establish its library. Here at Lampeter, his bequest of books has already been mentioned, but he also founded six scholarships, and at his death in 1851 left the college shares in the London & Westminster Bank worth (then) nearly £7,000. Thomas Phillips was a very wealthy, but generous man. A distant relative said of him "[He was] hospitable and liberal, benevolent and charitable, affable and kind. He had strong powers of observation, a retentive memory, a cultivated and well-stocked mind, and [was] a fine conversationalist, sensibly alive to the sufferings of his fellow-creatures". At his death no less than 50,000 books were found in his London home, all earmarked for distribution to various libraries, including our own.

This, then, was Thomas Phillips, one of the three 'Thomases' we number with pride and gratitude among our founders. Long may his portrait, a copy of that by Mornewick at Llandovery College, grace the new Roderic Bowen Library and Archives, which now houses so many of his books and manuscripts.

John Morgan-Guy

“[Phillips] made enough money to purchase (for £40,000) a sugar plantation on St Vincent in the West Indies, where, although an absentee landlord, was **solicitous of the welfare of his slaves** before manumission in 1834, and careful of the welfare of his employees thereafter.”

Transatlantic Slavery and UWTSD

Transatlantic Slavery and UWTSD



The Early History of the University College at Lampeter: An Agenda for a Bicentenary

Alexander Scott and Andy Bevan

Trawsnewid Addysg; Trawsnewid Bywydau
Transforming Education; Transforming Lives



www.uwtسد.ac.uk



Universities and their contested pasts

18 aprile 2019

A two-day symposium on universities and their contested pasts
11 – 12 September 2019
Samuel Alexander Building, University of Manchester (U.K.)

For many years, universities and their pasts were seen as a benign backwater – histories of institutions of public benefit of interest to alumni, staff and academic historians. However, in recent years, attention has been drawn to the uncomfortable past of some of these institutions.

Protests around the world have prompted universities associated with colonialism, slavery and inequality to face up to, and reconsider, their own histories. Presently, institutions are subject to calls from inside and outside their own walls to answer uncomfortable questions about: where their funding has its origins, the land they occupy and the provenance of their cultural and heritage collections.

Deadline for abstracts: 31 May

Transatlantic Slavery and UWTSD



May 2020 murder of
George Floyd in
Minneapolis

June 2020 toppling of
Colston statue in Bristol



April 2021 eruption of
Soufrière volcano in St
Vincent



UWTSD welcomes students from St Vincent and the Grenadines

14.04.2022

The University of Wales Trinity Saint David (UWTSD) is pleased to welcome students from the Caribbean Islands of St Vincent and the Grenadines.



Thirty-seven students arrived in Wales at the end of January to study a range of programmes identified by their government as being beneficial to the future development of their country. These include History, International Development and Global Politics as well as Early Childhood Education, Quantity Surveying and Civil Engineering.



The students have received scholarships from the University and the SVG government to study in Wales and will be based at the University's Lampeter campus for the next three years.

The scholarship scheme was launched by Professor Medwin Hughes, DL, Vice-Chancellor of UWTSD and Mr Ralph Gonsalves, Prime Minister of SVG as a result of discussions with HRH The Prince of Wales, the University's Royal Patron, following the Volcano eruption on St Vincent in April 2021.

The Vice-Chancellor of UWTSD, Professor Medwin Hughes, DL, said: "I'm delighted to welcome the students from St Vincent and the Grenadines to study at the University. The University was pleased to work with Mr Ralph Gonsalves, Prime Minister of St Vincent and the Grenadines, to offer opportunities for students to study programmes that will help build capacity and infrastructure in the islands following the volcano eruption in 2021".

Since arriving at the Lampeter, the students have felt very welcomed by their fellow students and staff members, as well as from the town's population also. They have also taken part in a special edition of the BBC's Songs of Praise broadcast on 27 February to celebrate the University's bicentenary.

St Vincent and the Grenadines and UWTSD



Transatlantic Slavery and UWTSD



200
1822 - 2022

Alexander Scott and
Andy Bevan

**Phillips Must Fall:
Slavery, Colonialism
and the Benefactors
of St David's College,
Lampeter**

www.uwtsd.ac.uk



Wales & the World: Cynefin, Colonialism & Global Interconnections 6—7 June 2022

Hybrid conference:
**onsite at UWTSD Lampeter &
online**

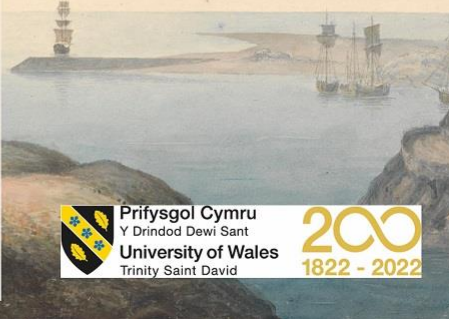
Keynote:
**Prof Olivette Otele,
University of Bristol**
12noon 6 June



Email enquiries:
walesandtheworld@uwtsd.ac.uk



200
1822 - 2022



THOMAS PHILLIPS (1760-1851)
BENEFACTOR
JOHN EVAN THOMAS

Transatlantic Slavery and UWTSD

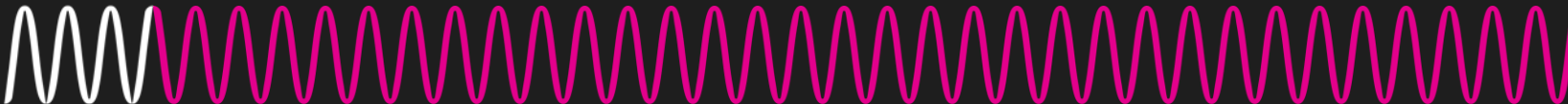


What does this tell us about heritage studies?

1. Heritage has potential connect disparate locations and cultures
2. Heritage is highly political
3. Heritage is about the present as much as the past
4. Heritage is not static; it changes
5. Heritage can be twinned with activism
6. Academic discourse can have real-world implications

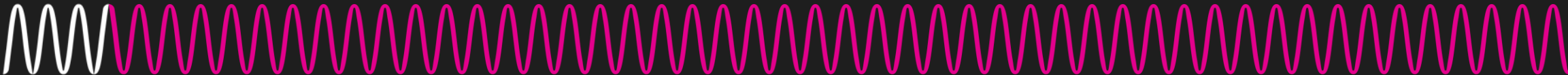
Transatlantic Slavery and UWTSD

- What should UWTSD do with the Thomas Phillips bust?



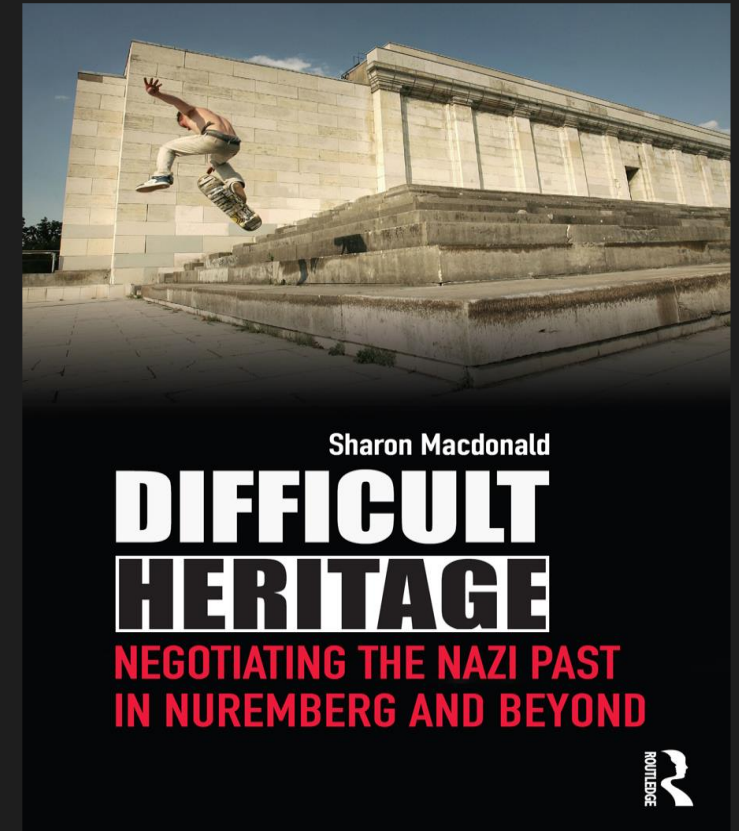
Defining 'Difficult Heritage'

- What do you understand by the phrase/concept 'difficult heritage'? Have you heard it before, and if so in what context?
- Can you think of institutions, places or phenomena might constitute 'difficult heritage'?



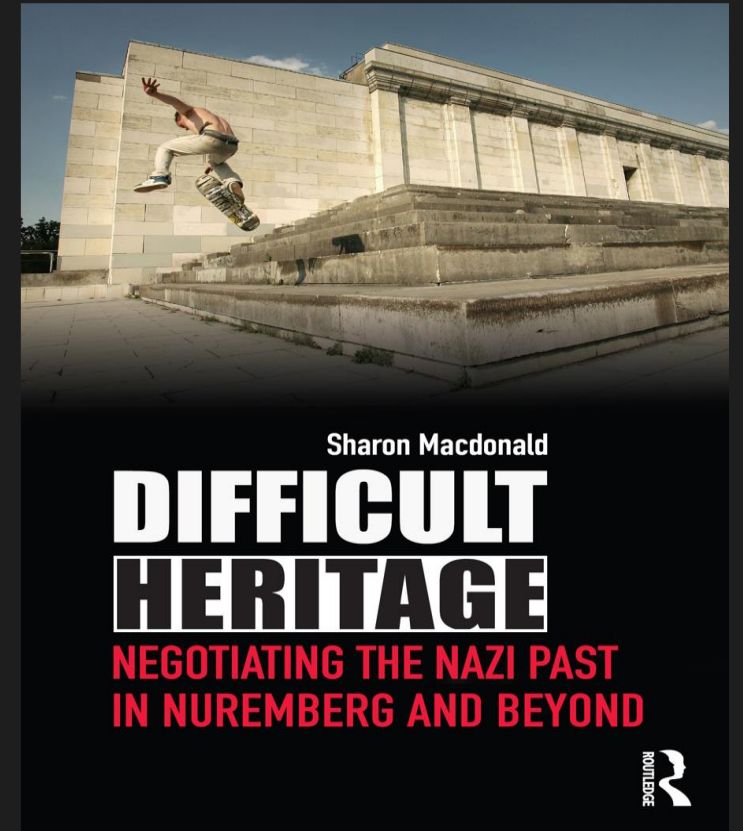
Defining 'Difficult Heritage'

This book ... looks at what I call 'difficult heritage' – that is, a past that is recognised as meaningful in the present but that is also contested and awkward for public reconciliation with a positive, self-affirming contemporary identity.



Defining 'Difficult Heritage'

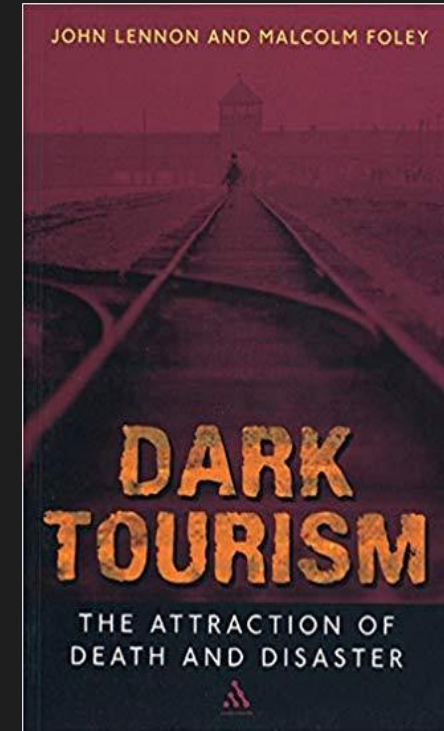
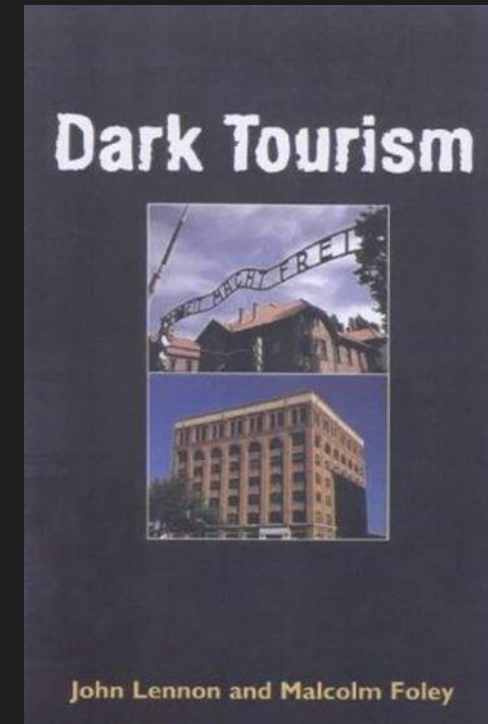
'Difficult heritage' may also be troublesome because it threatens to **break through into the present in disruptive ways**, opening up social divisions ... Looking at heritage that is unsettling and awkward, rather than at that which can be celebrated or at least comfortably acknowledged as part of a nation's or city's valued history ... throw[s] into relief some of the dilemmas about its public representation and reception. Doing so highlights and unsettles cultural assumptions about and entanglements between identity and memory, and past, present and future. It also raises questions about practices of selection, preservation, cultural comparison and witnessing.



Defining 'Difficult Heritage'

Related to *(but not precisely synonymous with)*
Dark Tourism

Dark tourism = the act of tourists travelling to sites of death, tragedy, and suffering



Thinking through Difficult Heritage

- How might 'difficult heritage' disrupt or problematize conceptions and definitions of heritage?

- What challenges (and opportunities) might 'difficult heritage' pose for:

Heritage practitioners

Tourist site employees

Museum professionals

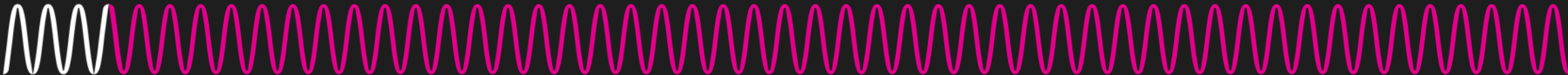
Members of the general public?

Defining Transatlantic Slavery

The transatlantic slave trade

The transatlantic slave trade was a legal business that largely operated in a triangular shape between Europe, Africa and America. Ships sailed from Europe to Africa, taking goods like pots, pans, guns and alcohol to be traded. The traders captured millions of African men, women and children and shipped them across the Atlantic Ocean to the Americas to enslave them.

Sailing across the ocean was dangerous. The ships' conditions were brutal and degrading, and it was a long journey taking six to eight weeks. A significant number of lives were lost, both ship crew and African people taken to be enslaved. The African people were then traded for products, like sugar, coffee, tobacco, rice and cotton, which were produced in the Americas by African people who had already been forced into slavery. These products and some African people were sailed back to Europe and the triangular business continued for around 400 years. The transatlantic slave trade was abolished by Britain and other countries from 1807 onwards, although illegal trading continued for a further 60 years.



Modern slavery? Transatlantic slavery? What's the difference?



Published By:
Emily Smith, Curator of Contemporary Forms of Slavery, International Slavery Museum

Article



Slavery exists today. You have probably heard of the transatlantic slave trade and the term modern slavery. They are both slavery, but what makes it 'transatlantic' or 'modern'? There are ongoing debates around the differences and similarities between the two, a few of which are highlighted here.

The transatlantic slave trade

The transatlantic slave trade was a legal business that largely operated in a triangular shape between Europe, Africa and America. Ships sailed from Europe to Africa, taking goods like pots, pans, guns and alcohol to be traded. The traders captured millions of African men, women and children and shipped them across the Atlantic Ocean to the Americas to enslave them.

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Sophie Hayes Foundation Freedom Quilt

14 Oct 2022—31 Mar 2023

Each square on this incredible quilt was made by current, past participants and graduates of Sophie Hayes Foundation employability programme.

Modern slavery collection

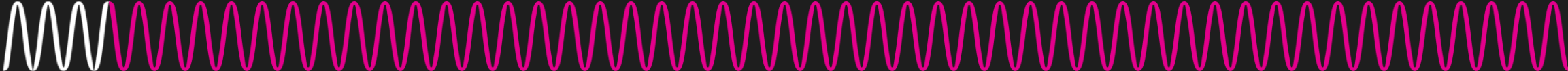
The International Slavery Museum has worked with a number of charities, organisations, activists and artists to help develop a small but growing collection of oral histories, objects and artistic works which highlight various forms of modern slavery.

Distinguishing Transatlantic Slavery

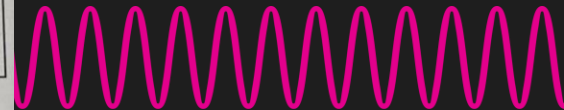
For more than 2,000 years people in many different parts of the world have forced their fellow humans into slavery. Between about 1500 and 1900, Europeans forcibly uprooted millions of people from throughout West Africa and West Central Africa and shipped them across the Atlantic in conditions of great cruelty. To refer to the Africans who were enslaved only as 'slaves' strips them of their identity. They were, for instance, farmers, merchants, priests, soldiers, goldsmiths and musicians. They were husbands and wives, fathers and mothers, sons and daughters. They could be Yoruba, Igbo, Akan or Kongolese.

Why don't you cover white / Irish slavery?

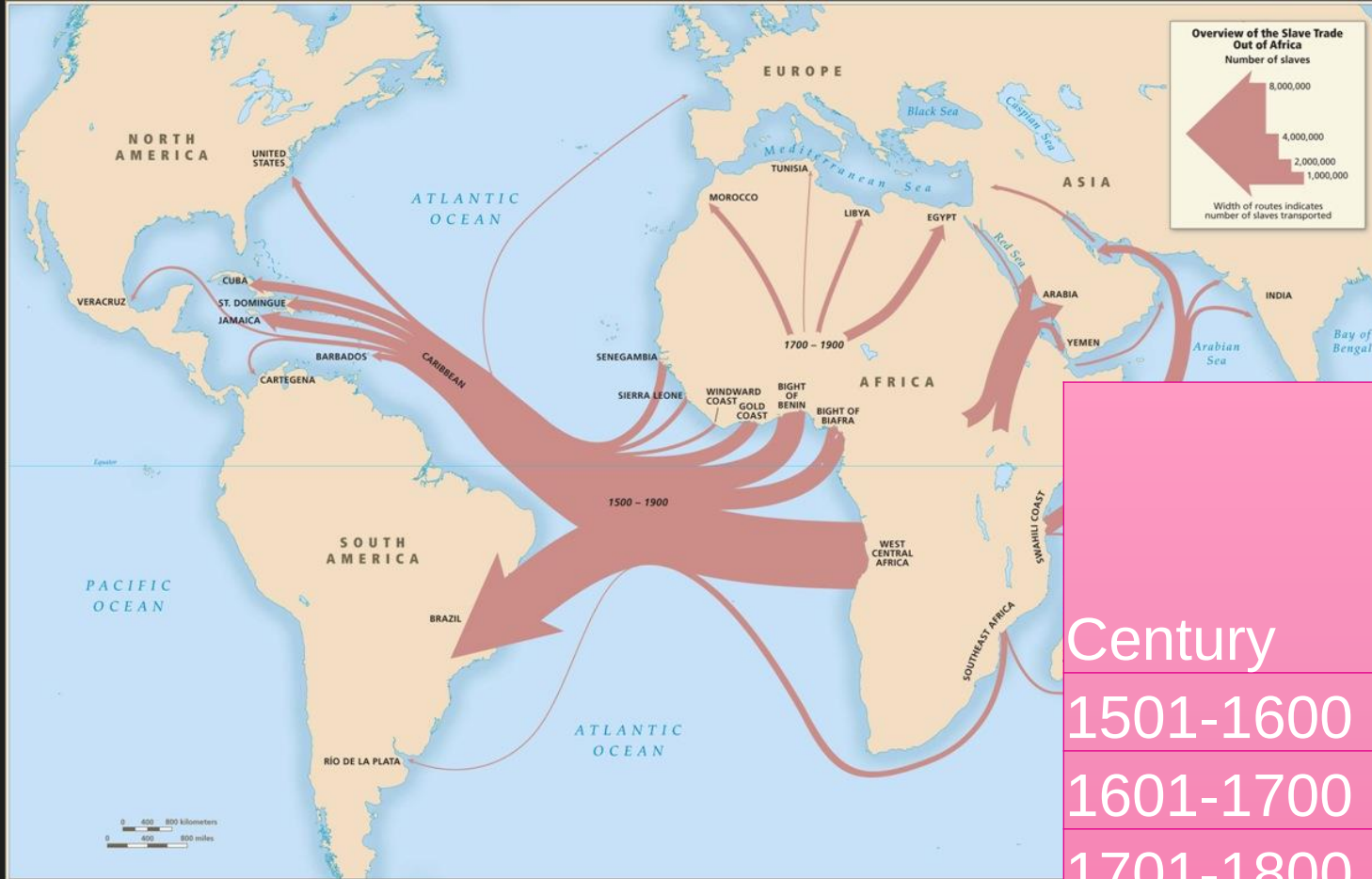
Often, the White/Irish slavery narrative is based on the misunderstanding of the history of indentured servitude. The transatlantic slave trade involved over 12 million men, women and children being violently transported from Africa as chattel slavery. Chattel slavery is the legal endorsement that Africans were property. They had no rights and were at the mercy of their owners. The legacies of this, including European economic power, diaspora communities and racism continue to shape our world today. This is not a separate 'Black History' but connects us all. The scale of exploitation, death, the dehumanisation and racialisation, along with the generations of oppression, are distinct from White Slavery. The Irish, for example, were not subjected to perpetual, hereditary slavery in the colonies, based on notions of 'race' en-masse. Life was horrendous for many indentured servants and not all of them entered servitude willingly but many academics now note that it was very different from chattel slavery. Although we should not diminish the brutal experience of Irish people on plantations, we must be aware that there are several myths around the scale of Irish slavery used by white supremacists to undermine the history of transatlantic slavery and racial justice. We will never be able to tell a complete story of slavery but we continue to collaborate with survivors of slavery, collect and exhibit content relevant to contemporary forms of slavery, and are in the process of raising funds to expand our museum and share more.



Name and Address	Comment	Date
Miriam Mund Carshalton SUSIT4	Can I ask why the role of the African leaders who traded their own people for goods or money is not explored in the exhibition	19/10/22
Olivia Cragg Portland, ME USA	The Slavery Exhibit is off to a good start however there are two points of concern: • Why is Woodrow Wilson, one of the most violently racist presidents in US history given a redemptive quote? • The use of the passive voice evades holding Europeans accountable for their abuse. This must be changed on all placards. Thank you.	21/10/22
Steven Brown Madrid Spain	Whilst being extremely saddened by the suffering of slaves throughout the ages, I think that the exhibition does not provide an objective and thorough telling of this appalling trade. For example, most slaves were rounded up and imprisoned by other black tribesmen.	23/10/22
Lynsey Butcher	Husband in Navy bought goods in shop no Military Discount!! Disappointing - (Fab displays)	26/10/22
KEITH DEANS	LET DOWN BY EXHIBIT SHOULD OF GONE MUCH DEEPER AND POORLY LIGHTEN!! TRY MUCH HARDER. B. L. M	3/11/22



Defining Transatlantic Slavery

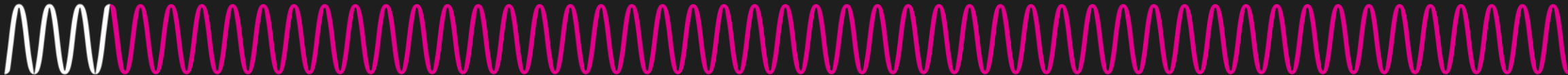


<https://www.slavevoyages.org/>

Century	No. Africans forcibly transported	No. Africans disembarked after forcible transportation
1501-1600	277,506	199,285
1601-1700	1,875,632	1,522,676
1701-1800	6,494,619	5,609,868
1801-1900	3,873,580	3,370,824
Totals	12,521,337	10,702,653

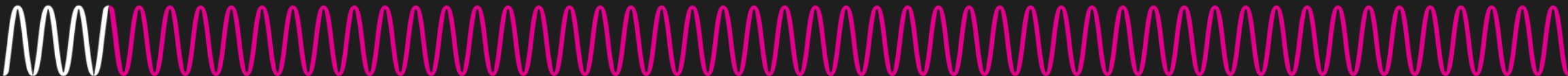
Liverpool and Transatlantic Slavery

Decade	No. African Slaves Embarked	No. African Slaves Disembarked
1691-1700	1,490	1,195
1701-1710	1,260	1,015
1711-1720	11,422	9,389
1721-1730	9,932	8,049
1731-1740	50,597	42,387
1741-1750	70,917	58,185
1751-1760	129,978	108,692
1761-1770	181,353	147,949
1771-1780	171,535	144,394
1781-1790	197,998	176,610
1791-1800	290,924	264,059
1801-1810	219,973	196,139
1811-1820	151	136
TOTAL	1,337,530	1,158,199



Slavery and Heritage

- Are you familiar with any examples of how memorials, museums or other places/institutions that have commemorated slavery?
- What are your opinions of them?



Slavery and Heritage: Castles, Factories and Forts in West Africa

Island of Gorée

Description Maps Documents Gallery Video Indicators Assistance

Island of Gorée

The island of Gorée lies off the coast of Senegal, opposite Dakar. From the 15th to the 19th century, it was the largest slave-trading centre on the African coast. Ruled in succession by the Portuguese, Dutch, English and French, its architecture is characterized by the contrast between the grim slave-quarters and the elegant houses of the slave traders. Today it continues to serve as a reminder of human exploitation and as a sanctuary for reconciliation.

Description is available under license CC-BY-SA IGO 3.0

English French Arabic Chinese Russian Spanish Japanese Dutch



Forts and Castles, Volta, Greater Accra, Central and Western Regions

Description Maps Documents Gallery Video Indicators Assistance

Forts and Castles, Volta, Greater Accra, Central and Western Regions

The remains of fortified trading-posts, erected between 1482 and 1786, can still be seen along the coast of Ghana between Keta and Beyin. They were links in the trade routes established by the Portuguese in many areas of the world during their era of great maritime exploration.

Description is available under license CC-BY-SA IGO 3.0

English French Arabic Chinese Russian Spanish Japanese Dutch



Slavery and Heritage: Plantations

[NPS.gov](#) / [Park Home](#) / [Learn About the Park](#) / [History & Culture](#) / [Places](#) / [Kingsley Plantation](#)

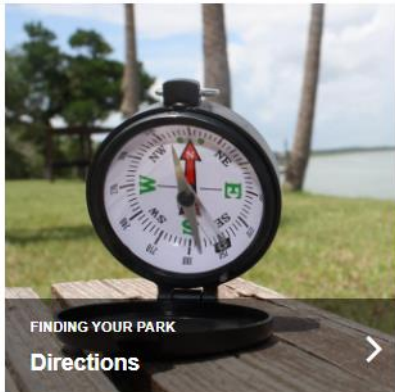
Kingsley Plantation

During the eighteenth and nineteenth centuries, many people came to Florida. Some, like Zephaniah Kingsley, sought to make their fortunes by obtaining land and establishing plantations. Others were forced to come to Florida to work on those plantations, their labor providing wealth to the people who owned them. Some of the enslaved would later become free landowners, struggling to keep their footing in a dangerous time of shifting alliances and politics. All of these people played a part in the history of Kingsley Plantation.

[Visiting Kingsley Plantation](#)

[History of Kingsley Plantation](#)

VISITING THE PARK



FINDING YOUR PARK
Directions



AUDIO TOUR
The Lion's Storyteller



FREEDOM AND ENSLAVEMENT
The People of Kingsley Plantation



We are located at 11676 Balmette Ave.

The Kingsley Plantation audio tour "The Lion's

Discover the stories from the past

Archaeological Landscape of the First Coffee Plantations in the South-East of Cuba

Description

Maps

Documents

Gallery

Video

Indicators

Archaeological Landscape of the First Coffee Plantations in the South-East of Cuba

The remains of the 19th-century coffee plantations in the foothills of the Sierra Maestra are unique evidence of a pioneer form of agriculture in a difficult terrain. They throw considerable light on the economic, social, and technological history of the Caribbean and Latin American region.

Description is available under license CC-BY-SA IGO 3.0

English

French

Arabic

Chinese

Russian

Spanish

Japanese

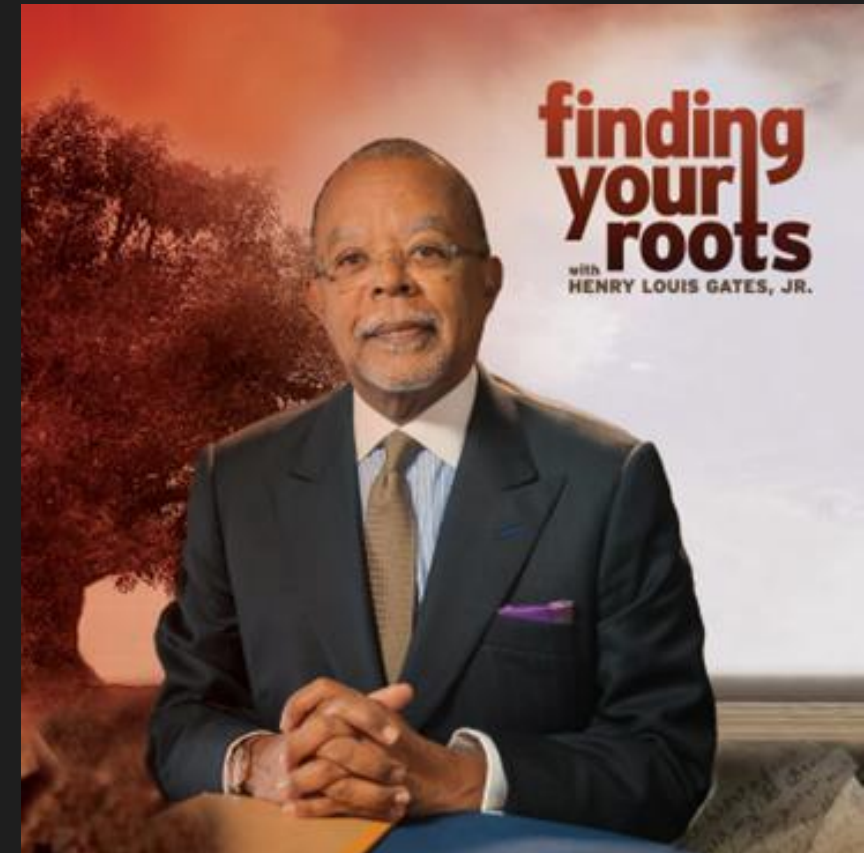
Dutch



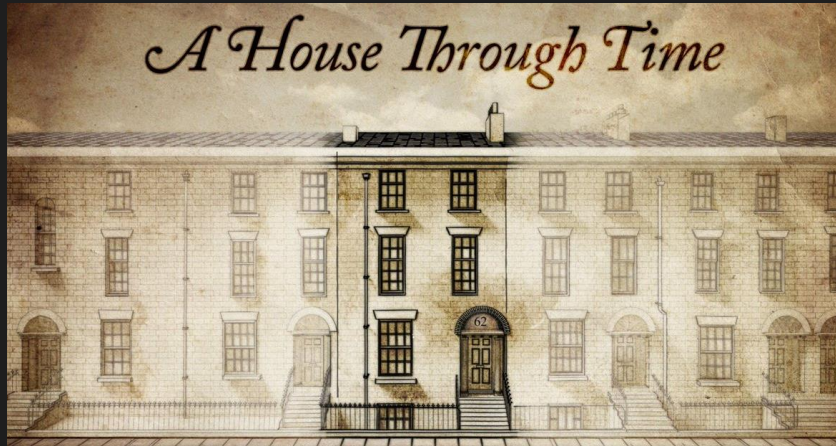
Slavery and Heritage: Websites and Television

“The contributions of this website to the self-knowledge of African Americans, not just in the U.S. but throughout the New World, cannot be overestimated ... If a DNA test says 20 percent of [an African American person's] ancestors came from what is now Angola, we then see what ships were coming in to the U.S. from Angola at about the time we estimate their ancestor might have arrived.”

- Henry Louis Gates jr on Slave Voyages website



Slavery and Heritage: Radio and Television



BBC
DESCENDANTS



Listen now **4**

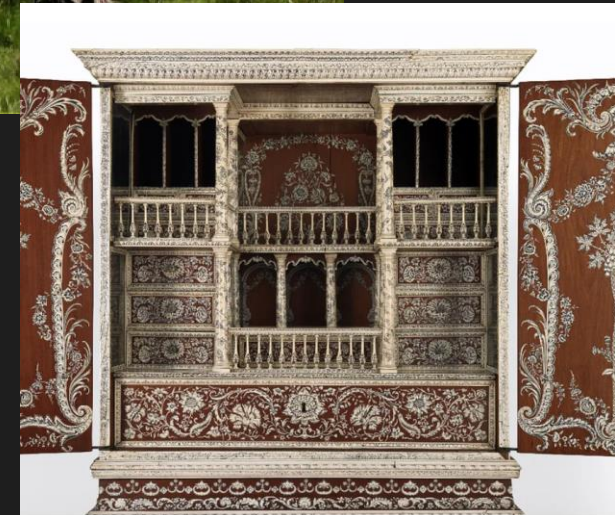
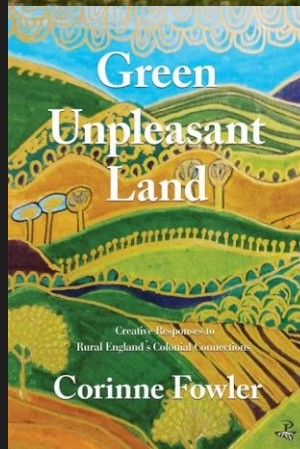
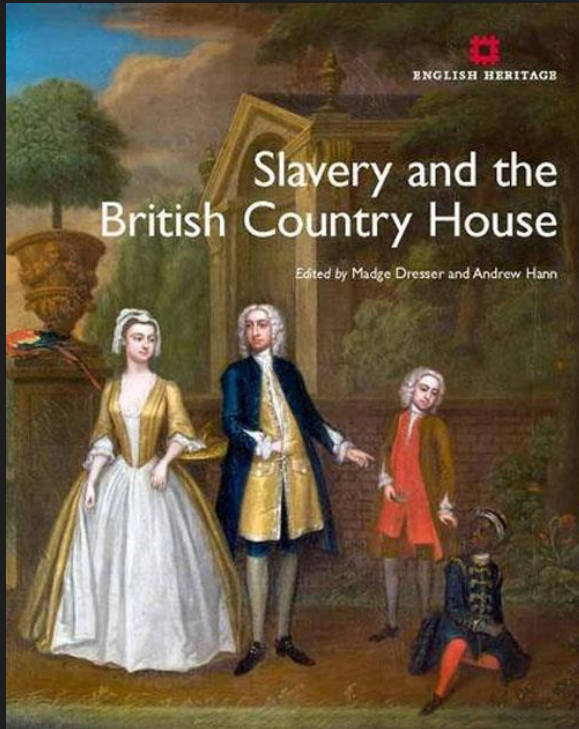
Malik and Mark
Episode 2 of 7

Two men from the North West, Malik and Mark, whose lives connect through their ancestral links to a British slave owner and an abolitionist

Available now
🕒 29 minutes

[Show more](#)

Slavery and Heritage: Colonial Countryside



What's in the report into colonialism and historic slavery?

The 'Interim Report on the Connections between Colonialism and Properties now in the Care of the National Trust, including Links with Historic Slavery' details the connections 93 historic places in our care have with colonialism and historic slavery. This includes the global slave trades, goods and products of enslaved labour, abolition and protest, and the East India Company.

It draws on recent evidence including the Legacies of British Slave-ownership project and the Trust's own sources. It also documents the way that significant Trust buildings are linked to the abolition of slavery and campaigns against colonial oppression.

It has been edited by Dr Sally-Anne Huxtable (National Trust Head Curator), Professor Corinne Fowler of the University of Leicester, Dr Christa Kefalas (National Trust World Cultures Curator), Emma Slocombe (National Trust Textiles Curator) with contributions from other National Trust curators and researchers around the country. Some of the research has already been used to update our digital content and supports visitor information and interpretation at relevant places.

[Read the news story >](#)

Slavery and Heritage: Colonial Countryside



Penrhyn Castle and the transatlantic slave trade

Behind the formidable architecture, Victorian grandeur and fine interiors, present day Penrhyn Castle's foundations were built on a dark history. One of exploitation, Jamaican sugar fortunes and the transatlantic slave trade.

During the latter half of the 17th century Gifford Pennant, originally from Flintshire, began acquiring land in Jamaica and came to own one of the largest estates on the island – twenty times larger than the average.

His son Edward (1672-1736) became Chief Justice of Jamaica; of Edward's sons, Samuel (1709-50) became Lord Mayor of London, and John (d.1782) added even more to the Jamaican estate by a judicious marriage.

By the 1700s the Pennant family had returned to Britain and by the time Richard Pennant (1739-1808) became the 1st baron Penrhyn, they were controlling their Jamaican properties by letter.

As the estate grew so did the numbers of enslaved people. By 1805 Richard Pennant owned nearly 1000 enslaved people across his four plantations in Jamaica,. This equated to an average of 250 people per plantation compared to the Jamaican average of 150.

Slavery and Heritage: Colonial Countryside

The National Trust

Ben Quinn and Helena Horton

Mon 31 Oct 2022 06:00 GMT

National Trust AGM set for fresh battle over culture wars

'Anti-woke insurgents' Restore Trust promoting candidates for governing body in bid to influence charity's policies



The National Trust has accused Restore Trust of targeting older members of the charity
Photograph: Toby Melville/Reuters

A Tory donor, an activist opposed to critical race theory and two "anti-woke" Conservative historians are among candidates being promoted by a right-wing campaign group seeking to wrestle control of the National Trust.

Restore Trust, the group of self-styled "anti-woke" insurgents, which has publicly criticised the National Trust over rewilding and social inclusion policies, had limited success at last year's National Trust AGM, when a number of resolutions it supported were defeated.



The Colonialism & Slavery Report

The findings are presented selectively, showing a largely negative picture of the country houses in the care of the National Trust. It is unfairly implied that some aspects of history have until now been "hidden".

The report presents a strongly negative view of Britain, which does not properly represent the scholarly consensus.

Slavery and Heritage: Statues



NEWS — STATUES

Colston statue should be displayed in a museum, say Bristol residents

Survey of almost 14,000 people will inform what happens next to statue and plinth

4 February 2022 — BLACK LIVES MATTER • DECOLONISING MUSEUMS • STATUES



Geraldine Kendall Adams — @Gkendall



National
Museums
Liverpool



Slavery and Heritage: Memorials



Captured Africans
memorial, Lancaster,
England



Emancipation statue, Bridgetown,
Barbados

Slavery and Heritage: Museums

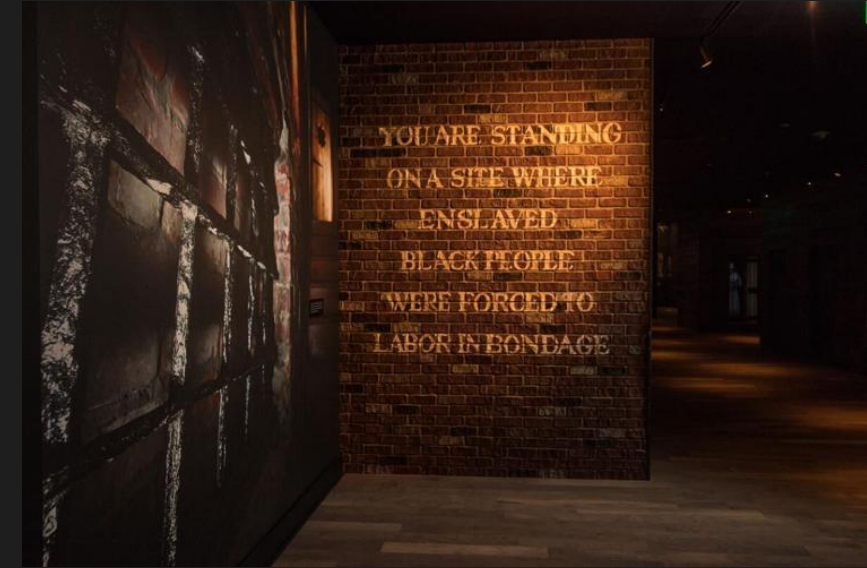


<https://www.searchablemuseum.com/slavery-and-freedom>

Slavery and Heritage: Museums



<https://museumandmemorial.eji.org/museum>



Slavery and Heritage: Museums



Slavery and Heritage: Museums

[Museum of London Docklands](#) [Permanent galleries](#) [What's on](#) [Plan your visit](#)

FREE ENTRY Open Monday-Sunday, 10am-5pm

London, Sugar & Slavery

1600 – today

Discover how the trade in enslaved Africans and sugar shaped London



The museum's building is central to this story. It was built at the time of the transatlantic slave trade, to store the sugar from the West Indian plantations where enslaved men, women and children worked.



Did you know?

The trade in enslaved Africans and sugar was nicknamed the Triangular Trade. Slave ships travelled across the Atlantic in a triangle between Britain, west Africa, and sugar plantations in the Americas.

[SHOW ME ANOTHER FACT >](#)



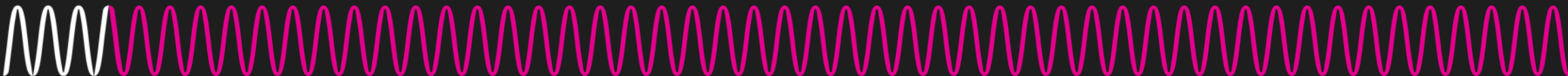
Not to be missed on your visit

[VIEW SLIDESHOW](#)

Saved to this PC

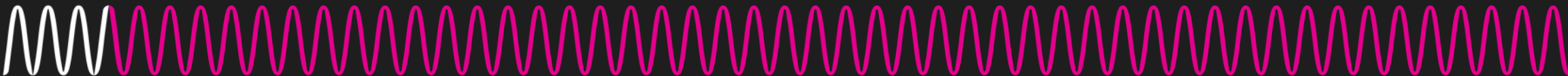
Commemorating Slavery: Dos

- Imagine you're designing a museum, exhibition, heritage site or memorial dedicated to the histories and/or legacies of transatlantic slavery. What would you like to see included? What types of exhibits might you want to see? Are there any examples of good museological or heritage practice that you would like to see emulated?



Commemorating Slavery: Don'ts

- Imagine you're designing a museum, exhibition, heritage site or memorial dedicated to the histories and/or legacies of transatlantic slavery. What are some of the problems and pitfalls you might have negotiate? Are there any types of exhibits that should be excluded? Are there any examples of bad museological or heritage practice that you would like to avoid emulating?



Example of a Don't: Re-enactments at Colonial Williamsburg



Colonial Williamsburg

Mock Auction of Slaves: Education or Outrage?

Colonial Williamsburg Defends Its Plan

By MICHAEL JANOFSKY

WILLIAMSBURG, Va., Oct. 7 — Here on Monday afternoon, four blacks — two men and two women — are scheduled to be auctioned to the highest bidder. They will stand outside a tavern while a dozen people look them over and call out how much they are willing to spend. The event is open to the public.

The "slaves" will be actors and the auction a drama, part of a three-day program called "Publick Times" designed to re-create life in Colonial Williamsburg. Organizers say the auction is intended only to educate visitors about a brutal yet important part of black American history. But critics around the state contend that education could be trivialized into entertainment and that, in any case, slave auctions were too painful to revive in any form.

"Our phones have been ringing off the hook," said Salim Khalilani of the Virginia branch of the National Association for the Advancement of Colored People. "The consensus is that people are outraged at what they're doing in Williamsburg."

Paradoxically, the re-enactment is part of an effort to balance the portrayal of history in Williamsburg, where 18th-century streets and buildings have been meticulously restored and history is kept alive by the Colonial Williamsburg Foundation.

The auction's organizer is the foundation's African-American interpretation and presentations department, which was formed 15 years ago to develop exhibits that reflect elements of black history that are not always included in school curriculums or municipal museums. Previous projects have dealt with other aspects of Colonial slavery, including runaways, parenting and interracial relations. Five years ago,

replicas of slave quarters — rudimentary log cabins with slave families' meager belongings — were built at Carter's Grove, an expensive James River plantation about five miles from Williamsburg. Enslaved Africans were taken to the estate at the end of the 17th century to work in the fields.

Until the foundation's African-American department was created, tourists who ambled along the streets of Williamsburg and strolled through its historic buildings were shown history only through a prism of the white experience. Little reflected black life, even though blacks made up as much as 50 percent of the region's population during Colonial times.

Christy S. Coleman, the department director, defended the simulated slave auction. "This is just the natural progression of what we've been doing," said Ms. Coleman, whose department includes 12 other blacks. "I recognize that this is a very, very sensitive and emotional issue. But it is also very real history, and it distresses me, personally and professionally, that there are those who would have us hide this or keep it under the rug."

In the 45-minute presentation, Ms. Coleman will play a slave offered at auction. The simulation will begin, she said, with a woman in contemporary clothes explaining what is about to take place. Then, as the bidding starts, Ms. Coleman and the three other "slaves" will be brought out in period dress. All those bidding will be white, she said, except for a black man representing a free black trying to buy his wife's freedom. "That's the way it was back then," Ms. Coleman said. "A wife came with the land, not her husband."

Mr. Khalilani said that many callers to the N.A.A.C.P. office in Richmond say slave auctions represent-



The plan for a slave auction at Colonial Williamsburg has drawn widespread criticism, though advocates say the simulation is designed to balance the

area's portrayal of 18th-century Virginia. Earlier, slave cabins were rebuilt at Carter's Grove, a plantation near Williamsburg where Sylvia Lee is a guide.

American history that is too painful to relive?

ed such a wrenching chapter in black history that "they don't want to see it relished again." He also said many people expressed alarm that the re-creation might be inaccurate or sensationalized for entertainment.

A black man laying bricks in a driveway across from the office of the Colonial Williamsburg Foundation said he was disturbed to learn of the re-enactment. "Blacks around here don't want to be reminded," said the man, who refused to give his name because he said he feared "retribution" by Williamsburg officials. "It bothers people. People think it's very insensitive to dig it all up again."

But Ms. Coleman contended that only by open display and discussion could people understand the degra-

dation and humiliation that blacks felt as chattel. She compared the pain of the slave auctions for blacks to that of the Holocaust for Jews and said that if museums were built to illustrate the horrors of one, why should not efforts be made to illustrate the other.

"The legacy of slavery in this country is racism," Ms. Coleman said. "Until we begin to understand the horrors that took place, the survival techniques enslaved Africans used, people will never come to understand what's happening in our society today."



Designing a Transformed Museum

HHA2019 International Slavery Museum: Igniting Ideas and Action



Credit: Pete Carr

Heritage Grants

30/07/2021

Riverside

Liverpool

National Museums Liverpool

£2958900

The International Slavery Museum in Liverpool will be transformed from a collection of galleries into a prominent museum, the first of its kind in the UK.

The International Slavery Museum in Liverpool will be transformed from a collection of galleries into a prominent museum, the first of its kind in the UK.

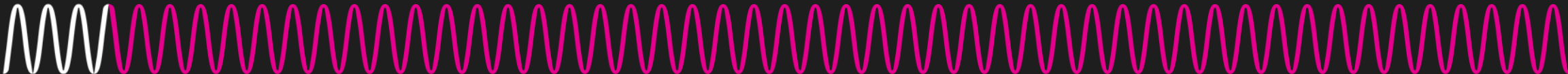
We have granted nearly £10million to the museum as part of the [Heritage Horizon Awards](#), supporting its move into the historic Dr Martin Luther King Jr building. At the centre of the regeneration of Liverpool's docklands, the project aims to become the national centre for teaching Black history and legacies of transatlantic slavery.

Bringing together partners across the world

The museum will work with the local community and those most affected by the legacies of slavery in Liverpool, across the UK, and internationally.

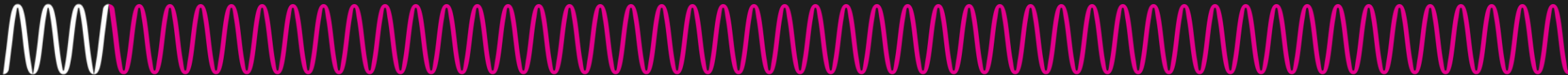
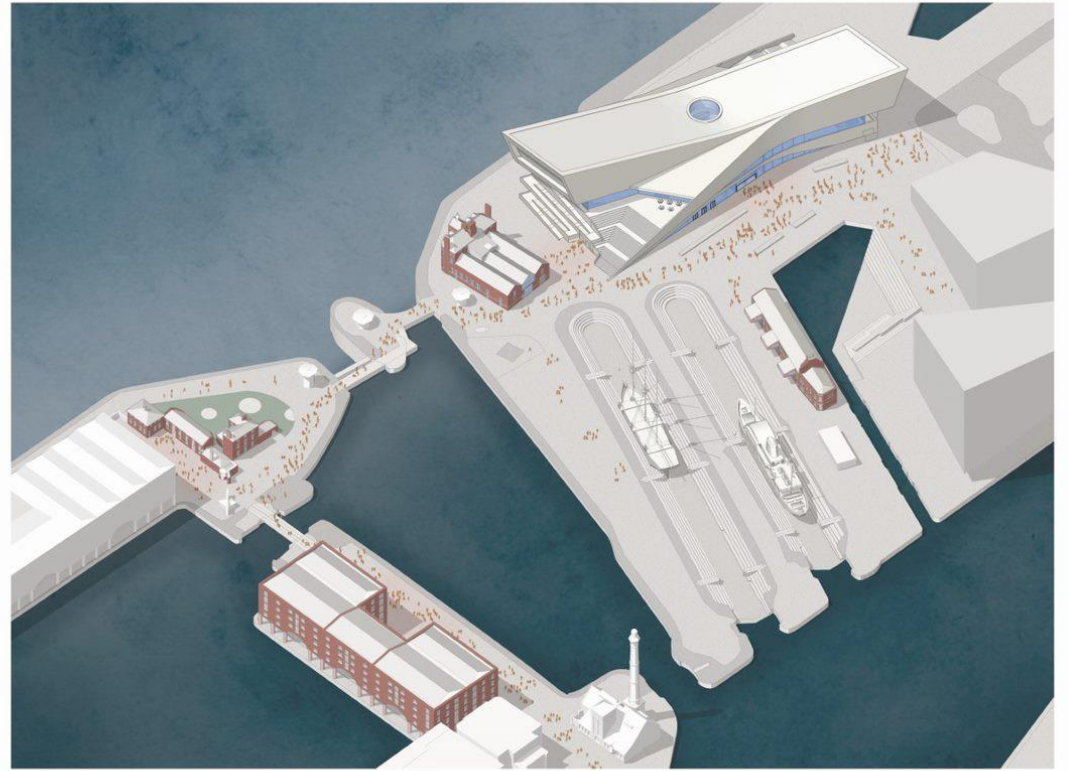
They will do this through:

- museum content and engagement programmes
- a community-led model of working
- being a central resource for organisations throughout the sector



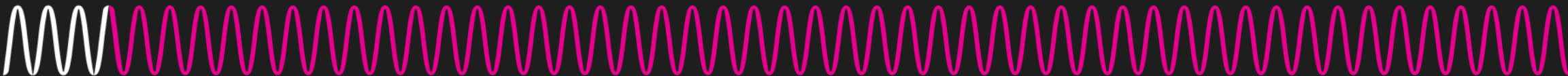
Waterfront Transformation Project

- Renovation of International Slavery Museum and Merseyside Maritime Museum
- New visitor attractions at Canning Dock
- Refurbishment of Museum of Liverpool Global City gallery



Designing a Transformed Museum

- Why might a transformed International Slavery Museum seem urgent in 2022?



2020 as a Transformative Moment



NEWS — STATUES

Colston statue should be displayed in a museum, say Bristol residents

Survey of almost 14,000 people will inform what happens next to statue and plinth

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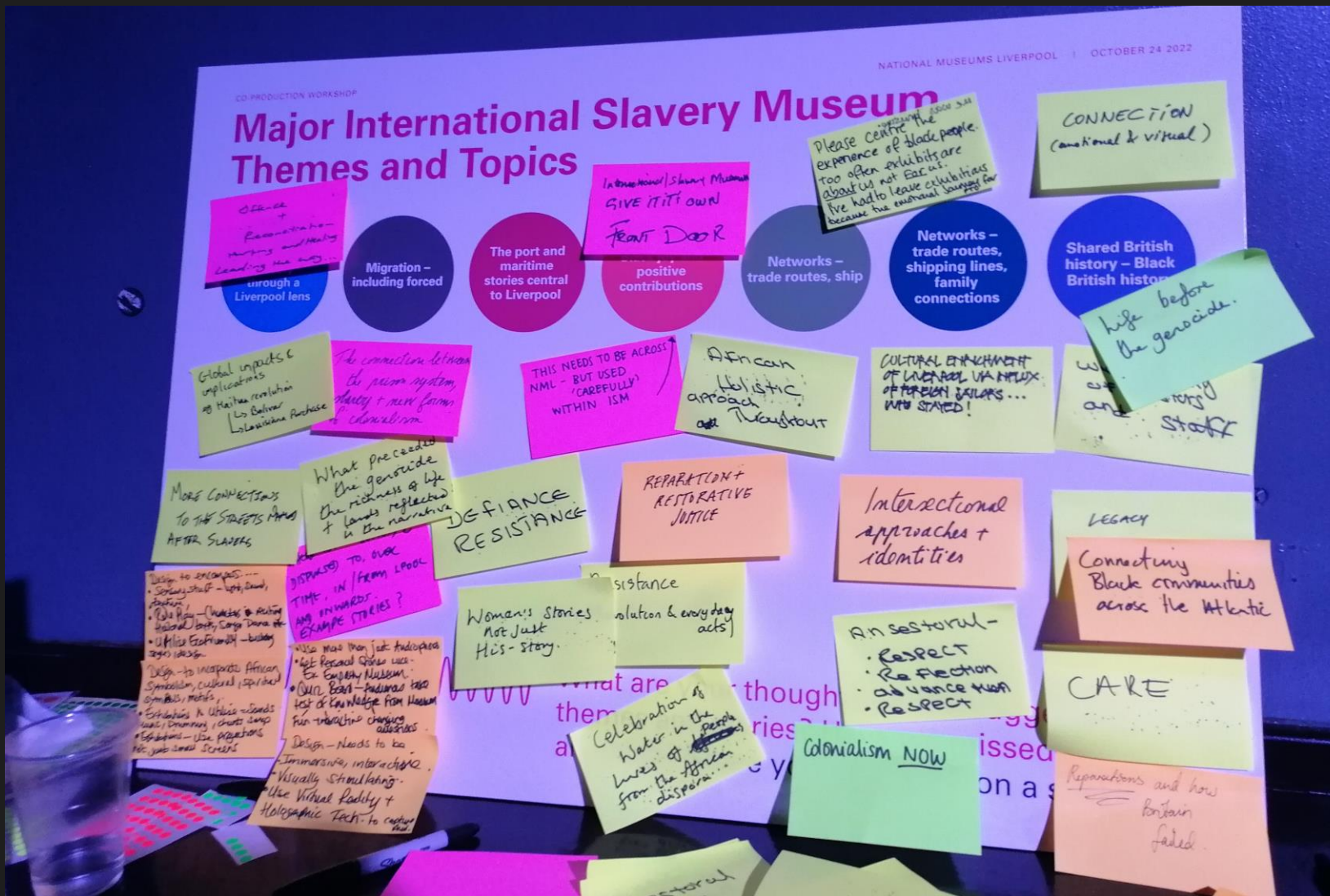
Geraldine Kendall Adams — @Gkendall



National
Museums
Liverpool

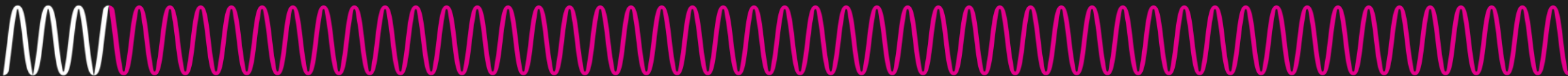


Designing a Transformed Museum



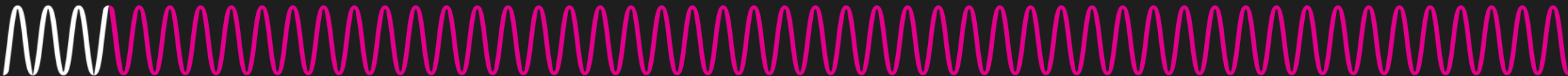
Designing a Transformed Museum

- ISM is committed to making coproduction a key facet of the museum transformation. What does this term mean to you? What activities might it entail? Why might coproduction look like?

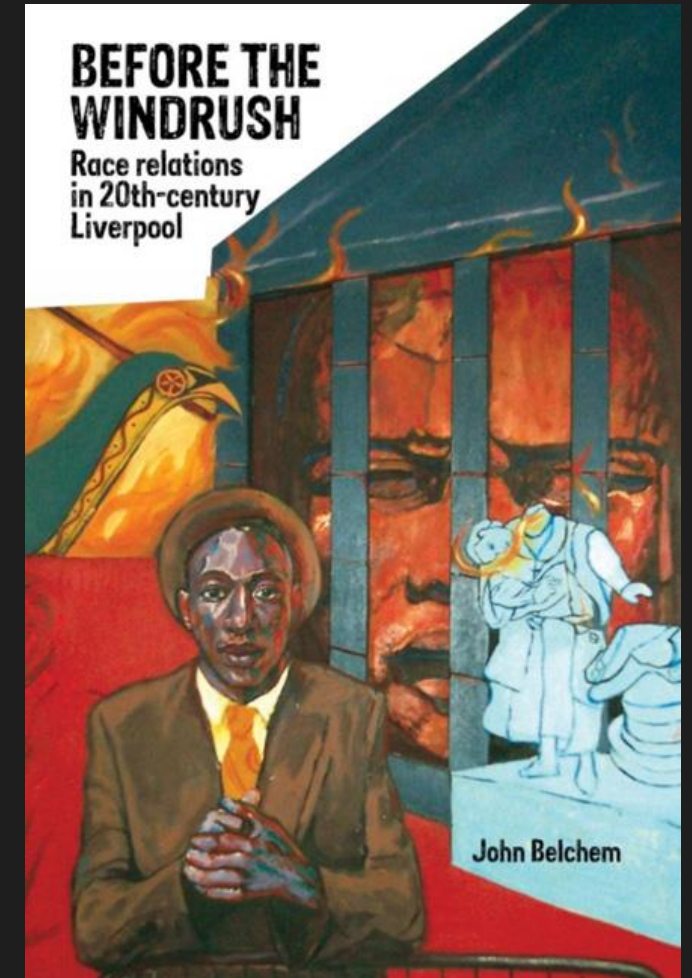
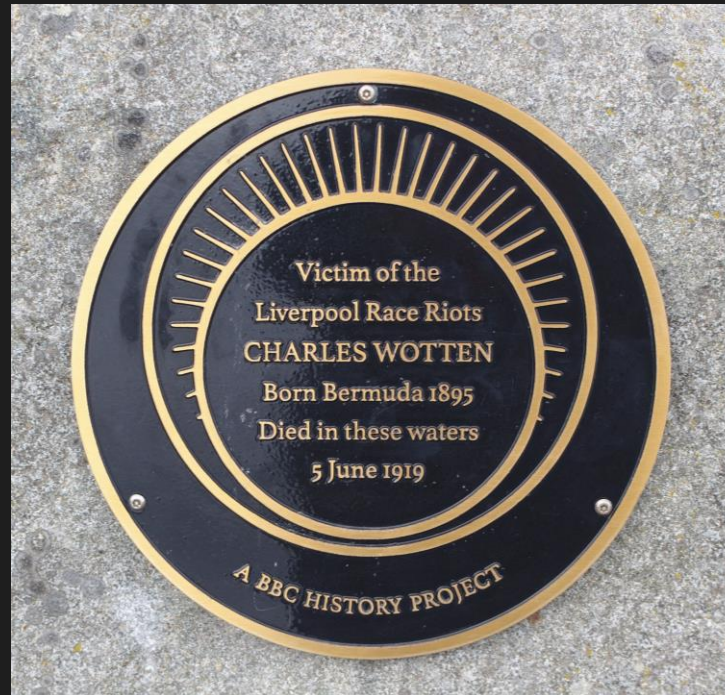
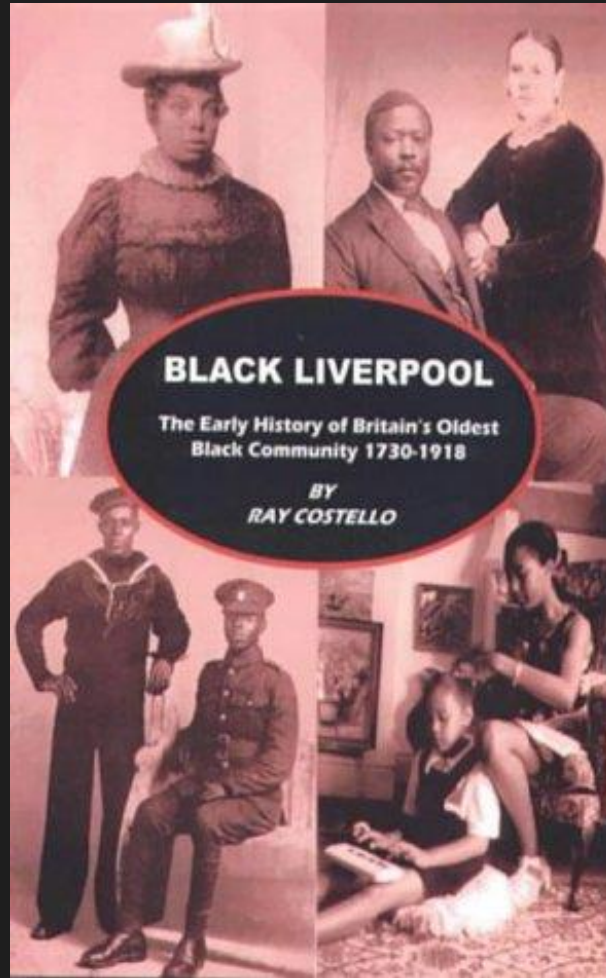


Designing a Transformed Museum

- Why might coproduction be particularly important in 21st-Century Liverpool?



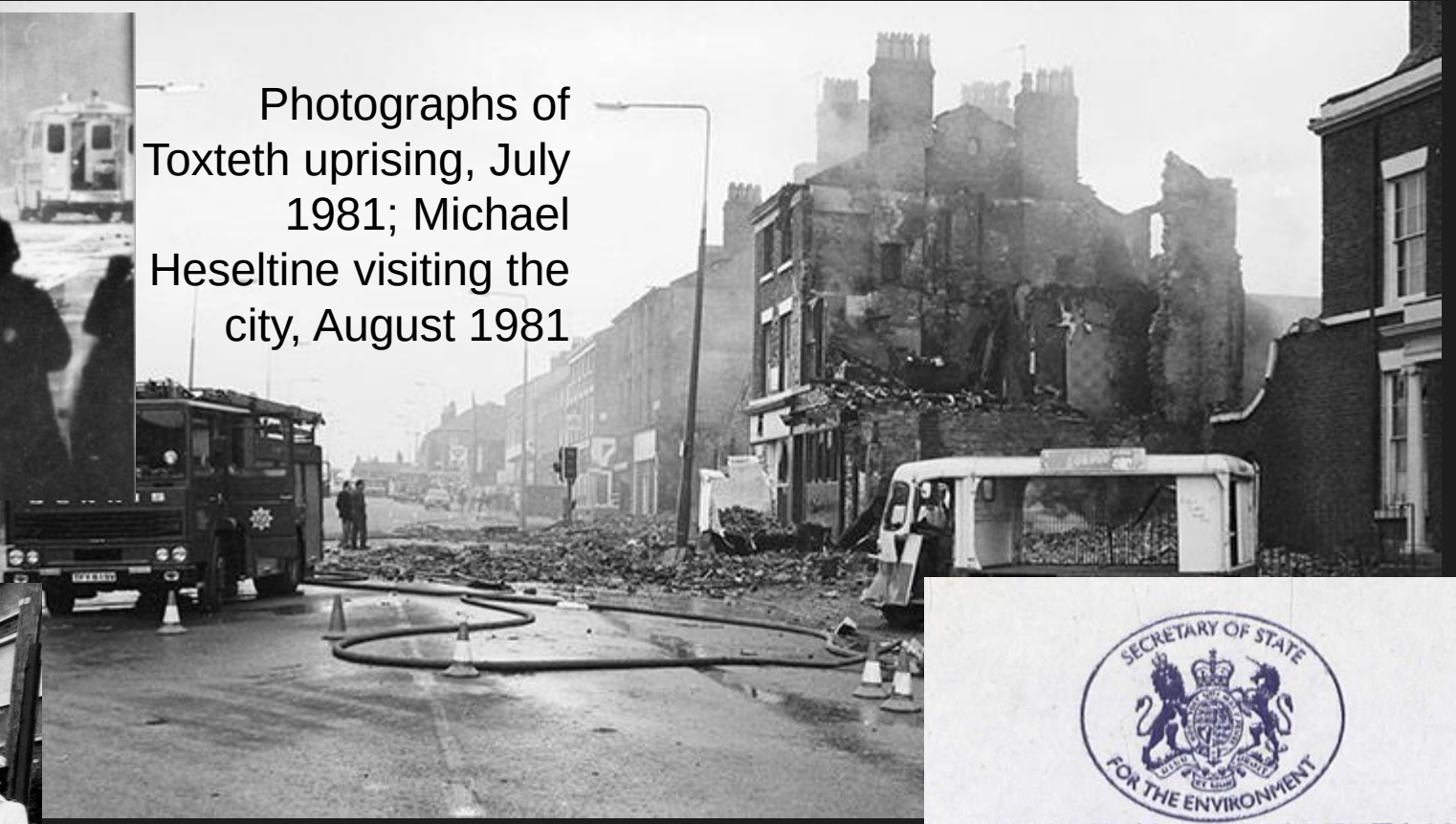
History of Liverpool Black Communities



'It Took A Riot' (An Uprising)



Photographs of
Toxteth uprising, July
1981; Michael
Heseltine visiting the
city, August 1981



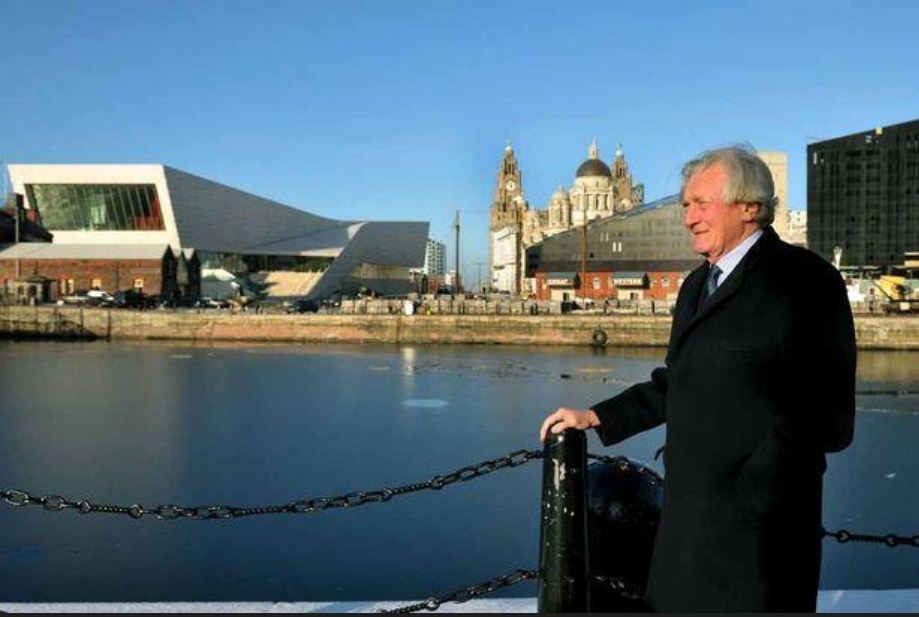
PRIME MINISTER

IT TOOK A RIOT

No sentiment was more frequently expressed to me during the time I spent with Tim Raison in Merseyside. There is no escaping the uncomfortable implications.



STRICTLY CONFIDENTIAL



Michael
Heseltine at
the Albert
Dock during
its
renovation;
in 2014



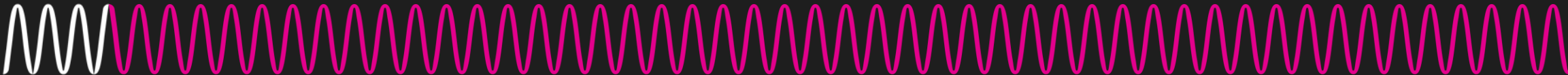
“Yet there are strengths. There is a substantial City Centre with grand architectural heritage. It is still an attractive and lively place. There is a strong tradition of office work and entertainment, and outstanding cultural (Walker Art Gallery and Philharmonic orchestra) and sporting (Liverpool and Everton FC) assets ... We must build on these things.”

- Michael Heseltine, 'It Took a Riot,' memo to Prime Minister and the cabinet, August 13 1981

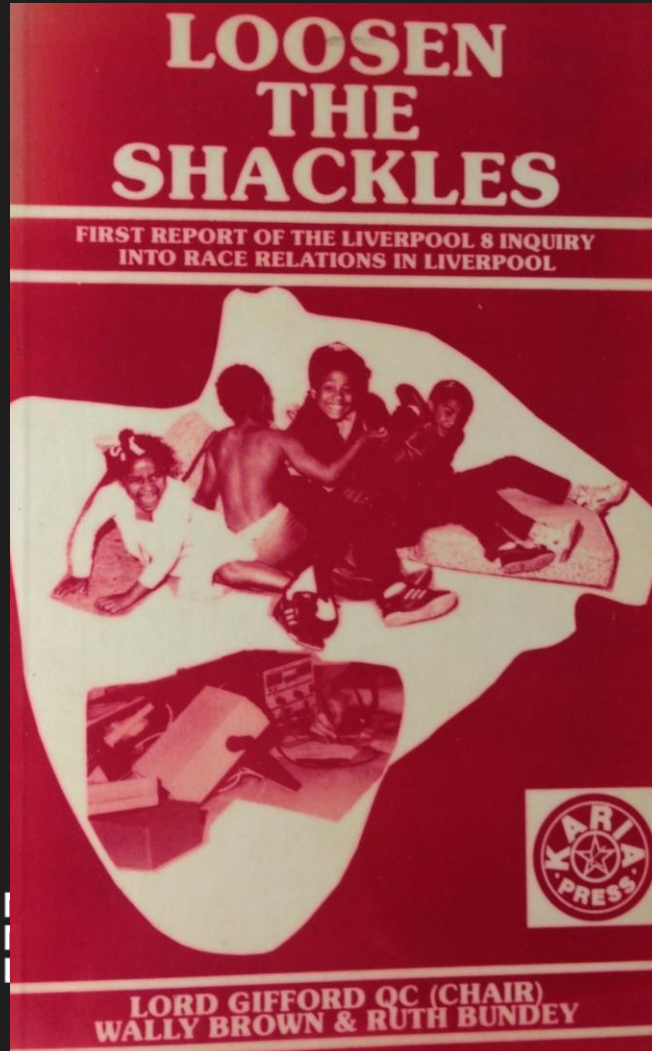
1980s Regeneration of Albert Dock



Merseyside Maritime Museum, est. 1980; opened at Albert Dock 1984



Merseyside Maritime Museum Transatlantic Slavery Gallery, est. 1994

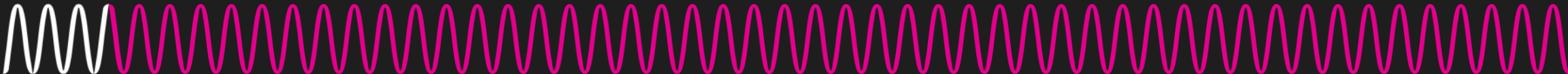


International Slavery Museum, opened 2007



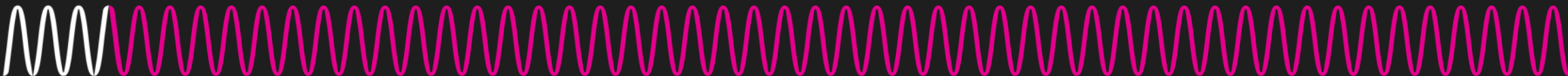
Designing a Transformed Museum

- The International Slavery Museum (ISM) opened in 2007. How might perspectives on the history and legacies of transatlantic slavery have changed in the intervening fifteen years?
- Museums – including those in Liverpool – have historically been exclusive spaces associated with powerful elites. How can museums counteract this? In what ways might museums become more welcoming and inclusive for visitors? How can the history and legacies of slavery be discussed in ways that are accessible to visitors of different ages, experiences and needs?
 - What would you like to see in the new ISM?



Designing a Transformed Museum

- The existing documentary and material record of transatlantic slavery privileges the perspectives of enslavers and colonialists, with the experiences of enslaved persons underrepresented and, often, altogether absent. How should museums negotiate this predicament?
- Museums – including those in Liverpool – benefitted from and contributed to European colonialism, and often were patronised by people who traded enslaved Africans. How should museums engage with this history? In what ways can museums make *their own* institutional heritage part of the wider historical narratives exhibited within their galleries? What different collecting (and deaccessioning) practices could museums implement?



Transatlantic Slavery and UWTSD

- What should UWTSD do with the Thomas Phillips bust?

