



Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David

Alexander Scott

'Solicitous of the Welfare of his Slaves?'

Institutional Approaches towards Commemorating 'Difficult Heritage'

Trawsnewid Addysg; Trawsnewid Bywydau
Transforming Education; Transforming Lives



www.uwtsd.ac.uk



Campus & Beyond

Lampeter

Transforming lives since 1822

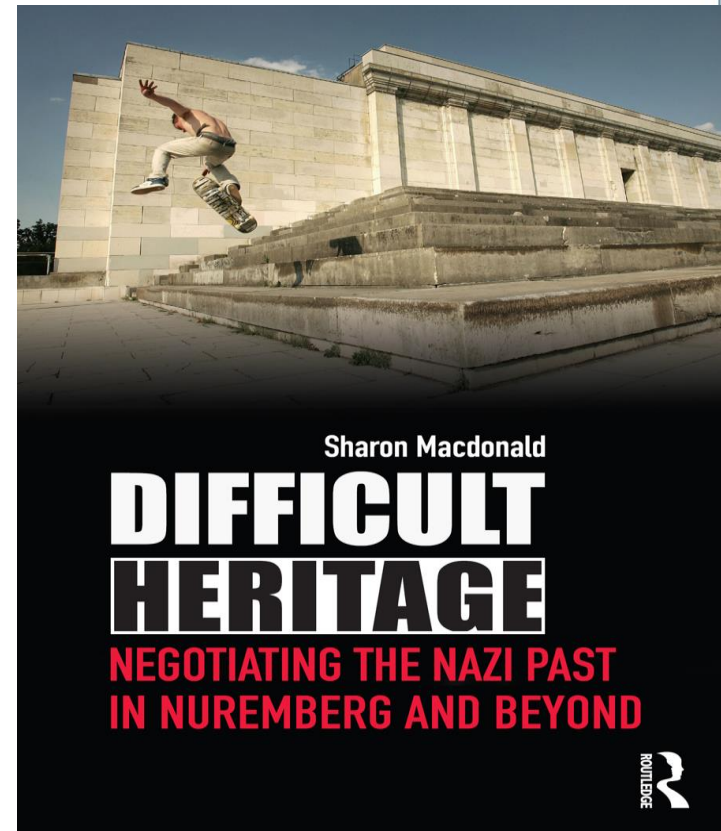
- 1822: Foundation of St David's College, Lampeter by Bishop Burgess
- 1827: First students admitted on St David's Day
- 1828: Received first charter

- How to deal with UWTSD Lampeter's heritage?
- How might UWTSD Lampeter relate to broader social and political questions about heritage?

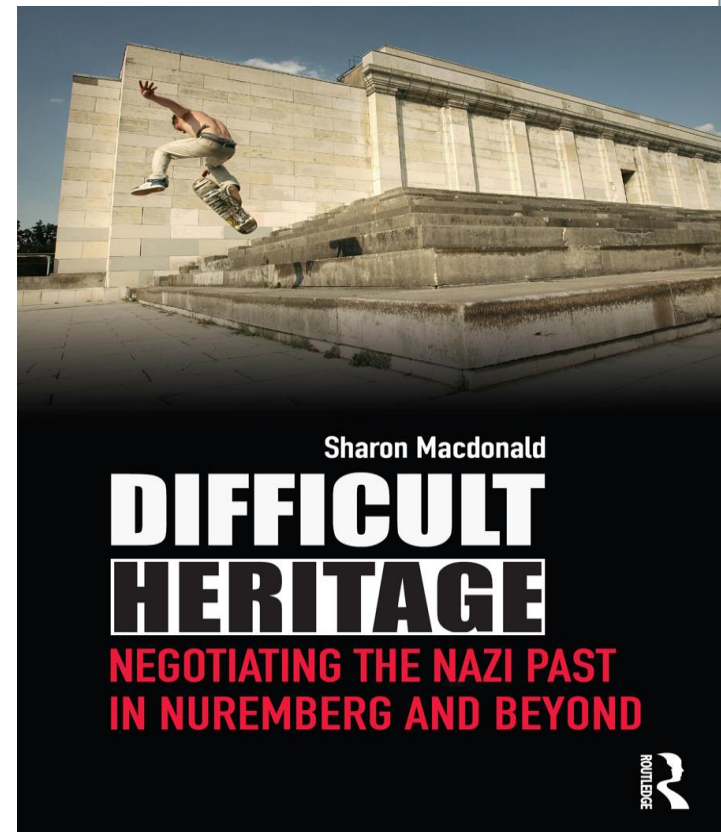
Defining 'Difficult Heritage'

- What do you understand by the phrase/concept 'difficult heritage'?
- Can you think of institutions, places or phenomena might constitute '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.



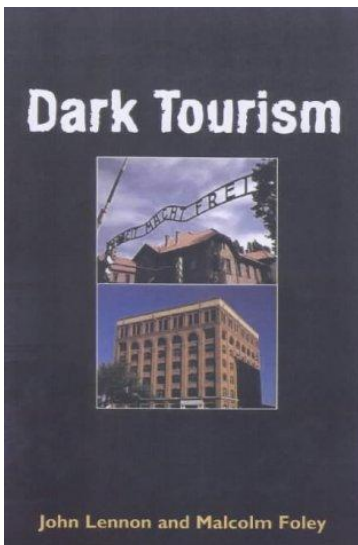
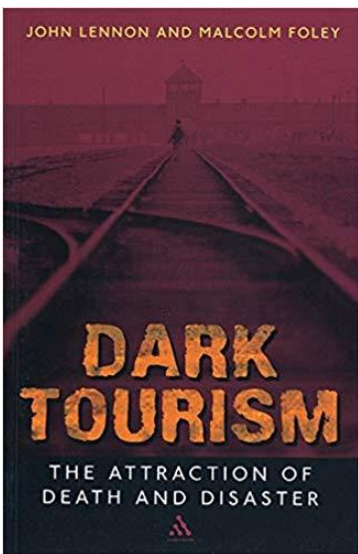
‘Difficult heritage’ may also be troublesome because it threatens to **break through into the present in disruptive ways**, opening up social divisions ... Looking at heritage that is unsettling and awkward, rather than at that which can be celebrated or at least comfortably acknowledged as part of a 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.



Close (*but not precise*) Synonym: Dark Tourism

In labelling

some of these phenomena as 'Dark Tourism' we intend to signify a fundamental shift in the way in which death, disaster and atrocity are being handled by those who offer associated tourism 'products'. In particular, we aim to show that 'dark tourism' is both a product of the circumstances of the late modern world and a significant influence upon these circumstances. Moreover, the politics, economics, sociologies and technologies of the contemporary world are as much important factors in the events upon which this dark tourism is focused as they are central to the selection and interpretation of sites and events which become tourism products.

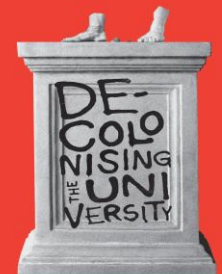
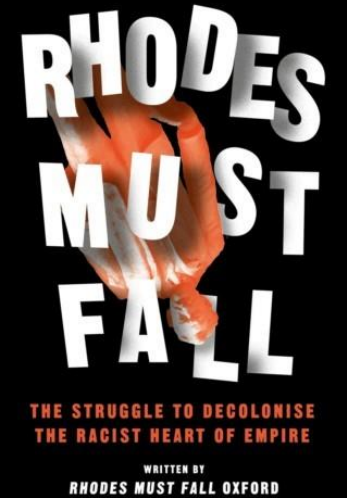


How might 'difficult heritage' problematize conceptions/definitions of heritage?

- ... something which provides significance or meaning to a community or an individual
- ... found within objects, buildings and monuments as well as within stories and traditions.
- ... that which we wish to preserve for future generations.
- ... a mode of enquiry into the relationship between people and their material past'

‘Difficult Heritage’

- What challenges might ‘difficult heritage’ pose for the following:
 - Museum curators
 - Heritage practitioners
 - Tourist site employees
 - Universities?



Slavery Heritage

- In what ways do heritage industries 'deal with' the history of transatlantic slavery?
- Are you familiar with any examples of how memorials, museums or other places/institutions that have commemorated slavery?

(see: <http://slaveryandremembrance.org/partners/search/>)

Castles, Factories and Forts in West Africa

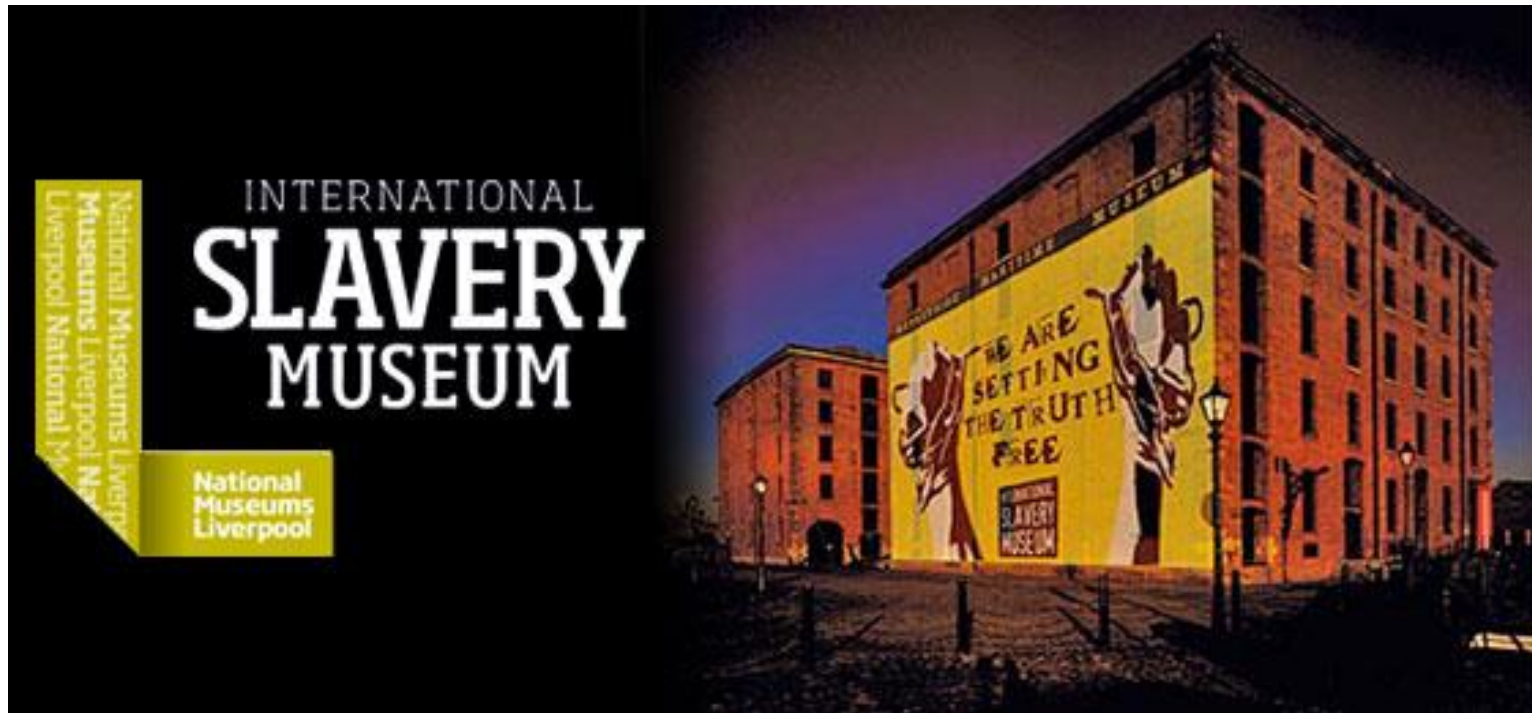
El Mina
Slave Castle,
Ghana



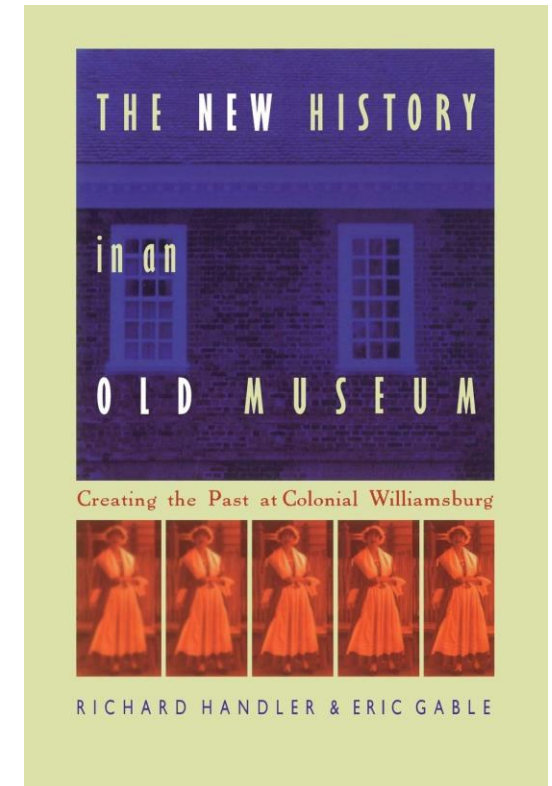
Captured Africans memorial, Lancaster



International Slavery Museum, Liverpool



Colonial Williamsburg, Virginia



Mock Auction of Slaves: Education or Outrage?

Colonial Williamsburg Defends Its Plan

By MICHAEL JANOFFSKY

Special to The New York Times

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 Khalifani 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 expansive 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. Khalifani 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 rehearsed 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."

Slave Voyages Website

Slave Voyages

Trans-Atlantic ▾ Intra-American ▾ African Names ▾ Resources ▾ About ▾ EN ▾

EXPLORE THE DISPERSAL OF ENSLAVED AFRICANS ACROSS THE ATLANTIC WORLD

This digital memorial raises questions about the largest slave trades in history and offers access to the documentation available to answer them. European colonizers turned to Africa for enslaved laborers to build the cities and extract the resources of the Americas. They forced millions of mostly unnamed Africans across the Atlantic to the Americas, and from one part of the Americas to another. Analyze these slave trades and view interactive maps, timelines, and animations to see the dispersal in action.

▶

Henry Louis Gates introduces Slave Voyages 2.0 and some of its people

Special features

Introductory maps

Overview of slave trade in a series of maps

Slave ship in 3D video

View a 3D rendition of a slave ship

Timelines of

Number of

Timelapse

View the movement of slave ships across the Atlantic

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report issues

scroll down to learn more

 Nofretete_Neues_...jpg  nefertiti-fb-thumb...jpg  img_1543-edit (1).jpg

Slave Voyages

Trans-Atlantic Slave Trade - Estimates

Current Query  [View All](#) [Reset All](#)

Time Frame

Show data from to
Full extent of coverage by estimates is 1501 - 1866.

[Apply](#) [Reset](#)

Flag

- ☒ Spain / Uruguay
- ☒ Portugal / Brazil
- ☒ Great Britain
- ☒ Netherlands
- ☒ U.S.A.
- ☒ France
- ☒ Denmark / Baltic

[Apply](#) [Reset](#)

Regions

[Create a Query Link](#)

Tables

Timeline

Maps

Rows: Columns:

[Update](#)

[Download Table](#)

Cells: Include empty: ☐

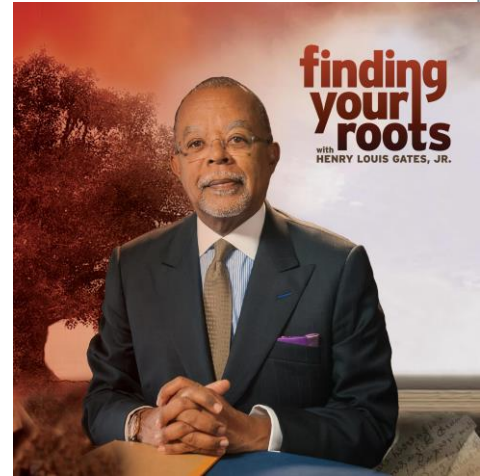
	Spain / Uruguay	Portugal / Brazil	Great Britain	Netherlands	U.S.A.	France	Denmark / Baltic	Totals
1501-1525	6,363	7,000	0	0	0	0	0	13,363
1526-1550	25,375	25,387	0	0	0	0	0	50,762
1551-1575	28,167	31,089	1,685	0	0	66	0	61,007
1576-1600	60,056	90,715	237	1,365	0	0	0	152,373
1601-1625	83,496	267,519	0	1,829	0	0	0	352,844
1626-1650	44,313	201,609	33,695	31,729	824	1,827	1,053	315,050
1651-1675	12,601	244,793	122,367	100,526	0	7,125	653	488,065
1676-1700	5,860	297,272	272,200	85,847	3,327	29,484	25,685	719,675
1701-1725	0	474,447	410,597	73,816	3,277	120,939	5,833	1,088,909
1726-1750	0	536,696	554,042	83,095	34,004	259,095	4,793	1,471,725
1751-1775	4,239	528,693	832,047	132,330	84,580	325,918	17,508	1,925,315
1776-1800	6,415	673,167	748,612	40,773	67,443	433,061	39,199	2,008,670
1801-1825	168,087	1,160,601	283,959	2,669	109,545	135,815	16,316	1,876,992
1826-1850	400,728	1,299,969	0	357	1,850	68,074	0	1,770,978
1851-1875	215,824	9,309	0	0	476	0	0	225,609
Totals	1,061,524	5,848,266	3,259,441	554,336	305,326	1,381,404	111,040	12,521,337

 **Prifysgol Cymru**
Y Drindod Dewi Sant
University of Wales
Trinity Saint David

Slave Voyages Website

“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 in the Landscape

- What other legacies of slavery manifest themselves in the natural and built environment?

Legacies of Slave Ownership website

Legacies of British Slave-ownership



- HOME
- SEARCH THE DATABASE
- LEGACIES
- ESTATES
- INVENTORIES
- MAPS
- CENTRE
- CONTRIBUTE

The Centre for the Study of the Legacies of British Slave-ownership has been established at UCL with the generous support of the [Hutchins Center at Harvard](#). The Centre will build on two earlier projects based at UCL tracing the impact of slave-ownership on the formation of modern Britain: the [ESRC-funded Legacies of British Slave-ownership](#) project (2009-2012), and the ESRC and AHRC-funded *Structure and significance of British Caribbean slave-ownership 1763-1833* (2013-2015).



Colonial slavery shaped modern Britain and we all still live with its legacies. The slave-owners were one very important means by which the fruits of slavery were transmitted to metropolitan Britain. We believe that research and analysis of this group are key to understanding the extent and the limits of slavery's role in shaping British history and leaving lasting legacies that reach into the present. The stories of enslaved men and women, however, are no less important than those of slave-owners, and we hope that the database produced in the first two phases of the project, while at present primarily a resource for studying slave-owners, will also provide information of value to those researching enslaved people.

Search the Database

Individuals [Advanced Search](#)

Browse the Estates

Explore the ownership of plantations and estates in the British Caribbean.

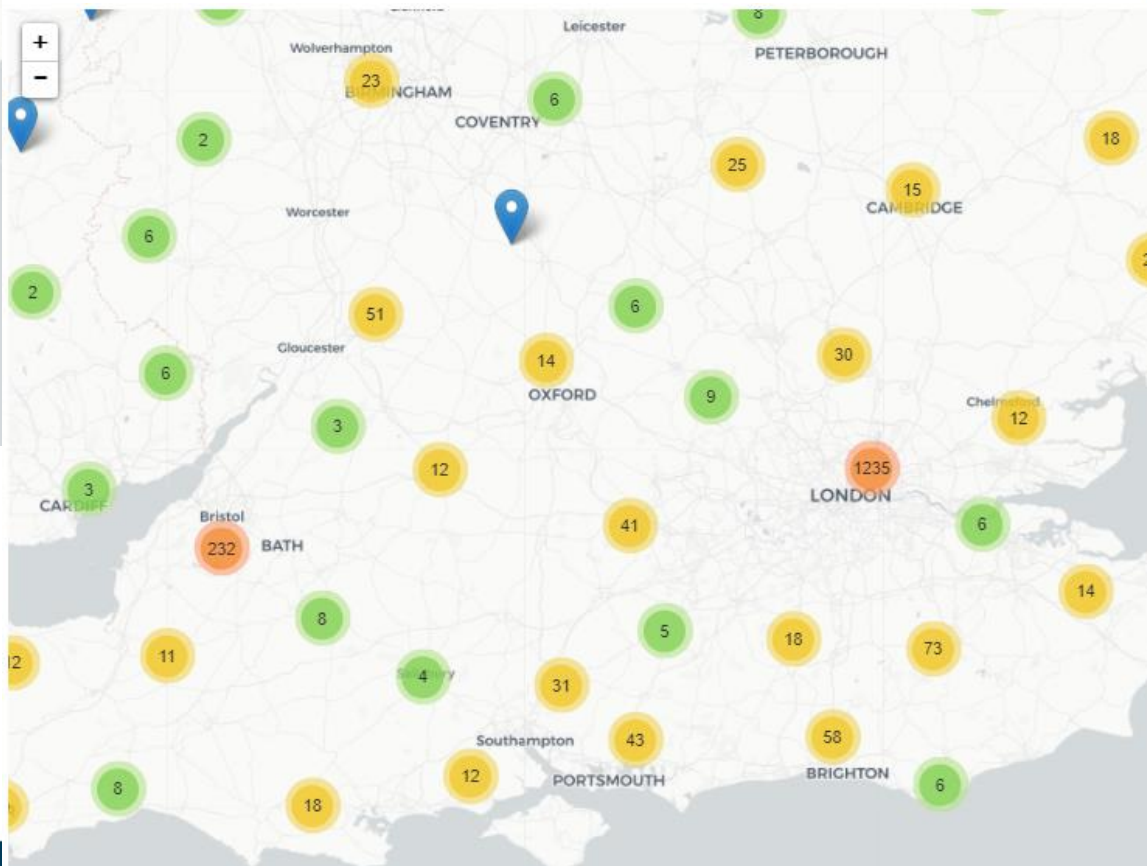
Browse the Maps

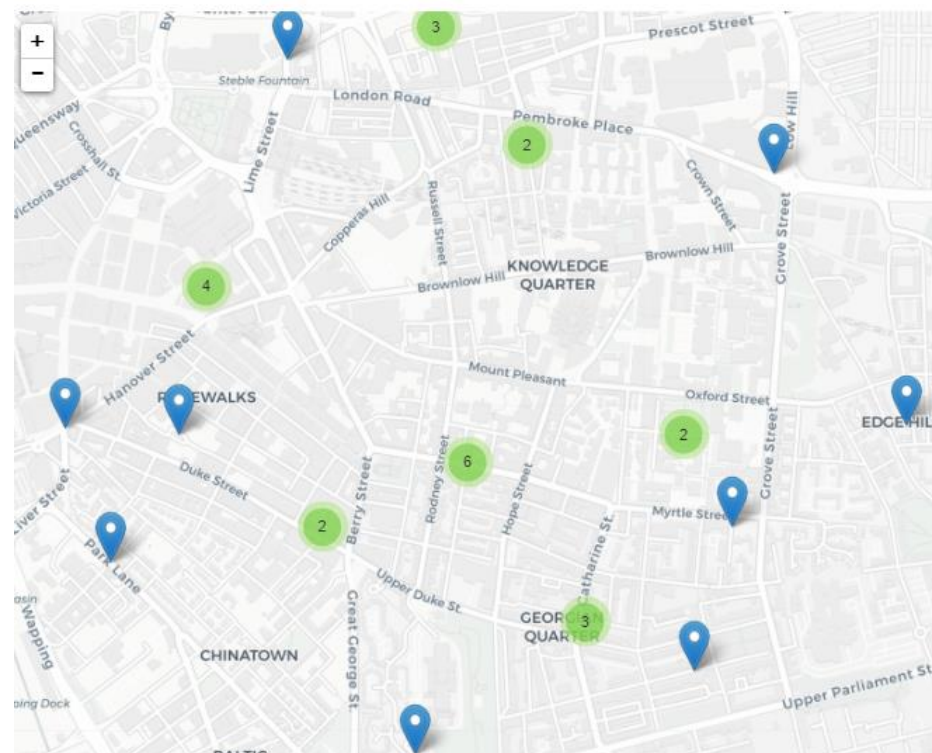
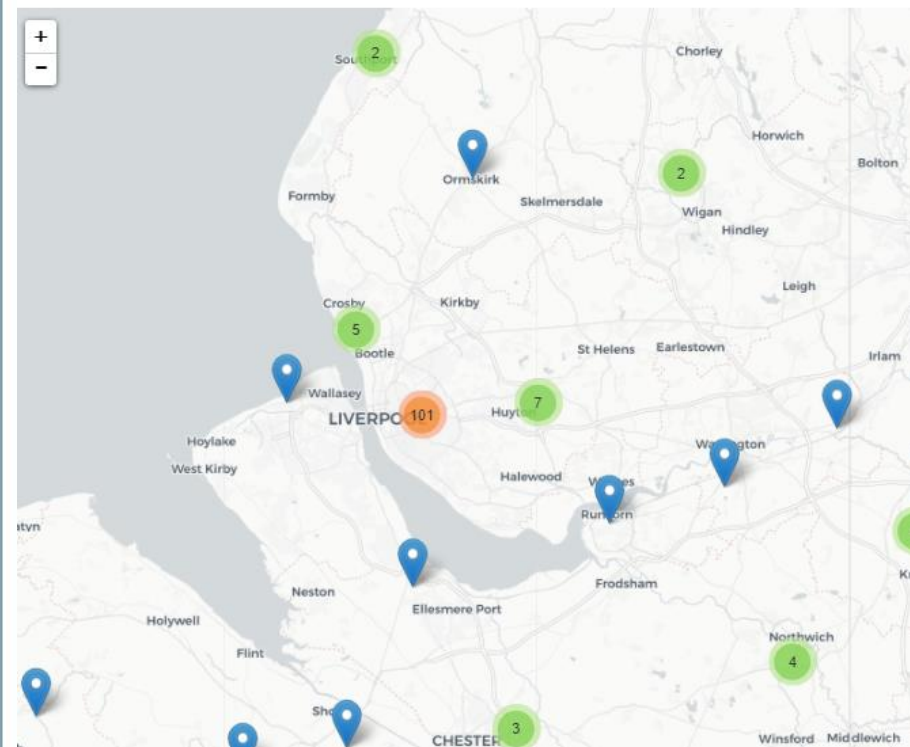
Where possible, the addresses of British slave-owners and of estates in Jamaica, Barbados and Grenada have been located and mapped.

Browse the Legacies

COMMERCIAL

Evolution of firms receiving slave compensation and their redeployment of slave wealth into other investments.





A House Through Time



TWO Britain's Forgotten Slave Owners

[Home](#) [Episodes](#) [Clips](#) [The Secret Slave Owners](#)



How Britain as we know it was built on the profits of slavery, with abolition involving the shocking decision to compensate slave owners for their loss of 'property'.

On iPlayer



The Price of Freedom

All available episodes (2 total)

On TV

No upcoming broadcasts

All previous episodes



Legacies of British Slave-ownership



Sugar cane harvest
The Price of Freedom



George Cruikshank Cartoon
The Price of Freedom



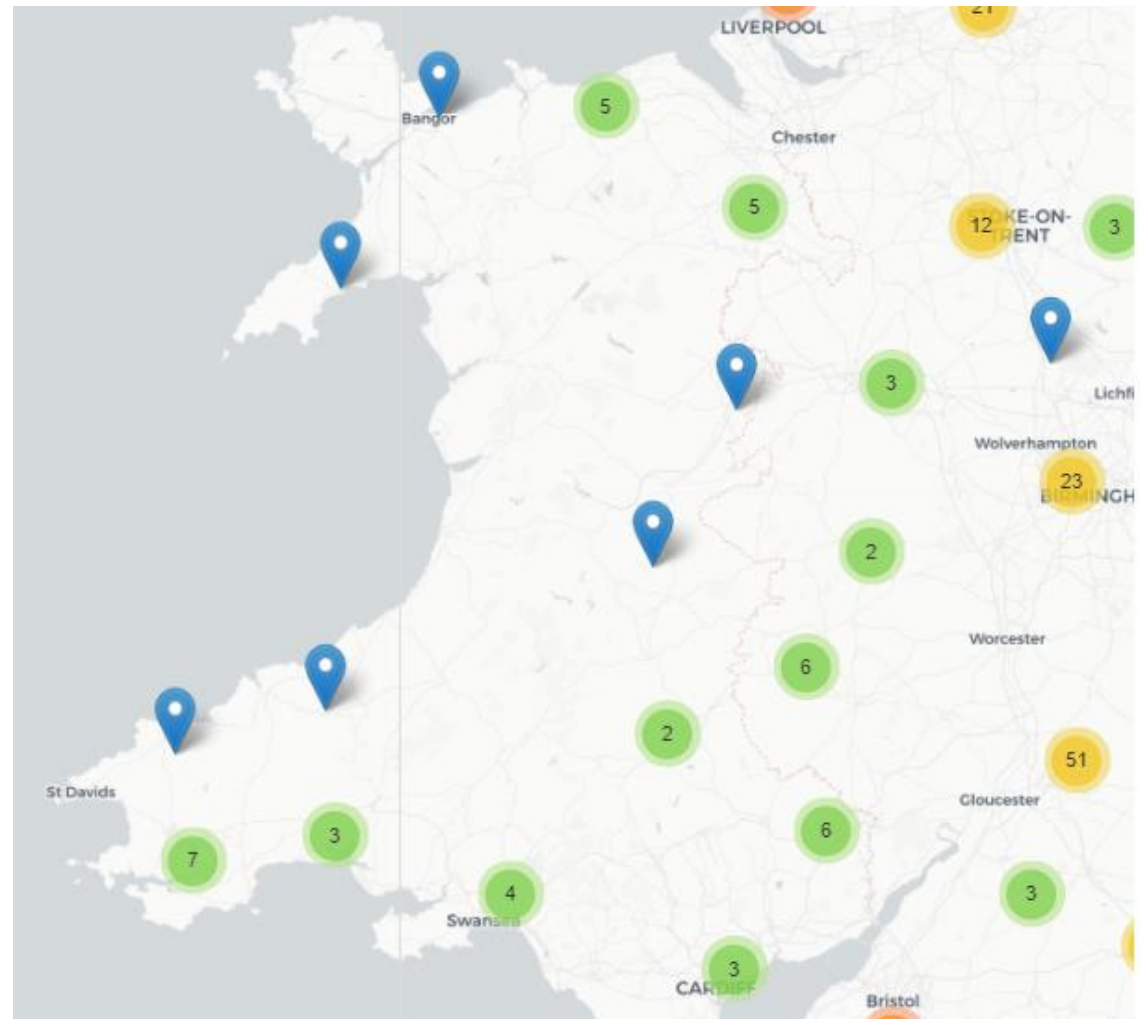
Instruments of torture
Profit and Loss

Bringing it all back home ...

BUT WHAT DOES ANY OF THIS HAVE TO
DO WITH WALES?

AND HOW MIGHT IT RELATE TO UWTS
LAMPETER?

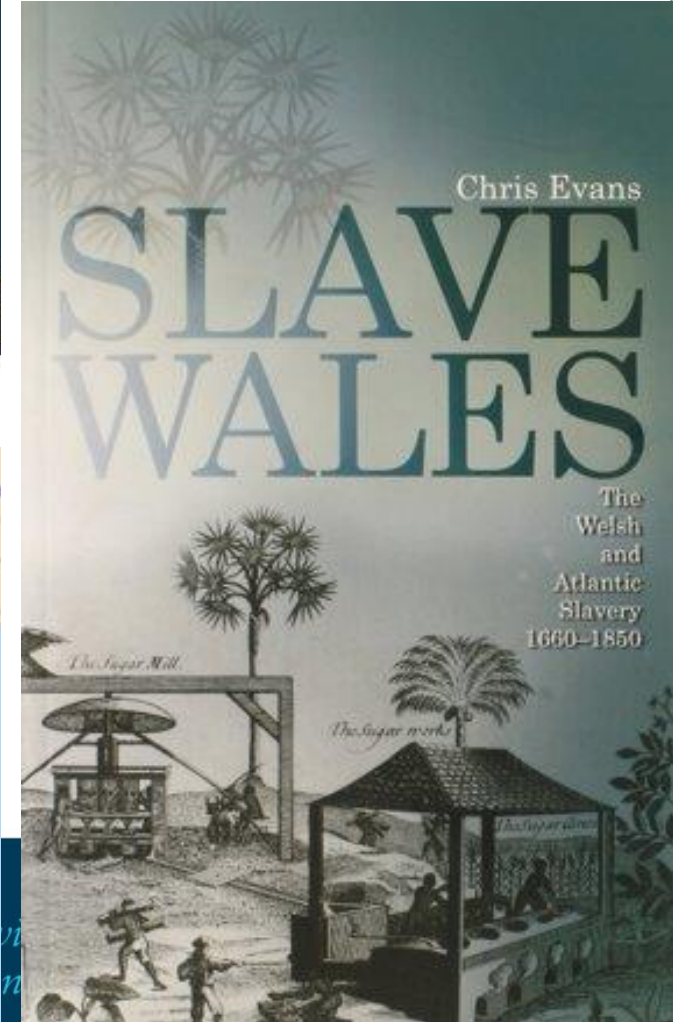
Welsh properties in Legacies of British Slave Ownership database



Slave Voyages		Standardized tonnage IMP		Guns mounted	
Trans-Atlantic Slave					
Year range		Ship, nationality			
Results		Summary statistics			
Showing 61 to 75 of 10,527					
Voyage ID	Vessel name				
24616	Betty				
24641	Betty				
24642	Tiger				
79002	Prince George				
24702	Lively				
25044					
21379	Dragon				
24582	Friendship				
77538	Cruizer				
26099					
26421	Sampson				
26425	S Jacob				
26427	Seahorse				
27010	Blossom				
27083	Betty and N				
Outcome					
Particular outcome of voyage		Bought at least one slave in Africa - subsequent fate unknown			
Outcome of voyage for slaves		Slaves embarked, transhipped or no further record			
Outcome of voyage if ship captured		Not captured			
Outcome of voyage for owner		Original goal thwarted (natural hazard)			
African resistance					
Itinerary					
Place where voyage began IMP		Wales			
Principal place of slave purchase IMP		Anomabu			
1st place of slave purchase		Anomabu			
2nd place of slave purchase					
3rd place of slave purchase					
Places of call before Atlantic crossing					
Principal place of slave landing IMP					
1st place of slave landing					
2nd place of slave landing					
3rd place of slave landing					
Place where voyage ended					
Dates					
Voyage length, homeport to disembarkation					
Middle passage					
Year of arrival at port of disembarkation IMP		1776			
Date that voyage began					
Date trade began in Africa		1776-4			
Date vessel departed Africa					
Date vessel arrived with slaves					
Date vessel departed for homeport					
Date voyage completed					
Captain and crew					
Captain's name		Hammond			
Crew at voyage outset					
Crew at first landing of slaves					
Crew deaths during voyage					
Slave					
Total embarked IMP		32			
Total embarked		32			
Total disembarked IMP		28			
Slaves intended at 1st place					
Slaves carried from 1st port					
Slaves carried from 2nd port					
Slaves carried from 3rd port					
Slaves arrived at 1st port					
Slaves landed at 1st port					
Slaves landed at 2nd port					
Slaves landed at 3rd port					
Percent men					

Sir Henry Morgan

(Welsh: Harri Morgan, c. 1635–1688)



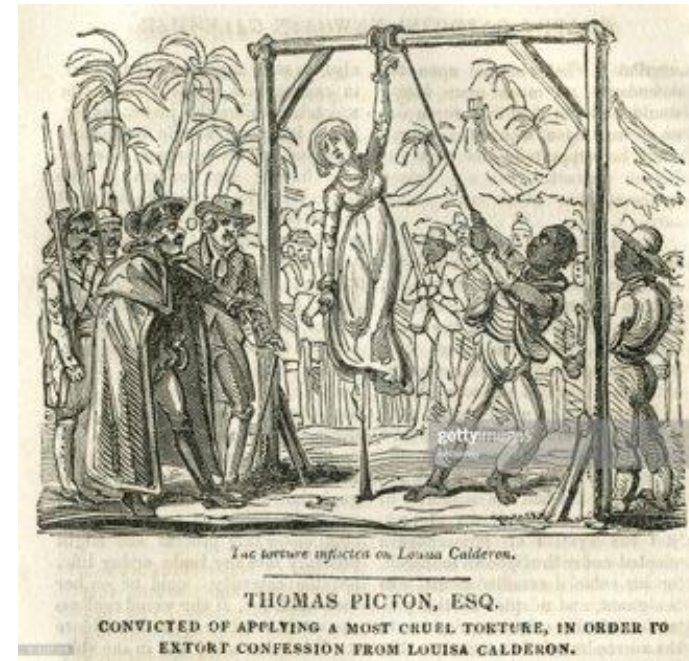
Post a comment



Brecon Town Council
CAPTAIN THOMAS PHILLIPS
Havard House, Brecon
First made this
Captain's Walk
Author of
A Journal of a Voyage
made in the Hannibal 1693-94
to Africa and Barbadoes

Trawsnewid Addysg; Trawsnewid Bywydau
Transforming Education; Transforming Lives

Sir Thomas Picton (1758–1815)



Cardiff council to take vote on whether to remove statue of Sir Thomas Picton in wake of Black Lives Matter protests

Calls to remove the statue were made after Black Lives Matter protesters toppled the Colston statue in Bristol

SHARE



389 SHARES

By [Alex Seabrook](#) Local democracy reporter
16:55, 17 JUL 2020 | **UPDATED** 17:00, 17 JUL 2020

NEWS

From Sheep to Sugar

Welsh Wool and Slavery

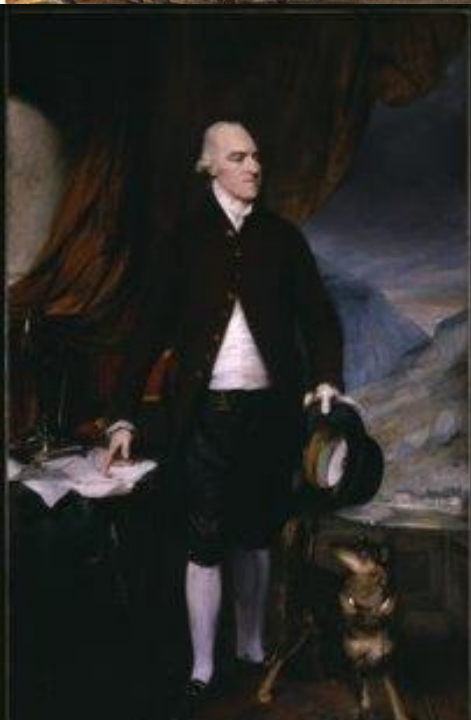
O Wlân i Siwgr

Brethyn Cymreig a Chaethwasiaeth

<http://www.welshplains.cymru/>

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DREFTADAETH
HERITAGE
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Dysgu
Rhyngwladol
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Richard Pennant, 1st
Baron Penrhyn (1737–
1808)



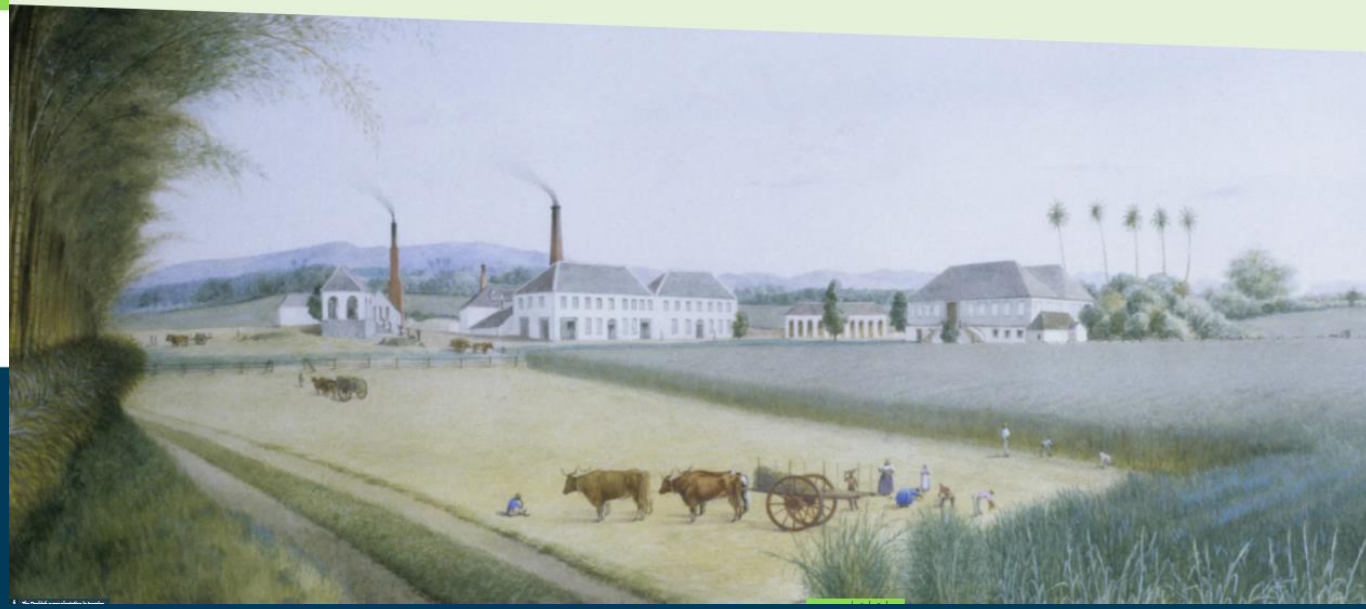
*Trawsnewid Addysg; Trawsnewid Bywydau
Transforming Education; Transforming Lives*

Penrhyn Castle and Garden



Penrhyn Castle and the transatlantic slave trade

<https://www.nationaltrust.org.uk/penrhyn-castle/features/penrhyn-castle-and-the-transatlantic-slave-trade>





CONSIDERATIONS
ON THE
ABOLITION OF SLAVERY
AND THE
SLAVE TRADE,
UPON
GROUNDS OF NATURAL, RELIGIOUS,
AND
POLITICAL DUTY.

Utilitatis specie in republica sapissime peccatur. — Nihil, quod crudele, utile : est enim naturæ hominum, quam sequi debemus, maxime inimica crudelitas.

Cicero de Off. III. 13.

Sic enim cogitans, est istud quidem honestum, verum hoc expedit, res a natura copulatas audebit errore divellere; qui fons est fraudum, maleficiorum, scelerum omnium.

Cicero de Off. III. 18.

O X F O R D :

SOLD BY D. PRINCE AND J. COOKE; J. AND J. FLETCHER:
AND BY ELMSLY, WHITE, PAYNE, CADELL, LONDON.

MDCCLXXXIX.

Bishop Thomas Burgess (1756–1837),
Founder of St David's College

Clapham Sect



JOHN S. HARFORD possessed many friends among those nicknamed by Sydney Smith "the Clapham Sect." The most intimate of them was William Wilberforce; others were Sir Robert Inglis, who followed Peel as member for Oxford; Macaulay; Henry Thornton, and his daughter Marianne, who survived until 1887; Lord Teignmouth, formerly Governor-General of India; Charles Grant, Lord Glenelg, and his brother, Sir Robert Grant, Governor of Bombay. It is difficult for us really to understand a period when leisure was quite enjoyable, and everyone, except Macaulay, used to listen occasionally. Sydney's Smith's phrase suggests narrowness and dullness, yet these men were in reality brilliant, amusing, full of zest and energy. They gave splendidly, they originated or furthered movements to help their fellow-men, especially that for the abolition of slavery. "No one," said a contemporary of Wilberforce, quoted by George W. E. Russell, "touched life at so many points." And again, "the beauty of his speaking voice made him 'the nightingale of the House of Commons,' and his running fire of humorous comment enlivened the tedium of the dullest debates."

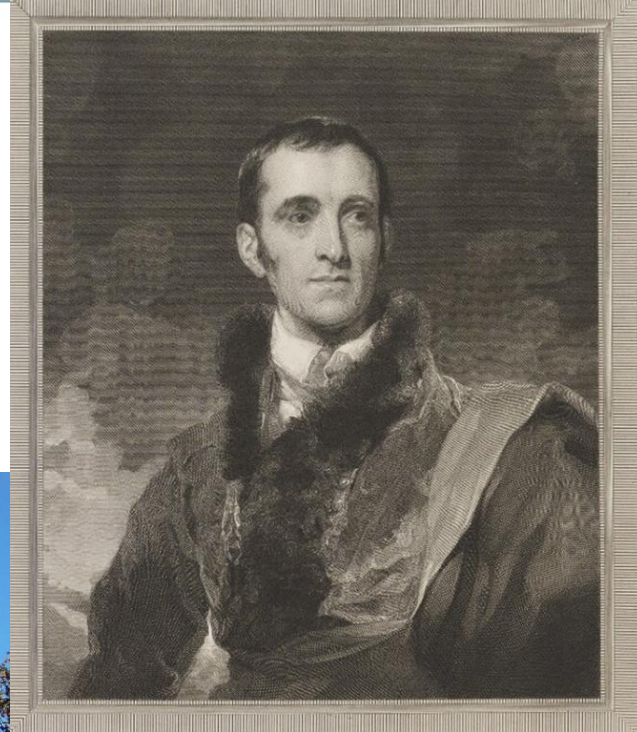
"A country schoolmaster's daughter, Hannah More, still under thirty, came up to London in 1774, handsome, vivacious, innocent and full of enthusiasm, carrying without conceit or awkwardness the perilous reputation of a Blue and a Saint united. Next year, more of a lion than ever, the guest of the Garricks and Mrs. Montagu; petted and flattered by Johnson, with Garrick to read her verses and Burke to praise them."

Hannah More
(1745–1833)
- Abolitionist
and
benefactor to
St David's
College





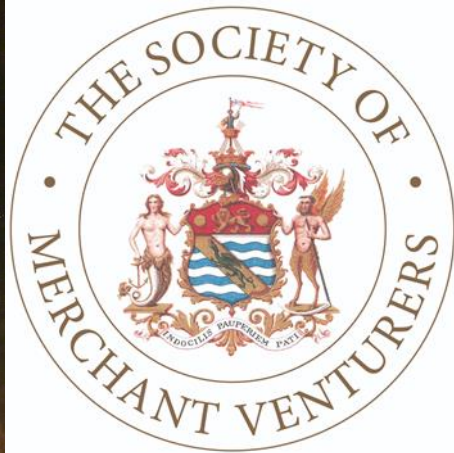
John Scandrett
Harford II (1785–
1866), donor of
land for St David's
College



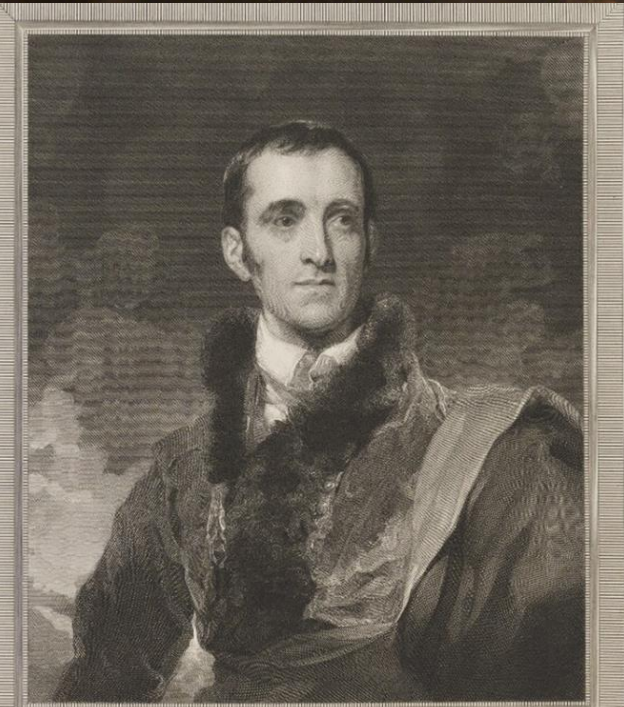
Richard Hart
Davis MP
(1766-1842)

Falcondale
Estate,
Lampeter





Davis
property at
Mortimer
House,
Clifton;
Harford's
home at
Blaise
Castle,
Clifton



Trawsnewid Addysg; Trawsnewid Bywydau
Transforming Education; Transforming Lives



Row breaks out as Merchant Venturer accused of 'sanitising' Edward Colston's involvement in slave trade

Were the slaves 'trafficked' or 'transported'? Is Edward Colston's involvement being 'sanitised'? Or is plaque too harsh on Colston?

June 12, 2020

Statement from the Society of Merchant Venturers

Following the Black Lives Matter protest in Bristol on 7th June, the energy for change across our city continues to grow.

The statue of Edward Colston was removed from Bristol's city centre last weekend and the fact that it has gone is right for Bristol.

To build a city where racism and inequality no longer exist, we must start by acknowledging Bristol's dark past and removing statues, portraits and names that memorialise a man who benefitted from trading in human lives.

It was inappropriate for the Society of Merchant Venturers to get involved in the rewording of the Colston statue plaque in 2018 and we have listened to the constructive comments put to us over this past week.

Edward Gray

Profile & Legacies Summary

1751 - 1838

CLAIMANT OR BENEFICIARY

Biography

London merchant, partner in Gray, Whitworth (q.v.), awarded part of the compensation for the enslaved people on Seaman's Valley in Portland Jamaica.

1.

Son of Abraham Gray, wine merchant of Tottenham (d. 1794) & his wife Rebecca nee Walker. Brother of Walker Gray, brandy merchant of Southgate House. The family were prominent Quakers. Married (1) Lydia (d.1791), daughter Daniel Bayley of Cirencester 1784; (2) Rachel Satterthwaite 1794. One surviving daughter from first marriage, Lydia (1786-1820), married John Smith Wright.

2.

Edward Gray's sister, Mary, married John Scandrett Harford of Blaise Castle, Gloucs, whose family were prominent Bristol merchants involved in the West India trade banking, America trade, shipping and the brass trade. The Harfords were also Quakers, who first established a brass works in the early 1700s. Edward Harford (John Scandrett's grandfather) was also a tobacco merchant and ship owner trading with the West Indies.

3.

A second sister, Elizabeth (d. 1781), married John Vickris Taylor in 1776. They had two children Elizabeth (1777-77), & Abjohn b 1778. Taylor's family owned the Taylor Walker brewery. He became close friends with John Scandrett Harford, both of whom were active supporters of abolitionist movement. The Harford/Taylor families had a long standing connection through Truman Harford (1703-1750), married (1) Mary, daughter of Caleb Dickinson and Sarah Vickris of Jamaica; m. (2) Mary, daughter James Taylor and Elizabeth Vickris. John Vickris Taylor was in partnership in the brewery with Truman Harford Jnr before 1793.



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Philip John Miles

Profile & Legacies Summary

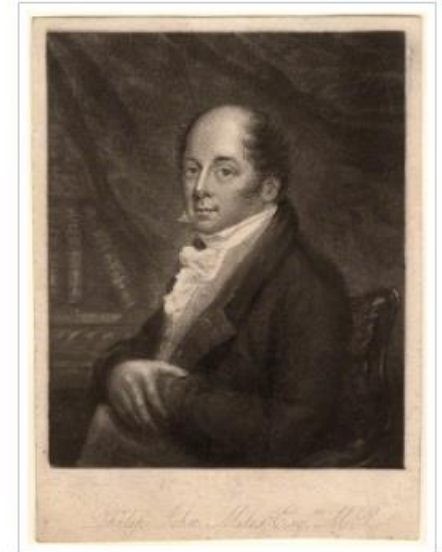
1st Mar 1774 - 24th Mar 1845

CLAIMANT OR BENEFICIARY

Biography

Son of William Miles (1728-1805) and Ann Barrow or Berrow, cousin of William Miles (1791-1844) and father of Philip William Skynner Miles (q.v.).

1.



Leigh Court, Bristol, Cardigan Priory Wales



CARDIGAN MEMORIAL HOSPITAL

Thomas Phillips

Profile & Legacies Summary

1760 - 1851

CLAIMANT OR BENEFICIARY

<https://www.ucl.ac.uk/lbs>

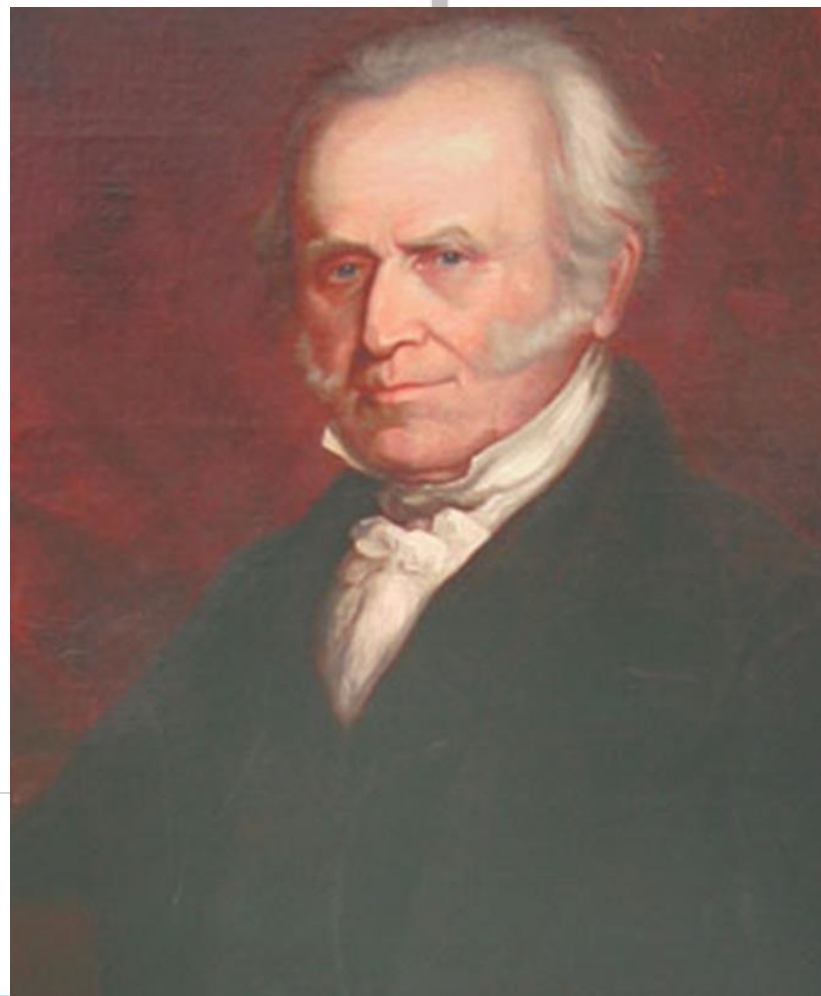
Biography

Thomas Phillips (given as Philips) 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 Llandoverly 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.



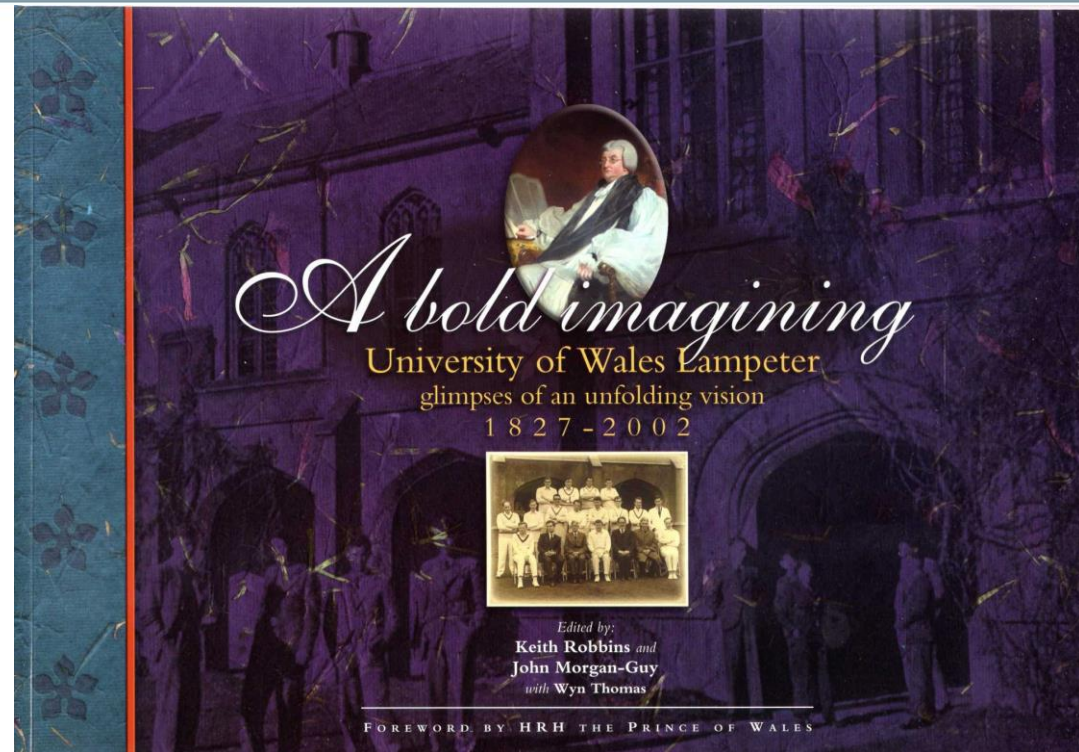
“At St. David’s Lampeter (now University of Wales Trinity St. David), the Phillips Collection comprises over 22,500 books donated from 1834 onwards by Thomas Phillips; he also endowed six scholarships, left St. David’s shares in the London & Westminster banks worth £7,000, and established in his will a chair of natural science there. Phillips has an entry in the *O.D.N.B.* as ‘philanthropist and surgeon’ that describes his career in India and – interestingly – at Botany Bay. What it does not say is that this Nabob had invested part of his imperial wealth in buying the Camden Park estate and enslaved people attached to it on St. Vincent, reportedly for over £40,000, c. 1820, or that he then purchased and moved a further eighty-five enslaved people from Carriacou to the estate, or that the number of enslaved people on the estate declined from 231 in 1822 to 164 at the time of compensation, with fifty-five deaths (one quarter of the enslaved population) recorded between 1822 and 1825 and thirty-nine deaths (a further one quarter) between 1825 and 1828.”

- Nicholas Draper, ‘British Universities and Caribbean Slavery,’ in [*Dethroning Historical Reputations: Universities, Museums and the Commemoration of Benefactors*](#), ed. by Jill Pellew and Lawrence Goldman (London: Institute of Historical Research, 2018), p. 100.

D. T. W. PRICE

A HISTORY OF
SAINT DAVID'S UNIVERSITY COLLEGE
LAMPETER

Volume One: to 1898



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,

UNIVERSITY OF GLASGOW PUBLISHES REPORT INTO HISTORICAL SLAVERY

Issued: Sun, 16 Sep 2018 10:00:00 BST



The University of Glasgow has published a comprehensive report into the institution's historical links with racial slavery.

The study acknowledges that whilst it played a leading role in the abolitionist

University of Bristol appoints new black history professor to explore its relationship with the slave trade

Press release issued: 30 October 2019

The University of Bristol has appointed its first Professor of the History of Slavery.

Professor Olivette Otele, the UK's first female black history professor, will take up her new role from January 1 2020 and will be based at the University's [Department of History](#) and [Centre for Black Humanities](#).

In her new role, Professor Otele will work with staff, students and communities in the city of Bristol to help the University better understand its past and use that knowledge to shape its future.

Her research examines the various legacies of colonial pasts, understanding trauma, recovery and social cohesion, but also amnesia and reluctance to address various aspects of colonial legacies. She has been working on these complex and sensitive questions for nearly two decades

One of her first tasks in her role as Professor of the History of Slavery will be to undertake a two-year research project on the University of Bristol's



Professor Olivette Otele

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24 October 2019

HISTORIC AGREEMENT SEALED BETWEEN GLASGOW AND WEST INDIES UNIVERSITIES

Issued: Fri, 23 Aug 2019 09:00:00 BST



Professor Sir Anton Muscatelli of the University of Glasgow and Professor Sir Hilary Beckles of the University of the West Indies

An historic Memorandum of Understanding (MoU) that commits the University of Glasgow and The University of the West Indies to work together in the foundation of a Glasgow-Caribbean Centre for Development Research was signed at an event held at the University of Glasgow today.

The Centre, co-located in Glasgow and the Caribbean, will host events and activities, sponsor research work, coordinate academic collaborations with other universities, and help to stimulate public awareness about the history of slavery and its impact around the world.

Education; Transforming Lives

WAS WALES OPPOSED TO THE SLAVE TRADE?

Chris Evans

No one loves a slave. Our instinctive sympathies lie with the enslaved, not those who oppress them. This is doubly the case in Wales, where we like to think of ourselves as automatically on the side of the downtrodden. That being so, it is easy enough to imagine that the Welsh were enthusiastic about the abolition of the British slave trade in 1807 and the ending of slavery in Britain's Caribbean empire in 1834.

But was that really the case? There are certainly shining examples of Welsh men and women who devoted themselves to the cause of anti-slavery. In 1779, before any organised campaign against the slave trade existed, the Methodist preacher William Williams of Pantycelyn published a Welsh translation of A narrative of the most remarkable particulars in the life of James Albert Ukawsaw Gronniosaw,

"Passionate, eloquent,
analytical, inspirational"
— Cynog Dafis

Y Lolfa



John Morganwg

107

WALES: THE FIRST
& FINAL COLONY
ADAM PRICE

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DID WALES HELP TO BUILD THE EMPIRE?

H. V. Bowen

Wales does not loom large in the many histories that have been written about the British Empire. And, on the other side of the coin, the Empire has never featured much at all in writing on the history of Wales. Indeed, few general studies of Wales have ever devoted much attention to the imperial or international dimensions of the Welsh historical experience. When overseas activity is discussed, it is usually in the context of the migrations that took place to North America, Australia, or Patagonia. Little is ever written about Welsh participation in the hard edges of imperial expansion that characterised the British conquest, control, and exploitation of colonies in the Caribbean, Africa, and Asia; and less still is said about the subsequent flows of wealth back into the domestic economy. As a result, for the most part readers will search Welsh history book indexes to find the words "Empire" or "British

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A New History of Wales

MYTHS AND REALITIES IN WELSH HISTORY

Edited by H. V. Bowen

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THE CONQUEST, ASSIMILATION AND RE-BIRTH OF WALES



WALES: ENGLAND'S COLONY?

MARTIN
JOHNES



Black Lives Matter: First Minister of Wales announces statues, street and building names audit

The First Minister of Wales Mark Drakeford has ordered an urgent audit of statues, street and building names to address Wales' connections with the slave trade.

First published: 6 July 2020

Last updated: 6 July 2020

The announcement follows a month of action by the Black Lives Matter movement, which has shone a light on racial inequalities around the world.

The audit, which will span the length and breadth of the country, will be spearheaded by Gaynor Legall, a powerful advocate for ethnic minority women across Wales. Cardiff-born Legall, will lead the task and finish group selected for their expert knowledge of the slave trade, British Empire and history of black communities in Wales.



The First Minister said:

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“ The Black Lives Matter movement has brought to the fore a number of important issues we need to address as a country. One is the need for Wales to reflect on the visible reminders of the country's past. This is especially true when we look at the horrors of the slave trade.

“ Some of our historic buildings are reminders of this painful period of our history. Some may appear to make heroes of historical figures whose actions we now condemn. Individuals connected to the slave trade may be remembered in street names or the names of public buildings. They are commemorations of a past that we have not fully challenged and that we should challenge now.

“ This is not about rewriting the past – it is about reflecting it with the justice it deserves. If done in the right way, we can create a richer and more informed relationship with our history. We can find new stories and figures to celebrate. We can reflect a Wales that rightfully celebrates our diverse communities. This is what our past deserves and our present so rightfully demands. ”



Petition

Make it compulsory for Black and POC UK histories to be taught in the Welsh education curriculum.

Britain -including Wales- benefited from colonialism and slavery for centuries. This needs to be represented in the curriculum.

The British Empire has often been glamorised and the global impact of Britain's colonialism downplayed. This has been reflected in the content taught.

There needs to be real and significant change. The legacies of slavery and colonialism have very real impacts on BAME communities across Britain today, and the Welsh education system needs to recognise this.

Sign this petition >

34,210 signatures

- What are the best ways to handle Wales's connections to slavery and colonialism?
- How should UWTSD Lampeter represent histories of colonialism and slavery/abolition?
- Should buildings, streets and other places/institutions associated with slaveowners change their names?