A SPECIAL SUPPLEMENT PRESENTED BY THE COMMITTEE TO COMMEMORATE
THE BICENTENARY ANNIVERSARY OF
THE ABOLITION OF THE BRITISH EMPIRE ATLANTIC SLAVE TRADE (THE BEAST)
The following comments are excerpted from the February 26, 2007 speech of Ambassador Leon Chaku Symister, marking the launch of Antigua & Barbuda’s commemoration of the Bicentenary Anniversary of the abolition of the BEAST.

Reparations Now!

When remembering the vote in the British Parliament in 1807, we should also recall that the slave trade was, for more than two centuries, the principal feature of Britain’s foreign commerce – endorsed, supported, and profitably enjoyed by the Royal Family, financiers, landowners, and merchants. The surviving profits have remained a solid element within specific families and businesses, including the progression from Barclays Plantation to Barclays Bank.

In this context, the demand for reparations is a serious proposition, similar to the claim put forward by the families of holocaust survivors for the return of property stolen by the Nazis. Black people, whose forebears were slaves, victims of that other holocaust, are simply asking for the stolen fruits of their ancestors’ labour.

Road to Freedom

There are those who praise the abolitionists, as if the abolition of the slave trade, was exclusively their doing. (But) the end came not simply from the useful agitation of Quakers, other Christian dissenters, and parliamentary radicals, but also from the work of slaves, who engaged in constant rebellion against their masters and the institution of slavery; people who today would be described as ‘terrorists’. Their efforts accelerated the anti-slave trade movement.

It is important to note that, since those in the forefront of these rebellions were slaves recently arrived from Africa, the danger of the continuing slave trade to British commercial interests, could not have been more graphically revealed.

Abolished by word, not deed

Another aspect of the abolition of the slave trade should not be forgotten: the vote of 1807 was not always respected. The British in Asia continued to take advantage of the continuing trade.

The vote did not put an end to the international trade by other nations, nor did it terminate slavery. Several countries continued in the trade, with half a million slaves arriving in the Americas in the 1820s, more than 60,000 a year. Slavery itself was not abolished in the British Empire until 1838.

The Fallout

With this kind of past, with the enslavement of the free Africans, their transshipment to these lands and the end to chattel slavery; (it is ironic that) those who enslaved in the first place, now seek gratitude for ending the trade.

It would be unwise if we do not gird our loins and join the battle to ensure that we never return to the era that must be characterized as one of the darkest eras of civilization.

The only way that those who benefitted from the enslavement of our people can begin an atonement for this horrendous act is through reparations for the victims of slavery.

---

THE MARK OF THE BEAST

This symbol, the logo chosen to represent the 200th anniversary of the British Empire Atlantic Slave Trade, is an engraving of a ‘spur used on some plantations in Antigua’. This was placed on the legs of those who had been enslaved to prevent them from running away. The image was used as an illustration to the 1807 essay ‘The Method of Procuring Slaves on the Coast of Africa; with an account of their sufferings on the voyage, and cruel treatment in the West Indies’ [*Thomas Branagan, The Penitential Tyrant; or, slave trader reformed (New York, 1807; p. 271)*]
WHY LOOK BACK, WHEN WE SHOULD LOOK AHEAD?

The days of the British Empire Atlantic Slave Trade (The Beast) were dark days, perhaps the darkest in human history. It was a time when, under the full sanction of law, human beings were fettered and loaded unto ships, much like cargo is today, for an arduous journey across the vast ocean.

Many were swallowed by said ocean, but many more – the unlucky ones perhaps – survived only to be corralled into barracoons, trotted out and auctioned off, and sold off to a kind of quarter life; like a thing without mind or soul, family or destiny. The millions of lives lost to this reality, a reality largely accepted as natural and right, and the sheer span of years – roughly 300 – boggles the mind.

To put it into perspective, we decided to revisit some of the statements made by chairman of Antigua & Barbuda’s committee to mark the Bicentenary Anniversary of the abolition of the BEAST, Dorbrene O’Marde, breaking the salient points down in Q & A style.

When was the BEAST born?
DO: The trade began in 1562, during the reign of Queen Elizabeth 1, when John Hawkins led the first slaving expedition.

What is its relevance to contemporary relations between blacks and whites?
DO: The period of enslavement of African people marks without doubt the most ruthless period of the domination of African people by Europeans and established the basis for the racial, economic and political relationships between both peoples, which continue to chas­tise Africans the world over today.

But don’t we need to be looking ahead instead of looking over our shoulders?
DO: There is a simple point to my remembrances. There is a direct line of struggle and pain and suffering and hard work that connects us to our ancestors, a line if measured in years is relatively short...less than two hundred fifty. Wattle and daub houses, illiteracy, nakedness and bare footedness, hunger and thirst, and the most virulent of communicable diseases are just over our shoulders – a mere historic stone throw away in our past, in our lineage.

But isn’t there more to remember of our ancestors than the pain and struggle?
DO: Also in this direct line are an amazing people who struggled through the worst that man ever offered man, forced their freedom in the shortest time known to any other enslaved race of people and on top of that built modern, responsible societies from the ashes of slavery.

...I see this commemoration, therefore, as praise and adoration of our foreparents.

But what of the other side, the whites that fought for the end of the trade?
DO: Not all shared the view of the Quakers that slavery was and is immoral, a blight upon humanity. Some had done the math and saw the decline of the returns of the plantation economy. Others had fore­seen that it would be cheaper to pay little or no wages to Africans and Creoles, who would have no other source of income but the planta­tion to which they were once bound. This latter group had correctly reckoned that profits would be greater if the plantation did not have responsibility to feed, clothe, and care for enslaved persons who were non-productive – the young, the old, the infirm.

Of course, a most vigorous counter campaign was mounted by those who profited from slavery. That West India lobby of planta­tion owners and their supporters in the British Parliament fought the abolition of the slave trade and emancipation tooth and nail – and having lost the battle some thirty years later in 1834 – insisted and gained some 20 million pounds compensation for plantations owners for the loss of their slaves.

How much of that did the enslavers here in Antigua receive?
DO: Four hundred and fifteen thousand, one hundred and seventy three pounds, one shilling, seven pence, and one quarter farthings.

And the ex-slaves?
DO: The ex-slaves were not compensated.

There are some who would say, even with all of that, why commemorate the abolition of the slave trade? What practical purpose does it serve?
DO: The bicentenary in 2007 gives the opportunity to remember the millions who suffered; to pay tribute to the courage and moral conviction of all those – black and white – who cam­paigned for the abolition of the trade and ultimate emancipation of the enslaved African and descendant.

It also gives the platform from which to struggle for reparative justice. We need to make the alliances now.

I note that the (regional governments) have been instrumental in forcing international commemoration of the bicentenary.

I, therefore, join with other Caribbean patriots who call for the establishment of well-funded and well-staffed offices for reparation studies in the OECS and CARICOM Secretariats to lead us through the international legal labyrinth that the struggle for reparations is bound to pass.

Some Quick Facts about the BEAST

- A trader could earn as much as 50 pounds for a male slave.
- The journey from Africa to the Americas was called the Middle Passage, as it was the middle leg of a cycle that began and ended in Europe.
- The trip to the Americas took, on average, six weeks.
- 10 to 20 percent of the human cargo died on route.
Voices from the Diaspora
A Look at Our Visiting Speakers

If there are still in fact cancer cells, triggered during the era of the BEAST, infecting contemporary society, the three international authors and advocates who consented to participate in Antigua's period of reflection on the slave trade and its effects, can perhaps be termed diagnosticians.

Dr. Randall Robinson – the African American author of, among others, The Debt: What America Owes to Blacks, The Reckoning: What Blacks Owe to Each Other, and Quitting America: The Departure of a Black Man from his Native Land – hasn’t just talked the talk. His advocacy has propelled him, over the years, to the frontlines of battles to end apartheid in South Africa, promote democracy in Haiti, and unveil oppression in Ethiopia and corruption in Nigeria. In fact, one of his passionate battles was his effort to thwart the United States’ attempts to end the Caribbean’s access to the European banana market in the 1990s.

As it happens, in a classic case of walking the walk, Robinson did in fact Quit America, moving his family to St. Kitts. His book, The Debt, has been described as “incisive” [The Philadelphia Inquirer], “engaging” [The Washington Post], and “an impassioned plea for America to recognize the horrible crime of slavery and its impact on people of African descent, as well as the fundamental role Africans played in the march of civilization” [Emerg].

Dr. Barry Gaspar, meanwhile, has revisited and given fresh perspective to the history of black people in the Western world. Significantly, he researched and penned what has been described as the most comprehensive study of the history of enslavement in our twin-island state, Bonds and Rebels: A History of Master Slave Relations in Antigua and Barbuda. His other publications include Beyond Bondage: Free Women of Colour in the Americas, A Turbulent Time: The French Revolution and the Greater Caribbean, and More than Chattel: Black Women and Slavery in the Americas.

As these titles suggest, his area of interest is comparative slave systems with emphasis on the living reality for the enslaved Africans of the colonial era. Dr. Gaspar also edits the academic periodical Contours: A Journal of the African Diaspora.

Originally from St. Lucia, Dr. Gaspar has taught at various universities, including, since 1980, Duke University.

As a writer, Jamaican born Dr. Anne C. Bailey’s work is influenced by extensive stays in Paris, London, and West Africa. An Associate Professor of History and Africana Studies at the State University of New York, her books include African Voices of the Atlantic Slave Trade: Beyond the Silence and the Shame, which attempts to capture an underreported side of the tale. It bridges the gap between Africa and its diaspora with its treatment of issues surrounding trade operations on the continent all the way forward to reparations for African descendents. How might an African trader, for instance, explain his role in the slave trade? These are the kinds of perspectives explored. Dr. Bailey has said that, in her opinion, a rigorous review of the slave trade and the period of slavery are prerequisites to true racial reconciliation; much like the Truth and Reconciliation Commission helped lay the foundation for more positive racial relations in post-Apartheid South Africa.

African Voices has been described by Publishers Weekly as “a noteworthy, carefully researched contribution to the study of the African Slave Trade” while Booklist described it as “a fascinating perspective on slavery from the African continent.”

Dr. Bailey’s other writings include the children’s books You Can Make a Difference: The Story of Martin Luther King Jr. and Return to the Cave of Time, as well as fictional work Anchors in the Sand. She’s written for many publications, and appeared on the cover of Essence magazine while still a student at Harvard.

If you’ve already missed their presentations – Dr. Robinson on March 8, Dr. Gaspar on March 22, and Dr. Bailey on March 24th at the Multipurpose Centre – be sure to pick up their books.

Making the Case

“It is important that, as a nation, we reflect on the institution of slavery, which was at the heart of profound social and economic inequality, hatred, bigotry, racism and prejudice, which we must ensure does not affect us again as a people.”

– Prime Minister Baldwin Spencer, 2007 New Year’s Day Speech.

By Joanne C. Hillhouse

More than ten million Africans were exported from their homeland during the period of the British Empire Atlantic Slave Trade (the BEAST). Today, the call for reparations gains momentum. But this tends to stir up an ants nest, and many would rather avoid the sting.

Reparations is one of those issues that separates not only whites and blacks but blacks and blacks.

One letter writer, who sparked a heated debate in the local press, described reparation advocates as “short-sighted, emotive, and racial”, and bolstered his point with “some basic historical facts”. Among these that Africans were and still are complicit in the enslavement of their own people, that whites and Amerindians were also enslaved during the colonial era, and that “Africa today is in shambles”. It was posited that it would be far more productive to work towards a better future, as opposed to seeking payment for past transgressions.

A Caribbean American blogger, was quoted, at Caribbean Net News, meanwhile, as describing calls for compensation as “indulgent, specious and wholly infeasible”. To underscore the impracticality of this notion, he pointed to the impossibility of drawing direct links between the perpetrators of the crime and the surviving victims. He added that “since virtually no European feels as guilty for slavery as many Germans felt (and still feel) for the Holocaust, it would be politically prohibitive for any European government to even countenance a demand to pay for reparations for African slavery.” And where would be the mark in the ledger against the African kings who profited from the trade, he wondered. Many more points were added to this anti-reparation theme, among the more interesting, his suspicion that “the vast majority of us in the Caribbean look at the life of the average African...and thank God that we are here and not there.”

It goes perhaps without saying that Antigua and Barbuda’s committee to mark the Bicentenary Anniversary of the abolition of the BEAST remains resolute in its call for reparations. It remains resolute, and not out of any denial of the facts.

Continued on Page 7
A Hero is not defined by swagger or braggadocio, nor is she/he simply a doer of great deeds. Heroes do not sport a halo; their fallibility counterbalances their achievements.

Ultimately, it is their humanity, and their impact on the hearts, minds, spirits, and destinies of others, which both forges that connection and sets them apart. In the long journey from enslavement to post-independence, Afro-Antiguans & Barbudans have had many heroes. To date, four have been singled out; and these are their stories.

**The King**

Picture him: tall, regal, defiant, charismatic; an inspiration to his fellows, similarly fettered.

Antigua was a fair distance from King Court’s beginnings in a royal house in Ghana, circa 1691. Enslaved when only a boy of 10, his spirit remained unbroken. Valet to a wealthy merchant, Court was a stylin’ brother in tailored coat and feathered hat; but he was no sellout. He clung resolutely to his African heritage and the notion of freedom.

Crowned king by his fellow Africans, in an impressive ceremony that included the traditional shield dance of the Akan people of Ghana, Court would inspire these same principles in his fellows.

An island-wide insurrection was planned only to be foiled by betrayal. We say foiled, not failed, because, though executed with his allies, on October 20th 1736, Court remains a symbol of the unquenchable spirit of the African and of humankind’s desire to be free.

**The Teacher**

Nellie Robinson’s revolution was in the field of education. Born in 1880, she was only 18 when she founded the Thomas Oliver Robinson (TOR) Memorial School.

It was the first to provide access to so-called illegitimate children. Leonard ‘Tim’ Hector, once wrote, “Remember that more than 75 percent of children born in Antigua and Barbuda were born outside of marriage.” With this act, she, therefore, “not only challenged the colonial cultural history of Antigua and Barbuda, she set about to transform it.”

Smith and Smith’s To Shoot Hard Labour 2 reports that “the Anglican plantocrats refuse to recognize her school,” but that she did not buckle. “She just move and left the mighty priests and planters behind.” Ms. Rob’s influence in the areas of arts and culture and through her service on committees like the water preservation committee are noteworthy as well, but what makes her a hero is her act of turning the social order on its head through education.

**The Leader**

Sir Vere Cornwall Bird Sr., ‘Father of the Nation’, is the towering icon of the labour movement that precipitated Independence.

He was born into a city ghetto in 1909. Antigua was still very much firmly in the grasp of the planting class, though three quarters of a century on from the legal emancipation of African enslavement; sugar was still king, conditions were still harsh and cruel, human rights were still denied, the scales remained unbalanced.

The birth of the Antigua Trades and Labour Union in 1939 was a pivotal point in the nation’s history, and Bird shortly became its second president. The subsequent battles with the plantocracy, who also controlled the governing legislative committee, are legendary.

In time, colour divisions would emerge, but the human rights struggle by Bird and the working class people of this country were revolutionary in their impact on class, economic, and political realities – up to and including improved working conditions, popular rule and Independence from Britain in 1981.

**The Warrior**

Sir Vivian Richards’ exploits on the cricket field, once the preserve of the planter class, were always about more than just one man and one bat. Hilary Beckles wrote in Spirit of Dominance, “He was sent to do battle by … people who have been hurling missiles at the Columbus project since it crashed into their history five hundred years and ten million lives ago.” He proved a superior warrior.

Born in Ovals in 1952, Sir Viv, only the second Antiguan to play for the West Indies team, amassed 8,540 runs through 121 Tests. He holds the record for the fastest Test century, made off a mere 56 balls, and is the only West Indies captain never to have lost a Test series.

Named by Wisden as one of the top five cricketers of the 20th century, he was intimidating at the pitch. Jamaica’s former PM Michael Manley wrote, “(He) was not to be dictated to by any bowler.”

Cricket may have been the game; but the fiery defiance of his ancestors clearly beat in his veins. His refusal to play in apartheid South Africa is one example. His latest stroke, the naming of the Sir Vivian Richards stadium in his honour on the eve of the country’s hosting of Cricket World Cup.
Find the Names of These items from Africa that we still use today:

- BONAVISTA BEAN
- BURGOO
- DASHEEN
- DUCANA
- EDDO
- EGGPLANT
- FUNGEE
- LOBLOLLY
- MAIZE
- OCHRA
- PEPPERPOT
- SWEET POTATO

Did You Know?

That Nandi was mother to Zulu King, Shaka; and that her name, among the Zulu people, refers to a woman of high esteem.

That Rameses II and Queen Nefertari, Nubian Queen of Egypt, had one of history’s epic romances.

That the name of the Queen of Sheba referred to in the bible is Makeda.

That great Ibo Chief, Ja Ja, was exiled to the West Indies for resisting outside influence.

A ROYAL LEGACY

Can you match these African monarchs to their Kingdoms?

Answers, below; but, remember, don’t cheat.

- Nzinga / Ndongo & Matamba (Angolo)
- Idris Alooma / Bornu
- Shamba Bolongongo / Congo
- Jubo Jubogha / Opobo
- Khama / Bechuanaland
- Osei Tutu / Asante
- Samoury Toure / Sudan
- Shaka / Zulu

A LEGACY OF ACCOMPLISHMENT

In spite of centuries of enslavement, black people have contributed greatly to the development of civilization. Match the inventor to his/her invention. Answers, below; but, remember, don’t cheat.

- Alexander Mills / Air Conditioner
- Garrett Morgan / Elevator
- John Love / Dust Pan
- Lee Barrage / Clothes Dryer
- John Standard / Refrigerator
- Joseph Smith / Heating Furnace
- John Burr / Traffic Signals
- Frederick Jones / Typewriter
- Alice Parker / Pencil Sharpener
- Thomas W. Steward / Lawn Sprinkler
- George T. Samon / Mop
- Lloyd P. Ray / Ironing Board
- Sarah Boone / Lawn Mower

ANSWERS: A ROYAL LEGACY
- Nzinga / Ndongo & Matamba (Angolo)
- Idris Alooma / Bornu
- Shamba Bolongongo / Congo
- Jubo Jubogha / Opobo
- Khama / Bechuanaland
- Osei Tutu / Asante
- Samoury Toure / Sudan
- Shaka / Zulu

ANSWERS: A LEGACY OF ACCOMPLISHMENT
- Alexander Mills / Air Conditioner
- Garrett Morgan / Elevator
- John Love / Dust Pan
- Lee Barrage / Clothes Dryer
- John Standard / Refrigerator
- Joseph Smith / Heating Furnace
- John Burr / Traffic Signals
- Frederick Jones / Typewriter
- Alice Parker / Pencil Sharpener
- Thomas W. Steward / Lawn Sprinkler
- George T. Samon / Mop
- Lloyd P. Ray / Ironing Board
- Sarah Boone / Lawn Mower

LANGUAGE LEGACY

Match the African words we still use today to their meanings.

- KONG-KONG-SA
- WAJY
- YABBA
- KUNUMUNU
- NYAM
- WARRI
- YAMPI

1. A round, open, earthen vessel used for cooking:

2. Mucus exuded in the corner of the eye:

3. A game played with marbles or nichal (nikal):

4. Used clothing; hand me downs:

5. To eat greedily:

6. To take sides; biased:

7. A man easily controlled by a woman:

WORD SEARCH: FOOD LEGACY

Find the Names of These items from Africa that we still use today:

- BONAVISTA BEAN
- BURGOO
- DASHEEN
- DUCANA
- EDDO
- EGGPLANT
- FUNGEE
- LOBLOLLY
- MAIZE
- OCHRA
- PEPPERPOT
- SWEET POTATO

A ROYAL LEGACY

Can you match these African monarchs to their Kingdoms?

Answers, below; but, remember, don’t cheat.

- Nzinga / Bechuanaland
- Idris Alooma / Zulu
- Shamba Bolongongo / Ndongo & Matamba (Angolo)
- Jubo Jubogha / Sudan
- Khama / Opobo
- Osei Tutu / Congo
- Samoury Toure / Bornu
- Shaka / Asante

A LEGACY OF ACCOMPLISHMENT

In spite of centuries of enslavement, black people have contributed greatly to the development of civilization. Match the inventor to his/her invention. Answers, below; but, remember, don’t cheat.

- Alexander Mills / Air Conditioner
- Garrett Morgan / Elevator
- John Love / Dust Pan
- Lee Barrage / Clothes Dryer
- John Standard / Refrigerator
- Joseph Smith / Heating Furnace
- John Burr / Traffic Signals
- Frederick Jones / Typewriter
- Alice Parker / Pencil Sharpener
- Thomas W. Steward / Lawn Sprinkler
- George T. Samon / Mop
- Lloyd P. Ray / Ironing Board
- Sarah Boone / Lawn Mower

ANSWERS: A ROYAL LEGACY
- Nzinga / Ndongo & Matamba (Angolo)
- Idris Alooma / Bornu
- Shamba Bolongongo / Congo
- Jubo Jubogha / Opobo
- Khama / Bechuanaland
- Osei Tutu / Asante
- Samoury Toure / Sudan
- Shaka / Zulu

ANSWERS: A LEGACY OF ACCOMPLISHMENT
- Alexander Mills / Air Conditioner
- Garrett Morgan / Elevator
- John Love / Dust Pan
- Lee Barrage / Clothes Dryer
- John Standard / Refrigerator
- Joseph Smith / Heating Furnace
- John Burr / Traffic Signals
- Frederick Jones / Typewriter
- Alice Parker / Pencil Sharpener
- Thomas W. Steward / Lawn Sprinkler
- George T. Samon / Mop
- Lloyd P. Ray / Ironing Board
- Sarah Boone / Lawn Mower
Yes, Amerindians were the first victims of colonization of the Americas and many indentured whites suffered under harsh conditions. Yes, just as there was resistance, there was complicity between Africans and Europeans; and without this relationship the procurement of Africans on their own territory in the quantities and for the length of time imagined would possibly have been impossible. Yes, Africa has been and is in many ways a troubled continent. Yes, the idea of drawing direct lines between individual criminals and victims would be tedious at best. Yes, many a colonized mind has and does reject the mother land.

None of that, however, erases the collective wrong perpetrated by whites, whose greed sparked and drove this brutal trade, on blacks. None of this changes the committee’s belief that, even as reconciliation between the descendents of the African nations and their bastard offspring in the Western world is necessary, so too is recompense for the deed done by the ones manipulating the trade. None of this dulls the committee’s assertion that reparations will help rebalance the scale and provide a measure of healing between those whose fortunes were built on the backs of black labour, and the descendents of those who were used like beasts of burden.

As for the tug-o-war between the children of those who felt the sting of bakkra’s whip, a series of questions posed by Royson James in the Toronto Star should prove instructive: “...if the victims themselves are not strong enough to demand recognition? Or connected enough to make the case for it? And a society that benefited from slavery doesn’t step up and take responsibility? Where, then, is the chance of reconciliation?” He was speaking, admittedly, not of reparation, but of the need for national recognition of the bicentenary; but they can easily be applied to the former issue. As for the view, that black people just need to get over it and move on, suggested by labels of indulgent, easy riders, upward mobility through industry and education belies any such suggestion. The committee, also, is not suggesting that blacks go cap in hand to whites. But it does suggest, like the writer of the letter referenced, that there is—has long been—a dire need to lobby for justice. That is all, justice.

Publication Content supplied by: Lois Drew, Anthony Mamba Liverpool, Dorbrene O’Marde, Dr. Ermina Osoba, Leon Chaku Symester & Joanne C. Hillhouse

Cover Art: from the painting, The Slave by Cadman Matthias (Used with the artist’s permission.)
THE GENERAL ASSEMBLY,

Reaffirming the Universal Declaration of Human Rights, which states that no one shall be held in slavery or servitude and that slavery and the slave trade shall be prohibited in all their forms,

Recalling that the trans-Atlantic slave trade, which took place between the fifteenth and late nineteenth centuries, involved the forced transportation of millions of Africans as slaves, mostly from West Africa to the Americas, enriching the imperial empires of the time,

Honouring the memory of those who died as a result of slavery, including through exposure to the horrors of the Middle Passage and in revolt and resistance to enslavement,

Recognizing that the slave trade and slavery are among the worst violations of human rights in the history of humanity, bearing in mind their scale and duration,

Deeply concerned that it took the international community almost two hundred years to acknowledge slavery and the slave trade as a crime against humanity,

Recalling that slavery and the slave trade were declared as a crime against humanity by the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, held in Durban, South Africa, from 31 August to 7 September 2001,

Acknowledging that the slave trade and the legacy of slavery are at the heart of situations of profound social and economic inequality, hatred, bigotry, racism and prejudice, which continue to affect people of African descent today,

Reaffirming, therefore, the importance of the provision of effective remedies, recourse, redress and compensatory and other measures at the relevant levels aimed at countering the continued impact of slavery and the slave trade,

Recognizing the knowledge gap that exists with regard to the consequences created by the slave trade and slavery and on the interactions, past and present, generated among the peoples of Europe, Africa and the Americas, including the Caribbean,

Welcoming the work of the United Nations Educational, Scientific and Cultural Organization slave route project committee, which aims to correct this knowledge gap, and looking forward to the issuance of its report in due course,

Noting that 2007 will mark the two-hundredth anniversary of the abolition of the trans-Atlantic slave trade, which significantly contributed to the abolition of slavery,

Decides to designate 25 March 2007 as the International Day for the Commemoration of the Two-Hundredth Anniversary of the Abolition of the Trans-Atlantic Slave Trade...

*Please note, this is an excerpt of the relevant section of the draft United Nations Resolution.

CARICOM ENDORSEMENT

The Eighteenth Inter-Sessional meeting of the Conference of Heads of Government of the Caribbean Community reaffirm the view that the Trans-Atlantic Slave Trade was a crime against humanity..... and agree that each Member State would adopt programme of activities to commemorate this event as agreed in the United Nations Resolution....

*Please note, that this is an edited extract from Caricom Communiqué.