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<b>Report To:</b>	<b>Education &amp; Communities Committee</b>	<b>Date:</b>	<b>25 January 2022</b>
<b>Report By:</b>	<b>Corporate Director Education, Communities and Organisational Development</b>	<b>Report No:</b>	<b>EDUCOM/04/22/AW</b>
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<b>Subject:</b>	<b>Inverclyde's Historical Links to Slavery - Final Report</b>		

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## 1.0 PURPOSE

- 1.1 The purpose of this report is to inform the Committee of the work that has taken place by the Inverclyde's Historical Links to Slavery Working Group over the course of 2021, and to seek approval of the group's final report and recommendations.

## 2.0 SUMMARY

- 2.1 At its meeting of 16 June 2020, the Policy and Resources Executive Sub-Committee decided that a report should be submitted to Inverclyde Council on Inverclyde's historical connections to slavery and the ways in which these connections can be recognised in today's society including recommendations as to how community reparations can be made. At its meeting of 1 September 2020, the Education and Communities Committee approved the formation of a working group to examine Inverclyde's historical connections to slavery, and it was remitted to the Head of Culture, Communities and Educational Resources to determine the remit, participation and Terms of Reference for the Working Group, to include representation of officers and also community representation including black and minority ethnic (BAME) members of the community.
- 2.2 Chaired by the Corporate Director Education, Communities and Organisational Development, the working group was established. The group met on a monthly basis from April to November 2021. The business of the group was divided into 4 work streams: public consultation; audit of features in the area with links to slavery; inclusive curriculum; and community reparations.
- 2.3 The group consulted the public in 4 different ways – a general public consultation; inclusion of questions on the subject in the Autumn Citizen's Panel survey; online listening events to discuss the issue with interested individuals (recruited from the public consultation) and a Gourock-specific consultation on the Gourock Burgh coat of arms which was shared with Ward Members, Gourock Community Council, Gourock Communications and Engagement Group; Gourock Regeneration Forum, other community groups, and local secondary schools. Full details of the consultations can be read in Section 6 and Appendices 1-4 of this report.

A majority of respondents to all aspects of the public consultation believed that it is important to tell the story of Inverclyde's historical relationship to the transatlantic slave trade and that learning and interpretation are the best ways to do this. There was a more mixed response to the question of what, if anything, should be done about the Gourock coat of arms although, on balance, the majority of respondents believed it should be removed.

- 2.4 As part of its work, the working group commissioned an audit of features in the Inverclyde area that may have historical links with slavery. The audit was undertaken by Watt Institution staff with expertise in local and national history, research was bolstered by the addition of a PhD candidate from the Scottish Graduate School of Arts and Humanities specializing in the links between Scotland and the Caribbean, and further assistance was provided by local history and

heritage organisations and networks, local historians, and the public consultation which was carried out.

The findings of the audit are set out in Section 7. Similarly to the public consultation, the view of the working group is that learning and interpretation would be the most appropriate response to the features noted, with the possible exception of the Gourrock coat of arms.

- 2.5 An education sub-group of the main working group was formed to give further consideration to a more inclusive schools' curriculum, including black history and culture. The group are currently developing this project which will consider how we better ensure that we teach young people in our schools about Inverclyde's historical links with the slave trade and will then facilitate the production of quality resources to support learning and teaching. To inform and support this work, the group are reaching out to practitioners and young people to seek their views and are identifying teachers who are keen to engage collaboratively to produce the learning resources.
- 2.6 The group also considered the subject of community reparations and specifically what would be appropriate and feasible in the context of Inverclyde. The group were strongly of the view that learning about the abuses of the past, and celebration of black history and culture, should be at the heart of any reparations plan for Inverclyde. The general recommendations for action in this report should be regarded as a reparatory plan.
- 2.7 It is important to remember that slavery continues to exist in modern society. Enslavement no longer revolves around legal ownership, but rather around illegal control. In the 21<sup>st</sup> century, almost every country has abolished chattel slavery, but the number of people currently enslaved around the world is far greater than the number of slaves during the historical Atlantic slave trade.

### **3.0 RECOMMENDATIONS**

- 3.1 It is recommended that the Committee notes the work that has been completed so far in respect of the working group set up to look at Inverclyde's historical links to slavery.
- 3.2 It is recommended that the Committee approves the proposals of the working group noted in section 11.1 that further work takes place around learning and interpretation of Inverclyde's historical links to slavery, and to celebrate black history and culture.
- 3.3 It is recommended that the Committee approves the proposal of the working group noted in section 11.2 that the Gourrock Burgh coat of arms should be removed from display or covered, on a case by case basis where practicable, and produce additional information on the coat of arms in any location where removal or covering may prove problematic.
- 3.4 It is recommended that the Committee notes the work of the inclusive curriculum sub-group.

## **4.0 BACKGROUND**

- 4.1 At its meeting of 16 June 2020, the Policy and Resources Executive Sub-Committee decided that a report should be submitted to Inverclyde Council on Inverclyde's historical connections to slavery and the ways in which these connections can be recognised in today's society including recommendations as to how community reparations can be made, and that the report also reflect the existence and impact of modern-day slavery. It further decided that consultation be carried out with relevant community organisations and the Ward Members relative to the former Gourock Burgh Council crest and that the result of these consultations be included in the report.
- 4.2 At its meeting of 1 September 2020, the Education and Communities Committee approved the formation of a working group to examine Inverclyde's historical connections to slavery, and it was remitted to the Head of Culture, Communities and Educational Resources to determine the remit, participation and Terms of Reference for the Working Group, to include representation of officers and also community representation including black and minority ethnic (BAME) members of the community.
- 4.3 At around the same time, officers also applied, successfully, for National Lottery Heritage Fund (NLHF) funding for the Watt Institution to, amongst other activities, undertake a re-interpretation of museum collections to 'decolonise' them – a process of museums and heritage institutions expanding the perspectives they portray beyond those of the dominant cultural group. Total funding of £230,000 was received, including funds to be used for community engagement in decolonisation work. Permission to start this project was received on 19 January 2021. Additionally, the Watt Institution successfully bid for some added research capacity from March-August 2021 in the form of a PhD candidate intern through the Scottish Graduate School of Arts and Humanities Internship scheme. The intern, a specialist in Scottish/Caribbean links in the 17<sup>th</sup> and 18<sup>th</sup> centuries, began research work on the project in March 2021.
- 4.4 Advice and support was sought from various individuals, groups and organisations with experience in this area of work, including amongst others, local authorities, Museums Galleries Scotland, the National Lottery Heritage Fund, and the Coalition for Racial Equality and Rights, in order to determine a sensitive, representative and progressive programme of work going forwards.
- 4.5 Chaired by the Corporate Director Education, Communities and Organisational Development, the working group was established and included representation from individuals with knowledge and expertise of Scotland's role in the transatlantic slave trade, the history of Inverclyde, decolonisation, education and curricular matters, diversity and equality, communications, community development, and representation from community members with BAME backgrounds. The working group met on a monthly basis from April to November 2021, and this report represents the group's collective findings on Inverclyde's historical links to slavery, the ways in which these connections can be recognised in today's society, and recommendations as to how community reparations can be made.

## **5.0 HISTORY AND GLOSSARY OF TERMS**

- 5.1 While slavery has existed, and continues to exist, in most societies, the Atlantic slave trade of the sixteenth to nineteenth centuries was unique in its scale and long-term consequences. Slavery in mainland America and in the Caribbean was introduced and practised by Europeans who had established plantations and wanted cheap labour. Men, women and children were taken from their own countries and communities in West Africa to be used as forced labour to create the wealth of the plantations. The enslaved were beaten, branded and abused, without access to the law.

Scotland and Inverclyde have long maritime traditions trading across the Atlantic, with ships from Glasgow noted in the West Indies as early as the 1690s. Significant expansion of these links came in the 18<sup>th</sup> century when Scots went in great numbers into the Empire, bought

property, and established plantations, particularly in Jamaica and Virginia. From the West Indies, sugar was exported in great quantities back to Scotland, and settlements such as Virginia supplied much of Britain's tobacco. The production of sugar and tobacco was highly dependent on African slave labourers who were transported to the Americas through the triangular trade.

London, Liverpool and Bristol were the main UK ports for the beginning and end of slaving voyages, however other smaller ports such as Greenock and Port Glasgow also had their involvement, and it is estimated that at least 19 slave ships, carrying thousands of enslaved people, left Greenock and Port Glasgow between 1706 and 1766. While residents of Greenock and Port Glasgow were evidently involved in the transatlantic slave trade, relative to London, Liverpool and Bristol this was fairly small. Instead, their principal connections to slavery and the wider colonial empire came through trade, migration and investment. This had a significant impact on the area and the development of sugar refineries in Greenock has been seen as a key driver behind the town's population growth, which in 1700 stood at 2,000 and in 1801 was 17,500.

The wealth and opportunities that slavery brought permeated across the whole of the British Isles, and can still be seen in local street names such as Jamaica Street, Virginia Street and Antigua Street. The social and economic development of Greenock and Port Glasgow rested on colonial tropical produce and that depended on slavery.

While living individuals are in no way implicated in the abuses inflicted by their ancestors, it is important to consider how historical figures and events are understood and remembered.

## 5.2 GLOSSARY OF TERMS

Slavery: the slavery referred to throughout this report, other than the section on modern slavery, is chattel slavery – a form of slavery in which the enslaved person is property belonging to their owner. An enslaved person under this system has no rights, and they remain enslaved for life. Any children born to an enslaved person is also then enslaved for life and can be sold whenever the owner wishes.

(Transatlantic) slave trade: a segment of the global slave trade that transported enslaved Africans across the Atlantic Ocean to the Americas from the sixteenth to nineteenth centuries. It was the second of three stages of the triangular trade, in which arms, textiles, and wine were shipped from Europe to Africa, enslaved people from Africa to the Americas, and sugar and coffee from the Americas to Europe.

Modern slavery: the illegal exploitation of people for personal or commercial gain. It covers a wide range of abuse and exploitation including sexual exploitation, domestic servitude, forced labour, criminal exploitation, and organ harvesting.

Reparations: the action of making amends for a wrong one has done, by providing payment or other assistance to those who have been wronged or their descendants. Reparations is a legal concept defined by the United Nations (UN) which calls for holistic repair. Reparations can include: public apologies; social justice initiatives; education; cultural projects; commemorative ceremonies; and affirmative action.

## 6.0 PUBLIC CONSULTATION

- 6.1 The Working Group pursued 4 strands of public consultation: a consultation aimed at the general Inverclyde public; targeted questions in the September 2021 Citizen's Panel survey; 2 listening events for survey respondents who were particularly interested in the subject matter; and a more targeted consultation specifically on the Gourock Burgh coat of arms with Gourock Ward Members, Gourock community councils, the Gourock communication and engagement group, the Gourock Regeneration Forum; other community groups in the Gourock area; and the 2 secondary schools in Gourock: Clydeview Academy and St Columba's High School.

6.2 General public consultation – this survey was launched on 23 August 2021 (International Day of Remembrance of the Slave Trade) and ran until 10 September 2021. The survey ran online, was shared with schools and parent groups, and hard copies were available for completion in local libraries and the Watt Institution. Respondents were asked:

- Their opinion on the best way to tell the history of Inverclyde and its relationship to the transatlantic slave trade;
- For their local knowledge on any features within the Inverclyde boundary which may be related to the slave trade, for inclusion in the audit of such features (see below); and
- To note their interest in pursuing these issues further as part of the listening events.

The full public consultation results are available in Appendix 1, however in summary, the most popular suggestions for telling the story of Inverclyde’s past were inclusion in the schools’ curriculum (63%); plaques/information boards (59%) and history walks (49%).

The demographics of those respondents who chose to share them were under 25 (6%), 25-54 (56%), and 55+ (34%). The majority of respondents considered themselves to be Scottish (75%) with representation at lower levels from people of other white groups (17%); mixed ethnic groups (2%); Asian groups (2%); and African, Caribbean and black groups (1%). The majority of respondents lived in Greenock (40%) but all areas of Inverclyde were represented in the figures. 10% of the total number of respondents resided outside of Inverclyde.

Age and ethnic background had some effect on respondent’s answers to the questions set. Younger age groups tended to prefer inclusion in schools’ curriculum as the best way to tell the story of Inverclyde and slavery, whereas the 55+ group had a preference for plaques/information boards. White ethnic groups mostly selected inclusion in schools’ curriculum and plaques/information boards as their preferred methods, whereas the Black/African/Caribbean respondents favoured history walks by a small margin.

The survey on the whole had a mix of respondents who felt it was important to tell the story of Inverclyde’s relationship to the transatlantic slave trade and those who thought this was not a good use of time or resources. 27 general comments were received and of these, 10 (37%) suggested that the survey questions were irrelevant or unwelcome to them.

6.3 Citizen’s Panel survey – this survey was launched in Sep 2021 and ran until October 2021. As the results of the Citizen’s Panel survey were anonymous, it was not possible to cross-check the two surveys and therefore it is possible that some respondents had also filled in the public consultation the previous month. Respondents were asked the same 3 questions (see above) as the public consultation.

The full Citizen’s Panel survey results are available as Appendix 2, however in summary the most popular suggestions for telling the story of Inverclyde’s past were artistic interpretation (51%); history walks (50%); and plaques/information boards (37%). The most popular choice in the public consultation (inclusion in the schools’ curriculum) was the least popular choice in the Citizen’s Panel, attracting only 12% of the votes.

The demographic information for the Citizen’s Panel in general is as follows:

<b>AGE</b>	<b>%</b>
18-24	12
25-44	28
45-64	31
65-74	16
75+	14

<b>Ethnic Origin</b>	<b>%</b>
White	>95%
Other	<5%

It is not, however, possible to determine the demographics of the individuals who responded

to this particular survey. Results for the most deprived data zones were generally in line with the rest of Inverclyde with the most deprived 15% selecting the same 3 favoured methods to tell the story – artistic interpretation (52%); history walks (48%) and plaques/information boards (34%).

Having regard to the views expressed in the public consultation, the working group are of the view that a heritage trail of Inverclyde sites with links to slavery should be developed, and that including more information about these links in the local curriculum would be beneficial.

6.4 Listening events – respondents to both the public consultation and the Citizen’s Panel survey were invited to supply their details if they were interested to attend a listening event to enable participants to explore the issues at hand in more depth. 139 respondents indicated their interest. In the end, there were 15 participants at the two listening events which were held on 23 November 2021 at 11am and 6:30pm. Participants were asked:

- Whether they thought it was important to tell the story of the relationship between Inverclyde and the transatlantic slave trade, and if so, how?
- What action they thought the Council should take relative to features such as statues and street names that may be linked to the slave trade; and
- What action they thought the Council should take relative to the Gourock Burgh coat of arms.

Highlights from the meeting notes are appended as Appendix 3.

An interesting and thoughtful discussion took place at each event. Generally speaking, the majority of participants felt that it was important to tell the story of the relationship between Inverclyde and the transatlantic slave trade, and also that learning and interpretation was the best course of action the Council could take relative to slavery-linked features in the Inverclyde area. There was less of a unified view on the matter of the Gourock coat of arms and participants were split between calling for its retention and removal. Those who argued for retention, for the most part, urged the Council to produce interpretation to sit alongside the coat of arms.

6.5 Gourock consultation



The historical background to the Gourock Burgh Coat of Arms is that it is an amalgamation of the crest of the Stewarts of Castlemilk, a Dumfriesshire family who held the lands of Gourock until 1784, when they were sold to Duncan Darroch, a merchant who made his fortune in the

West Indies, and the Darroch crest. The Darroch crest bears a ship in full sail, with two oak trees above and one beneath. Above is a “demi-negro” or “demi-man, sable” – these are heraldic terms, “demi” because only the head and torso are shown, and “negro” or “sable” because the man is black. He also holds a dagger in his right hand. The oak trees show the fertility of the Darroch estate and the other devices bear witness to the fact that Duncan Darroch spent many years of his life in Jamaica. The ship indicates his voyages, and the “demi-negro”, likely to be an enslaved black man, is emblematic of the slavery which at that time was common on the American continent and in the West Indies, and which was the basis on which the Darroch fortune was built. The Darroch crest on the Gourock coat of arms could therefore be considered to be an outward depiction of slavery, and the money to be made from it. It should be noted that the enslavement (or otherwise) of the man has not been ascertained beyond doubt, nevertheless the visual is an arresting one on first sight.

The Gourock Coat of Arms is currently displayed in various places in Inverclyde including the Gamble Halls, the Provost’s Lamp at Shore Street, and alongside other local Burgh coats of arms on a stained glass window in the Watt Institution.

Gourock Ward Members, Gourock community councils, the Gourock communication and engagement group, the Gourock Regeneration Forum, other community groups in the Gourock area, and the two local secondary schools were invited to submit their comments on the Gourock Burgh Coat of Arms in an online survey launched November 2021, detailed in Appendix 4.

Respondents were asked:

- Are you aware of the Gourock Coat of Arms and are you aware of the depiction of an enslaved man on the Coat of Arms
- What, if anything, should Inverclyde Council do about the Gourock Coat of Arms?

There were 205 respondents to the survey. 18% were aware of the coat of arms and the enslaved man, 20% were aware of the coat of arms but not the enslaved man, and 62% were not aware of the coat of arms prior to undertaking the survey.

There were 29 general comments left as part of the survey; 11 of these were strongly negative about the coat of arms (some respondents were ‘shocked’ and ‘horrified’ upon seeing the coat of arms for the first time), 5 were of the view that it’s history and therefore cannot be changed, and 2 respondents believed it to be inaccurate to describe the man as enslaved.

As to the question about what the Council should do about the coat of arms, 50 respondents felt that the arms should be retained (although a great majority of the 50 were in favour of information boards beside any instances of the coat of arms to explain them); 77 respondents felt the coat of arms should be changed or removed; 23 respondents didn’t know or weren’t clear about their views.

Having regard to the views expressed in the Gourock coat of arms consultation, where both the online survey and the listening events were strongly in favour of its removal, the Working Group recommends that officers carry out further work to investigate the removal the coat of arms from display where practicable, and produce additional information on the coat of arms in any place where removal may prove problematic. In each individual case, officers will have to consider: practical and cost implications for any action; any listed building or other planning implications; and any title or other legal constraints that may apply. Actions with budget implications may require to be remitted to the appropriate service committee. If there is a desire to carry out action on property outwith the ownership or control of the Council, agreement would need to be reached with the owner or owners of the property in question.

The main locations in which a representation of the coat of arms can currently be found are:

Location	Owner	Comments
Gourock Municipal Buildings, Shore St, Gourock	Inverclyde Council	Coat of arms carved in stone above the entrance. Sable

		man and hand holding dagger sit separately from shield and could be easily removed.
Provost lamp post, Shore St, Gourock	tbc. Anticipated to be in Inverclyde Council ownership or part of adopted roads infrastructure.	Coat of arms on the glass part of the lamp. Sable man sits separately from shield and a glazier could remove.
Gamble Halls, Shore St, Gourock	Inverclyde Council. Managed by Inverclyde Leisure via service level agreement.	Coat of arms above side door (on King St). Easily removed. A coat of arms used to hang inside the building but this has already been removed from view by persons unknown and is stored in a cupboard.
Pavilion, Gourock Park, Gourock	Inverclyde Council. Managed by Inverclyde Leisure.	Coat of arms on front of building facing George Rd has been removed by persons unknown. Coat of arms on top of pavilion facing into the park features the sable man. Could be easily removed.
Dardanelles Memorial Window, Watt Institution, Greenock	Inverclyde Council owns the Watt Institution.	Coat of arms featuring the sable man on a section of the window featuring Gourock, Greenock and Port Glasgow burgh coats of arms. The artist or a glazier could remove.

If the recommendations in this report are approved, officers will take the approach outlined in paragraph 11.2 on any further sites that may be identified in the future.

Photographs of each of the coats of arms mentioned above can be seen in Appendix 5.

## 7.0 AUDIT

7.1 As part of its work, the working group commissioned an audit of features in the Inverclyde area that may have historical links with slavery. The audit was undertaken by Watt Institution staff with expertise in local and national history, research was bolstered by the addition of a PhD candidate from the Scottish Graduate School of Arts and Humanities specializing in the links between Scotland and the Caribbean, and further assistance was provided by local history and heritage organisations and networks, local historians, and the public consultation which was carried out.

Given that many who benefitted from slavery sought to keep their interests out of public view, much remains unknown or uncertain. The audit is a valuable living document which will grow and be amended as further information comes to light and will help shape and assist future heritage projects. While every effort has been made to be accurate, further instances and evidence will continue to come to light. The Watt Institution will be pleased to receive further information.

In compiling the audit, a brief descriptive has been provided to enable readers to consider the



possible degree of culpability or connection (or otherwise) of the items identified. The audit results have been themed for convenience, and can be seen at Appendix 6.

Having regard to the information gathered as part of the audit, the Working Group recommends that:

- further research is carried out into Inverclyde's links to slavery, both by Watt Institution staff and also by academics with expertise in the subject;
- information about the slavery-linked activities of James Watt and family be included within interpretation in the Watt Institution;
- the Gourock Coat of arms be removed from display where practicable (see Section 6 above and 11.2 below);
- officers produce information in online format (and using GIS) to better explicate the slavery links to some of Inverclyde's street names, buildings and places;
- in relation to Abram Lyle, Lyle Hill should be included as part of any slavery-linked heritage trail;
- officers investigate the possibility of proposing plaques celebrating Inverclyde's noted abolitionists through Historic Environment Scotland's Commemorative Plaque Scheme;
- no action is taken relative to Robert Burns where the connections to both Inverclyde and slavery are remote;
- officers investigate the feasibility of including interpretive information (possibly as part of a wider slavery-linked heritage trail) within Greenock Cemetery where Robert Wallace (first MP for Greenock, noted owner and abuser of enslaved people) is buried; and
- various places and people from the audit are chosen for inclusion in a heritage trail and/or web resource produced by Council officers.

## **8.0 INCLUSIVE CURRICULUM**

8.1 63% of those who engaged with the public consultation and 12% of those who engaged with the Citizen's Panel survey identified improving inclusivity in the schools' curriculum as one of the best ways to tell the history of the Inverclyde area and its relationship to the transatlantic slave trade. An education sub-group of the main working group was formed to give further consideration to a more inclusive schools' curriculum, including black history and culture. The work of the Inclusive Curriculum sub-group links directly to identified outcomes within the Education Services Improvement Plan.

8.2 Informed by national materials to support and guide, the Inclusive Curriculum sub-group aim to develop and incorporate a local history project within the school curriculum to further develop existing materials in place, to raise teacher confidence in the delivery of this learning, and to improve the learning experiences and knowledge of young people in relation to local historical links to slavery. The group are currently developing this project which will consider how we better ensure that we teach young people in our schools about Inverclyde's historical links with the slave trade and will then facilitate the production of quality resources to support learning and teaching. To inform and support this work, the group are reaching out to practitioners and young people to seek their views and are identifying teachers who are keen to engage collaboratively to produce the learning resources. Possible engagement with an exciting professional learning opportunity with the Universities of Glasgow and Edinburgh to support this venture is also being explored. This work will continue across the school session, and into session 2022-23.

## **9.0 COMMUNITY REPARATIONS**

9.1 Having regard to the findings of the consultative and audit aspects of its work, the Working Group also considered the subject of community reparations and specifically what would be appropriate and feasible in the context of Inverclyde. The group were strongly of the view that learning about the abuses of the past, and celebration of black history and culture, should be at the heart of any reparations plan for Inverclyde. The general recommendations for action in this report should be regarded as a reparatory plan.

## 10.0 MODERN DAY SLAVERY

10.1 Modern slavery refers to institutional slavery that continues to occur in present day society. It is an umbrella term used to describe slavery, servitude, forced or compulsory labour, and human trafficking. Generally speaking, modern slavery is different from chattel slavery or 'slavery by descent' in that chattel slaves were considered the personal property of someone else and were born into slavery. Enslavement no longer revolves around legal ownership, but rather around illegal control. In the 21<sup>st</sup> century, almost every country has abolished chattel slavery, but the number of people currently enslaved around the world is far greater than the number of slaves during the historical Atlantic slave trade.

Modern slavery is often seen as a by-product of poverty and it is most prevalent in impoverished countries and those with vulnerable minority communities, though it also exists in developed countries. Just as slavery helped drive the European and American economies of the 16<sup>th</sup> to 19<sup>th</sup> centuries, modern slavery is fuelled by growing consumer demand for cheaper goods and services. The number of people identified as victims of modern slavery has been rising year on year, with over 10,000 people in the UK referred to authorities in 2019 alone. The real number of people estimated to be trapped in slavery is estimated to be much higher.

## 11.0 PROPOSALS

11.1 The Working Group proposes that further work takes place to sensitively educate residents and visitors alike about Inverclyde's historical links to slavery, and that further work takes place to celebrate black history and culture.

A list of proposals, along with further information can be found below:

Proposal	Comments
Heritage trail across Inverclyde highlighting key aspects linked to the slave trade.	Work with Corporate Communications on a unified look and feel/Discover Inverclyde branding for the trail. Opportunity to work with Inverclyde Community Development Trust who are working on a slavery-linked audio trail along with other legacies of slavery projects – Council could augment with permanent signage.
Further research on Inverclyde's historical links to slavery to be carried out.	The University of Glasgow has recently completed very similar work on its own slavery links, establishing the Beniba Centre for Slavery Studies as part of this. Officers to contact the Centre for advice and support.
Propose new plaque dedicated to the many abolitionists who spoke in Greenock as part of Historic Environment Scotland's Commemorative Plaque Scheme.	There are 6 abolitionists noted on the audit, however only 1 plaque / commemoration is proposed.
Celebration of Black History Month in Inverclyde.	Many local authorities in Scotland already celebrate BHM with a programme of talks, films, events etc. Should this proposal be approved, a steering group, including representation from people of colour, would be set up to organise.
New interpretation around James Watt and family's links to slavery be included within the Watt Institution.	This will be done as part of a National Lottery Heritage Fund project to decolonise the museum's collections.
Online information available about	To better explicate the slavery links to some

Inverclyde's links to the slavery to be improved.	of Inverclyde's street names, buildings and places
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11.2 It is also proposed that further work takes place on the Gourock coat of arms. The working group recommends that officers investigate the removal of the coat of arms from display where practicable, and produce additional information on the coat of arms in any place where removal may prove problematic. Further details of relevant locations identified to date are provided at section 6.5. The approach set out in this report will also be followed for any other locations that may be identified in future.

If the recommendations in this report are approved, then officers will in each case need to consider a number of matters before any removal or other action can take place, including but not limited to:

- assessment of the practical and cost implications for any action;
- any building standards, listed building or other planning implications;
- any title or other legal constraints that may apply;
- obtaining consent of any tenants or other parties with an interest in the property in question;
- any further Committee approvals that may be required (actions with budget implications may require to be remitted to the appropriate service committee).

If there is a desire to carry out action on property outwith the ownership or control of the Council, agreement would need to be reached with the owner or owners of the property in question.

## 12.0 IMPLICATIONS

### 12.1 Finance

#### Financial Implications:

##### One off Costs

Cost Centre	Budget Heading	Budget Years	Proposed Spend this Report	Virement From	Other Comments
EMR	Other expenditure		£40,000		Fully funded from Repopulation EMR

##### Annually Recurring Costs/ (Savings)

Cost Centre	Budget Heading	With Effect from	Annual Net Impact	Virement From (If Applicable)	Other Comments
N/A					

### 12.2 Legal

With reference to the Gourock Burgh coat of arms, particular proposals on Council assets will require discussion with legal and other officers to consider any planning, title condition or other legal constraints. Any similar proposals on property outwith Council ownership or control will need agreement with the owner or owners of the properties in question.

### 12.3 Human Resources

There are no known Human Resources implications contained within this report.

### 12.4 Equalities

## Equalities

- (a) Has an Equality Impact Assessment been carried out?

X	YES
	NO – This report does not introduce a new policy, function or strategy or recommend a substantive change to an existing policy, function or strategy. Therefore, no Equality Impact Assessment is required

- (b) Fairer Scotland Duty

If this report affects or proposes any major strategic decision:-

Has there been active consideration of how this report's recommendations reduce inequalities of outcome?

	YES – A written statement showing how this report's recommendations reduce inequalities of outcome caused by socio-economic disadvantage has been completed.
X	NO

- (c) Data Protection

Has a Data Protection Impact Assessment been carried out?

	YES – This report involves data processing which may result in a high risk to the rights and freedoms of individuals.
X	NO

## 12.5 **Repopulation**

There are no known Repopulation implications contained within this report.

## 13.0 **CONSULTATIONS**

13.1 As described in section 6 above.

## 14.0 **BACKGROUND PAPERS**

14.1 Appendices 1-6.

## Appendix 1

Historic Links to Slavery Consultation  
23 August - 10 September 2021



### Historic Links to Slavery Consultation 23 August - 10 September 2021

1. What is the best way to tell the history of the Inverclyde area and its relationship to the transatlantic slave trade? (choose maximum of 3 answers)

Answer Choices		Response Percent	Response Total
1	History walks	49.29%	174
2	Plaques/information boards	58.64%	207
3	Exhibition(s)	46.74%	165
4	Webpages	18.98%	67
5	Article in local news	7.08%	25
6	Leaflet	6.52%	23
7	Artistic interpretation (film, media, plays, poetry etc.)	13.03%	46
8	Inclusion in the schools' curriculum	63.17%	223
9	Other (please specify):	7.65%	27
		answered	353
		skipped	0

#### Other comments include:

- Museum of slavery
- Demolish the Sugar Sheds
- Don't, you will not tell the truth
- Public sculpture commission
- Reparations

- Commemorative statue
- Address modern slavery
- Waste of money
- Interactive historical story...Disney-style, accessible for children
- Interpretation of street names
- Don't be so negative
- A substantial and permanent monument
- Permanent exhibition
- We do not need critical race theory
- Let sleeping dogs lie and do not create issues where there are none
- A memorial sculpture with interpretation board to act as a means of reminder, apology and education.

Of the 27 “other” comments received, 10 suggested that Inverclyde’s historic links to slavery should not be highlighted.

**2. Inverclyde Council intends to conduct an audit of features within the Inverclyde area that may have links to the slave trade. This may include statues, monuments, memorials, gravestones, street names, buildings, private residencies etc. Are you aware of any such features within the area? If so, please assist us with our research by identifying them for us below.**

Answer Choices		Response Percent	Response Total
1	Open-Ended Question	100.00%	169

- Street names
- James Watt
- Sugar Sheds
- Trinidad Hotel
- Mansions in the west end of Greenock / Esplanade area were built with sugar money
- Gourock/Darroch coat of arms and the links between the Darroch family and Jamaica.
- Gravestones in the South St cemetery
- Tate and Lyle sugar refinery site
- Tobacco Warehouse
- Darroch Park
- Some carvings on the Greenock town buildings
- All places associated with the Shaw Stewart family (Sir Michael Robert Shaw Stewart)
- Anything pertaining to Robert Wallace
- Victoria Harbour
- Stained glass window in the Watt Institution
- The statue on Bank Street





- The rope factory
- Bentinck Street
- Bellevue House
- Roxburgh Street
- Seafield House
- Mariner's Home
- Custom House
- East India Harbour
- Jamaica Street
- Tobago Street
- Lyle Hill
- Cemetery Entrance - sign board is noticeably absent of reference to slave trade - "Legacy of Love, Legacy of Trade"
- Large family obelisks / memorials in cemetery near Forsyth St gate
- Darroch family crest and Darroch park
- Cedars School building Ardgowan Sq
- Mansion House building corner Patrick St/ Ardgowan Sq

**3. Inverclyde Council intends to hold one (or more, depending on level of interest) listening event on this subject matter, to allow us to discuss in greater depth with interested individuals. This would take the form of an online focus group. If you are particularly interested in this subject and would like to be invited to attend this virtual meeting(s), please leave your email address and/or telephone number below.**

Answer Choices		Response Percent	Response Total
1	Open-Ended Question	100.00%	110

80 respondents left an email address indicating several listening events should be held.

#### 4. Age

Answer Choices		Response Percent	Response Total
1	Under 25 	6.25%	22
2	25-54 	55.68%	196
3	55+ 	33.81%	119
4	Prefer not to answer 	4.26%	15

#### 4. Age



answered 352

5. Ethnic group - ethnic origin is not about nationality, place of birth or citizenship. It is about the group to which you perceive you belong. Please tick the appropriate box.








Answer Choices		Response Percent	Response Total
1	Scottish	75.28%	265
2	English	1.70%	6
3	Welsh	0.00%	0
4	Northern Irish	0.57%	2
5	British	11.93%	42
6	Irish	1.14%	4
7	Gypsy/Traveller	0.00%	0
8	Other European	1.14%	4
9	Other white	0.57%	2
10	Any mixed or multiple ethnic groups	1.99%	7
11	Pakistani, Pakistani Scottish or Pakistani British	0.00%	0
12	Indian, Indian Scottish or Indian British	0.28%	1
13	Bangladeshi, Bangladeshi Scottish or Bangladeshi British	0.28%	1
14	Chinese, Chinese Scottish or Chinese British	0.28%	1
15	Other (please specify):	1.42%	5
16	African, African Scottish or African British	0.28%	1



**5. Ethnic group - ethnic origin is not about nationality, place of birth or citizenship. It is about the group to which you perceive you belong. Please tick the appropriate box.**

17	Caribbean, Caribbean Scottish or Caribbean British		0.85%	3
18	Black, Black Scottish or Black British		0.00%	0
19	Prefer not to answer		2.27%	8
			answered	352
			skipped	1

**6. Residency**

Answer Choices		Response Percent	Response Total	
1	Greenock		39.77% 140	
2	Gourock		26.42% 93	
3	Port Glasgow		7.67% 27	
4	Kilmacolm / Quarriers Village		3.69% 13	
5	Inverkip		7.95% 28	
6	Wemyss Bay		4.26% 15	
7	Not in Inverclyde		10.23% 36	
			answered	352
			skipped	1

#### Citizens' Panel Autumn 2021 Survey

##### 2.1 Historic links to slavery

While slavery has existed, and continues to exist, in most societies, the Atlantic slave trade of the 16th to 19th centuries was unique in its scale and long-term consequences. Slavery in mainland America and in the Caribbean was introduced and practised by Europeans who had established plantations and wanted cheap labour. Men, women and children were taken from their own countries and communities in West Africa to be used as forced labour to create the wealth of the plantations. Children born to the enslaved were automatically enslaved themselves and could be sold whenever their owner wished. The enslaved were beaten, branded and abused, without access to the law.

London, Liverpool and Bristol were the main UK ports for the beginning and end of slaving voyages, however, other smaller ports such as Greenock and Port Glasgow also had their involvement. The wealth and opportunities that slavery brought permeated across the whole of the British Isles, and can still be seen in local street names such as Jamaica Street, Virginia Street and Antigua Street. The social and economic development of Greenock and Port Glasgow rested on colonial tropical produce and that depended on slavery.

Inverclyde Council is currently examining the historical connections between Inverclyde and the transatlantic slave trade. As part of this work, we would like to find out what you think about the best way to tell the story of this relationship. While living individuals are in no way implicated in the abuses inflicted by their ancestors, it is important for us to consider how historical figures are understood and remembered.

##### Q1

**What is the best way to tell the history of the Inverclyde area and its relationship to the transatlantic slave trade?** *Please choose a maximum of three answers.*

The top 5 responses were as follows:

- Artistic interpretation (film, media, plays, poetry etc) 51%
- History walks 50%
- Plaques/information boards 37%
- Exhibition(s) 31%
- Web pages 20%.

**What is the best way to tell the history of the Inverclyde area and its relationship to the transatlantic slave trade?** *Please choose a maximum of three answers.*

	Total	Most deprived datazones	Rest of Inverclyde
Artistic interpretation (film, media, plays, poetry etc)	51%	52%	51%

History walks	50%	48%	51%
Plaques/information boards	37%	34%	39%
Exhibition(s)	31%	30%	32%
Web pages	20%	22%	19%
Articles in the local news	16%	17%	15%
Leaflet	13%	15%	11%
Inclusion in the schools' curriculum	12%	9%	13%

Other. *Please state.*

- Audio/video presentation in the Museum
- Don't do it. Passing phase. Tell of the benefit to the world of Great Britain.
- Don't rewrite history - the time in which this happened and setting should never be changed. Honesty of life and time is important. How else do we learn and move forward?
- History is history. We cannot undo the past. In case you are not aware, the Danes used to raid the West of Scotland for their slave markets in Ireland.
- New local heritage museum.

## Q2

Inverclyde Council intends to conduct an audit of features within the Inverclyde area that may have links to the slave trade. This may include statues, monuments, memorials, gravestones, street names, buildings, private residencies etc. Are you aware of any such features within the area? If so, please assist us with our research by identifying them below.

### Features within Inverclyde that may have links to slave trade:

- Cross Shore Street area, Custom House Quay area, Bank Street area
- Street names
- Street names – Tobago, Trinidad etc
- Greenock street names and buildings in them
- Jamaica Lane
- Shipyards
- Street names – Jamaica Street, Virginia Street, Tobago Street
- Lyle Fountain
- James Watt statue, street names – Jamaica, Madeira
- Captain Kidd
- Sugar history
- Sugar Shed, street names, James Watt
- Antigua Street, Clarence Street, Jamaica Street, Madeira Street, Nicolson Street, Tobago Street
- Darroch (made a fortune in the West Indies)
- Greenock Cemetery and Museum
- Greenock Esplanade, homes of the sugar traders. Barrhill Road in Gourock originally had traders who influenced the slave trade. James Watt's father was a prominent slave trader with plantations in the West Indies. Street names in Greenock all show that slavery was a big part of the Greenock, Gourock and Port Glasgow past.
- Municipal Buildings, Inverclyde Council, Greenock. North elevation, statues of slavery.
- Municipal Buildings Greenock. Statues North elevation, slavery.

- Municipal Buildings, Greenock - sculptures of slave on North elevation.
- Not aware - other than the obvious street names Tobago, Virginia, Jamaica
- Street names - as mentioned in your introduction. Custom House Building?
- Sugar and tobacco warehouses and street names
- Sugar owners, houses on the Esplanade were owned by slave traders
- The 'Sugar Sheds' are perhaps the most visible example
- The Esplanade houses were owned by slave traders, the sugar refineries were slave trader-owned
- Yes, as a member of the Inverclyde Heritage Network and as a keen local historian and photographer for over the last 30 years documenting the many changes in the Greenock area, I am very well aware of our local areas history over the last 150 years or so and working with various others on these sort of projects over the years
- Yes, aware but feel strongly about taking away historical references such as those mentioned
- War memorial.

### **Q3**

**Inverclyde Council intends to hold one (or more, depending on level of interest) on-line focus groups/listening events on this subject matter, to allow us to discuss it in greater depth with interested individuals. Would you like to take part in these meetings?**

Fifty-nine Panel members expressed an interest in taking part in the meetings.

## Appendix 3

### Inverclyde's Historical Links to Slavery Listening Event 23 November 2021



### Inverclyde's Historical Links to Slavery Listening Event 23 November 2021

#### LISTENING EVENTS PARTICIPANTS' COMMENTS

1. Do you think it is important to tell the story of the Inverclyde area and its historical relationship to the transatlantic slave trade? If not, please explain why you think this. If so, how should this be done?

Yes, and there would be value in seeking guidance from experts to make sure it is done correctly.

This is an important heritage to explore, least of all due to reparation and reconciliation within the area. There should be education in schools (as we do with Holocaust Memorial Day and visits) and a permanent exhibition / museum space in the area to increase local knowledge, as we have done with local trades and industries such as sugar and shipbuilding.

Yes- the story needs to be told in some form. Scotland & Inverclyde's story needs to be told as far back as possible. All those involved not just owners such as manufacturers and suppliers of equipment. The abolitionists, role of activists, campaigners and women all need to be looked at. The story of those promoting and trying to criticise slavery should be told. As to how to tell the story there is no quick answer, use all available channels and research thoroughly. Renew as new information becomes available. Use appropriate channels depending on audience.

Too intellectual turns people off... Gather peoples' interest but if it is too intellectual people think it is not for them. We forget that there were people in Greenock who worked for a pittance and were in their own way enslaved.

Incredibly important that the story is told. I'd like to see the story being told through a specific curriculum insert. I'd also like to see a dedicated site to allow education. A walking trail to allow the impact to be viewed would also be beneficial to allow engagement from visitors/residents.

Yes- it is important to tell the story. Both in terms of information and research. Make more info available to the public & schools. Places in Inverclyde with connections to slavery & abolition should have information displayed- using QR codes etc. when here is a historical link to slavery.

Yes. Quoted from 1984 - Ministry of Truth - "Those who control the past, control the future, those who control the present, control the past".

Our history is a very broad canvas. It's up to us to look at the past again and the bits that have been forgotten as over the years some of our history has been manipulated a bit and painted over. Should be addressing these issues now through education, and be open about it – starting with our young people.

I think it's something we need to tackle, and education is probably the best way. It's important to remember that we live in a time when a lot of young people maybe know more about their heritage or slavery than people my age or senior. It's how we reach people who aren't within the education system – that's the difficulty we're going to face because the education system is weighing towards changing the way it teaches slavery, and even African culture more positively. How do we reach people who don't agree that it should be taught or that it existed or it happened, or they don't understand the nuances of slavery, and why it still exists today.

I think it is important to tell Greenock's historical story. Slavery is part of that story and should be included. I would love to see an interactive, possibly laser type museum, or one with tableaus, with lots of activity for children (and adults). There should be facts, as well as individual stories of actual people, bringing about a sense of the age. There should also be facts about today. There are more slaves in the world today than there were in the whole of the transatlantic slave trade and we should make this about acknowledging the slavery in our own time. When I visited Berlin, I felt the German people had got the balance right in talking about the war. They told the facts as they were. They weren't defensive or justifying things -they spoke truth. It was cleansing and healing and I think it is a good model to follow.

It is important to tell the story. Part of Inverclyde's wealth can be traced back to these links. It is important to understand how Inverclyde became what it is today. It is a massive part of our history but it is not going to be a complete view. Injustices need to be acknowledged and contextualised, there needs to be done on an ongoing basis, not by just one generation. Need to address this will be a continuing thing.

We should make young people aware about how Inverclyde became Inverclyde - explain and contextualise. Give unbiased, factual delivery. Learn from the past.

Yes - help people of Inverclyde understand the past, understand the present, understand what people did in the past to acquire wealth.

Yes. We need to learn from history. Don't believe in hiding it by changing street names, etc. All information is there on walks. Needs to be taught/pushed in schools.

Yes - this history of transatlantic slave trade and huge economic impact is vital to explore.

We need to tell the story. History sometimes seems remote and further away from ourselves, we struggle to tell our own history and how it affects us here. Coming from Gourrock, I had no association between sugar and slavery. I knew about the sugar part of the history story with no mention of the link to slavery. There is a denial of the older generation - we have gained from the money from the industry, from someone else's misery. It is hard but there is a real story to tell.

2. Inverclyde Council is currently conducting an audit of features within the Inverclyde area that may have links to the slave trade. This may include statues, monuments, memorials, gravestones, street names, buildings etc. What, if any, action do you think the Council should take relative to these features?

Statues and street names and people we celebrate from our past can be an expression of what we value today. It is important, I am not saying we should remove everything with a historic link to slavery, we do have historic imbalances in power which reflect who is represented in what we see in our streetscape. In the case of individuals who were egregious or it is well documented we need to think about links to actions that we don't condone. We need to think about whether this is really representing who we are and the message it also sends about how comfortable we are celebrating these people. That being said, I am not saying everything should be torn down or destroyed. Sometimes contextualisation is important and can be sufficient.

South Africa made changes after apartheid. Removing statues cost a fortune and things that happened were forgotten. Schools, highways and street names changed. Dreadful things in the past have been forgotten. We should contextualise and explain. We should not dismiss, destroy or deny.

There are some things that we need to address in terms of statues and street names. The coat of arms in Gourock needs to be addressed square on. The voice of history is predominantly male. Need to redress the history and how we see ourselves, and how we want future generations to see themselves.

Use the history as a learning tool. Can't eradicate history.

Important we bring attention to street names and provide context. Good to add plaques. Plinth of Henry Dundas in Edinburgh very useful example. Acknowledge it happened, this was the reality. Face up to it, don't bury as that is form of denialism

Tell the story and keep them there but don't glorify. As a feminist I am concerned they all depict old white men. There are none about people who have achieved from nothing. These would be great stories. We need to be careful about glorifying white privilege.

I absolutely understand why statues are being pulled down and people are asking for street names to be changed. We should use what we have to explain who they were, what the situation was and the impact that had.

As Edinburgh City Council have done, at the very least plaques which give the history and legacy and name the individuals as slave owners on statues and memorials. Renaming streets is difficult to achieve, but if the opportunity in town planning arises, naming streets in parallel for significant anti-slavery and artists/writers can provide balance and a significant statement of our new intent to remember and repair this history.

Statues are a talking point. The Bristol statues were objected to at the time they were erected. A lot of opposition and complaints were made. Just because the statues are in place does not necessarily mean everyone agreed with the actions of who is on the statue. It is about signage, plaques etc. walking tours, exhibits. We need to keep the evidence of the deeds at the time.

Without being racist I am worried that this has become about black people. Scottish and English people were taken as slaves who were ignored because they were white. Need to look in perspective of 200 years forward. Slavery happened and we should have something in Inverclyde that shows it.

Simply put them in context (information) – make them part of the education - hiding the past is not appropriate.

We want a simple message on the first level but also encourage people to take an interest in what actually happened.

Should look at Liverpool approach – they didn't change street names, they explained where the name came from. Statues – e.g. the John Crow Rock in Sandbank. Local schools, community groups got involved in changing it - renamed Puffin Rock, but will be recorded in history why its name was changed. We should be doing the same - recognising history and clarifying it. Good to have a full representation of our community involved.

In Gourock we found a lot of evidence that held some truths that even historians attach credibility to, and we should be doing the same. As for which street or statue gets left or pulled down, if people are passionate about things and there's good stories – using the uniqueness of each thing or individual is important. Disappointed in Inverclyde that we don't have more people of African or other origins involved in these debates as we are getting a very Caucasian/white view of everything which is not what the area was built on.

There's a difference in naming things after someone now – continuously... that's part of the history, and I think removing any of it removes the truth about that person having been involved in something nefarious. The best way to do it is to update the information, and have that widely available and accessible, and in places and in ways that are indisputable – in libraries and on plaques – so it's something that's not to be debated – it's got to be "this is fact". In a strange age of disbelief and disinformation, doing things correctly with research with the correct journals in a manner that's appropriate to your constituents is always going to be the best way of having them on your side.

Agree with idea of contextualising through walks, plaques, QR codes because any encouragement in any of our history is enriching. We need to know, e.g. where buildings came from. Make the information accessible and explained in very plain terms.

I prefer placing a plaque by a slave owner statue giving facts, rather than pulling the statue or monument down. However, it is important to remember that this was at a time of empire and there was a very different culture. By that, I don't mean to excuse slavery, but often the slave traders also did great things for the public good. It's a bit like in our time climate change campaigners going on package holidays and booking flights, driving in non-electric cars, and astroturfing their gardens.



3. One of the entries in the audit is the Gourrock Burgh coat of arms, which depicts an enslaved man (visuals will be provided during the online event). What, if anything, do you think Inverclyde Council should do about the Gourrock coat of Arms, which is displayed in various places within the Inverclyde area?

I do not see any merit in removing or revising the coat of arms to eradicate the history of the Burgh and the family involvement in slavery, better that it should be clearer on its history and updated plaques or information displays can give an account of slavery and its legacy and funding for reparation raised. This is also something which should be built into local school education and part of a permanent display or museum in the area.

Not aware of the provenance or this or any the other crest in Inverclyde. Shouldn't be hidden away. Should be put in proper context. Anyone can make up their own a crest any time. There could be a new crest. That would be a more difficult challenge to get agreement. Context, understanding and interpretation are important. If we don't have the full detail there will be different interpretations. People see different things.

Not knowing much about the crest. I see the image as a sea god arising from the water. I don't really know the background.

Personal opinion is to remove it. I'm not sure of the story (how many are!) but it does not seem positive – a black man and a ship and a weapon sends out a lot of messages. This should be replaced with a coat of arms that depicts a forward thinking Inverclyde (if it is even required). Should be kept as an artefact.

In the 1950s the Provost published a story of the slave revolt, the leader of the slaves being chased by Darroch as he had kidnapped someone's daughter and to avoid capture jumped in the sea and stabbed himself. Darroch applied to the Lord Lyon for the Coat of Arms and was granted and it is listed in Burke's Peerage as a demi negro.

Different interpretations of Coat of Arms. Undoubted Darrochs were involved in slave trade. From Gourrock old photos book – figure of man is said to have represented a gang of slaves who stabbed himself on capture. All based on stories. It's 21<sup>st</sup> century, Gourrock should have new logo. It should be replaced – time to move on. Get schools involved.

Gourrock Community Council investigated the crest some years ago and are very happy to use it. Proud of the crest, proud of the demi man sable, who we see not as a slave as he wasn't as slave. We see a free man. Most crests across Scotland have people depicted like that on them.

If you aren't white, and you saw that, what do you see? What's that saying to young black people? I totally understand how people at that time weren't as educated, and that they were working for a pittance, but they were free. They were paid, they weren't kept well but they were kept unwell as humans – they weren't chattel. All the laws were made to make us "not human". When you talk about what do you see, it doesn't really matter you see, it matters what is perceived to that person. If the only thing that you see representative of black people is a Coat of Arms that's in dispute, as a young black person in Inverclyde, that's not positive. It doesn't matter how you say it's not positive, you not then turning a corner and seeing a celebration of Africa or the Caribbean to counteract that and knowing you have worth. You're think – the only thing I have from where I grew up that represents me is in dispute about being a slave in the sea, so what worth are you giving people of colour in Gourrock by keeping that? It's fine if you keep it, but then you have to have something that says you have worth, you have a place here.

From Court of Lord Lyon – no story or explanation as to why anything is on the crest. It is purely conjecture. Some are obvious, but we don't know the story of the man as it has been lost to time. There is so much symbolism in coat of arms, even the way people are facing, etc., has a meaning. Official term from Court of Lyon is 'demi man sable holding a Sgian Mhgu – thinks that's the more appropriate term to use. There are depictions of enslaved men in other coats of arms, e.g. bound in ropes, holding sugar can, tied by chains. In heraldry, distinct trend that there's no ambiguity as to whether they are enslaved or not. Gourrock COA man doesn't have any slave elements. He most resembles some Scottish clan crests.

Leave it be. It is our story and our truth. If you remove the enslaved man, and all the other clues to our past, then you remove our truth. The next generation might say: 'We never had slavery in Inverclyde. If slavery had been a feature, then there would be something to show for it, but look around you. There is nothing.' and that is far worse.

I have just seen this. I was horrified. It is hateful. The debate about the story is pretty irrelevant. It is a reasonable assumption that the image is of a slave. No-one would suggest that being offended by this is a stretch or disingenuous in any way. It has to go, not eradicated from the history books, it definitely has value as a teaching tool we should continue mention it. We should actively replace it. If it is covered up with a new version it is still there. We should consult about what the new representation of Gourrock should be. This would also give an opportunity to inform and discuss. This is an image that is offensive, If we keep it, it says something about us that we don't want said.

It should be removed but not sure what we should replace it with. Gourrock has an illustrious history, there are lots of things we could put in it. I don't think it should be there. I just saw it for the first time and it took my breath away that it should even be there.

Needs to be changed. Agree that there's a good teaching opportunity. We shouldn't duck that. Majority of black people and people of colour who would see that or be aware of it, would likely find it offensive, and be uncomfortable with it. Agree that people would look at it and wonder where on earth they had come to.

Don't remove it. Use as a learning tool. It is history – it is about how history was formed.

Gut reaction is that, as an emblem, it needs changed. If it is being used as current crest that appears to make it acceptable/supported. None of us know who is on that crest, and that is a very dehumanising portrayal of a human being. Shouldn't remain as an active coat of arms, as this is a form of soft acceptance that it's something we are in favour of.




A friend whose husband is mixed race was aghast when she had it pointed out to her. (She walks past it every day and was not aware of it even although it is depicted on the Gamble Halls and engraved on the outside of the Municipal Buildings.) From a human point of view we can't have symbols or emblems on our buildings that make people uncomfortable. The question from the couple was "Where have we moved to?"

We have to think about people moving here and living here. We are a warm welcoming community and we should demonstrate that. I am concerned about erasing history. We need to tell the story but does it really have to be on a prominent symbol? If it is glorifying or excusing anything we need to think about it. We glorify the Stewarts and Darrochs who had power and money and privilege. Do we really want that for our town?

**Appendix 4**  
**Gourock Coat of Arms Consultation**  
**November/December 2021**



**Gourock Coat of Arms Consultation**  
**November/December 2021**

1. Prior to reading the background/context above, were you aware of the Gourock Coat of Arms, and were you aware of the depiction of an enslaved man on the Coat of Arms?				
Answer Choices			Response Percent	Response Total
1	I was aware of the Gourock Coat of Arms and the history behind the depiction of the enslaved man on the Coat of Arms.		17.56%	36
2	I was aware of the Coat of Arms but not the depiction of the enslaved man.		20.49%	42
3	I was not aware of the Gourock Coat of Arms.		61.95%	127
			answered	205
			skipped	1

**Other comments include:**

- The first time I saw it I remember being horrified by the depiction and wondering what on earth it could be a reference to.
- This is blatantly racist and is long overdue for removal. It may have been acceptable at the time, but time moves in as does progressive thoughts about identity and what is right for a coat of arms.
- Scotland's role in the slave trade is well known and is a piece of history which we must learn from, we cannot change the past.
- I think that the depiction at times in more recent iterations has become ambiguous and potentially offensive. This however can be countered with education and plaques which acknowledge the history of the Burgh and the family crests who benefitted from human slavery.
- I only recently discovered this depiction and was pretty horrified on discovering it.
- I wasn't aware and I am shocked that this is still the case.

- The man depicted is not enslaved, he appears as a free man, a strong man facing outward, with a power pose and weapon aloft, as depicted in many coats of arms, this man happens to be a Black man, and that is why the coat of arms is being questioned.
- My main objection is the description of the man as "enslaved." There are several examples of enslaved people in heraldry in the British Isles, such as the coats of arms of John Hawkin, the Burnaby family of Middlesex, the Browne family of Devonshire, the Reverend Durnay of Oxford, and the Donnellan family of Galway. The figures on these Coats of Arms are depicted bound in ropes, chains, or shackles, all of which are unambiguous markers of slavery: the Gourock man displays none of these. With this in mind, I do not feel it is necessarily accurate to describe the Gourock man as "enslaved," for the simple reason that he does not bear the visual markers of slavery as depicted in other examples of heraldry as mentioned above.
- Leave it alone, stop pandering to BLM etc
- It's a terrible thing but it has been there for years and it kind of shows what was acceptable back then compared to now
- I think it's not kind for people of colour to see an enslaved man on a coat of arms that's publicly showed; it should be changed as soon as possible

**2. What, if anything, do you think Inverclyde Council should do about the Gourock Coat of Arms, which depicts an enslaved man and is displayed in various places within the Inverclyde area?**

Answer Choices		Response Percent	Response Total
1	Open-Ended Question	100.00%	154

**Comments**





- Perhaps it's time for a contest for a symbol or image to replace the bottom right quadrant (perhaps the top left as well? it's not clear what that is about or if it's a reference to the knife the man holds?). It would be relatively simple to make it a herald with four sections, bottom left and top right as historic connections and bottom right and top left as new additions designed by locals -- and then with an interpretive plaque wherever it's displayed, giving some information so we don't erase the slave-plantation money that underlies the town's prosperous history.
- Remove them all. Competition for local school children to design a replacement. If too costly to remove then a policy of non-prosecutions for the public removing them...
- Absolutely nothing - you cannot rewrite history, nor can you change the fact that Scotland (and Inverclyde's) wealth has been built on trade which, by modern times, would be deemed highly immoral and unscrupulous.
- Keep the coat of arms as historic awareness.. if it is removed then people may not be given the visual trigger to remember why we should never treat fellow humans as slaves. The coat of arms can be used to start a conversation of tolerance and justice
- It is a part of history and in many ways how the modern Gourock has developed. However, its symbolism is highly offensive. The best thing to do in my book would be to retain its history within places like the McLean Museum, however, update the arms to create a modern coat, using elements of the original to symbolise the past and the future.





- Leave it as it is but ensure current practice reflects on the bad things of the past and ensures no recurrence. If money is available check what we are doing today that should be improved in the light of human dignity.
- We should remove this from the current building and use it as a teaching aid in highlighting and telling the story about how the town was funded on proceeds from the slave trade. Maybe we should design a new town coat of arms, or logo.
- This is an excellent opportunity to review the coat of arms and exclude this less attractive aspect of the history of the landowners while still retaining the historical connection. That said the existing coat of arms could be consigned to history.
- Replace it with something that shows Gourock in a positive light, e.g .Tower Hill, Cloch Lighthouse, yachts (since Inverclyde is Scotland's marine leisure capital). It's not a good idea to hide history, but I think it's appalling to have a Coat of Arms showing 2 blades when the area has had a significant issue with knife crime. That's not something to be proud of.
- Completely change the badge to something fitting such a fine community
- It should stay there as a reminder how Duncan Darroch made his money by the use of enslavement.
- I absolutely understand and wholeheartedly support the desire to redress the historical record in regards to the inexcusable crime against humanity which was slavery, and it is vital that current and future generations have a better understanding than we had before. This is why I support the placement of educational plaques in all locations where the Coat of Arms is depicted, such as the Gamble Halls.
- Regardless of the original intentions behind the depiction of the Gourock man, the Jamaican precedent shows that it is entirely possible to re-contextualise existing imagery in a manner more befitting present and future generations. Therefore, I propose that, rather than perpetuate the idea - true or otherwise - that the man depicted is "enslaved", and that the town crest represents an endorsement of the horror of slavery, the Gourock Man should be re-contextualised in a spirit more fit for a modern Scotland, in the same way the presence of the Taino and Arawak supporters on the Jamaican crest were. The Gourock Man could be presented as an acknowledgement of the shared links Scotland bears with Jamaica, founded on cruelty, but now in the spirit of reconciliation and cooperation as equals, presenting his similarity to other Scottish clan crests as emblematic of equal status & importance in heraldry.
- Keep them but explain the history maybe with a sign.
- Remove it. It does not reflect modern Gourock.
- The coat of arms is neither offensive nor does it depict a slave, therefore funding towards various means of communicating the representation would be helpful, but very sensitively done, with less than a hundred Black people living or working or being educated in Gourock it seems to put a spotlight onto a very small minority, which we are careful about. Once again, you have emphasised an opinion of this being an enslaved man, when there is no evidence to be found anywhere that this is the case, and in fact there is evidence in viewing the man himself that he was a free man.
- I think the coat should be fully researched to try to understand the true meaning of the depiction, although it may be lost to history. Then there should be updated information at each place the coat is on display with the history and meaning given. If it is deemed by the people of Inverclyde as out dated or offensive it should be removed to the museum and a new coat of arms should be decided by the area.

- I do not see any merit in removing or revising the coat of arms to eradicate the history of the Burgh and the family involvement in slavery, better that it should be clearer on its history and updated plaques or information displays can give an account of slavery and its legacy and funding for reparation raised. This is also something which should be built into local school education and part of a permanent display or museum in the area.
- I believe that quadrant should be replaced with a non-offensive representation of Gourrock's economic past, including its wealth built on slavery and sugar, but also other parts of it. I believe new options should be given to the local population to enable education on what the coat of arms previously was and why it's changing, and the old one kept in museums and as an educational tool. I then believe that all other representations of this coat of arms in our town should be replaced or covered up with the new coat of arms.
- Remove it. Better no coat of arms at all.
- Change it
- The council should hold a competition to design a new coat of arms that reflects our values and everything that is wonderful, inclusive and welcoming about our beautiful area. Modern copies should be removed. Any old copies that are part of historic/ listed buildings should be retained and contextualised.
- I suspect most people don't even know what the CoA resembles. It is still part of history of the gentry of those times ...we should learn from it not hide away from it. Perhaps a new CofA depicting the shipbuilding honoring the hard working people who of Gourrock
- Keep it as it is with an explanation of it acknowledging its link to slavery as part of its past and therefore the past of Gourrock.
- I think that Inverclyde Council should remove the coat of arms from public viewing and it should be kept only in archives for historical and research purposes, and If the council should wish to have a crest to use for modern, official purposes then they should commission the creation of a new coat of arms that reflects the modern Gourrock and the culture of the current society.
- Raise awareness about the history but don't get rid of the coat of arms
- I think if it represents slavery and discrimination not only does it highlight Gourrock's almost support for it but also we paint it in a positive light
- Change it totally as it is extremely racist and insensitive to what black people went through
- Stop displaying it and using it since it has a bad message.
- It should be kept but an explanation given to the historical background to inform and generate discussion.
- It should definitely be more prominent throughout Inverclyde. A lot of people believe that we shouldn't be dredging up Inverclyde's past relationship with slavery but I feel it's ignorant to do so. Being wilfully blind to the fact that the ground below our feet was built on the backs of slaves is insane and everyone needs to know that just because we aren't directly responsible for slavery, we still reap the benefits of the demonically harsh treatment of them. Therefore we must devote our town to them even for a minimally slight chance at setting things right.
- It's part of history and should be remembered
- Change it because it could be harmful to people as it is an offensive image
- Replace it with something that more reflects the area now rather than the area 200-250 years ago

- It is not forward thinking and could be changed to represent other aspects of Inverclyde however it is part of history so should still be displayed somewhere and acknowledged
- It is the history of Gourock however the enslaved man can come across as inappropriate
- There should be a statue in Gourock at the memorial garden
- Keep it as it raises awareness
- I think it's a symbol of the past and I think it's important to know our history but I don't think many people would like their coat of arms to be of an enslaved man
- Either get a new Coat of Arms or include information about the history of the current one.
- If the plaque is not to be changed, Information plaques should be included to ensure that anyone viewing the plaques is aware of the history behind it. Preferably however, the plaque should be changed to reflect the good things about Gourock that we can be proud of.
- Redesign the coat of arms to make it inclusive whilst still depicting our local history

### Demographic Information

3. Age				
Answer Choices			Response Percent	Response Total
1	Under 25		69.95%	142
2	25-54		17.24%	35
3	55+		9.85%	20
4	Prefer not to answer		2.96%	6
			answered	203
			skipped	3

4. Ethnic Group Ethnic origin is not about nationality, place of birth or citizenship. It is about the group to which you perceive you belong. Please tick the appropriate box.				
Answer Choices			Response Percent	Response Total
<b>White</b>				
1	British		11.82%	24
2	Scottish		80.79%	164
3	English		1.48%	3
4	Welsh		0.00%	0
5	Northern Irish		0.00%	0
6	Irish		0.49%	1

**4. Ethnic Group Ethnic origin is not about nationality, place of birth or citizenship. It is about the group to which you perceive you belong. Please tick the appropriate box.**

7	Gypsy/Traveller		0.00%	0
8	Other European	<input type="checkbox"/>	0.99%	2
9	Other	<input type="checkbox"/>	0.49%	1
<b>Asian or Asian British</b>				
10	Indian		0.00%	0
11	Pakistani		0.00%	0
12	Bangladeshi		0.00%	0
13	Any other Asian background		0.00%	0
<b>Mixed</b>				
14	White and Black Caribbean		0.00%	0
15	White and black African	<input type="checkbox"/>	0.49%	1
16	White and Asian	<input type="checkbox"/>	2.96%	6
17	Any other mixed background		0.00%	0
<b>Black or Black British</b>				
18	Caribbean		0.00%	0
19	African		0.00%	0
20	Any other black background		0.00%	0
<b>Other Ethnic Group</b>				
21	Chinese		0.00%	0
22	Any other Ethnic Group	<input type="checkbox"/>	0.49%	1
23	I do not wish to disclose my ethnic origin		0.00%	0
			answered	203
			skipped	3



**Appendix 5**  
**Gourock Coat of Arms Locations**

**GOUROCK COAT OF ARMS – LOCATIONS**

Gourock Municipal  
Buildings  
Shore Street  
Gourock



Provost lamp post  
Shore Street  
Gourock



Gamble Halls  
Shore Street  
Gourock



Pavilion  
Gourock Park  
Gourock



Dardanelles Memorial  
Window  
Watt Institution  
Greenock



INVERCLYDE'S HISTORICAL LINKS TO SLAVERY AUDIT

**JAMES WATT**

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
James Watt		Greenock	<p>(Source: Mullen, Dr S and Newman, Prof S (2018), <i>Slavery, abolition and the University of Glasgow: report and Steering Committee</i>. James Watt's family were heavily involved in transatlantic commerce, including on occasion trading enslaved persons in Greenock. His father, James Watt Senior, was a transatlantic merchant in Greenock trading in sugar and tobacco with factors in North America and the Caribbean, at least from 1733-1771. James Watt's brother, John, worked in the father's business and branched out in slave trading. On 17 March 1762, Walter McAdam 'received from John Watt a Black boy which I promise to deliver to Mr John Warrant Mercht in Glasgow.' The enslaved boy was named Frederick...and he was delivered to the Saltmarket in Glasgow, to be forwarded to Lady Spynie at Brodie house as the property of James Brodie of Spynie." James Watt Senior supported his son (James Watt) through his apprenticeship in London, although he did not leave a will and it is impossible to ascertain how much was bequeathed to his son. James Watt himself profited from the ancillary commerce surrounding the West India trades in Great Britain: 1. acted as an agent for his father. 2. Was a major shareholder in Delftfield pottery firm (early nineteenth century shipments of delft left the Clyde destined for, amongst other places, Antigua, Trinidad, Jamaica and Grenada, islands with large contingents of resident Scottish planters). 3. Between 1800-1830, Caribbean planters were the main overseas customers of the Boulton-Watt steam engine, a new technology using steam power for the milling of sugar cane and the boiling of sugar syrup.</p>	James Watt and Slavery in Scotland – History Workshop	1736-1819

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Watt Institution	Council Building	Greenock	As above		1736-1819
James Watt Dock	Commercial Facility	Greenock	As above		1736-1819
James Watt Building/Memorial	Council Building	Greenock	As above		1736-1819
Watt Library	Council Building	Greenock	As above		1736-1819
Watt Hall	Council Building	Greenock	As above		1736-1819
Watt Artwork & Trail	Site Specific Artworks	Greenock	As above		1736-1819
Watt Marble Monument WI	Council Building	Greenock	As above		1736-1819
Watt branding (Heritage Quarter)	Branding	Greenock	As above		1736-1819
James Watt Way	Street Name	Greenock	As above		1736-1819

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Watt Street	Street Name	Greenock	As above		1736-1819
Watt Institution collections	Council Building	Greenock	Direct & indirect links to the wealth generated by the sugar trade		1736-1819
James Watt Dock	Semi Derelict Historic Industrial Building	Greenock	General maritime sheds used to store sugar circa 1950s +		1736-1819
James Watt Dock	Housing Development	Greenock	New modern housing development		1736-1819

## GOUROCK COAT OF ARMS

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Gourock Coat of Arms		Gourock / Darroch Family	<p>The coat of arms has a section that celebrates the Darroch family who made a fortune in Jamaica - appears to depict a slave holding a dagger - there were attempts to change the emblem - it was granted in 1954 and based on 19th century Burgh sea. The Gourock coat of arms features the crest granted in 1794 to Duncan Darroch, after he became wealthy during "twenty years in the mercantile line at Kingston in Jamaica", and bought the Gourock estate in 1784. He allegedly "made his money from slave plantations". Colin Milne – The History of Gourock 1858-1958 – says "The West Indian connection is reflected in the Darroch crest, a 'demi-negro, proper, stabbing himself in the breast with a dagger in his dexter hand.' During a rising, rebel slaves had abducted the daughter of Duncan Darroch's manager. An expedition was organised, and when Duncan Darroch came up with the leader, the latter, seeing that resistance was useless, stabbed himself in the breast with a dagger." Burke's General Armory (1842) says "Crest—A demi Negro, holding in the dexter hand a dagger ppr. Supporters—Two alligators ppr.". The crest and alligators can be seen on the tower of Old Gourock (and Ashton) Church, facing Church Street. (there are apparently no alligators on Jamaica, so perhaps they should be crocodiles) A relief of Gourock's coat of arms is carved above the doorway of the Municipal Buildings at 122 Shore Street. They feature on a plaque above the King Street entrance to the Gamble Halls, and on the glass panes of a provost's lamp outside the main entrance at the corner of Shore Street, and also on a plaque on the changing room building at George Road. In these, the demi-negro holds the dagger rather than stabbing himself. Related sites: Darroch mausoleum and site of Gourock House in Gourock park, stone tower on Tower Hill. Questions remain - there is no mention of the slave rebellion before Milne's book and he does not provide a reference for the story so the source material is unknown and the validity of the story questionable.</p>		
Watt Institution	Council Building	Greenock	Stained glass window installed in the Watt Institution by the Dardanelles Memorial Fund - Gourock Coat of Arms (amongst other coats of arms) represented on the window.		2019

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Gamble Halls	Building	Gourock	Gourock - above entrance - coat of arms		
Gourock House	Private Domestic Residence, demolished in 1947	Gourock	The house of the Darroch family, stood on the site of Gourock Park.		1784-1947
Darroch Drive	Street Name	Gourock	Named after Darroch family		
Watt Institution	Museum & Archive	Greenock	Gourock coat of arms depicted on several artefacts within the collection.		
Darroch Park	Place	Gourock	Also known as Gourock Park.		
Darroch Family Mausoleum	Mausoleum	Gourock	Duncan Darroch		19th century-1913

## STREET NAMES

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Ardgowan St	Street Name	Greenock	Shaw Stewart Family		
Ardgowan Road	Street Name	Greenock	Shaw Stewart Family		
Ardgowan Place	Street Name	Greenock	Shaw Stewart Family		
Nicolson Street	Street Name	Greenock	Shaw Stewart Family		
Shaw Place	Street Name	Greenock	Sir Michael Shaw Stewart - MP for Lanarkshire - had property in the area and West Indian interests by marriage - supported the West Indian interests in Parliament		1766-1825
West Stewart St	Street Name	Greenock	Sir Michael Shaw Stewart - MP for Lanarkshire - had property in the area and West Indian interests by marriage - supported the West Indian interests in Parliament		1766-1825
West Shaw St	Street Name	Greenock	Sir Michael Shaw Stewart - MP for Lanarkshire - had property in the area and West Indian interests by marriage - supported the West Indian interests in Parliament		1766-1825
East Shaw St	Street Name	Greenock	Sir Michael Shaw Stewart - MP for Lanarkshire - had property in the area and West Indian interests by marriage - supported the West Indian interests in Parliament		1766-1825



Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Montgomerie St	Street Name	Port Glasgow	Port Glasgow - Named after Peter Montgomerie slave owner		
Bentinck Street	Street Name	Greenock	Named after William Henry Cavendish Bentinck 3rd Duke of Portland and PM of GB		
Roxburgh St	Street Name	Greenock	Named after sugar estate in Tobago and site of refinery built in 1832 by Hugh Hutton & Co		1832-1896
Sugarhouse Lane	Street Name	Greenock	Site of the first refinery built by Mark Kuhl in 1765 and 2nd refinery built by Alex Currie & co in 1788		
Main Street	Street Name	Greenock	Cartsdyke - site of small refinery built by Matthew Park - burnt down within a year.		1847-1848
Madeira St	Street Name	Greenock	Named after island that the merchants of Greenock traded with		
Inverkip Street	Street Name	Greenock	Site of Ferguson & Co refinery opened 1847 - taken over by John Walker & Co 1868		1847 -
Jamaica Street	Street Name	Greenock	Many local merchants had plantations in Jamaica		1750 - 1900
Virginia Street	Street Name	Greenock	Named after area for tobacco plantations		

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Tobago Street	Street Name	Greenock	Named after area of sugar plantations		
Princes Street	Street Name	Greenock	Site of John Walker & Co sugar refinery opened in 1846 - burnt down 3 times		
Antigua Street	Street Name	Greenock	Named after area of sugar plantations		
Baker St	Street Name	Greenock	Site of sugar refinery 1831-1851		1831-1851
Togo Place	Street Name	Greenock	Named after area of sugar plantations		
Jamaica Lane	Street Name	Greenock	Named after area of sugar plantations		
Bogle Street	Street Name	Greenock	Site of the 3rd refinery built in Greenock owned by Robert McFie & Sons		1802-1854
Esplanade	Street Name	Greenock	Homes of people who benefitted from the trade in enslaved people.		
Cathcart Street	Street Name	Greenock	Site of the Greenock Sugar Exchange		

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Ingleson Street	Street Name	Greenock	Site of refinery - Paul, Sword & Co - later became Orchard Sugar Refining co		1864 - tbc
Chapel Street	Street Name	Greenock	Site of Ballantine, Adam & Rowans refinery		1858-tbc
Drumfrochar Road	Street Name	Greenock	Site of refinery - Neill, Dempster & Neill		1868-tbc
Baker Street	Street Name	Greenock	Site of refinery by Deer Park Co - converted an old mill. Destroyed by fire then taken over by the Aluminium Co		1864-1868
Drumfrochar Road	Street Name	Greenock	Old cotton mill converted to Clyde Refining Co by Cowan, Oliphnat & Livingston		1873-1899
Crescent Street	Street Name	Greenock	Site of first fire proof refinery by (Crescent St Ref) Wrede & Co - then became Cartsburn Refining Co then Aitken & Stewart		tbc-1899
Baker Street	Street Name	Greenock	Site of Pattens & Co refinery		1848-tbc
Lynedoch St	Street Name	Greenock	Site of Anderson, Orr & co refinery - became Berryfields - later sold to Brewers Sugar Co which became Westburn Sugar refineries		1852-tbc
Fairrie Street	Street Name	Greenock	Possibly named after Fairrie family - James Fairrie & Co established a sugar refinery in Greenock in 1799 (1809?) at Cartsdyke Bridge some sons emigrated to the West Indies and became planters		1799

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Sir Michael Street	Street Name	Greenock	Named after Sir Michael Shaw Stewart - MP for Lanarkshire - had property in the area and West Indian interests by marriage - supported the West Indian interests in Parliament		
Farquhar Road	Street Name	Port Glasgow	Possibly named after Robert Farquhar - claimed compensation for enslaved people in Antigua and Grenada		
Montgomerie Street	Street Name	Port Glasgow	Possibly named after Peter Montgomerie - trustee of claimant Robert Montgomerie		
East Crawford Street	Street Name	Greenock	Possibly named for Marion/Agnew/Arabella Crawford		1823-60
Tasker Street	Street Name	Greenock	Named for James & Patrick Tasker - James was awarded compensation for enslaved persons on Caribbean estates, lived on Union Street in 1840 - Patrick Tasker Merchant & Office holder Canada 1779-1845 - Tasker St Greenock		
Leitch Street	Street Name	Greenock	Possibly named for William Leitch - opened refinery at Clarence Street, Glebe in 1812		
Baker Street	Street Name	Greenock	Old log wood mill converted into refinery but burnt down within a year		1858

**ABRAM LYLE**

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Abram Lyle		Greenock	<p>Neither Henry Tate nor Abram Lyle were born when the British slave trade was abolished in 1807. Henry Tate was 14 years old when the Act for the abolition of slavery was passed in 1833; Abram Lyle was 12. By definition, neither was a slave-owner; nor have we found any evidence of their families or partners owning enslaved people.</p> <p>However, we believe the firms founded by the two men, which later combined as Tate &amp; Lyle, do connect to slavery in less direct but fundamental ways. First, the sugar industry on which both the Tate and the Lyle firms (the two merged in 1921) were built in the 19th century was itself absolutely constructed on the foundation of slavery in the 17th and 18th centuries, both in supply and in demand. Without slavery, the British sugar industry and the wider Atlantic sugar industry would not have existed in the form and on the scale they did. Henry Tate's career began as an apprentice to a dry goods merchant; Abram Lyle's father was a cooper in Glasgow whose firm Abram Lyle joined. Both these precursor businesses were closely connected to slave-grown sugar, which formed the basis for developing the consumer market served by dry goods merchants and for fostering supporting industries such as cooperage that furnished the casks for transportation of sugar and rum. Throughout the period of slavery, sugar grown in the British colonies had been brought into Britain at lower tariffs than sugar from foreign producers, thus protecting British slave-owners from foreign competition in the domestic market.</p> <p>Secondly, after the end of Britain's own slave-economy, Britain's sugar, including sugar for the Tate and Lyle companies, continued to come mainly from the Caribbean and South America. We do not know whether either sourced raw sugar from the slave-states of Cuba and Brazil which, after the equalisation of sugar-duties beginning in 1846, had become competitive suppliers to the British market and which remained slave-economies. Raw sugar imported from the British Caribbean by the Tate or Lyle companies in the post-slavery era would have been from estates established under slavery but worked at that point by wage-labourers and, in the case of British Guiana and Trinidad, by indentured labour, a system which lasted into the early 20th century. The monoculture of sugar, and the land-ownership and labour practices</p>	<p><a href="http://www.tate.org.uk/about-us/history-tate/tate-galleries-and-slavery">www.tate.org.uk/about-us/history-tate/tate-galleries-and-slavery</a></p>	1820-1891

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
			implemented by British firms that dominated the industry in the British colonies in the second half of the 19th century and most of the 20th century, contributed to the progressive under-development and impoverishment of the Caribbean.		
Lyle Fountain	Historic Structure	Greenock	As above		1820-1891
Lyle Hill	Historic Landscape	Greenock	As above		1820-1891
Lyle Road	Street Name	Gourock	As above		1820-1891
Lyle Street	Street Name	Greenock	As above		1820-1891
Lyle Place	Street Name	Greenock	As above		1820-1891
Lyle Grove	Street Name	Greenock	As above		1820-1891
Tate & Lyle Sugar Refinery	Place	Greenock	Westburn Refinery Lynedoch Street - 1896 Berryard's Refinery		1820-1891
Lyle Buildings	Place	Kilmacolm	Kilmacolm		1820-1891

## ABOLITIONISTS

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Olaudah Equiano	Abolitionist	Greenock	Former slave, writer and abolitionist visited Greenock in 1792 (30th Jan 1792)	Olaudah Equiano – Scotland and Atlantic Slavery (wordpress.com)	1745-1797
Frederick Douglass	Abolitionist	Greenock	From 'Frederick Douglass in Greenock – Colin S MacDonald', Douglass campaigned against slavery on 10 April 1846 at the church at the corner of Patrick Street and Grey Place in Greenock, now used by H G Pyper as a furniture showroom, on 21 September 1846 at a "very large church" which may have been the Mid Kirk, and on 23 January 1860 in Greenock Town Hall. The Grey Place church is just across Aldi's car park from the Glebe Sugar Refinery building where a refinery had been founded in 1831. Abram Lyle took up sugar refining there in 1865 (with four partners) and rebuilt the refinery. Spoke in New Town Hall on 23rd Jan 1860 (GT 24th Jan 1860)	Scotland - Frederick Douglass in Britain and Ireland	1817-1895
Samuel Ringgold Ward	Abolitionist	Greenock	Samuel Ringgold Ward visited Greenock (1853 or 1855) and had great hopes for an anti-slavery society set up then, led by Mrs Hepburn with "untiring energy", and associated with "so many of the truly pious and benevolent of that beautiful town".	African American Activists in Scotland. Samuel Ringgold Ward. Struggles for Liberty. National Library of Scotland (nls.uk)	1817-1866
Rev Josiah Henson	Abolitionist	Greenock	(Insp for Uncle Tom in UTC) gave a lecture in G Town Hall in 29th March 1877. Former slave, abolitionist, Methodist minister, author and officer in Canadian army. (GT 23rd March 1877)	Josiah Henson   National Library of Scotland (nls.uk)	1781-1883
Amanda Berry Smith	Abolitionist	Greenock	Toured Scotland - exact connection to Greenock to be confirmed	African American Activists in Scotland. Amanda Berry Smith. Struggles for Liberty. National Library of Scotland (nls.uk)	1837-1915
McGregor Laird	Commercial / Abolitionist	Greenock	Born on Greenock he worked in Africa to develop trade and raise living standards as a means to defeat the trade in enslaved peoples.	Macgregor Laird - Wikipedia	1808-1861

## ROBERT BURNS

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Robert Burns			Robert Burns (1759–1796), the celebrated ploughman poet, is lauded for the humour and earthy realism of his poems that raised the status of the Scots dialect and showed new respect for the rural poor in Scotland. He is a Scottish cultural icon and a national obsession. Many public monuments were erected in his honour in the nineteenth century, often through public subscription, with vast crowds attending unveilings. The first Burns Supper was held in Greenock in 1802 (only six years after his death), Burns Clubs were founded across the country and many Scottish streets were named after him. However, few will know that this poet celebrity, who railed against oppression in Scotland and wrote 'The Slave's Lament' (1792), once intended to emigrate to Jamaica to work as a bookkeeper on a sugar plantation that made its money from the labour of enslaved African people.	<a href="http://www.scotland.org/features/robert-burns-and-slavery">www.scotland.org/features/robert-burns-and-slavery</a>	1759-1796
Burns Road	Street Name	Robert Burns	As above		1759-1796
Burns Square	Street Name	Robert Burns	As above		1759-1796
Burns Club	Organisation / Tourist Attraction	Robert Burns	As above		1759-1796



**ROBERT WALLACE**

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Robert Wallace			<p>Merchant (partner in Wallace, Hunter, q.v.) and MP, son of the West India merchant John Wallace (of Cessnock and then of Kelly) and brother of the soldier Sir James Maxwell Wallace (q.v.), and owner of the Cessnock and Glasgow estates in western Jamaica (owned or co-mortgaged five plantations in Jamaica with a combined total of over 500 slaves).</p> <p>Second son of John Wallace (1712-1805) of Cessnock and Kelly and his third wife Janet, daughter of Robert Colquhoun of St Kitts. His father was a merchant in Glasgow, who amassed a large fortune in the West Indies and became proprietor of several large estates. 'By his father's will Robert Wallace received the estate of Kelly and part of the West Indian property.' He married Margaret, daughter of Sir William Forbes of Craigievar; they had no children. 'A devoted Whig', first MP for Greenock under the Act (until 1846). Law and postal reformer. 'In 1846 Wallace became embarrassed financially by the depreciation in value of some of his West Indian estates and deemed it prudent to resign his seat in Parliament. The estate of Kelly was sold, and Wallace lived in retirement at Seafield Cottage, Greenock. After his resignation a liberal public subscription was made for him, which proved an annuity of £500 p.a. Wallace died at Seafield on 1 April 1855.</p> <p>Described in the eye witness accounts of Joseph Sturge and Thomas Harvey in The West Indies in 1837, Wallace's plantations were: "Worse than any property in the parish ... we are strongly impressed with the conviction, that there are no estates more oppressively or even cruelly managed, than those of many liberal, humane and even religious proprietors resident in England."</p>	<p><a href="http://www.ucl.ac.uk/lbs/person/view/19150">www.ucl.ac.uk/lbs/person/view/19150</a></p>	1773-1855
Seafield Cottage	Private Domestic Residence	Greenock	Retirement home of Robert Wallace slave owner.		1773-1855
Wallace Street	Street Name	Greenock	Greenock - possibly named after Robert Wallace slave owner		1773-1855

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Wallace Place	Street name/building	Greenock	Greenock - possibly named after Robert Wallace slave owner		
Wallace Street	Street Name	Port Glasgow	Port Glasgow - possibly named after Robert Wallace slave owner.		1773-1855
Robert Wallace Memorial	Place	Greenock	Greenock Cemetery - Memorial / Grave to Robert Wallace		1773-1855

**PLACES**

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Kempock	Private Residence	Gourock	Archibald Graham Laing - lived in Kempock - claimed compensation for enslaved persons in Jamaica	Summary of Individual   Legacies of British Slavery (ucl.ac.uk)	1836
Mansion House	Private Domestic Residence	Greenock	Agnew and May/Marjory Crawford - Claimed compensation for enslaved persons in Jamaica - Marjory died in Mansion house in Greenock in 1823	www.ucl.ac.uk/lbs/person/view/1339661395	d.1856
Duchal House	Private Domestic Residence	Kilmacolm	Alexander and Boyd Porterfield - According to the UCL database, Alexander built Duchal House in 1710, before he inherited and had a share in a Jamaican estate in 1735 - Boyd Porterfield of Duchal was part owner of this Jamaican estate and built the east wing of the house, other accounts say that the house was built in 1768	www.ucl.ac.uk/lbs/person/view/2146650419	1783-1867
Bellevue House	Private Domestic Residence	Greenock	John McFarquhar - Claimed compensation for enslaved people in Guiana.	Summary of Individual   Legacies of British Slavery (ucl.ac.uk)	Decade after 1830s
Kelly Estate	Private Domestic Residence	Wemyss Bay	John Wallace, who made his fortune in Jamaica, bought the estate. Kelly House at Wemyss Bay was bought in 1867 by James Young, inventor of paraffin, a friend of David Livingstone. After the explorer's death, his servants the freed slave Chuma and Susi were funded by Young to visit Kelly. They made replicas of the "kilanda" they had made to carry Livingstone, and the grass hut they had built for him.	Wemyss Bay, Kelly House   Canmore	1777-1834
Well Park	Place	Greenock	Home of the Shaws	Greenock, Mansion House   Canmore	tbc-1756
Virginia Quay	Place	Greenock	Named after area famed for tobacco plantations		

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Jamaica Apartments	Residential	Greenock	Residential block of flats		
Ardgowan Estate	Place	Inverkip	Home of the Shaw Stewarts	Ardgowan House   Canmore	1200-Present
Inverkip Cemetery	Place	Inverkip	Burial vault of the Shaw Stewarts		1796-tbc
Tobacco Warehouse	Place	Greenock	Late 19th century Clarence St Greenock	Tobacco Warehouse (Former), 5-7, Clarence Street, Greenock   Buildings at Risk Register	c1875-1900
Greenock	Place	Greenock	Town owed its prosperity in large part during the 18th & 19th centuries to the sugar trade which was totally dependent on the import of raw sugar from the forced labour of enslaved peoples in the Caribbean, USA & south America		
Port Glasgow	Place	Port Glasgow	Town owed its prosperity in large part during the 18th & 19th centuries to the tobacco trade which was totally dependent on the import of raw tobacco from the forced labour of enslaved peoples in the Caribbean, USA & South America.		
Kilmacolm	Place	Kilmacolm	Ties with plantation owners - Porterfields		
Inverkip Cemetery	Place	Inverkip	Burial vault of the Shaw Stewarts		
Gourock Rope Works	Building	Gourock / Port Glasgow	Investors such as Colin Campbell made their money from sugar plantations in the Caribbean	Port Glasgow, Gourock Ropeworks   Canmore	1700-Present

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Jamaica Court	Building	Greenock	Named after area of sugar plantations		
Jamaica House	Building	Greenock	Named after area of sugar plantations		
Glebe Building	Building	Greenock	Sugar Refinery founded 1831 by Thomas Young & Co at Ker Street Greenock	Glebe Sugar Refinery, Ker Street, Greenock   Buildings at Risk Register	1831
Custom House	Building	Greenock	Maritime heart of Greenock	Greenock, Custom House Place, Custom House   Canmore	1818-2010

**PEOPLE**

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Sir Michael Shaw Stewart 6th	Person	Inverkip	MP for Lanarkshire - had property in the area and West Indian interests by marriage - supported the West Indian interests in Parliament	<a href="https://www.ucl.ac.uk/lbs/person/view/2146636353">https://www.ucl.ac.uk/lbs/person/view/2146636353</a>	1788-1836
Sir Michael Shaw Stewart 5th	Person	Inverkip	Plantation owner - Tobago Roxburgh, claim 2nd May 1836, 143 Enslaved, £2998 8s 8d, enslaved persons registered by James Kirk, manager, in 1834; in 1819 the enslaved people had been registered by Philip McKenna attorney for Sir Michael Shaw Stewart.	Summary of Individual   Legacies of British Slavery (ucl.ac.uk)	1766-1825
Sir John Shaw Stewart 4th	Person	Inverkip	Plantation owner - Roxburgh	Summary of Individual   Legacies of British Slavery (ucl.ac.uk)	1739-1812
Sir Michael Shaw Stewart 3rd	Person	Inverkip	Plantation owner- Roxburgh	Summary of Individual   Legacies of British Slavery (ucl.ac.uk)	-1796
Archibald Stewart	Person	Inverkip/Tobago	Son of SirMSS3rd - Archibald Stewart purchased Queens Bay division (St Paul parish) Lot no. 18 (200 acres) 05/06/1770. By 1773 he owned both this Lot and Queens Bay division (St Paul parish) Lot no. 5 (500 acres), originally purchased by D. Mill and A. Young 19/03/1767. The two Lots became the Roxborough estate, which he released to his brother Sir Michael Stewart in 1775.	Summary of Individual   Legacies of British Slavery (ucl.ac.uk)	-1779
Alexander Ferrier	Person	Gourock	Was in Gourock in 1830, possessed plantations in Surinam	<a href="http://www.ucl.ac.uk/lbs/person/view/21466646371">www.ucl.ac.uk/lbs/person/view/21466646371</a>	1841
Marion Crawford	Person	Greenock	Unsuccessful claimant for compensation for enslaved persons; noted as 'Spinster of Greenock' in UCL database - was the sister of Agnew Crawford	<a href="http://www.ucl.ac.uk/lbs/person/view/721753923">www.ucl.ac.uk/lbs/person/view/721753923</a>	1834
James Hunter	Person	Greenock	Claimed compensation for enslaved persons in Jamaica, noted as the likely son of Greenock merchant James Hunter	<a href="http://www.ucl.ac.uk/lbs/person/view/43138">www.ucl.ac.uk/lbs/person/view/43138</a>	1834

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
John Martin	Person	Greenock	Claimed compensation for enslaved persons in Jamaica, saying money and slaves were bequeathed by a relative in Jamaica to his mother, he is noted in the UCL database as 'Merchant and possibly sugar-refiner of Greenock'	<a href="http://www.ucl.ac.uk/lbs/person/view/2146651939">www.ucl.ac.uk/lbs/person/view/2146651939</a>	d.1817
Arthur Oughterson Senior	Person	Greenock/Barbados	From Greenock, owned a plantation in St Michael in Barbados	Summary of Individual   Legacies of British Slavery (ucl.ac.uk)	d.1813-15
Dugald Malcolm Ruthven	Person	Greenock/Jamaica	Merchant in Greenock and Jamaica, presumably involved in plantations	Summary of Individual   Legacies of British Slavery (ucl.ac.uk)	18th and 19th centuries
Fairrie Family		Greenock	James Fairrie & Co established a sugar refinery in Greenock in 1799 (1809?) at Cartsdye Bridge some sons emigrated to the West Indies and became planters	<a href="http://www.ucl.ac.uk/lbs/person/view/44527">www.ucl.ac.uk/lbs/person/view/44527</a>	1807 (inherited)
James & Patrick Tasker	Person	Greenock	James was awarded compensation for enslaved persons on Caribbean estates, lived on Union Street in 1840 - Patrick Tasker Merchant & Office holder Canada 1779-1845 - Tasker St Greenock	<a href="http://www.ucl.ac.uk/lbs/person/view/43765">www.ucl.ac.uk/lbs/person/view/43765</a>	1783-1867 & 1823-1860
Robert Farquhar	Person	Port Glasgow	Claimed compensation for enslaved people in Antigua and Grenada	<a href="http://www.ucl.ac.uk/lbs/person/view/11426">www.ucl.ac.uk/lbs/person/view/11426</a>	1755-1836
Peter Montgomerie	Person	Port Glasgow	Trustee of claimant Robert Montgomerie	<a href="http://www.ucl.ac.uk/lbs/person/view/28688">www.ucl.ac.uk/lbs/person/view/28688</a>	1792
Agnew Crawford	Person	Greenock	Agnew and May/Marjory Crawford - Claimed compensation for enslaved persons in Jamaica - Marjory died in Mansion house in Greenock in 1823	<a href="http://www.ucl.ac.uk/lbs/person/view/1339661395">www.ucl.ac.uk/lbs/person/view/1339661395</a>	-1834
Arabella Crawford	Person	Greenock	Unsuccessful claimant for compensation for enslaved persons, noted as 'Spinster of Greenock' in UCL database - was the sister of Agnew Crawford	<a href="http://www.ucl.ac.uk/lbs/person/view/64614282">www.ucl.ac.uk/lbs/person/view/64614282</a>	d1840

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
John Mcfarquhar	Person	Greenock	Claimed compensation for the enslaved people on Plantation Johanna in British Guiana. Comp awarded to partners of John Campbell Sen. Of Glasgow - 'they having withdrawn their counterclaim and the claimant having assigned to them the compensation in payment of their debt.	<a href="http://www.ucl.ac.uk/lbs/person/view/21466630945">www.ucl.ac.uk/lbs/person/view/21466630945</a>	d1842
Patrick Maxwell Stewart	Person	Greenock/Inverkip/Tobago	London merchant (under his own name) and MP, son of Sir Michael Shaw Stewart the 5th bart., and brother of the 6th. Agent for Tobago in the 1830s; prominent member of the West India Committee. Invested in Greenock Shaws Water & Railways	Summary of Individual   Legacies of British Slavery (ucl.ac.uk)	1795-1846
Alexander Fairley Harrower	Person	Port Glasgow	Merchant in Demerara in 1826 - registered 51 enslaved people, 47 male and 4 female - but based in PG for a while where he died in October 1842	Port Glasgow – Scotland and Atlantic Slavery (wordpress.com)	1673-1743
Alexander Porterfield of Porterfield	Person	Jamaica	Grand Vale Estate Jamaica	<a href="http://www.ucl.ac.uk/lbs/person/view/2146650419">www.ucl.ac.uk/lbs/person/view/2146650419</a>	d1795
Boyd Porterfield of Duchal	Person	Jamaica	Grand Vale Estate Jamaica	<a href="http://www.ucl.ac.uk/lbs/person/view/2146650421">www.ucl.ac.uk/lbs/person/view/2146650421</a>	d1802
Archibald Campbell of Inverawe	Person	Port Glasgow	West Indies Merchant. Rented Finlaystone House circa 1802	<a href="http://www.ucl.ac.uk/lbs/person/view/2146660319">www.ucl.ac.uk/lbs/person/view/2146660319</a>	1799-1863
Robert Cunninghame Cuninghame Graham	Person	Port Glasgow	Finlaystone	<a href="http://www.ucl.ac.uk/lbs/person/view/10520">www.ucl.ac.uk/lbs/person/view/10520</a>	1775-1852
Elizabeth Martin	Person	Greenock	Inherited The Deanery and Long Bay Jamaica from John Scott. 140 enslaved	<a href="http://www.ucl.ac.uk/lbs/person/view/14717">www.ucl.ac.uk/lbs/person/view/14717</a>	1801-1875
William Kidd	Person	Greenock	Pirate/Privateer - born in Greenock - executed in London. Settled in NYC in 1691 and had interests in cotton and tobacco trades with Britain. A reference to a William Kidd who made a reparation claim in 1837 has no details so are two being confused?	<a href="https://www.undiscoveredscotland.co.uk/usbiodgraphy/k/williamkidd.html">https://www.undiscoveredscotland.co.uk/usbiodgraphy/k/williamkidd.html</a> <a href="http://www.ucl.ac.uk/lbs/person/view/10520">www.ucl.ac.uk/lbs/person/view/10520</a>	1655-1701



Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
William Leitch	Person	Greenock	Opened refinery at Clarence Street, Glebe in 1812		1812-1847
John Lindsay	Person	Greenock	Traded in dried fish - herring - to the plantations as a main source of food for the enslaved.		c1770s
Buchannan & Co	Company	Greenock	Traded in dried fish - herring - to the plantations as a main source of food for the enslaved.		c1770s
Blair, Reid & Steele	Person	Greenock	Opened Ingleston refinery in 1847		1847-1882
Spiers & Wrede	Person	Greenock	Cappielow Refinery built in 1833		1833-1877
George Dale	Person	Jamaica / Greenock	George Dale of Edinburgh, written in 1790. Captured in Africa as a child and sold into slavery in Jamaica, as Dale expressed it, "like so many swine", he was later bought by a Mr McNicoll. Dale travelled on a ship to Greenock with his new owner, but when they landed McNicoll said he had no further use for him. With injuries sustained during his life of slavery and no means to support himself, Dale "betook himself to carry some trifling things in a box, about the streets, and working at mills	lbsscotland2.pdf (ucl.ac.uk)	c1760s
AAnderson	Person	Greenock	Took over Cappielow Refinery and ran in till 1877		1833-1877
John Wallace	Person	Greenock	Merchant of Greenock. The merchant John Wallace of Cessnock and Kelly, owner of estates and slaves on Jamaica, bought the lands of Kelly in 1792, and built Kelly House mansion: its site is now occupied by lodges at 'Argyll View', Wemyss Bay Holiday Park. In 1803 his son Robert Wallace inherited Jamaican estates, and Kelly Estate which he extended and planned as a resort. He became Greenock's first MP (1832 Reform Act) and helped introduce the penny post. With the Slavery Abolition Act 1833, owners were	Summary of Individual   Legacies of British Slavery (ucl.ac.uk)	1712-1805

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
			compensated and slaves became "apprentices". Sturge and Harvey's 'The West Indies in 1837' reported how this worsened working conditions, with one of Wallace's estates particularly bad example, though he could have been "kept in ignorance" of this cruelty. After full emancipation in 1838, former slaves grew their own food crops rather than work on the estates. In 1846 Wallace's estates were devalued. He resigned as MP, and sold the Kelly Estate.		
Daniel King	Person	Port Glasgow & Tobago	Owned a half share in Sherwood Park estate in Tobago. The compensation for the enslaved people on this estate was shared between his three daughters, one of whom, Celia, married Andrew Scott at Port Glasgow in 1821	lbsscotland2.pdf (ucl.ac.uk)	c1800
James (Paraffin) Young	Person	Wemyss Bay	Kelly Estate (now Wemyss Bay Holiday Park) was a prominent abolitionist, known for supporting Livingstone's work to end the East African slave trade (through Zanzibar) which lasted into the late 19th century. In announcing a 2011 plaque, the Royal Society of Chemistry described Young as an anti-slavery campaigner who continued to finance the anti-slavery movement after Livingstone had died.	RSC honours forgotten Scottish scientific hero	-1876
Jamie Montgomerie	Person	Virginia & Port Glasgow	Jamie Montgomerie was taken by his owner, Robert Shedden, a Virginian planter, to be trained as a carpenter. When he refused to return to Virginia he was forcibly taken to Port Glasgow to be shipped back. Montgomerie escaped to Edinburgh, where Shedden placed adverts in local papers appealing for his capture. Montgomerie was apprehended and held in the Old Tolbooth Gaol. Though he sued for his freedom, he died in 1757 before the case could be heard	lbsscotland2.pdf (ucl.ac.uk)	c1750s
Archibald Graham Laing	Person	Gourock	Archibald Graham Laing - lived in Kempock - claimed compensation for enslaved persons in Jamaica	Summary of Individual   Legacies of British Slavery (ucl.ac.uk)	c1836
Neil & Dempster	Person	Greenock	Built refinery near Dellingburn Reservoir - destroyed by fire		1853-1865

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Darroch Family	Person	Gourock	<p>The coat of arms has a section that celebrates the Darroch family who made a fortune in Jamaica - appears to depict a slave holding a dagger - there were attempts to change the emblem - it was granted in 1954 and based on 19th century Burgh sea. The Gourock coat of arms features the crest granted in 1794 to Duncan Darroch, after he became wealthy during "twenty years in the mercantile line at Kingston in Jamaica", and bought the Gourock estate in 1784. He allegedly "made his money from slave plantations". Colin Milne – The History of Gourock 1858-1958 – says "The West Indian connection is reflected in the Darroch crest, a 'demi-negro, proper, stabbing himself in the breast with a dagger in his dexter hand.' During a rising, rebel slaves had abducted the daughter of Duncan Darroch's manager. An expedition was organised, and when Duncan Darroch came up with the leader, the latter, seeing that resistance was useless, stabbed himself in the breast with a dagger." Burke's General Armory (1842) says "Crest—A demi Negro, holding in the dexter hand a dagger ppr. Supporters—Two alligators ppr.". The crest and alligators can be seen on the tower of Old Gourock (and Ashton) Church, facing Church Street. (there are apparently no alligators on Jamaica, so perhaps they should be crocodiles) A relief of Gourock's coat of arms is carved above the doorway of the Municipal Buildings at 122 Shore Street. They feature on a plaque above the King Street entrance to the Gamble Halls, and on the glass panes of a provost's lamp outside the main entrance at the corner of Shore Street, and also on a plaque on the changing room building at George Road. In these, the demi-negro holds the dagger rather than stabbing himself. Related sites: Darroch mausoleum and site of Gourock House in Gourock park, stone tower on Tower Hill. Questions remain - there is no mention of the slave rebellion before Milne's book and he does not provide a reference for the story so the source material is unknown and the validity of the story questionable.</p>	Clan Darroch - Wikipedia	1790s

**EVENTS**

Location / Name / Event	Typology / Ownership	Associated Person / Place	Context / Comments	Reference	Associated Date
Hanover (Ship)	Commercial	Port Glasgow	PG Built ship sent to West Africa to trade in enslaved peoples - extensive records of its journey- acquired 134 enslaved peoples from Nigeria but by time reached Barbados only 87 still alive - called 'sheep' in records.	Slavery - Port Glasgow's Forgotten History	1719
Loyalty (Ship)	Commercial	Port Glasgow	PG Built ship sent to West Africa to trade in enslaved peoples - unsuccessful journey returned home empty after being attacked by pirates	Slavery - Port Glasgow's Forgotten History	1719