

Perceptions of Slavery

**Research Study Conducted for
set all free**

October 2006

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Introduction

This report presents the findings of a survey among the general public, and a booster survey among ethnic minorities. The ethnic minority booster survey was conducted on behalf of Ipsos MORI by Ethnic Focus.

Both survey elements were commissioned by set all free. Set all free was established by Churches Together in England to commemorate the bicentenary of the Abolition of the Slave Trade Act in 2007. The project aims to highlight how the abolitionists' values can inform society today. The research was funded by Churches Together in England, which is independently financed by the churches, charities and donations; it receives no funds from government or the Heritage Lottery Fund.

The research was designed to assess levels of general public knowledge relating to slavery, both historical and modern, and to gauge views about how, if at all, the bicentenary should be publicly recognised.

Methodology

Questions were placed on the Ipsos MORI Capibus, the regular Ipsos MORI survey among the general public. A nationally representative quota sample of 1,033 adults (aged 15 and over) was interviewed throughout Great Britain by Ipsos MORI in 160 different sampling points. Interviews were conducted face to face, in respondents' homes, using CAPI (Computer Assisted Personal Interviewing) between 15th and 21st September, 2006. Data are weighted to match the national demographic profile across Great Britain.

A further 750 interviews were conducted with ethnic minority respondents across England. Questions were placed on the Ethnic Focus Ethnibus between 9th September and 21st September. All Ethnibus interviews are conducted face to face using multilingual interviewers. Ethnic minority data include Pakistani, Indian, Bangladeshi, Chinese, Black Caribbean and Black African respondents and are weighted to the known profile of this population.

Reporting

As a rough guide, please note that the percentage figures for the various sub-samples or groups generally need to differ by a certain number of percentage points for the difference to be statistically significant. This number will depend on the size of the sub-group sample and the % finding itself - as noted in the appendix.

Where an asterisk (*) appears it indicates a percentage of less than one, but greater than zero. Where percentages do not add up to 100% this can be due to a variety of factors – such as the exclusion of 'Don't know' or 'Other' responses, multiple responses or computer rounding.

The report refers to findings from the main Capibus survey, unless it is explicitly stated that data is taken from the Ethnibus.

Publication of Data

As set all free has engaged Ipsos MORI to provide an objective and representative programme of research, it is important to protect set all free's interests by ensuring that the research is accurately reflected in any press release or publication of the findings. As part of our standard terms and conditions, the publication of the data in this report is therefore subject to the advance approval of Ipsos MORI. This would only be refused on the grounds of inaccuracy or misinterpretation of the findings.

Summary of findings

There is some limited awareness of the significance of 2007 in relation to the abolition of the Transatlantic Slave Trade Act, and one in ten can name the exact year when the act was abolished. However, few people are able to identify prominent abolitionists from a list, indicating that although there is a basis upon which to build awareness for next year's bicentenary, there is some way to go to raise awareness and knowledge in this area. Results also reveal the public's limited understanding of what slavery in the 21st century involves. Even the most widely recognized form of modern slavery, trafficking for sexual exploitation, is identified by only 35% of people.

Additionally, it is important to note that there are varying views relating to how, if at all, the bicentenary should be marked. While three in five (59%) British people believe that the bicentenary should be publicly recognised in some way, two in five say they do not think it should be marked, do not care, do not know or are not interested. As might be expected, support for bicentennial activities rises among ethnic minorities (72%) and such activities are supported by nine in ten (90%) black people.¹

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Kully Kaur-Ballagan

Rebecca Eligon

Alice MacGregor

¹ Data from Ethnibus

Main findings

Historical knowledge

One in ten people (10%) are spontaneously able to identify 1807 as the year in which the UK Parliament abolished the Transatlantic Slave Trade. A further third are aware that the Transatlantic Slave Trade was abolished in the nineteenth century, although they are not able to identify the correct year. However, a third (33%) of people say they do not know in what year abolition took place, and the remaining quarter (23%) identified the incorrect century.

As might be expected, people from higher social classes (AB=15%) and broadsheet readers (18%) are most likely to know the precise year in which the Abolition Act was passed. Men are more likely than women to know that the Act was passed in 1807 (12% compared to 8%). Younger people (15-24 years =49%), those from lower social grades C2DE (43%), and those living in London (42%) are most likely to say they don't know.

Q1 *The Transatlantic Slave Trade refers to the trade of slaves between Africa and the Americas. In what year do you think the UK Parliament abolished the Transatlantic Slave Trade?*

	%
1900-2006	15
1800-1899 (Not 1807 specifically)	34
1807	10
1700-1799	7
1600-1699	2
1400-1599	*
1200-1399	0
Before 1200	*
Don't know	33

Source: Ipsos MORI

One in three people (32%) can identify William Wilberforce as a person who played a role in the British campaign for the abolition of the slave trade. This compares with lower levels of awareness of Wilberforce across ethnic minority groups (24%).² Awareness of significant abolitionists is otherwise very low. Half (52%) say they don't know who played a role in the campaign for abolition, or think that none of the listed figures played a role. Just one in seventeen (6%) select Charles James Fox as having played a role in the campaign for abolition, with 5% identifying John Newton. However, even these very low figures are likely to overestimate levels of awareness of anti-slavery campaigners: some respondents will guess from the list of names because they may feel they ought to give a response. Thus, 5% of people say that Francis Bacon played a role in the campaign for abolition, the same as the proportion who identify John Newton

² Data from Ethnibus

and Charles James Fox. Hannah More and Olaudah Equiano are the least recognised anti-slavery campaigners, selected by just 2% of people. This finding is consistent with the relatively low profile given to women and African abolitionists in many historical accounts of slavery and suggests there is potential for commemorative activities in 2007 to raise the profile of women and African campaigners.

There are significant differences in awareness of the history of abolition according to gender, age, ethnic group, area, and social grade. Thus, low levels of overall awareness mask more complex patterns of knowledge about significant abolitionists. Men are more likely than women to name William Wilberforce as a campaigner for abolition (38% compared to 28%). Awareness of Wilberforce is also higher among older groups (46% among 45+ years compared with 18% among those under 45), and those from higher social grades (and therefore likely to be better educated) (AB-50%). Younger people (15-24 years – 59%), those from working class backgrounds (C2DE – 53%), and those living in London and Scotland (53% and 55%) are more likely to say they don't know any of the abolitionists on the showcard.

Among ethnic minority groups³, as might be expected, there is significant variation between Asian and black respondents, with only 6% of Asian respondents identifying Wilberforce as an abolitionist and 92% saying they don't know any of the abolitionists on the showcard. This is compared with 58% of black respondents who can correctly identify Wilberforce and 36% saying they don't know.

Q *Which, if any, of the following people do you think played a role in the British campaign for the abolition of the slave trade?*

	<i>General public</i> Base: 1,033	<i>Black</i> Base: 233	<i>Asian</i> Base: 463	<i>Chinese</i> Base: 54*
	%	%	%	%
William Wilberforce	32	58	6	24
Charles James Fox	6	3	2	4
John Newton	5	-	-	-
Francis Bacon	5	-	-	-
Thomas Clarkson	4	1	*	2
Granville Sharp	3	4	-	2
Henry Pelham	3	-	-	-
Olaudah Equiano	2	1	1	-
Hannah More	2	*	*	-
Other	-	-	-	2
Don't know	46	36	92	67
None of the above	6	3	1	7

Source: Ipsos MORI/Ethnic Focus

*Small base so results should be interpreted with caution

³ Data from Ethnibus.

The role of the Christian Church

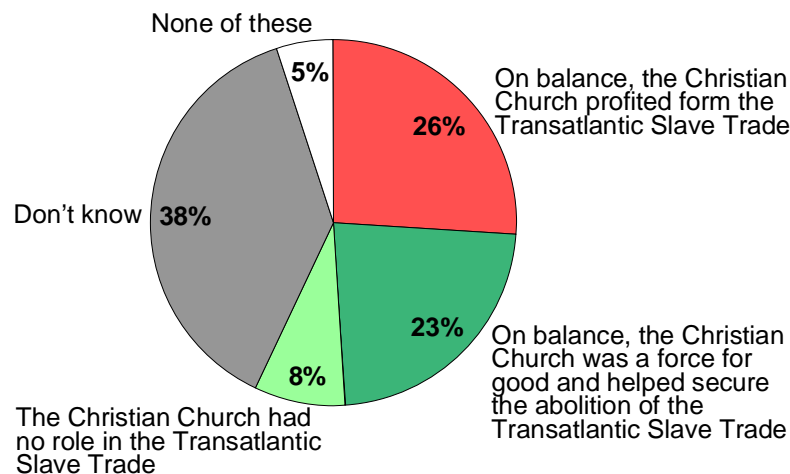
When asked about the role of the Christian Church in Transatlantic Slave Trade two in five of the public (38%) feel they do not know what role the church played. This rises to over six in ten among ethnic minorities (63%).⁴ This variation may be explained in part by the fact that the majority of ethnic minorities surveyed are not Christian. Indeed, the proportion saying they don't know about the role of the Christian church falls to 22% among ethnic minorities who are actually Christian.

Among the general public, those expressing an opinion about the church are slightly more likely to think that on balance the Christian Church profited from the Slave Trade (26%) than helped to secure abolition (23%). This difference is more marked among the black community (with 24% believing that the Church profited and only 15% thinking that the Church helped to secure abolition).⁵ Although far fewer Asian respondents expressed an opinion, among those who did opinion was largely negative, with 9% feeling that the Christian Church profited and only 1% believing that the Church was a force for good.⁶

Middle class respondents (32%), working respondents (30%) and men (29% compared with 22% among women) are more likely to believe that on balance the Church profited from the Slave Trade. Scottish respondents are least negative about the role of the Church, with only 9% believing that the Church profited from the Slave Trade (although as we have seen earlier, Scottish respondents are least likely to know about the history of slavery).

Role of the Christian Church

Q *There are several different branches and denominations of the Christian Church. On balance, which of the following best describes your view of the role of the Christian Church in the Transatlantic Slave Trade?*



Base: 1,033 British adult aged 15+ interviewed face-to-face. Fieldwork 15th – 21st September 2006 Source: Ipsos MORI

⁴ Data from Ethnibus

⁵ Data from Ethnibus

⁶ Data from Ethnibus

Modern slavery

Three quarters of people (74%) are able to spontaneously name at least one type of situation which they consider to be a form of modern day slavery. Sex trafficking and forced prostitution is the most widely recognised form, being named by just over a third (35%). People think that other forms of slavery in the world today include working for less than the minimum or living wage (28%), working in sweatshops (25%) and child labour (23%). One in five (20%) consider illegal immigrants who work as au pairs or other domestic help to be modern day slaves. Just under a fifth of people (18%) are unable to name any specific situations which they consider to be forms of modern slavery. This is significantly less than the third of people who feel unable to say when the Transatlantic Slave Trade was abolished and the 46% who feel unable to identify an abolition campaigner. A further 8% of people say there are no forms of modern slavery.

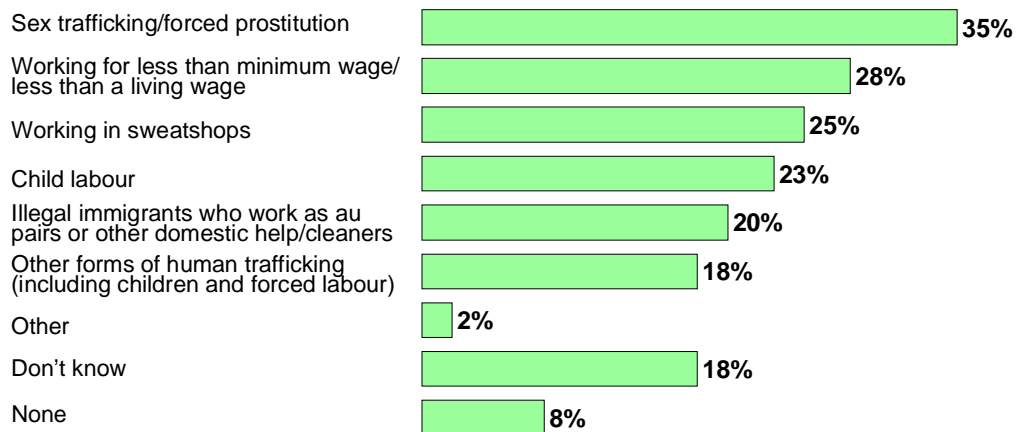
Slavery is defined in international law. For example, the *Slavery Convention* of 1926 defines slavery as “the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised” and the *United Nations Supplementary Convention on the Abolition of Slavery, the Slave Trade and Institutions and Practices Similar to Slavery*, 1956, includes debt bondage, serfdom, forced marriage practices, and the sale or giving of children into exploitation, in its definition of slavery. The combined legal definition set out in these two treaties remains in use today.

This definition distinguishes slavery from other forms of human rights abuses, such as restrictions on freedom of speech, and forms of deprivation, such as low pay. Our research suggests that many people’s understanding of slavery is inconsistent with this legal definition, with significant proportions believing that slavery includes many human rights abuses and wider forms of exploitation. Working for less than minimum wage or less than a living wage is the second most widely recognised form of modern slavery, named by 28% of people. One in five people identify illegal immigrants working as au pairs/cleaners as a form of modern slavery. Further qualitative research could be useful to explore the terms in which people conceptualise modern slavery.

Awareness of modern forms of slavery is lowest among the under 25s and those aged 65+. Three in ten of those aged 65+ and 35% of under 25s say either that they do not know any specific forms of modern slavery or that there are none, compared to only one in five (20%) of those aged 35-44.

Forms of modern slavery

Q Can you name any specific types of modern slavery?



Base: 1,033 British adult aged 15+ interviewed face-to-face. Fieldwork 15th – 21st September 2006 Source: Ipsos MORI

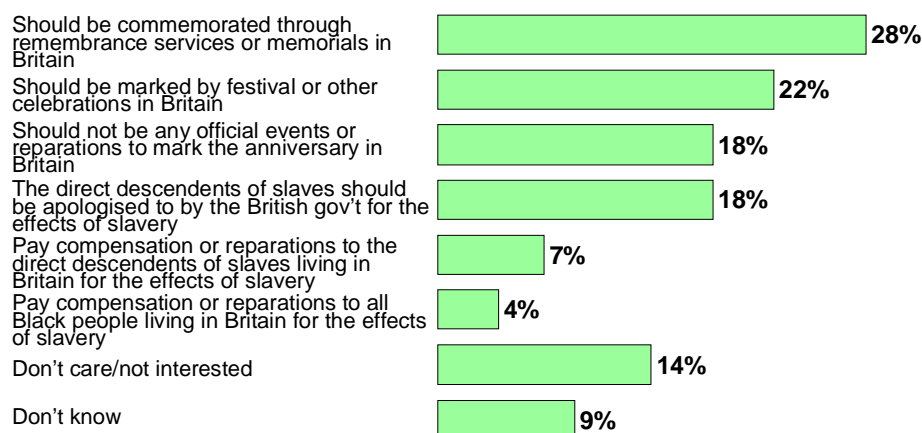
Marking the bicentenary

The British public is divided in their views about how, if at all, the bicentenary of the abolition of the Transatlantic Slave Trade should be publicly recognised. However, on balance more people feel it should be marked in some way than not (59% compared with 41%).

Just under three in ten (28%) feel that the bicentenary should be commemorated through remembrance services and memorials and 22% that it should be marked by celebrations. However, opinion is split and it is important to note that while one in five (18%) feel that the bicentenary should not be publicly recognised, the same proportion believe that the British government should apologise to the direct descendents of slaves for the effects of slavery. There is little widespread support for the payment of reparations by the British government, either to the direct descendents of slaves (7%) or to the black population in general (4%). One in four (23%) are disengaged from the issue of how the bicentenary should be marked, saying they don't care, don't know or aren't interested.

Recognising the bicentenary

Q Next year is the two hundred year anniversary of Parliament's abolition of the slave trade in the former British Empire. Please could you tell me which of the following statements best describes your view about what should happen to mark the anniversary?



Base: 1,033 British adult aged 15+ interviewed face-to-face. Fieldwork 15th – 21st September 2006 Source: Ipsos MORI

Younger people are generally more favourable towards the public recognition of the bicentenary than older people. This is in line with Ipsos MORI findings elsewhere, where younger people tend to be more positive about diversity, which may explain their greater support for marking the occasion.⁷ The under 55s are significantly more likely than those aged 65+ to say that the bicentenary should be marked by celebrations. Nearly a quarter (23%) of those aged 65+ think there should not be **any** official events or reparations to mark the bicentenary, compared to only 12% of those aged 15-24 years. Support for reparations is low amongst all age groups, but 11% of under 25s are in favour of the payment of

⁷ 2002, Voice of Britain/Commission for Racial Equality

reparations to the direct descendents of slaves, compared to only one in twenty of those over 45 (5%).

The most significant differences in opinion about how the bicentenary should be recognised are by ethnic group. White respondents are more likely to say that the bicentenary should not be officially recognised than either black or Asian respondents (21%, 2% and 1% respectively) and, as might be expected, black respondents are more positive about nearly all of the specific activities that are suggested. However, they are less keen about governmental apologies. There may be a number of reasons for this and further research may help to unpick the reasons underlying this attitude.

Q	<i>Please could you tell me which of the following statements best describes your view about what should happen to mark the anniversary?</i>				
	<i>General public</i> Base: 1,033 %	<i>White</i> Base: 872 %	<i>Black</i> Base: 233 %	<i>Asian</i> Base: 463 %	<i>Chinese</i> Base: 54* %
	<i>Capibus</i>	<i>Capibus</i>	<i>Ethnibus</i>	<i>Ethnibus</i>	<i>Ethnibus</i>
The anniversary should be commemorated through remembrance services or memorials in Britain	28	29	58	52	43
The anniversary should be marked by festivals or other celebrations in Britain	22	22	80	66	58
The direct descendents of slaves should be apologised to by the British government for the effects of slavery	18	16	9	*	9
The British government should agree to pay compensation or reparations to the direct descendents of slaves living in Britain for the effects of Britain	7	5	9	9	16
The British government should agree to pay compensation or reparations to all black people living in Britain for the effects of Britain	4	2	3	1	3
There should not be any official events or reparations to mark the anniversary in Britain	18	21	2	1	-
Don't care/not interested/don't know	23	21	10	33	34

Source: Ipsos MORI/Ethnic Focus

* Small base so results should be interpreted with caution

Appendices

A. Technical Details

Sample Design

CAPIBUS uses a random location sample design which generates a very high quality sample representative of the GB adult population. Between 160 and 180 sample points are randomly selected each week in order to provide a fully dispersed sample covering the whole of Britain.

The sampling frame itself is the Postal Address File (PAF), a frequently updated record of all addresses in GB recognised by the Royal Mail. The PAF is used because it provides a far more complete sampling frame than the electoral register and is not limited to members of the public aged 18+.

Each week on CAPIBUS, one enumeration district is selected and allocated to a sample point, in order to reduce travel costs and impossible targets, *interviewers work the area closest to them and we then fit the ACORN profile around this*. The selection process is random but uses the ACORN segmentation system in order to control the sample.

An enumeration district is a very small area of local geography, made up of between 60 -100 addresses. The ACORN system classifies enumeration districts into one of 56 very finely differentiated ACORN types. In turn types can be combined into 17 groups and 5 categories. Acorn types are labelled by detailed descriptors (i.e. Type 13:40 = Young Family Workers) and based on a complex multi-variate analysis of data from the last census.

In order to ensure a representative sample, enumeration districts are randomly selected such that the sample profile of ACORN groups within each standard region matches the population profile of the region. This produces a national sample that is balanced in terms of ACORN category/group at a regional level and ACORN type at national level.

Each enumeration district is defined by the list of addresses contained within it. Interviewers are given a randomly selected start address and a list of addresses within the district. Interlocking quota controls are set for age, sex and working status, based on the ACORN classification. Thus, quota controls are specifically tailored to each sampling point. The use of ACORN ensures that the sample selected is nationally representative in terms of social grade without the need for setting quotas at the interviewing stage.

The sample design described ensures that each weekly CAPIBUS accurately reflects the GB population in terms of region and area types as well as informant demographics. Moreover, the sample is based on matching enumeration districts wave on wave, in terms of their geographical location and their area type, thereby maximising the level of stability between successive samples.

Weighting

CAPIBUS uses a rim weighting system which weights to NRS defined profiles for age, social grade, region and working status - within sex. The idea of rim weighting is to provide the 'best weighting', or least distorting, by using computing power to run a large number of solutions from which the best is chosen.

In order to correct minor deviations in terms of the generated sample profile week on week, omnibus services use a variety of weighting procedures. Clearly, the more effective the sampling the less the need to rely on weighting to resolve problems.

As well as providing readership information, the NRS is used to define population profiles and social grade proportions (census studies only happen every 10 years). As such, our NRS data is used by many other research agencies for sampling and weighting purposes although they do not always use the most up to date information.

Fieldwork

Fieldwork is carried out by Ipsos MORI using CAPI (Computer Assisted Personal Interviewing). All interviews are conducted face to face, in the home - one interview per household. No incentives are offered to respondents.

B. Statistical Reliability

The following tables detail sample tolerances that apply to the percentage results within this report. In summary, it shows the possible variation that might be anticipated because a sample, rather than the entire population has been interviewed. As shown in the table the sampling tolerances vary with the size of the sample and the size of the percentage results.

For example, for a question where 50% of the people in a weighted sample of 2,045 respond to a particular answer, the chances are 95 in 100 that this result would not vary more than 2 percentage points, plus or minus, from the complete coverage of the entire population using the same procedures.

	Approximate sampling tolerances applicable to percentages at or near these levels				
Size of sample on which survey result is based	10% or 90%	20% or 80%	30% or 70%	40% or 60%	50%
1033	+/- 3	+/- 4	+/- 4	+/- 4	+/- 4

	Differences required for significance at or near these percentage levels				
Appropriate size of the samples compared	10% or 90%	20% or 80%	30% or 70%	40% or 60%	50%
750 and 250	+/- 4	+/- 6	+/- 7	+/- 7	+/- 7
500 and 500	+/- 4	+/- 5	+/- 6	+/- 6	+/- 6
500 and 100	+/- 6	+/- 9	+/- 10	+/- 11	+/- 11
250 and 250	+/- 5	+/- 7	+/- 8	+/- 9	+/- 9
250 and 100	+/- 7	+/- 9	+/- 11	+/- 11	+/- 12
100 and 100	+/- 8	+/- 11	+/- 13	+/- 14	+/- 14

C. Definition of Social Grades

The grades detailed below are the social class definitions as used by the Institute of Practitioners in Advertising, and are standard on all surveys carried out by Ipsos MORI.

Social Grades			
	Social Class	Occupation of Chief Income Earner	Percentage of Population
A	Upper Middle Class	Higher managerial, administrative or professional	2.9
B	Middle Class	Intermediate managerial, administrative or professional	18.9
C1	Lower Middle Class	Supervisor or clerical and junior managerial, administrative or professional	27.0
C2	Skilled Working Class	Skilled manual workers	22.6
D	Working Class	Semi and unskilled manual workers	16.9
E	Those at the lowest levels of subsistence	State pensioners, etc, with no other earnings	11.7

D. Topline Results

Ipsos MORI/J28935

Perceptions of Slavery

General Public Survey Technical Details

- Results for the national survey are based on a sample of 1,033 British adults aged 15+ interviewed face-to-face on the Ipsos MORI omnibus
- Fieldwork was conducted from 15th to 21st September 2006, to quotas set in line with the profile of the general population
- Data has been weighted to match the profile of GB residents

Ethnic Minority Survey Technical Details

- Results for the ethnic minority survey are based on a sample of 750 adults aged 16+ in England interviewed face-to-face on the Ethnic Focus Ethnibus
- Fieldwork was conducted from 9th to 21st September, to quotas set in line with the profile of the general population
- Data has been weighted to match the known profile of Indian, Pakistani, Bangladeshi, Black Caribbean, Black African and Chinese populations in England.

General information

- Where figures do not add up to 100, this is due to multiple coding or computer rounding
- * indicates more than 0% but less than 0.5% of respondents
- Responses are based on all interviews unless otherwise specified
- Survey carried out by Ipsos MORI on behalf of Set All Free

Q1. **The Transatlantic Slave Trade refers to the trade of slaves between Africa and the Americas. In what year do you think the UK Parliament abolished the Transatlantic Slave Trade?** UNPROMPTED. SINGLE CODE ONLY.

	%
	General public
1900-2006	15
1800-1899 (Not 1807 specifically)	34
1807	10
1700-1799	7
1600-1699	2
1400-1599	*
1200-1399	0
Before 1200	*
Don't Know	33

Q2. SHOWCARD Which, if any, of the following people do you think played a role in the British campaign for the abolition of the slave trade?

	% General public	% Ethnic minority
William Wilberforce	32	24
Charles James Fox	6	2
John Newton	5	-
Francis Bacon	5	-
Thomas Clarkson	4	1
Granville Sharp	3	2
Henry Pelham	3	-
Olaudah Equiano	2	1
Hannah More	2	*
Don't Know	46	73
None	6	2

Q3. SHOWCARD Next year is the two hundred year anniversary of Parliament's abolition of the slave trade in the former British Empire. Please could you tell me which of the following statements best describes your view about what should happen to mark the anniversary? Just read out the letters that apply. MULTICODE OK

	% General Public	% Ethnic minority
The anniversary should be commemorated through remembrance services or memorials in Britain	28	53
The anniversary should be marked by festival or other celebrations in Britain	22	70
There should not be any official events, or reparations to mark the anniversary in Britain	18	2
The direct descendents of slaves should be apologised to by the British government for the effects of slavery	18	4
The British government should agree to pay compensation or reparations to the <u>direct descendents of slaves</u> living in Britain for the effects of slavery	7	10
The British government should agree to pay compensation or reparations to <u>all Black people</u> living in Britain for the effects of slavery	4	2
Don't care/not interested/Don't know	23	26

- Q4. The Universal Declaration on Human Rights says “No one shall be held in slavery or servitude” but according to one estimate, by Free the Slaves, a US-based campaigning organisation, 27 million people are enslaved today.

Can you name any specific types of modern slavery? PROBE: Is there anything else?

	%
	General public
Sex trafficking/forced prostitution	35
Working for less than minimum wage/less than a living wage	28
Working in sweatshops	25
Child labour	23
Illegal immigrants who work as au pairs or other domestic help/cleaners	20
Other forms of human trafficking (including children and forced labour)	18
Housewives/household	1
Prison/prisoners	*
Child soldiers	*
Arranged marriages	*
Drug addiction	*
Africa mentions	*
Economic	*
Mining	*
Specific job mentions	*
Other	2
Don't Know	18
None	8

- Q5. SHOWCARD (R) There are several different branches and denominations of the Christian Church. On balance, which of the following best describes your view of the role of the Christian Church in the Transatlantic Slave Trade?

	%	%
	General Public	Ethnic Minority
On balance, the Christian Church profited from the Transatlantic Slave Trade	26	13
On balance, the Christian Church was a force for good and helped secure the abolition of the Transatlantic Slave Trade	23	6
The Christian Church had no role in the Transatlantic Slave Trade	8	16
Don't know	38	63
None of these	5	2