



Quakers in Britain

Reparation Working Group

Document in Advance for Yearly Meeting

July 2026

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1. General introduction

This section introduces the Reparation Working Group, explains how it was formed, and sets out the scope of harm it has been asked to address.

Quakers espouse recognising ‘That of God in everyone’. Yet the historical record shows that some seventeenth and eighteenth-century British Quakers enslaved Africans, took land from indigenous peoples, and built family fortunes on the profits of that economy. This is the tension at the heart of our work.

The Quakers in Britain Trustees’ Reparation Working Group was established in the autumn of 2023, in response to minutes 27 & 33 of Yearly Meeting 2022, to examine that history honestly and consider what reparation requires of us. The Working Group will be laid down in December 2027, by which time we will make recommendations about what British Friends should do.

We are a small group – six members each representing a Quaker Central Committee or BYM Trustees, and two Friends from the Black, Brown and People of Colour Friends Fellowship. We

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recognised that most of us had a great deal to learn about reparation, and so in our first year we attended many conferences and workshops, sharing key learning with each other.

We co-opted onto the group a member of Woodbrooke staff so that we could develop learning programmes for ourselves and for Friends both in BYM and overseas.

We also co-opted the Friends World Committee for Consultation Justice and Peace Officer, who co-convenes the Network and Listening Workstream and assists us in speaking with the different sections of FWCC. Our meetings are attended by BYM staff including the leads for Justice and Equity and Climate Justice, and staff from the BYM Library and Archive. We have been supported for the past eighteen months by a full-time Reparation Co-ordinator. We agreed that we needed to be as transparent as possible to enable Friends to follow our journey and so we asked for our minutes to be on the Quakers in Britain website. They can be found in the section about reparation.

We identified draft success criteria to meet by the time we are laid down, centred on asking which processes will be different in our Quaker community, in the wider world, and in ourselves.

We looked at what a reparation programme might mean to Quakers in Britain – including the scope of harms to be redressed, the scale of any redress we might recommend, and the need to involve those experiencing the legacies of enslavement today in developing a programme of reparation.

In defining the scope, we were clear that we were looking at British Quakers' involvement in:

- the enslavement of West Coast Africans, their trafficking across the Atlantic, their ownership by British Quakers on plantations, and their economic exploitation
- the legacies left by this enslavement in the lives of people in the Caribbean
- the impact of enslavement on the West Coast of Africa from where the enslaved were trafficked
- the development of Quaker colonies in North America and their impact on the indigenous peoples in those areas
- the economic exploitation of workers by Quaker chocolate companies
- the use of profits from the economy of enslaving to found Quaker family dynasties and financial institutions, whose legacies persist today

We recognised from the outset that we would not have the capacity to address every legacy of the British Empire.

We examined past reparation programmes and saw how their failure to involve those most harmed in the design of those programmes meant they were not well received. We have concluded that we must do better. We also made the connection between our work and that of the Quaker Racial Justice Network, since the racism experienced by Black, Brown and People of Colour Friends – and which is systemic in British institutions today – is a direct legacy of how Africans were treated by Europeans in the seventeenth and eighteenth centuries.

We are asked in our Terms of Reference to reach out to other churches on the same journey. We have met with the Racial Justice Officers of the United Reform Church in the UK, the Church of Scotland and the Anglican Diocese of Liverpool, as well as the latter's Jamaican organiser of the Triangle of Hope. We have met with the Churches Reparation Action Forum (CRAF) Jamaica, who have a seven-point plan for reparation, and with the University of the West Indies Director of the

Centre for Reparation Research, who are involved with [CARICOM](#)¹ and its [ten-point plan](#) for reparation from governments.

We have learnt that both of these reparation plans have as their first point an acknowledgement of the harms inflicted and a sincere apology for those actions. Identifying the harms British Quakers perpetrated is therefore of crucial importance to our being able to acknowledge and apologise for them.

In 2023 we established four workstreams to attract other Friends to work with us and help develop an understanding of our history and of the reparation movement. Each is described in the sections that follow.

2. A note on language

Before describing our four workstreams, we want to explain the language we use in this document and why it matters.

The Reparation Working Group began with a simple but significant step: humanising the words we use to describe people who had things done to them.

We moved away from 'slave', from 'transatlantic chattel slavery', and from nouns that reduced human beings to a category. In their place, we use language that makes visible the actions that resulted in their condition. Rather than 'slave' — a word that feels remote, even static — we name the person as 'enslaved', because enslavement is something that was done to them: a process they were forced to live within.

Rather than 'transatlantic chattel slavery', which can read as a business transaction, we speak of 'the economy of trafficking and enslaving Africans'. The word 'trafficking' denotes a criminal act and, we hope, evokes the moral revulsion that act deserves. We use 'enslaving' rather than 'slavery' for the same reason: it names a process inflicted on people, not a category to which they belonged. We speak of 'the economy of enslaving' rather than 'the slave economy', and of 'the economy of trafficking and enslaving Africans' rather than 'the transatlantic slave trade'.

We have also sought to understand the environment beyond the transatlantic experience. For example, we have learned that the name 'America' is itself a colonial project for members of some tribal nations in the northeast of 'America': using it frames that part of the world through the coloniser's lens. We therefore use 'Turtle Island'² instead of 'North America' (USA and Canada) when we discuss matters regarding Lenape land, 'Abya Yala' instead of 'Central and South America'.

¹ CARICOM (the Caribbean Community) is a grouping of twenty-one countries with approximately sixteen million citizens, stretching from The Bahamas in the north to Guyana and Suriname in South America. It is the principal body through which Caribbean governments are collectively pursuing reparatory justice from former colonial powers.

² Who is calling for the term 'Turtle Island'? The term has been brought forward primarily by BBIPOC Friends (including US Friends of colour) who use "Turtle Islanders" as part of their self-description: <https://bbipoc.org>. Turtle Island is a creation story held, in their own distinct tellings, by several Northeastern Woodlands nations — including the Lenape, the Haudenosaunee (Iroquois) and the Anishinaabe (Ojibwe). It is the Lenape, the very nation whose land was taken to found West Jersey, which our paper specifically addresses. We are hoping to invite Lenape representatives to help draft an acknowledgement connected to that history.

We have renamed our Working Group the 'reparation' working group. This reflects us following the lead of experts such as Sonja Stanley Niaah³ of the University of West Indies: reparation is a continuous process, not a series of acts. **We use reparation not reparations deliberately.**

Reparations — the plural — has become associated with the punishing financial penalties imposed on Germany after the First World War: coercive, contested, and ultimately catastrophic. That is not what we are asking for.

Reparation — singular — means making amends and putting right a wrong. It is a moral claim, not a debt. We are asking for honest acknowledgement and genuine change, not a bill.

Reparation is the work of this Quaker faith movement, and it distinguishes our endeavours from those of state-led reparation. We understand that our journey is long and progress may be slow. Indeed, it will be those living with the legacy who will determine whether our acts are reparative in their eyes.

Our language continues to evolve. Over the past two and a half years we have learnt words to use, words to set aside, and begun to find new words of our own. We do not claim to have arrived at the right answers; we are learning as we go, and we remain open to challenge. This document reflects where we are in that learning.

3. Historical workstream: Quaker complicity in enslavement and colonialism

This section describes what we have discovered about the direct involvement of seventeenth- and eighteenth-century British Quakers in the economy of trafficking and enslaving Africans, in Quaker colonial governance, and in the treatment of indigenous peoples.

The Historical Workstream comprises Friends from Area Meetings who have been truth-seeking about the actions of seventeenth- and eighteenth-century Quakers in their area. What we have found has at times been extremely painful; at least one member questioned their faith.

We have recognised that although we, as Quakers, espouse recognising 'That of God in everyone', some seventeenth- and eighteenth-century British Quakers were involved in enslaving Africans — commodifying them and forcing them to labour on plantations that the Quakers owned. They took land from indigenous people in Turtle Island (North America) to create Quaker colonies, governing them from London. In West Jersey, land was apportioned to emigrating Quakers according to the number of enslaved people who would work it, and systems were put in place to ensure the colony remained white.

Quaker Dynasties and the Economy of Enslaving

We have learnt how Quaker family dynasties were founded on the profits of trading with the colonies — the Barrows of Lancaster, the Fretwells of Sheffield and the Cadburys of Birmingham, to name but a few. By following the profit, we have found how it helped to establish the financial services industry we use today. Banks including Barclays, Lloyds and the Royal Bank of Scotland (the latter absorbed the Lancaster Banking Company of which George Barrow was a founding member,) all have their founding in this period, in part from the profits of the economy of enslaving. Those profits also helped to power the industrial revolution, building cotton factories in the north of England and the road and railway infrastructure we know today, and they provided us with the racialised and privileged⁴ life we in Britain lead today compared to the Global South.

London Yearly Meeting's Slow Response

³ <https://www.uwi.edu/crr/sonjah>

⁴ **racialised privilege** means the advantages a person may receive because of how their race is perceived within a particular society, regardless of their individual intentions or personal circumstances.

It is of significance that London Yearly Meeting took over thirty years to respond to the petition sent to them in 1689 by Germantown Meeting via Pennsylvania Yearly Meeting asking for the practice of enslaving to be abolished (see QF&P 23.24), and a further twenty years before commenting again. It was only in 1761 that it was discerned that Friends involved in the economy of enslaving were to be disowned – a minute that was in any case ignored, for example by Lancaster Monthly Meeting. It took over a hundred years to achieve abolition, and during much of that time some British Quakers continued to engage in owning the enslaved, with their economic exploitation of the formerly enslaved continuing after abolition.

The West Jersey Founding Documents and the Lenape

One of the most significant and previously unknown finds has been the founding documents for what is now New Jersey, held in the Hertford and Hitchin Area Meeting archive. These documents, and subsequent minutes of meetings of the Proprietors, clearly show how the Quaker colony of West Jersey was governed from London. Land was apportioned to Quakers emigrating from Britain according to the number of enslaved Africans who would work it. The minutes also make clear that the Proprietors wished to keep the colony white and so encouraged the emigration of poor white Quakers.

The founding documents also reveal deeply troubling treatment of the Lenape, whose land this was, by emigrating British Quakers. This aspect of our history requires further research, and we welcome the contributions of researchers committed to pursuing it.

Confronting this history supports the Quaker Racial Justice Network in examining the racism embedded in our society – racism whose roots lie firmly in how, in the eighteenth century, some among us commodified West Coast Africans, stripping them of their identities and cultures.

Working on this together has deepened our understanding of how differently the world feels depending on who you are. As Helen Minnis described in the 2022 Swarthmore Lecture: the water in which our Friends who are Black, Brown or People of Colour swim can be very different from the water in which white Quakers swim.

4. Historical workstream: Economic exploitation and ongoing legacies

This section documents the ways in which patterns of economic exploitation established during the era of enslavement have continued into the present – in Quaker supply chains and in the impact of Quaker missions overseas.

Chocolate, Cocoa and Supply Chains

We have gathered documentation relating to the way our Quaker chocolate manufacturers, while at the forefront of developing good working and living conditions for British workers in their factories, did not always apply the same ethical standard in their supply chains. Workers in sugar and cocoa plantations suffered two centuries of embedded economic exploitation, and even today children are employed in hazardous conditions.

The Cadbury and Rowntree companies were Quaker-founded, publicly anti-enslavement, and built model villages for British workers. The same principles were never applied to Africans.

We summarise below the evidence that has been documented in various publications:

1. Rowntree's West Indian plantations (1890s–1934) – Worked by indentured labourers of African descent, legally bound and unable to leave. Rowntree held these estates for decades after abuses were documented.
2. São Tomé (1886–1909) – The most damning evidence. By 1901 Cadbury held a bill of sale listing 200 Black workers as property. By 1903 enslaved-labour conditions were confirmed. Their own agent called the contracts “all but enslavement in name.” One worker in five died annually – ten times the worst British slum death rates. Both companies kept buying for

eight more years, stopping only when alternative supply was ready. A jury awarded one farthing damages when Cadbury sued a newspaper for calling them hypocrites.

3. West Africa cocoa buying (1919–1972) – After São Tomé, both companies jointly purchased Ghanaian and Nigerian cocoa through a shared agency. African farmers had no bargaining power; prices were set entirely by the British buyers.
4. Apartheid South Africa (1980s) – Rowntree’s subsidiary Wilson Rowntree responded to Black workers’ industrial unrest with mass dismissal. State police committed human rights abuses against those workers during the same period. A company that had championed worker welfare in Britain was using state violence as an industrial relations tool against Black workers under apartheid.

The connecting thread: reform came each time only when reputational damage outweighed commercial cost.

The legacy of these actions continues to be seen. In April 2022, Channel 4’s Dispatches programme broadcast ‘Cadbury Exposed’, an undercover documentary visiting cocoa farms within Cadbury’s supply chain in Ghana. Footage showed children as young as ten using machetes to weed plantations, opening cocoa pods with sharp knives, and swinging bladed tools to harvest pods from trees. Farmers were found earning less than £2 per day.

Quaker Mission Work in Kenya

We have recently been challenged to research Quaker mission work in Kenya, which is seen by Kenyan Friends as having worked with the British colonial power to disrupt their lives and remove their cultural identities. We have commissioned a Kenyan Quaker to undertake this work. While it was Quakers from North America who led those missions, British Quakers supported them financially and with encouragement – and Kenyan Quakers hold us jointly responsible. We hope that this research and our subsequent conversations with Kenyan Quakers will provide a template for future conversations BYM may need to have with others who experienced British Quaker missions.

This historical research has brought us face to face with the power imbalance Quakers helped to create in the world through their historical actions. We are clear that in our work on reparation we must not replicate that power imbalance. We are striving to ensure that those experiencing the legacies of past Quaker actions are at the heart of our discernment.

5. Networking and listening

This section describes what we have heard from those living with the legacies of enslavement and colonialism, in Africa, the Caribbean and Britain.

The most important key to our work is listening to those experiencing the legacies of enslavement, Quaker colonialism and engagement in economic exploitation. This has led us to connect with Friends in Africa and North America, and with other churches in the Caribbean and Britain. We sent two members of the Reparation Working Group to attend the World Plenary of the Friends World Committee for Consultation in Johannesburg in August 2024; the rest of the group attended online.

From these connections we have heard the pain which this historical harm inflicted on a wide range of communities – harm which has led to generational trauma. We have heard that although British Quakers may not have been among the worst actors within the economy of trafficking and enslaving Africans, which saw 3.1 million Africans trafficked by British ships, their actions and inactions were inseparable from the structures of the time, and the legacy of those systems continues today.

Voices from the African continent

Friends from Ghana, South Africa and Kenya have told us of the range of harms they experience. These include the psychological and cultural impact which created an internalised sense of inferiority. Ngugi wa Thiong'o⁵ has framed this as 'the colonisation of the mind'⁶ which encouraged the belief that European standards were superior and thus devaluing African traditions, languages and knowledge. We noted that this legacy continues to influence attitudes toward culture, education and economic systems in Africa today.

We heard that pre-colonial Africa was largely agriculturally self-sufficient, but that colonial policies reshaped agriculture to prioritise cash crops for export to Western markets, weakening local food systems. Today, African countries import a significant proportion of their food – in some cases up to 80%⁷ (African Development Bank, 2022). Subsidised agricultural goods from Europe and North America often enter African markets at prices with which local farmers cannot compete – a structural continuation of historical economic patterns.

These African Friends also reflected on the breakdown of traditional governance systems, the disruption of cultural and religious practices, and the generational trauma caused by enslavement and colonial rule. Languages of the colonisers and missions continue to shape communication and the power dynamic. At a gathering of the Africa Section of the FWCC, most communication occurred in English and French, illustrating the enduring effects of colonial linguistic boundaries – yet when Swahili was spoken, most participants understood.

Voices from the Caribbean

We have heard from contacts in the Caribbean of how the vast majority of Caribbean society exists to put food on the table, with little job security. The Churches Reparation Action Forum of Jamaica tells us that a quarter of Jamaican society wake up as squatters – in part caused by the way the formerly enslaved were turned off the plantations after their forced indentures following manumission⁸, leaving them with no work and nowhere to live, forced to fend for themselves on the island. It is difficult to get people to work the land because of its clear links to enslavement, and so Jamaica is not self-sufficient in food production.

Violence is endemic, particularly towards women and girls – behaviours that have their roots in the plantations, where women were not only enslaved to work the land but to produce the next generation of the enslaved.

Reparation is seen by all we have spoken with as justice, and not an act of charity.

Work with British Friends

The Network and Listening Workstream also works with British Friends to support an understanding of what reparation means. We have provided special interest meetings at Yearly Meetings for the past three years and have so far visited 25% of BYM Area Meetings to answer Friends' questions about the work of the RWG. We will be writing to those we have not yet visited, seeking an invitation to speak with the Area Meeting or a wider gathering of Quakers in the area.

In June 2026 we started offering monthly online drop-in sessions on reparation, to hear from and respond to interested Friends.

⁵ <https://www.currentaffairs.org/news/the-decolonial-mind-of-ngugi-wa-thiongo>

⁶ <https://ingramacademic.com/products/decolonising-the-mind-9780852555019>

⁷ <https://unctad.org/news/blog-revitalizing-african-agriculture-time-bold-action> & <https://pmc.ncbi.nlm.nih.gov/articles/PMC12083016/>

⁸ **Manumission** is the formal act of **freeing an enslaved person from slavery**. It usually refers to a legal process by which an enslaver voluntarily granted freedom to someone they enslaved.

6. Theological research

This section describes the research commissioned to examine the theology that underpinned enslavement, abolition, and reparation – and the report now available to Friends.

The Reparation Working Group recognised that as a faith community we needed to develop an understanding of the theological arguments used to justify enslavement. There is a growing awareness that British Quakers have an incomplete understanding of our own part in the economy of trafficking and enslaving Africans. Our historical view has usually focused on Quaker involvement in the abolitionist movement, with little or no consideration given to the ways in which our theology may have justified, normalised or ignored the grave injustices of widespread enslavement.

With the help of the Quaker Committee for Christian and Interfaith Relations' Commissioning Group and Woodbrooke, we developed a brief for post-doctoral research covering three areas:

- Theology used to justify and support systems of enslavement and oppression
- Theology of abolition
- Theology of reparation and liberation

We recognised that we were requiring a great deal of research in a short period of time. We were delighted that Woodbrooke was willing to accept the commission. Ben Wood and Lily Chadwick were appointed as researchers, with Ben Pink Dandelion as supervisor, and an Advisory Board was established comprising Professors of Theology working in this field in Britain and on the continent of Africa, members of the QCCIR Commissioning Group, and members of the RWG. Work began in January 2026.

The report – provisionally titled 'Examining our Past to Take Action for the Future: Quakers, Enslavement and Reparation' – was delivered to the Reparation Working Group at the end of June, along with a short summary document. It will be considered at the RWG meeting on 11 July and will be available on the Quakers in Britain website in the section on reparation in due course. We recommend reading the summary first. Printed versions of the full report will be available at the Reparation Working Group's Conference on 23 October 2026.

7. Financial workstream

This section outlines the approach being considered for making financial reparation.

The Financial Workstream is working with the RWG to determine the most appropriate way to include representatives of those who today are experiencing the legacies of enslavement, Quaker colonisation or economic exploitation in the process of recommending to BYM Trustees how to calculate a reparation amount and where any payments should be directed. The Trustees will bring recommendations to a future Yearly Meeting for discernment.

We are taking time to get this right. Questions of how to calculate a reparation amount, how to ensure those most harmed are genuinely included in shaping any programme, and where payments should be directed are genuinely complex – and the answers matter enormously to those who will be affected. We believe that a careful, community-led process of discernment is more faithful than a hasty one.

8. Conclusion

We are not alone on this journey, and the moment feels significant.

Friends will be aware of the UN resolution passed on 25 March 2026, proposed by the President of Ghana. It named the economy of trafficking and enslaving Africans as the gravest crime against humanity and affirmed that claims for reparation represent a concrete step towards remedy⁹.

The Church of Scotland issued an apology¹⁰ on 16 May 2026. They too are grappling with the same challenges we face. Their report offers words we take to heart:

'For this [reparation] to happen, churches in the global north and the global south need to move past all patterns of control and build a partnership of respect, shared leadership, justice and equality. True reconciliation takes more than just words.'

On 25 May 2026, Pope Leo XIV issued the most explicit papal admission¹¹ of institutional Vatican responsibility to date – going further than his predecessors, who focused on individual Christians rather than the Church itself. The apology carries personal weight: Leo, the first US-born pope, has ancestry that includes both enslaved people and those who held the enslaved.

It is impossible not to feel deep sorrow when contemplating the immense suffering and humiliation endured by so many... For this, in the name of the Church, I sincerely ask for pardon.

All of us grappling with this swim in the same seas. Nothing is more powerful than an idea whose time has come: it is the moment for reparation.

We have partnered with the All-Party Parliamentary Group for Afrikan Reparation and Black Lives Matter UK.

The Reparation Working Group is paying for the scoping of documents in the Quakers in Britain Archive relating to overseas work by British Friends from 1868, so that they can be catalogued and opened to researchers from the continent of Africa and beyond who have approached the Librarians.

If you are curious to hear more of the historical and theological research, please attend our Conference – **Truth and Repair: Our Quaker Journey Towards Justice** – on Friday 23 October at Friends House and online. This conference will prepare Friends to consider more deeply at subsequent Yearly Meetings our next steps on the Quaker journey to providing love and justice for the ongoing harms perpetrated over the past three centuries.

Friends, on this reparation journey, we take pleasure in living adventurously – we hope that you will join us and if you cannot, please hold us in the Light as we continue our path.

Reparation Working Group

Quakers in Britain

July 2026

9 The UK abstained in the vote: <https://www.bbc.co.uk/news/articles/cvg06q36052o>

10 https://www.churchofscotland.org.uk/_data/assets/pdf_file/0004/154552/Legacies-of-Slavery.pdf

11 <https://ewtnvatican.com/articles/pope-leo-slavery-apology-church-role>

Appendix A: Index of Quaker Families and UK Banks

This index lists the Quaker family dynasties and UK banks named in the document, with links to the sections in which they appear.

Quaker Family Dynasties

- Barrows of Lancaster: [Section 3: Quaker Dynasties and the Economy of Enslaving](#)
- Cadburys of Birmingham: [Section 3: Quaker Dynasties and the Economy of Enslaving](#); [Section 4: Chocolate, Cocoa and Supply Chains](#)
- Fretwells of Sheffield: [Section 3: Quaker Dynasties and the Economy of Enslaving](#)

UK Banks

- Barclays: [Section 3: Quaker Dynasties and the Economy of Enslaving](#)
- Lloyds: [Section 3: Quaker Dynasties and the Economy of Enslaving](#)
- Royal Bank of Scotland: [Section 3: Quaker Dynasties and the Economy of Enslaving](#)

Appendix B: Chronology

Key dates in the history of Quaker involvement in enslavement and colonialism, abolition, and the reparation movement.

Date	Event
1647	George Fox founds the Quaker movement.
1660s–80s	Quaker colonies established in North America (West Jersey and Pennsylvania); land apportioned partly according to the number of enslaved Africans who would work it; indigenous Lenape peoples dispossessed.
1676	West Jersey Concessions and Agreements signed – founding documents for the Quaker colony, held in the Hertford and Hitchin Area Meeting archive.
1689	Germantown Meeting (Pennsylvania) sends petition to London Yearly Meeting calling for the abolition of the practice of enslaving.
1727	London Yearly Meeting responds to the 1689 Germantown petition – thirty-eight years later – with a minute on the practice of enslaving (QF&P 23.24).
1761	London Yearly Meeting discerns that Friends involved in the economy of enslaving are to be disowned – a minute widely ignored, including by Lancaster Monthly Meeting.
1807	British Slave Trade Act abolishes the trafficking of enslaved people by British ships. Some British Quakers continued to own the enslaved after this date.
1833	Slavery Abolition Act: enslavement formally abolished across most of the British Empire. Formerly enslaved people subjected to forced indentures (“apprenticeship”) and subsequently left with no land or income.
From 1868	BYM overseas work documented in the Quakers in Britain Archive (currently being scoped and catalogued for researchers).
2018–19	US Department of Labor research finds 1.48 million children engaged in hazardous work on cocoa farms in Ghana and Côte d’Ivoire, including farms within Cadbury’s supply chain. By 2018 the company was owned by Mondelez International part of Kraft.
2022	Yearly Meeting minutes 27 & 33 mandate the creation of a Reparation Working Group. April: Channel 4 Dispatches broadcasts “Cadbury Exposed”, documenting child labour in Cadbury’s cocoa supply chain in Ghana. The company in 2022 was owned by Mondelez International.
Autumn 2023	Reparation Working Group established by BYM Trustees. Four workstreams created: Historical (two strands), Networking and Listening, Theological Research, and Financial.

Date	Event
August 2024	Two RWG members attend FWCC World Plenary in Johannesburg; remainder attend online.
January 2026	Woodbrooke post-doctoral theological research begins (Ben Wood, Lily Chadwick, and Ben Pink Dandelion).
25 March 2026	UN resolution (proposed by the President of Ghana) names the economy of trafficking and enslaving Africans as the gravest crime against humanity and affirms reparation claims as a concrete step towards remedy. The UK abstains.
16 May 2026	Church of Scotland issues a formal apology for its part in the economy of trafficking and enslaving Africans.
25 May 2026	Pope Leo XIV issues the most explicit papal admission of institutional Vatican responsibility for enslavement to date.
End June 2026	Woodbrooke theological research report delivered to the RWG. Summary available on the Quakers in Britain website.
July 2026	This document presented to Yearly Meeting. RWG meeting 11 July considers the theological research report.
23 Oct 2026	RWG Conference – Truth and Repair: Our Quaker Journey Towards Justice – at Friends House, London, and online. Printed copies of full theological research report available.
December 2027	Reparation Working Group to be laid down.