

THE ONESIMUS

PROJECT

GUIDELINES
TO ACCESS
DIFFERENT
FUNDS



a partnership
of churches
in mission

The Council for World Mission is a global mission organisation with its roots in the UK's colonial Christian history. It grew out of the London Missionary Society (LMS), founded in 1795, but was reborn from the decolonising spirit of the 1970s. Since then, CWM has lived out its calling to sharing resources, people, and ideas in mission as equal partners committed to life-flourishing communities. But the hopes of the decolonial era have not been realised in full. The system which colonised and enslaved the global South, especially Africa and peoples of African descent in the diaspora, continues to exploit and to rob. The systems which stole land from indigenous people, indentured Indians, and Pacific Islanders continue to steal from their children, making them captive to economic forces they cannot control. The International Labour Organisation estimates that as many as 40.3 million people are kept in modern-day slavery. The systems set up by the institutions of the post-colonial global North capitalise on vulnerable members of marginalised communities, and the racism and supremacism which powered the colonial era remains as forceful today as ever.

CWM has come to see that these injustices are deeply rooted not just in the colonial era but in the missionary endeavour itself, complicit by its use of false theologies of race and civilisation to spur fundraising, recruitment, and action. Our work on our archive shows how long and how deeply LMS wove White supremacy and Afrophobia into its work and witness. Since its formation in 1977, the CWM has aimed to discontinue the mission understanding and practice of LMS and start anew with its commitment and action based on the equal partnership of churches in mission. However, we realise that our journey of transformation is not complete unless we address and confess the legacies and persistent influence of the LMS, our forbearer, whose understanding and practice of mission was responsible for allowing racist attitudes to take root globally. We also realise, in the face of modern-day slavery, that our silence betrays our commitment to justice, mutuality, and equality.

The CWM's Onesimus Project is an expanded vision of the formerly known CWM Legacies of Slavery (LOS) Programme. It seeks to address the roots of racialised inequalities and injustices within the CWM family of churches and the wider world. This focus was embraced because of the recognition that the roots of racialised inequalities and injustices were also embedded within the missionary heritage of mission societies, including LMS.

Onesimus, an enslaved member of Philemon's household, offers us a Biblical perspective on the issues of enslavement, release, confession, agency, and discipleship that poignantly speaks to the human tragedy experienced in the transatlantic slave trade and which continues to mutate into complex forms of modern-day enslavement. Onesimus' story is not meant to serve as some kind of proof text or blueprint for what redeemed relationships may look like. Rather, it offers us a stage/narrative in which we still find ourselves to move beyond where Paul and Philemon reached: that is, to a deeper and more transformative praxis resulting in systemic and institutional changes.

A. REPARATORY JUSTICE FUND (RJF)

CWM affirms that human enslavement is a sin. Enslaving another is the highest expression of living life detached from, and denying, God's vision of the intrinsic worth and dignity of human life. African enslavement through the transatlantic slave trade was supposedly made illegal in the 19th century. Yet, human enslavement remains at the heart of global economies today. The profits made from slavery continue to prop up the wealth and power of the powerful. This powerful minority includes the former colonial nations who continue to reap the rewards through their global corporations, monetary institutions, and local economic partners today. Our world and our institutions long for release and liberation from systemic sin.

The first act under the CWM Reparation Plan called for full formal apology. The healing process for victims and the descendants of the enslaved and enslavers requires as a precondition the offer of a sincere formal apology. This was officially and publicly manifested on 23 August 2022 at Bethelsdorp, South Africa. CWM is now being called upon to atone with reparatory justice for the role of the LMS and its participation in the crimes against Africans and their descendants. The reparatory justice plan calls for churches to repair, restore, and proactively engage in addressing the deficits.

The term reparation is used to embody the act of justice that is carried out to atone for the millions of Africans who were uprooted, stolen from their homes and families, and forcefully transported to and transplanted in the Caribbean and the Americas as the enslaved chattel and property of Europeans.

The transatlantic slave trade (from the late 15th century to the late 19th century—about 400 years) was for centuries the premier commercial business for the nations of Europe that traded in forced migration in search of profit. The missional motif of the CWM call goes beyond the usual claim for reparations focused on unjust labour expropriation associated with plantation-based chattel slavery. Rather, restorative justice demands fullness of life being restored.

It must be recalled that on top of the benefits accrued to the operators of the transatlantic slave trade, they were also given compensation for their loss of income (approximately 20M pounds was set aside by the British). The former enslaved and their heirs received nothing. It has taken time to find consensus of the imperative for reparations in the CWM family because it is a controversial issue. However, for peoples of African heritage who were enslaved and never compensated for their inhumane labour pains during and after chattel enslavement including torture, lynching, rape, dismemberment, laws enforcing racial segregation, restorative justice remains an unfulfilled agenda.

The focus of reparatory justice is the repair of past wrongs, and the purpose of reparatory justice is to vindicate rights generated by past wrongs to victims and the broader society. The different forms of reparations outlined in the UN Basic Principles include **restitution**,

compensation, rehabilitation, satisfaction, and guarantees of non-repetition. According to the resolution, the purpose of restitution is to, whenever possible, restore the victim to the original situation before the violations of human rights or humanitarian law occurred. Compensation provides for any economically assessable damage derived from physical or mental harm, moral injury, material damages, loss of earnings (including loss of earning potential) and lost opportunities (including employment, education, and social benefits). Rehabilitation includes provisions for medical and psychological care and legal and social services. Satisfaction entails fulfilling the expectations and needs of victims of international crimes; it can include public apology (including acknowledgment of the facts and acceptance of responsibility) and an official declaration or a judicial decision restoring the dignity, the reputation and the rights of victims and of persons closely connected with victims. Finally, guarantee of non-repetition includes taking measures to prevent human rights abuses from reoccurring.

Descendants of the transatlantic slave trade, chattel slavery, and its legacies are entitled to redress. Descendants are entitled to reparations in the form of compensation. Compensation relates to the legal principle of loss-based recovery. The main aim of the Reparatory Justice Fund is to **Economically empower the descendants of enslaved people through developing Cooperative Enterprises and Socially Responsible Entrepreneurial Development.**

GUIDELINES TO ACCESS REPARATORY JUSTICE FUND (RJF)

- A. Each Member Church of CWM, whose communities were affected by transatlantic slave trade, will be able to access up to **GBP 200 000** worth of project funds to be invested directly in **the descendants of enslaved people** in the areas where LMS was involved.
- B. The main aim of the RJF is to Economically empower the descendants of enslaved people through developing Cooperative Enterprises and Socially Responsible Entrepreneurial Development.
- C. The Fund is to develop community-based infrastructures of strategic financial, commercial, industrial, agricultural and technology-oriented business/economic enterprises for the benefit of the descendants of enslaved people.
- D. CWM recommends a Self Help Group (SHG) Approach which views poverty as the denial of rights and poverty alleviation as a process of reclaiming one's rights. Given the multi-dimensional nature of poverty, the SHG Approach puts equal emphasis on the goals of economic, social and political empowerment. In order to achieve these goals, it offers a framework and guidance for establishing a 'People's Institution' which provides an environment of trust and cooperation in which people come to realise they are able to help themselves to achieve the economic, social and political goals that they themselves define.

B. HEALING OF MEMORIES FUND (HMF)

CWM is committed to rebuild life affirming relationships and communities which honour the interdependency of all creation and challenge other institutions with compromising history like ours to deliver reparation, racial justice and equity. CWM seeks to break the silence surrounding its history, not just with words of confession but commitment to resistance. The commitments are fundamentally about speaking up and out.

CWM acknowledges that healing is the most important aspect of reparation. Release from the sin of enslavement and systems calls us into modelling now the fresh relationships urgently needed to witness authentically to the liberation Christ brings. CWM, who have sought to model since 1977, the transformed relationships brought through de-colonisation, is placed uniquely to press this even further forward in tackling the impact racism has on all aspects of our communities, both through its network of member churches and through the ecumenical organisations with which it partners. By taking these steps, CWM can speak authentically to the political and economic powers.

GUIDELINES TO ACCESS HEALING OF MEMORIES FUND (HMF)

- A. Each Member Church of CWM will be able to access up to **GBP 100 000** worth of Project funds to work on Healing and Reconciliation of communities, Research and Publication, Advocacy and Campaign on Legacies of Slavery.

C. MODERN DAY SLAVERY FUND (MDSF)

Slavery is not an evil of the past. The demon continues to mutate and constitutes a blight in our modern world. Long after slavery was officially abolished, the practice not only continues but thrives. Whether they are women in electronics or apparel sweatshops, children in brick kilns or on cocoa farms, or men trapped in bonded labour working on construction sites, millions of people globally are forced to become victims of modern day slavery through coercion, intimidation, or deceit. In a world of growing inequity and trade-offs between the haves and the have-nots, consumers, business and government are all part of the problem and the solution. While we have all become accustomed to fast fashion and cheap consumer goods, the affordability of these commodities (value for money) often comes at the price of human exploitation. Demand for cheap labour to sustain the current model of extractive capitalism of the rich, climate change, human trafficking, and migration adds to the vulnerability of many people to be exploited. From poverty to gender discrimination and inequality, addressing the risk factors is critical to combating and preventing modern slavery.

Slavery is an abhorrent practice and is technically a crime under international law. Yet it remains a viable and profitable management practice for business. Modern slavery, far from being an aberration, is a logical outcome of the way our political economic system is organized and its historical origins in the colonial enterprise. For example, colonial expansionist practices of the British Empire in the 1800s involved both land and resource appropriation as well as permanent destruction of manufacturing capacities in the colonies. Just as historical slavery was an enabling condition of industrial capitalism, modern slavery is an enabling condition of global neoliberal capitalism.

Modern slavery deprives victims of their most basic freedom: to determine their own future. Any work towards fulfilling the promise of freedom should be not only include the pursuit of justice, but also a restoring of what was taken away. The aim is more than putting an end to this crime. It is also to ensure that survivors can move beyond their exploitation and live the lives they choose for themselves. CWM is committed to work to stop modern day slavery of different forms through the engagement of member churches.

GUIDELINES TO ACCESS MODERN DAY SLAVERY FUND (MDSF)

1. Each Member Church of CWM will be able to access up to **GBP 100 000** worth of Project funds towards
 - ☐ Missional response to Modern Day Slavery
 - ☐ Awareness Generation, Advocacy and Lobbying to abolish Modern Day Slavery
 - ☐ Research and Publication

The main aim of the MDSF is to strengthen the capacity of member churches to fight against modern day slavery.

GUIDELINES FOR WRITING PROJECT PROPOSALS

A. The Proposals from the member churches are required to:

- 1) Involve survivors in the project design at every phase, through a process of co-creation.
- 2) Ensure a transformative and sustainable impact on their lives.
- 3) Foster collaboration between key stakeholders to take on the wider task of developing comprehensive reparation programmes to meet the needs of all survivors.
- 4) Demonstrate that providing survivor-centred reparations is urgent, possible, and effective.

B. Following are the **Guiding Principles** to develop the Project Proposals:

1) Survivor-centredness and Co-creation

Survivors are not only best placed, but are also entitled to determine their reparatory needs, and are therefore at the centre of each project of reparation. Both the project Steering Committee and project team should include survivors, and survivors as a whole participate in all phases of the project, truly co-creating each and every stage of the process.

2) Contextualisation

Every context is different and what is relevant in one context may not be in another. Acknowledging this requires that all contextual specificities be considered when developing and implementing each Reparation Project. Applying this principle demands a deep understanding of each context, which can only be achieved with the guidance and active participation of survivors, national and local civil society actors and organisations, and experts with knowledge of the context.

3) Multi-stakeholder Participation

Comprehensive reparations for all descendants of slave trades can only be achieved with the involvement of many different parties. The Project proposals should foster such involvement by structurally encouraging collaboration among multiple different actors including survivors and civil society organisations, but also government bodies, international organisations and individual experts, who work together towards this objective.

It is proposed that a Steering Committee composed of representatives from such diverse stakeholders, when accepted by survivors, is set up to oversee the project, and to provide strategic and technical guidance to the project team. This approach aims to encourage a better appropriation by relevant stakeholders and further scaling up of reparations efforts.

C. Preparatory Phase

The Member Church needs to identify a project location with unmet reparation needs. Preliminary research to be done and criteria established regarding selection of beneficiaries to be included in the project.

CWM Management Team will be available for guidance and help in formulating the Project if needed. If the Member Church thinks necessary, a project proposal writing workshop may be organised by the Management.

D. Project Proposal Format

The following **outline provides the recommended proposal format** and explains the type of information CWM needs for decision-making.

1) Executive Summary

The executive summary provides a brief overview of the proposed program goal, objectives, and expected results.

2) Project Rationale

This section provides background and current information on the situation leading up to, and supporting the justification for, the proposed project.

i Background

The proposal should describe the situation of people, level of risk and vulnerability. CWM encourages the inclusion of maps when available.

ii Demographic Profile of Discriminated Population

The proposal should include information from surveys, assessments, and other documents that describe the conditions of the discriminated population(s). If possible, this information should include the health status, demographic characteristics – such as gender, age groups, and ethnicity – and other factors that identify the needs and provide justification for the proposed program.

iii Coordination

The proposal should indicate if this program will stand alone or how it is part of a larger program. It should demonstrate coordination with NGOs, local, regional, and international organizations, and governmental entities to prevent duplication of effort and fill gaps.

3) Proposal Framework

i Project Goal

The project goal is the overall purpose of the Project and impact sought by the applicant church. A Member Church's proposed program will logically contribute to this goal, although it will not necessarily accomplish the goal by itself.

ii Critical Assumptions

Critical assumptions are an organization's best estimate of the conditions that will prevail during program implementation. A significant change in a critical assumption can affect results and should be identified and weighed before undertaking implementation. Assumptions are based on factors such as the local context, security, access, staffing, and availability of resources.

iii Objectives and Expected Results

Objectives logically support achievement of the goal and state which critical needs or vulnerabilities the project proposes to meet. Expected results are the measurable outcome of a project's objectives.

iv Indicators and Performance Baseline Data

Expected results identify what will be accomplished, whereas indicators show specifically what will be measured to determine whether the expected results have been achieved. Indicators are measurements that demonstrate a change resulting from a particular intervention and function to systematically monitor progress toward achieving expected results of each objective.

The performance baseline is a description of the prevailing conditions of the community. It is the point at which an organization has determined the magnitude of the problem or the needs its program will address. It is imperative to have a realistic picture of the starting point for any program in order to measure progress accurately.

4) Project Description

A project description clearly and concisely outlines how the applicant proposes to meet the critical needs identified in the objective(s) and how the applicant will achieve its expected results. A narrative or log frame format is acceptable. The program description consists of the following sections:

i Implementation Plan

An implementation plan provides a description of the activities necessary to achieve each expected result in the proposed timeframe. It should consist of the methodologies and processes (or steps) the implementing organization will undertake.

ii Monitoring Plan

CWM recommends that partners develop a monitoring plan. Monitoring plans are intended to serve as a tool for partners in tracking their programs. A solid monitoring plan should capture key data including, at a minimum:

- Plans for data collection
- Definition of indicators
- Source, method, and frequency of data collection
- Persons identified to undertake tasks
- Plans for data analysis and use
- A timeline

iii Transition or Exit Strategy

Based on achievement of objective(s) and context, applicants should describe a transition or exit strategy, including how the implementing organization will discuss this with all relevant stakeholders.

5) Budget

The Detailed/Itemized Budget should list and account for individual line items within each objective. There should be a Budget Narrative which substantiates and explains how costs were estimated. The Budget Narrative provides an opportunity for the organization to provide the rationale for cost development such as the methodology and assumptions used to determine individual costs.

E. Reporting

Narrative Reports

Narrative reports enable us to monitor and evaluate the work we are sharing in together. As such they need to include:

- ☐ A brief description of the programme and its key objective(s)
- ☐ A brief description of what has happened since the last report
- ☐ Details of anything that has changed since the last report (or since the grant/programme was approved)
- ☐ Details of what has been achieved
- ☐ Details of any problems that have been encountered and what steps (if any) are being taken to deal with them
- ☐ Issues of concern that you would like to discuss or would like assistance with
- ☐ If appropriate stories and/or photographs that could be shared with others.

Where a programme has been completed, the narrative report should also include (in addition to the above) the following sections, enabling a fuller evaluation of what has been achieved and learnt:

- ☐ Details of the principal achievements (or failures) of this project
- ☐ A review of all the previous narrative (monitoring) reports identifying what were the key factors that contributed to the success or failure of this programme
- ☐ Details of what has been learnt (e.g. what would you do again and why; what would you avoid doing in future and why)
- ☐ Details of how this learning has been shared
- ☐ Details of how this programme will be built upon (e.g. what will happen next, and/or what will be its legacy or lasting effect?)

The narrative report should cross-reference with the financial report, enabling the two to be read together. In other words, the titles and descriptions used should correspond with those in the financial report.

Financial Reports

Funds received from CWM need to be treated as designated funds and so should be segregated, accounted, audited and reported on separately so that it can easily be seen that they are being used for the intended charitable purpose (i.e. for the purpose CWM agreed to provide them). The audited accounts (which should be ‘signed’, that is adopted by the member’s governing body) should include the Balance Sheet, the Profit and Loss account or Statement of Financial Activities, the Notes to the Accounts, the Trustees/Chairman’s Report, and the Auditor’s Report and Findings.

The financial report should cross-reference in its budget lines and notes with the narrative report, enabling the two to be read together. In other words, the titles and descriptions used should correspond with those in the narrative report.

F. Application Process

The Member Church needs to send the Project Proposal with a Cover Letter of the General Secretary of the Church to CWM 90 days prior to the Board Meeting. The CWM Management will process the Proposal and submit to the Board for Approval.

G. The following outline provides the recommended **Research Proposal Format and explains the type of information CWM needs for decision-making.**

- ☐ Executive Summary
- ☐ Introduction
- ☐ Background (Problem Statement)
- ☐ Scope of the Research
- ☐ Research Questions
- ☐ Methodology and Design Study
- ☐ Data Analysis
- ☐ Conclusion and Recommendation



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