

From 00:00:00 to 00:01:11

The deeper understanding of the transatlantic slave trade is a must actually for most people around the world because Atlantic slave trade has impacted people around the world one way or the other but basically all people around the world and it's not simply a remote thing it continue to reverberate in the present in complex way and it's a system that has the power to mutate constantly in other forms so that it is still part of who we are in most of the things we do in this present world.

From 00:01:11 to 00:02:28

The most of the institutions of the modern state for instance have their roots in the transatlantic slave trade and I can name a few this education policing governance and it's multiple institutions all of those things one way or the other have deep roots into the system of the Atlantic slave trade the way we do trade and exchange the way we communicate all those things really have their deep roots into the system that we know as the Atlantic slave trade it goes to agricultural practices the landscape that were shaped since then all of those things are really related one way or the other to the Atlantic slave trade language even the languages that we speak are deeply rooted into that system.

From 00:02:28 to 00:20:23

Yes my life and maybe the life of all of us has been impacted by this history personally yes I did can you know I remember my grandma whose favorite game was telling us genealogies for instance and she could go back up to 15 maybe even 20 generations and the beginning of that story started with a history about slavery some of my assistants fleeing from one place to the other because of that institutions of slavery the capturing and the selling of human beings so and in that process they landed further south in an area that where they had no connection before so that history ever since I was a kid kind of followed me and I can do the same and that's for my mother line genealogy for my dad I could do the same I could say the same so those stories you as growing up you start hearing those stories and then in the process of education as well and the interaction with other people your place in the world you discover who you are in the in that process with the interaction with others the words you hear the way you are treated so it is it is part of your identity and you carry it one way or the other you discover who you are in for instance I really discovered who I work traveling for the first time outside of Senegal and finding myself in a totally different places where I saw myself different the way people talk to me the way they interacted with me I could feel that it was largely based on differences that existed that were constructed certainly historically between them and myself so it is a it is something that we we we get used to I guess but we're never used to it because it does create some deep frustration sometimes it is it is race but not race alone I think that race as it is associated to many other things to basically everything in life because you know you can just not say it's race per se because race has some connection with economics for instance it has some connection with education it has some connections with many other things but race per se is something maybe that has some very deep roots in our history human beings homo sapiens sapiens has always felt the need to sit yet themselves within the universe in relation to others and that was done via some forms of classification how we define our universe the known world who we are within that world and what do we imagine the world beyond and we do

make homo sapiens substance to make classifications and race is born out of those classification when those classification become represented in the forms of hierarchies then it become a serious matter when it become fossilized and essentialize it become a serious thing so it is part of what I would call the diplomacy of difference making which is a totally perhaps normal human thing but when it get fossilized when it get essentialized and inscribed put in writing it become a serious matter and does resonate in all aspects of life so people visiting who would be visiting the exhibition really they would come into the exhibition space with ideas of who they are even before entering and when they enter they would they would the exhibition may appear to them as a mirror where they have to see themselves within the universe in relation to others but we must remember that all of this what we call race is about construct it's a human construct and the most important things for visitors would be to really understand that this is part of human creating a system but it cannot be essentialized we cannot say that this is how it is it is imagine it is invented it is constructed and but despite of that we tend because of our education of course because of our life experience and the way we live out in that world that is already divided between the us and them we do we do all the time when we talk about race we do see ourselves within that mixture of all kinds of forms in be it phenotypal genealogical biological physiological we need to classify those the differences that appear in it we need to develop some forms of diplomacy to negotiate some forms of who we are some form of identity is really part of what race is and how it is constructed so it is important that the visitors first of all understand that this is a construct but they also in the term of the exhibition they understand the process of that making of race particularly when it become essentialized via pseudo science we all tend to believe that science is a very strong kind of knowledge irrefutable and then that leads to the kind of essentialization that that that are the source of most of the problem and that essentialization passes via systems of knowledge transmission and education particularly writing which become fetishized as we tend to think it is written it's true which is all totally wrong so that system is enabled via language and writing particularly and that's why it has been so very easily carried on in the name of various kinds of science be it anthropology biology of all forms of science the diplomacy of difference making is certainly an old thing when people from different areas from different cultures met and we can say that most people around the world have developed that kind of diplomacy that they use during their encounters with orders and each society has certainly its own way when you take specifically the case I can give you a couple of example in world of society in their known world in their known universe you have the world of themselves they know very well who they are and then the people around them that they know somehow but they who didn't speak the same language they call them lack of those who speak a language that is different from ours and that we don't understand which doesn't sound like language actually to them that's how they describe the universe of the people they knew who were around them the Sahilians they are called lack of it and beyond that world there is a world they called those people in the world beyond they called them nyak nyak they tend to refer to remote people in cultures we do not know very well we don't know we don't have much knowledge about them and it is like if there was a fence that is that we can interpret as being the forest the deeply forested area outside of the Sahilian and Sudanic zone that they were familiar with so you have for instance that example but beyond that we have another one of my favorite example in that diplomacy is what the historians of western Africa refer to as the Kurunkan Fugan Charter that was instituted following a tragic struggle for power and in the

Monday in the ancient Mali between the a king known as Sumanguru Kante some would say Sumanguru Kante and who was a big magician who has described somehow in very jabolic ways but we can come back to that but that is not the point and then Sunjata Sunjata was known as the real founder of the Mali Empire and in a long struggle in a long fight Sunjata defeated Sumanguru in 1235 and instituted what is known as the Kurunkan Fugan Charter that I can translate in French it is le partage de monde which is the dividing of the world and it was about classifying people on the basis mostly of their political status or this mainly the socio-economic activities and in that classification we had different groups you had the people who were considered free that included the aristocracy and the peasants but who were free and then you had the unfree who were the captives who could be divided in two groups those who were born within the family of their masters and those who were freshly captured and the third category is known locally in Malenke as Nyaman Kala and the world of called the Mienyo this is this was translated in European languages French and English as caste but when you look at the Kurunkan Fugan Charter very closely these classification have nothing to do with race the in between for instance the free and the Mienyo they were different but they were equals and had all each of them had parts and parcels of specific powers and initially there was some mutual respect each respected the other for the skills they had the activity they perform and in which they were certainly known as being the best and that was there were differences on the basis mainly in between the free and the Mienyo it was mainly a difference on the basis of those activities that they perform and for the captive this there was a of course they lost parts of their political freedom but still they were human being they had rights and for instance those who were born in the family could get married could have wives build families and even own property so and even could become economically and even politically powerful to challenge their masters quite quite often it happened so they they were not stuck in a system where because of the skin because of their skin they could not get out of it no that's it wasn't like that and that what race brought to Western African societies people were differentiated on the basis of those socioeconomic activities some form of political status but they were still human beings no matter what and I think it is very critical for understanding how the construct of race transforms those those worldviews when race came we start to see even some group defined in the same way as race in the colonial library which which does pose some serious problem or when the world of cold the orders it is it's it it become translated very wrongly as as if the orders weren't human being no they were they saw them different but they were human being on the basis of the place they live on the basis of activities they perform on the basis of a political situation that put them in a specific conditions.

From 00:20:23 to 00:21:44

Essentializing identities is really the major flaw that race is carrying because very basically we tend to think that those categories that are constructed has been like that ever since that it has a deep foundation rather than being something that is imagined and constructed to serve a particular purpose the purpose of domination the purpose of exploitation the purpose of in by way of demeaning orders so it's that simple these construct the construct of race is not something that has really it is not natural it is human created to put it very boldly that's how I see it.

From 00:21:44 to 00:34:53

Well when we put Africa at the center of this discussion and listen carefully to the archives of the African past we can say very easily actually that African societies had always or for a very long time being connected to the rest of the world there was some ordered trend system prior to what we've known as the transatlantic slave trade that was brought in by the Europeans for instance when we take the case of Western Africa you had some deep connections through the Trans-Saharan trade and elsewhere toward East you had connection with the Indian Ocean so in that interaction there were quite a bit of experience that was accumulated by African and even prior to that actually we can go prior to the Trans-Saharan even with some there was there may have been some connection with the Roman Empire or else and we some some some some historian dealing with ancient history also would say that there was some connection of African societies with order order order order people around the world so this is this is this was not new the Trans-Saharan slave trade was not something new and there was part of that experience that African always already had that was actually recycled and reused to deal with the European when they come but what I would like to emphasize is that prior to the transatlantic slave trade and the arrival of the European in the 1415 century there were no European domination of African societies the the African states were very much economically and politically vibrant the systems they they had very sophisticated systems of administrations and the management of resources and environment and policing they had all of that and plus of course some external influences because there had been always information flow via those connections and things have changed both emanating from internal dynamics as well as perhaps interaction with orders so all of this does show us that when the European came they did not find people who were living in us alike primitives who had no knowledge of governance who had no science or had no education as they said it but they tried to create that to legitimate their efforts to dominate and to conquer these these spaces but frankly when you look at the evidence and there is a broad set of evidence that shows that for instance there were some urban there were some cities some urban development some highly well organized societies to deal with the everyday problem each society we will encounter with so there were some for instance the development of agriculture some technology iron iron technology we all know that it is it is a very sophisticated technology that transform mineral ores into iron and to use that to make various kinds of tools that were usable for economic various kinds of economic activities and this was a very very ancient and vibrant industry all across Africa so the European some of them actually even did recognize that these societies were highly organized and were technologically advanced in many regards in term of economic I would say that there were various kinds of experiences because we should not also look at Africa as a as a country we have various economic system various political systems various economic organization various kinds of technologies that were developed to to deal with very specific environment so I would read perhaps focus on some of the examples that are the most familiar to me like taking the case of West Africa for instance when you take the the empire of Jolof in the heartland of Senegal in the 1415 century this was a highly organized political system that already had some experience dealing with external groups and economically the northern part of Senegal is known for instance for the early development of iron technology and but also we had evidence particularly in the in the area associated to Jolof we have evidence of not only iron technology but we also have evidence of long distance trade and we could see gold being traded probably

across long distance and one of the most prestigious piece in our collection is known as the Rao pectoral which is a big piece of gold that was found in the burial and even the political system we could see some kind of specific treatment for certain kinds of elite so there was actually some kind of political hierarchies within within within societies and access to certain kinds of of trade goods we think that the connection were with various kinds of peoples and societies in light of some of the material goods that that were found and the Jollof empire was quite large and and included basically large parts of Senegal and this was a inland located polity and we see the change occurring and those changes were drastic when the European came from the oceans and started trading we see the center of power drift progressively toward the coast and those communities were located along the points of contact on the Atlantic directly on the Atlantic accumulated sufficient wealth and resources particularly wealth related to the to the new material culture and object that they bought but also object that were used in political violence in for instance warfare we see fire armcomings we see there were horses before what we see the horse become a very important element in some of the material coming in and in addition to that you you have new kind of economic activities iron production for instance was probably initially were quite labor intensive locally so it become progressively easier for local communities to import iron rather than produce it so progressively we saw abandonment of local production for imported artifact because of course the political crisis that started to develop some of the productive activities were certainly impacted so we have all these things happening but Jollof tried to struggle and even send hemispheres to Portugal to try to understand but really to summarize all of this in terms of encounter what happened is that Africa very early on in the putting in place of the Atlantic system Africa was progressively being surrounded Africa was been surrounded and the theater of most this these activities of this encounter were in Africa and the expectation in that kind of situation is that you if if you're surrounded by by your your adversary or your enemy and the theater of activity is your own territory then all the damage would probably impact more your society than the one who's was invading who's coming and of course all the I'm not saying that Africans didn't influence European societies they did but the fact that Africa was surrounded somehow confined in its space and that become the theater of all these activities the amount of changes and transformation in the political economical realms social was was huge and and even non-stoppable at some extent because it was coming from all directions and I think that that does that did impact most of social political and economic life across the continent.

From 00:34:53 to 00:34:59

Yeah, thank you. You've talked about.

From 00:34:59 to 00:35:37

The arrival of the arrival of the European they first of all they came by the Atlantic coast and at that time the center of political power was in most of the cases inland situated but when they came the activities that they developed started to enrich communities that were living along the coast that get access to firearms they get access to horses they get easy access to imported irons and so on and so on.

From 00:35:37 to 00:36:39

So coastal politics who were initially just provinces of the Jolof Empire progressively with all that fortune with all that access to these new commodities started to challenge the Jolof Empire and reclaim and claim independence from it which caused a break up of the Jolof Empire that was very systematic and the process started very early on between the 15th and the 18th century the process was complete basically the Jolof Empire become fragmented and that process started with the coastal politics who claim independence thanks to the opportunities of the trade with the Europeans.

From 00:36:39 to 00:38:09

So this was a process that completely changed the geography of power across the region. But also it changed intergroup relation and race actually was somehow who reinvented in ethnic terms and you have of course that was a much more complex process that ethnic ethnicity for instance I say earlier that the world of distinguish between the Lakercat and the Yank but here we had within the the non-universal the Sahelian they started to emphasize ethnicity as an essential category as well and to create a difference in between these different newly born polities and they become those ethnic categories become everything to an interpreted in almost the same way as race would be and the differences become very sharp.

From 00:38:09 to 00:38:40

Of course religion did come in play particularly in that time period you have Islam that is part of the game and looking at things from a religious point of view those who were converted to Islam were considered as human being and if you are converted you were not.

From 00:38:40 to 00:39:18

So you have ethnic group that were converted early on that for instance engage in warfare against those who were not and in most of the cases they there was a mixture of religion and ethnicity with in behind race as a as a as a as an essential essentializing category that helped develop those antagonism between communities.

From 00:39:18 to 00:39:43

So it's a very complex situation that ultimately completely wish of relations between communities who were initially really interacting without really putting too much focus into those categories that were pretty much fluid.

From 00:39:43 to 00:40:46

So that the engine of some of these transformations there was quite a bit of economic and political mix and power and things like that but by the 18th century we start to see some drastic changes particularly is started in the 18th but the 18th is the head of the Atlantic Slave Trade and in between the 18th and the 19th century you have the European state developing all these strategies that were in most of the cases based on knowledge.

From 00:40:46 to 00:42:31

You have most of the disciplines that cause it today what we know as the academia or that that start to develop because of you know it is started a little earlier because of the encounter during

the encounter they accumulated a lot of information about the orders and that process continued to build in the 18th to the 19th century and that's when a number of some of these disciplines that we so much have impressed in the present be it anthropology, history, biology and basically all the sciences were created during this time period and these disciplines that were to collect and accumulate knowledge about the orders they were really built in that time period and were mobilized to help define what race is and use that to legitimate the differences between the communities that were coming into encounter particularly in term of black and white.

From 00:42:31 to 00:42:54

This was really the major break and we could see that mainly in between the 18th century that was really the time period during which the Atlantic Slave Trade expand significantly in the 19th century.

From 00:42:54 to 00:56:29

So with the legitimization of all of that race become really the engine of everything you had to define on the basis of the knowledge the Europeans thought they had to define on the basis of knowledge what race is and to create a hierarchy that would allow them to legitimately continue to use violence, continue to exploit, to continue to extract resources from the continent and this was a process of proof making from the European mind so that they could legally and I've been using the term legitimate but legally also they wanted that this process to be justified in ways that were somehow compliant to their worldview so that they could do it legally and this was the accepted way of doing things and science came to support ideas that these people the African were less human than them so it was okay to treat them the way they did that was one aspect and they tried to demonstrate that using the sciences this was certainly one of the most critical moment because they created an archive they collected data and they use they enabled via language they enabled that data to to substantiate the story they wanted to tell and of course this is still part of the the reasons why race is still very much as strong as ever and I can give you some very concrete example in the way that it does reverberate into the present and sometimes we even don't realize for instance when when you take the case of genetic ancestry testing which is a real phenomenon in in in some places in the West in the global north like in the Americas it does build on those archives on those categories that were created by the colonial library of making people think that yes race does exist yes some ethnic categories are rigidly exists rigidly as they are described in door asage and we all forgot that those are extremely fluid and those are construct by the sciences or I would say pseudo science because very much some of this construct was based on what we would call easy kind of knowledge was a major major force in this process this process is as well and when you take the case that is most familiar in the case of West Africa of course we could see very early on in the very early second millennium AD we could see connection with Islam but it was at that time in Islam that were mainly associated with trade and some of the earlier convert were certainly just a few African elites who converted to Islam and the historian think that this was very instrumental that allowed them to have access more easily to some of these trade connection and trade items so that was in the initial stage of the contact and then of course with time it it did it did expand and take some some some order forms for instance during some of the religious world we had like

one that is documented in the eleventh century in northern Senegal for instance where the local king of Takrur is known to have converted to Islam and to engage in what we would call later jihad to convert non-Muslims and this process certainly continued African religion are still actually very vibrant at that time and the majority of the population until the European came were not Muslim Islam become really a major force very much later around the around the 19th century and in between of course Christianity did come with the Europeans and but what I can say about that is that in most of the cases African they didn't reject really this religion they either they used them instrumentally just for a particular purpose or they thought it was something that is that was kind of cumulative you it gives you some power that you could add to the power you already had using your local religion so we have some kind of syncretism which is actually very enriching they took things from from Islam they took things from Christianity and they continue to reinvent religion their own religion even today when you take the case of many countries when you look at the statistic of the the the post-colonial state or even the colonial state if you want they would tell you okay this population this African country is let's say 90% Muslim and 5% Christian and then you only have a few people practicing African religion which is totally wrong actually African religion is has never been stronger than today but we tend to forget that we may be 95% of Muslim for instance in Senegal and 5% of Christians but we are a hundred percent African religion really so it is as complex as that and practices of African religion really didn't fade away but people mix it they do borrow aspects of Islam and Christianity that they added into their beliefs to create some some same forms of syncretism but when we want to relate this to Atlantic slave trade we can see that that continued instrumental use of religion for instance the slave traders use sometime religion as a pretext it was just a pretext in many instances just to enslave but they even those who use that pretext we when you look closely at the data you see that you know it wasn't just religion per se but they were in most of the cases some other aspect economics and politics behind for instance when you take the case of renown the renown Muslim cleric of Timbuktu Ahmed Baba Ahmed Baba was during an invasion by the Moroccans was captured he was a Muslim he was captured he was black but he could not be a slave because he mastered Islamic religion and literature so he was considered as a prisoner of war while people who didn't convert to Islam at that time were considered slaves but the case of Baba is interesting because he in his treatise he did write about this on whom could legitimately be enslaved and who could not and he defined that on the basis of ethnicity actually some ethnic group who in majority who were less involved with Islam in most of the cases or not at all he thought those could be legitimately enslaved while those who were converted to Islam could not and we still have these problems even sometime to some in some places in contemporary of recent recent in recent political situation in Africa so again Christianity to take another example as well did use that ideology to divide people to better rule them and and did accompany actually both religion did accompany that process of dominating via religious ideology telling African know your manners are not confirmed are not to to to what really to do religion requirement but they tend to forget that you know religion is is a certainly even some may want to convert but there it does carry in the same time the culture of the individual which is a specific relation to to the to the environment and some kinds of cosmologies that we all carry on and you know matter how much you can be involved with one or the other world religion as we call them there are things in your culture that continue to make you vibrate in the way you interact with your your environment and your society.

From 00:56:29 to 01:19:35

Yeah. I I you your question about labor and in relation to African skills and economics is very important because I recall in some of the textbooks of my childhood and I think you still can find these in circulation what we were taught was that African were more they were built for hash labor they were more resistant than this and that which which is not actually a very positive things that still a way of making us think that yeah we were built we have this rank of animals we didn't feel that much pain we could resist to this and that which is which is very demeaning and this is this is really one of the argument but I in the fact of the matter is that when you look at the economies across the continent particularly in South Africa in West Africa where that is more familiar you see that there were these extra ordinary skills that were developed very early on for instance in term of agriculture when we're talking about the origins of agriculture and working in very harsh landscape for instance where there is a the rainfall is unpredictable for instance in the Sahel population developed very sophisticated technologies at different time period and adjusted those technologies in the long term with environmental and and climatic changes we had for instance very early on to at least 250 dc rice farming that was well developed in places like the England and the Delta but but but but also all along the Sahel they experience under very harsh condition they did experiment different kinds of crops but also pastoral systems combining this system and supplementing each other different communities specializing in an activity and exchanging with others so that the whole society could really work in a very harmonious way you have the I mentioned earlier that you have these within the current kung fu chat or you have specialized craft that had their own identity because of the socio economic activity they perform because of the knowledge and power they had on that so you have these different groups really exchanging information because they occupy different ecological and environment environmental niches and each has developed particular skills so these skills were crucial and again European when they come they when they started they studied they described they tried to understand and gather knowledge about African societies and their skills so these skills were extremely useful to them when they started settling in the new world and developing agricultural system instance curtains or sugar can or elsewhere some all kinds of products or mining mining also which was a very well protected secret in the Arabic record you they the Arabic record say that in some of them that gold was growing in the ground like carrots but they really didn't know the technology behind so they had to have the people who had the skills and move them from one place to the other to so that those people can use those skills to the benefits of the Europeans elites so you have all these technologies in terms of agriculture in terms of mining and in many other even in medicine actually because this is it as bizarre as it can sound that African medicine you know drew quite a lot from its surrounding environment ecological niches and there was some long-term knowledge that that will that will use and in the new world the African brought all of that and we we should keep in mind that even in in European plantation when the master was in who took care of the master in most of the cases the food they ate that's the first medicine actually was prepared by their African their African captives and things like that but they they also use all that kind of knowledge so it was not just moving people because they were strong as strong in the sense of animal they couldn't feel the harsh condition they yeah we have feeling African have feeling that the European really needed them because of the skills their agricultural skills their skills in medicine their artistic even iron

metallurgy they they needed them they they that that and all of that is it is demonstrated to that that all those skills when they arrive in the new world they they they continue to develop those skills in even in religion in religion they they continue to use religion to to to to help themselves to deal with the anxiety of the new life and the new condition they were exposed to and all of this did help them really survive in this is a this is a very resilient community as a people but their its technologies and its knowledge also and knowledge is very crucial in in basically most of the thing and Africans knew that very well the Europeans also knew that very well and this is why the Europeans struggle to control knowledge production in building what we can call the European the the colonial library and in that colonial library they store knowledge and they use writing that become fetishized to to to and all forms of archives it is not only written but it can be museums that the material culture that was stolen or taken forcefully from African countries that are continually even today kept in their colonial library or colonial museum to continue to study and transmit knowledge about Africa and use that knowledge for their own own benefit and unfortunately at the expense of African who originally the the the producers of that knowledge that is another aspect of the Atlantic Slave the capitalistic system the capitalist European system that developed and spread during these the period of the Atlantic Slave and later during colonialism was very extractive so we talked about technologies we also talked about the knowledge which was extremely important in that process and that knowledge continue to inform basically European knowledge I'm not saying that it is exclusively but they they use they captured extracted African knowledge that they added to their own with in African technologies as well that they store in places of in archives that they continue to use continually to build so and the resources as well all kinds of resources were being taken out the first resource of course is the people but beyond the people you have natural resources that that were massively exploited and continue to be so which kind of created a polarized world so you have a mean balance in the accumulation of knowledge in the accumulation of resources in the in the and when I say resources I include people because you have the African people who came to add to all the kinds of people's in in the new world which is actually an advantage so you have all of these things that have helped the global enough to build its power accumulating resources accumulating people accumulating their knowledge and so on all of these things this create a disparity over the long run in between Africa and the rest of the world and but again this can be looked at on a different angle because it's not that as simple as it appear because although there were that accumulation process of capital all forms of capital in in the global enough the truth of the matter is that the European also define for the rest of the world what was wealth what is wealth why gold is more important than all the minerals than a simple rock all of these things are actually construct the creation of currencies and an example is that which was still leaving today you take for instance talking about currency cover shells that become for instance used as a currency in large parts of Africa but it was all a construct because in fact most of these shells although a few were collected from Africa but most of them were harvested from the Maldives by English men and exported in mass in Africa to serve as a currency and become wealth that's a construct and so is gold and within the European also we talked about gold Marsha Musa and his pilgrimage to make a known at that time to be one of the wealthiest man on earth which which is two sides of the story this is the story we having about this person from a European perspective because they develop a construct of what gold means and how important is gold I'm not saying that gold was not important in African society but Marsha Musa

is not really remembered in the African oral histories is he's a meaningless king basically compared to others who has developed some other initiative economically but also socially we can come up to that but this is a European construct because the European valorize gold as something that has value so we have problems with systems of value the European capitalist system define what value is and this is where there's the strength of that disparity come from because that is still based on power and domination you define what value is and you you you depart from what you already captured what you already control as being most valuable than the rest so I think that this is this is one of this most troubling things in this but when you look at it more broadly what kind what what what does it create Africa is rich even today it still has a lot of resources and unfortunately this is these resources have the value of the resources have been defined from a European capitalist worldview to the extent that finally with colonization of course helping we end the definition of value that way in way that privileges the European needs and demand African tend to you know be completely impoverished and and have to struggle to define if we want to follow the same kind of systems of valuation Africa will still have a long time to be what what the global European world is I think that there may be some different kinds of systems of valuation about what is valuable what is important so that we would see if we from that standpoint we would see that well that disparity may not be as important as it is but now within the this what we call the global system it's going to be very difficult to break away from that because even some Africa we all try to build wealth on the basis of the same systems of valuation but frankly to my view gold has taken or diamond or whatever you want has taken its value on the basis of the the the European capitalist viewpoint but it can have some totally different values that can be symbolic or else and not simply economic in ways that could really rebalance the relations between the global north and the global south and Africa in particular well I I think it is critical because again this is a system that we continue to experience even today I think it is important that we open all the kinds of archives or we listen more carefully to all the kinds of archives than the colonial archives because there has to be alternatives they have to be alternative we could think of a system and there are models ecology which is my field of course that's offer us some alternative model for instance we can contrast the very competitive European capitalist system to a system that is more cooperative where different communities rather than being concurrent and competitive and kill each other for wealth and power and things like that there are systems of cooperation that we can find in the African archives and maybe elsewhere in the global south that help us really start to rethink of alternative possibilities of the colonial slavery system so a post is there a post slavery post colonial society possible yes and I am thinking of a system in in Senegal we call the Laman the lamana system where different groups who share the same kind of environment exploited different environmental niches and shared and and did a lot of cooperation and exchange and we do not need to create big empires to achieve that but I think that this is more in the values so and rather than hierarchy you know I talked about the diplomacy of difference making that tend to create these hierarchies there are systems that are also demonstrated in in Africa where we have what some call heterarchy where the system is is really a relation among equals where rather than hierarchy you have some powerful a non-stratified society I think that we we it is certainly very hard to go back to the system considering the extent to which the slavery and colonial world has transformed us but I think that going back to those kinds of archives that can be in material culture that can be oral histories I think that we may be able to really try to

rebalance power relations access to resources the systems of valuation we have developed about wealth the identities that we develop I think that we should continue that quest going to archives older than the archives of the colonial library that we still continue to transmit via education and to do that we have to revise our curricula at school that is crucial because those curricula continually transmit the values of the transatlantic and colonial world so going to those alternative archives is a must and this is a these are my words for hope hope for a different future hope for alternative societies that are more just more equitable and that are more respectful to the environment and that are concerned for sustainability of of of of really world relations sustainability of economic sustainability and so on so I think that it is it is crucial that we we go beyond the colonial archives so you [BLANK_AUDIO]