**FINAL SCRIPT**

**LES ROUTES DE L’ESCLAVAGE**

**1789 – 1888**

**Slavery’s New Frontiers**

**Gris : narration**

Noir : interviews / subtitles

**Orange : captions**

**Rouge : voice over**

**10 00 02 00**

**This is the story of a world whose territories were forged by the slave trade.**

**A world where violence, subjugation and profit imposed their routes.**

**10 00 10 00**

**MARCUS REDIKER**

The slave system created the greatest planned accumulation of wealth the world had ever seen up to that moment in time

**10 00 21 00**

**In 1790, the slave trade was at a climax. More than 100,000 captives were deported every year.**

**10 00 30 00**

**VINCENT BROWN**

At the extremes of human domination, even in slavery, we find there is always resistance, there is always tension and there is always struggle

**10 00 39 00**

**At the dawn of the 19th century, slave traders’ violence brought about the decline of the transatlantic slave trade: it had become immoral.**

**Europe now had to find an alternative means of accumulating wealth.**

**In the years following abolition, Europeans stretched the limits of slavery.**

**10 00 56 00**

**SLAVERY ROUTES**

**1789 – 1888**

**Slavery’s New Frontiers**

**10 01 37 00**

**RIO DE JANEIRO**

**10 01 52 00**

**Brazil bears the legacy of slavery’s final years. At the very moment the slave trade was banned, a second wave of deportations struck Rio de Janeiro Bay.**

**Over 2 million slaves landed there during the 19th century, making Rio the largest slave trade port in the world.**

**10 02 12 00**

**PAUL LOVEJOY**

**York University**

**Canada**

The people in Brazil of African descent makes it very clear that Brazil is the second largest African country in the world. The only country who has more people of African descent than Brazil is Nigeria.

**10 02 31 00**

**2008**

**10 02 33 00**

**However, in certain neighborhoods, simply being young, black and poor can get you shot down in the middle of the street.**

**The Rio police have been carrying out regular raids in the favelas over the past decade. On the pretext of ridding slums of crime, these operations make Brazil the world champion of police violence against the black population.**

**10 02 59 00**

A gente sempre vai ser preto, pobre e favelado. Eu acho que isso nunca vai mudar no olhar deles. Eles chegam aqui pensam que tudo mundo é bandido.

***subtitles***

*We’ll always be poor,black slumdogs.They’ll never see usany other way.*

**10 03 07 00 Client assis**

O cara olha por causa do teu cabelo, da onde você mora.

Eles tem um prejulgamento.

***subtitles***

*To them,we’re all criminals.People stare at usbecause of our hair,because of where we live.They’re prejudiced.*

**10 03 15 00 Coiffeur**

Vai ser dificil porque eles são o poder e a gente sempre vai ser a minoria.

*It’s tough,because they’ve got the powerand we’ll always bea minority.*

**10 03 31 00**

**130 years after the abolition of slavery, Afro-Brazilians are still by far the country’s poorest population. Second-class citizens in a world divided between Blacks and Whites.**

**10 03 47 00**

**DAVID ELTIS**

**Emory University**

**USA**

I think it is very important for people to realise that before 1820, for every European that travelled across the Atlantic, there were probably four Africans. And that I don't think anyone had any idea of that. The whole of the history of the Americas is written in terms of European settlement.

**10 04 14 00**

**In the late 18th century, Africans and Creole blacks constituted the overwhelming majority of the population in Brazil, Venezuela and the Caribbean.**

**The omnipresence of Africans in this society was depicted in watercolors by a French botanist during his stay in Rio.**

**This massive presence of slaves harbored fears of conspiracy, poisoning and murder among the white population.**

**10 04 41 00**

**ALINE HELG**

**University of Geneva**

**Switzerland**

Les blancs sont partout ultra minoritaire… les esclaves sont là, ils sont dans leur cuisine, ils sont dans leur chambre à coucher, ils sont partout, ils sont la majorité… et donc, il y a cette peur perpétuelle qu’ils vont se mobiliser, se mettre ensemble pour tuer les blancs.

***subtitles***

*Everywhere, whites were a tiny minority. They had slaves in their kitchen, in their rooms... everywhere; they were the majority.So there was this constant fear that they’d collectively mobilize to kill the whites.*

**10 04 58 00**

**1791**

**On this black continent at the heart of the New World, whites’ greatest fear was actually materializing: an uprising of the entire slave population.**

**Saint-Domingue became a powder keg.**

**The island was ready to ignite and blow the entire slave system to pieces, from the Americas all the way to Europe.**

**10 05 20 00**

**45,000 new African captives landed every year on the coast of this French colony, where slaves made up 90% of the population.**

**10 05 30 00**

**Following the 1789 Revolution, the freedom celebrated in the Declaration of the Rights of Man rang out like a rallying cry for the newly arrived.**

**10 05 40 00**

**ALINE HELG**

On a des leaders esclaves, des cochers, des contremaitres etc, qui sentent que la situation n’est plus tenue en main par les blancs. Le pouvoir s’est effondré, il n’y a pas assez de troupes. Donc il est temps de lancer une révolte.

***subtitles***

*There are slave leaders - coachmen,foremen etc., who felt that the whites were no longer controlling the situation. Their power had collapsed, there were few troops left.The time had come to rebel.*

**10 06 02 00**

**Like a tale whispered at nightfall, the account of this first insurrectional night began with the roar of a cyclone.**

**It all started on the night of August 22nd, 1791, when slaves gathered at Bois Caïman to listen to the incantations of a voodoo priestess and plan for an insurrection.**

**Although there is no evidence that this clandestine ceremony actually occurred, the date nevertheless marked the unleashing of the revolutionary winds that would wipe out the entire plantation system.**

**10 06 26 00**

**1791**

**10 06 36 00 BOIS CAIMAN**

*God who created the earth; who created the sun that gives us light.*

*God who holds up the ocean; who makes the thunder roar.*

*God who has ears to hear. You who are hidden in the clouds; who watch us from where you are.*

*You see all that the white has made us suffer.*

*The white man's god asks him to commit crimes.*

*But the god within us wants to do good.*

*Our god, who is so good, so just, He orders us to revenge our wrongs.*

*It's He who will direct our arms and bring us the victory.*

*It's He who will assist us.*

*We all should throw away the image of the white men's god who is so pitiless.*

*Listen to the voice for liberty that speaks in all our hearts.*

**10 07 43 00**

**DÉLIDE JOSEPH**

**UPNCH**

**Haiti**

La cérémonie du Bois Caïman fait appel aux divinités ancestrales africaines. Il faut dire que le vaudou a été présent dans toutes les phases de contestation du système colonial esclavagiste, et donc c’est le vaudou, c’est la religion vaudou qui va en quelque sorte réunir l’ensemble de ces esclaves.

***subtitles***

*The Bois Caïman ceremony called upon ancestral African deities.*

*You have to know that Voodoo was present at each stage of the struggle against the colonial slave system; so the voodoo religion was what eventually united all the slaves.*

**10 08 05 00**

**The liberation war would last 12 years.**

**Alongside Georges Biassou Boukman, a former coach driver named François Toussaint led the charge, earning the nickname Toussaint Louverture for his capacity to breach enemy lines.**

**These “black Jacobins” crushed all of the colonial armies, inflicting Napoleon with his first military defeat.**

**10 08 29 00**

**VINCENT BROWN**

**Harvard University**

**USA**

This image is etched at the time when Toussaint Louverture becomes master of the entire. And so, this image, I think, condenses the fear that white people felt of black uprising.

There’s a man named Simon Taylor, who’s one of the richest planters in Jamaica in the early 19th century and when he hears that the French are planning to retake the island of Saint-Domingue, he says “I don’t think they’re going to be able to do it.”

And the reason is the way of fighting wars is different in the West Indies to what it is in Europe. And if Toussaint and the other chiefs decide to submit, maybe they can take over the island again, maybe they can retake the colony. If they don’t submit, they’ll burn the towns and retreat to the mountains and live as Maroons. And they’ll wait for the French soldiers to die of disease.

This is in fact what happens with the Leclerc expedition that tries to retake Saint-Domingue

**10 09 28 00**

**No European nation managed to reconquer the island.**

**In 1804, the first black Republic in history was born out of the ashes of Saint-Domingue: Haiti.**

**With the slaves’ victory, the word “freedom” resonated throughout the world, and with it, the fear that the revolution would contaminate all of the plantations.**

10 09 50 00 – sous-titres

***subtitles***

*I’m looking for a ropeto tie up the enemies.O Djobolo BosouDjobolo Bosou’s strengthI’m looking for a rope in the forestto tie them up.*

**10 10 10 00**

**DALE TOMICH**

**Binghamton University**

**USA**

it was a revolution made by slaves that had world historical consequences

The slave revolution in Saint-Domingue destroyed the most productive colony in the world. In a time when there’s demographic growth and increasing demand for slave-produced commodities, half the world’s production was withdrawn from the world market by the Haitian revolution. So not only is there expansion, there’s a huge hole in the sources of supply. So that reconfigured the whole Atlantic economy.

**10 10 47 00**

**By the time Europe woke up from the Haitian trauma, 10,000 white inhabitants had already fled the island…**

**10 10 56 00**

**1804**

**10 10 57 00**

**Plantation owners quickly found new lands where they could apply their skills.**

**Everywhere, people wanted to capitalize on their knowledge of intensive farming.**

**Sugar in Cuba, cotton in the United States, and coffee in Brazil.**

**The freedom slaves had snatched in Haiti had a paradoxical consequence: it reinforced slavery all over the American continent.**

**10 11 27 00**

**In Rio’s backcountry, the Paraíba valley had for a long time been covered with impenetrable primary forests.**

**Today, bare mountains are all that is left. Trees were cleared in the early 19th century to give way to intensive coffee culture, the new source of wealth.**

**10 12 01 00**

**HEBE MATOS**

**UFF/UFJF**

**Brazil**

As grandes fazendas do Vale da Paraíba, elas tinham as vezes 90% da população escravizada africana de primeira geração.

Em um espaço de tempo muito curto toda uma região que era quase vazia ela se povoa de fazendas e de escravos muito rapidamente.

***subtitles***

*The large farms of the Paraíba Valley had up to 90% of first generation African slaves.In a very short time, an almost uninhabited area was very rapidly populated with farms and slaves.*

**10 12 32 00**

**Some masters possessed up to 1,000 slaves. All applied a scientific organization of labor. Rigorous accounts were kept every day. Output per slave became the fundamental principle guiding plantation organization.**

**10 12 53 00**

**DALE TOMICH**

Everything was built around the coffee drying ground. The slaves had to go out in groups in the morning to plant or to pick and the big plantations they had slave quarters, enclosed barracks with one entrance. And so it looked like a carcel situation, it was hard to escape. But other reason is that you could get the slaves up all at once in the morning. And then as they marched out the gate, you could give them their tools.

The space organizes the flow of labor.

Everything has a function so that you don’t even have to watch the slaves because you know where they’re supposed to be.

The space organizes the flow of labor.

So it’s a kind of industrial production producing industrial raw materials for the factories of Britain and new mass consumption markets. So there’s a huge transformation of production, which means for the slaves it’s much more exploitative. The output per slave goes up ten times on average in each of those crops, from what it had been in the 18th century.

**10 14 03 00**

**5,600 miles from Europe, these men and women were the hidden face of the industrial revolution.**

**10 14 21 00**

**London**

**10 14 28 00**

**The world was changing. In the early 19th century, Europe was urbanizing and growing wealthy. Money flowed freely, and London was more then ever the world’s economic epicenter.**

**In the British capital, a new middle class flocked to the new department stores, forgetting that the cotton satin dresses, combs, ivory umbrellas and sweets they purchased were the fruits of slave labor.**

**10 15 02 00**

**VINCENT BROWN**

There is a disjoint between what’s happening in the colonial societies and what’s happening in the metropolitan society. And the metropolitan policymakers begin to disavow what’s happening in the colonies in some ways. And they stop recognizing that kind of violence as their own violence.

**10 15 19 00**

**DALE TOMICH**

Slavery is the opposite of freedom. So Britain as the bearer of freedom has to say slavery is wrong. British abolition of slave trade is the greatest justification, saying: “Well, we’re really disinterested. It’s not for economic motives, but for ideological motives. We’re for freedom.

**10 15 44 00**

**Businessmen looked for more secure investments.**

**Investing in British spinning mills was indeed much less incriminating.**

**10 15 59 00**

**SVEN BECKERT**

**Harvard University**

**USA**

There was no masterplan in setting up the global economy as we see it today. There were just you know, manufacturers in Britain developing new machines. These machines suddenly needed much more cotton so they tried to buy this cotton somewhere. They didn’t really care where it came from.But the place where they found it, where they were able to buy huge quantities at ever cheaper prices, this was in the Americas and this was eventually in the US.

**10 16 28 00**

**In this new industrial society, the supply of raw materials was the key to success.**

**From an economic perspective, the world’s leading financial power no longer needed the slave trade.**

**10 16 44 00**

**In 1807, Great Britain resolved to abolish the transatlantic slave trade.**

**10 16 49 00**

**MARCUS REDIKER**

**UNIVERSITE DE PITTSBURGH**

**ETATS-UNIS**

The thing that, I think also needs to be said is that this was not simple altruism on the part of Great Britain. In other words it wasn’t simply the humanitarianism of the abolition movement, it’s that Britain did not want other imperial rivals to have the benefit of slave labor when in fact they didn’t.

**10 17 11 00**

**1815**

**10 17 15 00**

**In 1815, armed with its naval supremacy, Great Britain imposed the cessation of the slave trade on France and its other commercial rivals.**

**This decision, taken by the leading European slave power, gradually shut the Northern Atlantic slave trade routes.**

**However, at the same time, it set off new deportations within slave countries.**

**By grouping together the slaves born on its soil, the United States was also about to enter a new era of slavery.**

**10 17 44 00**

**MARCUS REDIKER**

A fairly small percentage of the people brought over to the Americas in the slave trade actually came to North America, probably 3, 4, 5 per cent. And yet by the time you get to 1800, 1825, 1830, a very large percentage of the enslaved population is in the United States because of natural population growth. So that is a very important part of the story.

Thomas Jefferson for example, who advocated closing the slave trade, did so at least in part because he knew that the slaves that he was going to sell from his plantations into the new plantation regions would become more valuable with the closing of the slave trade.

**10 18 32 00**

**1820**

**10 18 35 00**

**Cotton farming concentrated all of the country’s slave labor along the banks of the Mississippi.**

**By foot or by boat, sold or brought by their owners, 1 million slaves from New York, Baltimore, Washington and St. Louis were deported down South. New Orleans and Natchez became massive slave markets.**

**After Brazil, the United States became the new land of industrial slavery.**

**10 19 10 00**

**DALE TOMICH**

Most people were between 14 and 22. They were sold singly and they were roughly, by estimation, half men, half women. So if you think about that, hear young people taken out of their families, out of their communities, shipped a 1000 miles away, to really a very exploitative place, where they have to form their own communities and their own families from scratch because all the continuity that they had in their lives, such as it was, was taken away.

**10 19 50 00**

**Buying slaves of both sexes and inciting unions so that they would breed: This was the only way for plantation owners to increase their slave livestock.**

**10 19 59 00**

**MARTHA JONES**

**UNIVERSITE JOHNS-HOPKINS**

**ETATS-UNIS**

The reproductive capacities, the conception of children, the bearing of children to term, the raising of children has many meanings, one of them is an economic meaning for slave holders and for the slave economy in general.

**10 20 21 00**

**Womens’ loins were included in the production system, giving their masters full dominion over them.**

**10 20 31 00**

**MARTHA JONES**

Rape is very common. One of the most important stories that we have is that of a young woman named Celia. Celia lived in the in central Missouri, on a small farm, and she was brought there at the age of fourteen and endured three years of rape, sexual assault by her owner, bore three children. She eventually kills her owner and is tried for murder there in central Missouri.

And while she is ultimately convicted of murder and executed, she’s convicted because, by law, she’s not permitted to assert self-defense as an enslaved woman, but no one disputes that she was raped.

**10 21 38 00**

**To procure slaves, Brazil had to opt for another strategy: perpetuating the slave trade, but this time by illegal means.**

**10 21 48 00**

**1815-1850**

**10 21 51 00**

**Despite Britain’s struggle to put an end to it, the slave trade exploded in the Southern hemisphere.**

**Within 35 years, over 2.5 million captives embark from West Africa to plantations all over the world.**

**They were soon joined by 400,000 captives from the Eastern coast, whose main market was in Zanzibar.**

**10 22 15 00**

**DALE TOMICH**

If you look from 1815 to around 1850-1855, there were actually more slaves transported across the Atlantic than in any equivalent time in the whole history of the slave trade. At the time it’s supposed to be dying.

**10 22 33 00**

**ZANZIBAR**

**10 22 46 00**

**The Indian Ocean is one of the oldest commercial exchange zones in the world. Africa and the East have been trading there for over 2,000 years. Along these routes circulate ivory, food products and cloves, as well as African captives.**

**Driven by Western demand, Zanzibar became a strategic crossroads.**

**Here, in Zanzibar, one of the world’s last slave trade ports was about to develop.**

**10 23 22 00**

**ABDUL SHERIFF**

**UNIVERSITY OF DAR ES SALAAM**

**TANZANIA**

Zanzibar developed in the 19th century largely as a major centre of trade, but also it became the centre of a large commercial empire. The sultan of Zanzibar controlled not only Zanzibar, but tried to control the whole coastline. By 1860s, something like 20.000 slaves were coming through Zanzibar. But of these slaves, 8,000, 6,000 maybe were exported out.

**10 24 06 00**

**Zanzibar merchants captured their slaves on the continent.**

**The only slave account we have is that of Suema, a 9-year-old girl who was abducted in Northern Mozambique circa 1850.**

**Back then, 80% of the slaves deported to Zanzibar were Yao peasants, who lived around Lake Malawi. They still cultivate land there today.**

**10 24 46 00**

**EDWARD ALPERS**

**UCLA**

**USA**

Swema was a young Yao girl born in northern Mozambique.

It was during a time of famine. Her mother fell into debt to a local power, a local chief and he sold her into slavery and Swema went with her.

**10 25 07 00 SUEMA**

*In the morning, with our creditor, came two old men of his tribe, and an Arab. Without asking leave, they entered the hut and said harshly to my mother: “Mother of Suema, you have nothing to pay for my sacks of mtama: I will take your daughter in payment.”*

*When she saw the Arab leading me away she threw herself at his feet, and, in a voice which no language can express, supplicated him to take her also.*

*“Ah, for pity's sake do not separate me from my child”*

*“Suema, my child, why did you not die with your sisters ? I would at least have had your tomb, a happiness which none could take from me.”*

**10 26 13 00**

**Every year, Yao women reenact initiation rites inherited from their ancestors. This ceremony was originally meant to prepare teenagers for future hardships.**

**Families fled their villages to escape from the slave traders’ violence. Exile exposed them to poverty, starvation and disease.**

**Today, the Yao people still live along thousands of miles of the Mozambique and Tanzanian coast.**

**10 26 54 00**

**Suema told her story to French missionaries who managed to buy her freedom. Some of them took pictures of those under their protection to collect funds. No picture of Suema was ever found.**

**In the eyes of philanthropists from the greatest slave-trading nations – Great Britain and France –, others were now to blame for the cruelty of slavery.**

**In Zanzibar, the others were the Arab-Swahili.**

**10 27 42 00**

**DALE TOMICH**

**Binghamton University**

**USA**

Then slavery became the criteria for creating a hierarchy that the states of the Americas, including the US, were less than Britain because they could live with slavery. The Brazilians, the Cubans, were morally corrupt because they weren’t bothered by coexisting with the evils of slavery. So they were on a lower standard than the British. Africans were ruled out.

**10 28 10 00**

**The world map was redrawn to distinguish enlightened powers from half-civilized countries, barbarian kingdoms and savage lands.**

**Religions, political regimes and degree of civilization make up a value system used to rank peoples around the world.**

**With these standards, slavery had become a backward practice, unworthy of a civilized nation. Merely fighting the slave trade no longer was enough: slavery had to be eradicated.**

**10 28 38 00**

**1824**

**10 28 40 00**

**With this global surge of abolitions, slavery, an institution as old as humanity, began to shrink.**

**The movement was launched by the former Spanish colonies.**

**Then came the British colonies, followed by the French and finally the Dutch.**

**10 29 03 00**

**LOUISIANA**

**10 29 08 00**

**With the victory of the abolitionists, slavery became a thorny problem for the United States.**

**How could they renounce slavery when the American economy was run by Southern plantation owners?**

**This wealthy elite often considered itself as heir to the Greco-Roman civilization, which legitimated slavery. Many claimed the connection, staging it in the architecture and interior decoration of their homes.**

**For them, slavery was a mainstay of the social order.**

**10 29 42 00**

**MARCUS REDIKER**

**UNIVERSITY OF PITTSBURGH**

**USA**

One of the men who served as a slave ship captain and actually probably the best known slave ship captain from that history is John Newton, the man who wrote the famous hymn Amazing Grace. He said that watching human beings treated as they were in this system slavery had the effect of hardening the human heart, of eradicating sympathy.

And then Newton said, “the violence is learned, the violence is learned within the slave trade”. It’s not the moral failing of an individual that’s at issue here; it’s a requirement of the job.

**10 30 30 00**

**The clash between those who considered slavery as a necessary evil and those who experienced it as a retrograde practice resulted in a devastating civil war.**

**In 1861, the United States burst into flames.**

**Nearly 200,000 Afro-Americans enrolled in the Union Army.**

**10 30 52 00**

**MARTHA JONES**

**JOHNS HOPKINS UNIVERSITY**

**ETATS-UNIS**

For African Americans, the war is a war for abolition from the start, be the enslaved people who watch, who wait, who take their opportunities at every chance during the war to further the union’s interests, or free African Americans, a half million of them in the North, many of whom will raise troops, volunteer themselves for the union forces, raise money and care for black soldiers when the union army fails to do so.

**10 31 44 00**

**1865**

**10 31 47 00**

**In 1865, after four years of destructive warfare, the United States declared the abolition of slavery. At last they could claim their place amongst the most enlightened nations of the world.**

**10 32 23 00**

**SVEN BECKERT**

**Harvard University**

**USA**

So workers gain their freedom, but this freedom is very, very limited and it’s especially limited economically and of course the reconstituted state governments of the American south, they are deeply repressive and they are deeply interested in fixing workers to places, not allowing them to work in other sectors of the economy.

**10 32 49 00**

**Freedom, but nothing else.**

**In the United States, as well as in France or Jamaica, laws forbidding the equal treatment of freed slaves were promulgated.**

**They were denied their rights to vote, to legitimate defense and freedom of movement. Those who protested were killed. Those who refused to work were incarcerated and sentenced to forced labor.**

**Accounts by former slaves were recorded in 1949 and kept in the Library of Congress. Aged 16 in 1865, Fountain Hughes recalled his first days as a free man.**

***10 33 29 00 – archive***

When we found out that we was free, why then we was, uh, bound out to different people. And we would run away, and wouldn't stay with them. Why then we'd just go and stay anywheres we could. We had no home, you know. And they all had uh, what you call, I might call it now, uh, jail centers, was just the same as we was in jail. Now I couldn't go from here across the street, or I couldn't go through nobody's house without I have a note.

**10 34 22 00**

**DALE TOMICH**

Race itself, without slavery, gets reconfigured through the laws, through the courts, through political practices and race itself is not justifying slavery; race itself is the basis for confining the now freed population, to the South, producing the same crops, under conditions that are certainly not free and equal, which they become a cheap labor force subject to social discipline and control, so it has a social dimension, but also a production dimension.

**10 34 58 00**

**Race attached the former slave to a specific territory, legally confining him to ghettos, without any hope of getting out. Former slaves were from then on subjugated by virtue of their skin color.**

**The violence of any White person against the body of any Black person was permitted by law.**

**10 35 30 00**

**SVEN BECKERT**

With emancipation in the US in 1865 with the end of the civil war four million enslaved cotton growers win their freedom. Europeans, by the 1860s and the 1870s, try to find ways to secure cotton. And one of the places they begin to look at, is the continent of Africa, which has a very long history of cotton agriculture

**10 35 54 00**

**1873**

**1873**

**The abolition of the slave trade and slavery had unexpected repercussions in Africa.**

**Blocked on the coast, the servile population continued to grow.**

**Their emancipation gave Europeans a justification for sending their armies.**

**The Belgians, then the French, settled on its Western coast. The British followed in Nigeria and on the Eastern coast… all in the name of progress and the good of humanity.**

**10 36 19 00**

**ELIKIA M'BOKOLO**

**EHESS**

**France**

La lutte contre la traite à partir de Zanzibar a conduit au contrôle et puis à l’occupation. Donc même s’il n’y avait pas l’intention de coloniser au début, le processus de lutte contre la traite conduisait presque fatalement à l’occupation coloniale.

***subtitles***

*The fight against the slave trade in Zanzibar led to control, then occupation.So although initially, there was no intent to colonize, this fight against the slave trade almost inevitably led to colonial occupation.*

**10 36 35 00**

**TANZANIA**

**10 36 46 00**

**Wherever Great Britain intervened, it applied pressure to put an end to the selling of slaves. In 1873, it negotiated the abolition of the slave trade with the Sultan of Zanzibar.**

**ABDUL SHERIFF**

**UNIVERSITY OF DAR ES SALAAM**

**TANZANIA**

**10 37 03 00**

**ABDUL SHERIFF**

This is, in some ways, ironic that the British came in to abolish slavery and slave trade. But by doing it, it really forced people to say, if we can’t export slaves, we will use the slaves within to produce things that we can export.

**10 37 38 00**

**Spurred on by these grand moral principles, dozens of Europeans went off in search of adventure, ready to invest in the raw materials that Europe needed.**

**The missionary Dr. David Livingstone became the figurehead for abolitionist explorers.**

**10 37 53 00**

**ABDUL SHERIFF**

The people who supported these missions, were business people, people who had money, who supported geographical societies. So they probably had some idea of why they’re interested. It’s not just interest in finding the snowcapped mountains of Africa. But when it came to missionaries, Livingstone was actually quite clear, he knew what the capitalists were interested in.

The UMCA, the missionary organization, he told them that this is philanthropy plus five per cent. That there is an interest for yoU as businessmen.

And he actually said quite openly, philanthropy joined us to fight against slavery, abolish slavery because there is an interest for you, you will produce cloth to sell to the people.

**10 38 46 00**

**Some explorers made the most of local merchants’ advice and logistical support; among the latter was Tippu Tip, one of the most important slave traders in Eastern Africa. He controlled an immense territory along Lake Tanganyika.**

**Thanks to Tippu Tip, Henry Morton Stanley went up the Congo river and coerced traditional village chiefs into signing contracts that stripped them of millions of acres of land for the benefit of the Belgian King, Leopold 2.**

**10 39 14 00  
1874**

**10 39 19 00**

**Henry Stanley landed in Bagamoyo and penetrated deep into Africa. On the way, he rechristened the cities of Kisangani and Kinshasa with his own name.**

**He was soon joined by French, British and German explorers who entered Africa from the West.**

**These expeditions mark the transition from evangelizing missions to European imperialism.**

**10 39 38 00**

**ABDUL SHERIFF**

Tippo Tip as a young boy he began to trade along that central route from Bagamoyo and penetrated deep into… into the interior, into even the Congo. Once he reached the Congo, he trade over a large area and was the most powerful figure there who almost had his own… almost personal army.

**10 39 59 00**

**Although neglected, Tippu Tip’s house tells us much about the fortune this great merchant amassed. In his autobiography, he recounted his negotiations with Stanley and the Belgian diplomats.**

**10 40 14 00 ANIMATION**

*Stanley arrived with a dozen Europeans, we met at the Consul’s and he told me: “We wish you to accept to become governor in the name of Belgium and that you hoist the Belgian flag in the districts that are under your rule.”*

*I hoisted one at Stanley Falls when I arrived, and my men did the same wherever we came.*

**10 40 42 00**

**Former slaves were enlisted in the conquering armies.**

**Weapons in hand, the French, the Belgian and the British went deeper and deeper into the equatorial forest.**

**Europeans placed peasant communities under military control, and forced them to produce palm oil, rubber, cocoa, coffee and, of course, cotton.**

**On these farms, nothing distinguished former slaves from expropriated farmers. Hand-outs of small change and a few ounces of salt were enough for Europeans to claim they were progressive.**

**Former slave trade routes became the routes of forced labor.**

**10 41 28 00**

**Elikia M'BOKOLO**

Et d’ailleurs c’est très clair, tous les états ont pratiqué le travail forcé. Tous. Dans certains cas, ce travail n’était pas très éloigné de l’esclavage. On prenait les gens hors de leur village. On les payait presque rien. Notamment pour les travaux dits d’utilité publique. Ils devaient se nourrir eux-mêmes et ensuite, on les rejetait dans leur village où certains avaient perdu les habitudes de vivre.

***subtitles***

*It's very clear, every single state implemented hard labor. All of them.*

*In some cases, this labor strongly resembled slavery.*

*They would take people from their villages, and pay them almost nothing - especially for so-called public works.*

*They had to provide for their own food, and were later sent back home, where some no longer fit in.*

**10 42 00 00**

**Captured by Tippu Tip, then sold by Henry Stanley to a rubber farmer, Makulo, a Congolese slave, described the acts of violence perpetrated in villages administered by the Belgian.**

**10 42 10 00**

**ANIMATION**

*Some foreigners employed by the State took advantage of the absence of their chiefs to abuse, torture, and sometimes even kill people.*

*A man nicknamed the Eagle, thanks to his cruelty was the chief supervisor of the rubber department. This man was very cruel, he killed a lot of people.*

**10 42 33 00**

**In this hard labor system, missionaries became the helpless witnesses of the farmers’ abuses. Armies bankrolled by the Belgians terrorized villagers and quashed rebellions.**

**Every bullet was counted. And to prove that they had used their weapons well, soldiers had to bring back the hands of their victims. A stray bullet meant an innocent could lose his hand.**

**10 42 59 00**

**IBRAHIMA THIOUB**

**Cheikh Anta Diop University**

**Senegal**

Il fallait justifier la domination, la violence, la conquête militaire. C’était insupportable pour l’opinion, pour toute opinion dite civilisée… A partir de là, on a enseigné aux Africains, on a voulu l’inculquer aux Africains pour leur faire accepter la suprématie européenne, pour leur faire accepter la mission civilisatrice que l’Europe a eu la prétention de conduire en Afrique.

***subtitles***

*They had to justify domination, violence, military conquest.No opinion could tolerate this. No so called “civilized” opinion. Africans were thus instilled, Africans were taught to accept the supremacy of Europe, to accept the civilizing mission Europe claimed it could undertake in Africa.*

**10 43 28 00**

**With its droves of doctors, anatomists and colonial administrators, race was used by Europe as a scientific tool to justify its domination.**

**Africa became a homogenous entity, relegated to the very bottom of the human scale.**

**Race and the struggle against slavery, as principes were the two pillars of colonization.**

**10 43 54 00**

**CATHERINE HALL**

**UCL**

**United Kingdom**

The continuation of racial hierarchies after emancipation is not remotely surprising because it was all there in the ways in which the abolitionists thought. The numbers of abolitionist who truly had a conception of African culture, African men and women as in any way equal to them was …

Even the most egalitarian of the abolitionists assumed that British culture is civilized, advanced, etc. etc. I mean that's part of their, it's part of their understanding.

**10 44 46 00**

**Once they had progressed deep into the continent, the Europeans built railways from the interieur to the coasts.**

**At the end of the lines, the capitals of the new colonies grew: Dakar, Lagos, Douala, Pointe-Noire, Luanda, Cape Town, Dar es Salaam.**

**Cotton, palm oil, rubber, cocoa, and ivory were transported to these ports, then shipped all over the world.**

**10 45 36 00**

**At the time of colonial conquest, African political powers -- with whom the Europeans had been trading for 5 centuries -- were deprived of all their rights.**

**10 45 57 00**

**RIO DE JANEIRO**

**10 46 05 00**

**Brazil, one of the first territories to see sugarcane fields flourish, was one of the last to ban slavery.**

**On May 13th, 1888, the Empress of Brazil ratified the abolition of slavery, ending 450 years of Afro-Brazilian enslavement.**

**10 46 27 00**

**SILVIA HUNOLD LARA**

**University of Campinas**

**Brazil**

O movimento abolicionista vitorioso no Brasil era um movimento conservador feito por brancos. Nao era um movimento radical em que os negros estiveram envolvidos. A maior parte da idéia de o Brasil era que o Brasil precisava se civilizar e progredir. Então a idéia do progresso e da civilização estiveram direitamente atreladas com a eleminação da barbárie causada pela escravidão. Mas junto com a eleminação da escravidão se tratava… Esse movimento abolicionista pretendia também eleminar os negros da historia do Brasil. Porque eles eram considerados bárbaros de certa maneira.

***subtitles***

*The victorious abolitionist movement in Brazil was a conservative one,led by whites. The movement wasn’t radical, it didn’t include blacks.Essentially, it considered that Brazil had to progress and civilize itself. This idea of progress and civilization directly depended on the elimination of the barbarity of slavery. Yet at the same time, this movement also intended to erase blacks from the history of Brazil. Because in a sense, they were considered barbarians.*

**10 47 14 00**

**The writings of Raimundo Nina Rodrigues, a professor of forensic medicine at the University of Bahia, illustrate this point. In 1891 he reflected on the destiny of slave descendants.**

***10 47  32 00***

*“The negro race in Brazil will forever constitute one of the factors of our inferiority as a people. It would be important to determine to what extent this inferiority lies in the negro population’s inability to civilize itself, and if on the whole, mixing races compensates this inferiority.”*

**10 47 57 00**

**Both the government and the planters wanted to whiten the population.**

**The former, to erase the traces of slavery. The latter, to depend less upon these newly freed workers.**

**In 1891, 215,000 Europeans arrived in Brazil – three times as many people as in the darkest hour of the history of the slave trade.**

**Human trafficking was replaced by the immigration of millions of poor Europeans.**

**10 48 25 00**

**SILVIA H LARA**

Ela não foi feita por causa do racismo. A historia do racismo é que tem a ver com a historia da escravidão e náo o contrário.

***subtitles***

*Racism didn’t cause slavery. It’s the history of racism that stems from that of slavery,not the other way around.*

10 48 43 00

Quem fez e faz historia segurando esse pais no braço.

O cabra aqui ja se sente revoltado, porque o revolver.

O revolver ja esta engatilhado.

Brigar por justiça e respeito de algum antepassado da cor

A minha carne negra jà esta cansada de ser presa

E viver de baixo de um papel preto de lixo

Tudo que acontece com minha carne negra (2X)

Vamos dar um basta, esta na hora de acabar com a violência, a violência, a violência.

Nos vivemos hoje em um pais de guerra e nao tomamos conta.

Estamos esperando o que ?

Vamos a luta.

Arrebentar essas correntes.

A minha carne é negra.

Negra, negra, negra. A minha carne negra.

Negra.

Chega de ter meninas de treze anos levando tiro. Negra.

***subtitles***

*He who makes history,carrying this country in his arms,Is outraged,Because the revolveris already loadedFighting to do justiceto a colored ancestorMy black fleshis tired of being captive.Tired of livingin a black refuse bagEverything that happensto my black flesh,Let’s stop this,it’s time to end violence.Today, we livein a country at warwithout realizing it.What are we waiting for?Let’s start fighting.To break these chains.My flesh is black.No more 13-year-old girlsgetting shot.*

**10 50 17 00**

**9 – 12 000 000**

**Over the course of 12 centuries, an estimated 9 to 12 million African captives were transported on the Trans-Saharan and Eastern routes.**

**10 50 30 00**

**13 000 000**

**From 1516 onward, in 3.5 centuries, 13 million men, women and children were deported to the Americas.**

**10 50 40 00**

**50 000 000**

**Between the raids, famines, wars and epidemics, this globalization of violence caused the death of an estimated 50 million Africans. Both direct and indirect victims of the great empires’ lust for expansion.**

**Historians today are still trying to evaluate the demographic, economic, political and social consequences of this human tragedy, unparalleled in scale to this day.**

**10 50 59 00**

**VINCENT BROWN**

**Harvard University**

**USA**

I think we’ll truly be making progress when we all accept the history of slavery as all of our history. So, the history of slavery is not Black history, and it’s not just the history of white colonization, but the history of human inequality is the legacy for all of us. It’s a legacy we all must contend with, right?

Not a white person only thinking about themselves as the descendant of a slave holder, but the white person thinking of themselves as the descendant of a slave too, right? The black person thinking of themselves as the descendant of slave holders, right? Thinking that we have inherited the basic structures of these societies, right?

These basic inequalities, but what we do with that is up to us, right? that can really help us move forward as a society.

END