

Open Science, Equity, and Decolonization in Global Health Research: Implications for Medical Knowledge Systems in Africa

Dr. Ahmed Benali^{1*}, Dr. Salma Idrissi¹, Dr. Youssef El Amrani²

¹Department of Global Health, Ibn Sina University Hospital, Rabat, Morocco

²Department of Medical Research Ethics, Mohammed V Military Hospital, Rabat, Morocco

Key Words: UNESCO, Africanization, Decolonization, Afrocentric, Open Science

Moderator remarks: Dr. George Pangel

That, ladies and gentlemen, it's my pleasure to invite you to this conference uh to this webinar on open science, community-based research, uh, the UNESCO open forums, and I do hope that this discussion is going to be of a lot of benefit.

Especially for us in the developed world, there is still a lot that we need to contribute and for us to contribute. We need a mechanism in academia and in research which acknowledges all forms of knowledge and not only all forms of knowledge, but all manners of academy and all manners of presentations.

I know we are going to discuss issues in relation to open access which allows for publications and then that would enable us have access to knowledge, which may not be accessible on account of maybe limited finances, especially for us scholars in the global sort And if that is done, then uh, it will enhance our participation into the global knowledge society, and for that we'd like to thank UNESCO and contribute to the ideas of open science.

They are quite eminent presenters, which I will be shortly, asking professor Bart to introduce them and once they get started with the discussions enlightened and would have made contributions and from this I believe the outcome will inform the UNESCO open science agenda, which is for our benefits. We have been working on issues of knowledge, democracy together with bad for a long time, and I believe the idea of open science also contributes to that. So I'd like to say, you are almost welcome as we wait for other people to join in.

We have not done a round of introduction, but I will request that as you speak, you introduce yourself. I am Dr George Pangel, the vice chancellor of Gulu university in Uganda in east Africa and I'm happy to be hosting you in this particular webinar. Thank you very much may I now invite Professor Budd to introduce the eminent scholars who are going to do presentation, one of whom is coming from Gulu university. Unfortunately, she is not very fine as we speak now.

Welcome Remarks: Budd Hall

Budd: Thank you very much Professor George Pangel for your opening remarks and for agreeing to moderate this important session I'd like to ask first, I would like to ask Ms. Ama Serwah Nerguaye-Tetteh, who is the secretary general of the Ghana national commission for UNESCO, who is the Ghana national commission, our co-hosts of this uh of this webinar? I would like to ask her to give some words of welcome over to you.

Ama: Thank you very much, professor hall, distinguished resource persons. Ladies and

PULMONOLOGY

gentlemen, on behalf of my colleague, secretary's general in Africa, I'd like to welcome you all to this program, which is, as you have already said, being originally hosted through the Canadian commission for UNESCO, who have so graciously involved us yet. Another example of the important north-south corporation that we need not only in UNESCO affairs but more often and more importantly, now in open signs.

As you may be aware, and I think Professor Alpentu alluded to this UNESCO has solicited the views of member states to develop recommendations on open signs for adoption during the 41st general conference. Now, to be sure that these views are well discussed and there is consensus, discussions like this are very important, and it is in this light that we really welcome this opportunity for this webinar, and we have to congratulate you and your outfit as well, Professor Hall, because this is what the UNESCO chairs in its very essence stands for. We have lived in a world previously where knowledge was weaponized, and it belonged to only a few.

Thankfully, we have turned the cave and the importance of knowledge sharing and picking from each nation and each people, the different indigenous language and knowledge has been highlighted.

It is for this reason that I am particularly happy, especially during the Covid 19 pandemic in Africa. We witnessed how the use of indigenous lung knowledge came to the fore in the in ways to alleviate the pain and the suffering of people who had been affected by Covid 19. We also saw how knowledge sharing was at its peak as scientists all over the world, freely shared what they knew about the coronavirus to make sure that everyone was helping and was helped.

Should it end there what are the advantages of open science and the decolonization of knowledge. What do we stand to gain not just from an Africa as a receiver point of view, but also an Africa as a giver of knowledge, point review? These are important conversations and I have looked at the list of experts who are speaking today, and I have no doubt that we would have a very good conversation. Indeed. I congratulate you all for your hard work in putting this together and I'd like to wish us all a successful meeting. Thank you.

Budd: Thank you very much. Perhaps we could ask people to mute their microphones if you're, not speaking, thank you so very much for those uh those words the, you're comment about knowledge being weaponized as a powerful image and the continuing role of Africa. In providing uh knowledge is important. We have I'm going to shortly.

Present some background on the UNESCO brief itself, but those will be followed by two contributions from two very distinguished scholars. Quite a lot of the zoom world is a difficult world. The first scholar after my presentation will be Dr. Obadele the institute of African studies that in Ghana at the university of Ghana, very distinguished scholar, and has done a lot of thinking on decolonization and we're looking forward to hearing from him.

He will be followed by my good friend, Dr Ada Peter, who is responsible for international relations at, covenant, university and really outstanding university in in Nigeria, and following that, we'll have an open and open discussion. So let me try to share the screen. Always a bit of a frightening event, but let me try to shoot this PowerPoint I'll, try and do that here we go there,

we go.

It looks like yes, I can see it so as the professor and as our distinguished secretary general from Ghana has said, UNESCO is in the process of creating a recommendation. A recommendation in UNESCO language means a normative statement that will be agreed upon by 197 nation states, and in this case. Of course, it's a normative statement about the importance, the definition and the act to be taken in the name of open science, and today's conversation is part of the consultation and a report will be taken from today's conversation and it will be presented.

It will be sent to Paris to the drafting team who are working on the text of the recommendation and so and as a contribution to the discussion. The Canadian commission for UNESCO and the UNESCO chair on community-based research have presented a number of ideas which the goal of which is to broaden the idea of openness from just mere sharing of texts to the sharing much more much more deeply. So let me go through there, so we acknowledge in this presentation the lands of the indigenous peoples where we are privileged to live and work.

We grateful to the Canadian commission for UNESCO to all of our universities and organizations, and we acknowledge all of those with whom we work sharing knowledge for a better world. This particular brief, which many of you will have copies of, but is available. We'll make sure everybody has a copy after this was prepared by the Leslie Chan from the knowledge equity lab by me by Florence, Piron from Laval, by Rajesh Tendon from India and by an indigenous scholar, Wanosts'a7 Lorna Williams and the message here is speaking of open science open to what? And our call is that it has to go be it has to include but go beyond text and data sharing.

It's not enough just to have open access, because what If we have open access to knowledge? But the only knowledge that we have open access. You know Eurocentric knowledge, which is already you know very well spread, so we're talking about moving beyond simply the open access, although that's very important, we're talking about open to community and movements and we're talking about openness to previously excluded knowledges, African indigenous knowledge, indigenous knowledge. From other parts of the world and the knowledges of ordinary, you know women and men struggling in their daily lives.

You know to make a better world as. You know, as Ama has said, we have learned a lot during covid and hopefully some of the lessons we've learned during covid will be able to carry on into a new architecture of knowledge. So, we've had a lot of public debates. There's been a lot of discussion about the impact of covid on public welfare, there's been an emergence of hybrid knowledge structures, which combined university type, people and scientists and ordinary people working on issues of health and it as Ama has said it's, it's included the recognition you know of excluded knowledges, which in many cases and in many parts of the world, have made the difference between survival and not. The openness you can't separate the different, you know one openness from another.

They are, all intersecting, and so, if you have an openness around text, then it has to be text about all of the knowledges of the world, not just the Eurocentric, not just the 500-year-old, what they

PULMONOLOGY

call the western canon, but It has to be sharing of text and data from all of the epistemologies that that exists all over the world. It has to be an openness to place-based knowledge. As we know, most knowledge in the world is not created in academies. Most of the knowledge in the world is created by ordinary people in the context of trying to survive and trying to make their lives better, and it has to be an openness to excluded knowledge systems or what we call knowledge equity.

What are some of the actions that the brief that we're calling for. There are many actions that would be appropriate, and George has given us a few and Ama has given us some others. Well, we need to support the co-construction of knowledge with communities that we have to. We, we didn't need a new. A new partnership between academics and communities and Gulu university is a great example of how that's happening in a practical way. We need money. Again. George has put this has told us about this. We need money to fund indigenous and global south knowledge sharing. We need we need to diversify the publication boards, the gatekeepers of the journals and the editorial boards and publishing houses are dominated mostly by white males, white European North American males. They need to be diversified so that people will people from coming from other networks. Other parts of the world will get uh get through those gates and, and we need of course, to decolonize our research and teaching in higher education. It's with no longer, it's no longer sufficient to build a university in any part of the world that is based solely on the European knowledge and we need to share knowledge using creative forms. You know dance, music and theater the arts. All of these are ways that we could communicate

The recommendation. timeline is that this we are involved now in the consultations is actually March 2021. There's a typo in in my slide, I'm sorry in in March of 2021, the draft will be discussed by the executive committee by UNESCO and then in about a year from now, it'll be adopted so there is plenty of time for us to have Our views known and for you individually, if you've, got uh thoughts on ideas. After hearing the conversation today, if you've got thoughts on ideas that should be included in an open science recommendation, you're very free to contact your national commissions for UNESCO and let them know of your interest.

So what can we do? Well, we can share the brief we can share. We can share the recording that we're doing today. We can share the written brief which, which we will make sure you all have. We can ask our UNESCO national commissions to support these considerations and we can organize discussions about open science and the decolonization of knowledge in our universities. Thank you very much. I'll try to get out of this. Now. Let's see, maybe if I close that and I put this on yeah okay so that gives us a bit of an overview about where the debate is right now and sets the table.

So I think we will with no further ado we'll where it's my pleasure to call on Dr Okanini Oba Adele, sir, for your reflections.

Speaker: Obadele Kambon

Obadele: All right can I be heard.

Budd: You can.

PULMONOLOGY

Obadele: Okay great and I'm also going to share my screen. How can you all see my PowerPoint?

Bull: Yes, it is oh great.

Obadele: All right, so uh we're starting off with uh the great ancestor and I'll try to be brief. I have quite a lot I'd like to cover, but I'll try to be brief to meet that 10 minutes. So, I'm starting off with the words of the great ancestor as we may call him. Steve Biko, who says the most potent weapon in the hands of the oppressor, is the mind of the oppressed and we're looking at um, open science, beyond open access for and with communities, a step towards a decolonization of knowledge. And I'm going to focus on what knowledge needs to be: decolonized. So, there's a quote by Nana Carter G Woodson, the author of *Miseducation of the Negro*. He says every man has two educations that which is given to him and the other that which he gives himself of the two kinds of latter is by far the more desirable. Indeed, all that is most worthy and man. He must work out and conquer for himself. It is that which constitutes our real and best nourishment what we are merely taught seldom nourishes the mind like that, which we teach ourselves.

There's a quote ascribed to Nana Harriet Tubman, the historicity of it is you know perhaps disputed, but I think it's powerful. Nonetheless, it says I freed thousands of slaves. I could have freed thousands more if they had known, they were slaves right. The first time that that is recorded is 1993, however, so as we're dealing with decolonization of knowledge, one I'd like to deal with what knowledge needs to be decolonized. You know and we'll deal a little bit with spatial and temporal concepts of knowledge and also deal with functions of knowledge, one of which is ensuring collective survival, pursuing collective interests, maximization of the potential of members and then solving collective problems. So, as African people, when we're talking about decolonization of knowledge, is not necessarily because that's what's trendy to talk about, we need to think about it in terms of how does open access to knowledge or any of these types of things and ensure our survival so forth and so on now going to spatial decolonization or, as some of us may call it "dewhiteinization" of knowledge, you know.

Sometimes we can even look at our spatial orientation. So, if you look at the Mercator projection map, you'll see that you know Greenland looks the size of Africa right. You'll, see so-called Europe is central and I say so-called Europe, because looking at any of these maps, you can see that Europe is a figment. It's a figment of imagination that there is no ocean between Europe and Asia. This is one landmass called Eurasia. Europe is no more of a continent than west Africa as a continent, however, through falsification of reality and manipulation of imagery.

We are all taught that there is something called a Europe right and we function as though that is real, even when our own eyes can tell us that that is not reality. So, you know when we look at that, you can see a correction through the Gall-Peter's projection map which shows the different land masses in terms of their proportional size, their area. Actually, and then you see the wrinkle Triplel Projection Map, which is basically a compromise between the two. However, none of this is real "dewhitenization" of knowledge. To do that, we actually have to go back to the African people who invented map making and we'll go to imAxw Amennakht, the son of Imam, who was a cartographer. This is the oldest map of topological interest.

PULMONOLOGY

It's called the Turin peppers map because they oftentimes call it by the place where they steal it and take it to or after the thief who stole it from our people. And the thing that's significant about this in terms of decolonization of knowledge is that it has a south up orientation showing map to mines along a 15 kilometer stretch of Wadi Hammamat. So, the important point is that the first map period and the first maps plural, were all south up and the reason why is because they were made in the northern hemisphere.

So if you look at where Kemet is the indigenous name of what they call now Egypt, however the people there never called themselves. Oh, I'm ancient Egyptian. They said we are kametszu which translates to black people literally, so anyone in the northern hemisphere is going to look towards the equator in the ecliptic, the apparent path of the sun, and in doing so they will see that the sun rises in the east. So, Somalia, you can picture that's the east and they're looking south east to the rising of the sun along the ecliptic, and for that reason the word for left hand and east were the same word in the written language of menu-necha and that's east eastern left hand, the east and the word for west and right were the same words so picture West Africa. That's on the right hand, side, and therefore what this means is that the south is going to be at the top of your mouth of your maps and upper Kemet and that one deals more with elevation. But upper Kemet was going to be at the top of the map, whereas lower Kemet is going to be at the bottom of your map, because you know also in terms of elevation.

You have each room, also known as the now river and common and common parlance today. It flows from the higher elevation Ethiopian highlands so forth and so on down to sea level at the Mediterranean Sea. So, when we are going to talk about decolonization, there's an expression where some will say you don't even know which way is up, and this is the orientation for many people who don't know which way is up and as a matter of fact, if you show them, you know the continent now known as Africa and the proper spatial orientation of the people who invented map making. They will ask you: why did you turn it upside down? I said no, why did you turn it upside down? I'm putting it right side up right, and these are the terms, so receipt is for south (smw) upper Kemet and then (mhw), lower, Kemet north (mht), east eastern left hand, east. We may be able to come back to that because I know it's a lot to swallow for some people, but basically the way that we have been taught to think of the world is upside down. East should wear.

On your left hand, side of your map and west should be on the right hand, side of your map and then also just in terms of you, can look at pre-colonial, so-called Africa and I'll say so-called. We can come back to the reason why I'm saying so-called Africa, because even that comes from the uh Greco-Roman, specifically the roman term, where, after the third Punic war, the romans called their province of Africa, pro consolors, which is you know the province of Africa, which is basically directed by the pro council.

So we can even look at why that term may need to be jettisoned as well. But you can see the difference in terms of the borders and boundaries that we decide for ourselves as commits us black people versus the neo-colonial Africa, which has largely been determined by Autobahn Bismarck and his other criminal accomplices.

PULMONOLOGY

Now, that was spatial orientation now we can also look at time as a line or as a cycle in the Eurasian view, time is seen as linear, which is why they have terms like timeline. However, in the comments you world view, as exemplified by the bakongo time, is seen as cyclical, and the idea is that you can look at luvemba this is analogous to sunset, musoni is analogous to midnight, kala is analogous to sunrise, and then tukula is analogous to Noon and basically the human being is here at the center looking at the sunrise, come up top and then set and then go down into musoni, and this is very profound, because the idea is that every single thing that exists follows this cycle. So, you can look at civilizations that have had their birth and their sunset. You can look at human beings who have had their birth and then their sunset. You can look at stars that have had their birth of their sunset and so forth and in modern terms, this is what is referred to in physics. As you know, energy, and are created in a closed system, is neither created nor destroyed. It's only transformed, and the idea is that all you have is transformation, rising and setting and then eventually rising again, perhaps in a different form called by the ancients now modern day.

Science tells us something similar in terms of the general precession, also known as the procession of the equinoxes. I don't know if I have time to read through all of this, but basically the idea is that when you look at where the sun rises at the time of the vernal equinox, then you'll see that over the course of 72 years that the position of that Rising is going to be one degree uh different towards the east of where it was before, and this takes place over the course of many years. Approximately twenty-five thousand, some will say: twenty-five thousand seven hundred twenty-two others will say twenty-five. Approximately 2160 years and this is what is also referred to as astrological ages and this was epitomized by our ancestors that commit to you and commit to.

You translates literally to black people on the temple of Dandera, which is now stolen and taken to the louvre. But you'll find a proverb in merunecha, which says, which is life is a cycle, and what happened is that they would make temples and those temples would be set up in such a way that they are in alignment with a specific star. However, when that star changes position, they would actually change the alignment of the entire temple right, and this is uh quoted by Egypt's legacy, the archetypes of western civilization by Michael rice and says this was a sort of engineering skill which allowed the Egyptians to alter The orientation of a temple when the star on whose position it had been originally uh, set moved this position as a consequence of the precession, something which seemed to have happened several times during the new kingdom.

So again, not only were they aware of it, they were actually interacting with it and reorienting entire temples on the basis of their knowledge um, and then we continue in terms of what knowledge needs to be decolonized or “dewhiteinized”

It goes into who should be known right. So, as we ask that question, you know many people will know about Herodotus and they'll say: oh, yes, that's the father of history. However, you can go into what's known as the oldest historical document by Heru Scorpion right and that's what's referred to as a scorpion tableau, and this is a good just about 3 000 years before there was anything called Herodotus right so and then you can also look At the announce of sA Ra Djehewty-Mes right, which is seen as probably one of the most accurate historical documents

PULMONOLOGY

and one of the first accurate historical documents in the history of the world, these are the animals and for those who are interested in reading, I have the you know references there below in terms of who should be known. You know people who would know of Cesare Borgia by many accounts, the archetype of the image of, so-called Jesus uh, according to alexander dumas pair and many others that pope alexander vi decided to use his uh so-called illegitimate son as the archetype. Now there were other images of so-called white images of Jesus before this, but this is where it really got popularized by the renaissance, artists such as da Vinci, so forth and so on. However, people will, of course see that image and know that image, but many don't know Heru which is the archetype on which that entire story is based, and they also won't know about Sarah Akhenaten, who is oftentimes credited for the development of monotheism, even as a Concept where it comes to multi-geniuses. You know you'll have people who will know Einstein, but when you ask them who is imago Imhotep many will not have any idea whatsoever or even if they do have an idea.

They'll say: oh, that was a villain in the mummy movie, which is very ridiculous. But again, it goes to the point of who we are taught about and for what ultimate purpose. You have people who will know about Hippocrates and will take the uh Hippocratic oath, but they won't know anything about imAxw Hesy-Ra, who lived over 2 000 years before and is known as the first physician in the history of the entire planet earth. And when you look at his features and you look at his afro, it will become very clear to you. The reason why many of us don't know who has imAxw Hesy-Ra right when we continue.

Many will know about Socrates but will not know of sA Ra Hardjedef. Who is the author of the first philosophical text in the history of the entire planet earth so again here you have well over two thousand years before anything called the Socrates and you have sour heart to death, which is the first fragmentary document dealing with philosophy, statecraft and things of that nature and again the references are there if people want to read it in translation, uh the idea of virgin birth of a divine savior. So again, you can go to asset, which is the original archetype. All set-in hero, and then you know you can see after that it became okay, let's still keep them black, but you know it's going to be integrated into Christian sanity and then way after that. This is what many on the continent.

That's the only image that we know about, and we don't even know the source of it whatsoever. So those who are interested can read Christianity before Christ, and there are between 450 to 500 of these images of the black Madonna and child in so-called Europe. You can barely turn left or right without tripping over one, but here on the continent, the ones who came to enslave and colonize us decide to leave all the black images behind and only bring us the white one wonder why.

The second oldest philosophical text, image, many won't know of him, but they'll, know Plato right and when you look at the blackness of his skin and the afros are all of his compatriots there and the locks that he has. He looks actually just like me. If I turn to the side, then it will be clear. The reason why you don't know about imAxw Kagemni, but you will know so much about Plato if you see the difference of the texture of their hair. That will tell you the reason why you're not allowed to know about Yamaha gymnastics and when people talk about the fiction of the global north and the global south.

PULMONOLOGY

This is one thing that even to find out about this here you have Miriam Lytham, who is an Israeli Egyptologist. All of the information is there in the so-called global north and matter of fact, that's where you have to go in order to recover it. Just like the artifacts have been stolen and taken to these museums, so you know, I think, that's even a discussion that needs to be had in terms, and then this is what's often known as the oldest complete philosophical text in the history of the world and the oldest book overall in the history of the world in terms of completeness, this is that of imAxw Ptahhotep, and I really favor him. If you see my locks to the side and look at his locks, then it will become very clear the reason as to why you don't know and I'm assuming this, but many don't know imAxw Ptahhotep. But then I asked my students here at university of Ghana. Have you heard of Shakespeare and all the hands go up yes, of course, I know Shakespeare. Do you know of Ptahhotep? They say bless you did you sneeze, so this is really going into the type of knowledge that we even need to know in the first place when it comes to sA Ra Wenis.

This is the author of the oldest spiritual text in the history of the entire planet. Earth the first of what are known as the pyramid texts, the compendiums of that upon which the later book of coming forth by day misnamed the book of the dead by these Eurasians, because they're dead in the head that this predates uh so-called king James. But many people will know of king James and his bible, but they don't know the original spiritual sex that had everything from death and resurrection of the savior to judgment day to all of the themes that all other religions uh plagiarized from later, without giving attribution.

But many don't know sA Ra Wenis, the author of the oldest of the pyramid texts, but they will know of some king James, don't know, imagine who's the world's first female physician in the history of the entire planet earth if we are supposed to be objective. Objectively speaking, that's someone who's pretty important for us all to know. However, you know they will know Florence's nightingale and I do this every time I teach intro to African studies, and I ask my students: have you heard of Florence's nightingale the hams go up, as do you know of imAxwt Peseshet not a single hand in there, wonder Why again, it goes to what knowledge should be known and by whom, in terms of human nature and social relations.

People will know about Karl Marx. But they won't know about sA Ra Merikare, who wrote in terms of trying to understand the behavior of Eurasians. And when I say Eurasians, I'm talking about those who come from the continent of Eurasia, where he ascribes an environmental reason as to their behavior, which was later done also by mom, where he says lo the miserable Eurasian, he's wretched because of the place that he is in short of water and bearer of wood. His paths are many and difficult because of mountains. He goes around on his two legs because of want not conquering nor being conquered and he goes on and on, but basically, he's going into an environmental explanation for human behavior. But we'll know about Karl Marx, but we won't know anything about sA Ra Merikare. But the texts are there for us to read.

When it comes to first female ruler, people will say yes, I know the first female rulers, Elizabeth, the first and I say okay, try about three thousand years before that, sAt Ra Sobekneferu and again the reason why people will know about Elizabeth is that you will see what she looks like, but then the reason why people won't know about Sobekneferu, because again this is a jet black African from the nation that called itself Kemet land of black people and the people who called

PULMONOLOGY

themselves kametszu, which again translates to black people and again colonization of knowledge leads to us calling them ancient Egyptians and calling it ancient Egypt again. This is intentional falsification of reality and manipulation of imagery when it comes to literature. People will know about Homer, but they won't know anything about imAxw and even the historicity of Homer is questionable.

However, imAxw Sanhat, we know when it was written about 4 000 years ago, and you can actually read this in uh translation in various African languages right and we'll continue where it comes to the greatest female rules. People will say: oh, it must be queen Victoria. Definitely queen Victoria and I asked them well, do you know anything about Hatshepsut, and then people won't know? All you have to do is take a glance at her and you will see very clearly why we don't know about, Hatshepsut, an honorable mention for Tiye If you look at her, she actually looks just like my wife right and all you have to do is look at her and that will let you know the reason why you will hear everything about some queen Victoria, but you won't know anything about it.

Where it comes to peace, the first peace treaty in the history of the world is sound by sA Ra Ramesses and a copy of which is in the United Nations. Again, this, you know so-called global north you'll, have to even go to the so-called global north to see a copy of it. So they're very aware of this knowledge, however those of us in the land of black people are not privy to it or sA Ra Akheanton known as the prince of peace, who has these four boundaries, stella of which some have been recovered, where he goes into how he will not wage war, he will rather stay in akitatin and praise the aten as the one true divinity so people won't know about him, but they will know about Gandhi and oh, he was the greatest peace, again or “whitening” of knowledge.

Where it comes to the world as round people will know about Galileo, but they won't know anything about you, whereas Wereshnefer now I got these photographs from a colleague of mine who lives in New York, and this is in the metropolitan museum in New York. So again, all of them, the curators and everybody else who goes in there can see this depiction of the world as around over 2 300 years ago, however, they're not telling us about it again, you have to even go to their museums, to see the very first Depictions of the world as round, but not only does that not seem to make it into the textbooks. You know again where we have these white people shove down our throats, whereas we don't learn anything about the black people. So, if there's any question about who is black, all you have to do is find out. Why are they not letting you know about it, and then I will let you know.

We can go to Mansa Abu Bakr ii, where in the testament of mansa musa, as he was recorded by alomari on his return trip from mecca, they asked him. How did you become mansa, and he said I became matsu because my maternal uncle sailed across the Atlantic with three thousand ships, two thousand ships were as men and one thousand for water and victuals and when he didn't come back, I was declared to be the mansa of mali. So again, you have written documentation of the richest nation in the history of the world by the richest man. In the history of the world, who's saying that's even the reason why I became the ruler and not only that they left these huge, monumental stone, multi-ton, stone, uh sculptures there, and this one. They call him el negro, because you can see very clearly the afro on him. What the uh white archaeologists like to do is say: oh, the ones who have helmets. Those are just indigenous people who have the features, but

PULMONOLOGY

then they don't tell you anything about el negro, because this one just got an afro and none of the people over there have afros. So, we won't know anything about Mansa Abu Bakr, the second documented in history, but we'll know everything about Christopher Columbus, including how he boiled people alive and fed children to dogs and so forth, and so on or maybe they're not letting.

You know about that so much when it comes to the first free republic and the west, people will tell you about George Washington who's head of a republic. That's still not free, because, according to the 13th amendment, slavery nor involuntary servitude will exist in these united states, except whereas the party has been duly convicted of a crime. That caveat was intentional because, right after that, they started convict leasing and in the convict leasing system. They made sure that anytime, it's time to pick cotton, guess what there's a crime wave. Let's go arrest all the black people and that's still the case with privatized prisons and there was a gradual progression. I actually have an article on that people can go to Abaddon com to read that.

However, they won't hear about Nana Gaspar Yanga 1545, who established a free republic for African people where they could escape enslavement and be free, and this is still in existence. To this day, people won't know about Tata Ganga Zumba, who established palmaris or Baba Zumbi Dos Palmares, one of the great leaders there who fought against the Portuguese, so we'll know about losers, like George Washington, but we won't know anything about the winners who are actually establishing Free republics and again, the united snakes of a murderer are still not free in any way shape or form.

When it comes to women warriors' people will know about Joan of Arc, but they won't know anything about Nana Amanishakheto or Mwene Njinga Mbande Nana Amanishakheto was able to stop the fourth march of the roman empire and that's why they had to stop, and they were not able to conquer further inland and also was able to fight the Portuguese over the majority of her adult life.

People and this often you know comes up I'll ask the students; do you know napoleon all the hands go up and I'll say: do you know Nana Jean-Jacques Dessalines not a single hand? I say how come you know the loser, but you don't know the winner right. So, Nana Jean-Jacques Dessalines was a military genius who defeated napoleon's army which at that time was supposed to be the best military in the world. So how come? We know the loser and we don't know the winner. I think it's a common story. All you have to do is look at their complexions and that will tell you something about the type of knowledge that needs to be decolonized and this one. I don't think we have time for it, but this is one of my former students who decided to go around the university of Ghana and ask people. Do they know about Julia Caesar? Everybody said yes, then she asked. Do you know about imahu? What is that huh? What and this is at, what's supposed to be the best university in Ghana again, those at other universities may dispute that, but we're leaving at that so Nana Carter G Woodson and, as I begin to wrap it up, what he says is that those who have no record of what their forebears have accomplished lose the inspiration which comes from the teaching of biography and history, and this will let you know the reason why we are not privy to that information, because once you lose inspiration, your highest aspiration will be to work for those who have done everything which are all of those so-called white people on the right hand, side of my slides and then according to Dr. Runoko Rashidi, what you do for

PULMONOLOGY

yourself depends on what you think of yourself and what you think of yourself depends what You know of yourself and what you know of yourself depends on what you have been told and it's very clear that we as commits you as black people, we haven't been told very much about ourselves. Therefore, we don't know very much about ourselves.

Therefore, by and large, we don't think very much of ourselves, and that explains the degree to which we do for ourselves versus the degree to which we do. For others, and this is expressed in warlock. It says which translates to self-knowledge is better than being told about oneself and, as I close out, this is something that I think is very important in terms of the ongoing discussions about decolonization and this is what I refer to as lessons from entomology in terms of aggressive mimicry, you're like what in the world does that have to do with anything aggressive mimicry is when a specific type of firefly, in this case the female for tourists, Pennsylvania glows, imitating the visual signal of female photonics parallels to lure unsuspecting fortunate spirals males to Their untimely deaths, so what am I getting? I'm getting at sometimes you'll have people who are talking about decolonization of knowledge because it sounds good.

But then, when you get closer, you realize that this is just a scam to get money from NGOs and to get money from Mellon and Carnegie and UN and so forth, and so on. However, they're actually not interested in decolonizing knowledge, they're interested in getting more money for the next conference so that we can reassess and reanalyze and reinterpret and so forth and so on.

So this is aggressive, mimicry. Similar thing happens in Australia, where the left, predatory, Chlorobalius, leucoviridis katydids can attract male cicadas by imitating the species-specific wing flick replies of sexually receptive female cicadas, again you're lured in by the sound, but by the time you get there, you realize that you are on the dinner table, so, let's say to all of us as black people. We need to be very, very cognizant of this same type of aggressive mimicry, because you'll have people who will say things like decolonize. But when you get there, they're only trying to get some funds from melon right and uh when they're talking about oh, you know, let's decolonize knowledge and so forth and so on. So, these are things for us to keep in mind. Is this authentic, or is this a case of aggressive memory? There may be lessons from entomology in this regard and in conclusion, (speaks in native language), I'm done.

Speaker: Ada Peter

Do I take on the stage now this is Ada hello, professor board? Are you there?

Budd: Sorry? I was muted George, you are the moderator, so you go ahead and Segway here yeah.

George: I think uh that that that was a wonderful presentation from the professor, and I think the next presenter is Professor Ada Peter, on the decolonization of knowledge and open science and next, we go on to invite you. I will expect to have a discussion on the rich presentations that has been given uh. So yes, the next presenter.

Ada: Right thank you. Everyone. Can you hear me clearly, yes, excellent! Thank you, so much good morning, in the north and good evening, if you're in my part of the world Africa, I

PULMONOLOGY

appreciate the opportunity to contribute to the ongoing conversation on decolonizing knowledge systems as open science. I really appreciate the preceding presentation. It was fantastic and I hope to connect with you. I know what you like this year.

Let me stop by saying that July this year, Leslie bought Florence Rajesh and Lona proposed to the Canadian commission for UNESCO five types of openness that they believe are necessary, but the openness to excluded knowledges grabbed my interest.

In that section, they identified two families of knowledge that I excluded from the mainstream or conventional science, as we call it, and these are indigenous knowledges ways of knowing and epistemologies and of course the second is the scholarly knowledge from marginalized groups of people in western English. Speaking um science, such as women, minorities, non-anglophone scholars or scholars from the less privileged countries in the global south.

I sincerely recall that they argued you know that science should be much more pluriverse by opening itself to these families of knowledge that are ignored by so many scientists in the global north.

But there really is, if global structures and organizations and I mean UNESCO, inclusive world health organization, WHO have and still reinforce European knowledge systems and science to the point of physiological advance aversion responses towards marginalized people's knowledge system. How do we then instigate a movement from the very fulcrum that drives the subtle but gradual art of erasing diversity and alternative forms of knowledge? That was really my big question. I mean I found it pretty interesting, that was UNESCO driving for open science, but now we're having the opportunity to include - and you know, diversify what open science means to us here in Africa.

Let's think for a minute which of the superstructures would employ an individual trained by an indigenous knowledge system, the very structures of the world that we have today are created and they are assessed. You can only assess the structures if you, if you have Eurocentric knowledge, can you think of working at UNESCO without the Eurocentric education or will UNESCO employ as a director of culture and indigenous trained personnel, whose skills for preservation of culture is misaligned, with Eurocentric ways of Preserving culture, I bet to say that without a Eurocentric education, you cannot walk as I as of what I know today in any of these gigantic structures that birth, the very microsystems in our various nations.

Even man's motivation for work, earnings, earnings persons without the existing knowledge system and I speak of the Eurocentric knowledge system almost confined to end next to nothing in this same system. Solving global problems with local knowledge is sure to go unrecognized or if perhaps social media makes it very popular.

It's tagged as unreliable undependable, since the process of generating such knowledge or solutions are outside the poor view of western science candidly. If we're truly sick decolonization of knowledge, I would say that what we're seeking for is the dismantling of the extant global structures as we have it, including UNESCO, is the dismantling of the united nations. Is the dismantling of the IMF, the dismantling of the world bank, the dismantling of the world

PULMONOLOGY

trade organization, the dismantling of the world health organization, as we have it? If we seek the colonization of knowledge, we might also be seeking for the dismantling of the extant employability criteria, as we have it today.

Excellent criteria for what constitutes a discipline or the dismantling of the health structures, as we have it today, the smartening of financial structures, as we have it today, we are actually seeking for the construction of new national and perhaps global structures.

I may ask: is that what the UNESCO is seeking to have? I mean what I'm proposing is not impossible, but yes, it is difficult for me. That's the question that open science is asking. It is difficult because Eurocentric knowledge system in these institutions have gained significant privileges over indigenous and other people's territorial knowledge system, where the ability to speak English or other global languages are key indicators of success.

If not key criterion for thriving in today's world. Remember you can't speak English or any of these super languages. Your chances are reduced drastically on the global stage, but care to forget about your mother tongue and speak any of these languages you're more likely to excel on the global stage, even within UNESCO. General meetings, WHO cannot in fact just attempt not to understand this supernatural. I mean I call them supernatural because they they're almost becoming so. You can't understand them. You won't successfully understand what is being said at this at these meetings. They are structured. I mean this way to continually, in my opinion, reproduce and sustain the colonization of knowledge to distort and prevent alternative forms of knowledge and then perhaps. They have become indirect but gradual acts of erasing alternative forms of knowledge. How you might say well in case everything I have said so far is not looking together.

It's done through language, education, training and the opportunities are available to you, like my colleague, just mentioned from your training you're already colonized from your education from the language. It's done so language, as we know it sincerely is the purveyor of culture of human culture, language conveys education and training. Then your training controls the opportunities available to you.

So as long as language and knowledge is colonized as long as the west successfully dumps down alternative science or information, indigenous production and application of indigenous information at a global scale will never yield the benefit it portends. So now that we see the enormity of the challenge, how do we dismantle open science to accommodate and break the hegemony using the same system that fuels the hegemony? We may want to start the revolution from science, so, let's zoom in a little bit on science.

I assume that we agree that a small circle of Western European nations provided the original home for modern science, as we have it during the 16th and 17th centuries, and I speak of Italy, France, England, Netherlands, Germany, Austria and the Scandinavian countries and until fairly recent Times no regional side Western Europe received this modern science through direct contact. Rather it happened through military conquest, colonization, imperial influence, missionary activities, commercial and political relations, but how did this western science actually diffuse so neatly into our culture? Perhaps if we understand it might give us or help us

PULMONOLOGY

gain little clue on how we might begin to spread other indigenous knowledge system through open science, and my answer to that question of how European science neatly diffused into a culture is because other natives, like you and me allowed and accepted western scientific interpretations of our flora and our fauna. We accepted it, we allowed it, we received it. This mode of diffusion was pretty common with Europeans who visited new lands to survey, collect floras and faunas. Then they went ahead to study the physical features and with their results they disseminated, and we accepted it now flip that coin for a bit,

George: hello, hello, I think the audio has gone out for me as well. Well, it looks like uh. She has gone, don't know what happened. I don't know whether we should wait. The presentation was quite good, it's focusing on the issues it builds on. What Dr Kambon was making, which knowledge controls the world and runs the world and which knowledge determines resource distributions and how that knowledge hegemony still could be stranglehold on society and questions. How that can be unpacked? How can it be dismantled? How can it be reconstructed uh in order to align well with the principle of open science, of course, towards the end, Dr Obadele was also very clear on. Where is the reality in which it brings aggressive mimicry? So, these are the questions that we need to carry forward. How will knowledge the colonization looks like?

Ada: Okay, I'm so I went off for a bit okay from there all right. Thank you so much so I remember. I left up saying flip the coin, for a bit can open science do this for alternative methods of knowing can open science also incorporate accepting other alternative methods of knowing metaphorical sense. Can UNESCO, through open science, push for acceptance of others, interpretation of western floras and faunas to support the spread of alternative knowledge system as open science? I recommend that the definition of open science at UNESCO should include indigenous people's quest to study other people's floras and faunas.

In the native ways, without vindictive attitudes and approach to accepting such findings, what this means really is that, when I study and report on the possibilities and whether using local methods, open science should also mean accepting these findings. As long as nature shows and proves the benefits of my findings to humanity, in my tradition, we understand floras and founders in unique ways that may be termed unscientific by the European standards.

But I dare say that these findings build diversity of possibilities, for instance, for a crop that European science may have limited to tablets and medicine. The same crop in my native science proves that it's got the potential to change the weather from sunshine to rain. I imagine that this quickly, this is quickly termed black magic. Open science must embrace studies seeking to show possibilities beyond what the Eurocentric science has to offer.

In other words, what I'm saying is that open science should include accepting other knowledge systems without vindictive attitudes and approach. The other is, UNESCO must be prepared to accept and reward alternative education. I recommend that open science should include the recognition of alternative education system. Open science should capture support for attempts to create global employment opportunities and rewards for persons who graduate from these alternative systems of education. The benefits are numerous they are innumerable I can best explain the potential benefits of this approach of diversifying um science using the extensive game tree. Imagine for a moment, a game tree with nodes action strategies and payoff for a

PULMONOLOGY

moment from that tree. I argue that the payoffs humanities humanity has enjoyed so far.

Is largely from exploring a subject from different fields, I also argue that humanity would have suffered greater losses if we had confined our knowledge to only what one field can offer. The same logic follows that there are many more payoffs for humanity if we open up science to other forms of knowing, like other forms of knowing about a plant, and I believe the current health crisis illustrates my point, because, while science as we know it is still Struggling to combat the ongoing health crisis, indigenous people cut across different cultures have identified and deployed local science for dealing with the challenge um as promising as the colonizing knowledge may be. I am not ignorant of the struggles we must prepare to encounter if we must establish an indigenous and independent scientific tradition, and this might include um uh.

Get ready to you know, face challenges about receiving most of your training at home. You know and gaining respect from your colleagues or finding intellectual stimulations or being able to communicate your knowledge to others. These are key challenges we might face, but I think the AI, as we have it today, might render help to indigenous languages um that other persons seek to understand.

I write in my indigenous language today. AI may be able to interpret it to you if you're happy to hear what I have to say but facing it as I begin to wrap up. While this challenge is so entrenched, you know into us thanks to the dominant discourses. You know that we've received through education and the media that now impacts our ways of thinking and talking and representing subjects like decolonizing knowledge system. I worry more about how far and genuine our call and efforts may go that as I speak, I almost doubt myself and can tell that many persons see my proposition of accepting my local science as a futile effort. However, I'm consoled change all starts with a thought followed by a conversation then, as Margaret Mitt puts it, never doubt that a small group of thoughtful committed citizens can change the world. Indeed, it is the only thing that ever has we have started the talk. It might soon trickle down to the eligibility criteria for assessing job roles in existing global systems. I believe that coming together is a beginning. Keeping together is the progress, but if we keep working together then we might be. You know we might have the success that we all seek. Thank you so much for your time.

Discussion:

George: Thank you very much, Dr. Ada for that a very wonderful presentation. It actually connects and extends well what Dr. Obadele have been presenting that the take home for me, Dr Obadele, the take home for me, is still the question of the existing dominant, pervasive western knowledge systems, and if UNESCO is decolonizing you Through in a challenge, the acceptability of indigenous educated people, I have a problem with the word indigenous. That is what I call the othering of other existence, the other ring of alternative existence by naming them, which I find problematic, because the so-called indigenous do not call themselves indigenous, they are told to call themselves indigenous. Then you brought in the issues of language and the pervasiveness of western canon coming along with his own language when the local languages of particular locations are not accepted and can never contest for space with the

PULMONOLOGY

what is now becoming the international languages like English like French like German and of course Chinese are finding inroads into that space as well so it's quite a herculean task with the UNESCO's open science which need to engage with this contradiction so that they can genuinely present a case and quoting over daily without mimicry aggressive mimicry which is ends up often misleading and ends up enhancing the pervasiveness of presently dominant knowledge we have already had these two presentations from Obadele we should have been going to the presentation by Professor Catherine Odora Hoppers I wonder whether she has had time to come in.

Somebody's putting up his hand already or her hands I don't know whether they have a hard opportunity to come in we then can go into discussion uh later on but I would also like to say that on the side chat there are a lot of discussion as well going on the main discussion that is going on which I would like to point out to bring it into the fore uh are still also emphasizing on decolonization others are saying not the colonisations but the “whiteization” others are saying the “rightization” others are saying are calling it three Africanization’s but when you say Africanization then you restrict it because we have the Africanization re-Africanization contextualizes it to Africa yes the debate that we are running uh about is in Africa but let us also think about the Australian aboriginals let us also think about the excluded in the north like the ones in Canada so let us look at the Africa the global source and the excluded knot I have seen Femi putting up her hand I think uh if Catherine is not there possibly we can go into the phase of discussions and we allow for open these questions and presentations and contributions so Femi are you there for me.

Femi: Yes I am thank you very much thank you very much professor George and thank you to all the presenters a very interesting um conversation my name is Dr Flemi Zagreu and I work with Innas which is an international organization based in Oxford I'd like to actually ask that when the recommendations go to UNESCO that they seriously look at the terminology that's in use and I would challenge the terminology on the back of what professor George has just said the use of indigenous as a group or type of knowledge in fact reinforces the difference that that people are challenging and the fact that knowledge is ghettoized that's indigenous and then there's a real knowledge and then there's knowledge of everybody else um and so I think some of these terms would be really useful to look at I think for sure all epistemologies have equal authenticity and they should be able to stand side by side without any differentiation except in defining them about that particular angle of knowledge or the theme of knowledge or the subject of knowledge that they bring similarly I just like to point out that terms such as anglophone francophone sub-Saharan Africa marginalized people all of these are a legacy that need to be questioned by the individuals that are using them again they do not define individuals in and of themselves in their own rights as subjects of their own world but other linked to another world and just finally a comment that was made earlier on which is about us and people receiving Eurocentric education if you pick up on Professor Kunini's lecture you will we are actually not talking about Eurocentric education we're talking about the foundations of Eurocentric education actually are not Eurocentric and as such across the world you have the right the need in fact the imperative to become more aware of true knowledge the foundations of what today is classed as Eurocentric knowledge actually has its origins somewhere else and it's important to be able to give credit to where credit is due across the knowledge spectrum and to give equality of definition and worth to everyone's knowledge

PULMONOLOGY

George: Yeah thank you Dr. Femi who works with Innas in the UK and that that was quite a very uh penetrating discussions because it still goes on to and I like the idea of characterizations by naming and naming promotes exclusion it means it makes it a main it is not a main it is a category that should be classified and put as not even as an alternative as an existence that should have been known not of equal status with the others so all forms of epistemology needs to be put on the table and taken for its merit as a Dr. Peter had been at that Peter was saying so and they should be able to influence world behavior and world knowledge going on forward so I thank Dr Femi I don't know whether there are other there's a lot of discussions going on the side wing a lot of appreciations of presentations a lot of you know very revealing very eye-opening discussions going on I don't know if there is anybody who has an answer would like to say something on this very the presenters are already over professor Catherine Odora Hopper says he will provide his submission later on but he's also a person who attests to the issues of what they call avoidance of a peace tennis site you know that should be epistemological revolution so that all knowledges can come forward inform world life to inform humanity instead of being classified and then in Africa there is they go to the extent of demonization of existing knowledge practice by what is going on is making noise thank you for putting off anybody has a submission Dr Monk you are you're visible there

Obadele: Professor if I could just briefly touch on some of the points that have been made.

George: Yes.

Obadele: Okay thank you so you know I think a lot of it really hinges on naming because I think a lot of what we're referring to as colonization of knowledge is based as I mentioned on the falsification of reality and then also manipulation of imagery and one example is even as we are discussing the problem it's difficult to do that in this very language when we talk about western knowledge right now even this very concept is based on a Graco roman world view that sees the Aegean sea basically, as the center and anything west of the Aegean sea is the western world and then anything east of the Aegean sea is the eastern world so there you have so-called Europe to the west and then so-called Asia to the east so when we ourselves are using these types of terms to talk about western you know as in the holy roman empire versus eastern as the byzantine empire we ourselves are buying into what is really a fiction because their GNC isn't the center of anything so I think that just the terms that we use and that over the decades we have been using are in and of themselves obfuscatory in terms of really covering up what exactly is it is that we're dealing with another issue is with the term global south right and this is one that I alluded to during the presentation worth like south of whom so I had a colleague who's right here at African studies who was mentioning yeah I'm in china right now and then from there I'm going to India then I'll be in Libya and then in Ghana they say yeah the global south is coming together and I sent him a picture of uh of the map the world map and I said to him okay china northeast china is further north than Spain is further north in the continental united states India is also right there in the northern hemisphere as is Libya as is Ghana is also in the northern hemisphere so when we say global south of whom what relation who is at your center and who are you south of and how in the world does that become an identity that you're going to say global self yeah come together and again this is part of falsification of reality how can all of these countries in the northern hemisphere be in the global south it absolutely makes no sense and with our own eyes we can but

PULMONOLOGY

because these are terms that are bandied about we grab onto them and then you know we pick it up like a toddler just putting things into their mouth I say that because I have a daughter who does that but if we actually look at our own understanding I just want to share this very briefly this is an image from our own ancestors and this can be found if you can see it this can be found in the tomb of ramatsu called by the Eurasians Ramesses iii and this image was oftentimes used by mom said on the job to show how the people identify themselves so on the far left you have the these are the people of kemet who in modern times we call ancient Egyptians but they call themselves comments human name black people and they depicted themselves as jet black people or brown black people so both of these are the indigenous people of the continent we now know as Africa uh and the nation that we now refer to as ancient Egypt which is properly called kemet land of black people but then to so we're looking at the far left on both the top and bottom rungs the far left the second from the left are what are called amu and amu is a term collectively used to refer to those who come from the continent of Eurasia right so whether they be sea peoples whether they come from what we now call Greece whether they come from Persia whether they call they come from Lebanon whatever all of those are called amu and the root word of that is am which is the foreign so we define them as those who are foreign to the land of black people and there you have the na hasu the third from the left these are the black people who didn't self-identify as such but qualified as such because you see that we depicted those in the hassel the third from the left the exact same way we depicted ourselves the people of kemet in terms of clothing presentation cultural everything else and then you have the chimho and these are the amu who had invaded west of uh kemet and what's now known as Libya by that time which is around 3500 years ago so the reason why I bring this to the floor is that if we look at our own understanding of who is in the world and how we should identify there's no discussion of global south there's no discussion of let's have a hodgepodge of everyone who happens to be self who knows what which white people we're talking about and let's combine on that basis it's about what we call ourselves were coming together as black people and this is actually an um a major research project that I'm working on and I'll pause on this because I know other people may have questions so forth and so on but what uh the essential understanding is that when we understand that time is a cycle you can look at the resurrection of black consciousness anytime we're in a situation where we're surrounded by non-black opponents so we find that in kemet we find that you know in south Africa bantu si backa have black consciousness we found that in Haiti where we said you know what we're going to come together on the base of being black we came together in Jamaica none of Paul bogle said cleave to the black you found that in the us the black power movement so anytime we're in a situation we come together on the base of what we have in common ancestry and common descent not common south of whoever right so I just wanted to bring that and then my last point is this little thin strip of land is what is called provincial Africa proconsularis this little gray strip of land here and for us to refer to the entire continent that more properly should be called the land of black people on the basis of what the Romans refer to their conquered territory that in and of itself is a colonization of knowledge and I'll pause on that point.

George: Yeah, thank you thank you very much doctor do you agree with you very much in the sense of naming even the global south and the global north it still goes back to what I call naming and reorienting knowledge and providing it with a framework of thinking within which we are still locked up and that is what Dr. Ada Peter was trying to mention the world is still locked up within this current epistemology the dominant epistemology which is present

pervasive and as you rightly put it there has been over the years just like you illustrated in your presentation subversive presentation and documentation in other words recording of history to the exclusions of others that came before that are not brought perfectly well subversive presentation and subversive documentation and recording of history in this regard so the issue is the way the framework is set up even informs the language and what informs the thinking as you put in one of your quotations and what informs the thinking informs the language and informs the reactions and possibly may distort the way forward and it is that radical disengagement that we need to seek for sometimes I always say pointing out the facts of the subversion is not sufficient but bringing up a strategy of getting out of the subversive confinement is what we need to occupy ourselves with so that we can then bring the I wouldn't want to call it alternatives but a quality alternative for lack of better word that can equally contest for space within the knowledge global knowledge economy and that is what we need to do just like he says and it's what I was discussing with my son when he asked the technology that can with the whole brain the technology that can call brain and how is it done it is equally important because they reconfigure the physical nature is solved and let certain things happen they might this is material knowledge which we really cannot ignore but the big question is how can we disengage from this framework if anybody has an answer then yes Jack you are on the floor I'm not hearing you please can you and mute Jack your microphone is muted

Jack: Absent-minded professor yeah good afternoon everybody no I don't have an answer to that difficult question George a very relevant question I just want to put in one perspective yeah language matters that's what you're saying and categories matter which are used in the discussion I myself when I talk about western science or Eurocentric science I always also have this idea we have to be careful not to put everything in one box I work in the social sciences and in the social sciences you have different methodologies and epistemologies so in my in my discipline we have completely signed scientific concepts about human behavior versus concepts which are really looking at the local and looking at the qualitative and looking at the contextual and so on so also this category of western social science goes from skinner to harbor mass and we should value the different type of epistemologies and try to find the dialogue between the different epistemologists in different parts of the world and I think as academics we should create space conversational space to have an interesting cross-fertilization from those perspectives and on in a small way we are trying to do that at Gulu university to use the different uh perspectives and bring them in dialogue with each other so that's my contribution to the discussion.

George: Thank you very much jack for that contribution emphasizing the element of diversity without the in the in the in the process of getting recognition in the in the global knowledge economy we should not create another dominant philosophy or exclusive category let us bring mutual categories that are self-reinforcing and let us know all that are available and on the table who used without ridiculing Dr. Femi it without getting rising any particular one oh without that we can still do some disruption but we without pushing the other into vision so yes the idea of democracy as it is having diversity and therefore unity in diversity for the good of humanity because if you exclude any other particular epistemology you are denying your humanity of what they can benefit from so that should be nothing dominant there should all be available options for you to pick in I would want to call that the supermarket approach to knowledge where you go and you have a shelf of knowledge and you pick in one from the different variety that are available depending on your taste and depending on what you like so yes we should not go into

the extreme did not become radical or as anywhere become radical Pentecostals go into rejection of the current and without necessarily even creating what still exists so let us just add into what is already on table what should be addressed but in this we need to think how can the penetration be done to get acceptability with the full force that it deserved for it to be acknowledged so um the discussion on the side chat is equally still going on anybody people are appreciating the presentation from Dr. Peter and Professor Camboni that that is quite good I'm waiting for any hands or any indication of contribution they were quite powerful and then certainly I what are alternative documentation but mentioned at the beginning that there should be a variety of presentation not only one there can be songs it can be a presentation it can be narratives it can be so what presentation how do we disengage and bring alternative presentations alternative documentations that are acceptable and can open up space for open science and can open up and let us move away from the colonization and see what is what else is available let us not create a dichotomous perception of the existing knowledge that we will have the western knowledge come on and then there is the other one which is must also be brought to the fore now let us go for multiplicity not radically rare rejection Cecilia Rodriguez is saying radical equal to rejection yes could please elaborate yeah well radicalism is extremism and not accepting the other group even without logic yes doctor okunini yeah you have your hands up can you come up please thank you.

Obadele: Yes, very quickly there was something that I dealt with at the beginning of my presentation in terms of one of the purposes or a few of the purposes of knowledge in terms of the goals right so if we say open knowledge then the question becomes okay well for what right is it just because it's trendy or what there's a good book called Yurugu the subtitle and that's by nana marimba I need the subtitle of which is an African-centered critique of European thought and behavior that's one but then coming to the goals it goes into one ensuring collective survival now collective survival first we have to even know who the collective is right in terms of identity pursuing collective interests maximization of the potential of members of the collective and then solving collective problems so, when we're looking at these things I think it's very important to keep them in mind and this is why you know I bring in the self-definition because if we look at kemet the oldest concept that we have is commence you which translates to black people right if we look at yoruba we call ourselves which is again black people now kemet is over 4 000 years ago Abdullah well this is now contemporary we're still defining ourselves as black people if we look at for example Bambara language we call ourselves farafin and then the land farafina which is again land of black people if we look at wallop then you have rio nitkanur which is again land of black people if you look at kikongo you have instead which is again land of black people as mentioned before ibo and dcog again this is saying land literally of those blackheads but again referring to black people but then even if we look at non-African languages then if you're looking at for example Arabic they'll refer to this land as Sudan which is again saying land of black people so even the Arabs who are on that conquered territory that we now call north Africa in their own language they refer to this as land of black people if you look at the Greeks they refer to it as Ethiopia again land of black people ethic meaning burn and then alps referring to the face of the black people there and then if you look at Latin you have the Niger from which negro and other things come from again referring to black people so I think that this is really key in terms of most people have the idea that we started calling ourselves black people in relation to white people starting to call themselves white people however when we actually go to the text we can find this as our identity again going back over 4 000 years so once we understand when

we're black people then we start to say well how can we ensure collective survival of ourselves as black people because it ultimately comes down to common ancestry and common descent and that's what everyone operates on whether they tell us so or not and black people aren't the first people to do this everybody does the same as well and human beings aren't the only ones to do this you find zebras on the basis of what they have in common and herds you find shows of sardines come together on the base of what they have in common every type of creature that wants to survive comes together in the best of what they have in common however what we have now is this type of abstraction where we're supposed to come together on the basis of an arbitrary direction and I really think that even that in and of itself is part of the colonization and whitenization now so as soon as we buy into the idea that there is something called a global south we're already into the colonization right there as opposed to how do we call ourselves and how have we always called ourselves from the beginning of recorded history all the way up to now and now we can function on with that as a base of power to say we're pursuing open knowledge for our collective because we're very clear on who that collective is so that was just uh my brief intervention as far as that goes and our point of bringing up yorugu is it really goes into how objectivity itself is part of a rhetorical ethic that's again designed to disarm the people who believe in it meanwhile those who are actually propagating it are not being objective whatsoever so they'll say let's do objective science and experiment about how black people are inferior but will be objective but even their very choice of topic is subjective but these are things that I think we can go into deeper at another time

George: Yeah yes great very good that is wonderful Dr. Obadele it's a great presentation it's an audition but it my question still remains on the table how do we talk the car anyone how do we recapture the truncated growth that has not been historicized or has been archived has been archived it's not even medieval it is ancient it is in museumization the knowledge that has been musealized they call it Egyptology it's hiding quite a lot of things and some has been have been you know adulterated as it were I saw that when the Madonna how it progressed into a white maria and I thought that was because there was a material artifact that a test due to that adulteration to you to that corruption of the ancient history now I myself also calling it ancient history but it was a growth culture how do we recapture that growth and bring it to contest for space in the current knowledge systems some have not been appreciated how do we do that how do we disrupt how do we disrupt the distortion and recapture the truncated regional development and present it as an alternative that had been put aside uh is a question that we need to engage with because this is what is going to inform open science is it will it really be open science or will it be a basic mimicry that will only pervade what we are contesting it is something you know you we something that we are locked in you know and put into auto drive and even the language we would want to liberate ourselves in is already colonized and it informs our thinking it informs our analytical perspective I wish Catherine was here and tells us how to disengage in this epistemological resistance or epistemological liberations that we are seeking not as a liberation to inform our existence as black people who inform our existence in our geography but also to inform the entire world if alternative medicine in china is accepted don't we have alternative medicine in Africa we do have it how do we bring it we do have science they may call it with craft that is where I talk of demonization so what is the way forward a bird is quiet listening in the background I don't know what he has to say here as a guru of knowledge democracy.

Budd: Thanks George I'm hardly a guru the you know this is the most exciting conversation that I've heard for quite a few years I'm reminded of my very first the first place where I my white knowledge was challenged was when I was a student in 1964 in Nigeria as a young white fellow student i ended up at the university of Nigeria and I met some remarkable you know African professors uh political scientists and historians and anthropologists who were talking about Afrocentric history Afrocentric political science Afrocentric anthropology and I said what is that I said there's only history is just a story of what happened and over the months that I studied there I learned history is much more complicated than that and it has really very much to do with who you are who you are not whose stories you have been a part of and whose stories have been kept away from you a couple of thoughts one is that we need to think you know how but we do need to think about how this conversation can continue because we will we'll we will get some you know we'll get some adjustment some opening from the UNESCO people but you know when you get 197 nation states you know coming together there's a tendency for the lowest common denominator so I think you know this is a conversation that the open science recommendation is giving us a you know a space to open up a conversation but it will not be enough because you know what we're talking about is thousands of years you know of basically um you know weaponization of knowledge and it's not going to be transformed you know by one you know you know this year or the next so the conversation has to we need to find a space to continue this conversation you know one of the things I've always been, so you know thought so much about is that you know Africa is where you know where all human life began and so the longest story of uh the longest trajectory you know of knowledge from the very beginning of what is you know what human beings are comes out of Africa and so you know it has a very special place when we want to move towards uh you know this notion of ecologies of knowledge if we don't find a way to and to render visible uh you know that extraordinary trajectory you know of knowledge which is you know I'm really uh thrilled with you know um you know kind of short but fascinating you know illumination we you know we work what can we do we need to decolonize ourselves you know we can start with decolonizing ourselves and that that some of you are already doing that you know in extraordinary ways and others of us are way far behind but you know what we read you know what we um you know what we what we recommend to students in our classes what kinds of research projects we get involved in all of those are ways of moving forward the you know my very good friend Wangola from Uganda talks about universities in Africa he says he says are these really African universities or you know or European universities in Africa and uh you know that's for others to answer but each of our institutions of higher education we do have capacity in in higher education to create spaces look at look at what you know overlay and Ada and George and Femi and those various of you hey you are you are located in in universities and you are opening up those spaces but we need to we need to accelerate the opening up the you know the uh you know of these spaces this you know as George talks about radical disengagement and Ada with her very provocative idea of you know we have to do away with you know the UNESCO and all of these structures which are basically uh you know basically colonial you know imperial you know institutions designed to keep the world the way it is so you know um there's a lot of work to be done what's encouraging is that so many so many of you and you know I'm sure there's many listening now who could also make you know powerful presentations there there's wonderful there's a terrific you know new thinking that's going on in 2020 that certainly wasn't going on you know when I got started in working on this knowledge stuff in back in the 60s and 70s so I'm very encouraged I'm you know I'm you know optimistic in the long run a bit pessimistic right now but I'm optimistic in

PULMONOLOGY

the long run that the people you know like those of you in this thing you're not going to be stopped nothing's going to stop this it's a movement it's begun it's a movement that's begun how we relate to it how we contribute to it and all of that how we you know how we hear more stories I'm not I don't know but it's very exciting to have been listening and I think everybody I really am just so moved by what I've heard today so thanks George for asking me to say something yeah thank you thank you very much but I have you please come in and give us the final word.

George: Thank you I'm very honored I would like to invite my co-host Femi.

Femi: I really just wanted to agree with what uh professor hall says and to appreciate all this all the speakers today I think that the decolonization can only start with African peoples across the world that is both on the continent and in the diaspora and people who identify themselves as having a current a common heritage is what we what I would refer to as African peoples across the board so it's not continental it's not it's not geography but it's heritage and just to say that it has to start from the individual as you rightly point out and the point also is that this conversation may appear new to some people but it's it has been going on for years and for years and for years and you know it it's been going on in various sectors various parts of the African world from the us to here in Europe and on the continent itself and I think there are numerous scholars that would attest to that to a ground-breaking work just as the work that professor talked about Kunini talked about earlier on people like sheikh and chaddiop herbert ecua ekwere and all the people that he named there are a range of people who have been doing work and promoting the issue of you know freeing African knowledge systems for Africans to once again assume the positions of progress the positions of prosperity and the positions of knowing who they truly are for a long time and it has to start with the individual and with people who have um opportunities to shape curricula university curricular and also, both primary and secondary school curricula so it doesn't just start at university but starts much earlier on so I thank you for the opportunity to say something about I guess a topic that is so passionate to so many of us um and which you're right inevitably we must see actually actualize thank you George.

George: Thank you very much Femi for that wonderful submission and kind of brilliant before we wind up Femi I didn't mean you to be the cause we have Hama Sherwa of the Ghana office the UNESCO national commission office of Ghana we were together here not sure if she is still there Ama Serwah Nerguaye-Tette well I think if we do not have any further contribution I would like to bring this to an end by saying that we have had quite wonderful presentation from webinar is unfortunate we have missed the presentation from Catherine and we hope that when we get additional continuous space to extend to continue with this conversation she will as well make a contribution I would like to thank our Professor Obadele for the very forceful presentation that he has provided bringing to the fore the ignored knowledge the comparing Socrates Aristotle and you know including the Jesus the mother of Jesus also Maria all these we are quite classic and very illustrative and it shows us that we just have a lot of work to do we have a lot of work to do and the map the subversive map that map does not only show that the whole thing is upside down it shows that the presentation which we currently have is a distortion of another and it is presently dominant and it is what we would need to seek to be engaged from so very inspiring presentations people

PULMONOLOGY

Ama: Professor if I may briefly before you finally round up thank you have already said thank you but yeah plea kindly allow me to add my voice to it i was very taken and I got onto my phone to tell a few others who were not on to quickly get on because these were fantastic presentations thank you very much professor about hall and your group because this is a conversation that needs to be heard and I believe what we have done here today is only begin to scratch the surface and it is up to us this is the Africa version but I think it's up to us as Africa to begin to carry on the this conversation on our own and then to be very clear what it is that we want out of this so that when we get to UNESCO we can clearly state what we want out of this and it's not just another discussion that is supposed to open the world up but ends are being led not by the ones who stand to benefit from the opening across I think that following on from this I would be contacting a few of the other secretaries general to see if we could have further discussions on it so for that reason, I'd like to start off by thanking you for lighting this fire as it were to yourself Professor thank you for the great moderation and to our resource persons that their breath of the discussions that have been had today tells you how wide and how big this issue is and how it can be it affects all the facets of knowledge that we hold on to I'm very grateful for the opportunity given by the UNESCO chair and also by the Canadian commission for UNESCO for the Ghana national commission to be involved in this and we look forward to further collaborations I'd like to say thank you once again to all including the participants for being here many thanks.

George: Yeah thank you very much for that very wonderful I just endorsed that and I would like us to have a take home from this distraction three things we do acknowledge that there is a distortions in knowledge presentations that came very well from because of any and that there is the current dominant knowledge systems controls the resource distribution that makes it very difficult to disengage with and there is a need for the good of humanity for us to increase that all forms of knowledge all forms of epidemiology must be accepted and we have also have acknowledged finally that we need to continue this conversation and we thank Professor Budd we thank UNESCO Canada and of course we as you have committed my co-host we need to get east Africa how do we carry this forward it's a challenge that we have on our table it's a conversation that we do not need to get lost so that we can inform open clients and we do not have what we call old wines in newborns but new wines in new worlds taking forward for the benefit of humanity and for sustainable development I really thank all the participants it went up to 35 participants I thank all the contributors I thank the presenters I thank all those who contributed and I look forward to more of this discussion thank you very much I would now like to over to you Professor Budd.

Ama: He's muted.

George: Oh, Budd are you there Budd oh Budd it's not Budd is not now listening could have walked away because he is the co-host, I'm just the host we need to go back to him too close if he's.

Ama: You're muted Budd.

Budd: Oh all right I was leaving the last word for you George as you always do such a great job I'll just say thank you uh thank you everybody it's been a fantastic for us in Western Canada

PULMONOLOGY

morning for the rest of you evening and afternoon and I look forward to hearing you know from you as to you know I agree it's a this is a conversation it needs to be you know African-driven African based and I'd look forward to continuing to be involved on the sideline and I'm sure I really want to see this message taken strongly to UNESCO to see if we can you know really get somewhere on this open science recommendation so it doesn't become as George said just old wine in a new bottle so thank you everybody.