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Brunache-Interview-Before Ads

00:00:06 **Chelsi**

Hi and welcome to the Women in Archaeology podcast, a podcast about, for, and by women in the field. My name is Dr. Chelsi Sloten and I'll be your host for the episode. On today's episode we'll be chatting with Dr. Peggy Brunache about the European Society of Black and Allied archaeologists, her involvement with the Rising Horizons exhibit, and her research on archaeological foodways and trans Atlantic slavery Dr. Brunache is a lecturer in Atlantic slavery and Director of the Beniba Center for Slavery Studies at the University of Glasgow. Completing the group today is Emily Long. Thanks so much for being here everybody.

00:00:44 **Peggy**

Thank you for inviting me here.

00:00:47 **Emily**

And Dr. Brunache - we are so excited to have you. Your research is absolutely phenomenal and I honestly I've had so much fun reading about the different things you've been doing.

00:00:58 **Peggy**

Thank you. I suppose I am a little bit out of the ordinary for an archaeologist, but you know, if you have to live from hand to mouth it makes sense to be ambidextrous.

00:01:11 **Emily**

oh definitely

00:01:13 **Chelsi**

So we have had the benefit, Emily and I, of reading up on some of your research, but for our listeners Peggy, can you just give a brief overview of the work that you do, where your research interests lie, your background in archeology?

00:01:28 **Peggy**

Sure thing. So my background is in Atlantic slavery. I've had the opportunity to excavate and write on sites on both sides of the ocean, particularly West Africa in the French Caribbean as well as North America My doctoral thesis or my dissertation, I guess it depends on who your listeners or where your listeners are from, focused on enslaved women in the French Caribbean with a particular focus on Guadalupe and a lot of my interest and work is about trying to come up with new ideas of black resistance beyond the traditional tropes of either outright rebellions, the old work forms of fugitivism, or or some of the other passive ways that or covert ways that we tend to talk about and

one of the ways that I've been most interested in is looking at foodways as a form of resistance. In particular I think of it or conceptualize it as culinary resistance, especially when you think about how often the primary sources talk about how little enslaved communities were given to eat and yet required to do the most laborious tasks on plantations, especially if you're thinking about the sugar economy. So there's that work that I do with food because why? I'm obsessed with food. In every format in every way, I'm obsessed with food and I find it very easy to connect large theoretical ideas with something tangible and real that most people get. As I've been, as I'm working now in Scotland or have been for quite some time and particularly at the University of Glasgow. I've been now turning my sights to the British Caribbean and in particular looking at the British Windward Islands, and looking at ideas of resistance in the margin and thinking of places like Grenada, Saint Vincent, those islands that weren't the major sites that historians or archaeologists tend to write about or investigate nor are they sites that many people consider when talking about slavery.

00:04:31 **Emily**

Why do you think that is?

00:04:33 **Peggy**

Well Jamaica's easy because one it was the, it was the Crown Jewel of the Caribbean islands that the British possessed. Barbados is easy because it was the first, right it was established in 1624. So Barbados and Jamaica were the two longest established possessions, but it wasn't until the, really the second half of the 18th century that St. Vincent, Grenada, Dominica, some of these other Windward Islands really started to make any sort of impact, or contribution should I say, to the Colonial project for various reasons. And what I'm finding is because of that they were kind of on their own, they just, as long as they were still making sure that cash crops were producing and sending their final products back to to Britain, pretty much what happened on those islands was bit different than what I'm remembering and studying in places like Jamaica and Barbados. So I'm starting out historically and then hopefully can see if I can push my way into the archaeological investigations of that.

00:06:04 **Chelsi**

I think that as we've seen globally in the past year, more and more people are reckoning with the long-lasting effects of slavery including in the UK. I know several months ago the Colston statue was torn down and thrown in the harbor. So I think that that's sort of work is very, very important, kind of always but particularly relevant maybe today.

00:06:34 **Peggy**

Absolutely and University of Glasgow has really been at the forefront in being an institution that first turns inward and wants to reckon with its connections as well as the legacy of slavery in all forms,

whether it was in trade, whether it was in some sort of participation by those that may have attended the university and then eventually financially helped to benefit the institution later on in all facets and the university Glasgow has in the last couple of years signed a memorandum of understanding with the University of West Indies to to tackle these injustices that happened historically and make good through a sense of reparative of justice and how those legacies that are still, still affecting black and brown people particularly in the Caribbean because of these structural forms of oppression and disenfranchisement, how can the university provide or perform reparative justice that can start to break down these structures of oppression and disenfranchisement and marginalization.

00:07:59 **Emily**

It is fascinating. It's definitely cool to see that happening in the UK because honestly, that's a spotlight that I'm not as familiar with shining into that area. And so it's neat seeing worldwide these conversations happening more and more and I mean there's definitely a part of me that's like why haven't we talked about this before, but it's great it's at least happening and I find it fascinating and I mean fascinating and depressing how invasive slavery was in so many aspects that we don't expect. So like that, you know slavery allowed funding for universities, slavery allowed for merchant classes to build all this, that people aren't aware that it wasn't just the plantations. There was so much more to it. And I think it's so cool how your research highlights that even more and more.

00:08:50 **Peggy**

Absolutely and we're trying to do this from so many different angles. In one way it's the visibility and acknowledgement of the horrors of the past. For example University of Glasgow Center for Slavery Studies, the first of its kind in Scotland, we chose to name it after an enslaved woman Boniba who was considered legally the property of Cunningham, one of the rector's of the University of Glasgow. So little is known about her. We just knew that, we knew her monetary value as a field laborer and we know that she had at least one child. We don't even know the name of the child and that's it. So to stop and actually name a center after a person who had so little visibility and even less rights and power on the plantation landscape says a lot and taking the time to let people know that one, you must say her name, you must acknowledge that this person did exist. And Boniba is, for those who are in the know, it's the name for girls born on a Tuesday.

00:10:22 **Chelsi**

That's incredibly powerful.

00:10:23 **Peggy**

So that's just part of it, taking time to verbally acknowledge the existence of someone that was normally not supposed to be seen, that there is so little record of her that she herself was not

allowed to pass down her history, her experiences. We're trying to reactivate some of that through just the naming of buildings in that sense or or the establishment of institutions. In other ways. It's making sure that we are teaching more courses, in other ways it's making connections with other institutions so that there can be some sort of upward mobility by pushing students to, or at least not pushing but allowing students to learn from each other across the ocean. Students from the Caribbean can be learning with students from Britain and you know physically moving from one place to another, that is when covid finally allows us the freedom of movement that again, but so, you know being able to have these graduate classes or post-grad as we say here that can benefit them economically and professionally later on in life.

00:11:48 **Emily**

So have you found, like so with the monuments situation where people, there's a lot of pushback against tearing down monuments and so forth. Are you finding the same level of pushback in terms of bringing to light how ubiquitous slavery was in Scotland in ways that a lot of people didn't expect. Are you finding that kind of pushback or has food and foodways been a good way to kind of bring them back in?

00:12:15 **Peggy**

Both. There is there is pushback because in the last year, especially of the events of last spring, 2020, in the summer and the resurgence of black lives matter on a global scale, there are plenty of people who just want to stick their head in the sand and say this has nothing to do with me, slavery was such a long time ago how is it still an issue now? And in many ways, not all ways, but in many ways, I understand why they feel that way because it's not taught it's been a conscious decision not to teach people about this dark past and more importantly, whatever has been taught is usually the, I suppose the fault, the guilt is only upon the merchant class, the planter class that financially benefited but what is not often discussed is that, as you were saying a lot of that money that they made they then went and did philanthropic endeavours. They gave to the community. They gave to businesses. They gave to institutions. The reason why Glasgow became the second city of the British Empire was because of all of that money that came out of the slave trade. It was because of the slave trade and slavery that that money was able to fund the British Industrial Revolution. Those connections aren't made easily for most people. The fact that sanitation, improvements in sanitation, hospitals, things like that all were generous donations by the elite class that had financial endeavors in the Caribbean is not something that most people think of so it's very easy for most people to say "look we were always poor, we came out of the the highlands and we've suffered from the clearances and we're not complaining about that. Why do we have to talk about slavery? It's the rich people that got all of it," but that's not true. It filtered through the entire society. And so whether you want to acknowledge it or not, they do benefit, they did and they do continuously benefit from that.

00:14:49 Chelsi

And there has definitely been, unfortunately, some pushback- the National Trust has started, they've made a list of the connections that their properties have who slave holder's, slave traders.

00:15:04 Emily

That's bizarre on so many levels.

00:15:07 Chelsi

And a lot of people have gotten very upset about you know, like it being too woke and why are you shoving this in people's faces? And I think economically if you look at the British, you know aristocracy, there was a reason that they started marrying their titled sons off to the daughters of very wealthy merchants, and it's because they didn't have a lot of money. So a lot of the things that we think about as being quintessentially British, you know, like grand country estates- that was built, preserved, continued, supported by money from slavery.

00:15:55 Peggy

But that push back is also I guess logical because, while generally speaking it was supposedly and I specifically say supposedly illegal for slavery to exist on British soil but yet there were enslaved people throughout Britain. Unfortunately, here most people didn't see slavery as you would have seen it in the Caribbean, as you certainly saw it in North America. It wasn't visually here in the way that we know of it elsewhere. And so that also makes it hard for people to swallow the connection between slavery and the beautiful homes that are up for tourist attractions these days. It's as a society we're supposed to celebrate what makes us better than another country, right? That's what nationality is, national pride is about but then when you're when you're having to also, accept the dirty laundry associated with it then it's hard to continue to have that civic pride. It's very difficult.

00:17:22 Chelsi

Definitely.

00:17:24 Emily

Although, I'm sure and I know everybody feels differently and it's probably the the anthropologist in me that's like but it's good to be uncomfortable it's good to learn these things, it's good to challenge your misconceptions. Then my students stare at me blankly and they're like, I'm having an existential crisis, but it's like you need that.

00:17:42 Peggy

That's exactly what it is. That's exactly what it is. It's just you know for certain people, it's like look I have been working all week long, more than 40 hours at some horrible job. I just want to go and have a pint with my friends. I don't want to have to think about something else that makes me uncomfortable right? Let's be honest. We really just want to relish in something easy. But I agree with you. I agree with you that we need to confront this because the reality is for a lot of people the legacy of slavery is still affecting us, especially when we just to name, you know, government-sanctioned brutality on black and brown people and why that's allowed and enough people are waking up and being able to say, okay. I really thought it was all in their heads, but good god, really another person shot, unarmed and not understanding the connection between slavery, and it's not just about slavery, it's about the construction of difference and othering those that are not white and the laws that were put in place to make sure that there is a disenfranchised group of people and whatever they try to do it's always going to be their fault that they don't succeed. Very few people make that connection because it's not taught enough that it's not just about slavery and and that's why so many people have a misunderstanding of "if slavery ended, why are black people still? Why are the descendants of enslaved people still in such a horrific situation"

00:19:37 **Chelsi**

And it just it isn't taught. You're right. I don't know about in the UK, but in the US it certainly wasn't taught to me and I've seen some horrific examples from school textbooks occasionally floating around on Twitter.

00:19:52 **Peggy**

Which is why we're trying to make differences and some of the things that I'm trying to do is through food. Food I find is, it's a it's a lovely little trick that kind of tricks people into opening themselves up to actually hear what you have to say.

00:20:13 **Chelsi**

Cause everybody eats right?

00:20:15 **Peggy**

Everyone has to eat, everyone has to eat but then when you start to explain how some of these really meger ingredients could make such an amazing dish and it was created, innovated by women. It allows people to start thinking about who did all the cooking in their family. What are the histories, you know of, especially if you grew up working class or very poor in Scotland. I've heard so many people saying, you know, I think about my granny or my great aunt, and we had very little but we met made the best dishes with with these ingredients and we loved it and we still look back with nostalgic pride at what we could do. And then being able to make some connections between the oppressed, whether they are white or black, whether they are Scottish or from the Caribbean or

from North America and see how despite these legacies of power dynamics and oppression people always find a way to fight against it and food is one way to celebrate in that struggle.

00:21:43 **Chelsi**

Well, I think that's a really good point to end on because we are unfortunately at the end of our first segment, but we will come back after the break and continue talking about the ways in which food can be really excellent for addressing issues of inequality and some of the other research and work that you've been involved with. See you after the break.

00:22:16 **Chelsi**

Hi everyone and welcome back to the Women in Archaeology podcast. On today's episode we have been joined by Dr. Peggy Brunache and we've been talking some about her work on the archaeology of Atlantic slavery and food ways. We're going to transition a little bit this segment to talk some more about public engagement and this comes with a disclaimer from me because when I did the introduction I talked about the rising horizon's exhibit with the Trowelblazers. It's actually Raising Horizons. Sorry dyslexic, and I can't you know read the thing that I typed up five minutes before I read it but Peggy, do you want to talk to us a little bit more about how you got involved with the Raising Horizons exhibit.

00:23:05 **Peggy**

Yeah. I would love to I was approached by three badass women archaeologists who do work from various different areas in the world and they're known as, they're under Trowel Blazers and they decided

00:23:26 **Emily**

They're awesome.

00:23:27 **Peggy**

They are freaking amazing. They're amazing people. They are amazing scholars. Becky's new book on neanderthals, it's blowing up all over the place. Anyway

00:23:40 **Chelsi**

Oh, Kindred. Yes.

00:23:42 **Peggy**

Yes. Yes. They're amazing. Basically women who somehow do it all research, they're good people, they're always trying to help bring more visibility to women in archaeology and the geosciences and that's what Raising Horizons was about and still is about. I was surprised, I don't even remember

how they found me, but whatever they did. And they chose a number of women, who do terrestrial archaeology, underwater archaeology, women in the geosciences to get dressed up in Period costumes I suppose and be photographed by the amazing Leonora Saunders, an award-winning photographer who, that alone should be enough, but no, she works in the community with school kids, and she's just shera. She's done so much very much like the ladies of Trowelblazers. So basically to once again, bring more visibility to the women of geosciences and archaeology in particular because there is still that how would you say it the public memory or idea of Archaeology is you know someone with a fedora hat and Indiana Jones running around not understanding that while yes, there may be more women doing archaeology now and there is some visibility there have always been women doing archaeology.

00:25:19 **Chelsi**

Addressing that stereotype.

00:25:23 **Peggy**

Exactly, exactly and so a number of us were were approached to dress up in Period costumes and be photographed and this was made into a photo exhibition that toured all over the UK. I mean it was just, one of the highlights I have to say, was when our portraits were basically on tour and ended up at the House of Commons in Parliament in London.

00:25:55 **Chelsi and Emily**

Oh wow.

00:25:57 **Peggy**

That was such an amazing experience. It was December and to be in the House of Commons and this magnificent room and you look up and they're these huge portraits of white old men with the long, you know wigs on and underneath there, there our portraits

00:26:18 **Chelsi**

So powerful

00:26:22 **Peggy**

And the invitation included leading women in politics, in sports, in the military, you know, it's a celebration, it was a celebration of being able to, those who identify, self identify as women and the contributions they provide in society through work and to each other. It was amazing.

00:26:50 **Emily**

That is so cool. And the photography as you mention it oh man an amazing photographer, the photography is absolutely gorgeous and highly recommend our listeners to check out the TrowelBlazers website as well as the Raising Horizons link on their website. It's incredible.

00:27:07 **Kirsten**

It sounds like it was so much fun too. Did you get to pick your person or was that something that they kind of had their eye out for someone that would work for the individual that they were wanting to frame?

00:27:26 **Peggy**

No, I don't I wasn't, I didn't have a choice I don't think and it was fine. Actually, I mean, it's there weren't that many at least black female archaeologists that I could have chosen to do that far far back, but it was it was a great experience and you know, and I actually took the time to learn a little bit more about Thompson and she was she was the archaeologist that you know was made the discovery of the Great Zimbabwe civilization and actually say you know, what, well there were others who were saying, let me correct myself. There were others who had always been saying this civilization obviously cannot be one connected to sub-Saharan Africans. This had to have been white Europeans like the Greeks or the Romans and made some sort of settlement in Africa, and she said no, you're wrong. These were sub-Saharan Africans, these were black people that made this great civilization and left these amazing material culture and built environment for us to study today. Yeah.

00:28:46 **Chelsi**

Yeah time for a shameless Women in Archaeology self promotion plug, we've done a couple episodes on some of those other early female archaeologists. So if you are interested in learning more about the role that women have played going back to the founding of archaeology, you should check out some of our other podcasts which will post links to in the show notes. Shameless self-promotion over. [laughter]

00:29:16 **Emily**

So with the Raising Horizons exhibition, it seems to really fit well with, it seems like your passion for public outreach and public engagement and it sounds like that is one of your big Things that you love doing.

00:29:33 **Peggy**

it is and it's something I suppose I stumbled into. I have never felt comfortable with the idea or the sentiment that Archaeology is a closed field for only a certain group of people and anything that we do find and write about is also a closed, its for a closed society. I have never been comfortable with

that. It is my belief that as archaeologists our service should be to the public. That we are, we are discovering. We are excavating, discovering, and writing about the past of us as humans. Why should it be stuck in the drawer of the basement Museum? Why should it be stuck in a dissertation depository that the majority of the world population is never going to read? Why are we not more in? Why are we not taking the time to be more forthright and and making sure that our history

00:30:52 **Peggy**

is truly ours to share and talk about and study the world over?

00:30:59 **Chelsi**

Yeah, I think it's important, and I know a lot of archaeologists that I would talk to want the work that they're doing to have an impact and the way that you have an impact is by talking to the public to make sure that material is accessible that it's not just, you know mouldering away in an archive somewhere. so it's a really good point.

00:31:21 **Peggy**

and what makes it, what has always made it a bit harder for black communities of you know descendants of enslaved Africans. It's just, if that's the only thing that we can be connected to why would you want to hear about it? So many people want to just forget about the horrors of the past. But so many of us that happen to be black and archaeologists are finding histories to celebrate. So many of us that are black and are archeologists are happily finding new ways of talking about the experiences of enslaved Africans and their descendants in ways that does not continuously perpetuate us as passive victims. That is extraordinarily important to us. That is part of the reason in the earlier discussions of, civic pride is very easy when there's such positive things to celebrate about the past but when so many of us are connected to a past where we were stripped of our own ethnic and cultural beginnings, origins and forced a new type of history that continues unfortunately in the present to discriminate, disenfranchise, and oppress us. Why would you want to celebrate that? And so many, so many black archaeologists that I know of are looking to find ways to talk about the past that frees us as well as honors our ancestors. And foodways has been one of the best ways for me to do that. The idea that food that doesn't just sustain you but feeds your soul in ways that primary sources didn't even know about.

00:33:37 **Emily**

A way to connect people, and I don't know there's just something really beautiful in your research where it's like this feminist approach of looking at enslaved women in like, like we're going to live and here's this food and we're building these traditions and we're going to keep on going despite these horrible situations. And then they generated this beautiful food tradition out of this terrible situation

00:34:05 **Peggy**

That we still we still eat.

00:34:07 **Emily**

Yeah. It's incredible.

00:34:09 **Peggy**

People love soul food, people love Creole cuisine in the Caribbean. We still, we will fight anybody who tries to take that away from us and we know, you know, we know that a lot of of some of these dishes are directly linked to slave food, but it's the positive part that we continuously make, remake, eat, serve, again and again because we still find joy and celebration in it. And that is something that I find extraordinarily powerful. Something dark and horrible that we can find pride as a form of resistance, active resistance. That is something we still hold onto and celebrate even today.

00:35:02 **Chelsi**

And a lot of people when they think about archaeology think it's about the past. So being able to say no this is

00:35:11 **Peggy**

now

00:35:12 **Chelsi**

recent, the food is here. It's present. We make it, we eat it, we talk about it. It is still as much a part of our lives and having as much of an impact and it's a good way to make people realize, like we were talking about in the last section, that the pots that slavery had its fingers in are many and varied and maybe not as recognized as they should be but it's still very much present today in our world. I'm not sure that was great metaphor but...

00:35:50 **Peggy**

But I suppose I stumbled on to looking at foodways because of the way I was raised. I was born and raised in South Florida, in Miami. My parents were from Haiti, you know poorest third world nation in the Western Hemisphere, but you know as a working class family, you know relatively poor but working class family. You know, my mother would go out of her way to, to some of these these markets that sold Caribbean vegetables and ingredients and I did not understand why when there was McDonald's right down the street [laughter] or you know, there's Publix is half a mile away. Why are we driving 40 minutes to go to some Caribbean Market in this hot Miami sun? And for my mom it wasn't a question of 'I am rebelling against the structural racism of...' it wasn't anything like that

for her. Her answer when I asked her why can't, why don't you just shop here. Why don't we just eat what's available right now? We don't have to keep eating Haitian food and her answer was very simple and yet profound and her answer was "this is who I am" right? It's not, she's not eating it because there's nothing else to eat. She's eating it because it was a choice. This is who she is. It is so ingrained in her DNA and her identity as Haitian. That even if she's living in America and there are plenty of other types of food to eat and we can afford it, her choice was to constantly and continuously make that and the moment she said that I started to realize every other immigrant community does the same thing. It's a choice to stay connected to your heritage to your identity to your culture. Even if it came out of something horrible like slavery and I thought that was so powerful that I needed to know more. I needed to understand more.

00:38:06 **Emily**

That reminds me a lot of Michael Twitty's the Cooking Gene.

00:38:11 **Peggy**

Yep

00:38:12 **Emily**

and going through about the cooking in the South and how it originated from slavery in the Deep South and I'm honestly wondering just with your connection with with these Foodways and bringing them to light and engaging with the public. Are you thinking of potentially doing something similar to highlight your research through a cookbook to share these recipes and the history?

00:38:39 **Peggy**

There are times that I dabble in that, there are times I do dabble in that. I am not quite sure just yet how I would do it because I don't want to reinvent the wheel. And of course anyone who does work or in my experience, so let me clarify. In my experience people like Michael Twitty and his brilliant work and even Kelly Fanto Deetz who is white but is so engaged in food ways of the American South and particularly that of black food wave and others. There is a deep personal connection to it that requires you to be very careful in what it is you're choosing to share because it, what Michael's work is and was is so connected to him. So any anyone who tries to discredit or disparage that book is actually doing it to him and his identity and I would need to make sure that I've got my shield of armor

00:39:56 **Emily**

Fair enough

00:39:58 **Peggy**

before I do anything like that. perhaps,

00:40:02 **Chelsi**

but we know that you're involved in some other really amazing projects coming up, you know, including the new Center for Slavery Studies at University of Glasgow and the European Society of Black and Allied Archaeologists, and I think that would be a great kicking off point for our next segment. So we will see you. after the break.

00:40:34 **Chelsi**

Hi and welcome back to the Women in Archaeology Podcast. On today's episode we've been joined by Dr. Peggy Brunache talking about some of her work. So far we have discussed Atlantic slavery and foodways as a means of identity and resistance as well as some of her work with public outreach. We're going to continue that a little bit in this segment talking about some work, I believe Peggy that you you've put together a course for futurelearn. So anyone who is interested can learn about trans Atlantic slavery with you.

00:41:16 **Peggy**

Yes, the site is futurelearn.com and it's a massive open online course, it's free to become a registered learner so you can do it whenever you want. There are not any required assignments to do either, there are exercises and things but basically it's set up to be a four week crash course on British participation in slavery from the transatlantic slave trade and interactions in West Africa, West and central Africa and into the Caribbean more so. Less so of the colonies of North America that eventually becomes the United States, more so about the islands in the Caribbean and we take a very transdisciplinary approach to it. We have interviews. We have exercises there. We also provide further materials for people to read. There's comments that you can make and engage with other people learning about this. Of course, there's a whole section on food. So in the four weeks, the first week is is on West Africa. The second week is on basically slavery and the horrific experiences and why it became such a thing. The third week we talk about white oppression and black resistance in so many different forms, such as maternal resistance, that's something that a lot of people never think about. The last week, the 4th week we move into emancipation more so into some of the black experiences after slavery ended, the situation in the UK. There was an unfortunate occurrence that happened more recently. We call it the Windrush Scandal. Windrush was one of the first ships to bring I suppose ex-colonial citizens of Britain to the UK to work and help rebuild the infrastructure of Britain. They were invited to come and work after World War II and subsequently have gone through such problematic experiences- racism, riots, police brutality, and then more recently told by the government that unless they can prove that they are actually citizens they would be kicked out of the country that they've been living in for 30-plus years or more.

00:44:24 **Kirsten**

Wow.

00:44:26 **Emily**

You're kidding.

00:44:27 **Chelsi**

Yeah it's a pretty devastating situation.

00:44:32 **Peggy**

Yeah. Yeah, so wait, so we also talked about the ideas of race, of identity, you know, there are plenty of people that don't know there are our descendants of white colonists that see themselves as white Creoles. And what does that mean? What does that look like?

00:44:52 **Emily**

It's a complicated identity

00:44:56 **Peggy**

Exactly. So we talk about all these more modern qualms, experiences, questions, we of course black lives matters comes up and everything right up to the deplinth of statues, not just in the UK, but in the Caribbean that's happening there too.

00:45:19 **Chelsi**

We haven't heard a lot about statues in the Caribbean. I have to say

00:45:26 **Emily**

I honestly hadn't heard about that much in the Caribbean at all. I figured it was more of a UK, America Centric, and Canadian Centric. That's amazing that it's crossing into other areas too .

00:45:39 **Peggy**

For the same reason. Why should a predominantly a Black Culture that was forcibly brought to these places, still forced to celebrate these men then that perpetuated their enforced brutal servitude to the nation.

00:46:02 **Chelsi**

It's definitely a moment of Reckoning

00:46:06 **Kirsten**

Well and the statues, I would imagine, like especially since it's become such a, I mean it's been a thing for a while that people have kind of rallied around bringing down. But since the black lives matter movement has gone global and like you're saying in such a forceful way. I think it brings light to any part of the colonial world where statues have been erected in places even such as Australia and New Zealand. I know there have been more pushes for indigenous, not just identity but their claim to sovereignty and stuff is pushed along a similar line and in the American southwest it's been a thing for a while as well. But again, there's been similar pushes like as far west into Oregon here, you know, we have our own ugly history with racism, but with the height of the black lives movement and the poll of a lot of statues throughout the u.s. There was an interesting poll of pioneer statues, just the generic celebration of The Westward Movement. So I think just it kind of brings to light what some might call, everyone should call the the evils of colonialism but also how deeply those tentacles really reach as has been mentioned in previous segments. They reach much farther than most people really think about

00:48:01 **Peggy**

But I do find it interesting that this experience were having now, questioning forcibly removing some of these statues and not everybody is on board with that black or white actually. I do personally know black people who are against deplinth these controversial actors. But it is a question, it is an argument that has been going on for quite some time. And if for those who studied the French Revolution, they did the same thing. They tore down, they tore down statues. Each nation has to answer the reasons for why that needs to happen for their own present and future situation. If one does remove or deplinth these statues, what's put in ti's place? Are we trying to erase a history that was there? I worry that if these statues are deplinthed to try to erase a history that sets up a a potential problem for the future. That is my worry. That's all.

00:49:30 **Emily**

Do you think there's a good compromise in these situations where the monument itself may be a visual reminder of this pain. Is there something that could be, something that could help engage people in terms of, unfortunately I don't think people read plaques per se but like really big interpretation boards or if the monument is taken down should it be put in a museum with an exhibit, or do you think there's a happy compromise in these situations?

00:49:59 **Peggy**

Personally, I think a cemetery for these statutes would be very interesting. Where you get a designated piece of land that you walk through and have to learn why it's there now and to know, to know where it used to be and why it's now here. I don't think any of this should be forgotten. We need to question who and why we choose to memorialize and commemorate and how, how do we how do we make our present and future more inclusive because the past wasn't.

00:50:46 **Kirsten**

I love that idea.

00:50:54 **Peggy**

Yeah, we need a snappy title for it. But something that is evocative but also a bit troubling. We want discomfort, we want discomfort.

00:51:11 **Emily**

The racist sculpture garden.

00:51:16 **Chelsi**

There does need to be a reckoning both in the broader, you know culture that we live in as well as within the, within the field of archaeology which you know is not always the friendliest, most welcoming place to Black archaeologists, Indigenous archaeologists. And I know that you Peggy have recently been involved in the creation of the European Society of Black and Allied archaeologists. Can you tell us a little bit more about the goals of that Society, why its formation is so important at this moment in time, and what we can do to help?

00:52:00 **Peggy**

We're still funnily enough are arguing should we be called, should our acronym sound as esba or esbaa? We're still fighting over that but the European Society of Black and Allied archaeologists. There are nine founding members. All of us are women, but not all of us are black. Some of us are, some of us are not, but we have identified the need to come together and found a society that can address some of concerns that we have. Some of this isolation that we have felt in in Europe and we call ourselves the European society and but we're based in Britain. However, not all of us work in Britain and not all of us work necessarily in Europe either. We just have to be located in Europe. Some of our aims and goals are much like you would find with the Society of Black Archaeologists in the states (SBA). Some of our aims and goals is to provide a safe and supportive space for archaeologists of color to thrive. We want to increase the visibility of archaeologists of color and promote their achievements and improve representation. We also want to create a network of anti-racist archaeologists regardless of whether you identify as a person of color or not, which is why we call ourselves Black and Allied archaeologists. So, you know create this network of anti-racist archaeologists with like-minded individuals and organizations. We also want to advocate for archaeologists of color and we want to improve our field and create more equitable conditions in archaeology by working towards decolonization, increased opportunities, sharing of resources, repatriation of objects, better hiring practices, more supportive work environments, improved

fieldwork guidelines and and increase awareness of structural racism in archaeology and how we can combat that.

00:54:30 **Chelsi**

Yeah and so needed.

00:54:33 **Peggy**

Absolutely, and as as recent events of the last few weeks have shown. we have a , we still have a fight. Whether you're a person of color, whether you are a woman, or whether you are identifying as queer or intersex or just anyone that's not white and male. What's the world on a plate? It's it's we believe in inclusivity and that we need to hold ourselves with more responsibilities to be better to each other and and to the next generations of archaeologists coming through.

00:55:30 **Peggy**

It sounds like an amazing Society. I'm gonna have to look into it some more because it's recent isn't it? You know developed or founded, I guess in the last six months/yea?. Yeah, we came together I suppose over the summer and you know, it had a very organic beginning. A few archaeologists who somehow heard about me reached out to me and wanted to feel some sort of support, that they weren't living in a vacuum and some of the you know the stories that started to come out about being the only black archaeologist or archaeologist of color because as I told you not not everyone, not all the founding members are Black. There were just the same stories over and over again of feeling isolated, of having to deal with overt racism, microaggressions in the field, in their place of work because someone is are tied to organizations like the British Museum and heritage organizations, especially down in England. How do we combat that? How do we cause HR doesn't seem to help many of us. So how do we find a place to feel safe and also create a platform that we can find others that have gone through this experience and help them? We want to be basically active and supportive just as SBA in the states is doing as it turns out. There are other organizations around the world that are also doing the same thing. People are collectively coming together to support one another regardless of what race they are or how they identify. They know that there are certain segments of the archaeological profession that have it a bit rougher than others and it shouldn't have to be that way.

00:57:44 **Emily**

That's awesome. And my genuine hope is moving forward that organizations that are forming in the United States will just see more positive Improvement in not only the field of archaeology, but hopefully that will just kind of keep flowing out as we continue fighting.

00:58:04 **Peggy**

Absolutely, and whether that be because people just finally stopped and listened to others or because they're forced to change and we don't have a problem with that. Sometimes you have to be forced. As we've been talking about there needs to be an element of discomfort that makes you recognize and reckon with the problems of disenfranchisement.

00:58:35 **Chelsi**

And there do need to be consequences for when you behave in a manner that is inappropriate because all too often in archaeology we've seen, you know, people will get, and they use this term loosely, caught and then it comes out that everyone has known that this particular Professor or PI or site manager was a problem for decades and it's just that no one kind of had the political will within archaeology to say no, this is not okay. You cannot represent this discipline, you cannot act in it if you are going to behave this way.

00:59:17 **Peggy**

Right because Archaeology is comprised of individuals of society. And so if Society has allowed it in every other field, why are we surprised that it also happens in archaeology?

00:59:32 **Emily and Kirtsten**

Yeah. Yeah,

00:59:34 **Chelsi**

so it's time to do better everybody.

00:59:36 **Peggy**

Yes. Don't be afraid to rock the boat.

00:59:42 **Emily**

And support those who do rock the boat.

00:59:45 **Chelsi**

On that note. We are at the end of our third segment. So thank you so much everyone for joining me today/ Peggy it's been an absolute delight, an amazing experience

00:59:58 **Peggy**

Ah thank you.

00:59:58 **Chelsi**

Thank you so much.

01:00:01 **Peggy**

You ladies a wonderful. you're doing good work you're doing good work

01:00:05 **Emily**

and we sincerely hope you want to come back sometime and chat with us again.

01:00:09 **Peggy**

Absolutely. Let me know.

01:00:14 **Chelsi**

We would love to have you back and we're sure that our listeners would love to hear from you again as well. If you are not already subscribed, please like, subscribe, and follow us. We're on Twitter @WomenArchys and you can find us online at www.womeninarchaeology.com. And if you have comments on today's episode or if you want to get in touch about coming on the show yourself, you can always reach out to us at womeninarchaeology@gmail.com see you next time!

01:00:46 **All**

Bye. Bye.