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Conclusion

If we think differently about the past then different possibilities open up for our present. Instead of an imperial world map, we might begin to glean a global infrastructure of anti-colonial connectivity; and rather than reproducing categories of segregation we might start to live an ethos of humanity, deeply relating. I hope that this book has contributed to such revisionings. But I cannot conclude its stories. They are living and will continue to be retrieved and remade. I have opened a space on my blog where you can, if you wish, carry them on, deepen them, revise them, contest them (<http://robbieshilliam.wordpress.com/blackpacific/>). And there are no subalterns reading this book. So instead, I will finish briefly with some further reflections on the purposes which I set out with on this journey.

First, and most importantly, I wanted to retrieve a science of relationality that could support the Māori struggle for *mana motuhake* in an era marked by polite civil violence and the slow strangling of the spirit of Te Tiriti o Waitangi (The Treaty) by neo-liberal government. It is also an era marked by significant increases in migrant peoples, many of whom do not now arrive through old colonial circuits but via new ones carved out by global capital. Will their arrival merely extend the palette of identity politics? What investment can/do they make in the Treaty? Are they meaningfully encouraged to do so, and supported when they do? Pākehā are now partially being displaced as the usurpers; and at least Pākehā would have to admit that the document is written to them as much as to Māori.

I follow Manuka Henare when he argues that Te Tiriti (the Treaty) – so too the Declaration of Independence – are manifestations of the cardinal values arising out of Māori cosmology and *mātauranga* Māori (knowledge systems). There is more to these *taonga* (treasures) than the text. This being the case, the spirit of the Treaty provides ample resources through which to refigure the multicultural present of global capital and pursue restitution for capital's original colonial sins. The spirit of Te Tiriti provides rich resources through which to cultivate deep relations with diverse peoples – *tātou tātou*. I have demonstrated these capacities in the groundings of the children of Tāne/Māui and Legba. Many more multicultural relations might be cultivated along these lines, even in the era of global capital. In some ways, then, this book is a precocious essay on multiculturalism before Multiculturalism: of multiplicity as deep relation rather than as categorical segregation.

I hesitate somewhat to say this, but I do believe that what Māori should demand from Pākehā systems is not cultural 'recognition' but strictly legal restitution. At the very least, little investment should be made in a rarefied 'settler studies' that seeks, in melancholy fashion, to preserve a pristine encounter between the native and the settler. This was never the case, and it never will be the case. The material-and-spiritual domain is more potent than that.

Second, I intended to provide some strength to the children of Legba, especially those of the Diaspora, in our struggle for confidence in a global colonial system that has treated whole peoples only as beasts, beasts of burden, poor devils, and devils. But now Africans are abroad again, ejected or launching themselves into global capital circuits. They meet their long-sojourning Diaspora relatives. And other sufferers too. (How) will they ground? All roads lead to Rome, says massa. Crop, mineral, goods, bodies, value, narrative, concept, Jesus. Rome guards all the old gates and pathways. South–South trade, presently, is a veneer of postcoloniality, neo-Roman. Can self-determination be kingly without the redemption of the suffering multitudes?

In this context a Pan-Africanism must be renewed that has as its compass the ethos of humanity. And if Africans possess an energy store

so great that it can help charge the self-determination and redemption of peoples half a world away, what can they not do? The *tuākana* (elder siblings) of humanity have great responsibility to step away from Rome and find other pathways through uncolonized spiritual hinterlands so that African redemption will proceed for the sake of humanity. Let the hungry be fed, the naked clothed, the sick nourished, the ancients protected and the infants cared for.

Third, I wanted to mark the importance of the fact that European colonization has depended upon an interlocking super-exploitation of labour and super-dispossession of land organized along lines of race: a world of natives and negroes. Certainly, the exploiters and dispossessioners are nowadays multi-coloured (as in truth they always were, although less visibly so). Yet the racial interlocking of enslavement, exploitation and dispossession remains fundamental to global capital. The *whakapapa* of global capital starts with colonialism – a plantation on expropriated land next to a provision ground – and not in a factory next to an enclosure. Te Ua's gospel has lost none of its prescience. Ham and Shem still walk together in the spiritual hinterlands. And there are many other such agents, waiting with motile energies, compass in hand. Who will channel these forces on your behalf?

My fourth and final intention was to encourage a political commitment among critical intellectuals (especially those occupying the Western academy) to displace current academic endorsements of privileged narcissism and, instead, to help make more intelligible the deep, global infrastructure of anti-colonial connectivity. To this provocation, I can only add: colonial science is a science that you can use or discard; decolonial science is another science.