



Title: Ideas That Matter: The Fetzer Dialogues on Cultural Diversity

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CULTURAL DIVERSITY

It is difficult to live in these times and not feel a sense of impending transformation. In light of the vast upheavals of the century, this statement may seem a bit trite of the obvious. Nonetheless a momentous shift seems to be in the offing, one quite unlike anything that has happened before. It has to do with the way we look at things, the way we see the world, and our place in it. Join us for the next hour as we explore the wisdom and healing powers of traditional medicine and indigenous science. My name is Mark Walstrom, I'll be your host. You're listening to Ideas That Matter: The Fetzer Dialogues. Ginger Floyd:

Moderator: There is worldwide expanding interest in the area of traditional and alternative medicine. More and more people are seeking first the services of traditional health care providers. Our panel today is composed of experts from two continents who are working in this important field. They are Mr. Hale Makua, who is the elder of the Spiritual Warriors, the first seat, the big island Hawaii, a native Hawaiian Kahuna "the guardian of the secrets." Dr. Pamela Apela Colorado is a member of the United Nations, Director of the Traditional Knowledge Program, California Institute of Integral Studies - San Francisco and Maui. Dr. Erick Gbodossou is the Director of the African-based Association for the Promotion of Traditional Medicine - PROMETRA. A modern trained physician and an initiated traditional healer, he is from Dakar, Senegal, West Africa. Welcome. Today's topic is traditional medicine and indigenous science. We would like to begin in the way of traditional people by asking our Elder, Mr. Hale Makua to offer a prayer.

[PRAYER]

Moderator: Hale Makua we thank you for that blessing in your native language. We begin our discussion today by asking the important question. Dr. Colorado what is indigenous science?

Answer: Indigenous science is a way of knowing, it's a way of life. Indigenous science means being electrifying alive in the moment. Indigenous science is carried through the generations, and it's a science that is concerned with grounding. In other words, all of nature the entire universe is alive and because it's alive we do not study it from afar, but we engage in dialogue with it, we communicate with it. And because we are a part of the whole, we can hear what nature is saying to us, we can talk with nature, we can be intimate with nature. And from this comes passion, the passion of the indigenous mind, and it's the freedom of the eagle, it's the meaning of the word "_____", land of the wind, the home we call Turtle Island.

Moderator: Elder Makua in your native tradition of Hawaii, what is indigenous science?

Answer: Indigenous science has to do with being intimate with all elements. It has to do with you being sovereign. A sovereign spirit is free, versus the illusions that we live in. To be intimate with all things, one must understand compassion, and feel compassion, for compassion creates alliance. Alliance, therefore, will move you to a level of reciprocating, giving back to the bowl of life, to the water of life, therefore, appreciating where you're at, appreciating all things surrounding you, because you are the center of all things. Therefore, understanding that all is one. Therefore, becoming altruistic in yourself, and serve your other selves, your fellow man. Therefore, completing yourself with love.

Moderator: Dr. Gbodossou, our guest from Senegal, West Africa. Indigenous science, traditional medicine in Africa is what?

Answer: Indigenous science in West Africa is the way of knowledge. Knowledge is different from learning. Learning is what we what we learn in school. Learning is what we read, what we learn in books. So without the knowledge is the way to know what is all and what is a continuation of a particular way and what isn't that way into the circle, the circle of life.

Moderator: In 1990, over one-third of all the visits to medicine in this country were to alternative healers, 425 million visits. Why are people doing this? And why is this important now in the 21st century Dr. Colorado?

Answer: People are turning to traditional indigenous science in medicine because the healing that we're getting from medicine is not complete. It doesn't address the spirit or the psychology, or the family, or the life we return to when we leave the doctor's office. And although we can get a partial cure from western science, we may not be able to get a cure at all because the price of western science and medical care is beyond the reach of most the world's population.

Moderator: Elder Makua, you are a Elder and a healer. Patients come to you seeking what?

Answer: They come to find themselves. By finding themselves, they heal themselves because they bring themselves together, the positives and the negatives of themselves. They make choices. Choices that they never thought they had, and these choices is all that you have.

Moderator: Do you believe that this alternative medicine, indigenous science, traditional medicine is in fact the answer to the problems of the 21st century Dr. Colorado?

Answer: Well I believe it is an answer. There may be other answers. But the answer that indigenous science offers is the answer that can heal the earth and can heal the

family. For example, in Alaska in the Exxon oil spill area, scientists have asked me to help them in their researches. What they've asked for is something very interesting. They've asked for help in learning how to do inter-species communication. Why? Because if the communication with the species that are being studied could be facilitated through dialogue and communication with that species, the science would be less expensive and more effective. Furthermore, traditional knowledge, which is whole, offers a way in technological disaster sites which brings together many many different disciplines of science studying the problem area. Indigenous science offers a process for integrating often disparate researches. So on the level of environment, indigenous science has a great deal to offer. In addition to that, we're talking about medicine. And finally, in the area of consciousness, indigenous science offers humanity the possibility of regaining the ability to think and use their whole mind. In using this whole mind, solutions become imminent. Solutions that, in an exclusively linear way, we may not be able to conceive of. What do I mean by that? One of the things about indigenous mind is that when we are in the whole, we are not working alone. Through the love that Mr. Makua was talking about, we have a tremendous energy that is available working to us and through us, and with that we can do things which are called extraordinary, such as psychic phenomenon, moving things with our minds, healing other people, healing our own lives with our minds. Speaking in a way that words cause things to happen. These abilities are not extraordinary in the indigenous world, in fact, they are normal. It's normal for all humanity to be able to do these things. But the excess of rationalization and linear thought that's a part of Newtonian Cartesian science has constrained and limited the human mind, which cannot be limited.

Moderator: Dr. Gbodossou, in Senegal 85% of the population received their health care from traditional healers, not from modern medicine. What is the role of traditional medicine in the future of Senegal?

Answer: The role of traditional medicine in the future of Senegal is assured, because we notify that in our country. On our continent the modern science gets a little weakness. For example, we need to eat for our life, but we can live 50 days without eating. We need water to live, but we can live 12 days without water. We need oxygen to live, but we can live seven minutes without oxygen. But we cannot live a fraction of a second without energy. So in modern science, we notify that, we need to _____ a whole. In traditional medicine, we try to notify, promote in Senegal, and we organized a Traditional Association which contains 450 healers, and we also built a traditional experimental center where we learn the traditional way to promote this science.

Moderator: Last August, we joined 650 people in the Sea Island of St. Helena, South Carolina, dancing around trees to the beat of African drums, having a spiritual ceremony called Coumba Lamba USA. How did we get there? How did we all

end up there? Who are we _____ and why were we there? What's the journey that took us there?

Answer: Apela Colorado

Well for me the journey began as a child when I was four and five-years-old. My grandfather, who was the only traditional indigenous practitioner in our family, told me that he wanted me to go to a University, although no one in my family had ever been to one. If my grandfather asked me that, in the love that he shared with me, I knew I was going to do it. Then before my grandfather passed away when I was a young girl about 12 or 13, he came to visit me in a snow storm one day, my grandmother drove him. He amended his earlier instruction to me. What he told me that day was, remember the pipe, remember the pipe, remember the pipe. For me those words were my path, and that path carried me all the way through Universities, through my Ph.D. program, and while I was studying and getting my doctorate, I began to research the relationships between human beings all over the world, because I wanted to understand what had happened to my people, to Native people, American Indian people, and, as well, I wanted to understand the interplay between my own American Indian people and also my French ancestors, because there had been a war between my skin that was raging for a long time. And when I began my research what I found out is that tribal people, including European tribal people in the very early days, used to remember that we were related, and it was remembered through migrations and through gatherings, and one of the points that we used to gather at was near Mexico City. When I found this out in my research, both by talking with elders, and by University library type researches, I had this amazing feeling come over me. What if, I wondered, what if the peoples of the world that know how to live with the earth, and know how to keep families together through this love and intimacy. What if we could come together with each other. What might happen then? Could it be that the lost knowledge of our peoples for the last 500 years would be restored? Could it be that some spirit would go out across the land and that a great healing could occur? I wondered that, and when I got to Coumba Lamba this last August, I saw my dream unfold before my eyes. It was so beautiful to hear the sounds of the drums, to hear the different voices, to hear the dances. And the most part for me was a conversation I had with Mary Jones, a Choctaw elder, was that she remembered her people, the Choctaw people, used to do ceremonies with African people who were enslaved in the south several generations ago, and Mary carried this oral history through three or four generations of her family, despite incredible pressures and cultural disorganization and disintegration, she remembered when she heard the drum and she shared that story. What she told us is that her people saw African people and joined in with African people in doing various things to keep our minds whole and intact under enormous stresses. She said that back then people would walk across burning coals and press their faces to sharp rocks or stones or glass to keep their minds whole and complete so that

they wouldn't break. I feel in a sense that Coumba Lamba was remembering that. We reinacted what we used to do, and through that our minds are strong and whole.

Moderator: There were people there from 26 states and six countries at Coumba Lamba, South Carolina, this past year. Dr. Gbodoussou you led the Senegalese group that really came to Coumba Lamba, because Coumba Lamba is a Senegalese ritual. Tell us about that journey for you.

Answer: Thank you. To understand this journey for me, you must understand a little about myself. At birth in a small village into a canoe, and my family is also a family of knowledge. Early, since my infancy, I know a lot of initiation, and when I went to medical school, I think that the best walk for human being must be healing to help suffering. When I went to medical school, I knew that medical school was very short, and one year before I finished my M.D., I wanted to stop my studies. One of my teachers, his name is _____ said don't be foolish. If you stop your studies tomorrow, in the future if Mr. Gbodoussou were to speak nobody would come. And if you say Dr. Gbodoussou want to speak, a lot of persons can understand you. So don't be foolish. I continued to study for my M.D. and also a lot of knowledge in _____, psychic, and so on. And so I am a doctor, a physician, and I can say that for 20 years I have never taken a modern drug because I know why. And when I finished my studies, I think it is time to organize traditional healers in Senegal. What I did was to go to each village, one by one, to select the healers. The time to go to America for Coumba Lamba USA is for me like dream come reality, and what I saw at Coumba Lamba and what is unique and remindful for me is no culture, no civilization has the truth. The truth is like a cake spilled through the world, each culture, each civilization gets a little part, and to bring together all cultures at this site on the Atlantic Ocean is for me a beginning of the way that can help us to know the way. The way to go to the truth, because we meet there, indigenous people, Amercian people, Aztec, Maya, a lot of civilizations, and we move all together in the rhythem, in the dancing, all so necessary to go in the spiritual way.

Moderator: At Coumba Lamba there was music and dancing and teaching and drumming. There was a young Native Hawaiian student of the ancient ways, Mr. Makua, who knelt before Madame Fatou Seck, a Senegalese priestess, and presented her with a lai, and gifts from Hawaii, and sang a song in his native language. Tell us, is this the answer?

Answer: It's part of the answer, but it's sharing himself, sharing all of Hawaii. The Aloha begins with this compassion and this is what he is sharing Madame Fatou Seck, his Aloha, his compassion. We are all coming together now, because in Polynesia the word has gone out that we are on the sixth level, and being on the sixth level, it has to do with integrating, reconnecting all things. Therefore, being intimate

with all things. Yes, I would say he's connecting.

Moderator: We missed you at that healing ceremony Mr. Makua, but we'll be sure that you're at the next one. You know we talk about indigenous science, and we talk about modern medicine and they're oftentimes compared. Now, there apparently is a difference in this concept from what we've described here today, and what we see everyday in modern medicine. Can you give an example of the difference between modern medicine and indigenous science and traditional medicine? One of the things that we've often talked about is that difference as it relates to how we react to man, the description of man. Dr. Gbodossou, I've heard you talk about the five levels of man in a traditional sense. How does that compare to how we look at man in modern medicine?

Answer: Thank you Dr. Floyd, Ginger. We know African science has its own reality, its own rationale, and its own truth. So when we consider this modern science, this traditional science, what is the meaning of human being. In modern science, human beings are made with organ tissue cells. So when we speak about the meaning of human being in traditional knowledge, African mind, African thought, we consider a human being as an all, always in contact with traditional things, extraterrestrial things, and cosmic things. When we want to put the man in the simplest form of _____, we see in the small parts of a human being five elements. The first element is the physical element, the second is the psychic element, the third is the moral element, the fourth is the soul, and the fifth is the spirit. So the physical element himself contains two elements, the physical biological way known by modern medicine, and an energetical element, which is not well known by modern medicine. The second element, the psychic element, is _____ for it's size more than science. The third element is the moral. Human beings are the creation which is able to do bad things without reason. So we need something to contain these aggressions, which is why we need religion. It is also our difference between animals. The fourth element is the soul. The soul is _____ traditional healers to be two places at the same time. The fifth element spirit contains the top level of spirit. The first level is the spirit of our grandparents that is not there in Africa. The second level is those who go around the world. The first level is like the universal knowledge, no science is able to prove that in our world of man. It is the center of knowledge, so our knowledge is outside of our body and in the top we notify 256 spirits well known in African science, we call FA. It is also the reason why my friends say that there is a lot of difference between healing and curing.

YOU'RE LISTENING TO IDEAS THAT MATTER: THE FETZER DIAGLOGUES

Moderator: Two of you, Mr. Makua and Apela Colorado, are involved in the recreation of authentic double-hulled Polynesian canoes, and all of us have had the blessing and the privilege and the honor of actually riding in this canoe as it caressed the

sea. What is the role of canoes in ancient Hawaiian/Polynesian culture, and why was this so important for us to do?

Answer: Hale Makua

First of all I'd like to start this way. The canoe is part of our spiritual essence of where we come from. It is our vehicle, and in the days of old, we would take our newborn babies and they would grow up in the canoe. By growing up in a canoe, they would acquire the rhythm of the ocean, it would rock them to sleep, and when they went into a different sea, they would recognize the different rhythms. Therefore, acquiring this rhythm in their own sea, they would know when they have arrived home. There were navigation _____ built. These navigation _____ are coming back into form once more on the big island of Hawaii. The navigation _____ is where all navigators that were selected went to learn about the stars. Now, it's important for us to return to the canoe for the simple reason that it is our life, and the canoe has connected us as a vehicle with our family members that are scattered throughout Polynesian, over 2,000 miles. We have kept this communication with the canoe up until 800 years ago, and it stopped. There were reunions every four years. Now we are retrieving this one more time, and we started this in 1995, when there was the meeting of all of the canoes in _____ and _____ at the Temple of _____. The canoe itself is manned by people that serve all seven different roles. These seven different roles follow the navigation, the _____. They will follow the _____ because he is the senior on the canoe, and no one questions that. So, therefore, it created discipline, or self discipline among each crew member. The key to the whole thing is about trust. It generated the trust, not only with the navigation, but it generated a trust in the intimacy that you were having with the sea, with the sky, with the wind, with the stars, sailing on the breast of mother, the oldest mother we ever had, the ocean. And looking up at the sky and looking at the backbone of Sky Father, and following the ribs of Sky Father, the stars. One day soon, Maui will lower his fishhook to connect all of us.

Moderator: Dr. Gbodossou and I had the opportunity to visit on Maui the restoration project of the double-hulled Polynesian canoes. How is this project linked to traditional medicine and indigenous science.

Answer: Apela Colorado

On Maui, we're building (By we, I mean a group of people, a multi-cultural group of people, and my husband is the _____ or the medicine man of canoes.) a 62 foot double-hulled voyaging canoe. This canoe, although in a western way, we would think of it as a boat, has all of the teachings of cosmology, of spirituality, of history, mathematics, astronomy and logic in it. As this canoe is being built, the entire community is participating. It will be 62 feet 2

inches long when complete and at this moment, in one year's time, we have more than 8,000 hours of volunteer time into it. Where we're building the canoe is also important. We're building it on one of the most ancient spiritual sites on the island of Maui, and it's a site that has an old pond that has now been filled in, and formerly had a 40 foot black lizard that would appear in this pond from time to time. Now what does that mean, and what does that have to do with spirituality? Metaphorically one could think of the pond and the lizard as the womb, the bag of waters and the fetus. But in reality, that lizard recalls to our minds the genealogy, like the vertebrae on the spine, the generations. For me, I went to a ceremony in Navajo land in 1985, and in that ceremony I saw this lizard. I was given a story about how the lizard came to be important in Navajo teachings because there was a sacred woman who had twin sons, and this sacred woman, _____, looked at the devastation of the earth, of course we don't know when that time was, if it's now or back then, or in the future, or all times, but this sacred woman looked at the earth and saw the damage, the destruction, that was caused by too much sun energy, maybe too much male energy, and she went on a journey west to the ocean, and her two sons traveled with her, but they had strict rules about how they had to behave on this spiritual journey. Of course, one boy broke a taboo and he ate something along the way. By the time they got to the ocean he was changing and he asked to be put into the water. This boy turned into a lizard and this woman accompanied by her son, the lizard, traveled in a canoe, they say to the farthest west island. By the way, because I went through this ceremony, the Navajo people said that I could say this much of the story. So this woman and the lizard made it to the farthest west island, and today when the rains come into the desert refreshing the parched earth, they say it's that woman over there, she's got that power and she's sending it back to us. That life. When I got to Maui, I found out that the pond that I had come to, this baseball park today, was the home of this lizard, and I felt as if I had truly come home. That experience what's happened to me is happening to everyone working on the canoe. The canoe is causing us to grow. As the canoe is constructed, so are our lives and our spirituality coming together. This canoe is a time machine, if you look into its deeper meanings. It has a representation of the Tropic of Cancer in Capricorn, the Equator, and the teachings of what it means to live within those boundaries within the _____, or the Breath of Life. What happens to us when we cross that Equator where things are identical, yet opposite, Hawaiian people and Hawaiian culture, the indigenous science there, teaches us to move in accord with the heavens as Hale Makua has said. But more than that, it teaches us how to move in accord with each other, and with the hemispheres of our brains like the double-hulls of the canoe, to work in balance.

Moderator: The time when I first had the privilege of bowing my head and kneeling at the site of this double-hulled canoe and entering it and being taken to sea to feel the warmth of the sun upon my skin and to close my eyes and say my prayers, and to be wrapped in the spirit of the Mother of the Ocean, was also the weekend Mr.

Makua that Dr. Gbodossou and I had the opportunity to meet you, and we are eternally grateful for that opportunity. But you are the Elder of the Spiritual Warriors, the first chair. In traditional medicine and indigenous science you are a leader of your people. How did that, your journey, get you to this place?

Answer: Well, I was asked to accept the position of Elder, and I was asked in 1990 to come. By accepting this position, I had moved up a level. By moving up a level, I stopped in actuality teaching. I advise now. I thought it would be easy, I fooled myself, it became hectic, it became unending. Everyday is another day of more patients. They come from all over. Some come as far as Scotland. I've had catholic priests from New York, nuns from Canada, you name them and they've come. What they're seeking is sacred places or spiritual places that still exist for themselves, because a lot of other places has been bulldozed over and removed. So, hopefully finding these places to reconnect with themselves. My position in this first chair just occurred recently, and we've been following this spiritual whisper so to speak, and it's all about trusting. The prophecies that were given by the ancestors 200 and 300 years ago, are falling into place now, and it takes a full arm trust to follow it, and that's all it is, because trust belongs to spirit.

Moderator: I wish that we could really share with our listening audience the true feeling of what we're trying to describe. Of how one feels when one becomes a part of nature, when one communes with the spirit, when one is able to be wrapped within the wind and the sea and the sun and the ground of the four directions. It's a journey that all of us take collectively and individually. I trust that we are all on the journey going to the same place. Dr. Gbodossou you rode on this canoe, what does it mean to you?

Answer: The canoe means to me the beginning of life because the way of the canoe is the sea, the water. The water is the source of life. Also, the canoe is made with the wood. In the African mind, all of the regions think that we come from the tree. When we go to the Dogon region, we know that the first human being come from _____, and when we go to _____ culture, we see also the same tree, _____, like the origin of life. When we go the Serer region in Senegal, we say the tree is the source. In the Wolof region we speak about _____, in Benin region, we speak about _____, so the canoe and the sea is the symbol of life.

Moderator: Sailing in those canoes was a wonderful experience, and this summer there will be a launching of the new canoe that is being made in Maui, and we invite all listeners to come.

YOU'RE LISTENING TO IDEAS THAT MATTER: THE FETZER DIALOGUES

Moderator: We've been talking about the importance of traditional healing and indigenous medicine. We've been talking about the increasing number of people who are

seeking their health care through these alternative means. Who and how are we actually training traditional healers and people who are knowledgeable in indigenous science. We are real excited because Dr. Apela Colorado is the director of the only Ph.D. granting program in the entire world in indigenous science. Pam can you tell us about this particular program?

Answer: The traditional knowledge program came from my grandfather's dream of remembering the pipe, and because of that the traditional knowledge program is open to all people from all races who want to remember or regain their whole mind, the ability to think in an indigenous way. For people who are actively living a tribal life, we have a cohort called the Traditional Knowledge Cohort. For European American people, we have the recovery of the indigenous mind cohort. As of this past year, we began the African-American/African Cohort. The idea of the traditional knowledge program is that here is a place, a sacred space, where we can come together and do the healing and the recovery of our indigenous ways and life. I'm not promoting a return to a distant time. What I'm promoting is two-fold, one the remembrance of this whole mind, and two, creating a synergistic relationship with the western mind.

Moderator: I've had the opportunity to sit under a Bow-Bow tree in Fatick, Senegal, with _____, traditional healers, keeper of the ancient wisdom. Traditional healers who serve the majority of patients in Senegal, West Africa, and these are elderly gentlemen and women who are learned probably beyond space and time. Dr. Gbodossou, how does one become a traditional healer in Africa?

Answer: To become a traditional healer in Africa, there are a lot of way. In our meaning, we think that it is difficult to be good doctor without good priest. It is also difficult to be good priest or priestess without being a good doctor. To be a healer is to be altogether good doctor and good priestess. The way to knowledge, to get this knowledge, we can be healers after a lot of years of apprenticeship. We can only be healer from a lot of initiation. Like to be able to learn through the dream. You can also begin to have the knowledge of healers from your father. You can also be traditional healers during your initiation _____, that means before you are able to cure a foolish man, you know yourself a foolish way. You must be foolish to know the foolish man and to be able to cure a foolish man. Also, you can be a healer when you are able to learn about the way of life of other human beings. To know the plants will cure _____. I learn it through the _____. So to learn to be a traditionalist, we need the tough way of knowledge. And this way before learning, we need also a lot of quality. That means forget yourself and open for others.

Moderator: Dr. Gbodossou has told me this story of watching a bird fall from the nest, and climbing the tree and finding another bird in the nest who was not able to fly yet because the bird's eyes were closed with infection. And he watched the mother

and father bird bring the same plant to the nest everyday, and within a few weeks the bird's whose eyes were closed with infection had been cured of the infection and was able to fly away. And this is the plant that he says he uses now for conjunctivitis in his medical practice. So there's a lot be learned from all parts of nature. I'm sure this is true in Hawaii Hale Makua.

Answer: Yes, it is true. There are many plants in our culture that heal. First the healer must be intimate with all things, and by being intimate, there are a few plants that would be connected to this individual healer. And, all he has to do is consult with the plant and the plant would tell him what plant to go to. Ask that plant to allow you to pick its leaves or whatever it may be so that you may do the healing. In my family there are a few plants that we are connected to and, therefore, these are the plants that we go to. By going to these plants, they suggest other plants.

Moderator: Being young and foolish in one part of my life, I thought that I too could learn of plants and go pick a plant. The elders then told me there is much to be done, one must offer sacrifice and prayers. One must know enough about the plant to know what season it is the strongest. What time of the day to pick it. So there is much to be learned in this traditional knowledge system, and we can obviously say that it comes from years and years of training and initiation. We are quickly running out of time and I would like for each of you to give a parting notice to our listeners out there throughout the country. What would you like them to know, the one thing that you would like them to know or think about in terms of traditional medicine. And then we'll ask Dr. Gbodossou to close with a prayer in his native African language as we close our program for the day. Dr. Colorado what would you like our listeners to know and to think about?

Answer: When we Wisconsin Oneida were talking with an elder several years ago, we were lamenting the loss of our culture, the loss of our identity, the loss of our spirituality and he told us this. The power's not lost, you are. We can remember our indigenous mind, and I encourage the listeners in this audience to take steps to regain this beautiful way of life.

Hale Makua:

I would leave with you of loving everything. By loving everything, you would have to be intimate. And by being intimate, you would have to be humble.

Moderator: Dr. Gbodossou, what words do you leave to our listeners?

Answer: The time is now for me to walk together. The thing that is here in this world, we are only in transition, only we've got a mission to do, and we need to forget a little bit ourselves to help each other.

Moderator: I close by saying that each of us are on an individual and a collective journey to

find ourselves, to find the spirit to become with God. I ask each of us to look and to begin that journey in our individual way because this relationship is possible. Dr. Gbodossou, who is from Benin and Senegal, in the way of ancient people we ask you to close our program today with a prayer.

Answer: Hale Makua, you are the first seat of the elder, I beg your pardon and I ask your permission to do this prayer.

Answer: Please.

PRAYER