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The 2006 UCC Closed Session will take place at the ABI's Inaugural World Forum at Oxford University, Saturday, July 8, 2006, St. Catherine's College.

If you have not received your official World Forum invitation, contact Linda Kellander at lnkellander@abiworldwide.com or by fax 919-781-8712.

Your attendance is requested.

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The Quarterly Record of the United Cultural Convention

From the General-in-Residence - J. M. Evans

The annual UCC meeting was held June 10, 2005, during the American Biographical Institute's 31st International Congress on Science, Culture and the Arts in the 21st Century. The venue was Honolulu, Hawaii. There were 27 countries represented by ABI colleagues at the Congress itself. The following UCC members were in attendance for both the Congress and the UCC Closed Session:

Mrs. Virginia Bailey (USA)
UCC Session Chair and recipient of the 31st Congress Ernest Kay Foundation Award.

Deborah Galesi (USA)
Dr. Padma Lochan (New Zealand)

Louise Martin (USA)
Monique Sidoross (USA)
Recipient of the 31st Congress Medal of Excellence

Dr. Marina Smith (USA)
Dr. Elisabeth Van der Gulik (Netherlands)

Prof. Marie Hoang Dao (Australia)
Recipient of the ABI's Ambassador of Grand Eminence Award

Dr. Shirley Jacobsen (USA)
Dr. Tzu-Yang Hwang (USA)

Proceedings of the United Cultural Convention Closed Session

Mission Statement of the UCC: A World multilingual, humanitarian organization, promoting the understanding of cultural and ethical awareness through the arts, science, education, government, media, and support groups.

2005 Theme: Survival with Native Wisdom Roots

Objective: Discussion of native wisdom of countries represented by UCC members in regard to the effects the various nations' indigenous people have had on society and how we can learn, and spread this learning, for the positive benefit of all humankind.

Presiding: Janet Evans, General-in-Residence

Chair: Dr. Virginia Hurt Bailey, Secretary-General

Executive Director: Professor Elise S. Sobol

The world tapestry based on love, social awareness, a connection to the unity of all beings, and peace was continued through the exploration of "Survival with Native Wisdom Roots." After General-in-Residence Janet Evans explained that Executive Director Elise S. Sobol was unable to be present due to teaching duties and introducing Secretary-General Virginia Hurt Bailey as Chair of the meeting, Dr. Bailey read an admonition given to representatives arriving at council meetings of the Five Iroquois Nations to open the meeting:

Your heart shall be filled with peace and good will and your mind filled with yearning for the welfare of the people. With endless patience you shall carry out your duty, and your firmness shall be tempered with tenderness for your people. Neither anger nor fury shall lodge in your mind, and all your words and actions shall be marked with calm deliberation. In all your deliberations in Council, and in your efforts at law making, in all your official acts, self-interest shall be cast into oblivion.

Research: Sister Chicks do the Hula by Robin Jones Gurm (@ age 40), Waikiki stayed at Diamond Head.
Movies and Inspirations – “Gidget Goes Hawaiian”, “Blue Hawaii” with Elvis Presley.

Important Philosophies of Hawaii:

Family is very important. “Twin moons with pigtailed still orbited around their ‘tutu’s.”
Warm and comforting – believe in interpersonal relationships – an elderly woman – tutu – placed hands on stomach and blessed unborn child.
Relaxed and friendly – Hawaiian music tends to make one feel relaxed and friendly.
Makes you feel welcome – aroma of tropical flowers, pleasant lulling sound of the ocean, the people themselves.
Healthy food – pineapple, greens, coconuts.
One with nature – sunsets, ocean.

Meaning of various words:

Haola – unlearned person
Makai – toward the ocean
Makua – from the mountains
Pohuehue – beach morning glory (the sea was transformed into a silver-faced field of turquoise blue)
How lee – no breath
Mu ‘umu ‘u – garment of flowers
Ona ona – breathe in and smell the sweetness
Pikake – small pink flower
Lei – string flowers in order of your story – what do you want to say with your creation or to the receiver? To the ancient Hawaiians, the adornment of the body was an important way to display their artistic expression; they used feathers, ivory, beads, shells, flowers, leaves. The ones with more winding and braiding are more complicated, but they are more beautiful – complicated lives.
Aloha nui loa – with much love; *alo* – presence or ‘in the face” *ha* – breath or spirit
Aloha means to breathe into the face or share your spirit with another, people who share aloha are those who draw close to one another with the essence of who they are. Ancient Hawaiians went forehead to forehead.
King Kamehameha the Great went forehead to forehead with George

Vancouver and breathed aloha on him. He sailed with Captain Cook in the 1700’s. Cook was killed on the Big Island. Vancouver returned three times. *Ho ‘omaika ‘i* – blessings on you
Pule(Pula) – prayer
He Aku Hemolele – God is Perfect or Holy
The first scripture translated into English was the 100th Psalm in leaflet form and distributed at the Kawaiaha‘o Church. It took 15 years to translate the entire Bible because before the Protestant missionaries arrived, there was no written language and the alphabet contained only 12 letters. To translate meant to use many letters. An example – Pilgrim’s Progress is *Ka Hele Malihini’ana mai Kela Ao aku a Kela Ao.*

In December 2005, UCC Secretary-General and dear friend, Marina Smith, passed away. She will be greatly missed. She was instrumental in creating the UCC’s mission statement. Her final contributions to the UCC appear below.

Marina V. Smith, Ed. D., USA

Isabella, wife of King Ferdinand of Spain, sent only young men to the new world so naturally, there were alliances such as Cortez’s with Malinche, forming the *Mestizo* race. The indigenous religious traditions went “underground”, emerged in the Aztecas’ body language and were eventually incorporated into (Roman) Catholic practice. This new race is a hard working people who have experienced hardship and value the quality of their work, contribute greatly to the feeling that there is value in performance. Indigenous people can bring different perspectives in the observation of nature and everyday things. Multiple visions can contribute to creative thinking and originality.

Some of the things we can learn from these people are:

- I. Arts-forms, subjects
- II. Music-rhythms
- III. Ecology-respect
- IV. Environment-forms, fauna
- V. Medicine-from Nature

- VI. Crafts
- VII. Religion

The global vision makes one think that perhaps instead of a melting pot, one might be confronted with a stew, in which each ingredient contributes to the whole perfection; if one learns to respect each other’s cultural elements, yet unite in one vision of a perfect world, sharing the spirit of love in interpersonal relationships.

Dr. Bailey closed the meeting by reading a poetic adaptation composed in collaboration with her Navajo sister and friend:

In the future, there shall be continued learning
From the past, is helpful knowledge
From above, there is growth in intellect
Underneath, there is foundation of known self
All around us shall be wise living—
For to the right is renewal, and
To the left is conservation
Words of happiness shall extend from our mouths,
For the essence of life, education,
Is the source of harmony and balance

and the closing prayer of the *Beautyway* as translated by Carl Gorman:

There shall be happiness before us
There shall be happiness behind us
There shall be happiness above us
There shall be happiness below us
There shall be happiness all around us

Words of Happiness shall extend from our mouths

For we are the essence of life
The source of happiness

All is finished in beauty
All is finished in beauty
All is finished in beauty
All is finished in beauty

Extensive written contributions on the theme Native Wisdom Roots has been compiled by Dr. Virginia Bailey. She has mentioned an overview of present societal problems with positive peaceful contributions for the future.
Copies available.

but land owners are mostly Fijians, who give [lease out part of] their lands for 30 year leases; when the lease expires, the people have to leave the land or pay more to buy [lease] it again.

What can we learn from such a primitive tribe's wisdom?

At present main aim is to give care, comfort, providing good housing, food, shelter; they are concerned for their children's future. They themselves spend less money on themselves, but collected money [from the leases]. Their traditional mepe (dance) is cultural and spiritual practice. Respect for elders, courtesy, law-abiding, and soffono/karkere system is friendly.

Looking at this worldview, how can we positively affect transferring native wisdom to the next generation?

The world is changing very rapidly. Children are very demanding. Seeing parents' good income [from lease of their lands] they tend to spend more money. (They become "spendthrifts" and do not pay back the loans from parents.) Do not let them to form this habit. Religion/Education plays very important role in moulding their habits and character. They respect their chiefs. They prefer to live in the (koras) village system. Education is very important.

Prof. Marie Hoang-Nga Dao, Australia/Viet Nam

What enduring cultural values do you attribute to your nation's indigenous people?

The cultural values of the Australian Aborigines include voluntary work and the arts of sand art records, cave art history, dance and magic; they are brave, very strong and very close to nature.

What can we learn from such a primitive tribe's wisdom?

They are attempting to achieve balance between these strengths and using technology and the media; as a result, the government is protecting some natural areas.

Looking at this worldview, how can we positively affect transferring native wisdom to the next generation?

To positively transfer this wisdom, there is need to transfer genes, to keep the race pure. There is also need for

government to train for traditional careers. The native people need to drop the drinking; they don't appreciate (governmental) help. We need to bring them out of their native ideas because they are a danger to society; we need to civilize them.

Monique Siglaross, USA

What enduring cultural values do you attribute to your nation's indigenous people?

Honesty, fairness, love, passion, humanity, caring, education, justice, courage, emotional stability, family respect, elder admiration, dignity preservation, self esteem, tolerance, request God's guidance in all goals and decisions. Money is just a tool to live but was never part of any culture or decision to be built upon, and was never a subject of argument among people. Courts had never been part of the life among the public. Solving problems style is the key in any Nation, without it the community gets disturbed and lost as we see these days.

What can we learn from such a primitive tribe's wisdom?

The Success and Peace and Happiness and the Wisdom that we have acquired from our indigenous people have proven that all the qualities, stated above, are important factors in the life of any family or country or business, and have positive effects on our lives and career. We miss this Success, Peace, and Happiness among the Nations these days.

Looking at this worldview - how can we positively affect transferring native wisdom to the next generations?

Transferring wisdom would be achieved by actual action for the values mentioned above, and by honest relationship and care among all adults and children, parents and educators, authorities and the public, needy and wealthy, leaders and followers. Leadership and education are the keys in achieving this goal to next generations. Education is reading and informing.

Dr. Elisabeth van der Gulik, The Netherlands

What enduring cultural values do you attribute to your nation's indigenous people?

In my country there are still indigenous people, who have a lifestyle, which is of the same type as generations before. That means, that these people do not follow modern style of life, but spend most of their time to the prosperity of their families and traditional family life style. They are for example people with old professions, and family business. Also there are people who follow a hard working life style, making many hours a week. They have no choice, because they lack other education. But they have no part in modern life style. Those people give variety and attribute to the prosperity of the nation.

What can we learn from such a primitive tribe's wisdom?

We can learn from those people, that there is a power in the society, which is silent, but very strong in itself. The community takes profit by it, without to know. It is important to give those people the possibility to have their own lifestyle.

Looking at this worldview - how can we positively affect transferring native wisdom to the next generations?

The way of protecting native wisdom is very difficult. The government may give subventions to those people, who have ancient professions, but when it is not embedded in the common way of trading, the style will change anyway.

A new way of saving old wisdom would lie in the embedding of the knowledge in school, and education programs, so that people of any origin can actively work with it.

Changing the composition of the landscape, destroying woods, modern way of housing, are contributing to destroying old fashioned way of life-style. Being aware of the worth of a unique original life style might be helpful to keep indigenous lifestyle alive.

Dr. Shirley Jacobsen, USA

Sharing Hawaiian Culture with the World

For understanding about Hawaiian culture, Dr. Jacobsen shared the following specific information: Sharing Hawaiian Culture with the World

The chair proposed that after each had read brief synopses of the prepared essays, the group would engage in an interactive discussion of the points of interest, questions raised, and the similarities and differences found and asked Janet Evans to read the introductory portion of the message from Executive Director Elise Sobol:

In music 4/4 time is called common time. Our native wisdom roots give us a clue of why it is identified with the word common. It is universally relevant. Let us recall the simple poem by the late Carl Sandberg "There is only one man and his name is All Men. There is only one woman and her name is All Women. There is only one child and the child's name is All Children."

Current research in neuroscience shows that certain beats related to heartbeats are healing. This is helpful for wellness environments at home, at school and in the community. The Institute for Music and Neurologic Function at Beth Abraham Family of Health Services in New York City is an international center for this research. World-renowned drummer Mickey Hart serves on the Board of Directors. Dr. Concetta Tomaino is Director and Dr. Oliver Sachs the noted neurologist and author are based at Beth Abraham. Our wisdom roots, though primitive to some, lie at the heartbeat of survival and eternity. The theme of the Closed Session of UCC Members on Friday, June 10, 2005 at the 31st ABI/IBC International Congress on Science, Culture, and the Arts in the 21st Century is adding to our world tapestry: "Survival with Native Wisdom Roots."

Dr. Virginia Hurt Bailey, USA:

What enduring cultural values do you attribute to your nation's indigenous people?

The enduring cultural values attributed to my nation's indigenous people include: All creation is alive, sacred, and interdependent. We are to work with nature to keep life in balance. The earth is not ours to possess, to harness its resources, or to use for our benefit, alone. People are put on here as caretakers of the earth and its natural

resources to preserve them for all future generations.

We are truly connected to all these life forms: water, air, sun, and the earth and its creatures. Ideas are to be translated into action. Laws are descriptive in nature. Knowledge is rooted in experience. Growth is good. Beauty is defined in one's own experiences of beauty.

What can we learn from such a primitive tribe's wisdom?

First, we can learn ecological responsibility. Second, we can learn to live and move toward peace with all people.

Looking at this worldview, how can we positively affect transferring native wisdom to the next generation?

Our most effective way of transferring native wisdom may well be our own personal example; we must put into practice what we have learned from our indigenous people about ecology, about restorative justice, about industriousness and respectful behavior toward all creation.

Rev. Dr. Tzu-Yang Hwang, USA/Taiwan

What enduring cultural values do you attribute to your nation's indigenous people?

The most enduring cultural value is the people's spirit, customs, and habits in every native, such as: music, arts, eating, living, transportation, weapons, clothes' culture; from simple form to high and complicated levels [of] culture; from visible things form or shape invisible spiritual heritage and spiritual power.

Of course, due to cultural exchange happening on the international relationship, but gradually, that native cultural characters which are gradually also perished, faded or melted by the other nations. From another aspect if [they] say that, they work hard to repair the visible civilization things and possibly the spiritual heritage. These two aspects, we can experience and feel that, so I do realize that we cannot perish [kill/undo] their deeds and exploits.

What can we learn from such a primitive tribe's wisdom?

In other words, [if] there is no nation's indigenous people, there is no one to transmit to the next generation, to work hard to remain [retain] their cultural values; then, there is no nation's contextualizations [for] the people to transform the cultural values and wisdom to next generations, even still cannot keep them to make the today's people to use them and to make outstanding contributions for worldwide human society.

[Even if] Under those [primitive tribes] is no any civilizations, tools, sciences, medicines, etc., they still can be very living, that means human beings have living instinct. Another aspect, we can learn to remain [retain] our spiritual heritage and cultural values in the modern situation. We mention above that they can form or shape a strength or power to make valuable operations and reference for modern people and next generations. That's what we can learn about.

Looking at this worldview, how can we positively affect transferring native wisdom to the next generation?

Chinese proverb that human beings cannot forget the roots; [if] there is no past, then there is no now, so we can depend on the accumulated experiences, wisdom's providing and cultural heritage become the foundations of next generations and let them develop more bigger space of life, and also make "co-melling," "co-existence," "co-cumuntesurate," and form a strength or power to do something else, and pioneer the new worldview and life views for the next generations in the future. We can positively transfer the wisdom by instruction in how to live and cherish our cultural heritage.

Padma Lochan, O.S.M., New Zealand/Fiji

What enduring cultural values do you attribute to your nation's indigenous people?

The children are our biggest asset; the future is in their hands. Guide them well and give them knowledge, education. Encourage the girls to complete their higher education to lead good life. (Girls often lack money to complete education.) Fijians and Indians are living side by side in *koras*