

Caribbean Women Healers Decolonizing Knowledge Within Afro-Indigenous Traditions

Clip of Interview with Abebbe, Creation and Women (Translation)

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I interpret, understanding Yoruba knowledge as an element of principle, of beginning, with an interpretive [capacity]

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and a good philosophy that sustains this knowledge. I understand that women have to see a lot, it is very important within Yoruba knowledge. Very important. Think about it, about woman herself,

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as an entity of the universe. She has her mystery. The woman is a mysterious element. She is magnifying, the multiplier.

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Human growth, the process of formation of the fetus, and the growth of that fetus and that child, and everything that is derived from it is also a mystery.

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Yes, gynecology, pediatrics, there are many disciplines that intervene in this process. But there is still a mystery along the way. Still, we cannot absolutize science yet.

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No one can tell us what comes first, the chicken or the egg. They continue to be mystical elements that have their internal mystique. So, above all, this knowledge – I believe that

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there are many people like me. That we have come to this knowledge seeking to know, seeking to understand. I have to know exactly where we are going, and why.

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I refer to great anthropological discoveries, that the first woman, that the first human being was a woman who came from evolution. She was the first link in the chain, and then

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the body, the skeleton and the DNA that have been studied come from an African woman. That sounds right to me. Because that reproduction was not unicellular.

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Then it sounds to me and in the Yoruba philosophy that they have made self-reproduction as something that is forbidden, that generated an imperfect being.

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So then they said about Creation that one day God said "no!" You have to find a partner, so that the product can be perfect.

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And then the human being was divided. This is our knowledge, there's a literature that's been established, by Cuban babalawos called Napolis and Felix-Rodrigues,

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Who have studied and sketched out this part of the problem that then it was spoken that the species would be multiplied and that a human figure would be created. But there was still that division, this creation of two parts.

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We still don't have the foundation of how it happened: neither in what time, nor where, if it was in the sea or if it came from the sky. It is still said that God said there had to be two parts,

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because man was born with only one eye, the vagina was under the arm. There was an imperfection and in a moment God said "No, there have to be two parts. Man and Woman." And the male is still going to have nipples, so he never forgets where he came from."

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He's telling me that he came from a woman. I believe that the spiritual world is a world guided by women. By the feminine energy.

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But women themselves sometimes need an awakening. And that's what we wanted to do.

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So within the Yoruba knowledge [system], today apparently you see women as a discriminated element. That is to say, women cannot be Ifa, she cannot be Babalawo.

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A woman may have knowledge, but she cannot do it [Ifa/babalawo.] There are many instances where the woman occupies a second line. She is the one who helps Babalawo, she is the one who, however, in my opinion,

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She is who is primary, is at the origin. How? Which is the way? We still have to do it. It's not a project, it's not a plan. It is a concept that what the woman has... we in this position have received

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so many women and they want us to conjure up a man. That is not, not spirituality. Female spirituality, I don't do any of that. That makes a lot of money.

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But we're not going to minimize or reduce the religion, for the love of a man, <eh> of a woman who does it with a man, is not what we're talking about. We're talking about spiritualizing human behavior.

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Your relationship as a couple. When I met Carlos, who is my partner. He didn't know anything about it. He had a small, tiny and closed interpretation of what religion was.

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of what religion was. And we have to fight so that spirituality is inserted into everyday life. Everything is full of spirituality which we have to discover when we cut the flowers in the garden in the morning.

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When, that is to say, we prepare a meal, and we pray for that food so that it will be nutritious. When we share our strength and our dynamic with another person.

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Well then, we leave guided by a command, and we obey the command because it is not only that you have a command, but also that you allow yourself to be guided by what we're saying. Spiritually, they tell you spiritually.

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Everything in daily life is spirituality. When you open your eyes, to see the light, and close your eyes to wait for the light, that is spirituality. This is learned at home, with the mother.

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For example, my grandson, when someone tells him, Marito, we are going to pray, and he makes his sign of the cross, and calls Oduduwa, his guardian angel but makes his sign of the cross,

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Well, then, it's a good thing they grow up with that closeness to the mystery, to the unknown, to walk, to travel, those paths of spirituality. That really for me, is the true religion. That education.

[END]

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