**Haiti: dialogues of hope** (translated by Riverside AI, reviewed by Sheila Das)

I’m Sheila Das and this is Flow, the podcast on conversation, and on the power of conversing

Today dear English listeners we have another episode in French, from a leader in creating hope through dialogue in Haiti. I would urge you to follow along via the translation available on our site, *Flow with Sheila Das* under “episode extras”. Or with the transcription available in you prefer to follow along with French subtitles on both Spotify and Apple platforms.

For my dear French-speaking welcome to this very important which I hope will allow us the hand to understand the situation in Haiti from a common but necessary, is say, hope for future. And at the time, how to bring hope in our lives, our daily lives, our countries, wherever we are.

My guest is Charles Clermont. Beyond a career in the banking system and development in Haïti, he has been a founding member of the organisation, Kafou Lespwa.

He also a very good, old friend of my husband and of mine as well. So it was a gift to do this conversation with him for you.

Charlie Clermont, welcome to the Flow.

C: Thank you. Thank you for welcoming to Flow and to the podcast. Thank you very much.

S: Charlie, thanks for being here with us. I really appreciate your time today, your energy and your hope. We will address these topics. And indeed, we will... Look at themes in our the conversation today, which we’ve already touched on the podcast, the idea of power of conversation, of changing the narrative with oneself, and the idea of changing the world around us, but in a more practical and perhaps also difficult in the current situation. This is the case of Haiti with the problems that everyone knows but which really present a chaotic environment to live in and not to say threatening at times. But I want to talk first of all about you.

I will continue to talk you informally because we've known each other for while. And just with the easiest question. Where are you right now?

C: Where am I physically?

S: Physically, yes.

C: And as I have a training economics, I almost want to that I am in front of my computer, but we will not... So I am in Haiti, in Pétionville, and at home where I returned yesterday morning.

S: Perfect. And I also want our listeners to know a little bit to be able to understand the window if you want, through which you see the world. So you did your studies in France, but after that you decided to return to Haiti and you stay forever. And it's not to say that expats like my husband... You still have a certain optimism and commitment for the country. Why did return after your studies in France?

C: It's very good question. I will say something very simple. My personal conviction is that being Haitian does not depend on the physical place where you are. Because for me, at all times, I have said things sometimes extreme, but I prefer to repeat them. For me, the passport you have is of no importance. What is really important is that for me, the nation is essentially a dream. It's a project.

It is something that we feel. And I can say among those who have the great chance of being Haitian today, and I can give dozens or hundreds of examples, including my son, and people who have left 30, 40, 50, 60 years ago, etc., fundamentally they have something that they hold on in the country.

So now, why I did come back? I will answer I will give you a little history. That your husband Jean-Marie knows very well. First all, I went to study in France, to study engineering, etc. to return home to work. My father had a workshop that he had built originally in the garage in our when I was born, which had prospered.

I started working with him. I went to train myself and go back to work at my home. That's the micro. More than the country, that's the story I want to share. Jean-Marie and I studied at the Petit Seminaire Collège St Martial, after we finished our studies and when we went to France, the priests of this Saint Espirit, who directed St Martial for 100 years, were expelled from Haiti. I went to see them in Paris. I remember very well, it was beginning of summer 1969. I was on vacation to United States. I went to see in La Rue L'Homme in Paris. And I met my elders, so my mentors and others. And aboveall my teacher Adrian, was my mentor, who taught history but also who led the sports, etc.

And in a conversation, we are in 1969, I am in France, and I am in front of someone who is one of the souls who has just been expelled by Duvalier. And I don't know... what he told me, he asked me a question, the one you just asked, and not in the form of question, he said, well, I suppose you study, etc. that you will return to Haiti when you finish, things like that. And I, more than naively, I said to Pere Adrian, do want me return to this country where you were expelled? I something like that to him. And then he responded in the way he had always done with us. He, young man, young man, you carry on your studies properly in France and return to the country.

Imagine, he was expelled about a month before. It's not what forged my conviction, but it led me to a path that makes me always say, at the age I am that I reveal to your audience. Unless you ask me. But I will say that today, honestly, it's been 60 years that the idea of working for the development of has made its way to me. And I think I have to say that Father Adrien is one of the responsible. He has responsible since he was our history teacher and he was responsible for the relationship between the who took care of us, our sports coordinator etc. But fact that he told me that, since that day, honestly, I have given myself an element that is a contribution to development of my country. That's it. I was long, but I wanted to tell you this little story that will certainly tell something to your husband.

S: But it also says a lot about the idea of contribution which is very strong. To change just a little bit? Can you talk about today? And the things you see around you in the country? Just to understand because sometimes things happen in Haiti that we don't hear elsewhere, here in Quebec, Canada, or in the French-speaking world. What is the latest news that has troubled you in the country.

C: The very last news that I received yesterday when coming home from the plane was about Cap Haitian. Was about the bandits, the armed gangs that took the university hospital. In fact I can’t give you the last news because I am still waiting to find out more... It’s a hospital outside of Port au Prince, but it does a lot of good. Directed by someone you know perhaps, Paul Forman.

He did a lot things and he received lot of people and they are very well equipped, etc. It struck me. But it struck me that we can generalize and ask ourselves the question, why and what explains this range of destroyers that we see in the youth. We are very far away, I will not do it, but let's say that, this kind of situation around me makes me constantly aware of one thing.

As you can guess, I am one of the privileged in this country. Of a certain class of privileged people.

S: Even since you studied abroad...

C: Absolutely. And I was lucky enough an education, to have been able study in France and United States, etc. And now...But it does not prevent a large part of us today, that is say those who are objectively privileged, a large part of us are aware that we are in the same situation as the people, the people of the fragilized etc. From a certain point of view.

Now I went home, I still the... I have lights, a certain type of comfort until now in what is this part of Port au Prince that I almost want to call this enclave that still works. And someone who doesn’t know Haiti and who would start at once in Petionville and Frères, would say, what are you talking about? But in reality the situation is not resolved.

And not only we didn't solve it, but I’ll stop here. The presence of the troops of the multinational of the United Nations of the multinational the presence of Chinese are private soldiers, at least we haven't yet managed to do much serious for safety. And anyway, I think that get that security, to peace, we will need much more. Much more.

S: Yes, yes, yes. With all the difficulties. The violence, the chaos. Why did you think that creating hope deserves your energy, your time to create the conditions of hope in your country, Haiti.

C: Thank you very much for this question. I'll say this.

I come from Haiti, but I am someone who informs himself, but who follows lot of things happening in the world. I would say that what I understand now, and I would say at my age, of the world, is that it becomes more and more important for everyone, everywhere in the world, to give meaning to what you do, to give meaning to your life.

That's where I wanted to start. When you're in Haiti, it's a little bit more difficult than some other countries, not only in Haiti, but in Haiti now. That is with the evolution that we have known, we will say the seven last years, since 2018 - 2025. Why? Because of the violence, level of violence. And sometimes a youth that takes shape that we have difficulties ourselves to understand.

So all this poses for us, and I believe individually, in any for Charly, the question of what meaning to what I do here, etc. And I would say personally that somewhere, and maybe even more than elsewhere, hope has meaning that I wanted and that I gave to it. I believe that every time we talked it, you I, when I was at your place and we talked about it, I always cite you this quote that I love, from Vaclav Havel. And I don't know it by heart, so I prefer to read to because it's so simple and powerful.

It’s that. He says, what is hope?

It's a construction, it's an orientation, sorry, an orientation of the mind and the heart. It's not the conviction that something will have a favorable outcome but the certainty that this thing has a meaning, whatever it happens.

When you evolve in the context in which I am, and think that everything you or what you do will have a favorable outcome, believe me if you want, that's really, we are in, it's utopia and sometimes even fantasy.

But I'm happy to tell you that our meeting now takes place a few hours after the meeting I had this morning. And listen to me, not with anyone, a small group of Kafou Lespwa, the of founders. It's interesting to tell you that these are people who have since July 2018 until now, we work together. And we found that the simple fact, that these people have different horizons... We have a friend who currently in Louisiana. There is another who lives in Florida. There is another who was on the phone, who lives in Japan, it was 9 p.m., and there three founders. And then we were in Haiti. What I'm you, and I'm stopping here, is hope it gives you good sense of what I mean by hope. And the fact that we founded this Kafou Lespwa in 2018, I as I said, Kafou Lespwa was concieved a little by me since 2009, but really started in 2018. And we are in 2025, for all of us, it makes sense.

You see what I mean? And I am happy to tell you that when I talk to a friend who is in Tokyo, who does something else, and who tells us it makes sense. And you know the interesting thing, we had our meeting this morning, how do you say it? Give ourselves a tap in the back. No, no, no, no, We are maybe harder... not hard, but more critical towards ourselves than towards others. As founders, we have to question ourselves of what have want to do, etc.

I’ll stop here, what does it mean? It means that what we do has enough meaning for us that 1) We have decided to continue 2) We correct 3) We seek the right orientation, we call it the rising sun. That's what I can give you as an idea, the idea to give a meaning to what we do and who we are.

S: Thank-you Charly. You have brought us to the heart of things.

You talked about 2018 and 2009, but where did you personally find the need to work in Haiti to raise hope? How did that come to your mind?

C: How did this project, this project of creating... It emerged in 2009. 2009, I attended a leadership in the framework of program by Peter Senge and the facilitator, Beth Jandernoa. She's a very active in a group women who work a and who do lot of work, apart from what she does as a facilitator. And when it happens in our seminar, and everyone knows us, talk about us, about our life, about our country, and Beth is heard talking about Haiti, she tells me I know someone you should meet, because he did lot things in South Africa... etc. And what you're telling me here shows that he is the person who is able to help you to face this complex and difficult.

And the reason why Beth made this remark, and it's one of reasons why it's so important to work on it, in Haiti, but also with others, outside Haiti, there lot of people who are American, of Haitian origin, Canadian of Haitian origin, Haitian French. Do you understand me? Do understand me? All of us want to we want to restore that this concept of a very large nationality of Haitians of people capable of understanding each other for working for the future. So why did Beth recommend Adam Kahane? For one reason.

He demonstrated for 28 years, 30 years, by working with groups that worked on difficult situations, He was able to put together people who would never even think that they could work together.

So I said to here is the person I need. Because, and many people tell us, Haitians are incapable of collaborating with each other. So we spent a year with Adam, we worked together.

We put together, it took us long time, a group of 50 people. We worked together. And the big difference, to get to that, the big difference, even the simple difference, is the fact that we are concerned about the future, one. Two. We are aware that when I say we, I'm not talking about Charlie, I'm everyone. There is a consensus in the group.

And we want a different future. And no one in our group can lead things on our own. Secondly, we are ready to work with others and listen to others. We have demonstrated during this period of four workshops over a year, to arrive at the scenario of Kafou Lespwa, we have demonstrated that we can collaborate together.

S: So you, as group, have met several times and created links, I would say, trust between each other.

C: That's what's a very important word.

S: I Yes, that's it. I want to move our discussion of hope to trust in each other. And how is your group not just with yourself, but with others, the people around you, how do you think you bring back the trust in, in the... the... those close by? And work together in it? How can you create trust in those close, in the neighbors? in the people around you, not just in the group?

C: Here is the answer to which we are working. We are working to build a manifesto. But I'll tell we have not created anything new for four years... All that we wanted to was to say was said for ourselves. Now we have established a scenario. We have established three scenarios of what we wanted. Here is the possible of Haiti. A negative that we call numélec. With many problems that there. Another future that is almost an authoritarian republic.

And a future that we called the rising sun. Which includes the way to trust, the role of citizens, etc. it. Trust is born. That's the idea of the manifesto.

We want to operationalize this scenario on the level. We want the... Here's what we discovered. We discovered that among the citizens here, are many, many groups working apart. There is a fragmentation. Imagine...

They are not necessarily, they do necessarily go in different directions, but they are a little bit, there is no orientation that would allow you to go in a certain direction. So our role is precisely to propose in the manifesto, to propose a program and number of things to do. Let's start with the simplest.

S: How? For example?

C: The small actions, that will all directed towards the rising sun and small actions. And we are aware that we don't the capacity, with Kafou Lespwa, to lead this transformation of the Haitian society.

We have the capacity to two things. We create a space. Trust is very simple. You create a space and you want to arrange it so people are attracted by it and come to work on this space. The offer of Kafou Lespwa is an offer of the collaborative space, a space that is nonpartisan.

We are not a pressure group. We do not to say, here is what we don’t believe in.

We say, here is what we think we need considerations to make in such situation. Just had in the month that is the last three four weeks, we had four or five important with people who are not initially in the Kafou Lespwa. They are absolutely ... thrilled because we have a work of offering them a space for collaboration. And we have an executive we called her like that, she is really a general secretary who coordinates all this for us. And she did a splendid job. And she has managed to create a very wonderful climate of trust. And now everyone is asking us, what next?

My response in two words, trust comes from that we look to the future together, we work together, we have outcomes together, and we continue together.

And the manifesto will be that we express solemnly that this is the country we want construct. You’ll find our vision, values and responsibility. That is role we are ready to play. This is mission of Kafou Lespwa, this is our vision of the future, these are the values we want to make with Kafou Lespwa.

And all those who are comfortable with these elements. we will, it's also true, we come back with these elements every time. And I have a kind of bootad, I call bootad. I did it two years in a Washington I said, listen, all those who look at the direction of the rising sun by definition are members of Kafou Lespwa.

S: OK, I like that.

C: It's not recruitment. It's simply, you see, it's like you create, like you read something and you say, OK, I agree, it's an agreement. It's not a membership. It's not a formal... It's just that when we were about the spirit and the heart, did you feel that we should go toward the rising sun? Yes, then you’re a member.

S: Yes, you have a great philosophy. I want to continue on the idea of people who may not be officially of the Kafou Lespwa. Haitians in general, that's why the question is even obvious, but why do think Haitians have lost a certain trust in other? And if I can just elaborate a little because I recently the book by Timothy Snyder, *On Tyranny*. And he said, in such difficult like tyranny, have to links between neighbors, between people who sell the things, the people of our daily. So at this level, do you think that Haitians have lost their trust in their neighbors, or is it rather at another level that they have lost their trust?

C: It would be difficult for me, in a short period time, it's not my job to be a historian, but I would tend to say that something happened in Haiti in 19th century that created a certain divorce between the nation and the state and the government. And that contributed to a lot of, you think...

The division is accentuating, searching for power to control others. And this attraction of power, this overdetermination of society by the political level, was the factor that my opinion, which explains the difficulty we have in finding confidence. And the return to confidence I don't know if your author has probably spoken about it. Some ways, what we need is to reweave the social links. It's one of the of the of Kafou Lespwa. It's reweaving of social links. We also say the return or the restoration of the social capital that existed when things were difficult.

The connection you're about with neighbors was more simple. And it's not by chance that this destruction of trust has to do with the loss of the capacity of the life of the peasant. Because don't forget the autonomous model in Haïti, which are those the old slaves who retreated to their land to produce... we managed to create a moment of great happiness to for workers around their homes, etc. But we were caught up in the fact that the demography was not capitalized enough to survive, for this society, which speak of, which was remarkable and to which many people in the Caribbean gravitated, etc. I quoted in the work you had read, I presented in Mexico. I had quoted the Estrimaniga who used the term, time of the happy life. He said, people, you were not rich, not rich, but they had their lives, they lived, they did, they had their pigs, their pigs. It worked very well.

Now, happens is that some point, there is a model of dependence that has taken place, where more and more we wanted to move artificially to an economy of exportation without trying to accommodate it to what had become the rural world, the peasant world as it had evolved.

I think that the break, the disappearance of this space, of this power, capacity to create, if you want, a good living was at the end of the 19th century, when you started to see the emigration, first all, immigration, to the cities, and emigration of Haiti to the Dominican to Cuba. It started at the end of the 19th century. And I think that this rupture has really weakened the links between society. And It's a link that needs to be restored in a new way, created by this urbanization, a bit wild which has taken place, etc.

And that's why, when you don't have trust, you say, yes, that's we have to do. What's interesting is that the Haitians realize that when there is a situation that forces them to work together, they see it's not that bad. We even manage to do it together. But there is always an external factor.

For example, after the earthquake, you have a form of solidarity that were expressed and that are expressed very well. You see what I mean? But what we need is to recognize in the culture itself this habit of working together and working together for something, not against something.

And why Kafou Lespwa, we want. We are not and we are not to be a group of pressure. So a group of pressure says, I don't want to. No. We say, there is a space, we want to people to work together for.

S: So I also hear in your speech an idea to avoid, like, dominate the discourse, dominate even the strategy that a person can develop, but to let people discover for themselves their way, their way of doing things. How does the Kafou Lespwa help with this discovery?

C: It's interesting, I smiled because one of the themes we often express is very interesting. Let me explain. We look at as a space. You have leaders who have their own ecosystem, right? Now you want to a space where people feel free to look for the way. That's why what came to my I think it's, I believe that this work of (Joaquim) Machado, you know the Brazilian author, *Caminante no hay camino, se hace el camino al andar.* And in Caminante, there is no path, the path is made by walking. Caminante no hay camino, se hace el camino al andar. It is the idea, to, that you see the idea of working as a social laboratory.

We are small, are diverse, but what we are going to do is work on a number of projects. But when we do a project, What interests us is to go to the structure and see what needs be to be done to move forward. And if the project works, we will make a prototype that can be replicated by others. And ⁓ it's not up us to do this project, it's up to those who use the platform, who search for path and show the path.

And when we see that something works, we say bravo and we should propose that to others and as we go along, achieve... So it's the path that drawn.

And by the one our friends who is not directly from Kafou Lespwa, once again, to a very big project, extremely interesting, throughout the country, worked with lot of people, he was an educator, and the project is called TCH, Tracer un chemin pour Haïti. The idea is to educate people, small groups, etc. and everyone is looking, but with this idea in mind, we are trying to find a path way for Haïti. For all kinds of problems, and what exists concretely. And here are the proposals, here is what wrong, here it is not working, It is this process that is happening.

S: And so, because you know, I am interested mainly in how we speak and the idea of dialogue, do you think that the way of speaking in Haiti can change?

C: What models?

S: I mean the models of opening spaces for people to meet, to collaborate and all that, the models of having hope for future. Do think that this hope or the models can create more dialogues, Is it contagious, for example, in your opinion, or is there something more concrete with the conversation?

C: Extremely interesting. Let me tell you something. It's not a coincidence. I was with...

I am reading a book that has just been published. There is a proposal on the table. It's called the National Conference for All. And in Creole, Tout mond Ladan. Everyone participates. Now, there is a tendency that people think that we will put 600 people together, abruptly, and that these 600 people will represent a variety of sectors and be able to enter a dialogue to achieve a result in a national conference process. We don't believe in that.

If you're interested, I can show you a document on which we worked a year ago on a program that we call the *Pour le dialogue citoyen*. With an anthropologist who worked with us and with Adam too. We did the workshops. And we have proposed a model, as you call it, a practical model, to guide, follow me, to guide a national dialogue. We have not proposed a model of national conference, we have proposed a model of citizens to guide the dialogue.

Let me tell you something interesting. It's interesting... when they ask. Because we have the questions... people would like us to set up a national conference. Between us. We absolutely don’t want... we are conscious of the difficulties and we want to keep our feet on the ground.

And it's not because we have the head in the sky that don't have the feet on the ground.

Now what I'm telling you right now is that our model speaks of something that we call: *sit down to talk, sit down to listen*, a small group of 10.

Now we have to do something to move from a small group, to a departmental to those more important: then regional, then national. And especially if we do things right, we can guide it.

And what I'm showing here is the critical element. What time and what process. That's why I said that the Dialogue National must be a process of guiding the dialogue process between small groups that are that are supervised, that are articulated. I don't need... to tell you more... the document I'm going send you -- I have in French and I in English. I can send you both.

S: Yes, yes. Perfect.

C: And you know, this document shows how to do it, and the methodology, etc. We didn't invent it, and my friend the anthropologist has inspired the best ideas, best thoughts on it. And it is very, very likely, that we will implement what we have, what we have thought about, for a year.

So, to summarize, you can't guide a national conference without a certain amount time. The difficulty is that the situation in Haiti and the impasse created by insecurity and all these complications. And the concrete situation of the city of Port-au-Prince, etc., etc., all of poses elements of complexity,with which we must deal with.

I don’ claim to have the solution, but I think that our approach, I think, can work. Again, I like Vaclav Havel, I can not promise that the result will be absolutely what we hope for. I can not have this conviction. However, I think that it is worth it. It's worth working on it.

S: Charlie, often hear your ⁓ speech an idea of optimism, because it's necessary to have optimism just to live, to give meaning to our lives. But as you also said, said that you have your feet on the ground. And if we can now talk a little bit yourself personally. Because I can imagine someone can say, maybe you have the privilege to think about all these things, you are not involved in the troubles of Haiti, but how do you respond to a comment like that? Did you have to face violence? Is is part of your daily life?

C: No, it's not part of my daily life. But believe me, we were stopped once on road (by bandits). We had some problems of that kind. Now, it's not because you ... something is not part of your daily life that you don't live it. I want tell you something.

I members of my group who are considerable difficulty in the area of the Artibonite. I tried to help. It is part of the responsibility that we all have. Now, all I can say is the following thing. And you see, in Haiti, I personally worked and built a number of companies or institutions. And I say in all simplicity, institutions that work.

I don't have the time to describe the history of that work. But believe me if you want, it's every day. I always the example of E Power because people see what we are.

S: It’s an electric company.

C: And it took us 2004, 2005 to 2011, six years. Six years of work to have... to give the first megawatts to the city Port au Prince. Years. All the effort I personally have worked, whatever the nature of the institution and for Kafou Lespwa I tell you to bring together 48 people, it took us two years, a month and a week. You see, we have people, etc. And it's solid.

We are here, seven years later, and we move told you that today the founders have reunited, so we continue. I don't know.

And that's maybe what I call the feet on the ground. Feet on the ground is to recognize... for me, if you want, I think that among the words that I love, is Marguerite Yourcenar with this expression, a book that she entitled, Time is a great sculptor. Time is a great sculptor. Time, you can't... You can create whatever you want, but everything you want will be created in time. Easy or not. But you know that you can't... There is no instant creation. There is a creative process. There is a creative tension that you must release. And to release this tension... is to act in the sense of going towards your dreams. That's how I always... You see, when I showed these things in demonstrations, I with my students and in some conferences that I have pronounced, an elastic.

I say that if my dreams are there, there is tension. If the tension is creative, but when I recognize, that's what I call, feet on the ground. I recognize reality, you see, that there, and that's my dreams. I have two things. I give up on them or I keep my dreams and I move forward. If I move towards them again, to grow. I don't have a dream that will come true at once.

There is a vision towards which we to... I love this term, it's (Robert) Fritz I forgot the name. Who said that everything you do, try to create this creative tension. Even if you write, if you write and create this tension, I will read and follow.

If I do something, I create this tension, it will allow me to move forward. And as soon as the tension goes, I go to find another reason. That's what I call, feet on the ground. But we have to make sure the head is in sky.

S: Yes. Charlie, I want to end maybe with a question oriented for the future, even, because you said we wait for we wait for things to start, but in the near future. Are you and the organization, the Kafou Lespwa, iIs there anything concrete that you hope will that can be built in your country?

C: Absolutely. I will tell you most urgent thing we want to It is based on an initiative that we have called the Modernization the Political System. But that is a term. Concretely, we want to attract on the platform people who aspire to make a political offer to the nation here. But a political offer that meets a certain number of criteria or values, of doing it, and that allows to emerge slowly a collective leadership.

We do not want a messiah, we do not want a great leader who will come out of a sudden (?), but a leadership collective. A group that decides to work seriously, honestly for a power in the interests of the Haitian people. And we think this work is possible. We offer, we hope, not one offer, but even more, we hope that will be two or three political that will not see things in the same way, that will not see it in the same way, but who will agree to orient themselves in the ⁓ same direction as we have called the direction of the risen sun. So that's urgent because we think that the Haiti in its current form has completely failed and I don't say, I don't look at things on the personal level.

Some people could be recycled and be replaced. But as you know, once there is a crisis, there is always an absolute tension between the old and the new. The old refuses to die, the new does everything it to be born. We will not be to afford the luxury of being suffocated by the old. We remain open. We remain open with criteria. And a step forward in the form of a mission. A vision of values and work within these values and say, aspire to political power and we are ready for election, even not perfect but organized reasonably, we are ready to go.

I would say better. I wouldn’t say in public, but I say it in a certain public like that, when you do these things, you have to be ready to lose. If I'm ready to an election, to myself the to make an offer, I can win. That's I think.

S: Because you give everything.

C: You give everything. Well, if you lose there, you say, we start again. We pivot. I love this word. We pivot with something else. But we always have the same direction.

S: Clarify a little, you talked about values, we talked a lot about hope, trust, collaboration, I think we touched a little on idea of justice, democracy, but for you, what are the values that most useful and necessary at the moment in Haiti?

C: As you said the plural, values,I'm not sure. But one, would be integrity. That is if you say here's what we're going to do, they're going to it.

Well, is not only integrity. Today, is huge of respect for life itself. Respect. Respect for the other.

And today, I would say personally, that we must keep, preserve, preserve much as possible.and our capacity and power, it's not power, it's compassion. You see, because, again, this is third or fourth time I refer to the same quote from the book, the book it that in hope it is an orientation of the spirit, but it is an orientation of the heart.

And I know that there many people who, when you use this term, especially in political sphere, are uncomfortable. But I use them, I tell you right away. And I don't know who said it, but one of the great conditions for us to move forward in this country is... I have a great... Among other things, it something that is very promoted by Roseline, my friend Roseline, who you know. It is that we must love.

We should love each other enough to do a certain number of things together. So if you ask me the only to say one, only one, it’s love, that's all. When you love yourself enough, if you love the other enough, there nothing... There's nothing we can't do together.

S: Charlie, thank you for this dose of reality of the situation in Haiti and the hope for your future, which is also our future.

C: Thank you very I thank you too for asking the right questions to raise the answers on my part. Thank you very much.

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I would like to Rebecca Acone, my assistant, the clarinet player for the original music, Katherine May Wong and Jonathan Zitouni on the violin and piano, and Bruce Norton for all his help. And you, dear audience, thank you for spending time with us and I encourage you to listen to our next episodes in English, if possible. Follow us to stay in the flow!