

Base paper for the meeting and bonds building with Noam Chomsky and the Red Ciudadana Chile País Multicultural.

"The diversity of our people and the multicultural coexistence" (c). (R)

Introduction

We are a people that grew up in the south of the world, a people that funded its cities by fire and sword and that extended using the violence of arms and laws created to misappropriate. Inhabitants of a land in which those who got there never stopped dreaming with going back to their places of origin, anchoring in the daily language the word exploitation to refer to every action destined to intervene in nature. A territory similar to an island clinging to the end of the continent, fenced by unreachable mountains, framed by two frontiers of endless oceans and a desert hung from heights of suns and relentless ices.

A people made of us and them, a country which family base was made over a dark encounter, arranged by a legality varnish of the invader and the church that came with them, applying a Pope's rumour that allowed the soldiers' bigamy, authorizing marriage with the Indians as an act of populating the conquered areas, marking our family identity from the beginning with an ambiguous tone and an endless search of the formality of the bonds that give such identity. The fathers of those times one day left for ever and those who stayed always hoped to go back to where their "real life" was. Thus mothers and grandmothers were left alone, in the silence of abandonment, invisible to a society to which they were the symbol of those defeated, since the LOS PURA SANGRE remained in the power and those born from these families, who joined them in the building of the state, even though they dreamed with getting rid of the crown

and make the republic real, did not hide their mixed race identity nor recognized the value of their maternal origins linked to our native peoples.

Through the result of laws that gave all those who were born inside our frontiers and from consequent actions linked to European migratory currents, we got to build a flat and little defined idea of our national identity, assuming us all as Chileans, as if this abstraction was enough for each one to find in it a shelter that allowed all our origins, ethnic groups and local and cultural conditions to exist and develop.

The socio-political conditions of our history developed a stratified society, based in domination and conflict relationships, in which the violence of the "winners" and the "defeated" logic established intercultural relationships sceneries which feature, far from being able to conform productive dialogues, became sceneries of cultural collision in which this national identity proved to be able to contain just a sector of reality in so much shelter and possibilities of human development.

The world of rural and urban poverty; the native world in its different identities and that of the migrant groups, form a wide human environment that lives under the general conditions of a society of classes, with characteristics typical of the neo liberalism in this part of the continent, in which multi cultural relationships are assumed under the aggressiveness proposed by a society which exclusion levels affect with a violence similar to the mixed population like the original peoples, qualitatively applying, with manners typical of each sector of society, the consequences of a system sustaining in impartiality and threat, the denial and loneliness of its people.

The effective participation, the maintenance of organisations, the joint action, the active reflection constitute nowadays

urgent development sceneries to face a system advancing through massive media in the instalment of its values, obstructing the achievement of conditions that help find meeting and union points, in a country raped in its childhood by its own army, that still has not forgotten that abuse, that still cries its missing ones and that has had to assume with pain the forced path of forgetfulness without having gotten the spaces of justice.

The task of making feasible an intercultural encounter, a multicultural dialogue which quality is consequent with the dignity and value of its speakers, is a pending task that requires the attempt to conceive it from a different perspective that allows us to imagine an open and creative dialogue that helps us build a better life for everyone.

The basis of life is the diversity of all lives that make it possible.

The generous and wise look of the peoples warned us a long time ago what the trees in the woods planted by life teach us today.

It is on the basis of the diversity of the jungle's inhabitants where life of all those who make part of it are born and reborn. No one surpasses in the jungle, every one is needed for the whole they share, in the strict balance of time and space that life proposes. The giant trees that compete with all their strength to reach the light do it allowing the movement of light needed by the tiniest plants and climbing plants that live around their roots in the base of the forest. Maybe they do it because that protects them from the strong winds, but they might also do it because somehow they know each life is life, that each one, from their particular identity has the right to be, to grow and to leave their trace not to die and be forgotten.

The other metaphor of life

It seems like the inhabitants of the vegetal nation have known forever that in order to there be the life of each one, it is necessary the life of everyone. The look of the natural world seen mainly from solidarity as the basis of its existence, on which the competition relationships are based, while one more component of its existence brings a wider interpretation metaphor pertaining to cohabitation, giving us an equally real perspective to understand natural life and its link with us. This look gives us the chance to imagine the cohabitation of multiple identities in a way different from that proposed by a perspective based in the multiplication of domination actions, that is, the application without frontiers of the *law of the strongest* and its consequences.

Where water is is life, where life is is that us that unite us in its diversity.

Water that funds life, in which time and the change with which it expresses sail and the diversity that creates as it passes is our main heritage; my look and the other's, the gift of being each one, each one a unique and universal event, the incomprehensive wonder of being unique and at the same time equal, the origin and destiny of that invisible that gives sense to the designs of the butterflies' wings, the look of the seized jaguar, the reflection of the sky on the river running and also the smile of children.

When diversity dies the desert is born

Our history is marked by wounds still open as consequence of experiences destined to ethnically, culturally, politically and socially make uniform the life of people.

All these attempts have had and have a repeated fact, since all of them have funded their attempts in a first act of violence, which is to have built "truths", "certainties" that have allowed them to feel owners of a unique version of reality and at the same time to imagine being the chosen peoples and, in the name of such fatal affirmation the most brutal violence acts have broken loose.

Like an unavoidable trace of each of these attempts are the hundreds and thousands fallen, the mutilated and the missing ones, leaving us, the survivors, tied through generations to the ambivalence of trying to forget, with the eagerness to escape to any part of the death's shadows and at the same time to live condemned for generations to do what we can to repair, trying to give the dialogue of forgiveness and justice the best sense, doing what we can to take out some lessons to try to make our best not to be victims or part of such atrocities ever again.

It is not necessary to mention peoples, countries or religions or times of a history fatefully repeating. It is only necessary to say that still today the native peoples which main struggle objective is to make real the basic right to keep existing, are too many. Too many are the languages that were silenced forever; too many are the moments in which the people on earth have lived in exile; thousands and millions of victims of poverty aggression who have been forced to part are counted in our planet, leaving behind the places that saw them be born, looking for a destiny different from that of misery. They are our people, those people of infinite looks that left their neighbourhoods and regions looking for the life they were denied here.

Like a record that shows the magnitude of the challenge we must take, it is enough to say that one **emigrant every three minutes** dies in our continent, their faces are our faces; afro descendants, those of the thousand mixes of our continent,

those of the Indian peoples, whose only crime has been to have believed life they have been denied because of poverty could be somewhere else.

We have lived believing our way of knowing is assuming each concept is defined by its opposite.

In order to know, we have held to definitions, that is, judgments about reality that try to be valid every where and every moment, which we see as "truths", to hold to something in which to believe unconditionally, in front of a reality that shows in its permanent transformation.

In order to know who we are we have been forced to define our identity through the only path we learned: to recognize ourselves as the "opposite" of others and through the same via build the "us".

We can imagine new ways to see ourselves and reality

We are inheritors of the light and the shadow; we are persons who walk through the world in smiles and cries, but no one can ever say that the smile and the cry are unreconcilable events typical of different persons, because they go with us, the same way childhood and adult life form the life of persons as an inseparable and developing unit.

We have lived believing the way of knowing is assuming each concept is defined by its opposite.

We have learned to recognise the figure of the circle as opposed to the figure of the square since very little: the absolute definition of the square against the absolute definition of a circle sustained in identities basically built on their differences. So we keep on making our inventory of concepts, recognising

each concept in its opposite. This way, we learn to see and imagine the human surroundings and its characters; this way we get to conceive the "white" as something opposite to the "black", the native as the opposite to the European; women from a global difference different and opposed to man, building, according to the consequences of this way of seeing life, a human reality based in the presence of opposed identities, defined by their opposite and unreconcilable in their essence, a good scenery for the endless ways of conflicts and situations in which violence of the encounter of identities born as the negation of the other can show.

Under these conditions related to the genesis of identities of the participants in any dialogue between diverse identities, the chances that they have an aggression component, be it denial or other attempt of domination, is expected, "normal", being the encounters and dialogues between speakers valid and which quality corresponds to the construction of acts of mutual dignity, like transgressing or alternative events to which the general conditions propose for these encounters.

The opposition of concepts as essential via of conceptual access to the reality and domination of definitions as supports of the learning the ruling culture proposes, took us to learn and end up believing a white horse at midnight was still invariably white, without being able to see or imagine that animal at midnight would exhibit on his back the colours with which the night shadows shelter him.

We need to allow ourselves another way to see and imagine, to feel and meditate, because we have a pending question urgently awaiting for an answer that could be related with a present in peace and the hope of a tomorrow fecundated by life, which is:

How is a human being seen?

"The other as a legitimate other"... In the construction of a wider and more generous us.

Looking for the answer in a definition is irremediably again making a mistake too many peoples have paid with their extinction and many others survive the dairy violence, product of those who have defined the human condition as a typical attribute of those who display power.

Trying to solve this question without discussing the logic of the way of knowing and recognizing ourselves in our encounter with life assuming the weight of the culture we belong to, has led us to make real the paradox of having created social and cultural sceneries which, although they call upon the need of a wide tolerance and appraisal of the diversity, they call together only those who have characteristics that allow their integrants feel equal to each other, colour of skin, language, customs, ways of seeing life and death, from where, without accepting the inclusion of those different from the "us" created, claim for the right to diversity and the respect and appraisal of those different.

The ethical dilemma: To know to control and rule or to know to cohabit and love.

Our ethical option is not enough, we also have to try to see reality from another look, different from that our culture traditionally proposes to us in the endless search for definitions born and their opponents' games.

If we retake the example of the way we traditionally recognize the concept of the circle and the square, in the act of defining them the definition fixed them in time, paused as such in their

difference and everywhere inhabiting an abstraction where the change does not seem to exist.

Let us allow the circle and the square to integrate the two variables that show us the reality we know as life supports, time and space, so that both figures have the chance to move.

If we superpose these figures, we will see these concepts, as all events related to life, contain and their biggest areas are common and pertaining to mutual retaining, similar, if possible, in their sameness and in the dialogue of their differences, which at the same time constitute the sustaining of their particularities as a specific aspect of a greater and shared identity.

We have the urge to answer who we are, we need to imagine what to do to make possible the present and open a hope to the future, we need to be able to contribute in the construction of a future of the native peoples from identities wider than the nostalgia of their past. It is urgent to overcome the three weapons with which the consumption system catches us; loneliness, sadness and distrust that isolate us to turn us into functional consumers. It is urgent to be able to make a real dialogue to which we incorporate from its beginning as speakers legitimately diverse and valid, from which to contribute creatively to the construction of a reality worthy of the miracle of life.

Since the beginning of Earth not a drop of water has been wasted or created. When I got this information, I could not help to imagine that in the water we drink could live the silence of a tear of a forbidden love of a girl in the Renaissance, maybe the humble shine of a small pond in Istanbul or a sigh of a fog in the south of Peru. Simultaneously, I recalled my biology teacher in the Temuco's Boys School, who said: "When we are born, we are 80% water and then we are at least 65% water". So, which water

sails us? Are we made only from the water of the clouds in the sky of our cities or is it maybe that inside of us there is some distant sea breeze from the north of Africa? What difference between the peoples born here or there are they speaking about? Foreigners of what?

Our brotherhood with the lives that accompany us is real, as real is the belonging we inherit from the water to this small tribe called humankind.

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