

# Pablo Lumerman Final

Fri, 9/25 12:50PM 1:35:40

## SUMMARY KEYWORDS

conflict, people, argentina, dialogue, land, fractal, indigenous peoples, history, happening, understand, community, chile, neutrality, part, state, world, patagonia, future, united states, engage

## SPEAKERS

Duncan Autrey, Pablo Lumerman



Pablo Lumerman 00:00

You know, everybody would be happy. Those formulas are there. It's not that I'm inventing them, they are there. The thing is that they don't have enough press or voice funding, whatever yet. But we if we portrayed them, if we focus on them on the healing capabilities that these projects can have, then people will will invest. And these future scenarios of better life together, can happen. I think I'm a believer of that. Also realistic, that is not probable the prognosis is taking us to a very bad and dark direction. But we have therapeutics for this. And those therapeutics are based on dialogue, and transforming hate into love emotions. You know? Not that complex, but difficult.



Duncan Autrey 01:13

My name is Duncan Autrey, and you are listening to Fractal Friends, the podcast where we explore ourselves similarity across our diversity. We all have a role to play in the whole and the purpose of the show is to interview people with interesting perspectives on the world and see what it is that we can learn from one another. In this episode, I talk with Pablo Lumerman. Pablo is a conflict transformation colleague of mine from Argentina. We worked together over five years ago at Fundacion Cambio Democratico, the Foundation for Democratic Change in Buenos Aires. He now lives in the Neuquen, province, in Patagonia. In this conversation we talk about the power of being in the now and living in

the present moment, which gets us quickly into discussion about the importance of considering deep history, and long reaching visions for the future. We get into a comparative history of colonialism, race, and racism between Argentina and the United States. And this leads us to drawing parallels between colonialism and gentrification, and prompts us to ponder how laws, documentation and bureaucracy are forms of cultural colonization, that undermine both indigenous culture and the culture of dialogue. As students and practitioners of conflict transformation, we obviously talk about the powerful potential of dialogue to help us reach across our differences, and facilitate healing. This is especially important because these days in particular, we absolutely need to be able to effectively engage with each other across our differences. And given where this conversation started, we talked about how the transformation of conflict requires us to think beyond neutrality, so that we don't risk repeating patterns of oppression. This episode is awesome. I'm so excited to share it with you. And it perfectly fits into the season's theme, by taking a hard look at reality and history, while also providing practical, possible and optimistic paths towards a future that we all want to live in. Thank you for listening to Fractal Friends. If you enjoy this show, please subscribe to the podcast wherever you're listening to it and please give it a review. And come visit [Fractal friends.us](https://fractalfriends.us) where you can get more information about Pablo and the things we discuss in this episode. The webpage with this episode has useful content about conflict transformation, and interesting information about Argentinian history. And while you're at the website, check out the archive that now has over 50 episodes. And if you want to dig deeper, there's a category specifically for conflict transformation. I'm happy to say it is now possible for you to support Fractal Friends, and you can make a donation through PayPal or you can become a patron of Fractal Friends through Patreon, where you can subscribe to make a contribution for each episode. patrons will receive gifts of gratitude and access to exclusive content. You could find buttons to make contributions on the episode page at [Fractalfriends.us](https://fractalfriends.us). And as you've heard before, I am dedicated to transforming conflict and helping the world improve his capacity to communicate across our differences. If you know teams or groups that need support, to become collaborative, loving and powerfully effective, send them my way. I am the chief transformation officer at Spoke & Wheel and we would love to have a free call with you. You can schedule a call with us at [Spokeandwheel.co](https://spokeandwheel.co) that is [spokeandwheel.co](https://spokeandwheel.co) This episode was recorded on international indigenous peoples day in August of the year 2020. And now please enjoy this conversation with Pablo Lumerman. Pablo, I am so glad to have you on Fractal Friends, and I'm excited to be back in touch with you. It's been so many years since we like saw each other in person. But anyways, welcome, welcome to Fractal Friends.



Pablo Lumerman 05:10

Thank you. It's a pleasure to be in Fractal Friends with you.



Duncan Autrey 05:15

I know you both as a colleague and a friend, and I met you when I was living in Buenos Aires, and you were the executive director of Fundacion Cambio Democratico or the Foundation for Democratic Change, which is part of Partners Global, or Partners for Democratic Change, I think it used to be called. I also, we did a project together, we wrote a paper. And, and I want to, I want to just give you a chance to sort of introduce yourself as how do you describe yourself and the work that you do in this world?



Pablo Lumerman 05:54

Well, first, let me recognize that this opportunity of talking with you was a special one, I was expecting this conversation, because the last time we were together, and remember in Buenos Aires, you gave me this book with a note, and in that note, you echoed, future meetings, future dialogues, and the book that you gave to me as a present was called the Power of Now. Right? Yeah, Eckhart Tolle, I didn't know the author and I knew thanks to you and was very interesting approach to life, and to its meaning, and to how to live well. And that title struck me that those times the power of now, and having this opportunity, just to feel this now moment, you know, and saying, okay, it happened, we're back? How long has it been?



Duncan Autrey 06:57

It's been five and a half years, maybe.



Pablo Lumerman 07:00

So a lot of things happen to this world in the last half a decade. Right?



Duncan Autrey 07:06

Yeah, it's, I mean, I think it's, I appreciate just even just like being in this place of the now. And it's always, like really profound to think about the impact that our past has on us, right, you know, like, I'm, my life is different, because of our relationship, the work that we did together. And, you know, of course, we're always looking to see where things are going. And I think, you know, particularly, you know, given like, our professional interests, you know, are really trying to think about how do we transform our relationships and like, the world as socio economic issues, and so, so forth. But really like that, like part of like, the essence of like conflict, transformation work, conflict resolution work is to bring

everyone to like, the present, right? Like, where are we right now? What is the context of what is the need, you know, and we can lose ourselves, and like, get the past in the future have such influence on that, right? Like, you need to be able to understand the present in the context of the past, and in the context of the future, and actually thinking about, like, John Paul Lederach's like the Moral Imagination, and he has like that, this chart, where he's saying that, like, you need to understand like the immediate past in a conflict, you need to understand the recent past, you need to understand the past that everyone can remember. And then you also need to remember the history or the cultural history. And that similarly, like, when you're thinking about what's next, you think about what do we do next? What do we do in the short term? What do we do in the medium term? And then like, what do we want to do for future generations? We have to take all of this into context. But then you're still in the present. I think, today's Indigenous People's Day also. Right. So there's also something about we have to hold this huge, huge context. Yeah,



Pablo Lumerman 08:51

well, Lederach talks about the 200 years present. Mm hmm. Oh, it's he connects this with the idea that you were when you were a baby, you were a hold by maybe your grandfather, your great grandfather, who was maybe 80 years old. And then when, when you will be 80 years old, you'll be holding, maybe a grandson or whatever. And then that connection takes you to the future of that little boy or girl that you're holding on. You know, so if you calculate it's more or less 200 years, or less 200 and something. So yeah, it's a lot. It the long present that we, we have to be conscious that we are living in if we go beyond our own individuality, so we connect with the transgenerational dimension of our lives, right?



Duncan Autrey 09:51

Yeah. And what I like about that idea of that 200 year present is that that's like the, the amount of time that you can actually impact like, directly Then you can like, directly understand, which of course, is a ton of time, you know, and think of the amount of things that happen in 200 years.



Pablo Lumerman 10:10

Yeah, so I was unfair because I didn't answer your question regarding my background.



Duncan Autrey 10:15

Yeah, well, who are you right now?



Pablo Lumerman 10:16

My name is Palbo I'm very happy to be here with you, I feel I am you're in your house Duncan, In Cipolletti in the north of a very famous region called Patagonia in the Argentinian side. Patagonia but in the north, in the North Valley. And it's a very nice place and low density, and that is good in terms of you know, covid sensitivity, right Valley. And I am living here with my family for the last five years return to, to these lands after big season in the capital city in Bueno Aries itis. And Buenos Aires is where we met, working in Cambio Democratico this institution that was the School of many that like me, wanted to take mediation to the public sphere, you know dialogue, social conversations that had a meaning. And through that type of processes, having a collective impact, you know, that kind of aspiration, that, yeah, if any buddy that went to that institution, or other similar institutions and in the world look for this, you know, applying dialogue mediation, pluralistic processes, however you want to call them in order to take the social problems, social conflicts, and transcend the ways that the conflicts are framed in order to get us a vision of the future. And that type of activities, I think, is a, well, for me, it's like a vocation, it's a calling, you know, to participate to contribute, as a facilitator, sometimes, you know, having more a voice, you know, saying, Well, what about this, what about these subjects, sometimes facilitating the conversation and sometimes involving myself in it and proposing, but anyhow, looking for understanding better the scenario where we are inserted asset generation what what this crisis about? for instance, is moment in, in the civilization and evolution? And what does it mean to us? And what type of action that this scenario demands from us? So those are the questions are now working with from my condition as a mediator, professional mediator, but also as a citizen, of my country of my region of the world. With my mate



Duncan Autrey 13:04

Mm hmm. For those who are wondering what maté is, in Argentina, and and Paraguay there's a plant called yerba mate, and in the United States, like we've bottled it, and I and just people brew it, and it's just bottled and people drink it just as a tea. But it's a huge part of your culture, and something that I've really come to appreciate. And makes me think I should put my mate out and drink some yerba, one of these days.



Pablo Lumerman 13:34

Yerba! Claro! And it's because it has an indigenous origin, of course, like anything in the

Americas, that you go deep, you get indigenous. And the case of mate was this bush that grew in this in the forest in the rain forest of what is now Brazil, Argentina, Uruguay, and Paraguay, and somewhat some of the Bolivia and that Yeah, had yerba mate as a wild bush, right, and the Guarani's the indigenous nations that lived in those areas, and they used it, it was called them but by the Jesuits, who are very, very big in those areas. The "green gold." and it's in Syria is the Syrians. They use it a lot as well. Like this, like me, like Argentines, it's kind of an international beverage now but this this way with mate and stuff is only in this region and Syria, some some other places



Duncan Autrey 14:41

in Syria in the Middle East. People are drinking mate in regular way. Yep. Wow. That's amazing.



Pablo Lumerman 14:48

And because of the migrations of Syrian Lebanese migrants that came in the late 1800s they arrived to the region to South America, Brazil. A lot of Syrian Lebanese. . So now family goes back and forth, it takes a matter of, you know, do some young, mate bridges from, they diasporas, and the cousins. And



Duncan Autrey 15:14

what's interesting about this or just that part of the story is really just noticing that, like, everything we do, like has this ripple out over time. And that there was like someone who brought mate, introduced it to their family and, and they introduced it to their other family and, and then it became like this cultural thing. And we can imagine that in 100 years, or 200 years, or 1000 years, you know, like people all over the middle east drinking mate, and not really knowing where it came from, or what you know, like. And so it's just a reminder that like every action we have, it's like rippling out and all these different directions, I think it's really powerful. I mean, I really appreciate though like some of the, like, the themes that you brought up. And and I want to, we'll definitely get into like, this like vocation of being like a dialogue practitioner in a bit. But I am... given sort of how we started, I want to actually touch on this theme of history. And I'm curious, so you're living in this, like, you know, rural Patagonia now or less urban and then Bueno Aires. Yeah. And is that where you're from?



Pablo Lumerman 16:22

I was raised yet here. I was born in in Buenos Aires but when I was very little, my father was pleased to say psychiatrist, I was hired by the Neuquino government that is a province that is very, is here in the in this same region, they wanted to develop the public system and the public health system, and they needed professional so they hire people from Buenos Aires are the main capitals of Argentina, to build up the state services for this new region that was like the recently incorporated in the national territory called Patagonia, just 120 years ago, this wasn't Argentina, nor cheela this was Indian Territory called a you know, different different ways different, they called it Puel Mapu, the indigenous peoples here, the Mapuche people. So, going back, I was raised here in this region, but at the same time with the, with this old route. And then I came back for, you know, uprising, my kids. And living here, the idea was to get grounded, because in Buenos Aires again, I feel that I could do my grounding, you know, in terms of having my feeling that that was my place, where do I belong to, I felt that I belong, this ground, this is land. So I came back.



Duncan Autrey 17:56

This is such an important, you know, part of life is being able to one being able to find your ground and also to like, be able to find your center. I mean, after Argentina, when I moved back to the United States, it was like a big important homecoming for me, I mean, also to be, this is actually my home and where I'm from after being traveling, and like being around the world so much. It was very profound for me to let myself be from here. It's just like an important lesson in life to be able to, to know when is the time to come home. And I how much like being at home can be powerful. Since you started to talk about it. And I think it could be interesting. For those who aren't familiar with Argentinian history, would you be willing to unpack a bit about like, how Patagonia became part of Argentina and Chile and how the, because the, like that conquest was like a big part of Argentinian history. And interestingly, I know that it was inspired by it, though very different from the United States experience with its digitus populations. And anyways, well, I'd be interested to hear some of your like, how you might tell that story of the land the urine,



Pablo Lumerman 19:03

for me was the discovery, even though I was raised here, and I went to school. The way I learned history, in those times when I was young, a kid or young was too schematic and indeed, very little to make me understand what was the real history of the land I was living in. So I had to discover it by facing the conflicts that present conflicts around the land, and between identities and the relation between the state and the current children of indigenous peoples nowadays. So I learned the history by being involved actually, in those

type of conflicts, being myself defending positions, understanding positions, But I didn't learn that from school that this is something that I probably share with a lot of people of my age. So life made me learn that, for instance, So till 1880 these are whole region was part of this huge autonomy, indigenous autonomy that went from the Atlantic, the Salinas Grandes, a big salty lakes of the Buenos Aires province till the Pacific. And that was all in a political economy that responded to Mapuche leaders. It was kind of a proto-state for 40 years, from 1840 to 1880. But before that it was also belonged to indigenous peoples that had a different type of arrangements and treaties with the state, first with the Spanish crown, and then with the independent states of South America, especially especially in Argentina and Chile. In those times a little bit earlier. And also we have the struggle with the Great Britain regarding Malvinas and the Falklands they say we say marinas, also in Patagonia, and two islands are in the Patagonian sea. Right. And I introduced in this history, this conquest, how do you call it? You know, competition? Have you say, you know, when everybody is running a race, yeah, a race, to annexing territories in this new land distribution in the, in the [19th century] in the early century, the early in the late 1800s. And early 1900s of those times, the frontiers weren't defined. Those were the times where the frontiers and national frontiers were defined, the current ones. So we are we were facing also the risk of war between Chile and Argentina for the land that also was being conquered over the indigenous peoples that were there, between Chile and Argentina. So you will see a lot of stories of indigenous communities escaping from the whites, from Chile, and from Argentina, while the armies and the colonization were expanding the frontier and you know, occupying more land and displacing more people. So you will see the crossings. And now you will hear a lot of Argentinians say, Oh, the Mapuche they come from Chile, saying they don't they don't they don't have any rights because they are Chileans. Let the Mapuche go back to Chile. It's difficult for the Chileans to say the same regarding the Mapuches come from Argentina because the culture, Mapuche culture, was very rich in the in that side of Patagonia, and they say Wallmapu on the west side, and they were very intense the culture, the Mapuche culture had kind of a center even though it's a center in that side. So it's difficult to for Chileans to neglect their Mapuche backgrounds, but anyhow, they are they do actually their constitution does not recognize them. And they have a more intense conflict between the Chilean society and with the Mapuche people, they're much more intense and lethal than in this type in Argentinaemergency. But once more or less some hints of the early history of Patagonia as part of Argentina and myself, I find myself coming like in the late 80s in 1980 as a kid, you know, with all the in the in this state building process, right? The the privilege of the white as being very present. You know?. So, again, the learning of the history coming from the living of the present, because no one told me when I was a kid about these stories, you know, the stories of genocide, occupation.





Duncan Autrey 24:34

What I find interesting about Argentina and Argentina in history are the similarities but with the United States and the differences, right, you know, we in both cases have you know, European power, you know, arriving in some land that's populated by indigenous people and setting up camp and deciding that this is ours and and pushing back, you know, the indigenous populations. There's like a really big difference in the way that the Spanish related to indigenous peoples and the way that the English related to indigenous peoples, you know, there was the, you know, the English were just like we're superior and you're not supposed to be here and they, you know, either basically just like kind of took their land over, while the Spanish had kind of the spirit of like, we're gonna make you Catholics and you know, there was a lot more of that conversion things, but then still, by the time you get to there being like Argentina and Chile, these independent countries, then, like that idea of taking the land away. But then I think what's I mean, what's so similar? Is this experience of the people from the dominant culture and in a way thiswhite Argentinian culture,



Pablo Lumerman 25:40

I would say, European or, yeah, Western, more or less, you know, because that's the very similar means. Any American, European based immigrant.



Duncan Autrey 25:55

Right, exactly,



Pablo Lumerman 25:56

because with that I actually there is a lot of presence of British around here. And the British way of dealing with Native Americans or indigenous peoples and also permeated a lot the culture in in Patagonia.



Duncan Autrey 26:13

Yeah that makes sense right



Pablo Lumerman 26:15

because actually it permeated a lot the way that modern states that were built in those

times, now that the idea of the White Man's Burden, the the racism, I'm also not sure about the genocidal idea of eliminating, you know, indigenous peoples from the land as a part of a planned process, you know, like, let's improve the blood of the people, you know, mm hmm, that idea was inserted in a generation. That was what was one was a generation that built that had the vision of Argentinian nation, they were very influenced created by positivistic approach to life, and also a lot of eurocentrism, or racism, and based on whites,



Duncan Autrey 27:09

right, one of the things that's like, you know, in the United States is like we're having yet again, or this long, slow process, which is actually very concentrated right now, of acknowledging the history of racism, and the history of oppression and dominance, that this experience of realizing that one is "white," and that they have this, like specific historical power, and then having to come to terms with the history of what you have done, or what your ancestors have done. You know, it's like this powerful experience that a lot of people are going through. And it's interesting, because, like, you were saying, like, you know, in your childhood, that wasn't part of the story, you didn't hear about that. And similarly, like, I didn't, necessarily, I mean, I knew, obviously, that there was slavery in the United States, and there was some sort of conquest of the West in the United States, but not really understanding the detail, while those peoples do remember the story. And what is interesting is like, you know, as an adult for you, and for me, like it was probably I was in probably in my early 30s, when I like, finally had to, like really face racism and privilege and all these things. But it's interesting how, and this is a little because I know like a little bit of your background that like you're doing this work, where you're like, helping with like a conflict about some mining, or some use of land, or some political social conflict. And all of a sudden, these people are here, and they're saying, hey, this used to be ours, and they got taken away from us. And we remember, and then now you have to face this history. And I'm curious what the experience is of whiteness in Argentina, like is that part of the discourse of people realizing that like, we are white, or our European background is a significant part of our historical story.



Pablo Lumerman 28:58

It's part of the it explains the privileges? No, it's not in Argentina established that we have racist cultural frameworks, and that permeates the any sphere, any social sphere that, but will see it because even though it's not conscious, not at least, there is a certain degree of consciousness in some groups, but it's not something that are something that is being discussed openly about the racial bias, depending on the color on the skin and your voice will be more legitimated or heard based on these old views, that if you see the elite

decision making a bit anywhere in the country, and you will see White. White people or European Origin some some maybe Turkish , some Middle East, some Middle East in some regions, you can see, yeah, Serious migration, you know. So it's not that the same in other places in Latin America and South America. You won't see that in Bolivia now. So they're both in the last 30 years have been there has been an empowerment of the indigenous movements and the consciousness about our past. So it's not that, the idea that we are a racist society? No.. It's not. Yeah, not recognized. And that's the problem. Because if you don't have that perspective, then you won't understand why you have a conflict. Why are they so mad? Why? People are perplexed sometimes. Why are they so angry? We didn't do anything to them.



Duncan Autrey 30:53

Yeah, and we're not doing now. And now I'm not racist stance. Yeah,



Pablo Lumerman 30:56

We are good people. good citizens talk. Yeah. Why did they break the law? Why do they break the law? They are not citizens, by the law, like anybody, like those types of reflections or kind of perplexities, tells you a lot about how much consciousness there is about this. And also, the difficulties to culturally go beyond the conflict, you know, to find a new higher ground, with shared values, you know, shared life and learning from each other. And from that diversity, compensating remediating the harm that has been done, dealing with the trust, generational trauma, that you can see, anywhere in this type of scenes, there's a lot of work to make peace, positive peace to build this



Duncan Autrey 31:55

Yeah. I'm glad that like, we like going down this thread, because it is something that's so which is such a powerful thing. And it's something that's like, built into life. And it feels useful for me to just recognize the contrast, because at least in the United States, like there is like an understanding of white privilege. And this is like, you know, it's permeating our culture. And like, that's like really finally happening. I mean, and this year in particular, is like really spreading a lot. And I definitely want to get into like how this impacts conflict in a moment. But I also wanted to just like, I remember, just point the story out that like, I remember in Argentina, like, it was like, it's very segregated society as well. Like, I remember that. There's like, you know, the big grocery stores, but like a small grocery store in Buenos Aires is called an Mercado Chino, which is a Chinese market, and because the Chinese have small grocery stores, and then if you went to a vegetable store, it was it

was run by Bolivians. And if there was a worker doing manual labor, it was a Paraguayan. And that was maybe not always true, but generally relatively true. And it was so interesting that you could just go from like a place to place to place and you could just see that cultural, you know, segregation. And there's another thing that I thought was like, really interesting, there's a good contrast, I was dating a woman from Argentina, and you know, who has come from like, European white background? And it was very perplexing to her that she's like, wait, if I come to the United States, will I be a person of color? And like, because I'm a Latina, you know, and will I be seen as someone, and then like, it's interesting to also notice that relative experience, have to have white privilege in Argentina, and then come to the United States, and then become an immigrant, and then be in some sort of marginalized population is like, you know, just pointing out that this whole system of cultural racial dominance is so complex, and it's so built into our history that unless we're like,, make it explicit. It's like, kind of hard to see and hard to understand, like, just how pervasive it is. But just so we can like get into like some of like this work around that conflict transformation and things like that, when we were working together. I had just done my master's thesis on mining conflicts in Argentina. It was a time of Famatina, just to like you put that in perspective. And then one of the things that was happening is like one of the laws that existed in Argentina that made it possible for people to say, No, we don't want to have some multinational corporation come here was that there was a law that says that indigenous peoples have to give consultation before their land is being used for mining.



Pablo Lumerman 34:38

Yeah, that's a treaty that was signed by this, general, this is the ILO 169. Convenio 169. Yeah. 169 accord or treaty by the ILO that Argentina incorporated in its constitution after the '94 reform, yeah, that gave the indigenous peoples a right to have prior consultation to any project that would affect their livelihoods.



Duncan Autrey 35:13

Right, and I wonder if you could just maybe you could think of an example of one of the conflicts that you know of, or can you just give us like a window into? Like, what are some of the examples of like the socio political conflicts that like the foundation for Democratic Change is working on when you were there that field really prevalent in Argentina, so we can get a sense of how the now, you know, which we know, know a bit of the history like what that looks like?



Pablo Lumerman 35:42

Well, yeah,yeah. Let me tell you a story about Villa La Angostura. That is a little village, in the very, like in the, in the Andes, It's as, rain forest, very deep in the Andes frontier with chile, it's kind of this scene is very, like Paradisic, because you have sort of big lakes is kind of a paradise, you know, that that area of the world, close to the Nahuel Huapi Lake. So that region, as any of the Patagonia was well disputed, right. And what do you have now is that that area is an area that is used by, up Well, it's very much visited because of the beauty. By tourism from all over the world, very high class tourism. So there is typical tourism based municipality that needs to develop more services to the tourism and they are interest based on the land, Urban Development's, you know, new new buildings, you can see how the city grows on top of the forest, right, it takes out the forest and expands the margin of the city, you know, with new closed developments of bigs the houses by now bought by millionaires that wanted to have, you know, this house in the paradise. And that kind of investment produces also a displacement of people that do not have the means to deal with that pressure. And they have they are bought out, or they resisit and then they are displaced anyhow. And that happens with this, especially to the community that was the owner of the whole area, that back in the days when Argentina conquered this land. Roca that was the general that was in charge of the army that did the work of conquest, and then was president, he gave this community, two communities by Paicil Antriao Now there are one community Paicil Antriao and Mapuche. Roca, the winner gave the community the land, certain land, you know, kind of a reduction, you know, so Okay, now you go there, and this is yours. This is for you. And we keep the rest, okay. There wasn't any alternative for them. So they accepted, right was like, I don't know, 5000 hectacres or something, all this land. So in the last hundred years, this community lost the 65% of the land that was gave to them, you know, because of all the urbanization process, you know, White state investment, displacement, and people and, you know, city, and inhabitants and dynamics, and so that, and currently, you have an ongoing conflict between this community and one new development that is being activated there by people with big money. And they have other problems with the state with a national state with a national parks as well. So they have all these type of conflicts with the society and the state and the private sector. And you don't understand why they're so conflictive if you don't see the story, you know,



Duncan Autrey 39:34

right.



Pablo Lumerman 39:34

Okay. Why are these Mapuche people so... They are in conflict all the time? You know.



Duncan Autrey 39:41

Right. First of all, we gave up all of our land just to have this small piece of land, and then we have most of it stolen and a little bit and now they want to take this one more piece. And...



Pablo Lumerman 39:51

And they are fighting it. Why why?



Duncan Autrey 39:54

enough. Yeah.



Pablo Lumerman 39:55

And sometimes you have situations where you have violence and Sometimes there are institutional violence such as, I don't know, a contract or new law, or, you know, a new paper, they call it paper. No. And one Mapuche a friend of mine said, the paper sings, in paper can sing, you know, saying the power of the paper. And they didn't have the power of the paper, because that came from, you know, Western culture. But at the same time, they got Good with paper, and they are very good writers of letters, because they have in their culture, their parliamentary society. So they have their culture, the dialogue, they want to engage in dialogue, in order to resolve conflicts. The problem is that they are not identified as legitimate others, because of the cultural, you know, bias, racism, or lack of understanding of the history. So the legitimization of the voice of them, is now a little bit stronger than before, but still in a process. So that's the story, the current story, you have, you can see Villa La Angostura and Paicil Antriao, as a community, with tensions and conflicts. And my involvement there is helping the parties, especially the Mapuches to have enabling environments to engage in productive dialogue, in order to transcend this 100 years conflict to a new scenario, where we can have enriched forest, you know, regenerative culture with, you know, with the restoration of the natural forest together with the National Park, having, you know, traditional health strategies, you know, access to health by traditional means, using the plants of the forest, as input as medicine, you know, as in Spanish, we call them medicina tradicional, traditional medicine. Yeah, so there is a lot there, you know, nowadays that the health issues so big, we have so much to do, if we get like together, thinking from the same perspective of arranging the conflicts

between uses of the territory, and looking for better ways of coexisting and protecting nature, and, you know, regenerating the forest and the communities and their relations, you know, healing in a healing process, we can engage in a political healing process, if we give space to dialogue, and that's more or less the bet, you know, there is a lot to gain out from this type of processes. And we can see it,



Duncan Autrey 43:01

there's a couple of pieces there that I think are just thank you. It's a really good example. And I'm really interested to learn more about this. And by the way, anyone who's listening to this, like, all the resources for all this information, I'll make sure it will be on the episode web page, so people can learn more about all these issues. And things we've talked about in history. But, um, I mean, first of all, like, I noticed that there's this interesting parallel between colonialism and gentrification, that in a way, like, colonialism is just like a large scale gentrification, certain way, right?



Pablo Lumerman 43:39

Geo-political gentrification



Duncan Autrey 43:42

Yeah, exactly. Yeah. And, but then also noticing that there's a certain level of cultural colonialization, gentrification, that's happening, that like the mapuche being this parliamentarian community that like the uses dialogue as part of their culture, right. And then you have the European descendant folks with, like, we're using this legal system with, we got our papers and like our treaties and the laws, and, you know, not a history of dialogue, right, like, we don't ...like dialogue's, not part of that. And those of us that work in this field of dialogue and conflict transformation or circle process, we understand that this is an ancient process, that this comes from indigenous peoples all around the world that have the used dialogue as a way of dealing with certain kinds of issues. And, and so it's interesting to then have, you know, this kind of new version of this dialogue process that it has been just spread around the world over the last couple of decades, you know, with this field of conflict transformation folks and conflict resolution folks and dialogue folks. Think of like the art of hosting and just all these wonderful dialogue processes that are drawing on these like. Ancient systems. And then there's the you coming in there as this person who's able to be on this, like this interface between, like a traditional dialogue process, who's also bringing in all this new modern conflict transformation tools, and helping them be in this interface so they can look, let's talk about our land. And let's do this in a way that

can get first of all, all of us to talk to each other. And it's just interesting to think about, not only when that land got taken over, and like got urbanized, but also the culture of treaties and papers took over the culture of dialogue, and that there's this returning of this culture of dialogue. And that it needs the the, you know, professional, who understands dialogue, cares about the indigenous peoples understands the history, to like, sort of help support this conversation. You know, it's complex. And complexity, of course, is like the whole thing is like, actually, in the states of complexity. Like that's where dialogue and being inclusive, the different perspectives comes in the best Hi, Fractal Friends. Sorry for the interruption. I'll keep this one quick. So are you part of a team or a group or an organization? I bet that you are, actually I bet that you're part of a few of them. Whatever your purpose is, I know that for you to be successful, you need to be able to count on the web of relationships that hold you together. As you work toward your mission. It's hard sometimes to find a balance between being effective, acting decisively and getting things done on one hand, but also cultivating a safe, caring, joyful and collaborative environment. On the other. but, it is vitally important that your group both strikes and sustains that balance between people and purpose. So how's your team doing? Or getting along? How are you adapting to the changing context that we're all in? is your team struggling to work together to achieve is life affirming purpose? If so, I would love to talk to you. And my company Spoke & Wheel, we call ourselves the workplace relationship experts. And we believe that great relationships are what drive great organizations, whether you're part of a big company, or a small startup, or something in between, we've got you covered. Or maybe you're part of a group or organization that's working for political and social change, we've got that covered too through a partnership with mediators beyond borders International. And as a bonus, we are designed to work with remote teams in 100% virtual environment. So wherever you are, whatever you're doing, if you're ready to transform your relationships, and get your crew to be happily moving in the same direction Again, we're here for you. Come on over to [spokeandwheel.co](https://spokeandwheel.co) and schedule a free call with us again, that is [Spokeandwheel.co](https://spokeandwheel.co). And now back to the show,

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Pablo Lumerman 48:04

Oslo, Hong Kong wherever connecting, you know sharing certain capacities to understand each other even though sometimes we can, we may fall in between the interpretation lines. But yeah, that happens with Mapuche. I'm also an ethnic background, I'm Jewish. So I have my indigenous people, I have my tradition and I have my you know, I also have stories of beings held slaves and who killed them, persecuted, Yeah. So, now I have privilege. Of course, my generation does, but you know, so, just being aware of that, as being historical, you know, people also are confronting ourselves with a crisis of the whole world that is also also integrated by this civilization order, whatever you can call it, and makes us so close at the same time, that is the complexity of the, of the present, I feel. And



apart from that, the problem is that this civilization order, they integrated as all and reduce the differences between the mapuche, the Jewish, the Anglo Saxon, the whatever reviews the difference and make all of us asymmetrical coexist and now is in crisis and there is a huge crisis of that civilization that we are all in. And we have to give some meaning of that. what happens? what is happening? and then it's something that is very good to say, okay, and as humans, we made ourselves, you know, with all these stories, we got to this point, that we are, you know, populating this planet too much and we're provoking the planetarian crisis, the way we live, the way we relate with each other, and with the nature is putting us in a situation of existential threat, not only to our species, but to any species. So that is something that is also complex to face. It's very complex. And to have not only to be okay overwhelmed, but the feeling, but also have a concrete action to, you know, to respond to that situation. And so all that comes into place, when we act politically, in the face of the future, that is something that is beyond the point, the ones are dedicated to conflict resolution. And we need in that sense, to have a critical understanding of our own foundations, but also some interest in not only critique, but also revive or revitalize, for instance, the the bet to the Logos, that is very Western and Greek, the logos, you know, the words, the reason, the capacity to, you know, build together, you know, imagine together, the use of that is something that is very well rooted in Western culture, not only the papers that are used to impose orders, but also the logos that that habilitated us to understand each other and to act together. So we have a lot in our own tradition, and in the traditions of other peoples, especially in the traditions of the traditional societies that are alive today, in this present, we can get a lot of learnings, a lot of wisdoms, in order to do that, for the future enact towards the future, I think.



Duncan Autrey 51:52

Yeah, I mean, I, I believe very strongly, and it's kind of this interesting, like recurring theme in this podcast, that, like in order to survive into the future, we're going to have to find the balance between indigenous and traditional wisdom, and modern wisdom. You know, as you said, we're all interconnected. There's not some sort of like pure history, we're not going to get all the Europeans to go back to Europe and have the pure Mapuche. Like, take over, you know, like, we're all we're all mixed up now. So it's all happening. We're all sharing each other's culture and stuff. But that knowledge and that history, like the Mapuche have something very powerful to bring to Villa la Angostura. And part of that is like, what you were saying is like they're asking for, can we think have the development here? Or like the future of this be sustainable? Be like, like, environmentally grounded? Can we like start bringing back traditional medicine and, and that's not just them saying, Hey, we want it to be back like it used to be for us. It's actually saying, Hey, we have a proposal here about how we can make this be sustainable for everyone who's here, right now. And then we have some answers for you that you don't have the answers for one of them

includes dialogue as a process, and not just being dependent on some sort of laws that are super slow and easy to corrupt and things. But then also, we have ways of living with this land, you know, that that we can offer. And that like, we actually need these wisdoms to come together, like that interconnected, you know, paper based system, and being in tune with the environment. And because just like unsustainable, let's just take down some more trees and plant some more things. That's the part where we are facing that kind of environmental collapse, social collapse and all these issues. I want to lift out something that you said earlier, though, that I think is like a really interesting. people, I think, when they think about, like mediation in particular, like there's this idea of neutrality. And then there's this actually, really, one of the things I think is really powerful about conflict transformation. And again, I'm thinking about Lederach talking about this in his, one of his books on conflict transformation right now about like cross cultural trans..., conflict transformation, is that it's not actually about being neutral. And like, you mentioned how like you're helping with this conflict, but you're specifically helping with Mapuche portray people. And one of the things that's important is that if you're going to really transform a conflict, if the power is imbalanced, like step one, is to make sure that there's a power balance, right. And so that's first of all people getting educated. But then it's also and this is where protests can come into play. You need to get that level of capacity to be able to engage with that system to be more equal, so that when they go to the negotiating table and actually talk about how they want to build the future, they can Actually just like engage more or less as equals. And do you know what I'm talking about, like the Adam Curle I like graph where there's this kind of like the stages of change? And the first it's different? Yeah,

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Pablo Lumerman 55:11

yeah asymmetry that need to correct your symmetry or sometimes mobilizations and other forms of community organizations, part of the effort to level the playing field and have a word lawyer say equality of arms, right? Yeah, the concept of neutrality was very much criticized by anybody that tried to use mediation or other forms of problem solving, you know, using conflict resolution techniques. And that principle of neutrality was not proper to be used. I mean, you get neutrality, when you have a very established system, you know, that that's all that arrangement and equality of arms and all that equalizing by itself and that what you have to do is operate as a process. As an operator, you have to be impartial and whatever neutral, but because of the seats, the system does the work of doing those balancing efforts, and neighboring and the warrants and the human rights and everything is dealt with by the system and you get the parties and then you're impartial. Right. And even then you have to be cautious on that impartiality or that neutrality, because you may incur, your intervention may incur in the prolongation of the conflict by reinforcing the asymmetric relation and the power relation between one and

the other, you know, the oppression? Yeah, structural violence, you can reinforce that. That's what Bernie Sanders, not Bernie Sanders sorry, Bernie Mayer, he said, Let's confront the conflict resolution field, saying, neutrality is not a good formula.



Duncan Autrey 57:15

Yeah,



Pablo Lumerman 57:16

we need to engage in the conflict, we introduce strategic engagement and disruptive engagement in order to impede the reproduction of the same pattern that will make the conflict recur once again, with a very, you know, higher costs for everybody, especially for the most vulnerable.



Duncan Autrey 57:40

Absolutely, yeah, definitely. I was so glad to find the found that book that by Bernard Mayer, Beyond Neutrality, like it's really, it's really powerful and, right, because there's like, so many challenges here, like First of all, like, yeah, like, as you were saying that if you go into a situation that's unequal, or is in a broken system, and you're just impartial or neutral about it, like things will, naturally, like, you're just going to reestablish that same imbalance of power. And so there's a way that it can be extra dangerous, because you can sort of like get people to consent to a system that's not working for them. But just by not caring



Pablo Lumerman 58:17

example. We are in the midst of a, of a crisis, you know, a global, economic, social, humanitarian crisis. And in this current crisis, you have a lot of conflicts going around, because of you know, the COVID just exaggerated, put in strong light, illuminating all the problems or the flaws in the system. Yeah, okay. So we have an acute moment of this crisis. And if we are neutral, and we operate with us neutrality in the conflict, we won't be at all useful for the transition for our own well being I mean, we need to be very much engaged in what is happening, and connected with, you know, everybody, but especially our needs in this moment. And, and of course, looking at the future, right, so we need to have values there. So transition to planetary boundaries, low carbon energy, we have some formulas, you know, on what type of society is sustainable for the world, and we cannot be neutral between the ones that go for that, and the ones that resist that and

wants to go back to the normality that we had when we were like the kings of the universe. Yeah, no mediation. I mean, yeah, you we need dialogue. Of course, we need to understand, but we cannot be neutrals between one and two from I don't, I don't feel that is a right position and productive position to remain neutral in that discussion.



Duncan Autrey 59:59

Absolutely, I mean, especially, I mean, I really appreciate you just like naming this moment, like, we are in a time of like, we need deep transformation, we cannot be neutral in the face of, you know, this global need for an upgrade, and whether that's the environment or international like relationships, whatever it is, like, it's time for us to engage and be willing to change. And we have to address the underlying system. And again, this is about addressing that whole deep history. And then also the deep future that we're looking towards. There's also thinking about this idea of just like the cultural or the intellectual colonialization theme. The reason why we have neutrality as a concept is because the idea is that a judge is supposed to be neutral, right? And the reason why a judge needs to be neutral is because they are the voice of the state, or have the paper or have the laws, right? So a judge comes into situation, and they have their own personal experience, their own family, their own background, their own history. But when they like face the situation, their opinion doesn't really matter. What matters is what is the law say about this, right? So it's interesting to notice how this concept of neutrality is like, colonized our minds as mediators, because a mediator doesn't necessarily need to be neutral, it's actually way more helpful if they can go into an experience, not only like and actually be conscious and aware of their, their own biases, their own background, and also be able to name that, and then also be able to say, you know, so it's important for me to be able to say, look, this is my like, here's me, I'm a human here, helping you all have a human conversation, but then also be able to say, and I care about every person who's here, and that's like that added value,



Pablo Lumerman 1:01:55  
that will be a restorative judge.



Duncan Autrey 1:01:59  
Right,



Pablo Lumerman 1:01:59

so a new type of judge and close with parties and work with them how to heal the situation, how to deal with the conflict, from a restorative approach, as another model or paradigm of justice, more typical of the traditional societies, but also very much present in our community based on conflict resolution models in our western world as well. The problem is the bureaucraticization of the conflict resolution system. And that problem that that gives, of course, the bureaucracy needs neutrality to operate. But it's a fiction, I mean, and it also is charged, you have charged the system in favor of certain order. I mean, that is unfair. So why to beat up operators of you know, systems G..... Yes, It works, but is the doesn't work, come on. from other point of view, I want to react on on something. this idea, this Cartesian idea of separating body and mind and separating, you know, feelings from judging and the law from people. And, you know, we have to apply the role, the law. I don't, not dealing with people. I mean, those are not only fictions, social arrangements or institutions and the ways that I don't I'm not sure they they've done good things. I mean, the accumulative effect is not that good. I mean, at least for our soul, very feral societies. So yes, I see that there is a real need of democratization of the state and functions of the justice system. So what is a more caring healing justice process, with more caring healing justice operators, and hopefully, that will come because I feel the need of that from the people that are now exercising roles of you know justice operators, and they want to really dissolve conflicts and not reproducing them. And, you know, we victimizing people, and they don't want that and they are looking for the different spaces to you know, accumulate this, you know, distortive effects or questioning effects, you know, to create alternatives that are also much so much better in the effect. So, that is, I see that the paradigm shifting, as I see it, hopefully will be on such a pace, such a scale and that will prevent us from going, you know, to a darker ages, more violent, that can happen as well. I mean, we have a future with a different scenario. So, you have the bad ones. The very bad ones. And some of them are better for the future.



Duncan Autrey 1:05:08

Yeah. I mean, we talked about this a little bit, but I guess I'm curious, you know, think about maybe together like, what might be some of those like positive future scenarios? And also, what is the role of, you know, these themes that we've talked about of conflict transformation and dialogue, and, you know, remembering our history in those future scenarios, because it seems connected, right? Like, like, like, the positive future scenarios for me, like, include One, There's a recognition of everyone, right like that. Like, it's not all of our different histories. There's about being present, you know, there's something about being very real about where we are right now. And part of doing that is being able to be in effective dialogue with each other. And then I also hear like a thread of this, like, you know, this, remembering some of this indigenous history, so like this example of like, what the Mapuche are offering in Villa La Angostura, how do we make a generative healing

possible future like that mean? That seems like the direction that we want to go? I'm curious where some of the threads the directions that you see things potentially going?

P

Pablo Lumerman 1:06:18

Well, I see a lot of examples of people building that. Those good scenarios in the future now. And I can give you some examples. In this case, in the Villa La Angostura case is community. Now, they want to again, give a sign of you know, of an attitude, an open attitude, towards you know parliamentary engagement with the community. And on the other side, you have efforts from the state and from the private sector as well to engage constructively. There are people from You know, that had 30 years old, 40 years old, we all live under the same sun. And in these times, we are questioning a little bit our, you know, certain mandates. And what is happening is that there you have unconventional conversations going on from people that were like very, very conflictive and violent between each other. For instance, there is a developer called, I don't remember his surname, but he's there, he has actually a North American background, and he bought this land, and he was, he bought it, but the land was Mapuche land. But again, he didn't know because he bought the paper, right. And then he found that Mapuche young people coming to his land, defending the land, saying this is our land and having that type of standoff, right. And so he was involved in this conflict. And he used very bad means also, and there was this sacred space where the community had in the forest, that this guy wanted to become a kind of a garden, you know, what he did was cut the trees and, you know, arranged that in order to make, you know, part of his garden, but he kind of ... not destroyed, but yet he didn't respect that, that sacred ground, you know, and he was conscious, he didn't want that to be Mapuche anymore, because he will be there for will push you to come. So he wanted, he want them out. So he destroyed the sacred site, you know, Mm hmm. And at the end, and that created a lot of tension and bad feelings. And for for a long time, a lot of fears. And then now, this Mapuche spokesperson told me when we were discussing about the case that this guy, he said that he wanted to rebuild that with the Mapuche. Okay, he wanted to move ahead, so there are moments of awakening and if we take advantage of those moments of awakening that are very much related with moments of crisis, when you don't know where to go, when, you know, you've questioned some some of the mandates you had and also you find new ways of of moving forward. And that that is what I see is happening there, you know, it can be an opportunity that can be left aside, not taking advantage of it because I don't know people can be mindful of other business and not not doing from that re imagination of the conflict, something real but if we get that exercise, you know, turning to a project, concrete project that we can then you know, fund and develop that can create a bio-cultural corridor, all around that area, connecting lakes and mountains, by collaborative effort between community, indigenous communities and also white people, and making the tourism more amicable

and more friendly to the forest itself to the nature, killing the forest that is sick, actually, we have a sick native forest, they're killing it. And also making it better capable of capturing CO2 in order to reduce the climate change effect. You know, everybody would be happy. Those formulas are there, it's not that I'm inventing him, they are there, the thing is that they don't have enough press, voice, funding or whatever yet. But we if we portray them, if we focus on them on the healing capabilities that these projects can have, and then people will will invest. And these future scenarios of better life together can happen, I am a believer of that. Also realistic, that is not probable, the prognosis is taking us to a very bad and dark direction. But we have therapeutics for this. And those therapeutics are based on dialogue, and transforming hate into love emotions, you know, not that complex, but difficult.



Duncan Autrey 1:11:35

It's really love that example. And I really just appreciate that we have the ability to do, I think that's like always like the message like, Listen, people, I think we have the solutions to the problems that we have right now. You know, and they take a little bit of effort, and we're going to take some time, and we're gonna have to actually talk to each other but... what I also really like about that story. And it's interesting how it like threads back into, like, our, the beginnings of our conversation about is like recognizing our history, and, you know, and importance of sort of, like, you know, white or European people of European ancestry, they understanding racism or understanding the past, the impact of, of our history, this is a very, like, small example of a wrong happened, like something bad happened, the person was not necessarily aware that they were doing it, but they felt like they had the right to do it. And they like went and they like, damaged this part of the land. And then that same person was able to realize, oh, wow, I've actually learned this lesson, you know, because someone came and told them, like, hey, this wasn't okay. And probably at first they were resistant, and then eventually they came around, and then that opens up this possibility of this next step to say, Okay, I want to work with you to restore this, and then now all of a sudden, then there's creating this opportunity for this land to be not only is it improving the environment, it's potentially creating like something that's good for tourism. But then it's also creating something that is this small example of a positive interaction between indigenous peoples and outside white folks, in a way that's like the template for just like this much bigger transformation that we could have as a society, right, like, in the United States to be able to say, Wow, we really messed up by destroying indigenous land, enslaving Africans, and together, how can we make this right? Like, like, Can we collectively like the Let's be in the dialogue now about how we start repairing this? And or just, you know, globally? You know, like, there's so many different examples, the ultimate conflict to be in like, the Middle East to just like Israeli Palestine conflict and be like, wow, Hey, everyone, let's just acknowledge there's a massive wound that happened

here, and like, people were hurt, and what would it be like, for us together to sort of build this future? And it's like, it's hard. And, but the like, it's, it's not that crazy, because all it takes is that shift in thinking, which is to be able to say, I am going to just accept that I made a mistake, which is hard for people to do. Right? And then and, um, and that I recognize you as a partner, and healing this mistake. And like that's, you know, basically like the essence of it.



Pablo Lumerman 1:14:28

Yeah. And it's not only that is that I recognize that this situation that puts myself in a privileged position is always also hurting me, even though it looks like it benefits me. It..., even though it materially benefits me, and morally, it degrades me. And, and I acknowledge that and they want to transform that because I prefer my moral existence rather than my material existence.,



Duncan Autrey 1:15:00

Mmm hmm



Pablo Lumerman 1:15:04

So I did from a position of somebody with privileges that is involved in a conflict, such as the one that I was mentioned. And recognize that also is, is a victim of the conflict, even though it plays the role of the superdog. Also trapped by the conflict and the dark side conflict.



Duncan Autrey 1:15:30

And I think the, you know, like with the piece that's like worthwhile catching in this that is easy to disappear, but it fits into this beyond neutrality piece is that, you know, it requires the person who has been harmed, and oftentimes does not have the privilege or the power to actually step in and say, Hey, this wasn't okay. Right. So you have the young Mapuche folks coming in there in protesting or just like, that step of protest, of bringing resistance is an important one, because it brings attention, and in a way elevates something to like, Okay, Wow, this is something that's worth talking about. But then the next step is, now let's engage in a dialogue and how we do this together, you know, because none of this would have happened if they were just angry, and didn't say something. Right, you know, like it took the person realizing that they had made a mistake,





Pablo Lumerman 1:16:24

let me tell you something in Chile, and also in Argentina, but in Chile, more, the conflict gets a little bit more violent and lethal. And you can see how there are death provoked by violent action coming from side, the one side on the other side, especially as you will see, one case of these Chileans with an Austrian or Swiss background, the Luchsingers as the world is this family. And this, especially this old couple that will have the mother and father of the family, they were traditional colonizers of this region in Chile. And they employed My poor people for their workings and stuff. They are a part of this huge ethno political conflict that, you know, between the poor people in the state of Chile and the Society of children, they were in the middle. And what happened was that you had an attack towards their house by the looks like my puja group, were also a much he was involved. Somehow, you know, a medicine man, you know, letting making the attack towards his couple, they burned the house down with a couple of within, they had like a gunfire and a type of confrontation and then the house was burned and the couple died. So, you have you have that also, you know, so you can get the conflict in that direction. And then, many Mapuches were imprisoned, the the conflict is prolonged. And now if you see nowadays, you see that all the south of chivo, that are coniah is with a very active, very polarized conflict between Mapuche and Chileans, not only between the state and the community, but also between communities. So it's very painful. And so the violence is not only like peaceful protesting, you know, no, it's rough, because many people in both sides sees that, you know, have a partner for peace. He mentioned the Israeli Palestinian conflict, the same you have, there is no partner for peace on the other side. So the only thing that we have is force, no? they don't understand any other language, right? That type of justification of the prolongation of you know everlasting conflict. That is, something can be transformed or not?



Duncan Autrey 1:19:00

Well, I mean, this is an it's actually really like, I appreciate that example. Because this was recent, I suppose. You know, you can see these different stages of where this conflict can go. Right. And so, right, in the case of this person and Angostura, like they heard the feedback, they responded that people were willing to engage in dialogue, and then they actually, you know, started this dialogue, right? In this case, you know, that you share about in Chile, you know, first of all, obviously, there's a history there. So like, this is like this long history. So there's deep anger. And then of course, like the idea of like, you know, attacking the house, killing the couple burning the house is a way of saying that, like, I don't want to talk to you, right, it would be hard for the children of that couple, to then say, oh, wow, we really understand that you have a really, you know, legitimate grievance here. Let's have a conversation about it. Right. And of course, then, of course, all the rest

of the population in that region. It's like it's hard to engage with that. And then of course, we look at Israel and Palestine. We can find it that we have layers and layers and layers and decades and decades and decades of that. And it's hard to even tell who was the first person to burn the house down and kill the couple. Because now it's like, well, then they burn down that house and they burn that house. They blew up that house and then they blew up this thing or they bulldoze that orchard. And so now, everyone has this, like, deep, deep record of all of the problems. And everyone now has a legitimate grievance or something that they want to get retribution about.



Pablo Lumerman 1:20:29

Even there are asymmetries, there are super dogs and underdogs. Everybody has a grievance. Yeah. So and the grievance, if you don't address it. redress the grievance with adequately it turns into a protracted hate.



Duncan Autrey 1:20:50

Yeah, one of the other podcasts then this season, that is who this guy named David Brubaker, and we talk about, he wrote a book called Leading in the Age of Polarization, we talked about, like, what does it mean to be a leader in a, you know, in a polarized situation, and his formula is, recognize your own dignity, and recognize the dignity of the other person, And then speak your truth, clearly, and then stay connected? And like this is that piece of like, so you know, to say, Okay, I recognize my dignity that is not okay, for this land to be touched this way. Right. I also recognize that this is another human being that did this. And then to say, and I'm not okay with it, I'm very clearly not okay with it. And I want to continue the conversation with you. And like that last step is, is the tricky one, because it's easy to confuse speaking your truth with, the other person must be wrong.



Pablo Lumerman 1:21:47

And tipping the table. Yeah, it's wise, connecting with your own identity first, is needed Because if not, how can you stand, and then connecting with the dignity of the other in order to respect the other and it's here or her or his trajectory? And then speaking, what happens within you and speaking about the relationship as well, you know, how are we relating how I'm feeling about this



Duncan Autrey 1:22:20

Yeah.



Pablo Lumerman 1:22:20

And then staying connected? Just to see the reaction? And to deal with that and to continue, right. Yeah, I think it's good to stay, you know, put on even though if you have a voltage there, or keep, you know, dealing with that voltage.



Duncan Autrey 1:22:37

Yeah, and it's interesting, the formula for what creates polarization is, well, there's three parts of it. But one of them is like inequality, like the system is unequal. And then the other piece is that there's a stated grievance. And this is like, what's happening, it's like, do I have something to argue about, but that inequality is like a huge part of it. But I think the point that everyone has, like a history or a pain, and that's part of the recognizing the dignity of each other, just like, Can I just see that this still is a human? And it's just, I mean, it's, I just feel like it's important to raise a ruckus. But when you are ready, when you have their attention, now, then it's time to start talking to them. And it's hard to both fight and hold the dignity of the person. But it seems like a really key ingredient towards like how we build this new future. And so Pablo, there's a question that I asked everyone who comes on the podcast and, and, you know, just given your life experience, you know, Pablo Lumerman living in Argentina and doing the work you do. What is something that you might invite people who are listening, to pay attention to, as they're trying to make a better life for themselves and the rest of the world?



Pablo Lumerman 1:23:52

Well, very simple things. appreciating the life is some fullness, key, right and being thankful for life, It's easy, I mean, it's not easy but it's kind of simple. And I think it's fundamental, in order to get the energy to intervene and to do things first cherish life, with the lights and the shadows. I find myself better when I breathe consciously. And when I connect myself with my body, I recognize myself as a body that is on the ground. And I think that gets you like a different type of wisdom, non rational one, but I think it's very important to keep like the balance, and eating well, I think, be conscious of what we eat, what we consume in general, eating and reading, and what do we put in our minds and in our souls, in our bodies, what do we put there? That is something that makes me leave a better The Mapuche talk about the Kume Felen, the good living. In Jewish tradition, we always we toast we say "L'Chaim" to the life, No? So there is this idea of you know, connecting with a, the awe of being alive and acting after, you know that consciousness.



Duncan Autrey 1:25:30

Yeah, thank you for that. I love how each of those are so connected to each other to being intentionally connected, and appreciating life, with all of its good and bad, you know, and hard and soft and difficult and easy and beautiful and ugly. But then appreciating the body and caring for the body and like appreciating, like this mind, which is kind of this interface between like our body and spirit, you know, and then just like being just like, what part of life are we choosing to interact with? Right? And that's like, part of what consumption is right? It's like the like, what do I decide to read or listen to or feed myself with? It's crazy thing this life, isn't it?



Pablo Lumerman 1:26:13

Yeah.



Duncan Autrey 1:26:14

when you really think about it, if you don't really reach this point of awe, then think about it a little more. One of the best advices that I heard from a mediator is a workshop that I listened to, when I first moved back to the United States, It was just taking three conscious breaths. And you can do that any time, you know, you're just listening there. And it just like brings you back into your body. And like it'll be fine, whatever is happening will still keep on happening. But again, it's like the ripple out of just like being present, like being in the now right? Has this impact Or has this impact on those around you. Pablo, I'm really grateful for this conversation. I'm really excited about where we went and like what some of the things that we got to share here. And I really appreciate hearing your perspective again, and being in touch with you. If people want to find out more about you or get in touch, how can they do that?



Pablo Lumerman 1:27:13

Thank you, Duncan, the pleasure was all mine. The possibility of engaging this type of dialogue, deep dialogue, dialogue that is very much alive is a source of inspiration for all the ones that are involved. So for me, I appreciate this opportunity. Because talking with you and listening to you or your interpretations, your comments, your ideas, and also improve my feelings, my ideas, my reactions, yeah. And we build something together, together with others that can join this conversation, other Fractal Friends of yours, that will come and will share. And we'll build together this collective wisdom to to have at least a good opportunity to, to transform that in some type of action and, you know, testimony and taking from there.



Duncan Autrey 1:28:13

Yeah, it's a good example of the power of dialogue, right? how we grow together. You know, if people want to learn more about any of your projects, or get in touch with Is there a way to do that.



Pablo Lumerman 1:28:25

Yeah, social networking. I'm an active social networker, so Facebook, Pablo - lumerman Sirote or Twitter, @plumerman mermen or email, WhatsApp, we can then share some links and It would be great to to engage after with anybody that feels that what we discussed today was something relevant.



Duncan Autrey 1:28:56

Yeah, I think so too. Oh, I specifically wanted to check that project. You know, with that with the with the gentlemen in our in Villa La Angostura and the Mapuche is there a way that you'll be able to share resources with me about how people can invest in that or support that if they want to?



Pablo Lumerman 1:29:11

Well? Yeah, I think we will get into that I'm doing the assessment. Now. We are getting into dialogue with the authorities of the community and presenting them kind of an agreement to work together as bridge builders and with society with a state with investors working very close with the what they call the life plan and their plan de vida. So. actually, we are in the midst of a prior consultation and applying the 169 ILO procedures that makes us have a really good dialogue with the community leaders to identify the agreements to work together. And in order to then, you know, open up the possibility of collaboration. We I feel like in the following two weeks, we are going to get through that process. And then we will start to build up this bio cultural corridor project endorsements or backings or participation. And for sure, that project will need supporters and help, helpers and visitors and it will be kind of a life project. So it will be great to connect to anybody that is that will be interested in that. Of course, with the leading role of the community and the community of Villa La Angostura we will be the only facilitators mediators, right.



Duncan Autrey 1:30:49

Right.



Pablo Lumerman 1:30:51

For that connection to happen.



Duncan Autrey 1:30:53

Absolutely. Wonderful. Well, people can follow up with you about that and get in touch with you through all of your social media accounts if they just want to learn more get support. And Pablo, thank you so much for this



Pablo Lumerman 1:31:06

Pleasure Duncan, anytime.



Duncan Autrey 1:31:09

Thank you again for listening to this episode of Fractal Friends with Pablo Lumerman. You can find more content and links and resources about this episode, as well as other episodes at [Fractalfriends.us](https://fractalfriends.us). While you're there, sign up for the newsletter to get updates on new episodes and learn more about my work as the chief transformation officer at Spoke & Wheel. Also, please consider donating to Fractal Friends with a small or large if you like financial contribution, or you can subscribe to be a patron. You can find buttons for that at the Fractal Friends website. Also at the website, you can find all the social media links to get in touch with Pablo, and you can learn more about me and my work at [Spokeandwheel.co](https://spokeandwheel.co) If you like this episode, take a moment to share it with someone that inspire you to call a friend or share it on LinkedIn. I'm working really hard over here to do my part to amplify these voices and spread these messages. And I would love to have your support. And as usual, I'll close this out with a song. The song I want to share with you is "Klezmer Tango by Duo Lerner Moguilevsky. Pablo helped me find this origin time Jewish Music by the duo comprised of Marcello Moguilevsky and Cesar Lerner. I hope you enjoy it. You can find their full album, episode page at [fractalfriends.us](https://fractalfriends.us) and in the podcast episode notes Thank you for listening to Fractal Friends and remember we all have a role to play in the whole.