00;00;07;22 - 00;00;09;18

I find it very interesting

00;00;09;19 - 00;00;12;06

That the Wayuu people hardly have

00;00;12;16 - 00;00;13;12

A border.

00;00;13;12 - 00;00;15;22

Yes, that's precisely it.

00;00;15;29 - 00;00;18;08

Yes, precisely, this is the theory

and this is the practice.

00;00;18;21 - 00;00;20;22

So, I have both of them

00;00;20;27 - 00;00;23;21

And sometimes, as always,

it's something that is said with pride.

00;00;23;22 - 00;00;26;02

it's not like my culture is binational,

00;00;27;07 - 00;00;30;02

but that pride is something that truly costs.

00;00;30;22 - 00;00;33;26

I mean, for example, to me

I had my elementary school in Venezuela

00;00;34;27 - 00;00;39;00

when I came to Colombia I studied high school,

but with the Venezuelan documents and also

00;00;39;03 - 00;00;42;11

I have the Colombian,

I have both documents and when I finish

00;00;42;12 - 00;00;43;29

the high school

00;00;45;13 - 00;00;48;00

that paper doesn't do me much good,

00;00;48;01 - 00;00;50;01

because i was hoping that, taking into account

00;00;50;05 - 00;00;52;25

is also an idea from our culture, at least I would say

00;00;53;03 - 00;00;57;01

Let's transfer the paperwork to the Colombian and cancel the Venezuelan.

00;00;57;23 - 00;01;02;08

But bureaucracy does not allow

that and we are that,

00;01;03;09 - 00;01;04;18

we are a victim

00;01;04;19 - 00;01;07;11

of a border that we did not want to enter,

we did not put.

00;01;08;24 - 00;01;12;09

So that's the other side of saying

I am binational,

00;01;13;14 - 00;01;15;27

is negative.

00;01;19;02 - 00;01;22;10

So yes, it could,

no problem, I could answer.

00;01;22;27 - 00;01;28;00

[Interviewer] Well, first of all, let's start with which one?

00;01;28;01 - 00;01;31;27

[Interviewer] is your name and what you do.

00;01;31;28 - 00;01;32;29

[Interviewer] Well, what is your name?

00;01;32;29 - 00;01;36;06

[Interviewer] Where are we and what do you do?

00;01;36;07 - 00;01;40;09

Well, my name is Neko Agustin Pio.

00;01;41;15 - 00;01;44;29

We were in Manaos, La Guajira, in the media guajira.

00;01;47;06 - 00;01;48;03

And what do I do?

00;01;48;03 - 00;01;51;17

Well, I'm involved in several things, in fact, things

00;01;52;02 - 00;01;56;27

that are related to cultural conservation,

in this case,

00;01;57;03 - 00;02;01;08

in particular the culture to which I belong

me, which is the Wayuu culture.

00;02;02;00 - 00;02;03;15

Then,

00;02;04;00 - 00;02;06;17

Precisely, I can say that I am dedicating myself

00;02;07;05 - 00;02;10;12

to the creation of audiovisual content, producing short films.

00;02;10;29 - 00;02;14;03

and to literature, writing,

00;02;15;08 - 00;02;17;16

passing

00;02;17;27 - 00;02;21;15

the oral story from our culture to writing.

00;02;22;05 - 00;02;26;02

So it is also a way to

of systematizing knowledge

00;02;26;03 - 00;02;30;26

and wisdom that have been bequeathed to us by these people who

00;02;31;21 - 00;02;36;10

that has been so difficult to continue.

00;02;36;11 - 00;02;38;18

[Interviewer] If you are, where are you writing,

00;02;39;17 - 00;02;41;29

[Interviewer] putting that information?

00;02;42;24 - 00;02;44;00

Now,

00;02;44;01 - 00;02;46;21

for now I also write literary

00;02;48;05 - 00;02;52;15

works, very personal, like my name.

00;02;52;16 - 00;02;57;28

I have already had the opportunity to,

to publish two books,

00;02;58;12 - 00;03;02;03

one I worked as a collaborator and in another

because I worked in a way that

00;03;03;29 - 00;03;07;19

Single, a single actor, in which

00;03;09;07 - 00;03;13;06

have been my big accomplishments, writing.

00;03;14;01 - 00;03;15;21

And also

00;03;16;05 - 00;03;18;06

I am working with Wikipedia.

00;03;18;15 - 00;03;21;19

I am one of the collaborators who have

00;03;21;23 - 00;03;24;27

We are building Wikipedia on xxx ... it's official.

00;03;25;04 - 00;03;26;29

We already have Wikipedia in xxx

00;03;27;27 - 00;03;29;27

and this is a project

00;03;29;28 - 00;03;33;14

that has given me the space for the things that I write about

00;03;34;01 - 00;03;38;25

can be in a library, in this case

in a virtual library,

00;03;39;06 - 00;03;41;19

And I have been able to write about

00;03;42;08 - 00;03;44;19

five specific articles.

00;03;44;20 - 00;03;50;08

[Interviewer] Well, tell me a little bit about your beliefs, that is

00;03;51;15 - 00;03;55;25

[Interviewer] Where are you from?

that's what we're talking about, Nacional

00;03;56;03 - 00;03;58;24

[Interviewer] from that border.

00;04;00;03 - 00;04;03;26

Well, more than a belief, it is a reality.

00;04;03;27 - 00;04;05;19

The truth is a reality.

00;04;05;20 - 00;04;08;05

Today our culture

00;04;10;08 - 00;04;11;29

is on the Colombian side

00;04;11;29 - 00;04;16;05

and on the Venezuelan side

and that is to say that when it was

00;04;16;21 - 00;04;18;29

the border between Colombia and Venezuela was established,

00;04;20;11 - 00;04;22;01

It was not taken into account that there were

00;04;22;01 - 00;04;27;01

a culture that was divided

and this territorial division

00;04;27;02 - 00;04;30;17

caused a portion to remain in Colombia

and a portion in Venezuela.

00;04;31;06 - 00;04;33;16

But our culture as such

00;04;33;17 - 00;04;36;25

not visible, did not see that border

00;04;37;18 - 00;04;43;19

and that is why many of the Wayuu brothers and sisters still visit their

family members who are in that part and then the

00;04;43;20 - 00;04;48;24

who are there visit them here, and with time

had access difficulties,

00;04;49;20 - 00;04;53;05

but they managed to do, to go there and to come here

00;04;54;03 - 00;04;58;11

and in that process

00;05;00;11 - 00;05;01;08

also

00;05;01;09 - 00;05;05;22

my family was at one time

in Venezuela

00;05;06;18 - 00;05;09;09

in search of opportunities, that one moment

00;05;09;28 - 00;05;12;24

this part of Colombia, La Guajira, its economy and its

00;05;12;25 - 00;05;15;11

Didn't depend on Colombia, but on Venezuela.

00;05;16;23 - 00;05;20;05

It's something, it's quite a situation,

00;05;20;06 - 00;05;25;09

as we would say, quite complicated.

00;05;25;24 - 00;05;29;21

depend on another country

and not depend on the country to which it belongs.

00;05;30;09 - 00;05;33;26

And in that, let's say in those decades,

00;05;34;01 - 00;05;37;06

that La Guajira depended on Venezuela,

and was at its peak,

00;05;37;26 - 00;05;40;19

my parents were

00;05;40;20 - 00;05;42;28

to the neighboring country and there

00;05;44;08 - 00;05;47;11

one thing that is very difficult

and one of the things there is

00;05;47;12 - 00;05;52;18

is that indigenous people who do not speak

Spanish

00;05;53;14 - 00;05;56;09

they find it difficult to understand the political issue

00;05;56;22 - 00;06;01;12

and that's why the politicking, the candidates

political groups collect individuals, groups,

00;06;01;13 - 00;06;07;08

to the indigenous people, to the communities that don't have ID cards, they provide identification through

00;06;08;18 - 00;06;11;13

their contacts information, in this case from the Registrar's Office.

00;06;12;07 - 00;06;18;00

And in this situation

00;06;18;01 - 00;06;22;03

My parents have their Venezuelan ID card and also their Colombian ID card.

00;06;22;20 - 00;06;25;00

I was originally born here in Colombia,

00;06;26;03 - 00;06;28;08

but my childhood was in Venezuela.

00;06;28;09 - 00;06;30;08

So I was able to

00;06;30;21 - 00;06;33;15

once when my parents came to Venezuela,

00;06;34;19 - 00;06;39;00

also obtained their documents

and I was also registered in Venezuela,

00;06;39;18 - 00;06;44;11

so also had this Venezuelan document

and with this document I studied

00;06;45;14 - 00;06;48;06

and finished elementary school.

00;06;48;07 - 00;06;51;03

When my parents went back to Colombia again

00;06;53;08 - 00;06;57;02

To access education was very difficult, you know, starting from scratch.

00;06;57;18 - 00;07;00;29

I was already 13 years old,

by then it was already very complicated for me

00;07;01;00 - 00;07;05;24

start, burn the entire high school and what was done

00;07;05;25 - 00;07;10;15

was, what I was allowed to do in school.

00;07;10;26 - 00;07;12;01

I was told,

00;07;12;02 - 00;07;16;06

you can continue studying with the venezuelan school

as a foreigner here in Colombia,

00;07;17;05 - 00;07;19;14

which in due course I accepted,

00;07;20;18 - 00;07;23;00

having faith that in the future

00;07;23;16 - 00;07;25;28

a paperwork transfer was to be made.

00;07;26;17 - 00;07;31;00

That is to say, my document,

my Venezuelan studies will be transferred to the Colombian one

00;07;31;29 - 00;07;35;29

and I graduated four years ago

and this transfer has not been possible.

00;07;36;18 - 00;07;39;03

Then,

00;07;39;22 - 00;07;43;08

I finished my high school with the Venezuelan

and in Colombia I was recognized as

00;07;43;15 - 00;07;47;04

as a Venezuelan high school graduate,

a foreign bachelor's degree.

00;07;48;02 - 00;07;52;11

And then with the Colombian, this year it is

that I am taking a validation course

00;07;52;26 - 00;07;56;07

to come back again,

studying and finishing high school

00;07;56;27 - 00;07;59;04

and access to higher education

00;07;59;14 - 00;08;03;21

as a Colombian citizen, which

00;08;04;10 - 00;08;07;11

so what I was saying just now,

00;08;07;21 - 00;08;11;04

one says with pride my people, my culture,

00;08;11;17 - 00;08;13;21

my people, my Wayuu nation is binational,

00;08;14;13 - 00;08;19;01

But that pride, in reality, is something very abrupt.

00;08;19;25 - 00;08;22;27

and what I said I have the document, what I have,

and to date

00;08;22;28 - 00;08;28;23

I have not been able to access to study any

career because it is very difficult

00;08;30;04 - 00;08;32;18

to be, to be a...

00;08;32;19 - 00;08;35;25

to have ended up as a Venezuelan, although if there are

00;08;36;15 - 00;08;41;19

opportunities, but they are very scarce,

then not for me,

00;08;41;25 - 00;08;46;02

is not favorable to me

and that's something that happened to me,

00;08;46;03 - 00;08;49;05

but it is also a situation that happens to hundreds

00;08;50;00 - 00;08;52;12

of people here in La Guajira.

00;08;52;13 - 00;08;53;27

[Interviewer] Well

00;08;54;06 - 00;08;57;04

[Interviewer] tell me a little bit about for you

00;08;57;05 - 00;09;01;08

[Interviewer] What does it mean to be a Wayuu?

00;09;01;09 - 00;09;04;22

What does it mean to me to be Wayuu?

00;09;05;01 - 00;09;07;09

I believe that

00;09;08;06 - 00;09;12;09

in that case that our culture has taught us that

00;09;14;08 - 00;09;17;02

our way of seeing life is in a spiral

00;09;17;27 - 00;09;21;18

and in this spiral we, life

00;09;21;19 - 00;09;24;20

existence, takes a journey,

00;09;25;17 - 00;09;29;04

we have a beginning and that beginning, that origin, is what we

00;09;30;07 - 00;09;32;07

is behind us

00;09;32;08 - 00;09;36;01

it is the case that if a

wayuu

00;09;38;12 - 00;09;41;18

suppose he dies in Venezuela, his people,

00;09;41;19 - 00;09;44;22

its root is going to look for it

and will bury him with his ancestors.

00;09;45;12 - 00;09;47;16

So, taking into account that way of thinking,

00;09;48;18 - 00;09;53;02

we also believe that there are things

that are previously destined

00;09;53;23 - 00;09;58;21

and having that way of looking at life,

00;09;59;17 - 00;10;05;20

I think that each of us is placed at a point where we are going

00;10;06;08 - 00;10;09;15

in some way to

make things interesting or make an impact,

00;10;10;03 - 00;10;14;08

where we go out, where xxx,

00;10;15;10 - 00;10;17;29

where God places us

00;10;18;15 - 00;10;23;13

and that's why I'm proud of it, for everything

00;10;24;15 - 00;10;28;13

what we are,

what constitutes us as persevering people,

00;10;28;14 - 00;10;31;18

as individuals, as a struggling community

00;10;31;19 - 00;10;34;06

to maintain its identity

00;10;35;02 - 00;10;38;07

and to maintain,

00;10;38;08 - 00;10;41;22

for maintaining a culture that we have been

building

00;10;42;14 - 00;10;44;28

o that our ancestors built for us

00;10;44;29 - 00;10;48;03

and which are now given to us as a legacy.

00;10;48;04 - 00;10;52;06

[Interviewer] That of nomadic

00;10;53;05 - 00;10;55;02

[Interviewer] Can we talk about that?

00;10;55;03 - 00;10;58;06

Well, what, if our culture is nomadic,

00;10;58;07 - 00;11;00;29

because we are a semi-nomadic culture,

00;11;02;08 - 00;11;02;25

it is said,

00;11;02;25 - 00;11;05;02

Anthropology says that we have been coming down

00;11;06;10 - 00;11;08;16

of the Perijá highlands,

00;11;08;17 - 00;11;11;23

the column that crosses Colombia

00;11;13;01 - 00;11;14;26

anthropology, according to studies.

00;11;14;26 - 00;11;18;06

say that others of us are coming down from that hill,

00;11;18;10 - 00;11;20;12

of that column of hills

00;11;20;13 - 00;11;25;07

and we got off and got to this one,

00;11;26;00 - 00;11;29;18

This provincial, arid land,

00;11;30;21 - 00;11;35;17

and our culture has taken over that place and

00;11;36;23 - 00;11;39;02

we can also see that feature

00;11;39;03 - 00;11;42;16

of the high guajira, Punta Colombia, the Punta Colombia of the

00;11;42;28 - 00;11;46;12

from the point that it is quite far from here

00;11;46;13 - 00;11;50;21

we have been going down,

that is why our culture, our nation,

00;11;50;27 - 00;11;55;20

has already reached much further south,

00;11;56;10 - 00;12;01;28

and in that, let's say

00;12;03;02 - 00;12;03;13

in that

00;12;03;13 - 00;12;06;17

way of coming down from the top to the bottom

00;12;07;18 - 00;12;12;05

has been given through the practice of

of being semi-nomadic

00;12;12;19 - 00;12;15;06

because our grandparents and ancestors

00;12;16;19 - 00;12;18;26

were behind

00;12;19;04 - 00;12;21;23

from where the rain was prosperous.

00;12;22;21 - 00;12;26;01

And so when there was a drought in a place,

00;12;26;02 - 00;12;29;13

They immediately searched for the place where the rain was

00;12;29;14 - 00;12;32;16

Then and then they passed that point

00;12;33;02 - 00;12;37;14

and when here the rain ended

passed by and went after it.

00;12;37;25 - 00;12;41;03

But the point where they knew they had arrived,

00;12;41;15 - 00;12;45;07

that point already belongs to them,

then it ends up being a waypoint.

00;12;46;06 - 00;12;50;08

And there is a moment

As far as they can go,

00;12;50;28 - 00;12;53;28

as being

00;12;54;02 - 00;12;54;25

migrants.

00;12;54;26 - 00;12;59;01

Somehow, behind the rain,

comes to a point where they decide

00;12;59;02 - 00;13;01;15

return to the point of origin, to the starting point.

00;13;02;13 - 00;13;07;01

So, to get to that point

or those points where they

00;13;07;02 - 00;13;10;27

they are positioning themselves, they are leaving

00;13;12;16 - 00;13;15;03

inheritance, they are leaving

00;13;15;04 - 00;13;18;19

children, they are leaving other people behind, so

00;13;20;01 - 00;13;24;00

those points become points on a route

00;13;27;19 - 00;13;30;16

From a semi-nomadic community, from a community that is

00;13;30;17 - 00;13;33;13

constantly traveling and on the move.

00;13;33;24 - 00;13;36;05

[Interviewer] It's a bit of a spiral.

00;13;37;20 - 00;13;39;06

[Interviewer]Can you tell me a little bit about

00;13;39;07 - 00;13;42;10

[Interviewer] your intention of preserving the culture?

00;13;43;16 - 00;13;47;11

[Interviewer]how are you doing that, and what importance

00;13;47;12 - 00;13;50;13

[Interviewer]does it have to preserve that culture?"

00;13;50;14 - 00;13;52;17

On a personal level

00;13;52;26 - 00;13;57;03

I love very much

00;13;57;16 - 00;14;00;03

to be wayuu and part of this love

00;14;02;04 - 00;14;05;03

by the identity that one has, it is,

00;14;05;23 - 00;14;11;08

is to recover things that have been lost

00;14;11;24 - 00;14;15;09

and things that are being lost due to different

00;14;16;14 - 00;14;18;01

reasons.

00;14;18;12 - 00;14;21;25

We have one of those punctual reasons

that has caused us to lose,

00;14;22;08 - 00;14;26;21

has been the need

to emigrate in search of opportunities.

00;14;27;10 - 00;14;31;19

We have the specific cases of the Wayuu,

of the communities

00;14;32;00 - 00;14;34;22

who migrated to Venezuela, to the cities of Venezuela

00;14;35;01 - 00;14;38;12

when they were at their peak,

00;14;39;13 - 00;14;40;03

but when they

00;14;40;03 - 00;14;42;22

returned to the Guajira again, to the land,

00;14;43;14 - 00;14;46;12

The generations that were born in Venezuela no longer spoke xxx.

00;14;47;05 - 00;14;50;20

So they would move in search of an opportunity, but that opportunity

00;14;50;21 - 00;14;53;29

ends up harming them.

00;14;54;00 - 00;14;58;02

Like losing the language, speech, and another one as well

00;14;58;03 - 00;15;01;13

is that the territories and

00;15;03;01 - 00;15;05;11

globalization has also touched it

00;15;05;29 - 00;15;07;06

and also

00;15;09;20 - 00;15;12;13

In our territory it is sometimes necessary to go there

00;15;13;14 - 00;15;16;18

to study, or for a god job

00;15;17;13 - 00;15;20;25

and in this way to look for opportunities outside

00;15;21;13 - 00;15;24;00

we make it cause that damage

00;15;24;01 - 00;15;27;04

I told you about earlier, of losing something

00;15;27;05 - 00;15;28;06

from ourselves

00;15;28;14 - 00;15;31;14

So there are many reasons

00;15;31;15 - 00;15;33;12

for that loss. Also,

00;15;33;12 - 00;15;38;05

Also, the Wayuu society itself has lost certain values.

00;15;38;21 - 00;15;44;02

we have let ourselves be carried away by a thought

that is not like us

00;15;44;03 - 00;15;48;27

because our culture is a collective culture

that does everything in collectivism.

00;15;49;14 - 00;15;50;08

Lately

00;15;51;15 - 00;15;52;25

already by

00;15;52;26 - 00;15;57;02

the entries of large multinationals,

00;15;57;03 - 00;16;00;24

has caused the Wayuu to become selfish

00;16;01;10 - 00;16;04;05

and to the point where there is no more unity

00;16;04;06 - 00;16;07;28

and then that

causes conflicts between communities.

00;16;08;00 - 00;16;13;23

The famous conflicts between clans

that among the Wayuu themselves they kill each other, for the sake of a good

00;16;14;12 - 00;16;18;08

or for the benefits that this can generate.

00;16;18;27 - 00;16;24;11

And while that is happening

00;16;24;27 - 00;16;27;01

the way of teaching is also changing.

00;16;27;17 - 00;16;32;09

It is no longer taught that you should love your neighbor

how it used to be taught,

00;16;32;20 - 00;16;36;02

that you must have empathy first and foremost,

This is no longer taught.

00;16;36;09 - 00;16;38;12

So the new generations are being born

00;16;39;01 - 00;16;43;04

without having those values that were and had

00;16;43;05 - 00;16;47;16

our culture,

then the way of thinking is selfishness,

00;16;47;22 - 00;16;50;21

already everyone only assures

00;16;52;03 - 00;16;52;14

what it is

00;16;52;14 - 00;16;55;01

own, what is yours and what you do not share with others.

00;16;55;15 - 00;16;57;21

there is no longer any empathy

00;16;58;09 - 00;17;02;23

And that also generates that among the Wayuu themselves, the same culture

00;17;07;16 - 00;17;09;01

be generated

00;17;09;04 - 00;17;11;27

that we also lose part of our identity,

00;17;13;10 - 00;17;16;08

because already at this moment,

00;17;16;09 - 00;17;21;07

The grandparents who sat in front of a bonfire to teach us, to tell us stories

00;17;21;27 - 00;17;24;27

That used to generate reflection is no longer being done

00;17;26;09 - 00;17;30;01

and then there is no way to recover those values

00;17;30;12 - 00;17;34;10

Or a way of saying, 'Look, we are Wayuu, there is

00;17;34;11 - 00;17;38;22

no need to kill each other

00;17;39;08 - 00;17;43;04

We want to do the work that the old man did,

our ancestors,

00;17;43;05 - 00;17;46;06

our grandfather, in front of a campfire,

00;17;46;07 - 00;17;48;21

teaching the little boys, the young men

00;17;50;02 - 00;17;54;14

So that they always maintain that unity,

that love, that empathy.

00;17;54;15 - 00;17;58;23

We want to do that

through audiovisual creation,

00;17;59;10 - 00;18;04;02

through the short film, our short film,

that space to generate a reflection

00;18;05;02 - 00;18;07;12

both the Wayuu person

00;18;08;00 - 00;18;11;06

as the outsider, the foreigner.

00;18;11;07 - 00;18;13;08

And I have had the opportunity to

00;18;13;21 - 00;18;16;10

to learn a little and I have come

00;18;16;11 - 00;18;18;25

doing interesting things.

00;18;21;00 - 00;18;22;16

And it is the same thing that happens

00;18;22;16 - 00;18;27;12

with writing,

with what I have been writing, it is

00;18;27;13 - 00;18;31;26

a way to grasp this oral knowledge

and systematize it

00;18;32;26 - 00;18;36;20

Take it to a book,

because one of the advantages of an oral tradition

00;18;36;21 - 00;18;41;04

is that over time it gets lost or changed or then

is no longer there.

00;18;41;27 - 00;18;44;04

And so let's say that in those two points

00;18;44;05 - 00;18;46;19

I have concentrated more on contributing

00;18;48;23 - 00;18;54;04

to this Colombian identity.

00;18;54;05 - 00;18;57;21

[Interviewer] You can quickly describe where we are now,

00;18;57;22 - 00;19;01;21

[Interviewer] as in the urban house.

[Interviewer] and the one in front of the ranchería.

00;19;02;01 - 00;19;04;13

[Interviewer] So where we are, it's going to be a little bit different.

00;19;07;00 - 00;19;11;17

[Interviewer] and reflect the difference between the two.

00;19;12;23 - 00;19;16;26

Well, in Manaure one calls it an urban zone,

00;19;17;26 - 00;19;21;21

practically all over La Guajira

00;19;21;23 - 00;19;25;12

One calls it an urban area,

but it is really not so much urban as semi-urban.

00;19;26;29 - 00;19;30;23

In this case, this house of ours

is in a village,

00;19;33;03 - 00;19;34;11

in the village

00;19;34;12 - 00;19;38;02

as we use the term to refer to it, but

00;19;40;16 - 00;19;42;21

we have maintained

00;19;45;14 - 00;19;48;13

our ways of making traditional houses

00;19;48;27 - 00;19;52;22

and for this space that is here

although it is in the urban zone, we call it an urban zone,

00;19;53;00 - 00;19;56;00

but really the house, the roof, everything

00;19;56;01 - 00;19;59;17

it's like something traditional still

00;19;59;23 - 00;20;01;23

and therefore the differences,

00;20;01;24 - 00;20;07;16

The difference is that in rural areas, there is no electricity, no power, no internet.

00;20;08;12 - 00;20;12;22

and that would be the only difference.

00;20;13;18 - 00;20;16;06

[Interviewer] Well, that way there is also much less noise.

00;20;16;18 - 00;20;20;02

Yes, there are also advantages

00;20;20;11 - 00;20;23;07

nature is more

00;20;24;08 - 00;20;24;29

present in

00;20;24;29 - 00;20;28;03

rural areas than in urban areas.

00;20;28;22 - 00;20;31;00

[Interviewer] Can you describe who xxx is and

00;20;31;18 - 00;20;34;25

[Interviewer] What does it mean to you, to the Wayuu people?

00;20;36;05 - 00;20;40;07

xxx the word for xxx in spanish is madre tierra

00;20;41;11 - 00;20;43;29

or xxx can also mean only

00;20;44;00 - 00;20;47;22

a grain of sand,

00;20;48;27 - 00;20;52;23

but it can also mean

or it can also be assimilated

00;20;54;01 - 00;20;56;04

to say planet,

00;20;56;17 - 00;21;00;13

because the name of this planet, planet Earth,

00;21;00;29 - 00;21;03;23

is related to this concept.

00;21;04;10 - 00;21;07;14

So when we say xxx

We are not only referring to Mother Earth,

00;21;07;15 - 00;21;10;14

but also to the planet itself.

00;21;10;15 - 00;21;14;24

Then that

is the meaning of the word xxx

00;21;15;27 - 00;21;18;08

and for us that is xxx, well xxx

00;21;18;09 - 00;21;21;11

is the mother of us.

00;21;21;12 - 00;21;24;12

It has already been explained to them

00;21;25;07 - 00;21;30;02

that we, for us

our origin is in different generations.

00;21;30;03 - 00;21;32;07

First, they create

00;21;32;18 - 00;21;34;27

or first, life arises

00;21;34;28 - 00;21;38;24

from light

00;21;39;26 - 00;21;42;07

that is born of the night, the darkness.

00;21;43;13 - 00;21;44;13

From that it is born.

00;21;44;13 - 00;21;46;16

Then comes a generation, which is the generation

00;21;48;01 - 00;21;50;18

of the elements

00;21;51;23 - 00;21;56;28

and then the sacred places, then xxx

00;21;58;01 - 00;22;01;02

meet xxx

00;22;01;03 - 00;22;07;17

Being rain, among them

there is a love affair and the fruit of that love affair are the plants,

00;22;07;18 - 00;22;09;22

large plants

00;22;09;23 - 00;22;12;12

and birds.

00;22;12;13 - 00;22;13;26

But mother, xxx,

00;22;13;27 - 00;22;17;04

felt sad because the plants were

00;22;17;09 - 00;22;20;13

immobile.

00;22;20;14 - 00;22;23;23

I wanted children who were independent,

they thought,

00;22;24;18 - 00;22;25;12

And then

00;22;27;06 - 00;22;28;26

had children.

00;22;28;27 - 00;22;30;12

And that's where we went out. The

00;22;30;13 - 00;22;32;15

human beings, the Wayuu.

00;22;32;16 - 00;22;36;12

And so for our worldview, Mma is

our mother,

00;22;36;28 - 00;22;41;04

the one that connects us, the one that has given us

00;22;41;26 - 00;22;44;25

practically everything, because if

00;22;44;26 - 00;22;48;18

we ask ourselves where the things I have come from

or the things I consume

00;22;49;09 - 00;22;52;27

come from mother earth.