Enrique Reyes

Interviewer Don Bouzek

Q: What part of Chile were you born in?

ER: In Santiago, the capital city. But I traveled a lot in the country. I always say I need to know my country before I can know any other country.

Q: What was Santiago like?

ER: Santiago is a very large city. It holds about 40 percent or maybe more of the total population of the country. We're talking about 6 million easily at this moment, in a very close valley with very nice weather all year round. But also because it's a valley, it's closed and it's not good air circulation and gets a lot of smog. It's one of the worst in the world, after Mexico City and New Delhi and some of that; it's very bad in there. Now they have to control circulation of private cars because of that.

Q: It's quite a modern city.

ER: It's very cosmopolitan. It's a lot of people. Chile is very cosmopolitan itself. Basically the population is 80 percent mix of Spanish and aboriginals, but there's a lot of European communities too from France, from England, from Scotland, Germany, Yugoslavian too. And Italian, that's a big origin. Late last century in the '50s a lot of Middle East people too immigrate to Chile. Lately in the '80s and late '70s, some from Asia, like Koreans, Vietnamese, people from East Asia.

Q: Politically, what was it like when you were growing up?

ER: The '50s and '60s were very active politically. Chileans have always been very active politically. But in the '70s, because of the Cuban Revolution and the influence of idealistic men like Ernesto Che Guevara and other people and also the U.S. influence of the movement in

France and all that, it creates a climate in Chile that was very progressive and very active. We even elect the first elected declared Marxist in the world in free elections. It's strange in the political spectrum in Chile, he was supported by a wide coalition of people from the centre to the left. That created a lot of hopes, a lot of activity, a lot of involvement of the working class, the labour organization. We have a big central of workers who are composed of all the different federations and activities – miners and all that. With that support, he won the election. Like no other previous government, instead of losing support (you know, you stay in government and losing), he was elected with 36 percent of the popular vote, and after two years in power for the parliamentary elections he went up to 48 percent instead of losing. But of course his government program was hurting some big economic interests, especially Americans. Like today, they didn't like that; they have to put it into this person. So they supply money, training and direction for a military coup. That was a bloody coup, September 11th, by a strange coincidence, when they come to power. They killed around 30,000 Chileans in the first few months of the coup. Some of them were killed secretly. They just disappeared, and until today we still cannot find the rest. There's about 2,000 to 3,000 of those cases that are being investigated. But after 18 years of the military dictatorship, it was hard for the Democrats to regain power unless they deal with this force in there, and the deal was probably they will not be touched. Some of them they've been trying to bring up to justice, including the leader of the thing, General Pinochet, but to no avail. He finally get off the hook, being declared demented, crazy. Because of that, which was also arguable by other doctors who examined him, he was declared as not be mentally fit to stand trial. That doesn't mean he's innocent, it just means that because he's crazy we cannot be trial.

Q: What kinds of things was Allende trying to do for the people of Chile?

ER: The program of his government, not only him personally, it was trying to first of all recover a lot of the industries and the national resources that in Chile were very rich but they were owned and exploited by foreign companies. Copper was the main production in Chile, and was owned in the hands of North American companies, United States companies. But before Allende was a program for nationalizing the mining sector. They were buying some part of the shares that were owned by these companies, and Chile became the owners of 51 percent.

During Allende's government, there was a law passed to nationalize 100 percent, so the other 49 percent. The company didn't want to sell, but because of the law, they have to. It was you sell or you lose, so they sell it. But then secretly they start comparing. This is Kennecott company and others like that that were the owner of most of the copper in Chile. Also the banks were a very critical component of the economy and needs to be controlled by the state. It was a kind of socialist experiment; not Communism, nothing close to that. Election were keep coming and free press and all that. Most of the opposition owned most of the media, so they have a lot of say in that. But they controlled the mines and the money. Most of the richer part of the population were against this government. Not all of them, but quite a few of them decided to support this experiment. The idea was that Chile should belong to Chileans – that was the basic thing. But that wasn't approved by the powers in the world, and then a military coup happened with money financing channeled through CIA. It was always secret intervention and all that, but lately the acts of the congress in the States allowed us to know a lot of secret documents that they were back and forth with between Chileans and the American embassy and the secretary of state, Mr. Kissinger at the time. It was proved that it was direct involvement. They financed big strikes by the trucking sector, which is very critical in a country like Chile. When the coup happened, it was very violent and it was like what we call state terrorism, to use a term that is very much in vogue nowadays.

Q: Were you a student at this time?

ER: No, I was working for about 13 years in a government company, which is called the Housing Corporation. Chile is not a federal, it's a centralized kind of government that's always been the administration in Chile. Each government department has branches all over the country. I was working in this company who look after low income houses for people. One company was building the houses through contract with private contractors or through direct labour that they hire workers and professionals in construction to do these programs, big built out of nothing. There was a lot of places where there's no running water, electricity, paved streets and things like that, so they need to reorganize and remodel it and develop the urban aspect of the city in a more healthy way. The company I worked for was involved in the distribution of the houses based on points, which includes how much you can put some savings aside, like money for

buying a house; that gives you points. But the main thing was how many years you've been waiting for a house and how big your family was. Your family got a better chance because they got more points with the kids, wife and all that. The point system was based on that and was developed in conjunction with the people who were in need of all this. Some of them were even in practice before Allende is doing Christian Democrat going of Eduardo Frei, the father of the later Frei who was president in Chile in the previous government too. I was working as a government officer. At the time of the coup, I was the provincial manager in the southernmost province of Chile; I was a provincial manager at this company with 300 construction workers, engineers, lawyers, social workers, accountants – a lot of people, 370 people under my wing.

Q: It seems like it was a time when energies were being focused in a positive way in society.

ER: It was a whole new perspective. About four months after Allende was installed in the government, I was asked if I can take charge of this position as provincial manager. I said, sure, I'm gonna give it a try. So I was sent to this province and I started doing some investigation. I have to do some inquiry, because there were some mismanagement from the previous administration too. But I found one thing. In the capital city where I was based before, we have an employees association, which was the only labour organization we could have. I was a member of it. When I was transferred in my capacity as a manager, I got there and asked the guy in charge of the accounting department and said, listen, I want you to continue taking my union fees out of my salary and send it to the central offices. Because I wanted to keep participating in it. It doesn't mean that because I'm the manager I won't be involved. But I would like to find out how many of the employees here in the provincial branch are involved in it. There were about two more. I said, well do you know that in a couple of months it'll be elections for this labour organization that we have, and it would be interesting if you guys participate. All you have to do is just register yourself and start paying dues. So I organized all the employees that I was the manager of to be members of this association that we have. That was the way things were happening – the boss telling you to be a member of the union. It's like, what?

Q: When the coup happened, did that make people in government positions, such as yourself, targets?

ER: The coup happened during the morning of September 11th. Everything was put under martial law. The generals of the different districts were in charge of running the country. Even I went to a meeting to the army headquarters in the province to deal with all the construction programs that we had at the time and what will happen with the employees and all that if we close the project for a while. I went to this meeting with a colonel of the army, and we make plans how to put the thing safe. They were going to send soldiers to look after and keep everything so nobody will go and steal things; there was a lot of materials. By 3 o'clock it was declared a curfew, 3 o'clock in the afternoon, so I went to my home. A quarter after three a small bus with about 18 to 20 marines arrived, surrounded my house, jumped over the neighbour houses, and come to my house to arrest me. So I said, okay just take me, I'm going. I'm going to assume my responsibility, whatever it is. So I was arrested September 11th at a quarter after 3 p.m. By 11 p.m. that day I was in a concentration camp in the Dawson Island where I was there for a year, in and out to be taken to interrogation centres with tortures and all that. That was the only way they know to interrogate people. It was incredible, something that is hard to remember and hard to tell. When you tell it, it's hard to believe how some human beings can be brought down so low in what human beings should be.

Q: And how fast.

ER: And how fast, yes. In my case, I was on a list of wanted people.. My name was appearing on the media, TV and newspaper, to be arrested on sight immediately, among other 100. I was already arrested, I was already under the custody, and my name was still appearing. A lot of people couldn't believe: Enrique, how come he can be? No, a lot of people was politically opposed to the government and support the coup, and couldn't believe that could've happened to me. But it was. I was told later what the reason was. I was sent to a trial in a military court and condemned in there to be a terrorist, to conspire to overthrow the government. I was arrested on September 11th so I couldn't overthrow the new government, and I was a

functionary supporting the previous government. So who was I planning to, or when? It's still a mystery in my life.

Q: Things in society can change so quickly and so violently.

ER: If I can say something without being critical, maybe because I'm older now it's more like being a little bit cynical – I will say what happened in Chile could happen anywhere at any time. In Canada, sometimes we forget and we don't know how lucky we are. Freedom is a very fragile thing. It's a flower, very delicate, and you have to really take care of it. There are times when terrible things happened, like September 11, 2001. Now we're getting restrictions on how do we move, how do we travel, how do we keep our identifications of who we are, and things like that because of this big monster sinister in the dark lurking there to come over us. We have to take measures and precautions to be safe. Safety becomes a magic word that allows you the authority to do anything. We should say, no we still have rights, basic rights, human rights, and that should be the main thing. Even if I am a criminal, the worst criminal, I do have rights; I have to have my day in court. But nowadays that's not happening. There is I don't know how many, they got some people in that base in Cuba that are awaiting trial, Talibans or whoever. They were fighting, maybe they were wrong. Well it's not for me to judge. But what happened, do they have the right to defense? Do they have the right to trial? They were training to kill people. Well so is our soldiers, and our soldiers cannot just go and kill anyone because they want it. If they do, they might be subject to a trial. So the same thing with these people and anybody. But now, because the counterterrorism, the psychosis that is created, it make us to lose our basic rights. No, it shouldn't be. That's my opinion. After my experience, human rights, basic rights, they have to be. The law has to be applied and respected.

Q: People here just take freedom for granted.

ER: Ya, a lot of things are taken for granted, a lot of things. We have to open our eyes, be careful, be aware all the time. It's like when you go and buy something and they say, buyer beware. Well here, citizen beware of what we know and what we need to know. Are we receiving all the information we need, or are we being filtering information that's given to us?

We don't know that part. But things happen and we can assume that maybe we're not getting all the information that should be in our knowledge.

Q: The rhetoric is the same as what you were hearing at the time of the coup.

ER: I'm a very patriotic person. I believe that my homeland – and I'm talking Canada as my second homeland and the country that I probably owe my life – so I'm very grateful and respectful and loving to this my country. If I have to go to work for it for a just cause, I will. But that's not giving me an open decision for killing anyone that I want. No. It still bothers me when I hear things like civilians that kill, I'm trying to remember the word now they use for the term – collateral damage. Whoa. Everybody can be a collateral now. We can be used as collateral too if somebody decides to come and drop bombs on us or whatever. So I don't know. It's hard to make a good definition of what or who is what. A terrorist for some might be a freedom fighter for some others. I remember not too many years ago when Bin Laden and the mujahideen were sent to fight in Afghanistan against invaders the Russians were installing in there. He was called a freedom fighter, the mujahideen. Now he's this terrorist. So see, it's the same person but depending what you do or how do you do or what is your inspiration, you got a different label. So where is the truth?

Q: When you decided to leave Chile, were you able to get refugee status to Canada?

ER: I came with the idea of being a refugee, because I was a political prisoner. I was taken out of prison because there was pressure from different governments against the Pinochet regime to let hundreds of thousands of political prisoners all over the country free. He said, ok we'll not let them free here in Chile, so if you want, take some. I was one of the lucky first 100 that came to Canada. I think I was number 14 with my family. In the meantime, there were other people who went through the embassy to apply, but I couldn't go to the embassy because after a year in a concentration camp I was transferred to a jail. In a jail, it's hard to go to the embassy. So we became accepted, me and my family. So they put us on a plane. I met my family on the plane and they flew us out of the country, and we arrived in Canada.

Q: So that was the first time you'd seen your family in how long?

ER: Well I saw my family when I was in jail; once a week we have a one or two hour family visit that was allowed in the jail. When I was in the centration camp, no way Jose. I was even taken to the, what do you call it, it's a government office where they give you your passport and all that, so I had to get a passport to come. But when I arrived in Canada I found out that I came with a ministerial permit from the Minister of Immigration, and within six months I obtained my landed immigrants status. That was in 1975, so almost 28 years ago. Gee, half of my life is in Canada, that's why I feel Canadian. But we get here, and first thing was to learn the language. I speak a little bit of English because of my profession as a computer programmer and analyst. I'm trying to find a job in that field, and it was hard because of the language communication and all that. So I have to take other jobs, and somebody after two or three months offered me a job as a welder, an automatic welding machine operator, because I knew a little bit about electricity and all that. They said, well we'll train you, and in a month if you're not good, you're out, and if you learn, you stay. I stay in there for about a year and a half. Then there was an opening in the computer department in the same company, so internally I applied for it and I become working in computers. So I worked in computer for about 15 years since then, and then the company where I was working had to close.

Q: Were your credentials honoured here?

ER: In my case, I was lucky because I went to university and started taking courses for TOEFL and then I was able to go to the department of extension and revalidate all my papers. In Chile I studied with IBM, so in a sense my papers were recognized here immediately because they were from IBM. But for others, they don't. I know cases of doctors, 11 years pediatrician, he was cleaning floors at Edmonton Centre. I've got no case against cleaning floor, I do that today. It's an honest way to make your living; any one of those ways is very respectful. But it's the waste of resources that is happening. I heard a lot now, there's some professional organization of people from different countries that they're trying to see the government can make it easy. But then you have to get through the professional organizations here. If you're a doctor or surgeon and this guy come from lala country somewhere, who knows if his papers are real or they're fake?

So I understand there has to be some sort of control on that. We all need guarantee. But make it easier, not make it hard. Help that person to become in his own field and his own profession. That's good for accountants, for anyone, for welders and all that. Of course trades are much easier to get it because you're in the same field as long as you can overcome the language barrier. That's the big one. But you're in a country where everybody speaks English, you learn how to speak English. I think I learned. Not like when I first arrived – me Enrique, you Jane, like Tarzan. That was my language at the time, but I was acting even as a translator for the other ones who speak less than me.

Q: Some people have the impression that immigrants to this country have it easy, but that's not true.

ER: Ya I agree with you basically, ya. But it is easier, it is better for someone who comes from a third world country to a country like Canada. You are moving up; no matter what, you're moving up in any sense. That makes it easier for you to live. It's not so hard to make a living in a country like this. Even if you're not in your own field, you still can make a living and put the bacon on the table. Maybe not bacon, because it's not good for your cholesterol. Anyhow, what I'm trying to say is we need to open the ways of training. Maybe we can offer a better training the language essentially. I was denied courses in English because the immigration people who were dealing with my case thought that I spoke too much English already, so I don't need to. My wife have to go to certain courses on her own, evening courses. I went on my own to the Department of Extension at the university to take the TOEFL courses. I had the luck that I learned enough to be working my profession for many years. When the company closed, I make 300 applications with in a year and couldn't find a job at my level. That was the other problem, because I trying to get a starting level position in computer, like simple programming and things like that, and they say, no, you're overqualified. Okay so I'm overqualified, but how do I compete with the middle management position when I coming out from the street and have to compete with the other people in the company who were there already? So it's hard. What I'm trying to say is we need to get the training. You need to get the people and put them in immersion if possible, in English. We can even isolate on our own in the community sometimes, because we rely on somebody else to help with the language and all that. I remember that happening. But we need to learn

the language so we can develop ourselves and be integrated into the Canadian blended society that we're building. I'm very active in my community, but I never say we have to live outside of the Canadian society. No, we have to be very active to be part of this big thing that is the Canadian society, this cultural melting pot.

Q: Yes, it's important we see ourselves as a society, but respecting differences as well.

ER: Of course there's nothing wrong with that. We are better, we're bigger, we're more strong with we are. . . I always say if you put eight pieces together, that eight pieces is more than the eight pieces separate. It's more, and that's what's the good thing that we can get in Canada. We are part of the whole thing. I love to be with people from other ethnicities, to talk to them and learn. My culture has been expanded a thousand times more than what it was when I came. I wasn't ignorant, I always liked to read and all that. But I was like, gee, now I know how the Filipinos are, the Jamaicans and the Middle Eastern and all that, because I work with them side by side talking to them. What is your costume, how do you call these, what do you eat? We eat this, you wanna try? Let me try what you eat. Things like that. Religion – what's your religion? You believe in God too? Ya, me too. But you call it different. Well it doesn't matter.

Q: That's what impresses me about 474 – the diversity and how well they work together.

ER: It should be done. It shouldn't be just wasted because we move and forget who we are. It's like, okay I'm an Albertan, so tomorrow I move to Toronto and then I forget about Western Canada? No, I'll be an Albertan in Toronto. But I'll be a Canadian, part of the whole thing, too. We make jokes about ethnicity sometimes, which is not proper. But I think sometimes a good laugh helps to cool off certain things. But it all has to be done with respect, with sensitivity towards the other person's feelings. We have to work together and build a greater Canada.

Q: When you got the job with the school, did you become involved with the union?

ER: I 1990 I lost my previous job because, as I said, the company were closed and there were two other big companies closed. I worked in those big computer date centres at the time, which

were big size, three or four rooms some kind of computers. Now you get one of those on your laptop, memory capacity and all that. But what had happened, I have to find a job. I went into working on my own with a partner on selling cleaning products, janitorial products. The company was very small, and it didn't work at the end. So I went to NAIT and took a course in boilers, then I applied for a job at the Edmonton Public Schools. I got a job as a custodian and then later on I was taking courses, learning more, educating myself. No matter what job you do, you have to try to be the best, try to do a good job. I'm very proud of what I'm doing and I'm very proud for my brothers and sisters in my local. I feel identification with them. We are one. We have a saying, an injury to one is an injury to all. I really believe in that. It's something that I get involved with them. As soon as I got a permanent position and went to my union meeting I was sworn in as a member. At the beginning I wasn't very active in the local. Once in a while I went to the meetings and all that. It happened I was working on Saturdays as part of my duties, and most of our meetings were on Saturdays, so I couldn't. But later I become more involved and feel more confident about how to express myself, how to learn all the labour relations, all the activities, all the different field that you need to know to become a good active member of your local of your union. I become very involved in it and really like it and enjoy to do that. I think when I retire I would like not to retire, just to keep on in this. Maybe there will be some ways; I have to find something. I don't give up on that, but that's still on the planning.

Q: What issues has the union been dealing with that are important to you?

ER: All of the issues are important for me, all of them. Now it's a matter of preference, the ones that I like. I like Health and Safety, which is one field that I'm involved in nowadays. I even work representing my local. They send me and I got a voice of the local into the Heath and Safety Committee at the Alberta Federation of Labour. I also like Environment; I've been in environmental issues for the last five or six years at the provincial level in CUPE, Canadian Union of Public Employees. I work in the Alberta division Environment Committee. Those are fields that I feel very much identify. But for some time I was social convener in my union, organizing all social events and things like that, and I enjoyed that work too. And I got an experience of a year and a half almost on grievances, which is the other side. You know how to defend the rights of the workers and all that, and I enjoyed that too. I like to argue things and all that, and I think it

was a good job and a good experience for me. But in every local you rotate, you have elections, you change, which is part of the democracy that we have. I don't resent not being there or there, but I'm doing something that I like and I think I can do more to give back to my local. We all as workers tend to receive many things from the local, but because you don't see it on the paycheque or you don't see it every day, you tend to forget about it. When we say, okay I'm gonna be 65 or I gonna be 62 I gonna retire, oh wow, where did that pension come from? Or benefits. Your employer pay this or pay that, and you pay part and they pay part. Unemployment insurance, wow there's a lot of things. There's healthcare system, which we're very proud of and we have to defend it, with our teeth, as they say. But we have to do the things that the labour movement created, our forefathers in the '30s and '40s or even back before that. They were fighting on the street, they were struggling to get those. But now we forgot, we just use them when we need them. But they were not there before. Those things come from the unions and labour, and that's something that we don't have to forget. We have to be strong in our belief in supporting what the labour movement, what the union does for us. We have to every day, every minute. We don't need to be the president of the union only, because sometimes we elect an executive body and think, oh you're the local. No, we are the local all the time, the common members, member at large. That's where we are the union, that's what the strength is. We can put a little bit of grain, somebody here, somebody there, all the seeds that are plant, then we'll see the crop.

Q: People who have been involved in the union in the past often create new ways to keep some social conscience in their lives.

ER: Some people here in the Canadian society believe the union are a nuisance, the lazy ones who wants everything for nothing. No way. We are not making big bucks, c'mon. The best pay unionized guys make what, $35 an hour or something, the best pay. Sometimes you're not unionized and you make more money than that. So don't blame it on the union. Thank to the union for what we have. A lot of times, people who are not unionized get the benefit because the unions got it. Like insurance when you're sick and things like that – the unions got them and they fight for it and put it in writing in the collective agreement, clause this and article that, blah blah blah. But then all of a sudden somebody who's not unionized got it – see, I don't need to

be unionized. Ya if there wouldn't be 2,000 collective agreements signed with that clause on it, see if you gonna get a broken penny out of it. No way, Jose.

Q: Do you have children?

ER: Yes, I got four daughters.

Q: What kind of country do you want for them?

ER: That's a big question. I have to be humble on this, because it's too big. I like a real democracy, a real democracy, something that everybody count. Today we have a parliamentary system, election system, that a lot of opinion and votes go down the drain. They got no representation, and I don't know why. Why not have, I don't know what's the best way to do it. In our union and our local, everybody has a vote, and they total the vote and who get the most get elected to this. But in real politics, we don't have that. One party with 45 percent of the popular vote can have a control of the whole province. We've got an example right here at home. But there are thousands of people who didn't vote the same party, but they're not properly represented, or in proportion. I don't say, oh give the control to the little guys. No, but give them a voice. The way it is now, it's not. So maybe we should change that to make it a more democracy. The other thing there should be more public institutions, more government finance or support in the media. For example, CBC, I think that's something we have to take care and defend and hold it sacred if we can. It doesn't mean they're perfect and it doesn't mean they're not gonna make mistakes and it doesn't mean I'm not gonna criticize them. But let's have them. We cannot have a media which is controlled just by investors. We are investors too, because our pension money got invested in this and invested in that. So we are investor too. I would like to have something like a dream – a workers bank where we can all go and have our mortgages and get a very decent mortgage rate, and the bank should produce profit that it can be invested, that it can help when I'm on a strike situation and cannot pay my mortgage and cannot pay the loan for the car that I bought two years ago. Then my workers bank will lend me the money or defer my payments until my strike situation is over. The profit that the bank produce from me and from others, it will help to do that. It would be nice. It's a dream, but nothing wrong with

dreaming I guess. Things like that. A society where everybody have the right to have a voice, to be listened. To be listened, not let talk, but to be listened. I can talk for hours, but will somebody listen to me? That's what I mean, that kind of thing. Accepting the difference, accepting the others' opinions. I've never been afraid of arguing my opinion with somebody who will differ with mine, but with respect. You respect mine and I'll respect yours. We differ, we have different concept, that's okay. It's part of the deal, it's part of the game. But be fair, like in sports. You can win the game, but play fair. That's the way I see it. I'm a dreamer.

Q: At our age, that's hard sometimes.

ER: Even when I say I've been cynical, I never stop dreaming. Cynicism is something like you start guessing second intentions when somebody come to you and say, well let's do this. What for? What do you want from me really? We should be more open, we should be able to be more open without that, oh what's going on, what's behind? We should be. Maybe it's naïve, but why not be naïve?

Q: Nothing changes if you don't dream.

ER: Ya, we have to. That will be my Canada.

Q: Anything else you'd like to talk about?

ER: Well no, I think we really cover what this Chilean immigrant worker with 28 years Canadian on my back are, what we are, what it is. What brought me here and what I believe we should be doing. I hope to be active to the very end, in any progressive issues, you name it: healthcare, the daycare, whatever. There's so many causes that can touch us in different ways. I always say we need more investment in the schools, in the social, in the needs. I don't like laziness, don't take me wrong. I don't like laziness. But people don't take advantage of the system if you give them the proper tools to work within the system, if you give them the chances to work within the system. When you deny them all the access to the benefit of the system, then people are trying to outsmart the system and take advantage in personal little things here and there. But

basically we don't if we get a chance to do things. But we might have different approaches. I remember I was talking to an aboriginal one time, this aboriginal organization that deal with the problems that they have. He said, you know what, come November we have to close the office. I say, why, you working in the office. Ya, but in November I have to go hunting. You gonna go hunting and leave your work? No, I go hunting to get food for the winter for my family. If I get a moose or something and then I freeze it and cut it off, I have meat the whole winter for the family. We are like that, this is our culture. We stop our regular city work and we go hunting. We don't work eight hours a day like you guys in the city. I understand that and I respect it. It would be hard for me working with him and then he left in November and December, bye. Well who's gonna do your work now? But what are you gonna do? It's part of the way they are, and has to be respected. Thanks for this opportunity you give me, Don.

Q: Thank you. It's important to document these stories.

ER: I believe that the present is a consequence of history. We don't have to try to relive history, but we have to take the experience that history give us and move forward – analyze them, study them, and move forward. But we don't have to forget the pioneers, the first guy to come crossing this country before the railroads and all that, getting a farm and living a very hard life with a little cow and the milk and the grain and the chicken and all that. It was hard, with mud to your knees or your ears sometimes. And it was freezing. I can remember seeing a figure from the 1880s, and it seems the weather was really cold. So weather is changing, unfortunately. That's another environmental issue; I don't want to get into that because we can talk hours and hours again. But we have to remember and learn and use and refocus and move forward with all that experience. We don't have to let them die. And something very important that I forgot, sorry. Canada have to be a peaceful country. The image I have from Canada was created before I came to Canada in Chile when I was young, as the peacekeeper of the world. I remember Canadian, Norwegian, Swedish – they were the guy who were sent all over the world to keep peace. What a beautiful mission that was for our armed forced and soldiers and all that. No go there to kill people – to stop, impede the killing among different warring factions all over the world. It's beautiful. That I think is our mission in the world in the politics.

[END]