

tonalestate 2008 The denied identities

The subject that Tonalestate have chosen is about that multicultural society. We are going forwards a multicultural society, in which the different identities- obviously the identities are different- meet among them. The meeting with something different, that it has entered in every side of people's life, today is involved, is multiplied and it's risen like a power of the globalization, in fact the multicultural is rapidly becoming a certainty: multicultural about philosophy, religion, science, political and economy.

Either the multiculturalism becomes an injustice and denial of identities (to cancel or deny them through the domination); or it becomes the possibility to build a human, cultural and social real dialogue, in every standard of life and human conditions: like workers, teachers and professors, students, doctors, scientist, etc. Only if you accept the multicultural society, in which there is respect and dialogue, you will be present in society with your identity and your culture with the others, who are brought of their own culture and identity, in a positive dialogue and it would be concrete, respectful, combative and productive.

The title ("Pepè Satàn, Pepè Satàn Aleppe!") is different by Dante's "Divine Comedy" that it express, through an intelligible language, the ill demoniac world's scream; the meaning of words is fallacious (even so a lot of critics have tried to explain and translate that expression, probably it come from medieval formula).

The sentence is of interest to Tonalestate (like suggest the subtitle: "denied identities") because you can catch it like the icon of ethnocentrism and a furious attempt to prevent that people would meet each others; therefore, Pluto screams these words (Plutus is "the damned wolf" symbolizes the craving for wealth, which is, in Dante's way, the enemy of human happiness and social order) to stop the Virgil and Dante's voyage at the beginning of the fourth Circle of the Hell.

The demoniac attempt to stop Virgil and Dante's voyage, on the way know others worlds and Dante purify himself, is the symbol of every power, every



way of thinking and every culture or religious which want to prevent the dialogue among culture, which want to stop the knowledge of the others and to make impossible contacts, knowledge and respect among the different human reality.

The imagine is a particular of a Henri Rousseau's painting ("The customs officer"): a ferocious hungry lion, which it would rush upon a sleeping gypsy, but it contain itself and smell the woman perfume. The gypsy, who wears exotic and fragrant clothes, whose sleep is gone with a silent moon and a possibility of an unknowledge melody:

it's the foreign, the different identity, it's a new that it present itself to the more power society. These societies, if only would accept the sweet perfume, stop themselves to despise and destroy the others.

Max Scheler's sentence shows us the more dignified position that save and protect the difference (like the lion in Rousseau's painting), contrary who want obstruct and reduce the different to something terrible and dangerous (like the Pluto's scream); but it's possible- so says

Scheler's sentence- if man and civilizations have a real lowliness which can recognize the value of the others different people and then start a dialogue with them, we can translate it in helpful to the others.

The meeting is a possibility, not a denial; it's hope, not desperation; It's helpful, not oppression.