

افغانستان آزاد – آزاد افغانستان

AA-AA

چو کشور نباشد تن من مباد
بدین بوم و بر زنده یک تن مباد
همه سر به سر تن به کشتن دهیم
از آن به که کشور به دشمن دهیم

www.afgazad.com

afgazad@gmail.com

European Languages

زبانهای اروپایی

Reinaldo Spitaletta

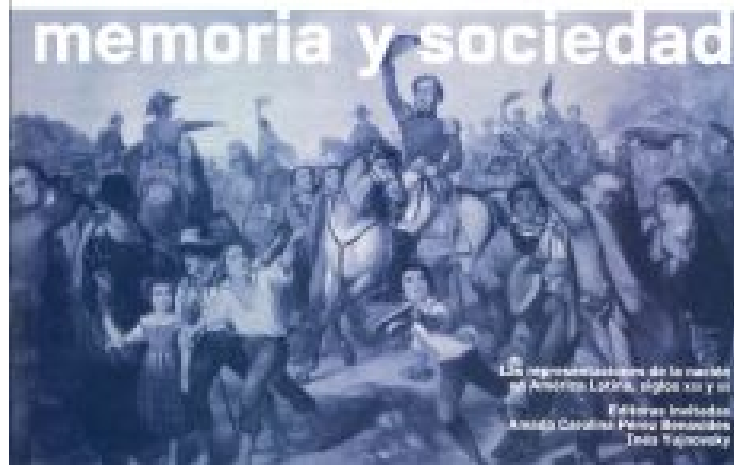
01.04.2022

The Plague of Racism

Let's hope, despite everything, that this country mestizo, black, Indian, zambo, white, mulatto, jump back, coffee with milk, brown ... someday achieve equity, peace and prosperity.

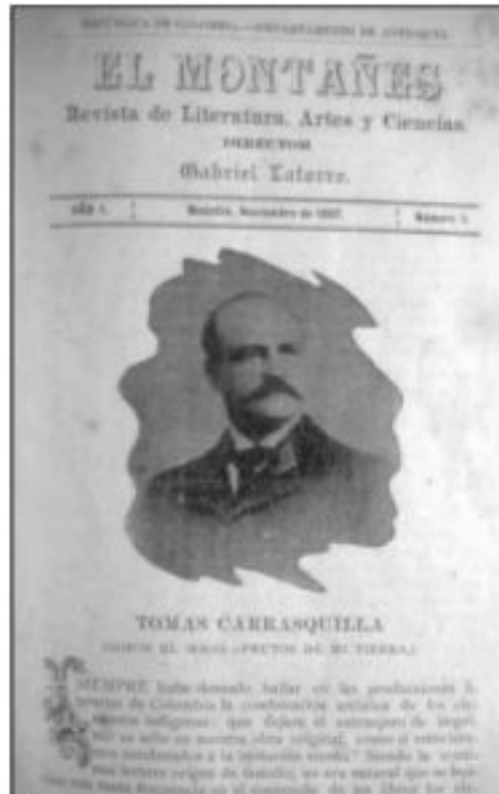


Racism has been another social scourge in this mestizo country, with a black presence of 10% and indigenous presence of 3%, according to the latest population census. And it has been the Afros who have most "carried the bulk" in the discriminations. In history, through language and different accusations and disagreements, they have been cornered. 171 years ago the abolition of slavery was decreed in Colombia, but mentally and culturally it has continued.



One of the regions where racism spread like a plague was Antioquia. In the nineteenth century, what was considered [Antioquia, the bleached](#), which from its elites feared to have glimpses of Moorish or Jewish, black or Indian blood, and insisted on demonstrating its ancestral purity, was a hornet's nest against blacksmithing. In that century, the lowlands, such as the Middle Magdalena, the Bajo Cauca and Urabá, were considered, in addition to being unhealthy and malarial, as prostitution, lazy people and little religious fervor.

In nineteenth-century Antioquia, for example, eugenic discourses emerged, those of belonging to a presumed "race", and yet, at certain times, there was an enormous contempt, particularly from the vision of the "cream of the cream", for black cultural expressions, such as certain music and festivities (those of the Caribbean and the Pacific, for example, were called with disdain "music of blacks". However, these, with their prodigious flavor, colonized much of that "white" Antioquia since the mid-twentieth century).



Tomás Carrasquilla in 'El Montañés', magazine of literature, arts and sciences, Medellín.

N. 3. November 1897

In everyday language, derogatory and segregating phrases were normalized. "Black nor my horse", "black who does not do it at the entrance makes it at the exit"... and thus an outrageous catalogue of contempt and exclusion was formed. Let us also remember that liberalism (when it was still an advanced thought) was the one that made the most bids for the abolition of slavery in Colombia. So much so that it was strange to see a black man supporting conservatism. In Antioquia, and it is included by Ñito Restrepo in *El cancionero de Antioquia*, a copla was famous: "Un negro conservador / es música que no suena; / it's like a patch on the ass, / when the pain is tooth."



Verbal, physical and cultural abuse against blacks (the same against indigenous people) has been a constant in Colombia. The country's armed conflict was also racist, as representatives of [the Truth Commission](#) said at a recent meeting in Cartagena. It deepened and was more serious in the territories where there was a greater indigenous, Afro-Colombian, Raizal and Palenquera presence, according to Commissioner Leyner Palacios, a survivor of the Bojayá massacre.

"The life of the black man and the black in the context of the Colombian conflict reached a level of contempt that the actors did not spend a bullet, but preferred to chop the bodies (of the blacks) with a machete because they were not worth the 8,000 pesos (2 dollars) that could be worth a shot," Palacios told EFE.



Leyner Palacios, social leader

During the national strike, when many dead and missing young people were also black, there were shameful demonstrations of racism, such as that of a cali doctor who said that self-defense squads had to be formed so that "they literally end up with about 1,000 Indians, so few, nothing more so that they understand."

The now very visible social leader and vice-presidential formula of the Historical Pact, Francia Márquez, has been showered with discriminatory and racist attacks. From jokes of low stew, such as one that circulated on social networks, which said that "if Petro wins, he already has a cook in the Vice Presidency", to the offensive approach of a radio journalist, Paola Ochoa, who, without blushing and in a burlesque tone, said: ["Any woman would look very nice, very cute and very stratum six next to Francia Márquez"](#).



[The racist attacks on Francía Márquez show that Colombia never left the colonial era.](#)

Francía Márquez, vice president of Gustavo Petro Photo: Juan Pablo Pino – Publimetro (Juan Pablo Pino)

Racism, very accentuated in the country, has various manifestations in language. It appeals to insult, to scoundrel and avoids debate, argumentation, dialectics of discourse. Prayers anchored in the colonial-racist mentality of social castes swarm. "Black had to be", "to be black you are very intelligent", "here there was a black hand", "the Indian came out", "they denied me" and a long etcetera of discriminatory verbal excesses.

In the same sense, the same happens with the word "left", which is demonized and subjected to analogies with the sinister, the dark, what must be feared and banished. If a candidate, as is the case of the aforementioned Márquez, tells César Gaviria that he is a neoliberal and that a good part of all the miseries of the majority of the people sink their roots in the disastrous times of the president of the blackout and the economic opening, he responds that these are "rude statements, false and malicious."

Let's hope, despite everything, that this country mestizo, black, Indian, zambo, white, mulatto, jump back, coffee with milk, brown ... someday achieve equity, peace and prosperity.

Reinaldo Spitaletta for La Pluma

Edited by [María Piedad Ossaba](#)

La Pluma.net 31.03.2022