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Washington, let's talk about reparations

Washington is not in a position to moralize, either inside or outside borders. But their arrogance comes from their historical ignorance or, more likely, from their faith in popular forgetfulness. Of course, as we are here to contribute, we remind you of your long history of killings and sermons. We remind you that there are a few outstanding accounts.



President Joe Biden has announced his intention to exclude Cuba and Venezuela from the Summit of the Americas scheduled for June 22. Deputy Secretary of State Brian Nichols explained that non-democratic countries cannot be invited.



Brian Nichols

Deciding which countries can attend a regional summit is not considered authoritarian by a country that is historically responsible for thousands of military interventions in the region alone, for several dozen dictatorships, coups d'état, destruction of democracies and massacres of all kinds and colors from the nineteenth century until yesterday, under the authoritarian exercise of imposing their own laws on other countries and violating all agreements with the races. inferior ones that stopped benefiting him.

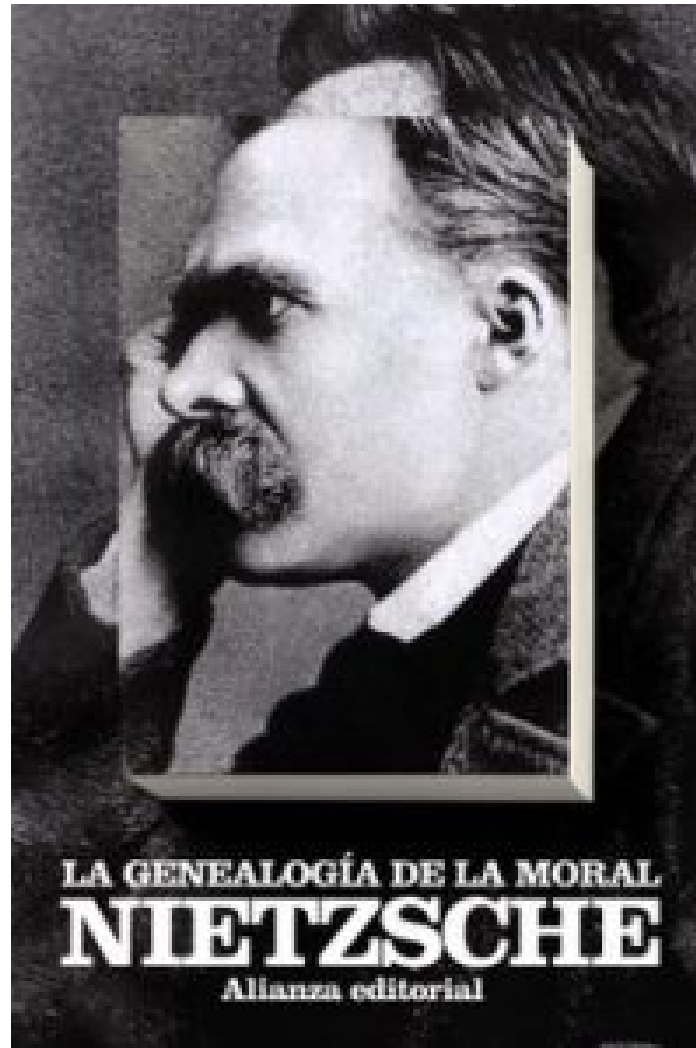
Washington and the corporations it serves have not only been the promoters of the bloody capitalist dictatorships in the region since the nineteenth century, but also the main promoters of the much-talked about communism and the current social, political and economic reality of Cuba and Venezuela. Now that Governor Florida has signed a law to teach about the evils of communism in schools, it would be encouraging if teachers were not limited to the McDonald's menu.



AMLO calls on Biden to include all countries in the Summit of the Americas

All these crimes and robberies at gunpoint have gone unpunished without exception. In 2010, the Obama administration apologized for syphilis experiments in Guatemala, but nothing but a tear. Impunity, the mother of all corruption, has been reinforced by a kind of Hiroshima Syndrome, for which every year the Japanese apologize to Washington for the atomic bombs they dropped on cities full of innocents.

Much of Latin America has suffered and suffers from the Hiroshima Syndrome for which not only are reparations not demanded for two hundred years of crimes against humanity, but the victim feels guilty of a cultural corruption inoculated by this same brutality. A few days ago a lady received her brother at the Miami airport wrapped in an American flag while shouting in Spanish: "*Welcome to the land of freedom!*" [It is the morality of the slave](#), for which, for centuries, the oppressed strove to be "good blacks," "good Indians," "good Hispanics," "good women," "good poor." That is, exploited obedient.



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All this is framed within the economic interests of an empire ("God put our resources in other countries") but the racial factor was fundamental in the fanaticism of the white master and the black slave, the rich entrepreneur and the poor worker. Currently, movements against racism in the United States have yielded to a convenient divorce whereby global, macro-political thinking and sensibility is nullified to make way for the micropolitics of atomized demands. One of them, the heroic and justified struggle against racism loses perspective when it is forgotten that imperialism is not only a racist exercise, but was historically fueled by this moral calamity.

Before the appearance of the excuse of "the struggle against communism" the open justification was "to put order in the republics of blacks", because "blacks do not know how to govern themselves" or exploit their own resources. Once the cold war ended, racism disguised as a "[clash of civilizations](#)" ([Samuel Huntington](#)) or [financial](#)

[interventions](#) were resorted to in regions with "sick cultures", such as Latin America, or in lands with terrorists of other religions such as in the Middle East, where, in Iraq alone, they left more than a million dead, without a name and without a well-defined figure, as established by tradition.

This slave morality was and is a common practice. In 2021, for example, conservatives' front-runner for governor of California, Larry Elder, claimed that it is reasonable for whites to demand redress for the abolition of slavery, since blacks were their property. "Like it or not, slavery was legal," Elder said. "The abolition of slavery took away the property of the white masters." Elder is a black lawyer on behalf of his mother, father, grandparents and great-great-grandparents. That is, descendant of private property. By the same logic, Haiti paid this compensation to France for more than a century.

The California candidate's proposal was a response to movements demanding compensation for slave descendants. One argument against it is that we do not inherit the sufferings of our ancestors and each is responsible for his own destiny. Something very much of the Protestant ethics and worldview: one is lost or saved alone. The Protestant doesn't care if his brother or daughter goes to hell if he deserves Paradise. Who is not happy in Paradise?

But the past is not only alive in culture. It is alive in our institutions and in how class privileges are organized. It would suffice to mention the U.S. electoral system, a direct legacy of the slave system, by which rural and white states have more representation than more diverse states and with ten times their approval. By this system, in 2016 Trump became president with almost three million votes less than Clinton.

Post-slavery segregation is also alive today, with ghettos of blacks, Chinese and Latinos crammed into the big cities as a legacy of the freedom won in 1865, but without economic sustenance. In order not to continue with the policies of urban segregation with the layout of highways or the criminalization of certain drugs, all with the declared intention of keeping ethnic groups in a state of servitude and demoralization. For not continuing with the fortunes amassed in the past that were transmitted to groups and families as in the Middle Ages the titles of nobility were transmitted.



I believe that Latin Americans are at least a few centuries behind in terms of economic reparation for the destroyed democracies and for the dictatorships imposed at the point of the cannon. From the dispossession of half of Mexican territory to reinstall slavery to dictatorships in the protectorates, the banana wars in the early twentieth century, the multiple massacres of workers, the destruction of democracies with the sole objective of eliminating popular protests and protecting the interests of large companies such as UFCo., ITT, Standard Oil Co., PepsiCo, or Anaconda Mining Co., all crimes officially recognized by Washington and the CIA, would be more than enough arguments to demand reparation.

However, as the logic of banks and investors indicates, reparation is always demanded from the victims. The same could be said of Europe that, for centuries, enriched itself with hundreds of tons of gold and thousands of tons of silver from Latin America, or massacred tens of millions of Africans while robbing them of astronomical fortunes that prove "the right path to success" according to Vargas Llosa.

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forgetfulness. Of course, as we are here to contribute, we remind you of your long history of killings and sermons. We remind you that there are a few outstanding accounts.

Of course, I can understand that the solutions, although possible and fair, are "too utopian". That is why I would like to suggest to you, as my grandmother said in the countryside, "gentlemen, quiet people look prettier".

Hugo Godoy. Ecuador. Social Diagnosis – The wild frontier 200 years of Anglo-Saxon fanaticism in Latin America. May 3, 2022

LA FRONTERA SALVAJE



200 AÑOS DE FANATISMO
ANGLOSAJÓN EN AMÉRICA LATINA

JORGE MAJFUD

TRILUZ

Jorge Majfud, May 12, 2022.

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