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## *Eleven problems of our time*

Although in varying proportions, power has always been in the hands of a minority. If we consider as social progress the equitable distribution of power in a society, we can see that, at least in the last five hundred years in the West, all political, social and economic progress has been the result of other minorities far from power.



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The real need for its own Latin American thought continues to be an old utopia, not because there is no thinking matter on our continent but because all proper forms were repressed and demonized since 1492. Since then, the continent has passed from hand to hand until today, when the dominant and neocolonial ideology of the market suffocates any alternative, under the ancient and effective resource of demonization, paid for by

financial corporations and propagated by the media that serve it and by the fanatics who suffer it.

Although in varying proportions, power has always been in the hands of a minority. If we consider as social progress the equitable distribution of power in a society, we can see that, at least in the last five hundred years in the West, all political, social and economic progress has been the result of other minorities far from power. These minorities were criminalized, demonized, discredited and suffered threats, executions, massacres or, simply, the silence of the majorities complicit in power. Thus, while these minorities criticized and resisted the brutality of the slave system, not a few blacks, Indians, women and poor taught other blacks, Indians, women and poor to be good blacks, Indians, women and poor.



Now, not without paradox, Islamophobes are leading the West to the same process that the Western powers produced in the Persian-Arab world, transforming secular and socialist countries into paradigms of religious fanaticism ("[The Slow Suicide of the West](#)", 2002). The theocratization of current politics is not reduced to boasting that God votes for our political party and helps us win football championships, but to cultural training (the product of an indoctrination that begins in childhood) by which the greatest intellectual

merit is to have faith at any price. While this is unquestionable within any religion, it becomes meaningless when those same individuals step out of their tempers and confuse their religion with their ideology and their church with their country.

For any science, even evidence is conditioned to new data of reality that corrects it. In a religion the opposite happens: if reality contradicts our desires, worse for reality. There is no institution or philosophy more radically negationist than a religion. I say this from a technical point of view of the word, in principle without assessment of judgment. If this denialism is well within a dogma or a religious creed, we cannot say the same when it comes to the factual world.

Hence, for example, the new fashion of denying elections without indications to do so and only when fanatics lose them. It happens all over the world where this religious culture matured in the slave South of the United States has spread, proving once again the neocolonial nature of a hegemonic center, decadent but still with teeth.

*11 needs to consider:*

1. *A new democratic and ecological paradigm, which overcomes consumerism and market dogma.* To this end, it is urgent to limit corporate donations to politicians.
2. *A universal right to truth and transparency.* Corporations that grow beyond a disproportionate limit of political and social power will need to be limited in different ways, such as the inclusion of representatives of the people with suitability in the area to control the actions of the corporation. These committees should be international in nature.
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5. *Radical reduction of the concentration of power accumulated by private and transnational corporations.* There is no democracy or transparency in their actions in the face of overflowing power.
6. *Decommercialization of information.* Almost all great technological inventions, such as scientific discoveries and social progress, were made by people who were not thinking about the economic gains of their effort. When they were not developments of the States. Both radio and the Internet were not developed by the investment of any private company. Both were hijacked (privatized) in their full maturity: radio in the 30s and the Internet in the 90s. Information was corrupted when it became a product, above all a product at the service of the power of the day under the guise of *freedom and pragmatism*. As in times of slavery, the freedom

of the owner of money and the whip. Without falling into the temptation of state censorship (for that the aforementioned control committees) the governments of the world can do much if they decide to regulate (that is, to reverse) the powerful market of public opinion. Much more if they coordinate efforts and achieve, for example, a union of Latin American nations.

7. *Decentralization of power*, both of corporations and of the countries that protect them with their gigantic military powers.
8. *Elimination of secret agencies* as executive bodies of parallel governments.
9. Recovery of a neo-enlightenment, where the paradigm of the educated individual, of the struggle for equality-freedom is once again taken into account as a fundamental element in the struggle for truth and against the current *neo-medieval* fanaticism.
10. *Need for effective democratization*. At the beginning of the European Renaissance, capitalism signified a form of democratization, replacing to some extent the hereditary privileges of the nobility with the more impersonal value of money. But capitalism did not invent democracy or even modern democracy. On the contrary, he used it when he could not destroy it. The process of democratization in Europe began with humanists in the mid-fifteenth century, and most likely there was a form of proto-democracy in the first three centuries of Christianity, when its members were persecuted immigrants and their communal livelihood had first stimulated the idea of equality. For their part, the Native Americans were not only less macho than the Europeans, but they practiced different forms of democracy, tolerance and diversity, like the Iroquois in North America, even before the conquistadors arrived who massacred and corrupted them with an ample racist arrogance that continues to this day. The corporate capitalism of the last few centuries is the reproduction of the American slave system and the European feudalism that it opposed in its early days.
11. *Internationalization of basic rights*, not only in their declarations but in their execution. The UN is a toothless dog, where there is the absurdity that, for example, for decades almost all the nations of the world have voted against the blockade of Cuba and this is maintained with the vote of two countries. It is a necessary body, but anachronistic in its architecture, which must be restructured, for example, in increasing the number of countries with veto power in the Security Council. Or directly eliminating the discriminatory right to veto.

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3. *Universal Salary*. Criticism of this proposal based on the promotion of idlers is arbitrary. Slackers have always existed in any social class. Although it is repeated that the poor are poor because they do not try hard enough, we can understand that the rich are not rich because they try harder than the rest. Beyond the merits, which exist in exemplary and exceptional cases, these do not explain reality: the capitalist system accumulates profits in a pathological way, and once this process begins almost randomly, then there is no room for any competition. A billionaire and former president like Trump launched his own social network to compete with Twitter and failed. Super companies grow and monopolize a market until they die for new inventions, none of which are the product of their owners, applauded as geniuses by the obedient mass. The universal wage will not eliminate the traditional wage or new ventures; on the contrary, it will empower them. Most creative activity has always been done for free or without direct thought of the benefits. The universal wage will not only empower the creative forces of individuals but, since their existence does not depend on a salary conditioned on their obedience, it will also free them from their fear of demanding truth, justice and more democracy, something that the minority in power fears like death.

4. *Investment in public education and decommercialization of education*. Re-establish a balance between the humanities and technical subjects. Return the student as a learner and not as a client. The (1) commercialization of education, such as (2) health and (3) media marketing, have produced a *commercialization of life*. That is, a new form of voluntary slavery, what until the nineteenth century was called *indenture* and servitude.

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6. Jorge Majfud, *Critical Writings*, 22/11/2022

7. Available translations: Français

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