
United States: Where no morals have ever existed

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Brooks, Hilliker, Allard, Petras, Chomsky and other prominent intellectuals, analysts and journalists of various tendencies have agreed to highlight the immorality of the vast majority of North American governance, to which I would add modestly, but surely, that this would fall on everyone who, in one way or another, has held the Presidency or been part of the establishment that really governs the United States.

Its antecedents date back to the arrival, always sanctified, of the first "pilgrims" or pilgrims.

There is a date to celebrate this, the fourth Thursday of every

November, The Thanksgiving Day, where the whole family gets together to taste the traditional “turkey” in honor of some immigrants who came to North American lands to settle there and colonize them, to the detriment of their native inhabitants, whom they deceived, or expelled, or murdered, or enslaved.

This has been the history in that side of the world, in which the lands taken from Mexico stood out as well as the colonization of the west, where most of its aboriginal population was exterminated by people eager for land at any cost, and the victorious army in a civil war to supposedly end the slavery of men and their families forcibly brought from Africa.

SHELVED MORALS

Joel Hilliker, a strict follower of the Bible, complains that in his country, the United States, morality has been shelved these days.

But the thing is that always, since it became a nation, that drawer already contained all the aspects of the lives that the ruling entity imposed on the governed in the different aspects of existence: families, education, charitable organizations, religions, laws, justice system and police, governments, social policies, strategic planning, foreign policies and, even when, where and how to wage a war, always of aggression against defenseless and small nations and never on U.S. soil.

Within the United States we have a great example of moral chaos:

After a June 2015 shooting at a church in Charleston, South Carolina, by a white supremacist, a movement began to remove public monuments and memorials to the Confederate States in the U.S.

Two months later, this movement erupted after participating in protests obsessed with a statue of Robert E. Lee in Charlottesville, Virginia. Suddenly, memorials across the country were now to white nationalism, stale racism, and everything immoral about America's slaveholding past.

The tide of moral disdain hit Jefferson Davis, Stone Wall Jackson, Roger Tanay, and other Confederates. But it did not stop there. It even

affected George Washington, Thomas Jefferson and Abraham Lincoln as guilty of slavery and racism.

A morality born from the Bible applied to American affairs, which now has different, unbiblical aspects, which some who still live in the past complain about, when both then and now it has completely immoral traits.

Hence, how can a government that takes advantage of its military and economic power to subjugate, mistreat or subdue smaller and less resourceful people be moral?

Cuba, of course, has not been subdued at all, despite a criminal blockade lasting over six decades that does not allow our nation to develop freely. Such a blockade aims to suffocate us and subvert its inhabitants, while protecting and encouraging a counter-revolutionary and revanchist mafia, based in Miami.

But there are many examples of this immorality, such as when on two occasions, the North American president himself has acknowledged that the weapons and ammunition sent to Israel are being used in the genocide carried out in Gaza, an admission that occurs hours after having sent million-dollar war shipments. to its main spearhead in the Middle East.

Genocide that the Israeli entity had already helped carry out decades ago in Guatemala, obeying orders from Washington, and this deserves a special comment.

There, Israeli advisors trained an army that caused more than half a million victims, mostly civilians and among these indigenous people, an entire 20-year war of extermination, whose consequences still linger and for which no one has been punished.

WHEN WAS IT GREAT?

"Make America great again" is Donald Trump's motto, which he used in his first presidential campaign and which he repeats today, even though he is involved in a series of legal cases.

When, then, was America last "great"? This question was asked by

Alabama Senate candidate Roy Moore at a campaign rally before he was defeated. He pointed to the time before the Civil War, and said: *“I think it was great (even though we had slavery) when families were together and took care of each other (...). Our families were strong; “Our country had a direction.”*

Moore was already widely considered a sex offender and was later considered a racist who longed to reintroduce slavery. And although he did not deserve the position, many of the current members of Congress openly engage in behavior as bad or worse than that and yet enjoy praise rather than condemnation from the new moralists.

CONSIDERATIONS

There is nothing more like a fascist than a nostalgic racist. Hence the direct line that connects the Ku Klux Klan to the anti-Cuban right in Miami, from Monroeism to Trumpism, from Oakland in flames to the Vietnam War, marking the intrinsically reactionary character of the American dream, and the dangerous fantasy of reapplying it on greater scale, rates of exploitation towards blacks, migrants, Latinos and women, or about new and crazy military attempts such as the one that the Southern Command is silently deploying at this time off the Venezuelan coast.

Immoral governance that, with or without Trump (it is not necessary) calls to make the United States great again, leaving aside the white, indebted and impoverished middle classes, yesterday firmly integrated into the North American locomotive, and today thrown into the poverty in an increasingly unequal and unjust nation.

A violent breeding ground is thus created in which the worst monsters are encouraged, because these masses have historically proven more inclined to seek internal and external scapegoats than to channel their resentments towards the state machinery itself and the sacrosanct laws of value, solely responsible for their relative impoverishment.

Cinema provides valuable testimonies: from the Flint that documentary filmmaker Michael Moore portrayed in **Roger & Me**, narrating the industrial decline of a small Michigan town abandoned and bankrupt by

the closure of the General Motors plants, to the story of the massacre of Columbine made by **Elephant**, by Gus Van Sant, and the not always well-conducted question about the reasons for the incessant massacres perpetrated by armed young white men.

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