
The Pride that Saves

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The fight against cultural colonialism encounters an obstacle that sometimes becomes insurmountable: the colonized don't know that they are colonized. Their national and personal self-esteem has deteriorated irreversibly; everything they say or do in the metropolis (which does not present itself as such) is superior. In Cuba, before 1959, colonized politicians believed that everything was possible except going against the interests of the United States. That's why, in the sixties, they traveled to Miami with the peace of mind of vacationers, almost without luggage: the Revolution.

The revolution could not last long. But Cubans defeated imperialism at Girón and thirteen American presidents afterwards. We do feel the pride of being the first socialist revolution in the Western Hemisphere and the first free territory in America.

The revolutions in the neocolonized South restore the confidence of the people: you can do it, we can do it. Because of my age, I did not experience this in Cuba, but I did in Venezuela: the elderly lady who has just learned to read and write, and with total confidence says, "I'm going to continue studying until I graduate as a lawyer." The Revolution turned this small island into a power: in arts, in biotechnology, in health, in sports. The triumphs in sports, due to their popular character and their capacity to unite a nation and generate confidence, have been pillars of national pride. A pride of a poor and supportive nation, open to all cultures and all embraces.

That's why imperialism, with all its media power and money, tried to destroy the already deep-rooted perception (which matched the facts) that we were almost invincible in baseball. When the amateur sports system collapsed, the market politicized the sport: they could not beat us and they took away our winning baseball players, many of the best. Then they planted lies, seeds of distrust, the belief in the superiority of professionalism, especially the North American one. That's also the role of the market: the individual race to succeed (that is, to obtain, at all costs, the combined glory of success and material wealth) since "we only live once," makes us forget who we are, where we come from, and also who the supposed or real benefactors are. The dispute between imperialism and the insurgent Homeland is presented as a matter for politicians, which does not concern us.

