MEXICO WITHOUT LIES (2019 edition)
Complete your vision of México by reading the novel LOS DERROTADOS (e-book)
librosenred.com/libros/losderrotados.html or Search the Internet “LOS DERROTADOS by René Ignacio García Fernández” (hard-copy)
INTRODUCTION

Humanity has produce two events of global repercussion that have change history forever.

The first was the invasion of the "New World" by Europeans in the 16th century.

Then, in the 20th century, the takeover of all the economies of Latin-America by the U.S.A.

Mexico played a central role in both junctures.

The political map created by the mentioned events nested the two world wars.

The Renaissance, Colonialism, and the Industrial Revolution could not have happened as they did, without the impulse to the thought and wealth that the New World provided.

MEXICO WITHOUT LIES deals with the invasion of the New World. It explains the evolution until the 21st century of the most representative prehispanic culture, that of the Aztecs.

In a rather colloquial conversation it discusses the collective psyche, the social behavior, the political approach, the economy and the future of the modern Aztecs.

The story of the taking over of Latin-America by the U.S.A. is told in the novel LOS DERROTADOS, which is a vivid account of the happenings of the 19th and 20th centuries that modeled the world as we know it. (Search the Internet “LOS DERROTADOS by René Ignacio García Fernández”).
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Chapter 8

Can Mexico eradicate poverty and become a developed country? Can Mexico produce and export capital goods as well as consumer and perishable goods? Can Mexico’s textile industry resurface? Can home industries be part of a national development plan? Can artists and artisans help economic development? Can writers help economic development? What is sound 13?
CHAPTER 1

Was Spanish civilization superior to that of Indians?

In a conference I attended many years ago, I learned that a national culture is the conjunction of the way of life and the traditions of a specific social group. And that all national cultures are made up of subcultures.

I kept such knowledge in my memory of useless things until almost four years ago, when I heard that in a state in northern México, the local Congress was considering amending its Constitution to allow a person who speaks only his native language to be elected to the congress.

I was astonished, I didn't know that in Mexico there were communities so isolated from the rest of the country.

I consulted the Internet and I was ashamed of my ignorance. Those cases are frequent.

Filled with guilt I preyed on any opportunity I had to comment that it was right to grant a place in the congress to anyone who legitimately represented their voters and that all native languages should be considered legal. I also said, that it was good to review this problem, although that should have happened two hundred years ago, when Mexicans gained their independence from Spain.

I could not leave out this experience in my memory, not because of my social conscience or my compassion for the natives who are not understood nor respected, despite they having been freed by the War of Independence, the Revolution, various government plans and so many vote-seekers, but because I felt uncomfortable when I realized my lack of knowledge of what was happening.

Staggered by such feeling I decided to improve my knowledge of México and began to gather all the available information.

That task gave rise to this work.

What I present here is not intended to convince, or to worship or condemn people or ideologies, it is only a personal investigation that I share willingly.

All you are about to read have been said many times from long ago, yet never has been considered as a part of the official history of which it differs greatly.
No doubt this paper will create discomfort in some sectors of Mexican society, mainly among academy professors specialized in history and political studies, who have declared that the conquest gave the Natives a better moral, religious and cultural perspective, and that the War of Independence ended with slavery, the Revolution freed people from dictatorships, and the Constitution of 1917 cancelled the exploitation of peasants and workers.

On the other hand, if my writings give you a new vision of Mexico, I can not help but express my sincere gratitude for making this work worthwhile.

LIVING SUBCULTURES OF MÉXICO

In 1521 at the fall of México-Tenochtitlan four subcultures began to emerge, each with a peculiar social behavior.

Native Post-Conquest
Conquerors
Defeated
Politicians

At the beginning every subculture was represented by groups differentiated by their dress, accent and intonation when they spoke, where they lived, and by the color of their skin.

Five centuries later those differences faded and now the majority of the population is similar. All the profiles were mixed to give birth to the multipolar personality of most Mexicans.

Today there are only two subcultures with real physical presence, that of the Native Post-Conquest and that of the Politicians.

Native Post-Conquest subcultures can be found in many scattered villages in the Country, and the subculture of Politicians is now known as the Political Class.

NATIVE POST-CONQUEST SUBCULTURES
(Background/ Involvement in Mexican Culture/ Future)

BACKGROUND OF NATIVE POST-CONQUEST SUBCULTURES.
This subcultures emerged after the annihilation of the ancient pre Hispanic cultures.

Gathering information was easy, the problem was to digest it. What I found differs a lot from what is taught in schools.

Mexicans and the rest of world have been taught that before the conquest the natives did not have a proper education or good manners, and that the Aztecs were cannibals.

Due to their ignorance, the Spaniards thought that the Natives were Indians. Today, Mexicans of the upper class label other Mexicans as Indians based on their skin color or poverty. This criterion is superficial and xenophobic.

There are two groups of Mexican “Indians”.

**Mexicans Indians who do not admit that they are Indians.** In general, they live in large cities and, despite their best wishes, they have relatives who are peasants or artisans who live in the native village of their grandparents.

These Indians deny and despise everything related to the natives and native culture, showing a sincere taste and admiration for everything that comes from abroad, mainly from the U.S.A.

**Mexicans who are proudly Indians.** Their ancestors were subjects to the Aztec Empire that after the Spanish conquest were left aside due to their poverty, although in most cases they were deprived of their land and pushed towards the mountains.

Through time they have manage to maintain their language, culture and religion.

The saying that they have maintained their religions may surprise many, since these natives declare to be Catholics; what happened is that the first missionaries who saw that moral values of original cultures were closer to dogma than heresy, were content to teach the natives how to make the sign of the holy cross and replaced their deities with the Catholic saints they found adequate.

Accepting that the worshipers of Tezcatlipoca, Huitzilopochtli, or Quetzalcoatl, had high moral values is not easy when, for centuries the opposite has been said.

The sad truth is that, as the Catholic Pope forbade taking the life or belongings of the surrendered natives, unless they were devil worshipers,
cannibals or sodomites, the conquerors decided to report that “the indians worship the devil, eat humans, and practice sodomy”.

That was not the opinion of the missioners who in the sixteenth century were sent across the ocean to study the “New World”.

They value so highly the native cultures, that the Church and the Crown felt the need to hide their writings.

That was the case of Juan de Tecto, who described pre Hispanic religious beliefs as “the theology that St. Augustine completely ignored”

This statement is particularly interesting because Juan de Tecto before coming to New Spain was a professor of theology in Paris for fourteen years, so you can imagine the effect that his words had in Rome.

In total amazement, those scholars also found that the social rules and the moral values of native societies were of a refinement superior to those prevailing in Europe at that time.

Fray Bernardino de Sahagún in his “General History of the Things of New Spain” says that, by law, the monarch and the senators used to be appointed by vote, and that they had to meet a precise profile: “He (the candidate), was required to be self-controlled, not arrogant, presumptuous or noisy; never elected as ruler to someone discourteous, inconsiderate, or foul-mouthed; no one rude to speak, was put on the podium or throne; and when a senator by chance said dirty words or he made fun of others, he was named tecucuecuechtli, which means a deceptive person; never was an important position in the republic given to a rude or dissolute person when he spoke or someone who used to mock”.

As to the expected behavior of a true lord, Fray Bernardino de Sahagún mentioned “Really humble, obedient, not lifted or presumptuous, very rational and prudent, very peaceful and collected”, Sahagún also said that all those precepts used to be told to children along with the following advice “You must be of good heart before our God. Make sure you do not pretend to be humble, because otherwise people will call you titoloxochton (hypocrite) or titlanixiquipile (fake). You have to understand that our God sees our hearts and all the hidden matters”

Find next more pre-Hispanic behavior rules reported by Fray Bernardino de Sahagún.

“Do not launch yourself at women like a dog launches itself at meat”
“It is convenient that you speak peacefully, not in haste or uneasiness, do not speak out loud, your tone should be moderate, neither too low nor too loud, that your words be soft and tender”

“Pretend that you did not hear or saw what is not so you know, especially if it is bad”

“Do not wait to be called twice, answer at first call, and get up at once”

“Do not wear odd or weird garments... or dress torn or despicable robes”

“Walk down the street gently, not in haste, not with much space...; those who do it are called ixtotomac cuecuetz which means a person who is crazy, walking without dignity and without seriousness; neither will you walk crestfallen or tilting your head on your side; do not meddle so people don’t label you dumb or uneducated and without discipline”

“Do not eat in a hurry, do not eat showing contempt, do not take big bites of bread, or put too much food in your mouth to avoid risking drowning, do not swallow like a dog, do not spread bread, do not snatch what is on the table; eat quietly so nobody laughs at you. Before eating, wash your hands and mouth and do the same when you finish eating”

The Franciscan missionary Andrés de Olmos, who learned to speak Nahoan, Huasteco and Totonaco, contributed much to the written evidence of all this aspects of the Mexican pre-Hispanic culture. He put in writing many original codices, some now lost, including the one known as huehuetlahtolli which describes the norms of conduct and the moral vision of the Nahoan people.

Initially the title of this writings was translated as “The sayings of the ancients” yet I find more adequate the translation “The precepts of the forefathers” made by Ángel María Garibay (Mexican historian of the twentieth century), in his History of Nahoa Literature.

In analyzing this text, Garibay mentions “the work written in the Nahoan language by father Olmos describes in detail all the rules of behavior that a distinguish person must follow; how to behave when with superiors, equal or inferior; respect elderly, be compassionate to the hopeless, avoid meaningless talk, in all circumstances, adjust their actions and words to the most exquisite courtesy”.

“When you attend a party. Pay attention to the way you walk in, there will be people watching you. Approach respectfully, bow your head and salute (to the host); when eating, do not do foolish things, do not mess around, do not be
careless; do not show yourself gluttonous, avid or devourer; make your food slowly and peacefully; when sipping soup or water do not be noisy and do not pant, do you happen to be a puppy?; do not use all fingers when eating, just three of your right hand; do not cough or spit, do not risk staining another person”.

Returning to Fray Bernardino de Sahagún, we can find in the prehispanic documents that he recovered, a recurrent emphasis on the adequate behavior of a king.

On the same day of his coronation, each king was told the following.

“You must not say or do anything hastily, listen in peace to all complains or information that comes before you; do not accept people but facts, do not punish without reason. My lord, make sure that on the podiums or thrones of the delegates and judges there is no place for the rush to do or speak, or for anger. Do not speak with anger to anyone, or frighten anyone with ferocity. It is very convenient that you avoid using words of mockery or conceit, because doing so will embarrass you. Now your heart must be that of a serious and serene man. Do not give yourself to women. My Lord, do not think that royalty, throne or dignity are destined to give happiness or pleasure, but much work, great affliction and enormous penance”.

At this point my curiosity turned to indignation.

Why, if all this is known today, are children still told that before the conquest everything in the “New World” was ignorance and sin?

Why all, except some scholars, ignore that when the conquest, values, civility, and the courtesy of prehispanic societies were equal, and often, better that those of European societies?

Why do we continue to deny the uncontested evidence that all this is true?

The answer I got from my shame is simple, because the history we have learned and repeated, is the one that best serves us to continue taking advantage, without remorse, of the crimes committed by the generations that inherited us the privileges of conquerors.

Finally I began to understand how little I knew of the magnitude and transcendence of the Clash of the Two Worlds.
CHAPTER 2

Why do so many “Nacos” show contempt towards “Indians”? Why do so many “Indians” deny being “Nacos”? What is the “Cosmic Race”?

INVOLVEMENT OF POST-CONQUEST NATIVE SUBCULTURES IN MEXICAN CULTURE

The Mexicans members of the “upper class” (not necessarily rich and white Mexicans) consider “Naco” an uneducated and unpleasant person, this adjective also implies that the individual has native blood, so the word becomes a double offense.

This awkward issue is only an example of the racial values induced by conquerors and their heirs, at the dawn of the 16th century.

When the conquest, the natives lost family, gods, belongings and meaning of life. Many became drunks who wandered showing a despicable presence.

Such was the image of the natives that the first Spanish settlers obtained.

The newcomers, who were builders, carpenters, scribes, school teachers, bookkeepers, prostitutes and adventurers, immediately concluded that the sinners, devil worshippers who were the Natives, deserved nothing more.

The Natives who join the militia of the conquerors or served the Spaniards in the countryside or at home, gave a contrasting image; they fought to survive doing everything possible to mix.

Many of them found it useful to look down on the other “Indians”.

Labeling all natives as ignorant, untrustworthy, deceivers, and despicable people was convenient to cancel any remorse of those who received free services from the natives that the colonial government gave them as servants.

The Indians of the poor communities, far from the big cities and villages, were labeled in the same way, although the Spaniards did not find them worthy to invade. These natives were only forced to accept the presence of missionaries, to become the new religion and to build churches or small chapels.

Over time, some of those settlements became important, although most of them remained isolated and out of all government plans.
In colonial times the government was concerned only with the welfare of the Spanish speaking population, the rest, although superior in number, where only “Indians”.

Accordingly with this criteria there was no hesitation in draining the lakes of the Valley of Mexico and depriving all the native neighbors of their most important asset, to avoid floods in Mexico City.

The independence from Spain was promoted by Spanish speaking Mexicans, who remain minority and granted the “Indians” the right to be part of the new country, provided they speak Spanish.

It was only by mid twentieth century that governments began implementing plans to improve the lives of the natives in order to pay “a historical debt”.

However, no matter of the undoubted good faith that inspires such plans, the recurrent result has been to cause the Native communities to lose sustainability and identity.

It happened once that, with the lightness of the French queen Marie Antoinette, when she suggested giving pastries to the ones demanding bread, some native children were sent to study in Europe. Shamefully, the promoters of this idea do not have the excuse that the French queen had, of having been born in another country.

The conclusion for this section is.

The involvement of Post-conquest Native sub-cultures in the Mexican Culture, is that of a provider of high moral values and the cause of a deep sense of guilt on the part of the rest of the population that does not imply a collective commitment to do the things of a different way.

The Post-Conquest Native sub-cultures exist thanks to their resilience, and most government attempts to integrate them have had disastrous effects.

FUTURE OF NATIVE POST-CONQUEST SUBCULTURES

Writing this section was really stressful, since I did not find any way to be optimistic.

Nowadays, it seems that the Mexican government will try different approaches to benefit Natives communities. Yet, there is still a risk that the new attempts will follow the old idea that "Indians" need integration, when what they need is to recover their means of economic independence.
Until now, integrating the natives means that they stop being what they are. That implies the extinction of their culture.

Integration puts a moral dilemma on the table.

Is it fair to offer “integration” to the Indians who sixty years ago hunted in their mountains, planted their land, fished in their rivers and lakes, and used to sell their products and crafts in large towns and cities?

Unfortunately, there do not seem to be other options, since most Natives communities have lost their livelihoods due to government policies that, in addition to destroying their habitat, have caused the displacement of their agricultural products and handicrafts, by merchandise that comes from other countries.

Baskets and wicker furniture now come from China and are made of bamboo, the clay pottery comes from Taiwan, and the shawls from Korea. Kiwis replaced tunas (prickly pears), lychees to jinicuiles, and blue-berries to capulines. And many of the supplies of their crafts are now imported.

On top of that, the government drained lakes, polluted rivers, stole water springs to serve large cities, and flooded hunting grounds. Consequently, many endemic species became extinct, and many lands were deforested.

To give to the Prehispanic-native subcultures a better future, plans designed to serve them are needed, and the federal government should not make decisions that Natives should make.

New plans should include as a main objective, giving back to the native communities what was theirs. In addition, it must provide roads, water, electricity, Internet access, and health services.

**It is mandatory to recover Native communities, since they are the most important root of the Mexican culture, yet, the reason must be because Mexico needs it, but not because Mexico wants to "pay a historical debt".**

Saying that Mexicans need to recover their cultural roots, commits me to elaborate in more detail.

To begin with, cultural roots provide spirituality, and blood gives DNA. Meaning that anyone with the right attitude, if exposed long enough to Mexican culture, may well acquire pre-Hispanic cultural roots, no matter the DNA.

Mexican’s spirituality has many roots, that fact gives them the luxury of ignoring some roots.
What they can not prevent is the lack of sense of belonging suffered by those who are not proud of all the cultural roots of their nation. Mexicans have Native, Asian, European and African roots. The native roots are the most evident in the population and are more mixed than we can imagine, among them are the Aztecs, Mayans, Purépecha, Huejotztinga, Totonaca, Olmec, Zapotec, Mixtec, Mixe, Radamuri, Otomi and many others. Through events that do not have a clear explanation, the Inca cultural roots and those of diverse cultures of the South American Continent and Polynesia are also present in Mexican culture. Asia is present through Asian prehistoric immigrants, and mass migrations during the 19th and 20th centuries. Europe and its diverse regional cultures contributed mainly through Spain, Belgium, France, and Austria. The Greek and Roman roots came together with the European roots, and the Arab roots with those of Spain particularly. The African roots are present through the slaves brought by the Spaniards to compensate for the insufficient native labor after the annihilation of the military invasion and infectious diseases. Africa contributed to the culture of Mexico through inscrutable but transcendent forms, since it is the region where humanity has contemplated the stars for the longest time. The presence of so many cultural roots in Mexican Culture, gave José Vasconcelos (twentieth century Mexican philosopher), the idea of naming "Cosmic Race" to which Mexicans belong. Unfortunately, without the Native cultural roots there is no Cosmic Race, therefore, if the Mexicans want to belong to the culture they deserve, and then to aspire to a solid nationality, they need to rescue the Native Post-conquest Subcultures.
CHAPTER 3
Was Veracruz the first civilized city on the American Continent? Why did most Spaniard conquistadors marry native women? Why are Mexicans so empathetic?

CONQUERORS SUBCULTURE
(Background/ Involvement in Mexican Culture/ Future)

BACKGROUND OF THE CONQUERORS SUBCULTURE.
History mentions that La Villa Rica de la Vera Cruz was the first city in America, emphasizing that such a wonder was possible thanks to the Conquest.

Undoubtedly, a new history began in Veracruz, although if attention is paid, to say that Veracruz was the first city implies denying the previous existence of larger urban centers, which had policemen, judges, chambers of commerce, schools, water reservoirs, drainage, markets and public places.

The denial of the achievements of the natives became a characteristic of the subculture of the conquerors.

Additionally, the invaders imposed many rules to ensure their dominance. The following two were the most transcendent:

No one should resist our will, because that is against the natural order.

We know the truth and we don’t have to explain it.

Religion was very influential in the modeling of Mexican culture.

The Catholic Church decided that the beliefs of the native, the food, and the medicines were demonic; to bath naked was lust; and the women who only wore from the waist down were sinners.

The natives who collaborated with the Spaniards to destroy the Aztec empire, joined the subculture of the conquerors, found it useful to show contempt toward the other natives, taught their children to deny their past, and pretended to know the truth.
Those collaborators were not Mexicans. They were Tlaxcaltecas, Huejotzincas, Otomies, Purepechas, Zapotecas, Totonacas, etc., who had many reasons to hate Mexicans. Some became distinguished Citizens of New Spain. Like Conín, an Otomi chief who, when he was baptized as a Christian, took the name of Fernando de Tapia.

Conín participated in the conquest of Queretaro native village and then in the founding of the Spanish city of Queretaro. Currently there are two statues to honor Conín in that city, one where he appears in Spanish clothing and another where he wears indigenous clothing.

The Conquerors subculture have played an important role in the history of Mexico. They ruled throughout the colonial period and then during the year and eight months under the leadership of Iturbide. Then they disintegrate as a group in power.

As an ideology, it is present in the subconscious of all Mexicans, it is shown with intensity in the subculture of Politicians, and accurately outlines the attitudes of the Mexican "high society".

The original members of this subculture were Spain born (Peninsulares), Mexico born Spaniards (Criollos), and half bloods (Mestizos). Peninsulares and Criollos were placed above Mestizos.

Mestizos in many degrees are now more than 90% of Mexico’s population. That is why we will look deeper into the evolution of this group.

First thing is to get rid of the idea that, most half-bloods were born because the Indian mother was rape by the Spanish father. That was not the case, and not because of the Christian principles the conquerors boasted to follow.

Spaniards had to be cautious not to conflict with local moral values when still fighting native resistance. They were always facing a native enemy, and had a native allied looking over their shoulders. So it was not advisable to go around raping women, because to do that, they had to get down the horse, take off the armor, and most likely to close eyes once in a while.

They decided that it was a better idea to marry and then reject their wives or get a second one.

Another very important fact influencing the Conquerors subculture, and hence all Mexican Culture, was that Native mothers taught the moral values of the Forefathers' Precepts to their half blood children.

Pure Spanish blood children received those teachings from their Native nannies.
That is why nowadays Mexicans are so polite, empathic, share food and shelter, and are so clean.

All this comes natural to them but to the rest of the world, where it is notorious that the empathy of Mexicans is extraordinary, and that they bathe with a surprising frequency.

Some reading this may find it difficult to accept that Native women were so educated persons. Next questions are for this disbelievers to answer.

Why most Spanish took Native women as lawful wives? What could force them to marry a filthy and ignorant woman? Why Spanish women chose Native women to take care of their children?

The answer is only one.

Native women had not only a pleasant presence, they were also clean, respectful, elegant, had good manners, and were hard workers.

The conclusion for this section is:

The Conquerors subculture backgrounds are, the greedy Creed of the colonists, the twisted Christianity of the medieval Catholic Church, and the Native wisdom of the “Precepts of the Forefathers”.

IN Volvement of conquerors’ subculture in Mexican culture.

Peninsulares, Criollos, and Mestizos, they managed to rule together for three hundred years, despite their differentiated privileges.

When Napoleon invaded Spain, he crowned his brother Joseph Bonaparte as king of Spain (including New Spain), it was then when some members of the colonists’ elite, conspired to liberate the Colony and turn it into an independent country.

Many Native died, so did many Spaniards, criollos and mestizos, all sharing the uncertainty of the reason why they were fighting, since their leaders had quite different interests.

Agustín de Iturbide, who was crowned as Agustín I of México, and Juan de O’donojú (last viceroy), preceded the festivities to celebrate the independence of Mexico. At that time, most Mestizos and Natives did not feel that something had change.
Mexico became a free country, and after a brief period, Iturbide was overthrown, Spanish nationals exiled, and Criollos expelled from government. That was the end of the Conquerors Subculture as a group.

Mestizos took power and very little changed for natives.

The credo and values of conquerors stayed as part of Mestizos’ culture and now is part of the psyche of all Mexicans

It is unfortunate, yet true, that at the dawn of the twenty first century, Mexicans burst now and then to behave like medieval conquerors.

FUTURE OF THE SUBCULTURE OF THE CONQUERORS.

The conquerors subculture is no longer a group. It is a syndrome of rejection of what is local or native, and appreciation for everything that comes from other nations.

Thinking like this, makes Mexicans an easy target for most of the marketing tactics of transnational corporations, telling them what to buy, eat, drink, desire, and have as purpose of life.

Other sick attitude caused by the presence of the Conquerors syndrome in the psyche of Mexicans, is the tremendous frustration that invades them, when they cannot impose their ideas on those they consider members of their inner circle.

The future of the Subculture of the Conquerors is to stay forever unless Mexican history is reviewed to tell the truth without prejudice, and children are taught to appreciate all the cultural roots of their nation.
CHAPTER 4

Why the education in México is oriented to produce low salary labor?
What is the effect of forty years of teachers' lack of authority over students?
Why Civic Responsibility was eliminated from elementary schools curricula in 1972?
Why did México stop participating in the Industrial Revolution?
Why are most industrial facilities in Mexico owned by foreigners?

SUBCULTURE OF DEFEAT
(Background/ Involvement in Mexican Culture/ Future)

BACKGROUND OF THE SUBCULTURE OF DEFEAT

The Spanish conquerors of the sixteenth century used to have many children out of wedlock.

The bastards thus born became a second class among the inhabitants of New Spain. They were not accepted by the elite of the peninsulares, criollos, and the legitimate mestizos.

In general, they could not improve economically by using their skills and effort, since they had no right to become anything other than servants.

Such a fate became the hallmark of the subculture of defeat.

The group grew in number with the natives who moved to the Spanish settlements betting on a better life.

That was the origin of the subculture of defeat, which became a provider of low-wage labor.

When Mexico became an independent nation, the government granted acceptance in the Universities to natives who were willing to be “integrated”.

Against all odds, a native Zapotec became President of the Republic. Never again has such a thing been replicated.

Porfirio Díaz, the first President of the Republic who had the opportunity to implement a long term development plan, established in 1891 an educational system that reversed the growing rate of members of the culture of defeat. Díaz also promoted the publication of “México through the Centuries” (México a Través de los Siglos), a well-made set of history books that accurately documented the achievements of pre-Hispanic cultures.

Such educational system, that for eighty years taught children to think, analyze, and draw conclusions, was sabotaged in two moments.
One, in the second quarter of 20th century, when government included in the history books a twisted account of the War of the Revolution.

Two, in 1972, when the educational system became one that does not teach children to follow and achieve their personal goals.

The twisted history of the revolution helped for a long time to keep people acquiescence to the abuse of union leaders and public officials.

About the way in which the objectives of education evolved, we will now review the changes in the Mexican educational system from the 19th century to the present day.

In the 18th century, before the Industrial Revolution, Jean-Baptiste de la Salle launched in France, the first educational system designed for the people. Later, his followers developed the Simultaneous Teaching System that used the premise of de la Salle: “all men are equal and, thus, have the same learning potential”.

In Europe the demand for workers grew with the Industrial Revolution. It became important to teach poor people to read and write.

Simultaneous Teaching requires small groups, so it could not meet the challenge. It was then that the English educator Joseph Lancaster promoted a system where the superior students transmitted their knowledge to the inferior students.

The educational system of Lancaster made it possible for a single teacher, with the help of monitors (students helping others), to teach two hundred children.

Agustín de Iturbide implemented the Lancaster system in Mexico. He did it not because of the needs of the Industry, but to provide basic education to the many children who did not have access to it during the colony.

Sixty years later, Enrique Rébsamen Egloff, a Swiss educator, opened two teacher training schools (normal schools) in the Mexican state of Veracruz, to promote an educational system that he developed. Given his success, Porfirio Diaz asked Rébsamen to open dispersed normal schools in the country.

The most important characteristics of the Rébsamen educational system are:

1. Simultaneous and based on the ideas of De la Salle.
2. Hierarchic supervision as follows: Inspector, Director, Teacher, Students.
3. Education must conform to the evolution of the student, both the mind and the body.
4. Education must cover all aspects (including spiritual growth)
5. It should awaken the interest of the student.
6. Teachers should know, practice and teach civic responsibility.
7. Teachers should be aware of how politics influences the economy. (Rébsamen used the term Political Economy)

Diaz’s approach to education was successful, Mexico benefited from many well educated and proactive generations that drove the economy before and after the Revolution.

Scientists, artists, writers, philosophers, and diplomats, gave Mexico world recognition.

Then at the second half of the twentieth century, when the Mexican industry was in recovery after the War of the Revolution, the student movement of 1968 gave a pretext to replace the Rébsamen Education System with one proposed by the World Bank and the Inter-American Development Bank, which keeps young people alienated from reality until they have a wife, children and a mortgage that prevent them to become social activists.

Luis Echeverria, president of the Republic at that time, presented the new educational system as an Education Plan for Democratization.

This system works in the following way.

1. Teachers must follow a study guide and complete detailed reports of all teaching activities and performance of each student.
2. School principals and supervisors must also submit detailed reports of their activities.
3. All reports are sent to the Ministry of Education, “to be evaluated later”
4. Teachers spend more time presenting reports than helping students develop their spirit.
5. No matter the performance, all students move on to the next grade (This practice cancels teacher authority and shows students that the non-compliance has no consequences).
6. It is mentioned that teachers should awaken students’ interest and proactivity, yet, reports filling prevents most teachers to accomplish the task.
7. The programs of study do not include the teachings of civic responsibility.

8. Teachers are not required to be aware of how politics influences the economy.

From that moment, the teachings of Logic, Philosophy and Etymology were banished from the university study plans.

Forty years have passed and now Mexico has public officials without civic studies, who have poor logic, prefer ignorance over knowledge, and ignore the meaning of words.

During the last twenty years, the congress has been composed of the least educated congresspersons of all times.

The international institutes that survey the well-being of children, have been reporting year after year, the regrettable results of the educational system in Mexico.

In 2018 the government made changes to the contract with the teachers’ union. The educational system did not suffer changes.

Currently (2019), the newly inaugurated President of the Republic insists on the need for a new Education System. That is encouraging, as long as it includes the reconsideration of Rêbsamen System and a revision of the university study plans.

The problem will not be solved if teachers do not regain the authority, time, and knowledge, to guide children to commit to their personal success.

Inspectors, principals and teachers must be released from office work and given the opportunity to apply all their efforts and skills to do their job.

If these changes are not made, there will be no changes at all.

Cheap education produces defeated people.

After two hundred years of freedom, the Subculture of Defeat is being reinvented through a cheap educational system.

As those defeated by the Conquest, those who are now defeated by education, bear on their shoulders the economic growth of Mexico, they, accepting to be exploited, have built the Country, because being "defeated" means being willing to be useful to deserve survival. Because being "defeated" has given Mexicans the strength to endure the unjust treatment that was not canceled by either the Independence of Mexico or the Revolution.
IN VolvEME OF THE SUBCULTURE OF DEFEAT IN MEXICAN CULTURE

This subculture has defined over time the smoothness of the interaction between work and capital.

During the colony, the owners of capital required clerks, home help, and peasants, in any case if the employee was a native, the pay was shelter and food.

During the first years after the declaration of independence, industrialization was not a priority of the government, all energies were devoted to defining the political system.

The idea of involving Mexico in the Industrial Revolution came along with the French invasion as part of the strategy to undermine the continental dominance of the U.S.A.

Maximilian I considered industrialization an urgent matter. His brief and restless reign gave him no opportunity in that regard.

Benito Juarez, after freeing Mexico from the French grasp, initiated the construction of a transoceanic railroad that was conceived by the French.

Porfirio Diaz began the industrialization of Mexico in 1876, and in the process introduced French culture in all aspects of daily life, and gave himself the image of a European emperor. These measures gave him and Mexico a widespread acceptance throughout Europe that materialized in important investments.

Given that the return on investment in the industry is longer than that of agriculture, very few Mexican investors were attracted to participate.

In the 19th century, administration across the ocean was not viable. Directors and owners of all types of industries moved from Europe to Mexico along with their families, creating links with the country and its future.

U.S. investors acted different. They stayed at home and did not make extra commitments.

Porfirio Diaz, was astute, gave Europe more opportunities than the United States.

After the Civil War, the industry of the United States was readjusting, so, the Mexican industry seized the opportunity and Mexico competed against the U.S. all over the world with all kinds of products, from tobacco to steel.

Under Diaz, Mexican economy had a high growth rate.
The rail network expanded to be larger than that of the United States, in a less extensive territory.

The Mexican Revolution destroyed most of the industry and banished foreign investment.

After that drama, the railway company resisted the atrocious post revolutionary administration until the last quarter of the twentieth century.

The industry began a new momentum in the 1940’s with an overwhelming presence of foreign capital, most of the U.S., all with decision centers in their countries of origin.

So far we have examined the evolution of the economic system from the point of view of labor demand.

Let us now discuss labor supply through the Sub-culture of Defeat and its relationship with Mexican Culture in general.

The Subculture of Defeat is related to Mexican Culture in three scenarios.

1. The labor scenario. It provides low-wage workers committed to be useful.
2. The union’s scenario. Strengthens syndicates with passive members.
3. The political scenario. It forms the decisive majority; it is thirsty for justice and the ones integrated to it are willing to believe any promise. Politicians expect to coopt them. Electronic social networks are allowing the members of this sub-culture to circumvent traditional information media and gain awareness of its power.

Finally, the conclusion for this section is:

**The involvement of the Subculture of Defeat in Mexican Culture, makes the work force content with low wages. The Mexicans most influenced by this Sub-culture, have begun to wake up to demand a fairer social treatment with those who always benefited from the economic system.**

**FUTURE OF THE SUBCULTURE OF DEFEAT.**

This subculture does not identify a group, it is rather an attitude whose characteristics are mixed with those of the other subcultures to define the social behavior of Mexicans.

Depending on the preeminence that a subculture has in each person, each individual will behave like a conqueror, defeated, or politician, without losing the possibility to play another role in another situation.
Most Mexicans are influenced mainly by their Subculture of Defeat. So, these are the characteristics of the majority of the workforce offered to investors, who find it very useful.

At all times, the interaction between investors and labor, has placed the salary as a matter of coincidence or conflict.

A common premise is one in which investors and the labor force share the interest of mutually benefiting. This is mainly true when both parties are from the same country, that is what happens in developed countries (U.S., England, France, Italy, Germany, Japan, etc.), not in Mexico, where foreign investors are invited to benefit from low wages.

Production needs capital and labor, and capital is always willing to pay low salaries.

History shows that capital has achieved such a purpose by force or taming educational systems to produce labor with low salary expectations.

This practice continues despite the existence of meritorious examples of entrepreneurs with social responsibility.

Around the world, capital tends to force education systems to meet the needs of employers.

When capital and work are from the same country, schools must produce not only workers, but also leaders and scientists. Otherwise, when capital comes from abroad, schools have to produce labor that is set at low-wages.

In 1972, Mexican government modified the education system to meet the industrial demand for labor and technicians.

Basic education gave up to modeling the child spirit; all public and many private schools do not longer teach young people to commit to their potential and their dreams, only families with resilient values are producing a different kind.

The market offers low wages and there is always someone who accepts the deal, so, those with better knowledge and attitude have to settle or remain unemployed.

At the end, engineers accept jobs as operators in workshops, and the accountants are happy with petty office work.

Most parents want their children to learn English, and most graduates expect to work for a transnational organization, regardless of whether the task involves not using their skills to the limit.

There are many schools and teachers that have managed to awaken the creativity of their students, and there are many successful graduates. However, it
would be a fallacy to use their cases as samples of what the Mexico Educational System is producing.

In Mexico foreign industries require their employees to put in place decisions already made, and when one of them suggests something promising, they receive a pat on the shoulder, and the company sends the idea to the headquarters abroad.

The Subculture of Defeat, like that of the Conquerors, is no longer a defined group. It is a syndrome that affects most people and makes Mexico an excellent provider for labor-intensive industries. However, that is not the best for the future of the country.

In the near future, the world economy will need less labor due to automation. Mexico must redesign its economic system to prevent a catastrophe. The education system must stop producing cheap labor, and industry must generate demand of leaders, scientists, and designers, along with all kinds of creative and proactive employees.

The future of the Subculture of Defeat, is to continue providing the labor that Mexico needs to grow, yet, it is urgent to make changes in the short term to ensure a fairer distribution of wealth, or else a catastrophic social explosion might occur. In the middle term, if nothing is done, this subculture will stop being needed and Mexico will collapse.
CHAPTER 5

What is the profile of Mexican politicians? Why are Mexican politicians so deceptive? Why is there such a high level of insecurity, migration, and unemployment in Mexico?

SUBCULTURE OF POLITICIANS

(Background/ Participation in Mexican Culture/ Future)

BACKGROUND OF THE POLITICAL SUBCULTURE

Politicians have always been present in all societies, and from the beginning their behavior has been determined by their taste for power and the way they follow the teachings or orders of their leader.

In Mexico, the Political Subculture began with Spanish Colonization. In those days politicians only objective of the politicians was to obtain the recognition of the Spanish court, a blurred concept that had to do with the possibility that the queen or the emperor had news of their good deeds. For that, the first thing was to become a public official, and that was not easy. The applicants had to buy their allowances and in order to present an offer they had to belong to families of good reputation.

During the Colony this Subculture was integrated by Peninsulars, criollos, and legitimate half bloods, although the latter were not eligible for top positions.

When the independence of Mexico, during the reign of Agustín I, things did not change, after that the Spaniards and the Creoles disappeared from public office, and the half bloods took power.

One hundred years latter, the huge social outbreak that was the Mexican Revolution, gave friends and relatives of military leaders access to public office, giving birth to the current political class.

This political class from the beginning is almost completely mestizo, has as many leaders as participants, because they are all leaders and followers at the same time. They convert everything that their leaders say and do, into pristine guidelines and examples of justice.

The unwritten rule requires total submission to the leader.
IN Volvement of the Political Subculture in Mexican Culture

This subculture influences all Mexicans and is the backbone of the Political Class that originated when the revolutionary leaders became public officials. It has been in power for almost a hundred years.

The aforementioned continuity derives from the way in which Mexican politicians have twisted history to justify their presence.

So, we are going to review the case of the twisted story that I consider the most successful that the government has implemented.

This was an implementation to explain how Venustiano Carranza enters history as a patriot, becomes a tyrant, is persecuted and murdered as a thief, and is finally anointed as a hero who shares credits with his murderers.

In 1913 Carranza launched a war to overthrow Victoriano Huerta and from 1914 to 1917 became Provisional President, then held the Presidency of the Republic from 1917 to 1920.

In 1919 he decided that his successor in the presidency he must be a civilian, not a military man, and he appointed Ignacio Bonilla, his ambassador in Washington, as the candidate of the official party.

Alvaro Obregon, the general who lead Carranza army to overthrow Huerta, made an alliance with Plutarco Elías Calles (friend and comrade in arms) to overthrow Carranza.

The manifesto they launched was the “Plan de Agua Prieta”, that reads:

Provided:

I. That the sovereignty of the Nation is the property of the people: and that the power of government officials is granted by the people and is only a partial delegation of sovereignty made by the people…

II. Venustiano Carranza, now President of the Republic, became the leader of a political party, and in pursuing the success of such a political party he has repeatedly tricked the popular vote…

III. That the facts and procedures exposed are also in disobedience to our constitutional mandates…

IV. That after trying in vain to review such matters with the President of the Republic through legal procedures… We have decided to commit ourselves to faithfully comply with what follows.
Plan to restore democracy.

Art. I. Venustiano Carranza ceases in his function as head of the federal government.

Carranza fled to Veracruz. He was persecuted and killed by soldiers who supported the coup.

Obregón became president, Calles succeeded him, and then Obregón ran for re-election.

Obregon, supported by the official party, won the elections of 1928, but was assassinated before his inauguration.

Calles took control and imposed Emilio Portes Gil as president. From then on he did what he criticized in Carranza. He used the political party he founded to become the Maximum Leader of the Revolution.

During the era known as “Maximato” (1928 to 1934), Calles ruled the party, imposed three presidents of the republic, deceived the popular vote, and mocked the law.

Without any remorse, the intellectuals of the new regime controlled by Calles twisted all facts to write a history that says that Obregon fulfilled the project of all the leaders of the revolution, and that Calles restored democracy by creating the political party that put Obregon in office.

Along with such a lie, it is said that the culprit of all the horror of the Revolution is Porfirio Diaz. And that Carranza and Obregón fought together to restored Mexican democracy.

After Obregon, Mexican political class remained integrated by the followers of those who overthrew Diaz, those who remained silent when Madero was killed by a plot of the United States Ambassador, and those who murdered Zapata, Villa, and Carranza.

President Lázaro Cárdenas exiled Calles in 1936 to avoid the continuation of his pernicious influence. Nowadays many politicians of all tendencies admire and imitate Plutarco Elías Calles.

After this “discoveries” my conclusion is:
The involvement of the political class in Mexican culture, is that of an oligarchic group who distort facts to legitimate their ambitions.

After writing this, I can not settle because it does not give clues about a nonviolent solution.

Looking for a different option from the one taken by the French when they got rid of the members of their nobility, I looked into some cases of the history of the Mexican Revolution to measure the problem with more precision and then look for a better solution, if any.

What I learned left me without sleep for at least three days.

CASE No. 1. PLAN OF SAN LUIS & PLAN OF AYALA.

The history as it happened.

Francisco Madero wrote the Plan of San Luis to overthrow Porfirio Diaz, in said Plan, Madero promised to defend the rights of rural workers and Native communities. Zapata and Villa joined the revolt, and Madero did not fulfill his commitments.

Zapata felt betrayed; he wrote the Plan of Ayala against Madero and returned to the war.

Villa did not follow Zapata because Madero was very dear to him.

Find below the most important paragraphs of the Plan of Ayala.

"The Mexicans led by Don Francisco I. Madero shed their blood to conquer their freedom and claim their lost rights. The sacrifice of the Mexican people was not to empower a man who abandons the legal principles he promised to defend under the motto “Efficient Vote and No to Reelection”. The name of this person is Don Francisco I. Madero. He instigated an unwarranted war that caused bloodshed and innumerable disasters, which were useless, because his hidden reasons were his personal interest, his unmeasured ambition, his tyrannical instincts and his deep contempt for the law ... we declare the citizen Francisco I. Madero incapacitated to fulfill the objectives of the Revolution that he initiated... due to the reasons mentioned, we decided to expel the citizen Francisco I. Madero from the Presidency of the Republic, and we commit ourselves to make it happen... the Nation is fed up with cheaters and liars who promise freedom and when in power they become tyrants...”

Victoriano Huerta led the federal army of Madero. So, Zapata fought against Huerta.
When Huerta betrayed Madero, that did not make any difference for Zapata, he just kept fighting. Villa followed Zapata to the war against Huerta, who killed his beloved Madero.

Carranza also fought against Huerta.

Huerta resigned from the presidency. Carranza was appointed provisional president, and when he was in office he denied recognition to Eulalio Gutiérrez, who was elected president of the Republic at the convention convened by Carranza himself.

Villa and Zapata returned to the war, now against Carranza.

Zapata was killed in an ambush authorized by Álvaro Obregón, who was the Commander in Chief of Carranza's army. Villa was defeated by Obregon in an epic battle and after a long process of decline agreed to demobilize his troops, by then Carranza was already dead.

The history as taught.

The official narrative proposes that the Plan of Ayala inspired the war against Diaz. It is suggested that Madero, Carranza, and Obregón shared objectives, and that they fought together with Zapata and Villa.

Books and historians mention that the “Plan of San Luis” fulfilled all its objectives. People are told that Diaz caused poverty and injustice and that Madero put an end to them.

CASE No. 2. THE WAR OF VENUSTIANO CARRANZA AGAINST VICTORIANO HUERTA.

The history as it happened.

The day after Huerta’s coup against Francisco I. Madero, the council of Concepción del Oro (in the Mexican state of Zacatecas) issued a declaration that says:

“… we reject the government of traitor General Victoriano Huerta. And we granted General Eulalio Gutierrez the rank of Supreme Chief of the Constitutionalist Army…”

Madero was assassinated two days later, and all state governors, including Carranza, recognized the “Treaty of the Embassy” where US Ambassador Henry Lane Wilson, Victoriano Huerta and Felix Diaz, agreed to appoint Huerta president of Mexico.
Carranza remained silent for two months, until the U.S. withdrew its recognition to Huerta.

It was then that Carranza launched his “Plan of Guadalupe” to overthrow Huerta. He granted himself the rank of Supreme Chief of the Constitutionalist Army (legitimate title of Eulalio Gutierrez).

**The history as taught.**

Official history disregards Eulalio Gutierrez, and gives all merits to Venustiano Carranza.

History also emphasizes Carranza’s patriotism as the only one that reacted against Huerta and took steps to restore democracy.

**CASE 3. WHO HANDLES THE DURATION AND VIOLENCE OF THE REVOLUTION?**

**History as it happened.**

Porfirio Díaz resigned from the presidency SIX MONTHS after the proclamation of Madero, declaring that "... remaining in office means more bloodshed, diminishing the nation's credit and wealth, dismantling its production facilities and exposing Mexico to the possibility of international conflicts"

In November 1911 Madero became President of Mexico, he did not keep his promises and Zapata returned to war.

Madero was murdered fifteen months after his inauguration and Huerta became president. Zapata continues to fight to vindicate his people, Villa joints the dispute in search of revenge for the murder of Madero, and Carranza took up arms to become President of México. The three fought Huerta for different reasons.

In August 1914, Carranza becomes provisional President and calls for presidential elections.

In October 1914 all revolutionary leaders (including Zapata and Villa) summoned in Aguascalientes for the election of a new president.

Eulalio Gutierrez (the original head of the Constitutionalist Army), was elected President of the Republic. Carranza did not recognized him and remains in office.

Villa and Zapata fought Carranza.
Villa begins the decline in 1915 after been defeated by Obregón. In 1919, Zapata was killed in an ambush authorized by Obregón. The followers of Obregon killed Carranza in May 1920. As a result of all these treacherous events and revolts the war continued for NINE YEARS after Porfirio Díaz was overthrown. The casualties were almost two millions.

The history as taught.

Dates and events were scrambled or hidden.

The official history says that Diaz was responsible for all the deaths of the revolution, and that Madero, Carranza, Villa, Zapata, and Obregón, shared the interest of freeing Mexico from the dictatorship of Porfirio Diaz.

The chronicles repeat again and again that, “The Mexican people, fighting with pride and courage, banished Diaz and stopped the injustice and humiliations of his regime”.

ANOTHER ATTEMPT TO DESCRIBE THE INVOLVEMENT OF POLITICAL SUBCULTURE IN MEXICAN CULTURE

The statement that reads "The involvement of the political class in Mexican culture, is that of an oligarchic group who distort facts, to legitimate their ambitions", was not satisfactory because it does not provide basis for a viable solution.

To find a more inspiring statement I got involved in a deeper analysis of the history of the Mexican Revolution, and I felt overwhelmed when the description I was rejecting was validated again.

Suddenly, I realized that the problem is not the way in which politicians distort history to legitimize themselves, but the way in which they behave. They have learned for generations that creating alternate realities gives them access to power, and then they feel they have the right to act as dictators, not as delegates of power.

Also, they believe in their own lies and can not see the truth, even if the truth spits them in the face.

Politicians have distanced themselves from people and do not seem to realize that most of their lies have never been validated by popular common sense.
Government speakers proclaimed "Thanks to the Revolution, farmers own the land they seed". The farmers said: "We were better when we were in a worse situation"

The historians called Carranza "the defender of democracy", and people invented the verb "carrancear" which means to snatch without rights.

The politicians said that "The Revolution provided well-being to the people", people insisted that when Díaz was in charge "they could tie dogs with longaniza (long pork sausage)", noting that even the dogs were well fed.

Politicians launched a campaign to teach reading and writing, such campaign ended and the government declared that there were no more illiterates, now it is known that many graduates of public schools are semi-illiterate.

I had enough data and I stopped looking for more. I tried to define the problem again.

I focused on the most frequently mentioned problems in Mexico: Insecurity, unemployment, and migration.

Somebody said that those were symptoms. I liked the idea and started looking for the problem or problems that cause such symptoms.

I found the answer, and let me tell you that I also found that everyone, except me, knew that answer.

**The origin of Mexico’s problems is the lack of commitment of its politicians.**

Now I see it obvious, and I think I could not find the answer before because somehow I became infected with the superficiality of the politicians.

Having discover that Mexicans know the problems of their country with more accuracy that their politicians and academics, I decided to directly survey public opinion.

My next step was to ask the people around me to identify the cause of the problems Mexico was facing.

I could not stop making fun of my presumptuous initial focus.

I learned this:

**In México, the difficulty of being successful with one’s effort and the high interests charged by banks and large stores, are the origins of insecurity, unemployment and migration.**

Now everything seems obvious.
I had new and rich information to solve de enigma of the participation of the Political Subculture in Mexican Culture, however, a new revision was needed. In doing so, I found it important to include a social group that I have not spoken of until now, the “Civil Society”, which is a type of modern bourgeoisie that gathers around social activists of the upper and upper middle classes.

They are very active in politics, but deny being part of the political class. The majority of journalists claim to be members of Civil Society.

The story of this group begins when the government decides to co-opt the Philanthropic Civil Societies devoted to run day care centers or protect abandoned children, battered women, homeless people, victims of violence, people whose human rights were violated, etc.

At the end of the twentieth century the government began to sponsor all types of Civil Societies. The beneficiaries of this policy, instead of continuing to pressure the government to be efficient, changed to demand more budget to do what the government is supposed to exist for.

Very soon, the empowered Civil Societies began to use the name of Civil Society for the population within their area of influence.

Civil Society has always been very active in exposing the failings of the government, although most protests have been shifted against the political opponents of the President of the Republic. Unfortunately Civil Society does not realize that it was co-opt by the government.

Lopez Obrador, the now President of the Republic, has decided to stop transferring public money to civil organizations.

This decision faces a very strong opposition because the Civil Society does not understand that it is receiving in exchange the freedom to criticize and oppose the government.

The Civil Societies were very committed to their philanthropic actions, and they kept silent about all kinds of acts of government corruption, when talking could jeopardize their budget.

They tolerated corruption, but I do not think it would be fair to transfer to them any responsibility.

In view of this, I considered the politicians as the sole acting force of the political subculture and came to the conclusion that:
The Mexican politicians are causing most of Mexico's problems by focusing on getting power instead of benefiting people. They are also the only ones with the means to solve such problems.
CHAPTER 6
Why is it so difficult to succeed in Mexico with your own effort?

In this chapter we will continue our search to identify the INVOLVEMENT OF THE POLITICAL SUBCULTURE WITH MEXICAN CULTURE.

It seems that we have deviated from the objective, but believe me, that is not the case.

So far, after studying and asking, the idea emerged that, what causes insecurity, unemployment and migration in Mexico, is the difficulty of being successful with the individual effort and the high interests of the loans, and that these problems exist because politicians focus on getting power instead of representing their voters.

To take these sayings seriously, it is necessary to dimension the problem and elaborate in more detail what is happening.

Mexico has a population of around 120 million, and 55 million are in poverty, that is, almost half of Mexicans do not have access to enough: nutrition, education, water, housing, medical care, security, or electricity.

Low income Mexicans are alienated from prosperous México.

They are present in the plans of politicians only when politicians need their vote.

The majority of poor Mexicans have been poor for generations and the poor population has grown because job opportunities have been growing at a lower rate than the population.

Organized crime can recruit helpers among the poor because, in addition to the lack of job opportunities, in the last thirty years, salaries for legal activities have grown less than the cost of living.

Very few fall into temptation, most continue with the only life they know, many instead of joining illegal activities prefer to migrate to the United States.

By having such a polarized society, Mexico is bound to have difficulties.

Now, let's look at the already identified origins of most problems.
DIFFICULTY TO ACHIEVE SUCCESS WITH YOUR OWN EFFORT

People start a business and get frustrated when they go bankrupt and lose work, money and dreams. When the reason for such a catastrophe is the way the government works, people face a reason to lose social commitment and respect for government and law. That is the seed of the most dangerous threat to any nation.

In Mexico all kinds of menaces come together to destroy productive projects, from cumbersome bureaucratic procedures to marches and tolerated disturbances that impede the free flow of clients and employees.

The list of aggressions against productive activities is endless; it includes bribes to become a government seller, receive payments, obtain a permit to operate, obtain a permit to build, or be saved from the discretionary application of the law.

Many have suffer these calamities, others have not, but everyone knows someone who has gone through these experiences.

Another thing that adds difficulties for Mexicans to succeed based solely on their effort and skills, is the way in which politicians understand and promote foreign investment.

They worship foreign capital as a panacea and it seems that they believe that the salvation of the country will come from abroad, so they give foreign investors everything they ask for and then more.

Politicians announce foreign investments as an achievement, and hide the fact that such investments produce more cash flow abroad than in Mexico.

Foreign investors, when building, contracting and training, buy abroad, without import taxes, all pre-operational supplies, such as construction materials, furniture, machinery, tools, instruments, computers, software and, often, office supplies. Only the wages of construction workers remain in Mexico.

Once in operation, these companies import the production inventory, and do not pay taxes if they export the final assembly.

In general, salaries of floor employees are low. The positions for supervisors and superiors are occupied mostly by expatriates.
Domestic and foreign investments in industry and agriculture that buy supplies abroad contribute to Mexico's economy with only low wages, by doing so they do not boost microeconomics and, thus, keep Mexico in the third world category.

In Mexico, foreign investment in agriculture, in addition to not promoting microeconomics is destroying it. Foreign agricultural facilities compete with national production or introduce new products that replace traditional ones; they have the advantage of their technology to reduce the labor required and increase productivity. Small local farmers can not compete and have to sell or rent their land or stop working and migrate to large cities in México or elsewhere.

Foreign investments are an excellent tool to improve the well-being of people, yet, negotiations must guarantee fairness, and Mexican politicians have demonstrated their lack of sensibility and ability to achieve “win-win” agreements.

Some Mexicans receive excellent salaries when they work for transnational corporations, but they are so few that they do not change the figures of the economy. On the other hand, this privileged employees are influenced by a transculturation that makes them spend their money on imported products distributed by transnational franchises, so most of their money is not driving the local economy.

Taxation is the same for Mexican and transnational corporations, both take advantage of any possibility, including abuse, to pay less taxes. Government officials grant more flexibility to transnational corporations.

The Mexican economy faces another big problem. Credit and payment practices destroy the finances of suppliers.

In accordance with accepted accounting practices, suppliers are a source of credit, yet, it is not their role to replace banks as financial institutions. In México they are forced to do it.

The government and large corporations (national and transnational) impose the due dates of payments, request bribes to expedite payments, and do not respect the due dates.

This unhealthy symbiosis of buyers and their suppliers has its origins in the greed of banks.

Banks offer loans at rates of not less than 25%.
In an economy where the most optimistic forecasts mentions a growth rate of 4%, it is difficult to imagine that any business can produce enough profits to pay interest, please shareholders, and grow. In such a situation, providers are the only remaining source of credit.

Everybody knows the solution, yet nothing is done.

For the government to respect the suppliers, the Political Class must change its attitude; banks are unlikely to align themselves with more responsible lending practices; it is unthinkable that the buyers spontaneously decide to be more empathetic with suppliers (There are exceptions).

The regulation of all this must be done by law.

Politicians do not see or do not want to see that they are causing so many problems with their apathy and lack of commitment, so they do not feel that they have any responsibility for insecurity, unemployment and migration.
CHAPTER 7

Why do Mexicans pay such high interest rates?
Can Mexican politicians become part of the solution instead of the source of the problems?

In this chapter will see the second most important cause of insecurity, unemployment, and migration in Mexico.
Before that, let’s review the situation.
The main characters in the drama of the failed Mexican development project are politicians, foreign investors and banks, and their culpability is only circumstantial.
Politicians try to be useful, the fact that they do not have the attitude, ability or honesty to fulfill their duties, is not their fault, but the various events that follow one another after the discovery of America.
Foreign investors are not to blame for being on the winner’s side, their task was to negotiate, and if they made easy deals it’s not their fault.
The banks are now mostly own by international consortiums, and are taking advantage of the situation as it existed before of them. Mexican banks now extinct were also insensitive.

CAUSE NUM. 2
ABUSIVE CREDIT POLICIES OF BANKS AND LARGE STORES

Originally, banks around the world had the sole objective of increasing their clients’ money by financing successful businesses.
It was not until the second half of the nineteenth century that banks focused on the market of people with cash flow problems and began lending money for non-productive purposes, such as vacations, clothing, scholarships, etcetera.
Then in mid twentieth century, banks invented the “credit cards” and began the era of anguish for debtors and glory for banks.
As of that moment, the loans for the purchase of food, appliances, and all kinds of non-productive goods, have increased in number and in money. Consequently, banks, instead of having the priority of contributing to
economic growth, are now in the business of promoting the increase in the cost of living.

In Mexico, banks and stores can charge total annual costs of more than 100% of the original loan. Also, as in most underdeveloped countries, in México there are no regulations to prevent financial institutions from making their clients believe they can improve their lives by buying consumables with borrowed money.

Most Mexicans pay their debts until the liquidation or until the collapse of their finances, if this second possibility occurs, it is common that by then the bank has already recovered the loan and obtained reasonable profits. The banks or stores will follow their nature and will not agree with the "reasonable", they will do everything possible to get more benefits.

Now let’s review how this relates to insecurity, unemployment, and emigration.

Being persecuted by debt collectors is disturbing, but when the reason for nonpayment is the loss of your job, the problem becomes a major problem.

The day after your failed payment, your creditor places you in the list of “dishonorable debtors”, such status decreases your chances of getting a new job.

When your expertise gives you a managerial level, no one hires you, because banks and insurance companies will deny any possibility of doing business with you. Potential employers will not take the risk.

So, the one who was once a respectable citizen is forced to do things he never intended to do, such as migrating to other country, or accepting a job without questioning whether it is legal or not.

WAY IN WHICH THE MEXICAN POLITICIANS ADDRESS THIS PROBLEM.

Politicians do not see the relationship between the cost of money and the empowerment of criminal organizations. They feel they have to show commitment to the well-being of their constituents, so that when they discover that stress has become the most important cause of absenteeism, they decide to discuss on the advisability of the Social Security System providing psychological help.
They are far from understanding that more than 60% of working Mexicans are dealing with unpayable debts that leave them without sleep and in constant stress.

Saving their voters from abusive loan practices is not part of any politician's plan.

INVOLVEMENT OF THE POLITICAL SUBCULTURE WITH MEXICAN CULTURE. (Second attempt).

To reject the first attempt was valuable, because now we know that the problems that politicians have made grow, can be solved, and that the solution is within the reach of politicians, regardless of their current alienation from reality.

Here the new conclusion.

The involvement of the Subculture of Politicians in the National Culture is total and deceptive. Total, because politicians have shared culture and history for centuries with the entire population; It is deceptive, because politicians live in a superposition of alternate realities that prevent them from understanding what is happening and give them the intimate peace they need to justify their abuses.

FUTURE OF THE POLITICIANS SUBCULTURE.

Mexican politicians are not disastrous on purpose, they are disastrous because of their ignorance and insensibility. And because since Colonial times, there has not been a differentiation between politicians and public officials.

Ignorance and insensibility, together with bureaucracy, define a rather threatening government profile.

It is a common understanding that joining a political group is the best way to get a public service job, and that efficiency at work is not an unavoidable requirement, so, many throw themselves into politics to become parasites, this is not a vocational characteristic of politicians, but comes from the syndromes of the Conquerors and Defeated, which grant opportunists the authorization to benefit from the work of others, and to accept with shameful submission any order from their superiors without questioning their morality or legality.
They group around a leader who has a high position in government or has a high chance of being nominated for a government position.

Membership in a political group is acquired through friendship, family ties or audacity. Each member wants to get a job, keep the job they already have, or get a new job when their current leader moves to a new position or decides to retire.

Once they get a job, they know that it will last, if lucky, until their boss remains in office. Convinced that they will eventually loose their job, they concentrate on increasing their income by any means and have no commitment to their work.

These groups, like carnivals, gather clowns and kings in the same show.

In any organization, including the government, the high turnover of personnel encourages lack of continuity in projects and waste of experience.

That is why from long ago, governments have implemented regulations to separate politicians from government performance. In modern times it was in 1929, in the Netherlands, where they designed a Civil Service Career System that for the first time clearly aimed at that purpose.

By 2003, México was the only member of OECD (Organization for Economic Co-operation and Development), which had not yet implemented a Civil Service Career System.

Mexican politicians moved by their ambivalence of conquerors and defeated were quick and superficial. They produced in 2003 a law for the Civil Service Career applicable only to the Federal Government that covers from the Area Directors down.

The law is not respected and at all levels (federal, state, or city) the new designated persons take all the jobs under their control, as a reward to distribute among friends, family and followers.

New employees thus recruited, to stay in their place, follow the unwritten rules of closing their eyes, letting go, and remaining silent.

At this point it seems ridiculous to expect politicians to evolve towards something better, but I have the feeling that such a miracle is possible.

Most politicians come from decent Mexican families, and many are the first in their genealogy to join politics, therefore, they have better moral bases than they show.
Having so many newcomers is the reason for the stability of more than eighty years of the political system that, thanks to its permeability, allows all those who wish to start a political career to do so.

In fact, becoming a politician is easier than joining the mafia. The main difference is that the political system demands more patience and the mafia is always dangerous.

As stated earlier, politicians are causing most of Mexico’s problems, this fact gives them the possibility of ceasing to be the source of problems and becoming promoters of solutions.

This change of role could occur not only due to the impulse coming from family values, but also because of the fact that Mexican society, like most societies in the world, has increased its capacity for criticism and communication faster than ever thanks to electronic social networks.

Now politicians are exposed in ways never imagined.

Politicians can prevent a newspaper or a magazine from being printed or distributed, yet, they cannot stop a tweet, hide from their own conscience, or hide from all those who have an electronic communication device.

When public officials appear on social media as dishonest, corrupt, arbitrary, irresponsible, or ignorant of the issues for which they are responsible, they must consider whether their behavior will keep them in office or take them to jail.

Politicians are being re-educated for the overwhelming force of public outrage driven by communications technology.

An unexpected factor in the solution of Mexico’s problems is the new President of the Republic.

Andrés Manuel López Obrador has been showing a profound knowledge of Mexico’s problems and is implementing real, solid and positive changes to make México a prosperous country where corruption no longer exists.

So far he has induce an existential shock in politicians. Both his followers and opponents, can’t understand Lopez’s different way of doing things.

The inauguration of Lopez Obrador’s was five months ago and the population is now giving him more support than when he was elected, and it is quite possible that the political class will follow his example.
He is opposed by rival political parties, which is normal and even desirable, yet, the biggest threat to his project is the subculture of politicians that includes his followers and opponents.

México needs a cultural revolution, and only a non-violent approach is likely to succeed. Violence will only benefit the continuity of the state of affairs.

The only way to move forward is the institutional form, and Lopez Obrador seems to be very aware of that. I wish him the best of successes.

Ending government inefficiency and eradicating corruption, may well reduce insecurity, unemployment and migration, in the short term.

To assure viability to Mexico’s economy in the medium and long term, much more than a cultural revolution is needed. We will see this matter in the next chapter.

I return to the conclusion that politicians are the only ones who can save the country. However, it is unlikely that politicians are willing to solve the problems that benefit them.

It seems pointless to think that politicians will recover lost family values just because they are expose on social networks or because a charismatic leader speaks to them, but other ways of inducing changes, such as drastic actions or violent confrontations, are out of the question, because when those things start, they tend to stay forever.

So, if it is impossible for politicians to change by the pressure of the people or the teachings of a leader, and the option of a grate purge is not advisable, the only reasonable statement to define the future of the Political Subculture is:

The future of the Mexican Political Class, locates it as the worst possible pandemic in history or as the savior of the Nation. Everything will depend on the common objective chosen, which may be the current one, of using power to benefit oneself, or of making México the most successful country of the 21st century.
CHAPTER 8
Can Mexico eradicate poverty and become a developed country? Can Mexico produce and export capital goods as well as consumer and perishable goods? Can Mexico’s textile industry resurface? Can home industries be part of a national development plan? Can artists and artisans help economic development? Can writers help economic development? What is sound? 

THE THREAT THAT COMES AND HOW TO DEAL WITH IT

In no more than fifty years, most of the transnational corporations that now have facilities in Mexico will migrate because they will no longer need low-wage labor. Automation will collapse the Mexican economy.

Also in fifty years, Mexican oil sales will decrease due to the use of other sources of energy.

Future is threatening, if nothing is done, Mexico is doomed.

I used to think that Mexicans were right in saying that for México to succeed, Mexicans had to change.

Now I am convinced that the only way Mexico can survive is to put into practice what Mexicans are, without them remaining inactive waiting for the miracle of becoming what they are not.

Mexico has the knowledge, institutions, genius, and social values necessary to become a World Economic Power.

This can happen if.
1. Mexico sets going the potential of its people.

STEP ONE. MEXICO SETS GOING THE POTENCIAL OF ITS PEOPLE.

Everybody knows that to solve any problem you must described it first.

It is always a great challenge, especially when the existence of problems is denied.

That is precisely what Mexicans face. They do not accept the existence of the following problems.
1. **Despite the love that Mexicans have for their country, they lack a common national identity.** Mexicans are divided by many prejudices (including racial prejudice), and are not interested in reviewing them.

2. **The history of México hides the fact that the wars of Independence and Revolution benefited only those who were already part of the privileged minorities, perpetuating a culture of exclusion of those who were only taken into account for the battle.** Mexicans must realize that the least benefited people deserve help, and that supporting them is the only way to reduce social tension and see the future with confidence.

3. **The education system is producing mainly low-wage labor.** Students and their parents tend to deny this until graduates have to accept a low-paid job.

4. **Foreign industries do not provide sustainability to the Mexican economy.** The foreign facilities of all types are not developing a national horizontal industry and are controlling the prices of local supplies with the government looking the other way. Mexicans in general are not interested in reviewing this matter because they do not realize that the conditions for foreign investors are so beneficial that sitting down to talk will hardly risk their interest in remaining in the country.

5. **Politicians withdraw Public servants at will, producing many negative effects on the performance of the Public Administration.** Most Mexicans have the idea that the permeability of the Public Administration is a benefit rather than a problem, since it means the possibility of obtaining a well-paid job when a friend or relative is appointed to a place of power.

6. **Financial Institutions are abusing and the government is allowing it.** In general, Mexicans are very aware of this problem, however, they continue to ask for more credit and credit cards. That has not logical explanation.

7. **There is a misunderstanding that providers are a natural source of financing.** Buyers, suppliers, and the government blame banks, but do nothing to get the banks to resume their financial role.
For Mexico sets going the potential of its people, it needs to solve all the problems mentioned above.

STEP TWO. MEXICO IMPLEMENTS A LONG-TERM DEVELOPMENT PLAN

To plan their economy, Mexicans must stop thinking about the classic economic theories of left and right. Mexicans have managed to put in place a free market economic model that cannot be clearly classified in any direction.

Mexican experts in Economy and opinion leaders of the “Left” and the “Right” have been debating that issue without knowing what they are talking about.

Currently the only philosophy of the economy that can vaguely explain what is happening in México is “Savage Capitalism”. Now the best thing that Mexicans can do is to tame the beast they have created.

Lopez Obrador, the new president of México has mentioned the need for a long term economic development plan.

Once again, the main opponent of Lopez’s project is the ongoing National Culture.

It is desirable that Mexicans understand that:

➢ Globalization is here to stay.
➢ Being a provider of low cost workers will not sustain Mexico’s economy for more than 50 years.
➢ Good figures for the Gross Domestic Product are not evidence of a healthy economic system, if the per capita income does not provide stability and social mobility to at least 90% of the population.

This last characteristic of a healthy and just economic system is not present in most countries. That is why the politicians and ideas against the “state of affairs” are winning elections around the world.

The current state of the Mexican economy does not guarantee long term success and the “Invisible Hand of God” is abroad. Then, the government must intervene to provide objectives, rules and means to secure the future, as they did in Germany and Japan after the Second World War, or as they are doing in the City of Chicago.
Below, you will find a list of objectives for the Economy Development Plan of Mexico that includes ideas from the successful plans of various countries and the City of Chicago.

✓ All the equipment and machinery necessary to produce renewable energy (Wind, Geothermal, Hydroelectric, Solar, Thermal, Biological, etc.) must be manufactured in México.

✓ Mexico must manufacture the machinery and equipment for its productive activities. When convenient, the manufacture of certain equipment could be postpone and agreements with suppliers and patent owners must guarantee the possibility of manufacturing such equipment in the future.

✓ The control of consumer habits must be recovered. To activate their economy Mexicans must consume what they produce. This can be achieve by promoting the harvest of endemic fruits and vegetables, the practice of traditional sports, the support of local artists and craftsmen of all disciplines, etc., and of course, by producing all kinds of devices and articles. We are talking about reeducation based on the empowerment of Mexican cultural expressions and the production of high quality articles.

✓ Identify areas of opportunity to produce and export capital goods as well as consumer and perishable goods. México must join the group of nations that control fashion and obsolescence.

The Textile Industry deserves special attention because it was badly damage by NAFTA (North American Free Trade Agreement) and it still has a great capacity for recovery.

Mexicans must develop new and imaginative production techniques to compete internationally and prevent unemployment.

The scheme of small dispersed installations to produce components, which are monitored and coordinated through a data network to ensure timely concurrency in the final assembly lines, can be of use in all types of industries, from clothing to automobiles.

Home industries can become a very important factor of economic development. Most Mexicans cannot invest money to become stockholders,
but they can contribute to the work. Many have the ability to produce all kinds of items at home (clothing, shoes, microcircuits, toys, software, musical instruments, sports goods, textiles, etc.), together, they can produce enough to serve national and international markets.

ACCESSORY PLANS:
Along with actions to reorient the economy, it is more than convenient to tool plans to:
   a) Assure the efficient mobility of goods
   b) Develop a common national identity
   c) The promotion of “Sound 13” to reinvent music around the world

ASSURE THE EFFICIENT MOBILITY OF GOODS.
Mobility is a key factor for the success of any economy. Roads and railways must guarantee the efficient mobility of goods and people.
Within the national territory, priority must be given to road and rail transport, since they offer a most cost-effective solution than air transport.
Efficiency in mobility means efficiency in costs, comfort, and safety.
Mobility must be friendly with nature and people.
Regulations should minimize the deterioration of roads and vehicles by setting standards for:
   a) Materials for roads and railroads
   b) Cargo containers
   c) Tire material
   d) Number of axes vs. weight
To be friendly with nature and people, regulations must:
   e) Minimize noise
   f) Reduce pollution. The use of non-fossil fuels is recommended

DEVELOP A COMMON NATIONAL IDENTITY
A national identity is not the recognition of belonging to a territory, but to enjoy with spontaneous pride what compatriots are, do and produce.
Mexicans do not have a common national identity and must resolve that.
Most Mexicans take pride in being Mexican, but they often mention that Mexico’s worst enemies are Mexicans, as if “Mexicans” were a different entity.

This comes from the so-called “Conqueror” and “Defeated” syndromes, impregnated in Mexican Culture since the colonial era, and now, Mexican Culture has the additional component of transculturation induced by the economic predominance of the U.S.A.

Art is an excellent promoter of national identity and has a strong impact on the economic behavior of societies. Mexico has great opportunities in this regard thanks to the quality of its art creators.

Art is the best way to promote a country and its products. Besides, art is in itself a very profitable product.

Currently, Mexican art has not been considered as part of the National Development Plan. This must change.

Plans must be implemented to support the production of art and its commercialization, **not only to promote a National Identity**, but also to:

1. Promote Mexican art nationally and internationally.
2. Earn money

**Artists from all disciplines as well as artisans and writers, should be part of Mexico’s Development plan.**

**PROMOTION OF SOUND 13 TO REINVENT MUSIC AROUND THE WORLD**

“Sound 13 will mark the end of an era and the beginning of a new generation of musicians that will change everything, because none of the musical instruments currently in use will remain, as none can produce the overwhelming amount of sounds required. What will be the shape of the new musical instruments? That will be answered in due time according to the final division of the semitone”.

Julian Carrillo

The theory of Sound 13 by Julian Carrillo is the musical theory of the future, it is only known by a few experts in avant-garde music. So far the music
industry does not accept Sound 13 because they are comfortable with the musical theories that have been used for thousands of years.

Julian Carrillo did not propose the disappearance of the music already created, but the possibility of creating new music with new sounds.

Mexico promoting the reinvention of music around the world might seem too ambitious an objective. Anyone who thinks this way should remember that Mexico has changed the world for ever in the 16th century.

When the “Old World” learned about Mexico for the first time, everything changed, from the cosmogony to the economy and the ways of living and dreaming.

The Renaissance, Colonialism, and the Industrial Revolution, were largely inspired by the new way of thinking and living fostered by the existence of the “New World”.

Mexico can change the world again, now with new sounds, music, and way of making music.

Sound 13 can be the star product of a new image of Mexico around the world.