

TRUST and ENDURE

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Once, I took a course with someone whose limits still surprise me. With a good education, but constrained reasoning, this person repeated what she had learned and accepted no other opinion but her own. I remember –though I would like to forget or, at least, to understand– that, during a class, she told us her point of view on her ideology –which was an unquestioned and imported liberalism. Comparing it with realism (“old stuff” from “a world which exists no more”, she said), she expressed the main difference between liberal benevolence and realist wickedness: “We do not act within fear and suspicion; we always hope the best to happen”, then she laughed. Logical. At least, for them.

However, this person is not the only one. History is crowded with people who wait for the best to happen; cemeteries are filled with good wills. For those living in the present, there is no higher glory than making their way into the memory of future generations—that, as years go by, they be remembered and studied. For those who hopped the best to happen, there is a special place reserved in books.

Biographies and passages on Chamberlain are numerous—he who, with the best of intentions, tried to appease Hitler, the Austrian. Germany took over the Sudeten in Czechoslovakia, but he had secured “peace in our times.” Nonetheless, the war came the following year, when Germany invaded Poland. A present case is “Bolivarian” Venezuela; I still remember the numerous, left-wing, liberal voices talking on democracy’s real triumph when Chávez won before Capriles in 2012. Everyone hopped the best; “the people” had chosen and, based on this logic, *vox populi, vox Dei*. Certainly, these intentions are not evil; even so, the results usually turn into catastrophes. During the 1990s, triumphant liberalism in the world

made Mexico trust –even if historically it had acted carefully before its northern neighbor. The old policies would not take the country into progress, as liberal scientists had discovered the existence of historical tendencies and, one of these, was to open, to free (to liberalize). Thus, realism decayed –as it appeared dreadful and perverse–; interdependence would bring prosperity and a blindfolded Mexico took the leap of faith toward dependency. Two decades later, this country is on the verge of a crisis, as the end of the North America Free Trade Agreement (NAFTA) would result, in the best scenario, in economical ruin. They forgot that, in every interdependent relation, there are dependent and independent ones. In Mexico, they also hopped the best to happen. The United States acted skillfully.

At least in historic humiliation, there is a place reserved for those “waiting for the best”, those who swallow and do not question, the credulous. The world does not change; historical tendencies—whatever their name might be—do not exist; political trust is costly. Realism is empires’ *praxis*; ideologies are imperial masks and doctrines in the colonies. If pursuing the failure of your people, take liberalism into practice •