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Oral history interview with Eduardo A. Lugo Hernández, February 24, 2022

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ORAL HISTORY LAB (OHL)

University of Puerto Rico at Mayaguez

Oral History Interview with Eduardo A. Lugo Hernández

PREFACE

The following oral history is the result of a recorded interview of Eduardo A. Lugo Hernández conducted by Kiara Z. De Jesús Hernández on February 24, 2022. This interview is part of course work done by students at the University of Puerto Rico at Mayaguez.

Readers are asked to bear in mind that they are reading a transcript of the spoken word, rather than written prose.

00:01 K: Well, today I am here with Professor Eduardo Lugo who we are going to be interviewing about Hurricane María and covid-19 and I wanted to ask you what was your experience before Hurricane María hearing that it was on its way when it became category 5 and if could elaborate the How was your experience during and after.

00:29 E: wow I think that, that is only an hour long interview

-laugh between the two-

00:33 E: um, look I think that the, the experience before despite that one, that one wants, uh that one wants to prepare right and think that the hurricane is going to come, I think that we have spent so many years in Puerto Rico where we had not had a hurricane; Forget the category, right, but we had not had a hurricane as such and, and many times they said that the hurricane was coming and never came. So I think that that created a sense of hope and security in the, in the people and I include myself there right. Not that I hadn't prepared myself but never and was never prepared for what happened, right, eh where well one had the hope that that wasn't going to happen. Now when things are getting closer, it seemed right to be more, more serious and more accurate, well, definitely, well, that's where the whole truth begins to be seen, all the sense of protection and preparation for oneself, for the family, true, so it was a very particular experience. I didn't go through, I didn't go through the hurricane in my house, right, the house where I lived, um it was a rented house, well, um I protected it, right, um we put boards all over the windows and that, but at that moment I left for a few days, right while the hurricane passed, I thought it would be one or two days while the hurricane passed eh with my daughter's mother that at that time we were not together and we went with our child right to, to

be with our child eh so we were quite prepared in terms of supplies and other things we thought we were quite safe in terms of the, of the house, right it was a house, a cement house, right, one thinks, that was like the standard that one would think that they would be safe but the experience of hurricane Maria was very was very difficult it was very difficult in that house we were to make a long story short um first one of the windows flew off um well you know one of the windows ripped off at the top and water started to flow through it, because of that window we had to move to another room right and look for refuge in that room our daughter was very young that was in 2015 that means that my daughter was 2 years was 2 years old so for a long time we spent, I spent time taking water out of the house and making sure everything was okay and Isabel's mother um spent time in in the room for a moment due to the winds in a closet trying to distract our 2 year old daughter right that obviously didn't understand what was going on so they were very very difficult moments and in addition we weren't only dealing with right with a 2 year old baby if not we also had her grandfather who had about 80 something years, who has lived many hurricanes. So that experience of being an elder who had lived through many hurricanes and normalized things, and this isn't anything, we will be fine, I wanna go to my house, right and handling all the situations was very was very complicated right. There was even a point that we had had to let him leave to his home when things calmed down a bit for a moment um but his house was on the back part of the terrain in was a wooden house so it was also an area that during the hurricane was dangerous um and a moment before that onr we had to literally block the door so he wouldn't leave right so it was a very complicated situation. Um later durinf the hurricane which obviously you know right I think everyone felt it was something never-ending um, um later in the hurricane there is another window in the house, on the back that this one didn't pop out on the top no this one flew right off, the winds took it away and there was a hole in the wall which caused a bunch of water to come in the house. So I spent a grand majority of the night taking water out of the house which was a pretty big house. Um I think the worse, no I know the worse situation we had was around the middle of the night to one in the morning. I woke up after the little sleep I had right I woke up to keep taking water out um when I get to the hallway I start smelling alcohol and when I get closer I know someone is in the house right because obviously the smell wasn't us. Um so I start to investigate to see right and when I turn towards the laundry there was a person, there was a man hiding in the laundry of the house and then I had to proceed to take the man out of the man, orient this man and obviously the sense, there was no sense of security because of the hurricane more less now after that was there any sense of security because my house was obviously compromised. It is open, a person already had entered so we left running to the house made of wood where

my the mother of my daughters grandfather was. We spent a few hours there until winter started entering a bit through the roof and things were going a bit. Finally around 6:30 to 7 in the morning we went back to the house of cement so they were some really difficult hours very difficult with a small child, an elder, a trespassing situation in the house (unhearable) . that's the thing and afterwards the other day trying to think who the person was. We then noticed that it was the son of one of the neighbors who was drunk and well then manage the situation during the chaos also was not easy right. Oh well it was all an experience haha um I think after the after the hurricane the mother of my daughter who is a social worker that at the moment worked with AMSCA do I assume she spent a lot of time right in the sanctuaries um and I spend a lot of time with our child right doing tasks to look for resources, find money in the in the bank that obviously we know is an endless so the experience of being with a 2 year old 2 year old girl during these types of circumstances, doing lines sometimes her on the floor. I remember this one time , 2 times one in the meson in san german her sitting on the floor resting and one doing a line under the sun and another time in the Santander bank of Mayaguez also right was another that I remember well . I think the coversations with the community right because in that moment we had lost all methods of communication um and since Irma since Maria came exactly after Irma it quickly um creates a fear in people, is another one coming, if another one does we don't have a way of knowing because there is no communication with no one right so that expectation og we don't know if something is coming after this um we don't have no one to communicate with nor how to communicate was hard. Even more my 2 sons were in Caguas and I was in san german that I couldn't leave and I know nothing about them, how they were doing um we werent only here on the west coast we were trapped in between the river that flooded in Añasco and the cit- the river that flooded in Yauco so we were basically trapped in our area without a way out (unhearable). When we were finally able to pass we went right little by little in the car, it was an extremely difficult car ride because right the destruction particularly when we got to Cayey and see what use to be trees um was I think that in that moment we stopped to literally cry, I think it was the first time we cried. Later for reaching Caguas auntil the afternoon finds my sons obviously because not not necessarily they would be home at that moment right. So, we literally go there and they werent home, we left them a note and all the stuff that one does or that one did in that moment but in the end we found em and they were fine so its been like the "the experiencia de abuelo de pajaro" a complicated experience.

08:43 K: yes, no it seems that it was extremely difficult and due to the damage to the house they managed how that process was with fema, that that wasn't easy either to seek help with that

09:01 E: eh, well, look, they didn't seek help with fema, I think that obviously here talking from a place of privilege, first of all, the house wasn't mine, the house belonged to my daughters mother's and they had the financial means to, to be able to, right to be able to fix it and so they decided that they could fix it (mjm) and they did not make arrangements with fema I do work with communities where arrangements were made with fema right and I have for this I have, for example, the experience of an elderly woman from the community where we work that the house was completely taken away, it was a wooden house eh and fema only gave her 7 thousand dollars to fix the house a house that was literally complete destroyed right so obviously the money they gave her was not enough to fix it I know of many people who did not have the adequate information to be able to manage that help, so they stayed, they stayed without it, this way, so if it was, it was-with, it was-with, it was with- it has been complicated for many families, there are families for For example, we worked in Canovanas where they did not have title to the houses, so FEMA did not help them. So there are many people who were left unprotected for different reasons, right, that help, right, they deserved after that hurricane.

10:24 K: yes, there were many problems with that of fema and with not only with that but with the communities that needed help areas, for example when I was working with the development of the university institute (mjm) I was talking with I think the leader was called Nayala, I don't remember now the name of the community, I know it was in Mayaguez, but there were houses that literally years after Maria were still destroyed, this one was there and they were all homes for the elderly who either lived alone, or heard of a case that there was of boy who was about 22 years old living with his mother who was bedridden and he didn't even go out he stayed at home with her all the time and they brought him the groceries, They stayed there and I asked him if he wanted any help and his answer broke my heart. He told me that he didn't want any help because he didn't trust help from anyone else because they helped once and then they forgot about them.

11:56 E: And we, right, in the work that we do in the organization in Impacto Juventud, that is what we want to avoid, that is why right now we are in a community that was well affected by Hurricane Maria, it was also affected by the earthquakes, but more that nothing for, physically more than anything because of the hurricane, obviously the earthquakes on an emotional level have had an impact on this and our commitment is long-term and we have been in the community for 2 years and work on different types of initiatives right now we are trying to move towards efforts that in some At the moment they can lead the

community towards renewable energy so that they have that sustainability. I work with food sustainability, I work with, we work with child development, really with our project help in the mountains, um community empowerment and mental health and physical health, so and commitment is long-term it's not like we arrived we left things and we left right because the communities need sustained assistance not from a point of view of the white savior complex that we arrived there and we go to save the community but to create community capacity in collaboration so that the community itself can begin to manage itself in these processes.

13:09 K: Speaking of that in the area of the El Salvador Blanco complex, what was your impression and that emotion that you felt when the president came and basically it was for the communities that at one point began to throw paper at the different communities, what was it? your experience with that?

13:37 E: Well, look, I think I think that obviously, like everyone else, right, like most people, anger, but I didn't expect anything else from that human being, heh, I'm not going to, I didn't expect anything good from Donald Trump, so it wasn't like - I would have been surprised by what I did when I see that kind of thing. that what I try to feel is hope that people begin to understand the relationship we are in, the abusive and humiliating relationship, we are facing the government of the United States, right, I think that is the best example, what happens is that he is so open that I even appreciate it because it allows us to see what this relationship is, others do it in a different way, they do it more finely and they send the call for help, right, and people then feel that they need the United States to be able to survive, eh but in terms of gross in terms of his delivery, truthfully, he doesn't hide, he doesn't hide what this relationship is and he doesn't hide for eh nothing at any time you know I remember when people laughed because he was asking if he could sell to Puerto Rico right and obviously I'm not an expert in international law and people who know more than know about law right and I don't I know a lot about the law that they say that there are clauses that prohibit that, but that also talks about the relationship between Puerto Rico and the United States, it means that we are a property, it is true, we are a property of the United States, so as states, you can maneuver say say the future of the territory as it suits him economically that is the message of what donald trump did right so but unfortunately I think that when people see that they attribute it to donald trump and not to the colonial relationship and I think we are very wrong that is the example, the most vivid example and the most honest example of what the colonial relationship with the states is.

15:41 K: yes it is very it is very unfortunate I wanted to ask you the question if you think that seeing how Donald trump was like yes that in addition to the chat that was created here of the government that were basically laughing at the town and I got-I know they were talking about what they were getting resources that were supposed to be for the whole world more for them than if you think that more the mixture of the two or more only one side and how it was that led to the protests against ricky rosello.

16:18 E:Yes, yes, I think I think it was a snowball that grew right, the frustration because of the frustration for not having a government after Maria, because the government here there was no government after Maria for a while, uh, the frustration of the corruption, the frustration of the hidden supplies, this is the pain of not recognizing the dead, right, and not doing anything so that those die- so that those people could have survived, right, because many of those people did not die from the hurricane, they directly died from inefficiency and corruption (mjm) right eh so if I think that this snowball was like the perfect conglomerate of conditions for people to feel enough indignation and anger right and for now you see eh the verbalizations of this people and that triggers the courage really and takes the people takes the people to the street. For me, it is important that people minimize it, it is true that they minimize it and say, well, because because of what the people say, we are going to get a governor or because the people went to protest or etc etc. It is true that there is one thing that people say that criticizes the protest and for me it's simple right being a community clinical psychologist right and professor of social psychology you know people's attitudes and you know people's attitudes through what people say and people's attitudes when we talk about public policy are the are the cognitions the way of believing that drives the public policy that these people formulate so I listen to them I know what their worldview is and their worldview is going to impact the way they are going to legislate and that they are going to act and that for me was the real scandal it was not because I felt offended, it is right that people say no, poor thing that people who are offended, it is not about offending, it is about being offended, it is about giving you a window of how they think and how they use that thought to legislate and definitely legislate, not for us to legislate for it eh in the radio program that I had on Tuesday I spoke with a lawyer who talked about law 20 law 22 and I told him that the phrase I can forget any phrase that appeared in the chat but the one that I never know He is going to forget us and from the beginning I gave up my hair it was "a Puerto Rico without Puerto Ricans" because that is the purpose that is the plan I have no doubt there is no doubt and we are seeing that we are seeing it in Rincon ,we are seeing it

in vieques we are seeing it in some towns in puerto rico that are already experiments to push the puerto rican population out of puerto rico eh and we are seeing it with laws 20 and 22 we are seeing it with the gentrification processes we are seeing it with measure of hospitality that in other parts of the world have caused mental health problems and death the evidence is there who does not want to believe it because they do not read because they have partisan political interests that blind them but the evidence is there you know I am convinced that the The plan is to minimize the population of Puerto Ricans and Sufi Puerto Ricans enough to supplant our population with people who come with another type of capital, right, and with another type of interest, and turn this into what they have already turned into a paradise.prosecutor where millionaire people can invest in this ministry we have had we had the governor eh from his own mouth we don't need a chat the governor keeps talking about the cars being planted he doesn't want cars being planted on the highway people laugh oh the cars are not being planted no no no no no what he wants on the streets he wants luxury cars on the streets.who holds luxury cars, people with money, right, yes, eh, when he talks about public employees, especially public employees, in a deplorable way, the way this man speaks, he really knows that with pierluise we don't need a chat with his little mouth, microphone, he said what you feel and what are your attitudes towards the people so you know it is it is important to listen to those messages right because Puerto Rico is already the third most unequal country in the world hey these people have put inequality hey they are not interested in refining poverty I I am sure that he is not interested in summarizing poverty, he is not interested in reducing that economic gap that exists in the country, nor do I think that the important actors there are obviously the citizens and the non-profit organizations and the organizational capacity that we make to protest yyto change that government right in the next elections but we have to wait for the next elections right the citizen elections that we take in the next 4 eh 3 years they are really important to change that destiny

21:18 K: Talking about that, I wanted to ask you a question about a comment that I recently heard about and I wanted to know what your opinion would be about it. They told me when we were talking one day about the pro-pro protests against Ricky Rosello that the problem that there are protests right now is that they are done in a very individualized way that they are groups they say...small groups, for example, it happened now that it was only the students last year and now there are the police, the firefighters and teachers who concentrate on an event that is greater- it may be out of courage, etc. a moment passes if -

you turn down that volume it comes another problem and they change they change for another problem that they do not look at a big picture but small things and that is why they are not making changes because they are not unified and no- and they always jump from one side to another and have mini victories in instead of okay I have this mini victory let's continue here to see what else can be done.

22:45 E: look, eh, I think that to think about this you have to think about history, truthfully in the history of Puerto Rico there has been not only the demonization of the protest but there has also been the punishment of the protest to us, we have massacres that have happened in PR for protestant Puerto Ricans that is our collective memory what happens is that people like to box that only to the independentists and nationalists as if the independentists and nationalists were not Puerto Ricans right eh I think we live in a very convulsive moment in the country where there is no reason to protest there are many reasons to protest I laugh because I laugh at people who say that mature pays us to protest I say hopefully! Knows all-everything there is to protest if protesting practically in this country at this historical moment becomes a full-time job I mean people don't have the time to protest all the time because they have to eat because people have to live because look there is one there is a puerto rican student who studies in argentina at kennedy university her name is miley eh stream miley works a model eh to explain the colonial relationship between pr with the US eh this one they use the maslov model right and one of the things that she explains in that in that model the truth is that she says that the relationship-our relationship never progresses to other parts of that maslov pyramid because we are always at the bottom trying to get out...without the basic necessities trying to survive so when you are trying to survive you don't have all the time in the world to go protest right because because you lose salary because you can lose your job for 20 thousand things right so people obviously and strategically look for the time to protest I think we are at a historical moment where there should be a national strike eh I think the problem is because there has not been one I think there is perhaps a lack of unity between the different sectors I don't know if there is one or various voices that can galvanize these movements, that's right, that's why we've seen each one protesting against the real hypocrisy that they're experiencing, right, but I do think that we should be in a national strike, all united, because things are too much, noOnly the question of salary, withdrawals, hospitality measures, increases, inflation, eh, that there is no hospital in Vieques, that vieques is a humanitarian crisis, eh, but also that we have, for example, a governor and a legislature, more than

anything, pnp and popular Hey, they don't believe in climate change, they don't care that even after Maria they continue to destroy wetlands, they continue to destroy places that are important for our protection, that they don't invest the money to be able to strengthen the infrastructure of our communities to protect them and that Maria when another Maria passes what's going to happen eh we're better prepared they believe in capital they believe in getting rich they don't believe in protecting the country right so I think it's easier to say from the outside everyone doesn't join and make a protest and I'm leaving you to do Honestly, sometimes I find that the one who is outside criticizing has never put on his tennis shoes to go to a protest, he always looks for an excuse not to be there, that has been my experience, he always looks for an experience to not be there, eh, I remember in in the summer of 2018 people said no because the artists And I don't care if Ricky Martin is there if he's Bad Bunny I have to be there other times I listened to people who say no you see, they already politicized it, the inde- politicians are there independentists involved or this citizen victory, And that you think that all the protests are protests, all well put together the way you like it, so that you can, so that you feel comfortable going, no, or do you hear the comment, there, those same people who came to paint the walls with graffiti He complains about graffiti, he does not complain about how prices in the country have increased, like a government leader, for example, like Luis Fortunio, he approved a public-private alliance of tolls, like incredible increases for the next few years, I don't know how many years and what right now he is part of that company and he is earning money from that and that the same people who talk about graffiti don't talk about it hey that's violence the graffiti is cleaned up it's back so I think it depends on who comes I have a lot Be careful who criticizes the protest, but I do agree that we have the need for some way to unite to have a national strike there are many things that I believe that here the pro-the problem is that if you ask me we need a change of status people always say that we have other needs yes but when you understand that the colonial relationship underlying all these needs, we have to attend to that, we have to attend to that for us, then create a-a new way of relating to the world, think of an economic model that benefits us, right, and that we negotiate as we please not because of the impositions of North American laws eh and the laws of cdabotaje and other things right this and until that happens there are other things that are not going to happen that we have eh inefficient and corrupt governments of course and that practically everyone has but no We can deny that this colonial relationship has us plunged into a dependency relationship that will not let us get the vel and the plan.

28:45 K: Do you think that this colonial relationship may have also caused that the aid that one would like to do due to the effects of Hurricane Maria cannot be given because they were not approved from there because if they keep us in a low status and in constant help, well They have more control over the island.

29:09 E: I think there are two related and different premises that you just said during Maria, it was obvious, true, there were other countries that were ready to come and help us and they couldn't enter because of the cabotage laws, they were given a period of 10 if I remember correctly days after so that they could- they could enter but later the ports were closed again that makes us vulnerable it really makes us vulnerable because we could have received more help at a lower cost and when depending on the United States merchant marine well the costs are a lot more expensive and we are only depending on them eh the other premise eh it is about truth you were talking to me about the colonial question eh you know I think that not only do we have to resolve the colonial issue definitively whatever it is true if the people decide that it is seriously true in anplebicite and with the commitment of the United States Congress we are going to be eh state with all the positive or negative implications that this may have because it is resolved if we are going to be independent it is resolved but we cannot be in this status eh of ambivalence librista state that we find ourselves in and that it definitely hasn't worked for us, right? The colony is nothing more than dependency, there is no other colonizer, none, and it blows my mind that people who think otherwise, but the marvel of the design of the colony, is nothing. colonizer is the charitable act nobody obtains a territory to benefit the people obtains a territory to be able to exploit the territory what happens is that the design of the North American colony with Puerto Rico through federal aid makes people feel The only one who protects them is the United States, right, when you see the big constructions, you see the sign that says the bridge is being built, I don't know what with 10 million federal funds, well, it's the federals who are investing in us, what we don't see is what what comes out is the amount of money that comes out what we don't see is the amount of immigration that the colony has caused what we don't see is that right now a war between Russia and Ukraine has just been launched and what happened between Russia and Ukraine is that Eventually I am practically sure that the United States is going to get involved and who is going to be involved in that militia, our poor thing. Unfortunately, the truth is that I think the cost is so great, eh, and it does not fit in any rational mind that really thinks about this does not fit to think that a colonizer has a colony to benefit the final colony to the colony because it is going

to extract it because it is going to take it away because it is going to benefit in some way economically if it is not a business the colony is a business.

32:16 K: I have an opinion about that, it really hurts me, it hurts me to say that it is something that is taught from childhood because you see the education that there is about our history, even the same statues that are on the island, you see that They are things glorifying colonization, saying things like, oh, they came to help us, how they say they educated the Tainos, that's why we are a civilization now. It is not known if they had left the Tainos alone, we could, because that society was going to continue to grow and they had no sense of money, as if you needed this, take it, take it (mjm) and in the same story it appears that they do not speak in an extensive way, but in a way that there was violence, yes, but this happened later, they helped us, we continued, now we are where we are. if we are where we are now, we are in a colonized society that we don't have- we have a severe dependency and there is an extreme fear of separation from that and we have statues across the island. In a course we were talking, I forgot the name right now, but it is a statue in San Juan that (the Ponce de Leon) was not the Ponce de Leon (...) it was not the ponce de leon it was another one that was about a march that some women did and they were talking that this march was for something else they were there and but let me see if I remember correctly but that the story they put on that statue is that they are some women marching and they say that it was divine power that the English invaders left or because they thought it was a group of Spaniards marching so they don't say that it was a Puerto Rican march (mjm) but it was a march that had to involve the religion or had to put the Spaniards as the force we needed to protect ourselves (mjm) so that those- they could leave. Let me look here, I have it written down in my notebook. that it bothers me on a certain level (ahh that's the prayer) the same prayer (hmm) and (yes) I...

35:01 E: Look, I didn't know the legend, I'm looking for it, I'm reading it here, and I didn't know that the legend was true, saying that the English brigade was planning to invade San Juan, but they left when they saw hundreds of torches on the ground, thinking they were reinforcements. They were going to stop the invasion.

35:24 K: and in reality, it wasn't, it wasn't, it was a group of women that let me see (how interesting do you have, do you have literature for me to read about it?) I don't have to look for it and because that was what they told me about a small thing in the course of cise 411-16 that we were talking about power and influence and well that was one of the issues we talked about because they were small ways that influenced the power that Colonialism had

and other issues over us in a small-n-small way in quotes because it's like a hidden evening (mjm mjm) and well I didn't know it and that really fills me with courage to listen to it (mjm mjm)

36:27 E: If this is true, there is a lot of our history that is directed at sado, the story is told from the point of view of the white man, true, and not from our point of view, our history is tinged with racism, eh, our history obscures many of the contributions of Puerto Ricans, our history by design makes resistance movements invisible because one thing in the colony, which is what the political part of this relationship is, and another thing is coloniality, which is how they eat us good Puerto Ricans, how they eat our minds to that we are in a certain way true thinking that some things are normal when in reality the way they tell you the story there are things as simple as telling you eh that they discovered Puerto Rico when no one was discovered here and who says they discovered discover thethat it arrives, well, it tells you everything true, the story is told from the point of view of the Spaniard who arrived in reality, we are here, we would be invaded if we were the ones telling the story, our history books would say that the Spaniards invaded the port rich and eventually they committed genocide against our people, our Tainos (mjm) but telling that story that way is not part of the colonial plan, right, because that is to create a sense of identity around the fight around seeing the another as the oppressor which is not convenient for the state or the state or the state or definitely the colonial state right.

38:07 K: yes really I know that one is a very difficult situation and it causes me a lot of pain every time I hear new things I learn new things about our history and not only ours but that of people of color-of color (mjm) It causes me a lot of pain and there I was I was watching a video the other days that talked about a book that he had written about slaves that talked about his experience of them seeing people being used as food that he black-black man was considered a delicacy in the United States and there is a book about it that I saved the video to see if I could find the book and they talked like oh what a slave made a small protest and they brought him to the front of the whole world to start to dismember it piece by piece (wow) cook the meals the body pieces and eat them (wow)cook the meals, the body pieces and eat them (wow) and that there was also a case about someone who did something against the head of the house they cut off his own ear and they made him eat it himself (it's strong where you read that) they had presented that on tiktok and they also presented the book that I have to see if I find it again that I save it as bookmarked because I wanted to find that book because I know it was going to be a difficult read but I think that I

still know it is necessary to know about the difficult history that different communities have gone through because they really try to hide it as if that never happened and no no I think about it I do not know how someone could do that to another person (mjm) I I do not understand how certain things happened in history that is still now when I still know you see that there are certain people who still like the white supremacist and the rest who still have that mentality that is very difficult for me I stay like this still exists and there are people supporting it like you see the same government of the United States that he doesn't do anything against this and it's like they're already there (mjm) like there's video of recent marches by the white supremacist and like people recording it saying like hey what are you doing and because they're a person of color they start yelling slurs at him and a lot of things and nothing happens that I stay like what is happening here (mjm) and I know that we went on another tangent than that but.

41:45 E: no no it's not super interesting this one I propose this one because I myself have to disconnect but I propose that we have an additional session (mjm) I can see my calendar right to be able to finish it-finish well eh that about the story is so true eh the gen- there are people who thought that this was not true and what you have to see is everything that has happened in the united states with how eh parents, particularly republican parents, are pressuring the school boards not to teach about race so that they don't teach about the racist history of the united states history is not history unfortunately we have allowed our children to be told that history is history and that they have to ac- learn these facts to get A on the exam and that is brutal no because the history that teach us a lot of the history that they teach us it is not real it is not real true and it is- that modified through the vision of the colonizer

42:41 K: Well, teacher, thanks a million for your time and I really like having these discussions with you and I think that I learn more from you than you learn from me because I listen to a thousand new things that make me want to find more information about her And well, trying to get information about the prayer and at least getting the name of the book to see if I can find it for you, and if I find it, I'll also send it to you because I consider it to be quite necessary reading because basically it stops hiding what they are trying to hide

43:25 E: Of course, of course, I'm going to look for it too, but when you find something, you send it to me because I'm interested in reading about it, okay?

43:31 K: perfect then (super) thanks professor and good luck in your next meeting

43:36 E: heh thanks have a nice day

