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# Empires of Gold and Blood

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## Introduction

One of the reasons for the failure to properly analyze the events unfolding in our contemporary world is the neglect of the historical formation of the contemporary capitalist system as a dominant global system, as though history were merely a bygone past devoid of any connection to the present and to the facts of everyday life. Thus, we find analyses of the underdevelopment of societies, armed conflicts, economic crises, wars, revolutions, and so forth conducted in isolation from the social conditions that took shape in the womb of history and shaped the present in all its details. Because such analyses lack the historical dimension, it is self-evident that they also lack a sound scientific method free from deficiency. Linear analyses therefore prevail, without the slightest dialectical awareness of the laws of motion of the system governing the emergence, development, and end of the phenomenon under analysis; an end that constitutes the starting point of a new phase that gives rise to a new phenomenon through the slow and immense epic movement of history.

This article, accordingly, seeks to put forward a methodological approach, without claiming infallibility, to the broad outlines that determine the emergence and development of the contemporary global capitalist system. And because the history of contemporary capitalism begins, as the European historian claims, in Europe, and because the history of modern Europe, and of contemporary Europe as well, is a bloody history, filled with wars of massacre and campaigns of extermination, we shall take the historical formation of social and economic underdevelopment in Latin America (1) as our field of analysis, because it represents the optimal model of the acts of plunder, looting, and extermination carried out by colonial Europe at the dawn of its modern history. The dawn of triumphant capitalism! The history of Latin America is usually divided, politically, into four stages: the first (1492–1542), the period of conquest; the second (1542–1810), the period of colonialism; the third (1810–1824), the period of the struggle for political independence; and the fourth (1824 to the present), the period of independent political life. (2) We, however, shall divide this history, economically, into the period before contemporary European capitalism and the period after it. In order to develop a critical awareness of the determinants of the historical period that witnessed the birth of modern European history upon human skulls, and to understand how the United States of America has continued the task of exterminating human beings down to our own day, we must equip ourselves methodologically with the following:

1- Awareness of the direct aggressiveness of European colonial capital (Spanish and Portuguese at an initial stage) toward subsistence-economy societies in Latin America, with all their particularities and their astonishing civilizations: the Inca and the Aztec. When the conquerors arrived, the indigenous populations had known, for thousands of years, neither individual ownership of land nor ownership of real estate in general. They had only collective ownership of land; production decisions were made collectively, and the distribution of the product, even when it was the result of hunting and fishing, was carried out collectively. (3) Money, profits, and capital were things utterly incomprehensible to them! Exchange, despite its rarity, was conducted through barter. Gold, the god of Western Europeans, was used only in certain forms of jewelry and in some simple tools and manufactured objects. This metal had not even attained the status of a medium of exchange among the Maya, the Inca, the Aztec, or others throughout Latin America. (4) As for these conquerors, gold worshippers, they came from a society of trade, profits, speculation, and generalized monetary exchange, (5) but with the conquest, they did not transfer the social and economic organization taking shape in their European homelands; rather, they transferred all the barbaric and obsolete systems of exploitation. (6) Thus, feudal social organization arose in the colonies with all the harshness of slavery, at the very moment when feudalism, as a social organization, was disintegrating in the medieval world, while slavery had retreated into domestic work in a few small and scattered parts of the contemporary world!

It is historically certain that Europe in 1500 was neither more developed nor more advanced than the other civilizations; rather, Europe was the most backward and the most benighted! Only plunderous conquest can explain the rise of Europe. Thanks to the geographical position occupied by the European continent, the ships of the conquerors, gold worshippers, were able to reach the New World. But their purpose was to empty their gunpowder into the hearts of peaceful inhabitants and fill their ships with gold instead. (7)

In the colony, through the dialectical conflict between the conquerors' frenzied desire for vast expanses of land—and, naturally, for gold—and the resistance of the indigenous populations, (8) who were originally the owners of the conditions for the reproduction of their social existence, the historical process of integrating the colonized parts into the emerging capitalist whole began. This process coincided with the influx of more labor power (captured!), through a trade then controlled by the Spanish Crown and the Portuguese Crown, followed thereafter by the other European colonial powers, particularly France and England. 2- Awareness of the barbarism, cruelty, and ugliness that accompanied the colonial era and the radiant dawn of capitalism! For example, the population of Mexico in 1519 was approximately 25 million, but this number fell to 1.9 million by 1579, reaching its lowest point in 1629, when the total population of Mexico was approximately one million! In other words, the process of extermination, which took place over one hundred and ten years, wiped out approximately 24 million Mexicans! In the Caribbean, for example, the population likewise declined from 5,850 million in 1492 to approximately 1,960 million in 1825! (9)

It is therefore necessary to investigate the role of the European colonial conquest, Spanish and Portuguese at an initial stage, in integrating the self-sufficient economies of the colonized, that is, production outside the framework of monetary circulation, into the economies of their colonizers as one of their dependent parts. Following their settlement in the West Indies and upon hearing of lands in the west where gold and silver existed in quantities beyond measure, the Spanish continued to dispatch colonial expeditions to explore the coasts of Central America. They entrusted a small expedition, led by “Cortés,” with the conquest of these lands, present-day Mexico, which were home to tribes possessing immense treasures, a remarkable civilization, and sophisticated religions and arts. This was the Aztec civilization, which was exterminated and wiped from the map of the world!

When the Spanish heard of Peru, the home of other tribes possessing treasures and a civilization no less magnificent than that of the Aztecs, the Inca civilization, they prepared an expedition led by “Pizarro” to seize it. The various sources on the subject tell us that the people of that land were a people of peace, tranquility, and serenity, possessing more gold than any European could have imagined. Indeed, when the Inca king, Atahualpa, was captured, he is said to have offered himself as a ransom (10) by filling the room in which he was held with gold, yet he was not allowed to leave in peace. Instead, he was brought to trial on charges of idolatry and adultery! He was executed in 1533.

3- Awareness of how monoculture was imposed upon the richest, most fertile, and most productive lands of the Latin American continent. Brazil, Barbados, the Sotavento Islands, Trinidad and Tobago, Cuba, Puerto Rico, the Dominican Republic, and Haiti. This historically gave rise, for example, to countries such as Ecuador, whose inhabitants’ fate came to depend upon fluctuations in world prices for coffee, cocoa, or bananas! Here, too, we must be aware of how this form of agriculture was further intensified by structuring the economies of the countries of the continent in a manner that faithfully served the economies of the colonial powers, by making the countries of the continent permanent suppliers of raw materials. This eventually led, after the exhaustion of the soil, to the importation of foodstuffs; the land ultimately came to produce nothing but a single crop. The colonial crop: sugar, cocoa, rubber, coffee, cotton. (11)

This coincided with the emergence of the colonial plantation (the latifundia) and the crystallization of the social classes historically formed in the wake of foreign capital (Spanish, Portuguese, English, French, and Dutch capital, followed by American capital as an extension of European colonial domination). Thus emerged the sugar aristocracy and the cocoa oligarchy, while the forest magnates (rubber magnates) and the coffee magnates also appeared... and so on. These classes would later rise to play the absolute leading role, through the profits they derived by virtue of the objective law of value, in reinforcing the structure of subordination and domination and entrenching the factors of the continent’s historical underdevelopment. Those classes, raised under colonial rule and given an advanced colonial education, did not direct—and, under these circumstances, could not direct—these profits toward national fields of investment; rather, they pumped them back into the same veins... abroad!

4- Awareness of the role played by the requirements of integrating the colonized parts into the economies of the colonizing powers, as dependent parts, within the demographic balance of most countries of the continent (12) This requires an awareness of the nature of the social/political organization employed by the colonizing economies to exhaust and materially destroy the colonized economies, depriving them of the conditions for the reproduction of their social existence. The social organization employed by the colonial powers, resting as it did on forced labor and slavery, required an abundant labor force, perhaps in greater quantity than the means of production (instruments of labor and materials of labor). It was therefore necessary for the European colonial powers to transport approximately eight million enslaved Africans (human beings!) (13) to Brazil, the West Indies, and Guiana between 1550 and 1850, after colonialism had exterminated the indigenous population! The transport of enslaved people was concentrated in most of the Caribbean islands, in the sugar-cane-growing regions, and in the gold mines and coffee plantations. This led to the formation of the "Creole" class, which would play an important role in consolidating colonial domination. Independence at the beginning of the nineteenth century consolidated the transfer of power into the hands of landowners and the comprador bourgeoisie. Thereafter, this transfer continued and was reinforced throughout the century as exchanges with the new metropolis, Great Britain, intensified.

5- Awareness of the historical process through which the Latin American continent became, for Europeans, a "New World" in every sense of the word. The records of those licensed to travel to the West Indies contain the names and trades of many skilled craftsmen and artisans. From an analysis of these records and the crafts and occupations they contain, we can discern the complex social conditions that were developing in the urban societies in the process of development, not only in the colonizing parts but also in the colonized parts.

Among those licensed to cross the Atlantic between 1509 and 1517 were a farmer, a muleteer, a merchant, a pharmacist, shoemakers, a cutler, a plumber, an assayer, a carpenter, a barber, a digger, a garment weaver, an engraver, a blacksmith, a stocking maker, a cartwright, a silversmith, a money changer, a Chandler, a metalworker, a dental surgeon, a shepherd, a fruit grower, eight masons, turners, potters, cistern makers, embroiderers, locksmiths, and bakers. (14)

6- It is important to know that the conquerors, gold worshippers, plundered approximately 15,173.1 billion marks of silver and approximately 4,572 billion marks of gold from Bolivia, Peru, Mexico, the West Indies, Brazil, and Chile during the period extending from 1545 to 1800

Consequently, wealth, primarily means of payment, flowed into Europe on a historically unprecedented scale. This had an impact on the functions performed by money in everyday life within the colonizing parts. The quantity of money increased at the same time that trade across the seas and oceans of the modern world became more active, and Europe gained access to distant centers of trade in the East and the West.

At the same time that capitalist accumulation began, intellectual discoveries and scientific inventions also began to emerge. (15) Money came to play a role extending beyond hoarding, becoming capital: money used for production. This, in turn, required a search for the other forces of production. Capital was available in great abundance, and more instruments of labor were being invented and developed at an accelerating pace. Labor power was also available, as the countryside sent thousands toward the cities to work in factories. What remained, therefore, were the materials of labor, that is, raw materials. The colonies then became the principal suppliers of such materials: sugar, rubber, bananas... and so forth.

It is therefore necessary to be aware of the nature of capitalist accumulation on a global scale and of the historical formation of the economy of generalized monetary exchange in fifteenth-century Europe. This historical formation took place through the collusion between commercial capital (following its emergence as a class) and the authority expressing the idea of the nation-state, which sought to destroy the exclusivism upon which the feudal social organization was founded, as that organization entered into dissolution (with the phenomenon of the monetization/leasing of land) and moved toward its separation from the Latin body until the end of the seventeenth century. (16) This was followed by the expansion of industrial capital until the early eighteenth century, which coincided with the dominance of the capitalist mode of production, on its way toward creating the world market and internationalizing production through different forms of the international division of labor and penetrating the structures of backward societies, thereby forming parts of the world economy at different levels of development. Some thus became advanced parts, while others became backward.

7- With the end of the Second World War, the contemporary global capitalist economy began to complete its formation through international institutions. These institutions—the International Monetary Fund, the World Bank, and the World Trade Organization—work to consolidate the dependence of the plundered countries upon the advanced parts of the global capitalist system, while at the same time helping the latter parts overcome their periodic crises through:

- Exporting inflation to the backward parts of the global capitalist system.
- Opening the markets of the backward parts to absorb surplus production, thereby ensuring the continued operation of factories and institutions in the advanced parts and, consequently, absorbing more unemployment and mitigating the severity of stagnation in the societies of those latter parts.
- Sinking the backward parts into the trap of international indebtedness, while going so far as to promote indebtedness itself as an appealing idea to the most corrupt governments;
- And thus plundering the wealth of the poorest countries, whether through these debts or through foreign direct investment, whose returns flow back to the home country; • Entailing the continuing depletion of foreign-exchange reserves and the steady deterioration in the value of the national currency.

- Imposing development policies whose primary concern is the mobilization of resources in favor of creditors and foreign investors. When the focus is placed on industrialization, the purpose is export for foreign currency, which is then pumped back into the advanced parts.
  - Restructuring the economies of the backward parts in a service-oriented manner that deprives those parts of the objective conditions for the reproduction of their social existence.
  - Creating centers of racial, sectarian, denominational, and ethnic tension in order to dismantle and fragment states, thereby bringing about further plunder of their wealth and resources, while simultaneously sustaining the military-sector economies of the advanced parts of the system.
  - Working to inflame social conflicts throughout most of the backward parts, thereby ensuring the flow of the value produced through the toil of workers, whether the mine worker or the university professor, into the coffers of the masters and corruptors of the world, its fomenters of strife and its executioners.
  - Keeping the oil-producing countries of the Arabian Gulf, the wealthiest countries, in a state of constant anxiety over their thrones, and thus absorbing their oil surpluses in exchange for armaments while awaiting a great battle that will never come!
- 8- Awareness of the historical process through which the monetary history of American domination took shape in the nineteenth century. This followed a continuous series of dialectical relations among the contending European powers (the Netherlands, England, France, Russia, Austria, Germany, Italy, Prussia, and the Ottoman Empire), culminating in the First World War, from which the European economy emerged in ruins, while the United States of America emerged as the richest and most powerful capitalist state in the world, with its total gold reserves exceeding the combined gold reserves held by France, Germany, and Britain, as though the war had done nothing more than set accumulation in motion, that is, transfer the wealth of Latin America (and the wealth of the colonies in general) from Europe to the United States of America.

Here, it is necessary to understand the historical circumstances through which gold was able to establish a system of prices expressed in different national currencies for commodities produced in various parts of the world under productive conditions characterized by continuous change. Gold could not perform this function except beginning with its circulation as money within the most developed national capitalist economy, which was on its way to controlling the greater part of international transactions: the British economy.

The international gold standard, in turn, enabled British capital to assert its domination within the world economy, a domination derived from the relative superiority of the productivity of labor, in depth and breadth. By virtue of this domination, the pound sterling, the British national currency, became the master of international currencies and could take the place of gold in the currencies of other countries subject to the domination of British capital.

Thus, the domination of the capital of one country at the international level takes the place of the authority of the state at the national level, and this domination enables the currency of the dominant capital to perform, in international transactions, the role of international money, whether or not that currency is based on gold, although, by virtue of the historical character of money, its period of historical dominance must necessarily begin by being based on gold.

When dominance passes from one national capital to another, it is natural for the currency of the new hegemon to inherit the function of international money, thereby replacing the currency of the capital that has lost its dominance over the international capitalist economy. (17)

This is what happened during the period between the two World Wars, when British capital lost its dominance over the international economy (leaving the international economy to be divided into several monetary blocs). American capital then emerged to impose its dominance at the global level, inheriting the plunderous European colonial legacy, (18) and the Second World War came to confirm the new dominance, which would impose all its consequences in the period following the war.

## Conclusion

Through this historical reading, this article has sought to reveal that the contemporary global capitalist system was shaped through an extended historical process that reorganized economic and social relations among different parts of the world according to the expanding movement of capital. This process began with invasion and the seizure of land and wealth, with the extermination of populations and the enslavement of human beings. With the development of commercial and industrial capital, it subsequently assumed broader and more complex forms, turning the colonies into sources of raw materials, markets for the disposal of commodities, and sites for reorganizing production in ways that served the needs of accumulation in the emerging centers.

Latin America was one of the earliest arenas in which this process appeared with particular clarity. Its wealth was transferred to Europe in the form of gold and silver, its lands were incorporated into new forms of production, millions of enslaved workers were transported to it, and its economies were restructured to become connected to the needs of the colonial economies. Over time, these relations were no longer tied merely to the physical presence of the colonizer on the land; they became part of the structure of the global economy itself.

From this perspective, the historical relationship between wealth and underdevelopment within the global capitalist system can be understood. The wealth accumulated in the advanced parts of the system was not separate from a historical process that simultaneously depleted other parts of the world and weakened the conditions for the reproduction of their social existence. With the development of contemporary capitalism, this relationship moved to new levels, and international trade, investment, indebtedness, the monetary system, and international institutions became instruments for organizing

the movement of wealth and value among the different parts of the world economy. The transfer of the center of domination from one capitalist power to another did not interrupt this historical process. Domination passed from Europe to the United States, and with it came the legacy of European colonialism and forms of its relations and mechanisms. The international monetary system changed, the institutions regulating trade and finance changed, and the means of controlling weaker economies changed, while the global economy continued to operate within a historical structure formed over centuries of conflict, accumulation, and the redistribution of wealth and value.

This is why understanding the phenomena of underdevelopment, dependency, poverty, and international inequality requires placing them within the history that produced them. The advanced centers and the backward parts did not each develop along separate paths; rather, their respective positions were formed within a single global historical movement. What accumulated in one part of the world was, at different historical stages, connected to what was extracted from another; and what became productive, financial, and monetary power in one center of the system was connected to economic and social relations that had taken shape in other regions of the world. The global capitalist system we see today carries the traces of the stages through which it has passed since its emergence. Colonial conquest, the plunder of wealth, the slave trade, the formation of dependent economies, the transfer of the center of monetary domination, and finally the emergence of modern international institutions are not isolated events; they are links in a single historical process. The tools may have changed, the centers of power may have changed, and the forms of relations may have changed, but the effects of that history remain present in the structure through which the contemporary global economy operates.

This is where the importance of returning to history in order to understand the present becomes clear. Economic crises, wars, indebtedness, dependency, disparities in levels of wealth, and struggles over resources and markets cannot be fully understood if they are treated as events separate from the historical conditions that produced them. The present movement of the global capitalist system is an extension of a long historical movement, and its current direction cannot be understood without understanding the path through which it was formed. The story began with gold, passed through blood, and ended in a complete global system for organizing the movement of wealth and value. What has changed over the centuries is the form of domination, its instruments, and its centers; the effects of the historical process that created this system, however, remain present in our contemporary world.

## About the author

Muhammad Adel Zaky is an Egyptian researcher specializing in the history of economic thought. He graduated from the Faculty of Law, Alexandria University, in 1992, and practices law before the Egyptian Court of Cassation and the Supreme Constitutional Court. He is the author of *Critique of Political Economy*, which has gone through six editions. His research focuses on the evolution of economic ideas in relation to social and historical change. He has published more than 50 research papers, all of which are available through his ORCID profile.

## Notes

(1) Which constitutes the other, more faithful, face of the structural formation of contemporary capitalism. It should be noted that the same methodological steps can be followed when examining the history of colonial plunder in Africa, on the basis that the two continents represent the authentic history of colonial oppression and the fertile ground for the reproduction of underdevelopment at both the social and economic levels. For further details concerning Sudan as one of the cases from the African continent, see our book, *The Political Economy of Underdevelopment*, especially Chapter Five.

(2) See Eugenio Chang-Rodríguez, *Culture and Civilization of Latin America*, trans. Abd al-Hamid Ghallab and Ahmad Hashad (Cairo: National Translation Center, 1998), 38.

(3) "The Russian scholar Maxim Kovalevsky arrived in the 1870s at the conclusion that the legendary Inca Empire in Peru was merely a country dominated by the primitive agricultural communism whose existence von Maur had discovered earlier among the ancient Germans, and that this communism was dominant not only in Peru, but also in Mexico and throughout the length and breadth of the continent newly conquered by the Spaniards. Books and reports published later made possible a profound study of the ancient agrarian relations in Peru, which led to a new picture of primitive rural communism on a new continent, among another race, at another level of civilization, and in an era entirely different from the era studied by the earlier discoveries. Here we had a very ancient formation of agrarian relations... This formation consisted of a community based on relations of kinship and family, and this community was the sole owner of the land in every village or group of villages, while the fields were distributed annually by lot among all the members of the village. Public affairs, meanwhile, were settled through village councils, each council itself electing the village chief. Even in this distant South American country, among the Indians, living traces were found pointing to a communism that was more advanced than its counterpart on the European continent: there were enormous communal houses in which entire families lived collectively, and in which the dead were buried communally. Some speak of the existence of communal dwellings, each accommodating no fewer than four thousand men and women. As for the principal seat of the Inca emperors, the city of 'Cuzco,' it consisted in particular of communal dwellings, each bearing the name of one of the families." Cited in R. Luxemburg, *Primitive Society and Its Dissolution*, trans. Ibrahim al-Ariss (Beirut: Dar Ibn Khaldun, 1976), 45.

(4) "In the Mexican and Andean worlds, gold and silver were found... in quantities that astonished the Spanish conquerors. Yet the indigenous peoples never thought of using them as a medium of exchange." See Arnold Toynbee, *A Study of History: Abridgement*, trans. Fouad Muhammad Shibl (Cairo: General Egyptian Book Organization, 2015), vol. 3, 111. (5) At this historical stage, we encounter a group of writers who lived in different countries and at different levels of social and economic development, yet shared a common concern with the foundations of trade, particularly foreign trade (which did not prevent Antonio Serra from extolling industry, nor did it prevent de Montchrétien from praising agriculture and domestic trade, and even placing them above foreign trade itself). These writers linked their concern with foreign trade and the technical instruments associated with it, represented by the trade balance and the balance of payments (although the latter term was not

explicitly used by mercantilist writers), to the discussion of problems relating to metallic currency and the state policies associated with them, aimed at controlling exchange and enforcing restrictions to prevent the outflow of precious metals. Thus, concern with the field of exchange at the international level began from the field of production at home. This, starting from a focus on wealth in its monetary form, led to a set of ideas derived from reality: the export of gold and silver, whether coined or uncoined, was prohibited within a comprehensive framework of state intervention (expressing the idea of nationality) in economic activity. The state was required to take all necessary measures to prevent the outflow of gold, while at the same time undertaking to provide raw materials for the various industries, together with a corresponding commitment to market their products by purchasing directly from producers itself. Foreign goods were not to be used except where absolutely necessary for domestic industry; efforts were therefore made to restrict imports in favor of increased exports, alongside the imposition of customs restrictions and protective measures against foreign goods with the aim of protecting domestic production. Added to this was the tendency to encourage population growth, together with measures adopted for that purpose, beginning with tax exemptions for those who married early and extending to prohibiting the emigration of labor and welcoming and recruiting skilled workers. Within the writings of the mercantilists, we can distinguish between two currents. The first prevailed during the early stages of the formation of mercantilist thought and held that the central advantage of foreign trade lay in attracting precious metals. This led to an interest in production because it was the source through which those metals could be obtained, together with preventing their outflow in order to purchase foreign goods. Thus, the mercantilists' analysis of circulation began with their concern for the field of production, which sets this current of thought apart from the neoclassicals, who would later approach circulation starting from the field of circulation itself. As for the writings of the second current, precious metals no longer played a role extending beyond the measurement of commercial activity, following the shift toward a greater and clearer concern with land, industry, and labor. See, for example: Edward Misselden, *Free Trade, or the Means to Make Trade Flourish* (London: Printed by John Legatt for Simon Waterson, 1622); Edward Misselden, *The Circle of Commerce, or, The Balance of Trade, in Defence of Free Trade* (London: Printed by John Dawson for Nicholas Bourne, 1623); Antoine de Montchrestien, *Traité de l'économie politique* (Rouen: Jean Osmont, 1615); Thomas Mun, *England's Treasure by Forraign Trade* (1664; reprint, London: Macmillan and Co., 1895).

(6) "It was natural for the foundations of slavery to be qualitatively affected by the emergence of capitalism, because capitalism, by its very nature, from the moment of its emergence and particularly as it developed, was bound to drag even the most barbarous peoples in its wake. Although the modern mode of production is based on the exploitation of free wage labor, capitalism did not hesitate to resort to pre-capitalist methods wherever it found them possible and profitable, including slave labor, though naturally within a framework of modernization in accordance with the requirements of the stage. The Spaniards and Portuguese, followed by the Dutch, French, and English, imposed forced labor upon the local populations wherever they settled outside their own countries." For further details, see Kamal Mazhar Ahmad, "Capitalism and the Slave Trade," in *The Question of Slavery in Africa* (Tunis: Arab League Educational, Cultural and Scientific Organization, 1989), 128 ff.

(7) Something that is strikingly clear and requires no explicit indication, yet has been strangely ignored by those who deal with mercantilist theories, is that this was the age of the empire of the pirates, and that trade was connected with colonialism and the fierce exploitation of the newly discovered colonies. For further details, see Joseph A. Schumpeter, *History of Economic Analysis* (New York: Oxford University Press, 1954), chap. VII.

(8) The Italian missionary Antonio Ripario wrote about the indigenous people in a letter sent to Milan in 1637: "Food must be provided for every single one of them, lands must be distributed for sowing seeds, and they must be visited regularly to ensure they have sown enough, tended to the crops, and harvested the fruits in due time." About a century later, the priest of the city of Babió, Father José Cardiel, recounted what was essentially the same news. He wrote: "Four weeks might be sufficient to cultivate these fields, as demonstrated by the most active among them, and because the land is

extremely fertile; however, six months or more are required due to the laziness of the Indians. The missionary must strive with all his strength and the utmost care to secure sustenance for all families. Furthermore, to compel many of them to work, it is necessary to strike them with the stick..." See Alberto Armani, *A Christian Socialist Republic: The Jesuits and the Indians of Paraguay*, trans. Camille Hachime (Beirut: Dar El-Machreq, 1990), 119. In reality, the matter had nothing to do with the laziness of the indigenous inhabitants; rather, it was fundamentally an existential rejection of the colonizer who arrived in their land laden with instruments of death, greed, and disease. See Friedrich Katz, *The Ancient American Civilizations* (London: Phoenix Press, 1969), 56. Moreover, Isabella issued a royal decree in 1503 that summarizes the history of the entire continent: "Whereas we have been informed that, owing to the excessive freedom enjoyed by the Indians, they avoid contact with the Spaniards to the extent that they refuse to work for them for wages, preferring instead to wander idly, and that Christians are unable to convert them to the Catholic faith. I command you, O Governor, to compel and force the Indians to mix with the Christians, to work on their buildings, to collect and mine gold and other metals, to till the soil, and to produce food for the Christian population." For further details, see Paul Harrison, *Inside the Third World: The Anatomy of Poverty*, trans. Ilham Osman (Nicosia: Mid To Development, 1990), vol. 2, 239.

(9) "The discovery of gold and silver in America, the extirpation, enslavement and entombment in mines of the aboriginal population, the beginning of the conquest and looting of the East Indies, the turning of Africa into a warren for the commercial hunting of black-skins, signalised the rosy dawn of the era of capitalist production. These idyllic proceedings are the chief momenta of primary accumulation." See Marx, *Capital*, vol. I, Part VIII, Chapter XXXI. Not to mention the epidemics and diseases introduced by the Europeans. See: "Between 1520 and 1620, Mexico indigenous population fell drastically, partly due to wars and slavery, but mostly due to viruses and bacteria." *Latin American History on File*, Media Projects Inc. Victoria Chapman & Associates, 437. For further detail on the diseases introduced by European colonial conquest, see David Arnold, ed., *Imperial Medicine and Indigenous Societies* (Manchester: Manchester University Press, 1988): "Europeans established new epidemiological connections, either by introducing diseases (such as smallpox and measles) that had long been endemic in Europe, or by establishing links between regions of the world among which only limited contact had previously existed... European trade and transport facilities helped spread diseases... Certain diseases were introduced directly by Europeans themselves. Syphilis in sixteenth- and seventeenth- century India was known as *Firangi Roga*, meaning the European disease..." See David Arnold, "Introduction: Disease, Medicine and Empire," in David Arnold, ed., *Imperial Medicine and Indigenous Societies*, *ibid.*, 17- 18. Plundered gold was estimated at approximately 200,000 tons during the period 1521-1660. See Michel Beaud, *A History of Capitalism 1500-1980*, trans. Tom Dickman and Anny Lefebvre (London: Macmillan Press, 1988), 19. See also the statistics—illustrating the scale of gold and silver plunder—provided in Ramzi Zaki, *The Monetary History of Underdevelopment: A Study of the Impact of the International Monetary System on the Historical Formation of Underdevelopment in Third World Countries*, *Alam al-Ma'rifah*, no. 191 (Kuwait: The National Council for Culture, Arts and Letters, 1987).

(10) "The Spaniards lit torches in the square and tied Atahualpa to an execution post, surrounded by bundles of firewood prepared for burning his body. Then the priest appeared, the first to lecture him on the virtues of Christianity, and took hold of the cross, placing it before him, and warned him of the eternal damnation that would befall him if he did not renounce his pagan religion and accept the religion of Christ. Atahualpa refused to submit. Finally, the priest promised Atahualpa that if he converted to Christianity, they would grant him a quick death by strangulation with the iron collar, instead of suffering the agonies of the stake! Atahualpa surrendered, overcome by despair. He accepted baptism under the name Juan de Atahualpa, in honor of Saint John the Baptist, whose feast day happened to fall on the day of this sorrowful event. The executioner then carried out his horrific task, while the Spaniards stood murmuring their prayers for the salvation of the Son of the Sun's soul." See Peter Bernstein, *The Power of Gold: The History of Obsession*, trans. Maha Hassan Bahboubh (Riyadh: Obeikan Library, 2002), 200. As for the tragedy of Hatuey, Laurette Séjourné recounts: "When he learned that the strangers would invade the island, he gathered his people and, after analyzing the situation, explained to them that the reason for the behavior of the whites was the reverence they had

for a great king whom they knew well. As he said this, he revealed a basket filled with gold: 'Here you see their lord, whom they serve and love and seek; it is for this lord that they inflict misery upon us; it is for him that they pursue us; it is for him that they have killed our fathers and brothers and all our people and neighbors, deprived us of all our possessions, and humiliated us; and because, as you have learned, they intend to come here and desire nothing else but to search for this lord, and in order to find and extract him they will pursue and exhaust us, just as they did in our homeland before, let us therefore hold a celebration for this lord and dance for him, perhaps he will tell them, when they come, not to harm us, or perhaps he will send them this message.' Yet that god was unmoved by the supplications of Hatuey and his companions. All the resisters were murdered, and Hatuey was burned alive. When one of the Franciscan fathers, while Hatuey was bound to the stake, told him that baptism would enable him to gain the paradise of heaven, Hatuey asked him about the fate of Christians after death. When he learned that the good would go to paradise, he refused baptism, saying that he preferred hell to the company of people of such barbarity and cruelty." For further details, see Laurette Séjourné, *Latin America: The Ancient Pre-Columbian Cultures*, trans. Saleh Almani (Cairo: National Translation Center, 2003), 152. And we learn from Alberto Armani "that the Jesuits, despite claiming to uphold moderation and observe the requirements of necessity, went to remarkable lengths in their commercial activities." See Armani, *A Christian Socialist Republic*, *ibid.*, 119.

(11) By way of comparison, we find that the same thing occurred in East and Central Africa: "... immediately after the reconquest of Sudan, the British authorities began cultivating long-staple cotton in order to provide an export product and a source of government revenue. The experiment that was carried out, using pumped irrigation, proved the suitability of the crop. With the completion of work on the Sennar Dam in 1925, the Gezira Scheme, based on cotton cultivation, was inaugurated. Cotton immediately became the cash crop and the principal export commodity in Sudan..." See Charles Issawi, *An Economic History of the Middle East and North Africa*, trans. Saad Rahmi (Beirut: Dar al- Hadatha, 1985), 227-228. See also the important study: Yusuf Fadl and B. Agoth, "Sudan, from 1500 to 1800," in *General History of Africa*, vol. 7, *Africa under Colonial Domination*, ed. B. Agoth (Cairo: General Egyptian Book Organization, n.d.), 463-468. M. Kaniki, "The Colonial Economy: Territories under British Influence," in *General History of Africa*, vol. 5, *ibid.*, 393.

(12) Among the valuable studies on this subject, particularly with regard to Brazil, is Maria Vilela Petit's study, *The Fusion of Many into One: The Brazilian Experience*. Although this study is primarily intended to defend Brazilian identity, it nevertheless provides us with both a general and serious idea of the composition of the "people of Brazil," whose nature made the intermarriage of races become both an actual reality and a genuine talent, as she states in her study. See also Bartolomé Bennassar, *Minas Gerais: A High Point of Racial Intermixing*. See Diogenes (International Council for Philosophy and Humanistic Studies), no. 191 (2002).

(13) For example, between 1486 and 1641, 1,400,000 slaves were brought from the coast of Angola alone; between 1580 and 1688, 1,000,000 slaves were brought to Brazil (that is, at a rate of 10,000 per year); and during the eleven years from 1783 to 1793, 300,000 slaves were shipped through Liverpool! For further details, see Basil Davidson, *Old Africa Rediscovered* (London: Littlehampton Book Services Ltd., 1959), 365-367.

(14) For further details, see William Little Shores, *The Civilization of Latin America*, trans. Muhammad Sayyid Nasr (Cairo: Dar Nahdat Misr, 1970), 199-201. helped increase production, while James Hargreaves (1722-1778) succeeded in developing Kay's invention, creating the power loom, which made it possible to double production. At the same time, Edmund Cartwright (1743-1823) developed Hargreaves's invention in a manner that contributed to reducing the cost of labor. In the field of mining, Abraham Darby (1677-1717) succeeded in smelting iron using coke instead of charcoal, thereby making it possible to transform iron into a less brittle metal. Henry Cort (1740-1800) succeeded in producing stronger iron bars. In the field of energy, Thomas Newcomen (1664- 1729) invented the first steam engine used to pump water, and when Newcomen's invention came into the hands of James Watt (1736-1819), he worked to develop it, converting linear motion into rotary motion,

which made the steam engine a decisive machine in economic development. For further details, see, for example, Thomas Ashton, *The Industrial Revolution in England (1760–1830)*, trans. Ahmad Muhammad Abd al-Khaliq (Cairo: Maktabat Nahdat Misr, 1956), especially chap. 3, “Mechanical Innovations.” For a systematic conception of the development of the course of these scientific discoveries in general, see Crowther, *The Story of Science*, especially chapters 11 and 12.

(16) Paul Hazard, *The European Mind, 1680–1715*, trans. J. Lewis May (New York: Fordham University Press, 1990), 56. Crane Brinton, *Ideas and Men: The Story of Western Thought*, trans. Mahmoud Mahmoud (Cairo: Anglo-Egyptian Bookshop, 1965), especially chap. 10.

(17) See M. H. Dwidar, *The International Capitalist Economy in Its Crisis* (Alexandria: Mansha’at al-Ma’arif, 1981), 124. (18) For the historical development of U.S. hegemony in Latin America, from the Monroe Doctrine and its transformation into a doctrine justifying unilateral intervention to the consolidation of American political, military, and economic dominance in the region, see Walter LaFeber, “America Will Take This Continent in Hand Alone,” in *The New Cambridge History of American Foreign Relations*, vol. 2, *The American Search for Opportunity, 1865–1913* (Cambridge: Cambridge University Press, 1993), 56–77; Brian Loveman, “US Foreign Policy toward Latin America in the 19th Century,” *Oxford Research Encyclopedia of Latin American History* (2016), doi:10.1093/acrefore/9780199366439.013.41. For U.S. military and CIA interventions after the Second World War, see William Blum, *Killing Hope: U.S. Military and CIA Interventions since World War II* (London: Zed Books, 2014).