

# The movement's founding principles

*The following are excerpts from the Declaration of Principles of the Movement for National Identity and Ibero-American Integration (Mineii), founded Oct. 3, 1992 in Buenos Aires.*

## Justification

There is in Argentina a law which is almost inexorably fulfilled: Each government leaves the country worse off than it found it.

In either “de facto” or “de jure” governments, and with either good or bad faith of the rulers, there is always a constant: the application of mistaken ideologies which diminish human nature.

Without a higher conception of man and of life, any political, social, or economic creation is nothing more than one of the many utopias which mistaken ideologies have created throughout history.

As a result of a long series of disasters, Argentina today is on the brink of extinction.

For it to be rescued, there are not several options to choose from. There is only one: Build the National Project upon a correct understanding of the Argentine being.

In the face of socialist or liberal systems, conservative or racist proclamations; in the face of communist or anarchistic manifestos, which are all transplanted copies, we offer a synthesis of the National Doctrine.

Our National Dogma attempts to synthesize the work of thousands of Argentines who have dedicated their lives to *conceiving of the Fatherland*. Thus they belong to no particular group or sector, but rather to all Argentines.

## I. Our country, our people

1. Argentina is an amalgam of the Criollo and his land, making up a nation which, with its own style, has a higher historical mission to fulfill.

Contrary to what some ideologies maintain, our National Doctrine understands that the existence of nations is not the result of a pact among groups of inhabitants. It is not a contract based on convenient relations among families or regions to protect certain values—property, status, well-being—in cooperation with established authorities.

The nation conceived of as a voluntary creation, which can therefore be rescinded, to protect material values which are more or less circumstantial, although important in themselves, fails to recognize that the link between man and his nation goes beyond mere utility or comfort—“feeling good”—to become a mystery upon which only poets may

shed some light. . . .

2. Argentina belongs to Hispano-American civilization and is rooted in the Greco-Latin-Catholic world. *Argentinidad* has its roots in Greek philosophy and in the laws and institutions of Rome which, with the seal of Christianity, engendered *Hispanidad*.

We recognize ourselves as western, then. But to which West do we refer? Certainly not to the current hedonistic, materialist, decadent West, which has lost the meaning of man and the world.

Argentines are the inheritors of traditional western culture. *That is why we know what we know. We know* that philosophy is the highest expression of human reason, and not worthless chatter. And *we know* that material factors are not the beginning and end of human actions. Or at least, they should not be.

And *we know* that we can know, and know with exactness. And *we know* that there are perennial values, and that there is an order in the world and that man can discover it.

We also *know*, by virtue of being western, that there are things that are and things that are not. *We know* that truth and error exist, and we know the difference between them.

We also *know* that good and evil exist, and that the two cannot be confused.

Moreover, *we know* that by using reason, we can develop science and technology to dominate nature, and *we know* that that power has moral limits.

As a natural defender of the highest values—Faith, the transcendent nature of man, spirit, the heroic sense of life—our nation today has something to say to humanity in crisis.

Without doubts or ambiguities, the Argentine response to the modern world must be a spiritual one.

3. The Argentine is not an American aborigine, or a Spaniard or European. The Criollo is a mestizo reality, a fusion of races in which the primitive lineage makes up his particular mode of being.

By virtue of being a new nation, the task of seeking distinctive characteristics is unavoidable. Although lacking definitive results, amidst sometimes incomprehensible and changing controversies and hesitations, nonetheless, the Argentine essence exists.

It is clear that it is necessary to know our genesis, because we will be, at least in large part, the expression of what we have inherited from our ancestors—both the good and the bad.

For sure, we do not propose a nostalgic—or utopian—return to the past. We seek only to articulate our own model. Only in this way shall we arise from the prostration of which we justifiably complain.

We are Argentine and this includes the Indian, the Hispanic, the European, the Criollo. This is the native Argentine and the universal inherited; it all contributes to a substantial Argentine originality.

While recognizing ourselves to be sons of Spain, we

cannot be Spanish. *We shall be Argentine, or shall be nothing.*

## II. The individual, rights, and duties

4. We conceive of man as *person*. Lord of himself and of things, the subject is the bearer of an unsubstitutable load of transcendent values. As a “being who decides,” he is free, and therefore “responsible” for his conduct and his life.

To be a *person* means “*to be a free moral being*,” understanding human freedom as a means, not an end.

We conceive of freedom as an *instrument* which allows the subject to inquire about the meaning of life, and as a *capability* which permits, through the healthy exercise of the intellect, finding adequate responses which lead man to higher ends.

The notion of the person is one of the exalted fruits of western Christian thought, and upon that truth our entire vision of reality is built.

At the center of our political, social, cultural and economic affirmations, is the person, beginning and end of the National Doctrine.

5. By his very nature, the *person* is endowed with inviolable *universal rights*. Given that the exercise of those rights guarantees the individual’s integral realization, they must be protected by the state against any assault from any totalitarianism, whether it be tyrannical, collectivist, technocratic or financial in nature.

Man must be assured sufficient goods, not only material but also moral and spiritual, so that he can easily perform any activity leading to his happiness. He thus possesses fundamental and unrenounceable rights, among them the following:

- Right to life, which must be respected from conception.
- Right to profess religion.
- Right to form a family and educate his children.
- Right to work.
- Right to education.
- Right to health.
- Right to property.
- Right to associate toward useful ends.
- Right to the juridical protection of the State.

In sum, nothing and no one can take from the Criollo his right to live fully on his land, if he has previously worked to deserve this.

6. The Argentine, owner and servant of his nation, has an unavoidable commitment to express solidarity with his compatriots. To the community which protects him, he owes steadfast duties of justice and charity which he will generously perform, even at the cost of effort and sacrifice.

A fraternal co-existence is only possible in a society based on mutual respect. A truly human political life built upon Christian principles demands a sense of justice and a

vocation of service in all members of the social body.

Civic duties conscientiously carried out by the majority of the citizenry constitute a secure base for the consolidation of a healthy community order. Our National Dogma demands of each Argentine the complete fulfillment of his social obligations. Thus, those who have and can do more have the moral obligation to act on behalf of those who have and can do less.

The generous effort to protect, house, and feed the dispossessed and needy is a manifestation of fraternal love, and will be well rewarded through the knowledge that one’s duty to God, country, and those who live under the same skies, has been fulfilled.

## III. Labor, trade unions

7. We recognize *labor* as a universal means of service to the community and as the pillar of a just social order.

Our National Doctrine, which in its own way reflects the 2,000-year tradition of western peoples, understands *labor* not as something mechanical, but rather as an expression of the uniqueness of the person. In its *individual aspect*, it is a creative act and serves as a means of sustenance. In its *social aspect*, it produces goods and services for the community; moreover, the natural coming together of workers in defense of their common interests, leads to the creation of the indispensable *trade unions and professional associations*.

The trade union and professional organizations exist to integrally defend the *job* and the *profession*. The improvement of the work place—the company—is also sought, guaranteeing the perfection of the worker and ensuring that working conditions are healthful.

We cannot, of course, forget that the union’s essential function is to *obtain just remuneration*, according to the needs of the worker’s family. The *just wage* must not only cover food and clothing, it must cover *health, education, and tourism*, and access to personal *housing*. It must also ensure a *dignified retirement*. And it must permit *genuine savings*, which implies the possibility of obtaining *private property*.

Only if these conditions are defended, can the worker consider himself totally free.

For the National Doctrine, the *trade union* is a free organization of the people, never a dependency of the state, or a political party, or of supranational organizations.

The trade union organization is a creation of the workers in a branch of production, born of the principle of professional solidarity, and which is directed to *defend the worker’s* social, political, cultural, economic and vital interests, thus participating in the national common enterprise.

## IV. Economic and social order

8. The economy, which is inseparable from the *social question*, has a clear objective: *that man live well*. Therefore, economic activity cannot be understood as unconnected from

*morality.*

We conceive of the Argentine economy as the result of the *cooperation* of the protagonists of the *economic-social reality*, that is, the *job*, the *company*, and the *profession*, which within the regulatory framework of the state, has as its aim materializing conditions for the development of the social body. This shall be achieved through the establishment of harmonious, rather than conflict-laden relations between *capital and labor*.

In its diverse aspects, economic activity has as its goal to serve the person. Economic facts—efficiency, profit, interest, consumption, production—are not ends in themselves, and will not prevail over the essential rights of men. The economy will be subordinate to the well-being of the *individual* and of the *community*, and not the inverse.

Our bishops have stated: “An economic system which does not seek justice, food, work, and freedom for all Argentines *is damaging, is mistaken, and goes against man.*”

We therefore condemn *usury* and the *manipulations* of high international finance which enslave peoples, because we seek a society of free men.

We seek a *responsible, private free enterprise* and aspire to a policy of full employment, dignified wages, and just prices as the basis for the desired and necessary *harmonious development* of the different social groups.

Because, in the end, only a *just distribution of the fruits of labor* among those who *truly produce*, will bring us to the kingdom of Social Justice.

## V. Community life

9. By virtue of his social dimension, man lives and develops in community entities of various types. The National Doctrine favors all types of association whose aims imply the defense and promotion of human values.

In fact, man lives in relation with his fellow men. He lives in society. Throughout his existence, he belongs to several social entities. Some are natural, others are voluntary. All lead to an improved social self-regulation. Therefore a density of healthy community organizations has a beneficial effect, as they act to safeguard the social corpus in its entirety.

Therefore, together with trade unions, neighborhood groups, cultural and sports entities, the National Doctrine especially protects the family, as it is the source from which we receive life, and where we learn to think. For our unpopulated Argentina, it is a priority to stimulate everything which enhances the family's *unity, stability, fertility, and prosperity*. . . .

## VI. The state

10. The state is the higher communal organism necessary for government to work. In it resides the *power* and the *authority*; it participates in diverse political, social, cultural and economic matters, in the domain which is its own: *con-*

*trol, arbitration, and assistance.* The state's supplemental, integrating, and orienting force guarantees the people's total fulfillment and the nation its splendor.

Our National State protects the physical, moral, and spiritual well-being of all Argentines and defends the nation's integration, by affirming its essential and permanent ends in its historical mission.

We reject the political—ideological—vision which conceives of the *subject* as antagonistic to the state, to which there are two “solutions”: If the decision is “in favor” of the subject, the state is neutral, dispensable, and man egotistical and isolated—typical of individual liberalism—lacking responsibility. If the decision is “in favor” of the *state*, the result is collectivist totalitarianism, made up of “robots” deprived of their essential freedom.

Our National Doctrine is opposed to the materialist internationalisms, whether they be collectivist or individualistic, because any conception which counterposes man to the state, leads to a human model deprived of its essential components.

We conceive of *man* simply as living in harmony with the “state,” this being an active means for the integral fulfillment of human society.

## VII. Defense, culture, and education

11. The National Doctrine aspires to full self-determination and attempts to preserve the “vital interests of the nation.” This is achieved with the necessary support from a society educated and attuned to the great national goals and sufficient and harmonious development of *national potential*.

By virtue of its existence, a nation possesses the hypothesis of conflict. It therefore needs sufficient protection. National Defense is built on the basis of the armed forces, which have specific, fundamental, and irreplaceable functions. But it would be utopian to build a structure of protection made up only of military elements. A firm support from the community is also required.

Just as the country's geographical borders are defended, so must its cultural-educational borders be defended. Today, more so than by arms, domination is achieved through cultural penetration.

Only a strong people, with a superior idea—the *National Dogma*—can defeat foreign ideologies, neutralizing and dissuading our aggressors, regardless of the method of domination they use.

12. We defend the Argentine cultural singularity which, in distinctive fashion, expresses the values belonging to all of humanity. National culture, as an authentic manifestation of the Criollo's *commitment* to truth and goodness, is *the origin and pillar* of Argentine independence.

To fulfill his human dignity, man must improve the world he inhabits. Every material or spiritual action which tends to humanize the world is culture. This is true for all men, and of course, for Argentines. With our characteristic—we are



Above the stage at the MINEII founding conference is the coat-of-arms. The left two-thirds is occupied by a map extending from the southern United States to the southern cone of South America, including the Caribbean islands, the Malvinas, and the Argentine part of Antarctica, marked with the evangelizing cross. On the right is a furled Argentine flag; this part can be adapted by using the flag of any country which wishes to become part of the movement.

inveterate rebels—we assimilate universal values—we are Catholicly western—we generate our own cultural expression. In other words, “the universal spoken in Argentine.”

Our current cultural abyss is the result of our having imbued ourselves with materialist ideologies—individualistic or collectivist—unduly separating us from that humanism which derives from the vision of traditional Christianity.

The modern world as a whole, and particularly Argentina, have gradually discarded the human being’s superior values, exalting the sensual and material to the detriment of the authentic development of the intellectual life.

The knowledge and experience of legitimate perfection have been removed from our official education. A supposedly impartial education, a neutral school, was imposed on us. It has reached a type of indifferentism, a harmful egalitarianism. Today, everything is equal. There are no truths or certainties. “Everything is equal, nothing is better . . . no one fails, there is no ranking . . . immorality has equaled us.” Everything is mere opinion, of equal value. What future awaits us if the principles which justify one’s life have disappeared?!! If human existence is, above all, commitment, how can we propose an impartial education? Such neutrality is unnatural and suicidal. Schools “should teach children love of virtue and hate of evil.” Manuel Belgrano said this, and he was not neutral.

There is no room for relativism on crucial matters. When life, faith, or fatherland and truth are at stake, there is only

one of two roads: You recognize and defend them, or you deny and reject them. So as not to be fertile ground for mistaken ideological adventures, our education must include as a priority true religion, philosophy and history. . . .

### VIII. Foreign policy

13. Our foreign policy is based on two notions. On the one hand we *affirm* as *natural* the existence of *sovereign nations*, which make up universal society. On the other hand, we *maintain* the principle of juridical equality of different nation-states.

We know that an international juridical order is necessary. This should arise from the conciliation of each country’s interests.

The creation of international—not supranational—entities, should be done without interference or subordination. The moral and material independence of nations must be guaranteed, along with the safeguarding of each particular state’s legitimate aspirations.

Today’s world is crumbling by virtue of its having been built on bases which counter the human condition. In fact, it has been built on a principle of disorder.

Upon the inevitable ruins of the modern world, we must build another, based on reciprocal cooperation and aid among different states. Because, together with the undeniable rights, states have unavoidable obligations to other states. Their fulfillment tends to improve the conditions of

life and defense of the spiritual values which are the patrimony of all men.

The *international order* which Argentina proposes to other nations of the planet implies non-intervention in the internal affairs of other nations; peaceful co-existence—but not only co-existence—and the consensual solution of disputes. This order is not possible if the principle of sovereignty and juridical equality of nations is not accepted. . . .

Our foreign policy affirms total sovereignty over the Malvinas Islands, and those of the Antarctic and South Atlantic.

We propose moreover the rebuilding of what was the Viceroyalty of Rio de la Plata, in a community of independent nations. The revival of this ingenious geopolitical conception of the Spanish Crown will be done with the obvious agreement of the corresponding states, on the basis of our common roots and for the purpose of protecting our mutual interests. A balanced development of member countries will make up what we shall call the Great Fatherland.

## Colophon

Despite the growing revulsion and disbelief to which incessant frustrations have brought us, we Criollos love our country. We wish to live in dignity in a “free,” “great,” and “respected” nation.

We Argentines have a higher commitment to that truth which is our fatherland. We feel that Argentina is everything, and we have a duty to her. We know that not to fight for our nation’s emancipation is a crime against our brothers.

That is why the instinctive love which the Criollo shows to his native land, which in another era witnessed the campaigns of San Martín, *shall be reborn*, despite two centuries of effort to suppress it, when we are called upon to join ranks behind the greatest political enterprise ever: *national independence*.

Action for a *culturally authentic, politically sovereign, economically developed, and socially just* nation is a sacred duty and collective task for all Argentines of good will.

## Who is Col. Seineldín, and why is he in jail?

For many years, Argentine Col. Mohamed Alí Seineldín has been an object of hatred for the Anglo-American political establishment and the Washington, D.C.-based apparatus which goes by the name of Project Democracy. The hero of the 1982 Malvinas War, who earned the loyalty and devotion of his men because of his determination to fight and defeat the British enemy, has been vilified by the Anglo-Americans because he refuses to bend to their agenda of dismantling Ibero-America’s armed forces to facilitate implementation of the International Monetary Fund’s free trade economic policies.

Seineldín, a devout Catholic, is an uncompromising defender of national sovereignty and of the Armed Forces as an institution which must “provide for the common defense and at the same time collaborate in national development.” He is imprisoned today because of his role in the Dec. 3, 1990 military uprising which protested the anti-national policies of the Carlos Menem government. As he explained in his statement before the Buenos Aires federal court on Aug. 7, 1991, “I base myself on the thinking of General San Martín, from whom I have derived inspiration in my military training. He said, “When the Nation is in danger, everything is licit, except allowing it to perish.”

The 1990 book *The Military and Democracy: The Future of Civil-Military Relations in Latin America*, a manual for destroying Ibero-America’s armed forces,

warns that the thinking that Seineldín typifies among some factions of Ibero-America’s military is extremely dangerous—to the Anglo-Americans. The book complains that especially in South America’s Southern Cone, the armed forces conceive of their mission as defending the values of “the Christian West . . . honor, dignity, loyalty . . . [and] to guard and guarantee the development process.”

The book names Colonel Seineldín as a representative of this current, which it characterizes as “fundamentalist” and “authoritarian.” The same terms have been used to describe Panama’s Gen. Manuel Noriega, whom Seineldín has described as “an outstanding patriot and an excellent Latin American soldier.” During four years in Panama, and at Noriega’s request, Seineldín founded the Military College, the Superior War College, and the Center for High Military and Political Studies. As he told *EIR* in an interview published in the Aug. 30, 1991 issue, he was especially proud of the fact that “I dedicated the greatest part of my time [in Panama] to resolving the hypothesis of conflict involving drug trafficking and terrorism.”

Spokesmen for the Anglo-American establishment have repeatedly tried to portray Seineldín as a supporter of the March 1976 military coup which ousted then President Isabel Martínez de Perón from power, and put Rockefeller intimate José Martínez de Hoz in charge of the Argentine economy. This is a lie. As he explained before the federal court, in early 1976 he personally tried to “prevent the rupture in the constitutional order, because we knew that we were heading straight for political containment and a trap” whose purpose was to destroy the Armed Forces.

—Cynthia Rush