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# THE ALLIANCE OF SIMÓN BOLÍVAR

A current logographic interpretation  
of the American unity

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interpretation of the American unity  
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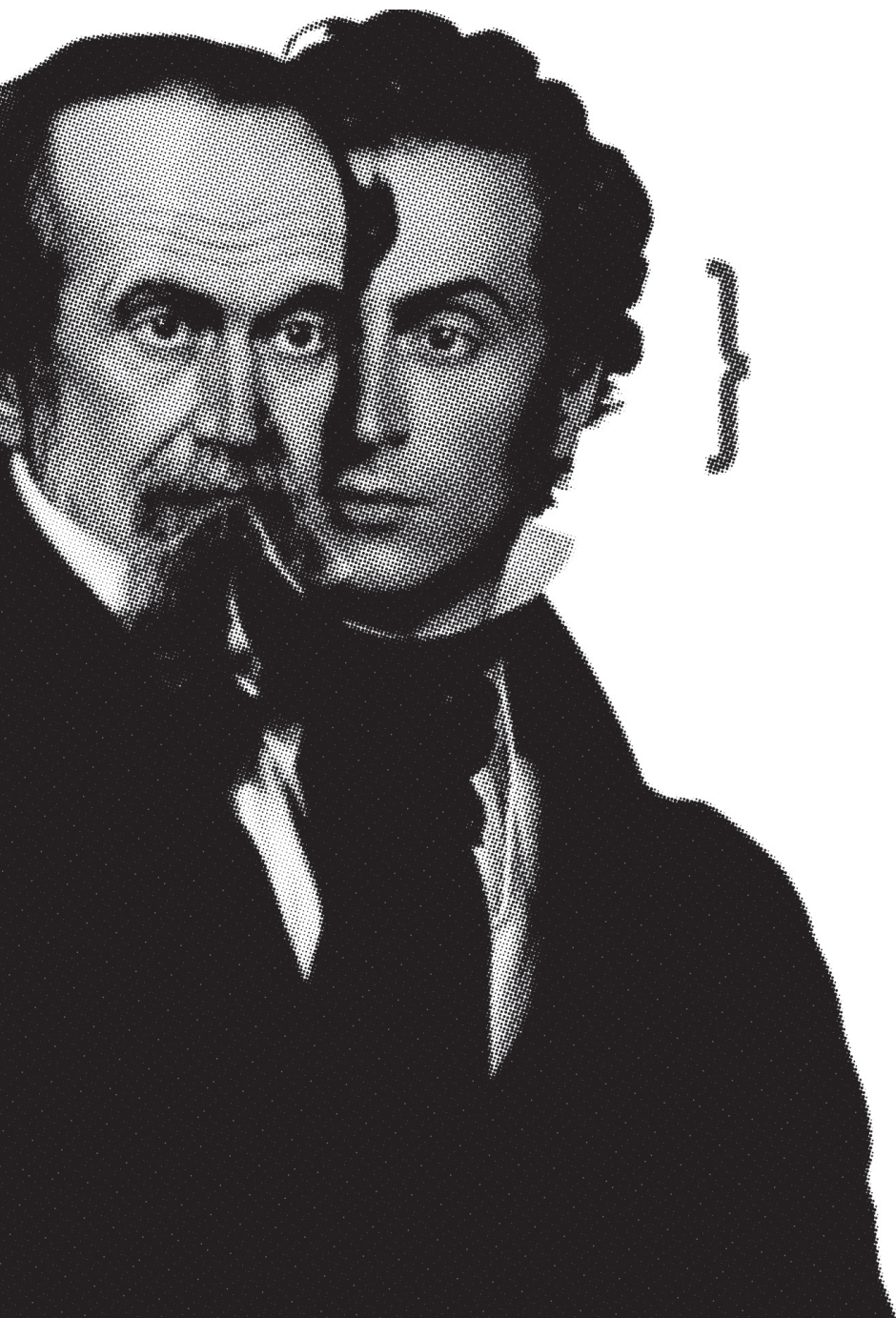
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# THE ALLIANCE OF SIMÓN BOLÍVAR

A current logographic interpretation  
of the American unity





*To Simón Bolívar, Hugo Chávez,  
their dreams and their Peoples.*

## FOREWORD

TO BE ABLE TO SERVE

The writer of this book "*The alliance of Simón Bolívar*" has successfully accomplished several missions within the Bolivarian Government, committed to honoring his role as a revolutionary Bolivarian politician and teacher, willing to serve the freedom and independence of our Venezuelan homeland and of Our America, and social justice, firmly determined to reflect from his individual actions the best of our collective morality: supportive, loving, aimed at the *general welfare*. Particularly, since the emergence of the Bolivarian movement led by Commander Hugo Chavez, who, reviving the original thinking of the Liberator, awakened in a whole people the historical awareness of his legacy, his dignity, and his eagerness to share the best of his values, bringing back their faith in the future as the leader of the Bolivarian Revolution and encouraged to take the necessary actions, after asking himself day by day: what does it mean to be a Bolivarian people, how can people

honor this characteristic individually and collectively? What are the economic, moral, civil and political principles of the Bolivarian doctrine? Who are the enemies of the social and geopolitical project of our Liberator Simón Bolívar, and why?

For a vast majority of our compatriots, the passion of feeling as Bolivarian filled them with pride, but at the same time, led them to understand the responsibilities and consequences of recognizing themselves as an active element of a political project based on a vibrant and essentially anti-imperialist thinking; to accept the commitment derived from feeling in their blood the ideas of the Father of the Homeland as a moral model, the memory of the social body and political destiny, to the point of becoming a militant defender of the Bolivarian thinking and the struggle to make it known, aware of the lack of knowledge, incomplete or prejudiced perception, mainly in the countries of the south of the continent, where the image of Simón Bolívar was brutally attacked to the point of making him hateful and alien to the social demands of the great majorities, from libels such as the *Ensayo sobre la conducta del general Bolívar* (Essay on the behavior of General Bolívar), newspapers such as “*El Duende*” in Buenos Aires” or “*El Fénix*” in Lima, aimed at blatantly insulting the Liberator in order to falsify his thinking, introduce the opinion matrix of his alleged monarchical ambitions, distort his ideas of social justice and the project of continental confederation just when the unity of our peoples was imminent to be achieved in the Amphictyonic Congress of Panama.

In this vein of collective and individual responsibilities, the purpose of the author is to promote continental unity, to disseminate the geopolitical and social proposal of the Liberator Simón Bolívar according to its truth and current perspectives, using for such ends a revolutionary aesthetics, “the painting of thought”. Didactics, pedagogy and politics created by the Liberator's own teacher, known as “Robinson's logography”. This is a bold discursive strategy used by the author of *The Alliance...*, since not even the most conspicuous Rodríguez' followers had dared to structure their own reasoning with logograms. This is a smart approach that, as an essay, ingeniously reproduces the speech of Simón Rodríguez: a fragmentary, sharp, difficult one to analyze and inexplicably powerful in the dissemination of its message; carefully displayed on the page as a synopsis or paradigm, to turn ideas into proverbs, adages, popular sayings, due to its power to affect, from the body of the text, the message reader's perception up to evoke a feeling, just as a graffiti, a concrete poem, a conceptual art piece or an advertisement could do. This is the pedagogical, didactic and political use of the art of Robinson's logography, which in the words of Uruguayan artist Luis Camnitzer, in the midst of scarcity and disadvantage of resources, fights against the “erosion of information”, confronts the cultural matrix of domination and, from conceptualism, triggers the pedagogy and the “didactics of liberation”.

The first edition of *The Alliance of Simón Bolívar* was originally released in digital format in 2021 by the Samuel Robinson

Institute, when its author, Jorge Arreaza Monserrat, was serving as Foreign Minister of the Bolivarian Republic of Venezuela. Whether we like it or not, the political experience of its author resizes the strength, incidence and impact of the text. It is not merely a matter of *argumentum ad verecundiam* (appeal to authority fallacy), but because as a diplomat and member of the government teams of the Bolivarian presidents Hugo Chávez and Nicolás Maduro, he has been a front line actor, a promoter of the struggle for continental unity, an active part in the founding of organizations such as ALBA-TCP, UNASUR, CELAC, created for such purposes. In words of Simón Rodríguez, the author of this work: “knows the substance from which he has drawn his ideas”. His awareness of the need for unity and continental confederation has derived from the experience of trying to achieve it. He knows firsthand the challenges and difficulties of achieving the proposal of the Liberator Simón Bolívar, but being aware of the need and convenience, he does not stop promoting it, he continues to disseminate it, he clearly defends it as the safest way to complete our process of independence and liberation, He envisions the birth of a new economy and a new politics in its power: the social foundations of the republic with social justice, for which our peoples have fought and have been fighting for over five hundred years.

The true glory, says the Liberator: “is in being great and useful (...) glory, honor, talent and finesse, all meet in a single point”: The victory of the Homeland and the freedom of Our America.

NELSON CHÁVEZ HERRERA

# PROLOGUE

## LOGOGRAPHY AS A COMMUNICATION ART

Simón Rodríguez's writing may have seemed quite incomprehensible to his contemporary readers, who were used to a harmonious and regular prose writing structure. Rodríguez burst into South American literature with a kind of brazenness offending the general taste of the literati. His books and writings feature a permanent Socratic and romantic irony.

Romantic irony as a literary tool, with its array of digressions and metalanguages, ruptures, suspense, synopsis, etymologies and neologisms, the self-extrusion of the text, the interference of the fable and criticism, the parabasis or appearance of the author within the speech, the unveiling of the process in the middle of the work, the consideration of the work as a workshop in which readers participate, their presence and participation, all these resources that would be so fruitful in Latin American literature of the twentieth century, came from Simón Rodríguez, their only precursor.



Simón Rodríguez, with his “Prodrome” to “*Sociedades Americanas en 1828*” (American Societies in 1828), introduces in the continent a literary strategy already used in Europe in novels such as Laurence Sterne’s *Tristram Shandy* and Denis Diderot’s *Jacques the Fatalist*, but never before applied to essays.

Rodríguez’s unique work, essay and pasquinade, satire and ethics, apologue and comedy, prose and free verse, makes him the unrecognized father of our modern literature. He defined himself as a “liberal publicist” (understood as an anti-absolutist social disseminator), and in this eagerness, he developed an expressive technique. Moreover, Rodríguez’s thinking is a communication philosophy and his invention, the “logography” is its expressive practice.

The philosopher Juan David García Bacca perfectly defined his concept of the Robinson’s page:

Simón Rodríguez worked as a typesetter in Baltimore for three years. As a typesetter, he combined his craftsmanship with his pedagogical and aesthetic skills. He used the different fonts to highlight, which is the appropriate way to emphasize in print, certain words and phrases according to their conceptual, logical and emotional importance within *the Page*. *The Page*, which is the printing press’ own stage. *The Page*, such pages, goes from a common printed page to the

singularity of a musical *score*: notes of different lengths, some taking up whole measures, others in emptiness or silence, to be heard alone or accompanied, with tempo and emphasis cues. *The Page*, some pages, like astronomical *constellations*, with major and minor stars and brightness: suns, planets, satellites. Here on *the Page*, the typefaces and their layout represent constellations of concepts, their order, and their value distribution. *The page*: constellation-score.

In two contemporary reviews transcribed by Rodríguez himself in one of his works, we can see that his seemingly extravagant style was not as unrecognizable at the time as it may still be to us.

In 1829, the editor of the *Mercurio Peruano* remarked:

Mr. Simón Rodríguez has had the first booklet of the first part of a work entitled “*Sociedades Americanas en 1828*” (American Societies in 1828), printed in Arequipa, etc. We have read, with pleasure, this kind of article, because, although we do not agree with the author in all the opinions he expresses, we recognize in his work, clear signs of a reflective genius with a wide range of knowledge and with an original and independent personality. His language is pure, his

style is clear (very rare in our times) and his method of writing presents the unique innovation of painting, to the eye, the thoughts, using different sizes and shapes of the letters, the clever use of words and the isolation of the sentences.

Similarly, Rodríguez reflects the observation of a well-known Arequipa lawyer, Dr. Eguilius:

“This work seems to me to be both Tacitus’ and Juvenal’s; since it combines both features, he depicts in one way, like the former, and expresses everything in a single satire, like the latter. For Americans, it is a cosmorama that, in small pictures, presents various perspectives of the revolution. It requires more intelligence than sight; and by making every American an observer, it draws their attention to all that they need to know.”

The Chilean scholar José Victorino Lastarria, who met Simón Rodríguez in Santiago in 1839, at Andrés Bello’s house, said:

“Rodríguez, like the European reformers, took education as a driver of his social reform and as an experienced teacher, adopted new practical methods

to teach reading and writing, so that the writing represented graphically, by the size, shape and placement of words and phrases, the importance of the ideas, and the reading could be perceived by the emphatic inflections of the voice.”

The main principle of the Robinson’s technique is that  
It is possible to PAINT without SPEAKING  
but not to SPEAK without PAINTING.

This verbal painting occurs naturally in speech expressing thought and feeling. The emphasis and distancing of words are intended to highlight the concomitant ideas and feelings (“their spirits”), corresponding to the second principle of communication:

make one FEEL  
in order to make one THINK  
“If it is not FELT it is not UNDERSTOOD  
and if it is not understood it is not INTERESTING”.

If rhetoric aims to introduce affective effects in the transmission of ideas, speech and thought, Robinson’s logography replaces conventional rhetoric with its painting of words, which marks the reading of ideas and feelings encoded on the page until it achieves its own semiotics.

The whole Robinson's philosophy aims at the development of a republican Common Sense along with a Common Feeling of the convenience of all without exception.

Robinson's expressive practice is essentially practical; it aims at the cognitive and emotional impact of the other person. The reader (or listener) must be thrilled by the ideas and feelings expressed and transmitted.

One IS PERSUADED through the FEELING

One IS CONVINCED through the IDEA

Together they constitute a COMMON SENSE that makes rational communication and social construction possible.

Three types of effects can be seen in logography:

The *aesthetic* effect (on intellectual sensibility).

The *educational* effect (on the consolidation of straight ideas).

The *political* effect (on the heritage of popular knowledge).

The Venezuelan people remember and repeat sayings made by Simón Rodríguez, while hardly any of Andrés Bello's thinking, for example, is popularly remembered in a phrase. For Rodríguez, logography was an instrument of political protest and debate of ideas and projects of social reform in the republics of his time. His very formal irreverence was already emerging as a breaking

point in a still colonial logic and standards of expression. The logographic pattern is consolidated in multiple and strategic points of expression known as maxims or sayings. By communicating a common sense, the proverb puts in the minds and mouths of the people a shared liberating truth.

#### MAXIMS AND SAYINGS

When a Truth obtains the approval of the Wise it is a WORD OF WISDOM, because only they understand its importance - If it comprises other *Truths*, it is called a major truth or MAXIM only, for short. - If it is quoted or given, in support of a doctrine, it is a PROVERB - If it is well known it is called an ADAGE - and when it becomes vulgar it is called a SAYING.

Let us create with these thoughts, some words of

wisdom

to be adopted as PROVERBS

in Mental Education,

and that, being the ADAGES of the Schools, they turn

into

*sayings*

in the NEW masses

that the Lights of the century propose to create

in the NEW world.

They will be the only sayings, which spread from  
mouth to mouth,  
without losing the value of the maxim.

Jorge Arreaza's proposal in this "current logographic interpretation" is that Simón Rodríguez's discursive strategy may still be valid, as well as his ideas, when it comes to appeal cognitively and affectively for a rational political cause, avoiding conventional rhetoric in favor of a sharp explicit clarity and freedom.

Bolívar's continental alliance, which constitutes the main subject of his logographic proposal, is also the rational horizon in Robinson's communication, and this may be his most far-reaching purpose: to bring the divided republics together in an independent, republican and American Common Sense.

The first page of the book "*Sociedades Americanas en 1828*" (American Societies in 1828) is entitled: "How will societies be and how can they be in the coming centuries", and is accompanied by the epigraph: "This is what Americans should think about and not about fighting one another".

The last page of the "Prodrome" of 1828 bears Simón Rodríguez's most urgent message to the American societies and republics to which he addresses:

In honor of the Political Virtue of the ancient Cretans....  
(today people from Candia) ... the Greeks called...

SYNCHRETISM,

any union that stifled the parties, and  
reconciled opinions

Let the emerging Republics of Western India adopt a

*SYNCOLOMBISM*\*.

Erase the territorial divisions of the Colonial  
Administration, and recognize no boundaries other  
than those of the Ocean.

BE FRIENDS IF YOU WANT TO BE FREE!"

JUAN ANTONIO CALZADILLA

## P R E A M B L E

*"There is Bolívar in the sky of America,  
watchful and frowning, still seated on the rock of creation,  
with the Inca at his side and the bundle of flags at his feet;  
there he is, still wearing his combat boots,  
because what he left undone, has yet to be done today:  
because Bolívar still has things to do in America! [1]*

---

J O S É M A R T Í

Master Simón Rodríguez was original in every sense. His analytical writing style, full of internal logical mechanisms, syllogisms, reflections and ironic twists, is capable of conveying messages and ideas with strength and precision, without wasting itself in dispensable ornamental prose. His logography, the painting of his thought, is an exercise to show in one single scene, in one single glance, a complex idea, to simplify what is complicated, to deepen and raise the meaning of an idea within the concrete reality, within thought as a driving force.

It is not about the Importance of the Word  
because  
there is no one who does not know it

The Importance of its PAINTING  
is well known to few  
most people... don't even think about it

however

It is possible to PAINT without SPEAKING  
but not to SPEAK without PAINTING [2]

In an attempt to learn from his legacy, to appeal to the  
profound yet seemingly simple style of his logography, we will try  
to address one of the most beautiful and complex challenges of  
Our America in the 21st century:

## **UNITY**

The Liberator Simón Bolívar envisioned the birth of our  
republics as parts of

a higher UNITY,  
A Confederation,

A Power,  
A lake which receives the tributary of several rivers.

The so-called Latin American *integration* has gone through  
several stages. Since the convening of the Amphictyonic Congress  
of Panama in 1824, until the different coexisting processes  
today, some with greater virtues or weaknesses than others,  
integration has been determined by the relationship between the  
established powers, often in charge of neutralizing the scope of  
the rapprochement processes, deactivating the actual power of  
unity in a region as homogeneous and rich as ours.

The historical battle is inevitably present between:

those who	UNITE
and those who	divide.

*Bolívar has done everything or has had it done and only his works have  
had and can have consistency. [3]*

---

SIMÓN RODRÍGUEZ

The Bolivarian Alliance for the Peoples of Our America (ALBA-TCP) is the most reliable proposal in relation to the original project of continental unity outlined by Simón Bolívar.

Using logography, the Robinson's painting of thoughts, we will analyze the ALBA-TCP spirit and historical and political meaning. We will try to effectively transmit and make people understand this radical proposal of "Alliance" through the path of "eternal return" to the *idea of unity* that our people and the historical destiny demand.

Together with Samuel Robinson in the soul, let's try to put some ideas in order, to revive the spirit, the spirit of some meanings.

READING, is REVIVING IDEAS, BURIED

on PAPER:

Each Word is an EPITAPH

and that, in order to perform this kind of MIRACLE! it is

necessary

to know the SPIRITS of the deceased [4]

It is not necessary to search through complicated references, just read the definitions in the Dictionary of the Royal Academy of the Spanish Language in order to distinguish and understand the essential meaning of the words: *unite, divide, integrate, union, unitary, unity, whole*.

**Unite** { To bring or put together TO FORM A WHOLE

**Integrate** { TO MAKE UP A WHOLE of separate (integrant) parts.

**Union** { Composition resulting from uniting or JOINING two or more things into one.

**Unity** { Quality of not being multiple, IT CANNOT BE DIVIDED without destroying or altering its essence.

**Unitary** { It is a UNIT. Of the nature of a unit, indivisible, or aiming toward unity.

**Incorporate** { To put (one thing) in or into another so as to form one body or integral WHOLE.

**Whole** { A thing complete in itself, or comprising all its parts or elements.

Latin American national anthems highlight the original identity in the creation of the Republics. They celebrate the courage, the daring, the bravery of our peoples to achieve their freedom and independence. They extol the honor of being free and independent, after devoting everything.

Some, like the anthem of Paraguay, its melody spreads the shared struggles against colonial oppression:

The peoples of the Americas, unfortunately,  
Were oppressed for three centuries by a scepter,  
But one magnificent day surging forth,  
"Enough!" it said, and the scepter was broken.  
Our fathers, grandiose in battle,



Showed their martial glory;  
And after smashing the august diadem,  
*The triumphal cap was raised.*

The anthem of the Republic of Colombia contains part of the heroic deeds of the liberating army commanded by Simón Bolívar, seeking the union of our nations:

Bolivar crosses the Andes  
that two oceans bathe,  
swords as sparks  
shine in Junín.

Untamable centaurs  
descend to the plains,  
and a prescience begins to be felt,  
of the epic the end.

The victorious trumpet  
in Ayacucho thunders,  
that in every triumph grows  
its formidable sound.

In its expansive thrust  
Liberty is worn for the first time,  
from the American sky  
a pavilion forming.

Particularly, the Venezuelan anthem emphasizes in a remarkable way, as we understand our independence and perceive it, because it corresponds more to a unitary Americanist song, than to an idea of a nation separated from the continental soul, Our American soul. Its closing verse states:

UNITED by bonds  
made by heaven,  
all America exists  
as a Nation

And in the previous verse recalls:

Faithful countrymen,  
YOUR STRENGTH lies in  
your UNITY  
Glory to the brave people!

Not in vain, in that Venezuela, deeply imbued with the unionist spirit of its creation, ALBA's proposal was made. It arises from the most Bolivarian BEING of our times. Hugo Chávez: heir to that army of Peoples that left its borders, not to conquer, expand or seek plunder, but to Liberate and to unite.

UNITY AND INTEGRATION CAN BOTH BE  
MOVEMENTS TOWARDS THE SAME PURPOSE

Over the years and with capitalist development (mercantile for the North, unequal and unbalanced for the South), the concepts of UNION and INTEGRATION have been differentiated.

Claudio Katz, for instance, says:

“LATIN AMERICAN INTEGRATION AND UNITY ARE DIFFERENT CONCEPTS. Whereas the first term refers to commercial agreements, the second one synthesizes a long-standing desire for political association. This difference was never strict and many promoters of both projects have used one or the other term. But, in general, integration is a banner of the businessmen negotiating tariffs and unity is an anti-imperialist

banner of the popular organizations. This difference can be seen, at present, in the projects promoted by social movements or anti-imperialist trends and in the programs promoted by the ruling social classes. In the first case, unity is promoted to coordinate popular resistance and encourage wage increases, assistance to small farmers and support for public health and education. The purpose is to showcase the social achievements attained in each country on a regional basis. Integration is, on the other hand, encouraged by the ruling social classes as a means to face globalization with greater competitiveness and increased profits. Internationalization forces large capitalist groups to join together in blocs or perish alone”. [5]

*Integration is a path to “constitute a whole”,  
that is to say,*

### **INTEGRATION**

is the process, the course, that guides us to the port of

### **UNION**

## **OUR LATIN AMERICA AND THE CARIBBEAN**

**IS**

**...the WHOLE**

*INTEGRATED by its parts*

**to form**

**a**

**UNITARY BODY**

Simón Bolívar clearly stated it in the Letter of Jamaica in 1815:

The idea of merging the entire New World into a single nation with a single unifying principle to provide coherence to the parts and to the whole is grandiose. Because it has a common origin, a common language, similar customs, and one religion, we might conclude that it should be possible for a single government to oversee a federation of the different states eventually to emerge (...)

By keeping us divided, empires have managed to alter our sense of unity, seeking to destroy it.

General Juan Domingo Perón foresaw it in his speech to the Escuela Superior de Guerra (War College) in the Argentine Republic in 1953

In 2000,  
we will either be  
united  
or dominated.[6]

Ernesto Che Guevara, a few months after the victory of the Cuban Revolution, insisted on the need to reiterate the calls for unity over and over again:

It is essential that our voices hammer the word “unity” over and over again. There are many people who do not give it the importance it deserves, however, you have to observe the actions of the enemy to see what they do give it importance and that they always try to destroy unity, because they know that once unity is destroyed, we will be weak and we will be easy prey to their plans, which aim to take us back to the era that ended on January 1st.

Why and  
for what  
purpose  
do the  
parties  
(countries)  
come  
together?

{

To be STRONG  
To become INDIVISIBLE  
To maintain their unitary ESSENCE  
Due to the need arising from the CIRCUMSTANCES  
To face challenges and undertake projects in common action  
Because they know the costs and consequences of DIVISION  
Because nature, geography and history demand it.

BECAUSE THE WORLD DESERVES A BALANCE OF POWER:

BECAUSE THE WORLD DESERVES!

Hugo Chávez insisted:

THE WORLD DESERVES TO BE MULTIPOLAR AND  
PLURICENTRIC

SEVERAL POLES  
SEVERAL CENTERS

**Divide**

{ To bring discord between those who were in good terms with each other. To set apart or SEPARATE something.

They have dominated us because they have divided us....

VICE VERSA!

They have divided us because they have dominated us.

They have wreaked discord and even wars to avoid

our  
STRENGTH,

our  
UNION.

The Latin American and Caribbean UNION is the supreme purpose of our peoples, our true and **IRREVERSIBLE INDEPENDENCE.**

It would be clumsy to lose sight of the sense of the WHOLE of all human processes. The resultant; the synthesis of historical, political, social, cultural processes: the WHOLE and our interaction with it.

HOMELAND IS HUMANITY, the apostle Martí affirmed.

Events occur everywhere. The dialectical relationships between local, national and regional processes, through the different actors and their contradictions, produce what we call: THE WORLD.

The interrelationships, interdependencies and impacts between the different levels and their events cannot be separated from the WHOLE that comprises the wheel of history. All those

forces under tension that push, draw and push away, contract and expand, separate and merge, are consubstantial parts of the development of peoples. Karl Marx carefully developed these categories. But Master Simón Rodríguez was already ahead in his premise on the Whole, in which: Everything is related to the WHOLE.

*The freest movement has Dependencies =*

***The moving part,  
the whole to which it belongs,  
where, when, how,  
and what objects are present*** } ***are circumstances***

If ONLY ONE relationship or circumstance is missing  
in what we teach or want to learn,

*we teach or learn **WRONGLY**,*

and if we see or make see ONLY ONE,  
we neither learn nor teach.[7]

Our unitary process cannot be dissociated or alienated from the collective reality of the world process. It must know how to analyze reality **consciously** and, in a Robinson's way, to understand and to take advantage of the Circumstances to consolidate itself and to unify beyond Our America.

Our Unitary Pole of Power must contribute to the “Balance of the Universe”, to the diverse peace among nations, to the harmony with our Mother Earth or *Pachamama*. It should lead us to find the answer to the unresolved equation that the Liberator Simón Bolívar posed in 1805:

THE PROBLEM of FREE men and women.

This is a mysterious question that will be answered in the New World; the true new world that is developing even in the heart of the old worlds and of which Our America will be the soul and fundamental driving force.

Our United America must play a guiding role in the international society (**not community!**) that will emerge from the harmony and virtuous interaction among peoples. Bringing meaning and values to provide solid roots and pillars to the new emerging humanity.

It is not about the DOMINATING WHOLE. It is not about that whole that unifies, standardizes, restricts, uproots, gives up, and tries to put an end to time. UNITY, in its diversity, must be REBELLIOUS in the face of this attempt.

OUR AMERICAN UNITY  
in dialogue with the WHOLE,  
contributing doctrines and values to the peoples,  
against domination,

FOR THE GENERAL WELFARE.  
DIVERSE UNITY  
that liberates within  
the WHOLE.

The Global Village of neoliberalism is contrary to the freedom of peoples. It unites to dominate and control. It breaks up the social process of work to create classes and hierarchical structures of domination. It creates new technologies to isolate souls and break up communities and nations.

Understood from THE CONCRETE REALITY,  
from the differences and common causes,  
THE FUNDAMENTAL HUMAN UNITY,

is not the sum of ties; it is the incorporation of wills and virtues to liberate souls, starting from their diversity, acknowledgement, practiced equality, shared need and the right to be free and happy.

It is not for sale, it is not inoculated, it is not imposed, it is built, it is sown and nurtured in the consciences, it is worked, until it is

felt and understood as the superior NEED of humanity; and for

this it is important:

TO APPROACH EACH OTHER, TO KNOW EACH OTHER,  
TO RESPECT EACH OTHER

***TO HELP EACH OTHER,***  
AND  
TO COMPLEMENT EACH OTHER.

*Can you imagine the opposition that would come from the new American States, and from the United States, which seems destined by Providence to plague America with miseries in the name of Freedom?[8]*

---

SIMÓN BOLÍVAR

The Bolivarian Alternative for the Peoples of Our America (ALBA) was born under particular, defining circumstances, in the midst of one of the many crossroads of our history.

As Benjamin Carrion said: it was born **to avoid giving Our America to the Devil.**

Washington intended to impose a continental free trade agreement, the Free Trade Area of the Americas (FTAA). As always, it had an annexation and controlling purpose.

As it evolved as a predatory power, the United States annexed territories, absorbed political elites, armies and governments. The FTAA represented for them the corollary of their imperative need for domination of **Abya Yala**. The absolute economic, financial and commercial annexation of **Our America**.



**Annex**

{ To join or add something to something else while  
DEPENDING on it.

**Dependence**

{ It has many meanings. Some of them speak,  
others SHOUT. Let's see three of them:  
-SUBORDINATION to a POWER  
-Section or GROUP  
SUBORDINATED to a POWER  
-Situation of a person who is unable  
to FEND for himself/herself

¡We insist!

What for and why UNITY then?!

To AVOID being  
SUBORDINATED  
to any POWER.

To *FEND* for OURSELVES as PEOPLES  
*IN EFFECTIVE UNITY.*

**Subord inate**

{ TO SUBJECT someone or something to the  
DEPENDENCE of another person or thing.

**Liberate**

{ To make someone or something FREE from  
SUBJECTION OR OPPRESSION

**PEACE AND FOCUS!**

AMERICANS!

Without the first one you do not understand each other  
Without the second... ... you will get surprised! [9]

**THE 21ST CENTURY**

**SHOULD FIND US**

**UNITED, FREE AND INDEPENDENT.**

**ALBA**

**RISES UP**

*to fight*

**OPPRESSION and SUBMISSION,  
the SUBJECTION of our Peoples  
in a UNITARY manner!**

**ALBA**

EVOLVES  
for the region to

**UNITE**

... and become an **INDEPENDENT POWER**.

**FREE** itself from DEPENDENCE  
and never SUBORDINATE itself.

**ALBA LIBERATES US,**

strengthens our INDEPENDENCE  
through a **UNIONIST, INSUBORDINATE** strategy,  
overcoming DIVISION and DISINTEGRATION.

Bolívar, the warrior, encouraged the Liberator Army in the  
Battle of Carabobo:

*INDEPENDENCE OR NOTHING!*

While Simón Bolívar, the statesman, writes on June 12, 1818  
to Juan Martín de Pueyrredón, Director of the United Provinces of  
the Río de la Plata. He affirms:

(...) All Americans should belong to a single country,  
***since we are already perfectly united in every  
other way.*** We will hasten, with the most lively  
interest, to draw up, on our part, an American pact,  
which, by forming a single political body of all of our

republics, will show America to the world in a light  
of majesty and grandeur unrivalled by the nations  
of antiquity. Thus united, if heaven should grant us  
this fervent wish, America could truly call herself the  
Queen of Nations and the Mother of Republics.

**ALBA** was born as an **ALTERNATIVE**, that is to say, as an:  
**OPTION between two or more things.**

**Option** { also means:  
...that it DIFFERS from the commonly  
accepted official MODELS.

In 1994, neoliberal capitalism proposed (almost imposed)  
the Free Trade Area of the Americas through the U.S.

The FTAA was destined to be the highest stage of  
anti-Bolivarian and anti-popular inter-Americanism or pan-  
Americanism.

This is what José Martí denounced as early as 1889, when he  
served as correspondent of the Argentine newspaper *La Nación*  
at the International Congress of Washington, convened by James  
Gillespie Blaine, follower and supporter of the unfortunate  
Henry Clay, who was in charge of sabotaging the Amphictyonic  
Congress of Panama to impose the Monroe Doctrine and the  
Manifest Destiny.

The Spanish America learned how to save itself from the tyranny of Spain; and now, after viewing with judicial eyes the antecedents, motives, and ingredients of the invitation, it is essential to say, for it is true, that the time has come for Spanish America to declare its second independence.

**The OAS**  
**is:**  
**Anti-Bolivarian and Anti-Popular!**

the OAS  
 is  
 The main tool or instrument of  
 enforcement of the  
 MONROE DOCTRINE in the 20th and 21st century.

The OAS tried to impose the FTAA.

ALBA  
 Embodies, honors and represents  
 the original geopolitical proposal of the Liberator  
 Simón Bolívar.  
 IT RISES UP

as a concrete OPTION  
 IT DIFFERS RADICALLY FROM THE  
 IMPOSED AND COMMONLY ACCEPTED  
 MODELS OF “INTEGRATION”  
 AS UNIQUE.

**To rise up is equivalent to REVOLT**

**Who**  
**is revolting?** { Peoples

**Who**  
**is leading**  
**the REVOLT?** { PEOPLE'S leadership as GOVERNMENT  
 Peoples themselves in the streets.

Thus, in 2004, **IN OPPOSITION TO** THE FREE TRADE  
 AREA FOR THE AMERICAS

**the:**  
**BOLIVARIAN**  
**ALTERNATIVE FOR THE AMERICAS**  
 was born and in 2006 it becomes:  
**BOLIVARIAN ALTERNATIVE**  
**FOR THE PEOPLES OF**  
**OUR AMERICA**

By 2005, in Argentina, the sovereign governments of America put an end to the FTAA annexationist project:

### **The FTAA is buried**

“Nobody is going to come here to bulldoze us,” Nestor Kirchner said in 2005, referring to imperialism and its harassment policies.

It was not in vain that Commander Chávez sent the

### **FTAA, TO HELL with it!!!**

And in 2009, **with the FTAA defeated**, our ALTERNATIVE raises, deepens and transforms its superior FORCE into

### **THE BOLIVARIAN ALLIANCE**

#### **FOR THE PEOPLES**

#### **OF**

#### **OUR AMERICA.**

#### **Ally**

{ TO JOIN or ASSOCIATE one person, group or thing with another, for ONE SAME PURPOSE.

States or Governments ally with others  
to seek COMMON PURPOSES

#### **Tie up**

{ To join or link

#### **Associ ate**

{ TO JOIN, CONFEDERATE with another party or parties for SOME PURPOSE

#### **Confeder ate**

{ TO JOIN, CONFEDERATE with another party or parties for SOME PURPOSE

The Royal Spanish Academy Dictionary (DRAE in Spanish) also states that to confederate is “to unite two or more organizations with shared interests under a common direction”.

James Monroe, 5th President of the United States of America, submitted to the Congress of his country the doctrine developed by his Secretary of State, John Quincy Adams (6th President of the United States), in December 1823 to seize the sovereignty of the peoples of Our America: The ineffable Monroe Doctrine.

But it was not arbitrary or an initiative of the 5th and 6th presidents.

That gross annexationist doctrine was born with the independence of the United States.

Thomas Jefferson, 3rd President, 2nd Vice President and 1st Secretary of State of the newly born Northern Empire, had already stated in 1786 (just ten years after the

independence of the United States and 37 years before the promulgation of the Monroe Doctrine):

“Our confederacy must be viewed as the nest from which all America, North and South is to be peopled. We should take care too not to think it for the interest of that great continent to press too soon on the Spaniards. Those countries cannot be in better hands. My fear is that they are too feeble to hold them till our population can be sufficiently advanced to gain it from them peace by peace”. (Letter from Thomas Jefferson to Archibald Stuart, January 25, 1786). [10]

A lawman or woman would say, upon the confession of the parties, evidence is not necessary.

In any case, we will keep decorum for the sake of respect to the reader, to avoid qualifying this group of *kind-hearted* “Founding Fathers” of the most ferocious empire on record in the history of mankind properly.

But Bolívar, anticipating the present and future circumstances, had been preparing the ground to respond since 1822. That is why he promoted, managed, presented and achieved the signing of the:

## **Treaties of PERPETUAL UNION, LEAGUE and CONFEDERATION.**

They had Bilateral treaties, but their real PURPOSE was to reach a Multilateral Treaty between the Republics - formerly under control of the Spanish crown - and beyond.

His definitive response became a reality on December 7, 1824, when he summoned, in his own handwriting, the governments of the emerging Republics to meet in person at what would later be known as the Amphictyonic Congress of Panama, the source of the Bolivarian Doctrine of the true Union of the American peoples.

**On July 15, 1826,  
the TREATY OF PERPETUAL UNION, LEAGUE AND  
CONFEDERATION  
was signed in Panama  
between the Republics of  
COLOMBIA, PERU, CENTRAL AMERICA AND THE  
UNITED MEXICAN STATES  
ALBA  
IS FOUNDED FROM THIS  
UNIONIST SPIRIT**

After overcoming a thousand storms, IT IS  
THE TENDER FRUIT OF THE SOWING  
of our American statesman and visionary:

### **SIMÓN BOLÍVAR**

Those Treaties included a high component of collective military defense, to protect the newly acquired independences from the reconquest threats, but their underlying spirit extended towards fair trade, equality among human beings, the brotherhood of our peoples, aimed directly, towards:

### **UNITY**

Art. 1. The Republics of Colombia, Central America, Peru and the United Mexican States, do mutually ally and confederate themselves in peace and war, and contract to this end a perpetual compact of FRIENDSHIP FIRM AND INVIOABLE, AND A UNION INTIMATE AND BINDING WITH ALL AND EACH OF SAID PARTIES.

Art. 2. The object of this perpetual compact will be to maintain in common, defensively and offensively, should occasion arise, THE SOVEREIGNTY AND INDEPENDENCE OF ALL AND EACH OF THE CONFEDERATED POWERS of America against foreign

subjection, and to secure to themselves from this time forward THE ENJOYMENT OF UNALTERABLE PEACE, AND TO PROMOTE IN THIS BEHALF BETTER HARMONY AND GOOD UNDERSTANDING AS WELL BETWEEN THE COUNTRIES, CITIZENS, AND SUBJECTS, RESPECTIVELY, AS WITH THE OTHER POWERS WITH WHICH THEY SHOULD MAINTAIN OR ENTER INTO FRIENDLY RELATIONS.[11]

Simón Bolívar, with his ambitious proposal of Perpetual Union, League, Confederation, intended to set the rules of interrelation, not only among the confederated countries, but also between them and the rest of the world:

“Additional article. Whereas the Contracting Parties ardently desire to live at peace with all of the nations of the Universe, and avoid any cause for displeasure which might grow out of the exercise of their legitimate rights in peace and war, have further agreed, that as soon as the ratification of this Treaty is obtained, THEY SHALL PROCEED TO FIX BY COMMON AGREEMENT ALL THOSE POINTS, RULES, AND PRINCIPLES THAT ARE TO GOVERN THEIR CONDUCT IN BOTH CASES, to which end they shall again invite all friendly and neutral Powers to take an active part in such negotiation,

should they deem it advisable, and meet through their Plenipotentiaries to adjust, conclude, and sign the treaty or treaties that may be made regarding so important an object”.[12]

Although he did not cease to be wary of the Empire of England as a power invited to the Amphictyonic Congress of Panama as a supposedly neutral observer, as he warned the Argentine revolutionary Bernardo Monteagudo on August 5, 1823:

After England takes the lead in this league, we will be her poor servants, because once the pact with the powerful is made, the obligation of the weak is eternal. All well considered, we shall have tutors in youth, masters in maturity, and in old age we shall be free.

UNITY, UNITY, UNITY,  
THAT MUST BE OUR MOTTO.

**Simón Bolívar**  
**combined the three concepts:**  
**UNION, LEAGUE AND CONFEDERATION**  
**However, he always opted for the first one:**  
**UNION**

This is reflected in one of his letters:

After writing this letter we felt that we should not use the word federation but UNION, which will form the three great states of Bolivia, Peru and Colombia under a single pact. I say union because later on people will demand federal states, as has happened in Guayaquil, where the federation was barely heard and the old republic was already being considered.[13]

ALBA embodies the dimension that Simón Bolívar gave to the Amphictyonic Congress of Panama

The day after our plenipotentiaries make the exchanges of their powers will stamp in the diplomatic history of the world an immortal epoch. When, after a hundred centuries, posterity shall search for the origin of our public law, and shall remember the compacts that solidified its destiny, they will finger with respect the protocols of the Isthmus. In them, they will find the plan of the first alliances that shall sketch the mark of our relations with the universe. What, then, shall be the Isthmus of Corinth compared with that of Panama?



**ALBA** shares this purpose of coordinating foreign policies based on **PRINCIPLES** and, based on those ones, on **COMMON INTERESTS**.

From the South  
we will have to civilize the North  
and help them to be cured of their...  
Domination obsession!!

Beyond defensive policies and the extension of shared civic rights, the Liberator intended to build from its foundations a Power, an imposing:

POLE OF POWER  
for Our America  
to fulfill its  
STELLAR role  
in the maintenance of the  
**“BALANCE OF THE UNIVERSE”**.

Antonio Muñoz Tebar, his Minister of Foreign Affairs, in his management report of 1813, writes to the Liberator:

The ambition of the European nations, takes the yoke of slavery to the other parts of the world; and all these

parts of the world should try to establish equilibrium between themselves and Europe, in order to destroy the dominance of the latter. I call this the balance of the Universe, and it must be brought into the American political calculations.

It is necessary that the strength of our nation be capable of successfully resisting the aggressions that European ambition may attempt; And this powerful giant, which must oppose that other giant, can only be formed by

THE UNION OF THE WHOLE OF SOUTH AMERICA  
UNDER THE SAME NATIONAL BODY,

so that a single central Government can deploy its great resources to a single end, which is to resist with all of them the external attempts, while internally multiplying their mutual cooperation, they will raise us to the summit of power and prosperity”.[14]

In 1822, the Liberator addressed a letter to the Chilean leader, Bernardo O Higgins, with the following prospective reflection:

But America's great day has not yet dawned. We have driven out our oppressors, broken the tablets of their tyrannical laws, and founded legitimate institutions: but we still have to lay the foundation for a social pact, which shall make of this world **a nation of Republics.**

**Bolívar  
turned  
that  
written  
letter  
into**

{ A dream idea, a proposed idea, a strategy, a project and a destiny.  
Present and future today in ALBA, aiming at the whole of OUR AMERICA to contribute to the balance of the human universe.

Bolívar's dream was that the allied Republics would build, in common, the most perfect governmental system:

The most perfect governmental system is the one that produces the greatest amount of possible happiness, the greatest amount of social security and the greatest amount of political stability. [15]

Purposes and definition shared by the governments and peoples of the

**ALBA-TCP.**

¡WARNING!!!

INDISPENSABLE CLARIFICATION!!!

**Neither:** the American International Conferences of 1889,

Nor: the American International Union,  
Much less the Pan-American Union, and

never!

ever!

the inter-Americanism executed through the

EVIL

Organization of American States  
(OAS),

**continued the continental confederation project  
proposed by Simón Bolívar!**

All this sequence of initiatives has turned out to be a trap of imperialism to guarantee for itself the domination of our nations and hopes.

BOLIVARIANISM	is	to Monroism
what the antidote	"	to poison
freedom	"	to oppression
life	"	to death
welfare	"	to pain
satisfaction	"	to scarcity
PEACE	"	to War
LIGHTS	"	to DARKNESS

On the other hand,

**the proposal of Augusto C. Sandino  
WAS  
profoundly Bolivarian:**

The General of Free Men, the Our American and Nicaraguan, Augusto C. Sandino, sought the continuation and updating of the Liberator's unionist project, by proposing in 1929 a Continental Conference, in which he would present the

**PLAN TO REALIZE BOLÍVAR'S SUPREME DREAM**

The purposes of his plan were:

- An alliance of Latin American States "to maintain that independence unscathed against the attempts of the imperialism of the United States of North America,

or any other power whose interests are intended to subject us", and to prevent "the imperialist voracity from building the Inter-Oceanic Canal and establishing the planned naval base (in the Gulf of Fonseca)".

- The conference would declare "the Monroe Doctrine abolished..."
- A single nationality "called Latin American nationality" would be created.
- The Conference declares the constitution of the "Latin American Court of Justice", a supranational body, with a rotating presidency, which would rule, ultimately, on problems among member States.
- It would create an army of 5,250 "nationals belonging to the student class", which would have "professors of law and social sciences", composed of 250 individuals for each member state.
- Only the "Latin American nationality" will be able to carry out "the works for the opening of the Canal and the construction of a Naval Base in the Gulf of Fonseca".
- It would constitute a "Committee of Latin American Bankers", in charge of closing contracts between Latin American States and the United States and of the construction of material works and communication and transportation routes. In addition, it would be

authorized to acquire rights over the Panama Canal, which the United States intends to have, “leaving it as a consequence under the control of the absolute Sovereignty of the Latin American Nationality”.

- Unification of customs tariffs.
- The “methodical” exchange of students of Economic and Social Sciences.
- Promotion of Latin American Tourism.
- The Latin American nationality would adopt as its motto “FOR MY RACE THE SPIRIT WILL SPEAK”.
- The motto of the current National Autonomous University of Mexico, suggested by José Vasconcelos.
- The place where the Court of Justice would be located would be called Simon Bolivar.
- And finally, he affirmed that an Alliance would be formed, as a previous step to the integration of a Confederation, which would result in “the great destiny of the LATIN AMERICAN NATIONALITY”.[16]

When fighting,  
the counterattack can neutralize the attack;  
the counterattack can neutralize the blow:

The same way that there is an EMPIRE (represented  
by the OAS)

there is also a  
COUNTER EMPIRE!!!  
(represented by ALBA).

THE STRENGTH OF EMPIRE’S DOMINATION  
OR ITS FALL  
WILL BE DIRECTLY PROPORTIONAL  
TO THE STRENGTH AND EXPANSION  
OF THE COUNTER-EMPIRE’S STRUGGLES  
FOR LIBERATION.

“Justice is the queen of the republican virtues, which  
are the foundation of equality and freedom, and these  
in turn are the pillars of this establishment”.[17]

Inspired by the counter-imperialist Doctrine of the  
Liberator of the South American South,

ALBA  
is based on those  
PRINCIPLES [18]  
that lead to  
HAPPINESS,

FREEDOM,  
EQUALITY,  
SOLIDARITY,  
COOPERATION,  
ECONOMIC COMPLEMENTATION,  
SUSTAINABILITY OF DEVELOPMENT  
It leads to the QUEEN of REPUBLICAN VIRTUES,  
SOCIAL JUSTICE

**ALBA aims at:**

the TRANSFORMATION  
of Latin American societies to make them  
more just, independent, participatory and supportive,  
in a comprehensive process that ensures  
the eradication of social inequalities,  
***promotes living standards***  
***and the effective PARTICIPATION of the peoples***  
to shape their  
**OWN DESTINY.**

The *SOCIAL MOVEMENTS* of ALBA  
must organize,  
ENGAGE,  
LEAD AND MOVE THE PEOPLES

TOWARDS THE DEVELOPMENT OF  
*PEOPLE'S GOVERNMENTS*

ALBA is focused on the well-being, the Good Living  
of the peoples, on the needs of human beings in SOCIETY.

It is focused on the comprehensive welfare of the  
people and on the popular unity of Our American people in  
the defense of these shared social, economic and political  
interests.

Some of its principles are:

The economy must be at the service of the people.

Exploitation must be reversed.

Exclusion must be eradicated.

ALBA does not imitate

*it CREATES*

it summons to *CREATE*

It trusts in the Creative Powers of the Peoples

It is

ORIGINAL

It incorporates as key players:  
Governments and Social Movements

ALBA promotes a new economic and financial architecture that overcomes ASYMMETRIES through development and human-social welfare.

The necessary welfare that Samuel Robinson outlined in a simple and synoptic wisdom:

Everyone needs { feeding  
clothing  
housing  
healing and  
recreation [19]

As the ALBA emerges and develops, it focuses its first actions on the MAJOR SOCIAL DEMANDS:

HEALTH	EDUCATION	WORK
Physicians Medicines Surgeries Treatments Literacy tutors Teachers Experts Scholarships Productive Credits Consulting services for production		Culture Credits for infrastructure Energy Oil and by-products Sport Fair trade Tourism Transportation Telecommunications

Education for Liberation. Education from the heart, to learn to feel the need of the other human being as one's own

need. Education for the peoples who wish to become free and independent nations, as Simón Rodríguez says:

### **Social education: to make wise nations**

- **Physical education: to make strong nations**
- **Technical education: to make expert nations**
- **Science education: to make thinking nations.**[20]

**WELFARE FOR THE PEOPLES,  
FOR THE DISPOSSESSED,  
FOR PEOPLE  
IN NEED**

**ALBA is that José Martí's verse  
become peoples:**

**“With the poor of the Earth,  
I want to cast my lot”.**

THE PEOPLES' ALLIANCE AT ITS CORE

ALBA-TCP developed with firm and concrete steps:

As a concrete transformative and structural action,

based on its own circumstances

and

opposed to the

TRANSNATIONAL Corporations,

ALBA has created

and developed since 2008

GRANDNATIONAL

Projects and Companies

The productive and economic projects

would be developed through

GRANDNATIONAL COMPANIES.

Productively integrated companies. Companies  
whose production  
will be mainly allocated to the

**intra-ALBA market**

(fair trade zone and domestic market),  
whose operation will be carried out efficiently  
in order to  
produce and distribute goods and services  
*to SATISFY THE NEEDS of the  
PEOPLES.*

In order to achieve these social goals and drive  
REAL POWER:  
THE POWER FOR POWER,  
the circumstances and the audacity of the founding  
leaders  
who created the tools to generate  
its  
VIABILITY

How to FINANCE

Grandnational projects and companies,  
productive projects to satisfy real needs,  
increase production

and **intra ALBA**,  
complementary trade?

How to promote common social policies  
and structuring infrastructure projects?

Through the

**BANK OF ALBA!!!!**

How to guarantee energy security in ALBA  
and beyond?

How can we build a humanitarian and social fund  
based on solidarity while ensuring  
energy security?

Through

**PETROCARIBE!!!**



## CAUTION Call

### The 3 “R”

Many of the Grandnational Companies  
did NOT fulfill their role

Why?

Circumstances, practice, opportunity  
and MANAGEMENT MODEL  
must be **REVIEWED**

Let this study be carefully conducted, with self-criticism  
and a spirit of **RECTIFICATION**,  
**REIMPULSE**,  
in light of the circumstances of the current situation.

So ask yourself a thousand questions,  
question each experience  
and take an effective route to reach the supreme purpose  
behind the company’s creation.

**It is**  
**TODAY, OR IT WILL NOT BE!**  
**“He who hesitates is lost!”**

**ALBA=**  
GRANDNATIONAL PROJECTS AND COMPANIES  
EDUCATION+HEALTH+CULTURE+PEOPLE’S TRADE  
TREATY(TCP)+FINANCING+FOOD+TELECOMMUNICATIONS+  
INFRASTRUCTURE+TRANSPORTATION+TOURISM+  
MINING+INDUSTRIES+ENERGY

**In short** { [(Attention to Human and  
Social Rights +  
Fair economy + Inclusion +  
Popular leadership)  
x Established and  
Implemented Equality] x  
(Freedom + Unity) } **ALBA-TCP**

**ALBA-TCP** { >+ of Possible Happiness  
/ Social Security /  
Political Stability }

## | VII |

*More than anyone, I desire to see America fashioned into the greatest nation in the world, greatest not so much by virtue of her area and wealth as by her freedom and glory. [21]*

SIMÓN BOLÍVAR

### **The ORIGINAL BOLIVARIAN PROJECT**

is that of the

PERPETUAL

UNION, LEAGUE and CONFEDERATION.

ERGO

The spirit of the Liberator Simón Bolívar

is in

**ALBA.**

But...

The force of the geographical area, the real power  
the Pole of Power dreamed of and planned by Simón Bolívar  
to balance The world,

***MUST BE IN!***

The Community of Latin American and Caribbean States

**CELAC**

ALBA must become

**CELAC's** CORE,

its driving force

CELAC

can be

*its chain reaction.*

Let's look at it this way,

Nicolás Maduro, the Foreign Minister, now president,

mentioned the 3 DRIVING FORCES:

ALBA - UNASUR - CELAC

We can simplify it into,

ONE GEAR MOTOR,

A mechanism which is capable of transferring the motion and power of a driving element to a series of COGWHEELS of different sizes, driven by the synchronized hooking of their identical and symmetrical cogs. Automotive engineering allows us to draw powerful analogies. Running faster is not necessarily a sign of profound progress, because one can slow down, increasing

the power with more REVOLUTIONS. For this reason,

The FUEL AND THE MOTOR

*are*

the FREE PEOPLES.

ALBA is the *DRIVING FORCE*

(in direct, permanent and creative contact with the Peoples)

UNASUR and other sub-regional mechanisms would be the

DRIVEN WHEELS.

The WHOLE in coordinated movement,

the COMPLETE GEAR MECHANISM

must be

CELAC.

Just as

the Bank of ALBA is the primary driving force of

BANCO DEL SUR.

PETROCARIBE, the driving force of

PETROSUR,

the MINISTERIAL COUNCILS (SECTORIAL) and the SOCIAL MOVEMENTS of **ALBA**, should be the Primary Driving Forces of

the institutional and social Development indispensable  
for the CONSOLIDATION of **CELAC**

<b>ALBA is present in the subregions</b>	<b>{</b> 2 South American countries... 6 Caribbean countries... 1 Central American country... <b>}</b>	Momentarily! Momentarily! Momentarily!
--	--	--

That is why **WE INSIST:**

**The essence of ALBA must**

**DYNAMIZE**

The proper functioning of **CELAC**.

**UNASUR, MERCOSUR, CAN, CARICOM and SICA.**

***The antidote to any imperialist domination  
must be present in all organizations***

**The elixir of freedom and independence and welfare  
of our peoples is in the**

ETERNAL RETURN

to the

UNION

The parts constituting the Whole of

Our America

must

***beat, beat, beat***

with the strength and impetus of ALBA.

In the ALBA of Our America,

200 years later,

Simón Bolívar continues to clear up the mysterious  
unknown:

The necessary steps of our women and men,  
in the path of our peoples towards their  
full FREEDOM and INDEPENDENCE.

Only the principles, priorities and values of ALBA  
will strengthen CELAC.

**A**

**STRONG and UNITED**

**CELAC**

**both in the homogeneity and heterogeneity of  
OUR AMERICA**

**WILL CONTRIBUTE to the consolidation of the  
BALANCE of the UNIVERSE from other ETHICS  
and PRINCIPLES.**

Bolívar's, Samuel Robinson's, Manuela Saenz's, San Martin's, Martí's, Hugo Chavez's, Fidel Castro's, Nestor Kirchner's, El Che Guevara's, among so many others...

Which at the same time nourish in the source of our native, indigenous and afro-descendant peoples, because, as the Martinican intellectual Aimé Césaire said in his Discourse on Colonialism: "it is a good thing to place different civilizations in contact with each other; that it is an excellent thing to blend different worlds; that whatever its own particular genius may be, a civilization that withdraws into itself atrophies".

We are the result of a historical summary of struggles, resistances and sediments that lead to this racially, culturally and politically mestizo people.

Derek Walcott, St. Lucian poet and intellectual in his poem The Schooner Flight, feeling great in spite of the colonial trace, tells us:

"I'm just a red nigger who love the sea, /I had a sound colonial education, /I have Dutch, nigger, and English in me, /and either I'm nobody or I'm a nation".

I AM, WE ARE AND WE WILL BE THE STRENGTH OF A  
NATION!

THE VOICE OF OUR PEOPLE IS THE VOICE OF THEIR  
SPIRIT!

"HISTORY IS OURS AND PEOPLE MAKE IT".[22]

We must be consistent with our roots

LET US BE ORIGINAL!

and

We will have fulfilled,  
after 200 years of unceasing struggle,

the TRUE AND SUPREME DREAM OF THE  
LIBERATOR.

"You have seen my behavior; you have seen my written thoughts, my soul painted on paper, and you will not have ceased to say to yourself: all this is mine, I sowed this plant, I watered it, I raised it tender, now robust, strong and fruitful, here are its fruits, they are mine, I will taste them in the garden I planted; I will enjoy the shade of your friendly arms, because it is my imprescriptible, exclusive right to everything".[23]

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