

## **Conferencia Interamericana de Seguridad Social**



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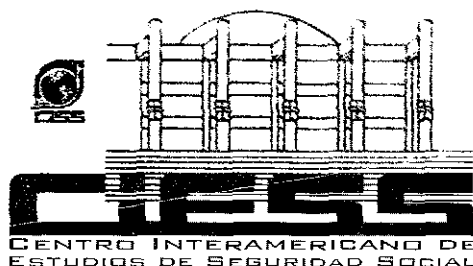
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**INTER-AMERICAN  
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Educational, training and research organ of the Inter-American  
Conference on Social Security

## THIRD INTER-AMERICAN SOCIAL SECURITY CONFERENCE. BUENOS AIRES, 1951

*His Excellency, the President of the Republic of  
Argentina, Gral. Juan Perón inaugurates de III Meeting  
of the Social Security Inter.-American Conference*

First, I wish to express my most cordial appreciation to the authorities of the Third Inter-American Social Security Conference who have bestowed on me the distinguished honor of their invitation to inaugurate their deliberations.

I understand that in this manner, the International Labor Organization, through the Inter-American Social Security Committee, wants to honor the Argentine Nation and its working

population, and on behalf of them—of my Nation and of my people—I will try to expose here, in general terms, our thoughts about the great human problem of social security.

The Argentine is pleased to be the see of the Third Inter-American Social Security Conference, an organization closely related to the International Labor Organization. The interest of the authorities of the International Labor Organization is demonstrated by the material and personal effort displayed for the total success of this Conference. We also appreciate the interest shown by the I.L.O. by sending, at such a long distance from its normal see, the qualified technical personnel who accompanies the Under-Director General.

### **It is my duty as head of the Government**

Morally obliged by the kind invitation of the delegates to say these words, I think it is my duty as head of the Government, who has always been concerned with the fundamental problems—which after solved constitute the happiness of the people and the greatness of the Nation—to express here, with absolute frankness, free of all preconception, even of any preconception could seem an unmovable principle, everything that experience has given us as triumph or as defeat on this important matter in the government of the people.

I think it is my unavoidable duty.

If I should offer in this act one more speech without approaching with cordial and fraternal frankness the topic of its practical projections, I would not have

fulfilled my obligation as ruler of a population that has made a norm of its life to serve all fair causes and all high and noble ideals of humanity.

This does not imply that we will adopt a rectorial attitude. We simply feel obliged to expose our new experiences on the matter of social security, so that our friends and brothers in this noble purpose of protecting the human person, will see their reality in the work we have performed, may point out to us the logic defects of its human construction and, if they should consider it useful, may take it back with them to their respective countries as a contribution of Argentina to the happiness of America and of the world.

### **Experience and theory**

The fact that I propose to expose simply our experience of these latter years, is not to deny the value of the general theoretical principles on this subject. On the contrary, we have not constructed anything that has not been guided by a perfectly well defined doctrine since the very start; a general basic doctrine in the altars of which we have never doubted, when the time has come, to sacrifice some secondary concepts that, in spite of all, had acquired to a certain degree title of citizenship on the matter and appeared as unmovable dogmas of social Security.

The first objective of that basic doctrine, that our people has already consecrated under the name of Justicialism, is the happiness of the people that coincides, logically, with the greatness of the Nation.

All our theories and, mainly all our action, are subordinated to this supreme and high ideal.

## Our evaluation of man and society

To achieve the happiness of the people and the national greatness, which are two intangible ideals of our doctrine, we have started by assigning to man a defined value.

This value coincides in a certain way with that assigned to man by individualist conceptions and this is why we affirm in the first pages of our doctrine, that man is the only object of our concerns and that we are profoundly humanistic.

But individualism ended with that first step and withdrew from reality when it would not take the second step which was to place man on the authentic and doubtless reality of human society.

Hence it failed as a conception and as a reality. It left man alone and abandoned because it undoubtedly misunderstood what is the value of the human person and what is its force.

We also assign to man a value higher than that of community, but we give up before the evidence that the force of the community is stronger than that of its individuals considered in an isolated manner.

Because it did not accept this supreme evidence, individualism opened the road to slavery and men were submitted to exploitation by the powerful forces such as the absolutism of the political power or, even worse, of the economic power.

Logically, our appreciation of the human values does not coincide either with the assignment established by collectivist conceptions.

Collectivism founded all its architecture on the recognition of community as a force superior to that of man, and on the absolute ignorance of individual values, denying that the human person has values that transcend and excel society. As in the case of individualism, collectivism confused the force of the community with value, identifying totally different concepts.

This is why all collectivist conception is *oppressing* since it is founded exclusively on the recognition of community as a force superior to that of man.

Basically, the two conceptions —the individualist and the collectivist— are true partialities, their basic error consisting precisely in that they are partial and do not accept man and society as they are: as value and as force.

## Justicialism, man and society

Justicialism, which we advocate as a third ideological position in the world, pretends to have a realistic conception of man and of society and does not confuse value with force.

To us, the value of man is superior with respect to community, but we recognize that the community is strong and that man is weak. Our great objective is man, the superior value, but the great fear of man is that the extraordinary force of community will help him and not exploit him, will serve him and not oppress him.

This is, on the other hand, what is fair ... what gives man and society a place in the great human concert....

This is why, and because the fundamental instrument of our Doctrine is Social Justice, it has been denominated Justicialism.

On this basic conception we have constructed the building of all our economic, social and political reforms. All of this implied changing fundamentally the structure of the capitalist exploitation system that reigned in our land. All this required a revolution and, as in all revolutions, the road to peaceful realization and the road to violent execution opened before our own.

I have always believed that history is not made with violence, although sometimes violence has served to open the road to peaceful evolution.

This is why we chose the hardest and the longest but more human and less costly road for our people, although more difficult for ourselves.

We decided to face the enormous task of changing the old system by the new system, diffusing our new Doctrine among the men and women of our people and realizing it step by step in the measure that the people began to understand the need for its realization.

In other words, we could have done all at once and by force, but knowing that force does not build anything durable in the world, we decided to do so peacefully and empirically, according to circumstances and to reality.

### **Social and economic justice**

I have said many times, for example, that Social Justice could not have been

possible without Economic Reform, but if we should have faced first the Economic Reform and then Social Justice, it is quite probable that the people would have removed us from the government before we had been able to complete our first stage. Therefore, although theory taught us that the first stage was indispensable, we started the two tasks simultaneously, so that the people, less exploited and a bit happier, would help us to conquer Economic Independence and to break the models of the ancient capitalist exploitation that closed all the horizons of our people.

In order that the Social Reform could be effectively implemented, we had to —I repeat— convince the people of the new doctrine and at the same time gradually show our people its positive realizations.

### **Social conscience**

To this effect we decided to create in our Nation a clear and deeply consolidated social conscience.

There is no use to sustain on the part of the Government a doctrine that declares that the values of man are superior with respect to community and that the superior force of community must help and serve man, if these concepts are not deeply rooted in the conscience of the individual and of the community.

This has always been the spirit of my speeches and on these foundations I have constructed my realizations.

So today I can say with legitimate pride that if I have done some good to my people, it is precisely to have developed in them a clear and firm social conscience



founded on unmovable ethical principles.... a social conscience that makes men of the same national collectivity not enemies, but permanent friends, and this supposes not the destructing struggle, but the collaboration that constructs and makes men happy and the nations great.

Today each Argentinean feels responsible for the common destiny of all his brothers and although this may seem only a theoretical conception vis-à-vis the problem of security, the experience of these years has proven that men never feel safer than when they live in a country where each one has understood that he has unavoidable duties towards all the others.

I can say now, in all truth, that the Argentinean people has a clear social conscience. Each one of the inhabitants of this land knows that he is not alone nor can be alone in the country; he knows that his acts and actions are the beginning and the end of the acts and of the actions of the inhabitants of the Nation, as the result of a confluence of multiple collective influxes.

### **Social conscience, solidarity and cooperation**

This social conscience has created in all the country an authentic sense of social solidarity and each one of the men and women who live under the shade of our flag—and according to the principles of our doctrine—knows that, in addition to fulfilling his own destiny, must accomplish in life a part of the great common destiny.

Another result of this new state of social conscience is the evident fact that the cooperation between capital and labor has already replaced the social struggle in our country.

After having complied with the basic demands of justice, capital and labor—eliminating the enervating problems that face them—they enter into the ground of mutual collaboration.

The employers forces have understood, following the example that we have given from the Government, that more can be constructed and more can be gained when it is possible to count on the dignified support of the organized labor forces.

These are the fundamental principles that have allowed us to declare many times with respect to this subject, that our people has decided to travel, joined in one single group, all the road that leads to the happiness of their children and to the greatness of the Nation. We already feel happy to have fulfilled a good part of our aspirations; and when sometimes we offer our doctrine and our realities to other men and to other peoples, we do so without a perverse purpose, but with the simple, clear, human, cordial and generous intention of serving, in our own way, to the happiness of the world.

### **Enunciations and realities**

On these doctrinal bases we have built all our realizations and among them, one of the most important, in our opinion, is how much we have achieved on the matter of Social Security. These realizations that, as an experience, we offer to this Third Inter-American Social Security Congress, go from the most simple



measures of a purely administrative order, to the profound substantial modifications that support the reform of our Constitution and its inclusion in the Workers Rights.

All the Workers Rights established constitutionally as a norm of Social Right in our country, respond to a basic concept of workers protection, which may be included under the general heading of social security. All these rights have evidently a theoretical and ideal enunciation, but having enunciated them is not the interesting point. What is interesting is that previously the road to their realization had been opened; and even more interesting is that we had brought to the intimate conscience of labor organizations the fundamental concept of their imperious need. The Constitutions of the nations may present in their articles excellent theoretical enunciations, and the laws complementing them may be, theoretically, the best in the world, but if the people has not acquired conscience of the need to comply with those principles and with those laws and, mainly, if the people has not created its own organizations capable of demanding the necessary realizations, the constitution and the laws are dead letters and are destined to fall in discredit.

This is why perhaps in this case of Social Security and of Workers Rights, as well as in all the aspects of life, it is more important to fulfill them than to conceive them; perhaps even more important than fulfilling them is to create among the people the conscience that will demand this fulfillment, because in this manner the principles and their consequential realities start to acquire permanence in the history of the nations.

## The right to Social Security

Among our Workers Rights we underline the Right to Social Security, according to which in this country, the total right of individuals to be protected in cases of decline, interruption or loss of the working capacity is a definite principle.

The same right establishes, as a counterpart, the obligation of society to take fringe benefits under its charge or to promote regimes of mutual obligation all of them destined to cover and complement the insufficiencies and ineptitudes inherent to certain periods or life or those that result from misfortunes caused by eventual risks. This concept of Social Security, established in our Justicialist Constitution of 1949, makes it possible to go, in this respect, from the present realization demanded by the people to the possible future reality of any more perfect system that could be applied when the people acquires conscience of its need and wishes to realize it.

What is important for us is that in our country everyone may feel secure when looking towards the future, and to attain this is our supreme concern, no matter what systems or methods we must apply. This is why, when our people did not feel that the time for a rigid Social Security system had already arrived, we started offering Security to the sectors not yet protected by other means, more in accordance with the feelings of our people, although not as perfect as the conception or technique of Social Security.

## Our Methods

Some of these means used by us constitute already, to a certain extent, an

Argentinean novelty on the subject. Thus, for example, all the workers of the country have been able to organize with the frank and decided support of the Government and with the growingly voluntary and more understanding collaboration of capital, their own welfare and social assistance institutes that protect Argentinean workers and their families against the eventual risks of illness, maternity and old age. No one of the thousands of Argentinean unions that pretends to be a serious and stable organization, has ceased to realize in this sense an extensive constructive task. I see, with legitimate pride, how they themselves build their polyclinics and consulting rooms, organize their medical and dentist assistance, create their cooperatives and their purveyors, raise their housing districts and their vacation colonies; and I am proud of all this not so much for the help that the Government provides in these instances, without any reticence, but because I see that none of this would have been achieved in the country without the existence of that profound and clear social conscience that we decided to create on the same day that we embraced the cause of the nation, in our old and dear Labor and Welfare Ministry.

This is why, many times, talking with the workers of my country, we have agreed together that Justicialism would have no reason to exist without Unionism and that Unionism could not exist either, at least in our country, without Justicialism.

In 1943, when I took my first steps in pursuit of this reality, that our people now calls with legitimate pride the New Argentina, I could not have spoken to my fellow workers of all the things that now they themselves claim. And it is fair and

also reasonable that this would happen; this people was an exploited people.

One hundred years of injustice and oppression had lead our workers to the struggle. And the policy of alien leaders who served doctrines and interests foreign to the national reality and even to unionism itself, would have lead them to the grounds of hatred that never constructs, that does not leave open the road to any form of cooperation as it can only bring the ruin and the misfortune of peoples, starting by the ruin and the misfortune of the workers themselves.

But if in those first days I would have talked to them about collaboration, they, in all right, could have blamed me of being a traitor to their own interests.

### **Salary: the base of social Security**

The first I did was, due to these reasons, to support them in their old demands for better salaries. On the other hand, I have always sustained that it is not possible to speak of Social Security where there are no fair salaries, that the fair salary is the only support for the economy of Social Security and is even the only true foundation for that other individual economy which security savings as it permits the worker to cover numerous risks to his own life.

With good salaries, our workers acquired all they had lacked throughout their lives. Instead of living practically, they had remained in the shadow of need. The first pesos they earned over that fundamental need for food and clothes, were spent in many things that the rich consider superfluous because they, who do not

have to work, do not need the happiness of rest; superfluous things but that are indispensable so that, precisely, rest will be happy and gay and work will then be more fecund and more effective. It was they, the satisfied rich, although fearful of the storm that was coming, who condemned me as a demagogue and predicted every day that the people would not know how to spend what they earned. Basically, they did not care how workers spent the money they earned, but rather that this money was the same that before they could throw away nonchalantly in the satisfaction of their pleasures and of their personal egoism.

In previous times, they thought that they were the owners not only of the money of men but also of labor, and even thanked God that he had had the good idea of condemning men to work with its biblical malediction of being left out of Paradise.

Happily, the bad omens of my critics never materialized. Happily, for the good of humanity, the omens of selfish men never materialize. I myself, since seven years ago, have been hearing them announce my first defeat, setting deadlines for a disaster that has always been postponed. Now, our working population saves in one month what they saved before in one year and many times in one day the deposits in Savings Funds are higher than those previously made in one month.

And saving is social security; social security that can only be created with fair salaries, with salaries worthy of the work performed by men worthy of their condition as men.

## Salary and welfare work

The same sense and the same reasons permit us to say that a fair and adequate salary is the fundamental base that sustains the immense social welfare work carried out by workers unions in all the ambits of the country. I wish to invite the Delegates to visit, guided by our union leaders, the social works that they, sometimes with our contribution and sometimes only with their own resources, have raised in our Nation.

## Social Work of the Government

In this order of events, the State itself has wanted to set the first example, creating in all the Departments that integrate the Government, welfare, assistance and prevision works that will insure the well-being of its servers and that will cover the eventual risks of misfortune, of insufficiencies and of disabilities inherent to certain periods of life.

I have mentioned many times the example of Military Ministries, to prove how much a good social conscience can achieve in this sense. Men made in a discipline and in a special training school, the men of the army always thought that the Government, to which we had to serve even with the sacrifice of our own lives, had the obligation to furnish to us all that was necessary, covering all the risks and taking care of all the aspects of our well-being. We never thought that we should worry about any common problem. Now, however, after seven years of painstaking, I am proud as a general, learning that in military organizations there is as much social conscience as among the workers of

any union of the country. They have understood our doctrine, they have seen that, without detriment to the role of protector of the Government, it is possible to reach a better well-being and a most ample security with the joint action of the organization that groups them together.

## **The welfare work of the Government**

In another order of events and always guided by the wish to guarantee to the workers our constitutional right to Social Security, we have created, with the joint action of the National Government and with the Governments of the Provinces, the works, the institutes and the welfare services for the protection of workers in the misfortune of old age, of disability and of illness.

Throughout the country, the assistance offered by the Government in its hospitals, in its maternity wards, in its polyclinics, in its homes for the elder and for children, is total and absolutely free, always understanding that the care of the unfortunate is a social duty of the community.

## **The work of the Eva Peron Foundation**

I must submit, in these circumstances, to the consideration of the Delegates, the meritorious work of an Institution that has earned the right to the recognition of all Argentineans. The Eva Perón Foundation. Due to reasons of a personal nature that the Delegates may easily understand, I should perhaps omit the praise of this extraordinary Institution.

But the omission would be unfair and I would not be forgiven by the workers of my country themselves, because the work of the Foundation is not only the product of the personal effort of the wife of the President of the Republic, but the marvelous work of a whole people that has decided to realize the miracle, unique in the world, that comes true in this land every day when the workers, the humble men, contribute with their effort and with their sacrifice in the difficult task of helping the humble. This reality that is the Foundation has come to confirm an old principle that I have sustained almost like a prophecy; the glory of saving the humble will correspond only to the humble.

There are in the world other institutions similar to this Foundation, but they all have had their origin in the support of fabulous fortunes, many times originating from the inhuman exploitation of workers. This Argentinean work, which is proud of its profound justicialist spirit, is realized and lives with the exclusive contribution of the people that so demonstrates, once again, that it was born for great destinies.

I profoundly believe in the high and noble feelings of all peoples. When I affirm that in this land the best we have is the people, I do not exclude in my concept any people of the earth.

The Foundation has distributed throughout the country its social assistance and welfare works. Its homes for the elder and for children, its transit homes, its polyclinics, its rehabilitation centers, its vacation colonies, its purveyors, its cultural centers, its children and university campuses, its minimum social assistance cells, its fast pensions system and emergency subsidies

complement with excess the action of the Government and of professional organizations; and many times the Government has to honestly express its appreciation for this collaboration that remedies the lag of the bureaucratic system which is common to all Governments.

## **Our basic Social Security systems**

I do not want to talk to the Delegates expressly about what is fundamentally our specific Social Security, about our retirement regimes, nor about our special Insurance laws, nor about our Funds that have already attained the uniform and total coordination of their systems between the Federal Government and the provinces, nor about how much we have achieved in this sense, following always our invariable norm of proceeding in each case on the firm bases of the best ordered reality.

All of this is well known and the Argentinean Delegation can inform this Conference of the different aspects that may be of interest.

I only want to insist about an aspect that I consider fundamental, according to the Argentinean experience: I understand that Social Securities do not constitute the only method of Social Safety and that the unity or plurality of systems must be decided by each country depending on its own situation and, mainly, depending on the wishes of the people, which is sovereign and has the right to decide, even for regimes perhaps less perfect, but more in accordance with their way of feeling and of thinking.

We sustain, as a fundamental truth of our doctrine, that the true democracy is that where the Government does what the people wants and that defends one and only interest: the interest of the people.

On the other hand, excellent laws on social Security would be useless—at least this is how I understand it—in countries whose workers have no access to the other essential Workers Rights, starting from the right to work, the right for fair retributions, dignified working conditions, etc.

It would be useless for a country to have excellent Social Security Laws if, on the other hand, it cannot use the resources of its own economy, it cannot live and act as an economically free and politically sovereign nation, to be able to make use of all its possessions and distribute them with equity and justice among its children.

## **Social Security, Social Justice and Economic Independence**

Social Security is certainly a fundamental part of Social Justice, one of its most brilliant consequences. But the Argentinean experience, as the experience of many other nations of the earth, has positively demonstrated that Social Justice is a simple mythological legend when it is not founded on the firm bases of a social economy, sustained on an absolute economic independence. Only by means of a true economic and effective independence were we able to start the revolution that resulted in reversing the economic values of capitalism, substituting the old concept of the economy serving the capital, creating

the new Justicialist concept that puts capital at the service of the economy, and doing then all that Social Justice demanded, so that our people could approve our work and feel happy.

For these reasons, the Argentine, in its international policy sustains, and will struggle for this principle, that economic independence is the only base that makes possible the self-determination of the peoples and that the self-determination of the peoples is the only road that may lead men to peace and happiness.

## **We are optimistic**

We are optimistic because in a few years we have been able to realize these great ideals, although we cannot deny that we have had to surmount infinite difficulties and fight against extraordinarily powerful forces. But we are especially optimistic with respect to the countries and the peoples of America, and mainly with respect to the peoples.

Two days ago we closed the magnificent feast of the First Pan-American Olympic Games. We now come to open this joust of social solidarity, also magnificent, in which scenery men and women of all America will apply all their concerns and all their efforts to procure a better future for the men of America.

These two facts prove conclusively that we have the right to be optimistic.

Peoples who still believe in the glory of sportsmen and who think generously in the future, are peoples that undoubtedly deserve opening in history a brilliant chapter. This chapter is undoubtedly already open for the peoples of America,

and the other countries of the world are aware of this fact and see in these lands the last hope in the middle of the night covered by the clouds and the shadows of the contemporary reality.

## **Final words**

I do not want to end my words without wishing the Delegates happiness in these days that they will spend in our Country and hope that they will feel here as in their own home.

I ask you that you see a friend in each Argentinean.

I can assure you that our people extends its friendship generously and that it never forgets its friends.

I can give faith with my own experience of the fact that this Argentinean people can be loyal up to the point of sacrifice. A friendship like this is what we can offer to all the peoples of America and of the world and I now offer it to the Delegates with profound sincerity and absolute frankness, wishing only that it will last very long for the good of our peoples. Under these auspices of fraternity, optimism and profound faith on the human values we defend, I have the high honor of declaring this Third Inter-American Social Security conference inaugurated.

***Words of acceptance of the  
Chairmanship to the Third Meeting  
of the Inter-American Social Security  
Conference***

***Mrs. Eva Perón***

If any decision could honor me, it is this of presiding the III Meeting of the Inter-American Social Security Conference. It is an honor that I longed for because I have devoted my life to this cause of social security, that we the Argentineans call Justicialism based on social justice, implemented in our country thanks to the titanic work of our illustrious President, General Perón.

I wish to thank the Delegates for having chosen a humble woman from this land to represent in this Conference the concerns of the men and women that struggle for their social security, which shall be implemented in the world on the basis of social justice. And I also thank God who has enlightened me, as well as General Perón, so that, still young I embraced the cause of social justice, to be able to offer to this people all my life in the service of a worthy and fair cause such as this in which the men and women of the world must unite our efforts in favor of the happiness of others.

Our people is a people of workers, who embraced the illustrious figure of "colonel" Perón when in uncertain hours for the Argentine he raised the flag of social justice dignifying the Argentinean people, on the basis of that doctrine which is, in the long run, the social security, because while there are no fair salaries there will not be true and effective justice for humanity.

I again thank the Delegates for their designation and will try to join my concerns and my vocation for justice to those of all the men and women who work in the world for this cause, which is so dear to my heart, the heart of a justicialist, because for us, there are no frontiers for pain.

I feel, as I say, profoundly flattered by this important distinction and wish to make a call on all the Delegates: there will be no peace in the world while there is no social justice for the workers. We must fight and, if necessary, give our lives for this cause, but we also have to achieve what our distinguished President has achieved, a conquest that we offer to all the peoples of the world: the dignifying of man by man, which is the most sacred accomplishment for all Argentineans.

As an Argentinean and a justicialist, I offer my heart to this cause, to which I have devoted my life and for which I will continue fighting up to the last moment, so that the men of this Argentina, who are happy, can offer to the world the example of their happiness, on the basis of this social justice, which with gigantic steps General Perón has converted into a reality.



### ***Closing words of her Excellency Mrs. Eva Perón***

During fifteen days we have lived in this Third Meeting of the Inter-American Social Security Conference, under the intimate and growing emotion of a friendship that has become more and more profound and cordial.

Since the day of the inauguration, when we had the honor and privilege of listening to the vehement words of General Perón and, responding to the influx of his heart full of passion for the causes of Man and of the Peoples, we all have worked ardently so that his extraordinary interpretation of Social Security may be the truth for us and a blessed reality for our peoples. Today, at the end of our tasks, we can say with the deeply felt and most sincere satisfaction that all of us, without exception, have loyally contributed to the happiness of our peoples. And to speak of the happiness of our peoples of America is, at this time, like speaking of human happiness itself, since the world already undoubtedly knows that precisely here, in America, is the last refuge of man and the last hope of the peoples.

Each one of us has defined his viewpoints and has offered his reasons; and even, sometimes, more than his reasons, has exposed and has defined the realizations of his own country on the matter of social security. In this respect we have perhaps acted more with a national than with a universal criterion because we still belong to a kind of people of men and women whose supreme reason is the reason of the motherland. I think that if all the men and the women of the world, just like us, should think and act in this manner, struggling for the happiness and

greatness of their respective countries, the happiness of the world would not be a complicated nor difficult task, as it would result from the simple conjunction of the happiness of all the nations of the earth.

### **We return to the struggle with new ideas and enthusiasms**

From the efforts that each one of us and each one of the delegations represented here have made to inform what each country has done on the matter of social Security, we have all learned and we all return to the struggle with new ideas, with better enthusiasms and with a faultless affection and profound faith on our mission of solidarity and of love.

The common task has made us friends. I consider myself the companion of each one of the Delegates. And not as the chairman to this dignified Conference, but precisely as a friend and companion of all, I want to speak in this final meeting. I will not speak with the sadness of farewell words, but with the tone of optimism, of faith and of hope that have characterized all the words that in the course of times have been pronounced by men and women at the solemn moment of initiating or reinitiating the roads to fair, noble and generous undertakings.

### **The conclusions are clear**

I must refer, first, in specific terms, to the development, to the conclusions and to the resolutions of this Third Meeting of the Conference. They are clear and categorical. They speak by themselves, because they contain and express simply the truth.

## **Development of the American Social Security**

Our deliberations merited the most honorable auspices with the inauguration words of the President of the Argentineans, General Perón, whose medullar exposition consecrated principles, fundamentals and doctrines, that represent true basic axioms for the strengthening and development of the American social security.

Numerous exponents, representatives of governments and workers, covered the first point of the agenda and expressed the opinions of their respective countries during the discussion of the report of the Secretary General, Dr. Manuel de Viado, a report that, evolving from the customary molds of the documents of this nature, constituted a doctrinal contribution of ponderable technical value, as has been said, and received the deserved and unanimous praise of the Conference. He emphasized, and so it was pointed out, the close relationship existing between social problems and the national economy, the base of all social justice. And in this aspect, the Conference decided that its next meetings must continue giving utmost importance to the economic problems of social security.

The discussion of the second point, relative to the orientations for the development of social security in the Americas, gave place to the participation of distinguished technicians, with the contributions of Uruguay, Bolivia, Panamá, Argentine, Brazil and Chile and the intervention of the above mentioned countries together with Colombia, México and Venezuela.

In this respect, the similarities and differences existing between the American social security and that of the old world were pointed out. In Europe, the problem lays on the redistribution of wealth, while in America and, especially, as was said, in Latin America, the countries of the future, creators of new economic values, will permit, through the intensification of increased production, the founding of their social systems on more ample bases.

At the same time the importance was stressed of the constitutional tendency in American legislations, which must be founded on effective and constructive legislative realizations.

As a specific result of the deliberations around this point, the so called Buenos Aires Charter was accepted, whose principles underline the notable advancement that the doctrine that informs on social security has achieved in the sessions held in our country.

## **Integration of a social conscience**

The third point of the agenda has permitted the American experts, especially those from Argentina, Brazil, Dominican Republic, Chile, Panamá, Canada, Venezuela and Uruguay and the observers from France and Spain, to agree upon the general requisites of the perception, inspection and control methods for the payment of quotas.

In this respect, the need was ratified to integrate an American social conscience with respect to the rights and duties resulting from the social security regimes, with the purpose of

facilitating the perception, inspection and control technique.

Since this has been the first occasion on which American experts discuss the topic, exchanging impressions and experiences as a whole, it was agreed to entrust to the Secretariat General the development of a questionnaire tending to the preparation and publication of Inter-American monographs to expose the characteristics of the quota collection and control systems in force in each one of the countries of our continent.

With respect to point four, with the participation of Perú, Brazil, Ecuador, Argentine and Chile, the coordination of disability and illness benefits was taken into consideration. In this order of appreciations, it was agreed that, to maintain the highest level possible of health among the population, constitutes the basic objective of any social security system. It was affirmed, also that, to achieve this important purpose, the countries must materialize the highest amount of economic and human means they may have available, in order to apply the resources of medical science in the fields of preventive, curative and rehabilitating medicine. It has also been affirmed that medical benefits must be coordinated and complete.

### **Tasks of the Permanent Committee**

Parallel to the work of the Conference, the meetings of the Permanent Pan-American social Security Committee were held. This Committee is integrated by a representative of each member country and its task consists essentially in the preparation of the work for the sessions

of the Conference, establish the agenda for the sessions and carry out the resolutions and wishes of the Conference.

The tasks of the Permanent Committee have also yielded positive and specific results. It was agreed to reaffirm the will of American countries in the sense that the specialized regional institution on the matter of social security, denominated Inter-American Social Security Conference will continue to exist, with the governmental and institutional personality with which it was created in Santiago de Chile in 1942.

The Committee declared the approval of American countries to the effect that the see of the Secretariat General of the Conference and of the Permanent Committee be transferred to an American country, as well as the statement of the majority will of Latin American countries to the effect that this see be established in one of them.

The unanimous decision of the Latin-American countries was determined in the sense of maintaining the economic independence of the Inter-American Social Security Conference by means of direct contributions of American countries, with the approval of an expense budget that will permit an effective action, on the basis of the authorization granted to the Secretariat General for the collection of the contributions of the governments corresponding to the year 1951.

It was decided to appoint a new executive commission and, by unanimous acclamation, Mr. Arthur J. Altmeyer, Social Security Commissioner of the United States of America was designated as chairman, an evidently fair decision

due to his vastly recognized personality well valued in all our countries, because of his noble efforts in the service of security and his profound knowledge of the problems and aspirations of Latin America.

It was also decided that Argentina, Brazil, Chile, México, Uruguay and Venezuela will participate in this Executive Commission.

### **Universal Declaration of Workers Rights**

Among all the resolutions of the General Commission, special mention should be made of that adopted on the basis of an initiative of the Argentinean delegation, the interpreter of a desire shared by the labor masses of all the world, in the sense of supporting the preparation, by the International Labor Organization, of a Universal Declaration of Workers Rights, doing justice to the doctrine and to the justicialist reality that has incorporated them to the patrimony of humanity.

It is also relevant to point out another resolution of equal transcendence as the above, by which the referred to Commission agreed to contact the United Nations with the purpose of obtaining that the agenda of a future session of the Economic and Social Council, include an international declaration of the Rights of Old Age. I cannot disregard this resolution nor fail to express my appreciation to the Delegates, not in my name, but in the name of the elders of all peoples, because with this action our Conference may represent one step forward for their happiness.

Likewise, in the integral work plan and at the proposal of Mexico, the Committee resolved that the see of the next Conference to be held in 1952 be the capital of said friend country.

Finally, the effective action derived from the working plan entrusted in 1951 to the Secretariat General, under Dr. Manuel de Viado, was reaffirmed with an expression of confidence.

### **We must achieve**

This is the synthesis of the work performed.

I want to express my wishes for the realization of all that we have done and resolved here. Otherwise, we will have lost our time and betrayed our peoples.

I also want to refer to the feelings that have touched my woman's heart in these days of common work.

I confess that if at any time I felt some kind of vanity for the fact of occupying this site of privilege and for the innumerable, warm and deeply felt praise of the delegates which I once again intimately appreciate, that vanity – the eternal vanity that always besieges us women – has disappeared through the days of this Conference, vanquished by other more pure, more generous and less egoistic feelings.

### **I speak as a woman, as a Peronist and as an Argentinean**

I arrived here as the one who is going to make a halt in the road, and in this halt

of my tired life, so full of concerns and of yearnings, of struggles and of eagerness, of unceasing activity, in this halt of two weeks that I have filled with a task different for me, but that now I consider to be as fecund as that which normally occupies all my days, I have seen the expression of the worries and concerns of all the Delegates. I confess that I have looked with my own crystals and now I must describe all that I have seen with them.

My crystals —the crystals that I use to see life, men, things, the past, the present and the future— are the same that I use to see in the everyday struggle the pains, the joys, the needs, the anguish, the hopes and even the illusions of my people; they are the crystals of a woman, of a Peronist and of an Argentinean!

### **I am not only filling a formality**

To speak otherwise would be, for me, a useless formality, and in the intimate part of my conscience I would feel responsible for having committed here my first act of disloyalty and hypocrisy.

The delegates who have known how to forgive these days this humble woman of the Argentinean people for so many things, will know how to forgive me for this last lack of formality. But I think that perhaps the peoples of the world would be happier if men, in their international reunions, would have abandoned some times, or even many times, the customary procedures in order to speak frankly among them, without the formalities nor regulations that close the way to the heart which is, at least, half the way to man. In this manner, I am also

defending the manner in which the women of the future world will act. In the national and international organizations of the future, there will certainly be a place, and perhaps the most prominent one, for the words of the heart. An those words will precisely be the words of the women!

### **The real cause for our concerns: the people**

These days, the preferred topic of my meditations has been that derived from our common concern.

Many and diverse questions have frequently come to knock hard on my heart, and my heart and my intelligence have tried to prepare, to the measure of my possibilities, an answer that wants to be fair and that I offer to the Delegates, brothers of America, as my modest contribution to the happiness of our peoples, a modest contribution that has no other value than to come from a woman who loves her people and who wants to have as the supreme aspiration of her existence, the glory of giving her life for her people.

I have asked myself, for example, what was the true cause of all our concerns and activities. And I have felt a clear and peremptory reply vibrate, majestically, in this assembly: *the true and only cause of all our efforts and our concerns is the people.*

This reply has lead me to meditate on the sense of the word *people* that some of us pronounce so lightly and some others so fervently..... but that perhaps still does not have the same meaning for all.

I want to say here how the people feels and what an Argentinean and Peronist woman thinks that the people is.

### **The people in the doctrine of Perón**

In other times of my life, when the ancient problem of the poor and the rich started to upset me, I even came to believe that there could be some truth in some of the conceptions that confuse the people with class, with proletariat or with race, with populace, with mob, with multitude or with mass.

I confess, however, that I never thought that these conceptions did justice to the true people.

I felt that the people was something else, *because I was people and did not consider myself included in anyone of these categories.* After these years of struggles and concerns for the cause of the people, I think that now I can define exactly what the people is, because I not only have worked for the people, but have lived with the people and my heart forms part, with the people, of an absolute unity that nothing or nobody, not even death, could break, because I also believe that love wins over death.

In the light of this love I feel for my people, because I have understood the doctrine of Perón which is substantially founded on this same love, I believe that I will be able to define what the people truly is.

### **The people is not a social class**

The people is not a social class. This would be a simple economic concept. One cannot say, for instance, that it is the class of the poor. The people itself knows that although in its bosom poverty is customary, not everyone is poor in the people....; and that just as there are rich men, although very few, that integrate the people because they are friends and because they are solidary with the people, rich men who do not consider themselves superior nor privileged, there are also the poor who due to their ambition, their vanity, their pride and their egoism deserve to be outside the people because they despise the humble men and women who constitute it.

### **The people is not either the proletarian class**

The people is not either the proletarian class of Marx, nor the low spheres of humanity as he affirms. It cannot even be said that the people is the enormous human multitude. Nor the race, as was felt by the totalitarianisms of the last decade, with an almost animal criterion.

### **The people is what it considers itself to be**

We, following the doctrine of Perón, sustain that *the people is what the people considers itself to be.*

This, at first sight, seems to be a commonplace remark or something senseless. And, however, I will have to prove that it is an absolute, profound and indisputable truth.

The people does not consider itself a class, nor the populace, nor the proletariat, nor does it consider itself the race. The people considers itself something that perhaps can never be said with one single word, but only repeating the word people, that I will try to explain with my own, with the same words that perhaps the same people would say if that great conscience which is its immense and marvelous soul could talk. *The people considers itself to be, in the first place, a great community of the unprivileged.*

But not only that. The people considers itself also to be a great unit constituted by men and women whose first function is to live and to work for a living; live in suffering and almost always in poverty, helping each other to suffer and to enjoy, to live and to die. The concept of solidarity, of fraternity, of equality and of love are inseparable of the people concept.

The people considers it also to be *an enormous and anonymous unity of men and women with a task and a human destiny*, a destiny that each one fulfills in this world in the best manner possible, with the help of all, but demanding from all the minimum of freedom necessary to comply with each one's destiny.

The people feels and knows that it is *constituted by all workers* but feels that it is also integrated by its women, its children and its elders, and that *also part of the people are all those that, without being manual workers, feel solidary with them and decide to live with them their life as it comes, with its great pains and its small joys.*

*The people feels that it has a past* and is conscious of it: it is the history of all the sufferings, of all the efforts and of all the

ignored sacrifices made by the men and women of all times in their strive to construct a better humanity.

## **The people, according to Marx**

Marx made of the people only one class: the proletariat. For him the people is also an economic concept. And this is logic. Basing his ideas on the crude and asphyxiating materialism of his doctrine, Marx could not see in the people anything but economic values. History is paying Marx the salary that he did not receive in his life: communism supports on the shoulders of the proletariat the overwhelming power of the economic dictatorship!

## **Justicialist concept**

To us the people is not only an economic concept. The doctrine of Perón establishes that the people is a social, economic and political unit of a moral foundation. This is why we have created a social conscience of our country..., so that our community will have personality. And for our community to have social conscience and personality, Peron has struggled to make of our people an organized community so that later on, whoever will have command in this land *will not be able to do but what the people wishes, nor will be able to defend an interest other than that of the people itself.*

## **The people and security**

The people – *organized community of men, with personality and social*



*conscience* – is the great objective of our concerns for social security.

As soon as we have been able to instill in the men of the world the great Justicialist idea of the *Organized Community*, there will be no need for conferences to study problems of social security, because the people will have in its own self its own defenses against all risks, starting by the customary and common risks of daily life and ending with the great inhuman, fatidic and tremendous risk of war.

Our great work, our fundamental work is to *convert each man and each woman into people*, that is, give each one a conscience of his social destiny, a *solidary but not aggressive conscience*; make everyone understand what Perón has made the Argentineans understand: that we are not alone, that beside each one of us is the entire country first, and the entire world afterwards; and that the entire world needs each one of us as if it were not possible for the world to comply with its destiny without our support, our effort, our love and our sacrifice.

## Unionism

Our great task in favor of social security will be to incorporate all men and all women to the *organization of the people whose spinal column is the organization of the workers*. This is why the Peronists always say that we do not understand Justicialism without Unionism, just as we do not understand Unionism without Justicialism.

All of this is fundamental. The perfect technical systems of social security would be useless if we did not have the people to protect. Social Security must perform,

with respect to the peoples, the same function that women perform with respect to their children: we teach them how to live, but later on let them live alone. Let them fulfill their own destinies!

## Never like today has man been so insecure

Up to now we have strived to create a certain degree of social security, but, making a more sincere analysis, it is easy to realize that never like today has man felt so insecure.

It is because *the masses, in general, have not yet acquired full social conscience, they still don't have a full personality and have not consolidated their organization*. They still don't constitute in all the world a force capable of living alone.

All that we have done so far, will undoubtedly seem insignificant when the peoples, the real peoples, will see it in the not too distant future, perhaps because we have struggled for the small security that covers the common risks of life, but have done little to protect humanity against the great risk that would be the loss of life itself.

To cover this formidable risk that threatens us, it is urgent to give shape to the true feeling of the peoples, creating in them social conscience and the personality that can only be achieved with their organization.

## This is the time of the peoples

I have said many times, repeating an old teaching of Perón: "this is the time of the peoples", because I firmly believe that

only when the people acquires that full social conscience and that full personality through the most ample organization, only when that day comes, man —the plenitude of man in the sublime genres of man and woman— will be able to fully develop, live in peace and feel sure of his present and of his future.

## Industry and capitalism

Many a time, around this topic and with regard to happiness and social security, I have heard that the cause of capitalism and of the exploitation of man by the State resulted from the appearance of industry in the civilized world.

I have never entered into consideration regarding the complicated economic and social reasons that are adduced by the defenders of that theory, but many a time I have thought —*and more than having "thought" I have "felt"*— that it must not be a true theory.

How is it possible that industrial progress that means a step further of man towards the road of his well-being should definitely cause him damage?

Wouldn't it be more reasonable to think that there are other factors that intervene in the problem?

These questions have sometimes been the topic of my conversations with General Perón and he has made me understand that it is not industry the cause of capitalism, but that it is rather capitalism the cause of the wrong that has grown with industry.

The capitalists believed that industry was for them and not for man, or in other words, for the world.

That is the serious and profound error.

Capitalists took advantage of the occasion offered in the world by industrial progress, on the one hand, and on the other, of a mass of men without social conscience, without social personality and without a social organization. A mass of men that permitted to be exploited during a century and a half by a reduced nucleus of growingly powerful capitalists! Now things are different.

A century and a half of exploitation has ended by awakening in the world the soul of the people.

First, there were the isolated shouts of small groups; afterwards, a firm protest of some reduced organizations; later on, it was the enormous reaction, disoriented but sterile, of communism.

Now is the final time of the organized reaction: *we are already in the time of the peoples.*

Here I must set as an example the of work performed by the Justicialism of Perón.

Perón realized, before anybody else, that the world was entering into a different stage, as if God were tired of old things and of old methods that have almost definitely ruined his work as creator of humanity. Perhaps that terrible moment in which God repented from having created man was about to happen again!

The Justicialism of Perón sets the basis of a new world, in which everything must serve man, even the forces that, like the

atomic energy, have served so far only to create the pain and the misery of the peoples. So that this does not become another illusion of idealist men and women and so that this great ideal does not pass with Perón, he has created in his doctrine a new concept of the people and has realized it; a new concept that I wish to expose as a conclusion to my words, saying that *the people is the great community of men with a clear social conscience of their human destiny and with a personality organized to defend all their rights and assert them with their force before the power of economic, social and political oppressing forces that want to subdue it and to exploit it.*

### The rights of man

So far we have talked at length —perhaps too much— of the Rights of Man and of Humanity, but the Rights of Man and of Humanity, like the Workers Rights, like any other right, are real and are realized only when the force that defends them and constructs them is created.

In order that the rights of man may be a reality in the world of the future, it is necessary that we start creating the force necessary to impose them and sustain them; *and that force cannot be in the governments, nor in the states, nor in the international organizations: that force is in the peoples whose age is inaugurated by the Justicialism of Perón.*

### It is necessary to work

When the men and women of all countries, with clear social conscience, have integrated the organized personality of each people in each country

of the earth, the ideals of social security will have been totally fulfilled. For men to constitute this ideal of a people, that is, for the people to cease to be a collective feeling and become a living reality of an organized community, it is necessary that all those of us who have a vocation for fraternity, love and human solidarity, will undertake this enterprise without reservation.

Only by living and suffering with the people is it possible to fulfill that enormous task. But it is well worth burning one's life if the fruit will be the peace of the world and its happiness, although this fruit will ripen perhaps after we have disappeared.

All these things have been the topic of my meditations during these happy days that I have lived in this Third Meeting of the Inter-American Social Security Conference. In this definite moment of departure, I have wanted to express them as my last, sincere and honest collaboration to the common cause.

I have the ambition of having interpreted the thought of all the Delegates.

### To be realized

Now the time comes for realizations.

I always carry with me a Peronist Doctrine; on its first page, General Perón wrote one day a dedication which is the complete explanation of life.

The dedication says only two words: "*To be realized*". *This must be our common goal.* All we have said and resolved must be realized thoroughly, loyally and honestly.

For this purpose, to comply with out first objective, which is to work for the good of the people, it is necessary that we accept in a decisive and irrevocable manner *to live with the people, suffering with the people, thinking of the people, feeling with the people and enjoying with the people* to end, if necessary, dying for its cause which, being the cause of man, must be a divine cause.

I return now, like all the Delegates, to my daily task. I would not be sincere if I did not say here that these days I have confirmed my irrevocable decision to continue on the road that I have traced for my life. My painful but happy road! And I am sure that I most continue on this road as up to now, but with still more love, with more faith, with more enthusiasm and even with more fanaticism.

Up to now I have followed that road, the road of the people; first, because Perón taught me that this was the only one left for humanity and, second, because I have with the people such a great debt of gratitude that may only be paid up by burning my life as a flame of love in its altars.

Outside the road of the people, everything is theory and words.

I believe the ideal is well traced. Now it only remains to do with this ideal the only thing that counts: *realize it.*

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