



INFORMATION BULLETIN

Circle of Political Reflection Siglo XXI

— 21ST CENTURY —

San Salvador, El Salvador • No. 49 • August 17 to August 23, 2026



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<https://crpsigloxxi.org/boletines>

THINK • ANALYZE • PROPOSE

Analysis, reflection and political debate aimed at strengthening democracy and national development.

WHY DEBATE???

- ✓ We were born into public life with the conviction that the changes and transformations our country is experiencing are the result of a sum of efforts.
- ✓ Those who once spoke of revolutionary processes now oppose these changes.
- ✓ The population does not want to see shows filled with insults, threats of lawsuits and empty debates.
- ✓ We defend everything that benefits the population: so we are not afraid to debate.
- ✓ The results of President Bukele's government in all areas are excellent.
- ✓ Opponents, keep debating among yourselves or talk to my hand.



LEGISLATE, NOT ASSIGN



The legislator must observe current laws and ensure they remain aligned with the reality of the nation.



Their role is not to directly solve the most urgent needs out of altruism, but indirectly, through laws that improve people's quality of life with dignity.



Do not judge a lawmaker by whether they give away material things, but by their proposals, votes and budgets that benefit the people.



The supreme law is the good of the people. That must be the foundation of all legislation.



POPULAR SUPPORT

Governing with the support of more than 90% of citizens.



INSTITUTIONAL CONTROL

With a qualified majority in the Legislative Assembly, key reforms were implemented in the Supreme Court of Justice and the Attorney General's Office.



CHANGES AND TRANSFORMATIONS

Since 2021, we have worked with firm conviction to overcome resistance to change and build a new El Salvador based on solid foundations.



EXCELLENT RESULTS

In security and all areas, with the goal of improving people's lives and ensuring a better future.

ALSO IN THIS ISSUE



Corruption: the brake on development

PAGE 3



Quality education: the key to the future

PAGE 5



Economy and freedom: engine of progress

PAGE 7



Active citizenship: the power of participation

PAGE 9



Politics must be measured, above all, by its ability to improve people's lives. El Salvador moves forward because governing is to serve, not to ideologize.



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NEWSLETTER

21st Century Political Reflection Circle

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info@crpsigloxxi.org | <https://crpsigloxxi.org/newsletters>

Analysis, reflection and political debate aimed at strengthening democracy and national development.

Why Debate???



As members of the Siglo XXI Political Reflection Circle, we were born into public life in July 2025, with the firm conviction that the changes and transformations our country is experiencing are the result of a sum of efforts that for years were sold to us as the product of a revolutionary process—and now that those changes and transformations are an evident reality, they are opposed by those who in the recent past used them as their little struggle flag and spoke of revolutionary processes that lasted decades and cost our Salvadoran people blood and pain.

Now that those transformations are a reality, they oppose them and in a bittersweet tone say that the changes are good, just poorly organized. The truth is that as the opposition they are, they seek to hide behind a supposed intellectual scaffolding; they seek to sell themselves as the sole expression that possesses knowledge of the Salvadoran reality.

The emergence of the Siglo XXI Circle hurt them and makes them uncomfortable to this day; furthermore, they eagerly seek to debate with us as members of the Circle. Unfortunately for these gentlemen, we have bad news for them: in the first place, we are not afraid of them, since what they defend are the approaches of the past—we all know and are aware of the disastrous results of the ARENA and FMLN governments that these gentlemen defend. In the second place, the population does not want to watch shows in which, far





— SIGLO XXI —

from debating, one reaches the absurdity of insults and even threats of lawsuits (when what is said to them hurts).

The nature of the Political Reflection Circle bases its role on defending everything that benefits the population, and we all know the excellent results of President Bukele's government in all areas. However, opponents, keep debating among yourselves or talk to my hand.

Legislate, Not Allocate



The master Anatole France used to say: "The tree of laws must be pruned continuously." This maxim allows us to understand that the legislator must continuously observe current laws and see if they remain in line with the nation's reality. In the same way, one must analyze the unrestricted function of legislators, which is not directly to resolve the most deeply felt needs of the population as altruism, but rather indirectly through laws that modify conditions to allow a higher quality and more dignified way of life for the people.

Hence, the custom that for years has prevailed in Salvadoran society—of viewing deputies as those who are there to materially provide what communities request of them—has been an erroneous view. For while deputies in the field listen and can through their own will and big heart support communities, they do so in a personal capacity; but their function mandated by the Magna Carta is clear: to create, modify, and repeal laws, as well as to oversee institutions and approve national budgets.



In such a manner, just as the master Cicero expressed: "The supreme law is the good of the people." All legislation must have at its foundation the supreme good and the improvement of all circumstances that distance daily life from the problems occurring within it. Under this premise, the function of legislating is clear, and hence the imperative need to change the view of a large part of the population regarding whether a deputy is good or bad based on whether or not they give material things to communities; for their job is to provide governability and just laws as representatives of the citizens—that is their labor and their social function.

Hopefully, step by step, the population in general will become aware of this stance presented today: not demanding what is not mandated of a public official. The legislator legislates; they do not donate, give away, or offer. Judging someone as a good or bad representative of the people must be measured based on the bill proposals they introduce to the Legislative Assembly and the vote they cast for laws and budgets that bring benefits to the people. No more than that; that in itself is an exhausting and at the same time honorable charge. As citizens, let us know how to understand and expect from them what is proper.



Thus, the greatness of a parliamentarian's public service lies in their ability to legislate with vision, to be a faithful representative of their people, the pursuit of the common good, and, above all, their capacity to harmonize the normative framework with the changing reality of society. That, then, is what should be evaluated in them—not their help to communities, which if they provide, is out of goodwill and not by mandate. Let us hope that little by little, the true figure of the deputy is shaped in the mind of the population, thereby knowing where and why to demand clear accountability from them.

Bona leges intellegere mutationes sociales significant! To legislate well is to understand social changes!



This situation can affect anyone, but it represents an even greater risk for groups requiring suitable mobility conditions, such as pregnant women, older adults, people with disabilities, and even children, who can find themselves in a position of greater vulnerability when having to navigate vehicular lanes. Furthermore, in some cases, the vendor's own children remain near the workstations due to the lack of an adequate space for their care, which can also expose them to the risks and difficulties present in these spaces.



However, behind every vending stall there is a person, a family, and an economic need. For many vendors, this activity represents one of the main ways to earn an income and sustain their families. Here a contradiction arises: what represents disorder to some, represents a means of subsistence to others. The sidewalk ceases to be solely a space intended for transit and also becomes a workspace and, in some cases, a place where families must stay while carrying out their economic activities. This leads us to ask whether the problem lies solely with the people who occupy these spaces or whether we should also consider the social and economic conditions that lead them to use them.

The situation can change when the recovery of sidewalks is accompanied by real alternatives for the people who work on them. It is not simply a matter of removing vendors and telling them to go elsewhere, but of offering spaces where they can continue developing their activity. To this end, the construction and equipping of markets have become a better alternative.

This means that new and modern markets should not be seen merely as places to put vendors. Now they are also equipped with “dignified working conditions,” with spaces of safety, hygiene, and services that respond to the needs of families. For example, having “daycare centers and playrooms for boys and girls” can be important for many people who work and, at the same time, have to care for their children. In this way, the market would not only be a space to sell, but also a place that takes into account the living conditions of those who work there.

In the same way, a relocation implies expenses that many families cannot easily assume. Moving merchandise, furniture, and other materials from the old stall to the new location can represent an additional cost.

In this process, the Government of President Nayib Bukele has implemented support initiatives to facilitate the relocation of vendors, including aid for transporting their merchandise and a financial stipend during the first few months while they adapt to the new space and seek to recover the sales volume they previously had.



In this manner, it is possible to reconcile two needs that are often presented as contradictory: on the one hand, recovering sidewalks as spaces intended for free transit and guaranteeing the safety and accessibility of pedestrians; and on the other, offering people who depend on informal trade alternatives that allow them to continue generating income. The goal, then, should not be simply to take people off the streets, but to find a way to organize public space without ignoring the needs of the people.

Therefore, the recovery of sidewalks should not be understood solely as a process of clearing public space. It can also be an opportunity to improve working conditions for vendors and, at the same time, ensure that pedestrians, people with disabilities, older adults, pregnant women, and children can use the sidewalks safely.

In this sense, the question we must ask ourselves is: what kind of order do we want to build as a society? Recovering sidewalks may be necessary, but doing so without offering alternatives can mean simply moving the problem from one place to another. On the other hand, when the recovery of public space is accompanied by proper markets, relocation support, childcare alternatives, and a financial incentive during the first few months for vendors and their families, urban ordering can also become a form of social inclusion.



The Success of the Territorial Control Plan Created and Led by President Bukele Is Unprecedented



The Territorial Control Plan strategy initiated in June 2019, with its six phases in execution, has achieved what no other country in the world can claim: dismantling the criminal structures of the MS-13, Barrio 18, and other gang denominations. The policy and the plan have been directed by President Nayib Bukele and generated results from the first seven months of 2019. During the years 2020, 2021, and the first quarter of 2022, the results could not be denied, and the all-level impact on the gangs was carried out through the specialized work of the National Civil Police, with the decisive support and full capabilities of the Armed Forces, and with articulation and coordination with the Attorney General's Office that the top strategist knew how to interpret and drive, which remains to date.

Then came the invocation of the constitutional measure of the state of exception by President Bukele following the last massacre committed against the population by the gangs during the last weekend of March 2022. This measure had been in the Constitution since 1983, but the ARENA and FMLN governments refused to invoke it—now we know and possess evidence and judicialized cases of why: due to agreements and pacts with these structures.

Pretending to attribute a pact or agreement with criminals to President Bukele is a grave accusation and implication for him, his ministers, and the Attorney General of the Republic. It is also a serious slight to all public servants in the



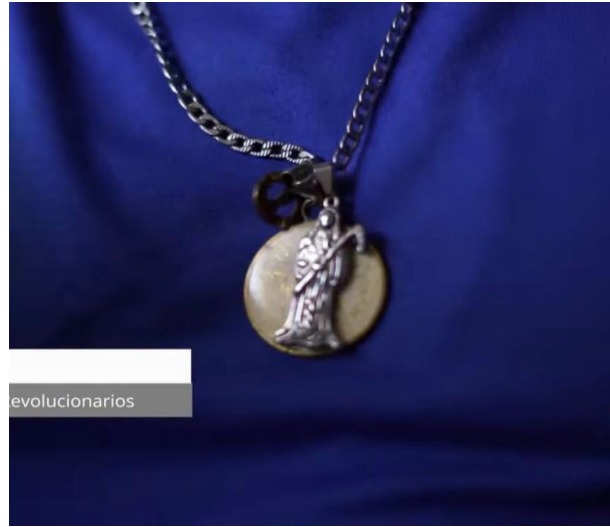
National Civil Police, Armed Forces, Attorney General's Office, and Penal Centers, and represents a disrespect to the capacity and intellect of judges against organized crime when they receive the formal accusations presented by the Prosecutor's Office, as well as their families who have sacrificed and committed themselves since 2019 to transform the failed State left behind by the FMLN party, corruption, and impunity.

What are the pieces of evidence and proof held by the people who dedicate themselves in the media and social networks to directly accuse President Bukele, his officials, and the Attorney General of the Republic? Why do they not show up at the prosecutor's office to file a formal complaint instead of a notice? What interests might exist for these individuals to assert things in such a way without weighing the consequences and implications? Is it to maintain a presence and monetize on social networks?

We have entered the campaign for the presidency for the February 2027 elections. Officially it has not begun, but in the media there is a battle by opponents, adversaries, enemies, and people who hate President Bukele to continue lying, defaming, and trying to maintain a narrative aimed at impacting the most solid pillar with the greatest recognition among the Salvadoran population—since in most opinion polls, approval and acceptance of security policies against gangs reach between 95% and 97% approval. They have failed for seven years, and it appears that over the next seven months they will continue along this same route that leaves them condemned to irrelevance.



Questionable Criteria for Asylum in Mexico



This week, in coordination with authorities from Mexico and Guatemala, a fugitive gang member was presented before the media, who has the additional distinction of having participated as a privileged source in reports by the digital newspaper El Faro regarding the alleged "pact" between President Bukele and the gangs—a narrative that lacks credibility among the Salvadoran population due to its disconnection from reality.

The event also revealed an alarming detail: according to El Salvador's Minister of Justice and Security, Gustavo Villatoro, activists from said media outlet had offered to manage asylum in Mexico for the criminal in exchange for his "testimony" against the president. If this line of investigation is confirmed, it would constitute a clear crime of harboring a fugitive. Although they have reacted by denying it with evident emotional instability, the accusation alone raises red flags.

In principle, the statement made by the captured individual might seem implausible, because the figures at El Faro clearly lack the authority to offer protection on behalf of another State. However, a closer look reveals elements of suspicion and concern, as former officials facing prosecution for corruption are already taking refuge in Mexico, such as former minister Gerson Martínez or former legislative president Sigfrido Reyes, both with active arrest warrants.

Several activists who defend gang members under the guise of so-called humanitarian "legal assistance" also reside on Mexican soil, using the territory that shelters them to orchestrate media attacks against the Salvadoran government. And



one must not forget one of the most serious cases: the quiet stay on Aztec lands of Paolo Lüers, already tried and sentenced to 18 years in prison in our country for crimes related to negotiations with gangs.

These elements generate severe doubts regarding the criteria used by the governments of Claudia Sheinbaum and her predecessor, López Obrador, for granting international protection. The institution of political asylum cannot be used to shield those fleeing criminal justice for common crimes. Mexico's sovereignty to grant refuge is not being questioned, but rather its lack of rigor in differentiating between those genuinely persecuted by truly dictatorial governments and simple fugitives who weaponize international protection to evade the law. The Mexican government must thoroughly review its decisions, as well as the relevance and transparency of its criteria; otherwise, it will continue to fuel the perception that its asylum policy has turned into a sanctuary of impunity.

Utopia in the Times of Nayib: From Changes to Transformations



The last seven years can easily be defined as "rupture-opening," as the objective and subjective aspects of society are being reinvented, making good use of the correlation of forces; a singular period that is as complex and *sui generis* as a labyrinth without a center; a time in which opponents want the hands of the clock to turn backward so that the past might happen again.

In these years, it has become evident that the conjunctural can become structural, and that worries the opposition—which ceased to be political because they hold no share of power, neither in the State, nor in the streets, nor in the popular



imagination—and therefore they resort to "denialism." Due to the lack of a historical leadership and a vision facing the people, opponents have made lies, noise, investigative reports by and for the perpetrators, and fake news their political doctrine, wishing it were true that "fake news" (as social media filibusters call it) is 70% more likely to be shared than the pragmatic truth of the people.

Their tactic has been simple and infamous: to deliberately pervert the social utopia for which thousands gave their lives. That has been their political mission and, honestly, they have fulfilled it very well and with an enviable discipline, since it takes a lot of discipline to be, at the same time, corrupt, a habitual perverter, an unethical journalist, and an academic as reactionary as he is bitter.

Amid the haze raised by honest citizens who fight to the death in this time of rupture-opening, mediocre clowns and charlatans stand out as pathetic criers of the past, alongside a rancid lineage of embalmed leaders who ignore—or fail to comprehend, out of convenience or stubbornness—revolutionary theory, even if they live off mentioning it. They make this evident through their actions, omissions, demagogic speeches, and interviews aimed at legitimizing the old democracy of crime. By the way, in those interview shows, more than 75% of the guests are opponents.

Beyond the infamy of the opponents, through the social sciences that bet on memory by extracting the forgetfulness that inhabits it, social utopia raises its hand to assume its role as the midwife of history—one that, in an act of collective dignity, vindicates its crooked lines and reinvents itself from its margins and in the image and likeness of the people. It is the social sciences that allow us to decode the process in which social behavior—collective and individual—fuses organically with utopia, leading to the understanding that utopia is not made of words, but of concrete actions and projects for the future, with a future.

The thing is, the rupture-opening in the times of Nayib is both the epistemology and the politics to reinvent it and break the paradigm of denialism. That is a way to expand the presences of the present, reduce forgetfulness, and thus limit the future to the experience of a few, but certain, feasible stories that will reproduce in the imagination and in memory as the historicity of a consciousness. To prevail, this consciousness nestles within a figure who summarizes it and who is, by his own merits, the benchmark of everything that happens, because he is a sociological singularity. In the Salvadoran case, that figure is, without a doubt, Nayib Bukele. Plain and simple.

Social utopia in times of reinvention is not a given answer, but many questions unfolding. What can the country contribute to social utopia in Latin America? What kinds of dreams, rebellions, and social motivation can be shared from an El Salvador that today truly saves its people? Beyond having been victims of expropriation and repression from the nation's first cry, we can affirm that El Salvador, in particular, was baptized by a collective utopia that moved between nightmares and dreams: the nightmares of gang massacres, corruption as a political value, impunity, forced migration,



crime, and infamy; and the dreams of freedom, self-determination, sovereignty, social equality, peace, and, as a corollary, the "greater dream" that the public sphere be better than the private one and accessible to the poor, so that they are treated with dignity as citizens.

In these last seven years, we Salvadorans are seeing and living how changes turn into transformations.

Pure Hypocrisy to the Point of Paroxysm

Recently, a Salvadoran gang member who over a year ago was interviewed under anonymity by journalists from the digital pamphlet *el faro* (in lowercase) was captured in Mexico. What seemed like a simple journalistic interview ended up revealing a grotesque fact: Salvadoran authorities pointed out that this gang member was offered protection and support to obtain political asylum. That is to say, they negotiated with him



in exchange for the interview. Exactly the same thing that they hypocritically and falsely accuse President Nayib Bukele of having done in the past.

The hypocrisy here is not minor; it is monumental. The very same people who tear their garments complaining about alleged negotiations with gangs turn out to be the ones who, in practice, sit down with a criminal, offer him political backing, and turn him into a “source” for their narrative. It is double-talk carried to the point of paroxysm: condemning what they themselves practice, accusing what they themselves execute, pointing out what they themselves embody.

The absurd logic of these pseudo-journalists is the same as always: pretending that their rehashed narrative will convince a people that no longer guides itself by pamphlets, but by tangible reality. How can they accuse the President of negotiating with gangs when they are the ones who literally made a pact with a gang member to fabricate their story? How can they speak of journalistic ethics when their “investigation” is sustained by protecting a criminal in exchange for political propaganda?

The Salvadoran people are not naive. They know that restored security, modern hospitals, dignified schools, and a stabilized economy are not the product of interviews with criminals, but of a functioning State. They know that true transformation is not built through dark pacts, but with tangible results. For this reason, each new revelation about the



practices of the digital pamphlet does not erode confidence in the national project, but rather reinforces it: because the comparison between reality and narrative is so brutal that the lie collapses on its own.

Pure hypocrisy to the point of paroxysm is, then, the registered trademark of those who self-proclaim themselves “independent journalists” while negotiating with gang members. It is the irrefutable proof that their discourse is not journalism; it is business. It is not a defense of democracy; it is a defense of lost privileges. It is not a search for truth; it is the fabrication of stories to justify their role as export-grade opponents, as we have pointed out previously.

In conclusion, what happened with this gang member unmasks the total incoherence of those who accuse without proof and practice what they denounce. The citizenry knows it, understands it, and rejects it. Because while they sink into their hypocrisy, the country moves forward with a firm step toward a new horizon of security, dignity, and development.

Erroneous Political Decisions Limit Humanitarian Aid and the Saving of Lives



In moments of natural disasters, a race against the clock unfolds, where there can be no hesitation in erroneous political decisions because human lives are at risk. When the anguish and desperation of families to rescue their loved ones alive



is so immense that they even use their bare hands—risking their own lives without technical knowledge or rescue tools—it is there that we see people acting from the heart, and where rapid and effective government aid is expected, rather than merely appearing in shows or press conferences to capture camera attention or letting egocentrism prevail to claim personal achievements.

One must act from the heart, accepting any type of aid that arrives to save lives, recognizing that all help is a priority—first and foremost rescue teams, medical supplies, and food. It does not matter what political flag that aid comes from; the needs of the population and the saving of lives must stand above any political or ideological issue, race, or erroneous decisions that limit or fail to facilitate aid, because ultimately any erroneous political decision during a country's disaster situation shatters the image of any political leader and sinks them into oblivion and historical contempt.

Politics, ideology, or personal ego must never be placed above humanitarian or rescue aid and the suffering of the people. Neither should blockades and restrictions be activated, nor armed governments deployed to block the passage of food and medicine merely to punish opponents or nations with a different political ideology, violating the principles of neutrality, impartiality, and independence during natural disasters.

When politics is prioritized, humanitarian personnel suffer discrimination and assaults due to their neutral work being confused with political interests. Humanitarian actions are governed by international standards to alleviate pain and save lives without distinction, based solely on need and neutrality. "Saving lives is more important than any underlying political interest."

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