



POLITEIA AYE

PROGRAMME OF ACTION

I12 FORCE

We call this program of action the "I12 Force," because it is our program of ongoing efforts to achieve the ideas and suggestions outlined in our Manifesto. This program is implemented through cooperation with any organization, association, government, religion, institution or individual whose motive is the improvement of humanity, improvement that must have as an inalienable condition the free will and freedom of each individual to choose his own future.

CONTENT

PREAMBLE	1
FREEDOM OF SPEECH.....	1
ONE HUMANITY.....	1
CORRECT POSTURE	1
THE NATURE OF THE PROBLEM.....	2
ON THE DESIGN OF LAWS AND NORMS.....	3
ON HUMAN HAPPINESS.....	4
STATE AND GOVERNMENT REFORM.....	5
THE ELEVEN COLLEGES	5
LEGISLATIVE WITNESS.....	6
JUDICIAL WITNESS	6
SUPERVISOR WITNESS.....	6
EXECUTIVE WITNESS AND ITS STRUCTURE	7
A MINIMUM UNIVERSAL WELFARE	7
ABOUT SOCIAL REINTEGRATION.....	8
GIVING POWER TO DESIGNERS.....	8
ENERGY PRODUCTION	9
EDUCATION REFORM.....	9
A PHILOSOPHICAL MINIMUM FLOOR.....	9
A SPACE FREE FROM FEAR.....	10
CURRICULUM TOWARDS ABSTRACTION.....	10
ON THE ECONOMIC SYSTEM.....	11
AN ALTERNATIVE SYSTEM WITH NO INFLATION.....	11
EXPIRATION OF INHERITANCE	12
ON THE POPULATION GROWTH	13
CREATION OF CITIZENSHIP.....	13

PREAMBLE

We are a Civil Organization not affiliated with any political institution, government, religion or philosophy, but an organization that seeks to cooperate in good will with every association, institute, political parties, religions or individuals to promote civilizational principles, defining civilizational principles as those that cultivate the fact of the intrinsic brotherhood of all human beings as one family and relational unity with all other life forms and environment.

We call the program of action described throughout this document "POLITEIA AYE (YES)" or "I12 FORCE", because it is our program of continuous efforts to achieve the ideas and suggestions written down on our Manifesto. This program works through cooperation with any organization, association, government, religion, institution or individual whose motive is the improvement of humanity; improvement that must have as an inalienable condition the free will and freedom of each individual to choose his own future. Therefore, the form of influence we exert is through invitation and example.

FREEDOM OF SPEECH

We start from a floor "of whiteness" in every exchange of opinions. It is necessary for the understanding between positions to face them with absolute GOODWILL, that is, with the intention of a dialogue that has no other purpose than to find greater truth with a view to a more and more desirable future for the individual and for society simultaneously. Therefore, we consider all ideas and

opinions by their content and never disqualifying their issuers regardless of their origin, ideology or past actions, because every conflict and harmful act is nourished by exclusion.

Kindness must be the rhythm of all our dialogue and exchange of ideas.

ONE HUMANITY

We understand the human being as a consciousness that inhabits a body, and which precedes its culture, beliefs, education or the very bodily form, so we affirm the universal brotherhood and promote a cultural unification under this principle, without mention or attention to concepts of social class or races or any other type of separatist classification but only the recognition of the effort of the individual himself in the improvement of his own conditions and his environment.

Reiterating, we affirm the need for the practice of goodwill as an initial condition in all actions of individuals, organizations and nations, in order to ensure access to the same opportunities in all areas and for all members of the human family.

CORRECT POSTURE

At least since the last great world war, the WILL TO GOOD, that is, will towards goodness, is self-evident as an inalienable condition to any policy for development as well as the objective of freeing every human being from fundamental needs. Then, we

affirm that the conceptual classification of politics in "left" and "right" is completely anachronistic.

An ideal can be destructive if implemented out of time. No ideal is to be put into practice immediately, or by force, or by abolition of won rights or promoted by merely punitive actions, but by guidance to what is desirable through the mechanisms of natural incentives in the human being, and not merely through what is rational. This

means to promote a discourse of Love and Justice.

We define our development goal as the correct understanding of a Politeia; where the collective will does not need to decide on the issues while this collectivity can trust itself because it is made up of units that are themselves specialized and reduced to fulfill a basic purpose which emanates from their own intention to be.]

THE NATURE OF THE PROBLEM

The main idea of this our Programme of Action is to replicate the natural and orderly structure of the individual and his incentives to his polis, understanding polis as the environment created by himself.

It is because of this that we do not call our system a democracy or a republic, but a true Politeia: a community that trusts in itself. This is the true concept that the ancients began to understand and tried to implement but failed due to a poor understanding of the human individual and his natural central point of pure goodness enclosed by a mixture of immediate and transcendent desires, these transcendental desires are what has been identified under the name of Virtue, which is the manifestation through the individual of group consciousness to a certain degree, that is, the ones coming through "the Soul" of humanity as a whole and, ultimately, from that central point of

pure goodness that becomes increasingly inclusive as its detection within and by the individual himself. Thus it becomes clear why a true virtue is opposed to selfishness or to merely a personal satisfaction.

This is what our CIVILA manifesto exposes and declares, and what religions have tried to organize. For a deeper understanding of the intentionality of this Programme of Action, we encourage you to read our Manifesto.

In one sentence, the solution to the problem of creating a self-confident collective is the configuration of structures that can free the individual from the survival instinct distorted by a mind that resists the future, that is, TO LIBERATE THE INDIVIDUAL FROM FEAR.]

ON THE DESIGN OF LAWS AND NORMS

The original significance of the word "law" is one to qualify an event that is to manifest itself independently of the non-transcendent type desires of the individual, that is, the word "law" has the intention of describing a Fact of Nature to which the individual or collective belongs only as a part of it. In other words, it is the description of the natural outcome of a set of relationships between actions. The neglect of this definition is what has made us to formulate complex or highly coercive and punitive laws and regulations, believing in the contradiction that the protection of universal principles is necessary when they are natural, eventually inescapable and, therefore, restorative of themselves in society.

Quoting our Manifesto, we define the difference between a morality, a custom, and an ethic: "Every morality has a cause, a motive, and every custom has a stability, a degree of security, but ethics has an intention." (CIVILA chap. 6, The Quality of Law). The ethics or intention of a Regulatory State must be to promote the coexistence of individuals allowing the highest possible degrees of freedom, because in the search for the happiness of the individual is his own capacity for maturation and, ultimately, to develop the capacity to truly govern himself. For this reason, it is not convenient that a norm with the quality of law is directly emanating from a religious or moral ideal, or from group

customs, but designed in the form of regulations with obligatory effects but which are not punitive however designed to lead the individual to manifest those ideals when he has internally verified them as correct. The challenge for the design of this type of regulations is to properly detect the idea of pure goodness behind the ideal that seeks to give expression to that idea. This way we can design laws that do not tend to expire causing fear in the individual who believes in them. The ideal is temporary, but the idea is eternal.

Therefore:

1. We promote the quality of the laws so that they create conditions of universality, equality between the legal entities in their character of persons—human, non-human or corporations—and without positive discrimination or affirmative actions that generate separateness between the great human family.
2. Only the activities which directly destroy the corporeity of another entity will have to be contained in some way by supreme law, this being not a synonymous with prohibition or punishment but regulation which enforce consequences or immutable effects that generate the healing of the perpetrator in order to prevent

repetition of the destructive activity or action.

3. Irreconcilable positions with no scientific evidence in favor of one or the other must find a philosophical middle path solution.
4. We promote court rulings that prevent the undesirable future more than mere retribution to the victim.

So, law must have only one purpose, the transcendental happiness of the individual, and the regulatory nature of the State must

have a supreme intention, its own obsolescence as a regulator.

“Everything coherent endures without the need to protect it.” (Ibid..)]

ON HUMAN HAPPINESS

Human happiness has remained in the realm of abstractions and without standardization due to the lack of a theoretical-practical development of concepts that unite it or relate it to the productive forces of a nation. For this reason, we propose the creation of an index for human happiness that is the starting point for the evaluation of a true national development that corresponds to the happiness of its individuals.

"No regulatory state can be efficient in a national development plan if it does not have clearly and formally established a base theory about the human happiness factors." (CIVILA chap. 7, *The Dilution of Leadership*). We propose the understanding of human satisfiers as the expression or satiety in seven fundamental biological concepts, plus seven others that are their correspondences on the transcendental level of the individual:

1. AIR – quality and health of the region's natural environment.
2. WATER – access to the vital fluid.
3. FOOD – access to food.
4. HEALTH – access to medicine and care.
5. SUNLIGHT – access to safe and beautiful open spaces.
6. HOUSING AND CLOTHING – access to housing and dress.
7. WASTE FREE – access to a life without dirt or garbage, waste, in the environment.
8. SOCIALIZATION – access to free mobility, interaction with other humans and spaces for it within the belonging city or population.
9. ENTERTAINMENT – access to all forms of entertainment.
10. SPORT – access to the practice of all sports.
11. TRANSPORT – access and quality of transport systems.

12. REMOTE COMMUNICATION – access to telecommunications.
13. DESIRED OCCUPATION – access to the desired occupation.
14. KNOWLEDGE – access to the educational system at all levels and to the study of every branch of human knowledge.

existence of one or more productive forces in order to satisfy them.

The level of satisfaction of these fourteen concepts or factors ARE A MEASURE OF THE EXPRESSION OF LIFE IN A NATION THROUGH A HUMAN BEING.]

The quality of indispensability of them is assigned as: Access to the first four concepts must be guaranteed, to the next three promoted, and to the last seven continuously sought. Each concept must be related to the

STATE AND GOVERNMENT REFORM

We declare that our ultimate objective regarding the reform of the national state is to plenty transform its character of "authority" into no more than the true Witness and Guarantor of the agreements between citizens and legal entities, and TO REPLICATE ITS STRUCTURE AT ALL ADMINISTRATIVE AND GOVERNMENTAL LEVELS AS A REQUIREMENT OF THE NATIONAL CONSTITUTIONAL AGREEMENT OR PACT OF UNION.

The nation will be divided not into three "powers" or "branches" but into four entities called WITNESSES OF THE NATION plus ELEVEN other institutes called COLLEGES specialized in a discipline related to a productive force which is necessary for the satisfaction of the fourteen human happiness factors, described in the previous section. The guiding idea of our proposal is to heal the different government institutes through specialization, or in other words, by love for

the specific function performed by themselves.

THE ELEVEN COLLEGES

The Eleven Colleges are the institutions that really must oversee national development, specialized in proposing, designing or approving projects within their very specific discipline. Their governing boards are obviously collegiate and the institute in general formed by members emanating from academia, universities and research institutes. Every citizen has the right to belong to the institution by affiliation while he is duly licensed in an area of knowledge related to the discipline of the related College. So, the members of their collegiate governing bodies are elected internally from among the thousands or millions of individuals who may be affiliated to a College, for a SHORT TO MEDIUM TERM AND WITHOUT THE POSSIBILITY OF RE-ELECTION.

The discipline or area of knowledge of each of the Colleges must be intrinsically related to one or more of the human happiness factors and to the productive forces in the hands of private initiative. The control of public building and infrastructure must be in their hands and not in any "power", "branch" nor witness of the State or government:

1. Environmental and Urban Development College
2. Water College
3. Agricultural and Food College
4. Medical College (College of Health)
5. College of Art and Architecture
6. Dress College
7. Recycling College
8. College of Construction
9. College of Sport
10. College of Technology
11. College of Basic Sciences and Education

These institutions are fully autonomous and thus they do not require any authorization for the execution of their resolutions and projects more than only from another College when these touch the scope of another discipline.

They must have full control over their budget, assigned at request and approved by the Legislative Witness. This Witness may modify the budget only under both reason and study deeply founded and in no discretionary manner.

LEGISLATIVE WITNESS

This witness must be healed so that its members focus on the specific function of the

institution of making high quality laws. Therefore the possibility of RE-ELECTION OF ITS MEMBERS IS NECESSARY AND THEIR TERM IN OFFICE MUST BE LONG OR INDEFINITE RE-ELECTION.

This Representatives of the citizens must be elected only BY DIRECT VOTE OF THEIR REPRESENTED CITIZENS.

JUDICIAL WITNESS

To heal this witness, the members of its supreme or resolute collegiate body must be, as in a College, PROPOSED AND ELECTED ONLY BY ITS OWN MEMBERS and from among the individuals belonging to this Witness, for a SHORT TO MEDIUM TERM AND WITHOUT THE POSSIBILITY OF RE-ELECTION.

SUPERVISOR WITNESS

The entities responsible for supervision in general, i.e. firstly, the capacity to audit any public entity and institution, secondly, ensuring access to all the information from all public affairs at any level or areas, and thirdly, the organization of elections by vote in general, are to be merged into a single autonomous institution and elevated to the rank of "power" or "branch" which will be now called a National Witness. To the above, a fourth function must be added: TO BIND THE OTHER INSTITUTIONS TO COMPLY IN TIME WITH THEIR WELL-FOUNDED RESPONSE TO A REQUEST FROM ANOTHER INSTITUTE OR FROM ANY CITIZEN.

The members of its highest collegiate resolution body must have the same eligibility conditions as any College: SHORT TO MEDIUM TERM AND WITHOUT THE POSSIBILITY OF RE-ELECTION, ELECTED BY ITS OWN MEMBERS.

EXECUTIVE WITNESS AND ITS STRUCTURE

The currently so-called "executive branch" is the division of the State that most needs healing because by its own nature it encourages the human vices of power and control. It should not control the execution of public building, infrastructure nor other areas of development because those must be guided by the related National Colleges given their authority of love for what is done along with the intellect of their members.

So, its conditions of eligibility must be by direct vote of the citizens as well as the Legislative Witness, but for SHORT TERM AND NO MORE THAN ONE RE-ELECTION and the COMPLETE TEAM OF THIS WITNESS MUST BE PRESENTED TO THE POPULATION BEFORE THE ELECTION, NOT JUST ITS PRIME OR FIRST MINISTER OR PRESIDENT. Therefore, it is not a single-member branch of the state.

The Executive Witness must always be reduced to its most fundamental functions and structure, which is, to be the "slave of the individual", that means, the entity that ensures the minimum floor needed so that the individual or entity tends to function in his higher consciousness and not in his mental state of survival: to free the individual from the more basic needs. The Executive Witness shall be divided just into the following structure:

First, SECURITY, that is, THE PURSUIT OF JUSTICE AND COMMAND OF THE PUBLIC FORCE; this is both physical security and enforcement of current law, the resolutions of the other institutions of the nation and the

legal agreements between entities and individuals.

Second, to ensure the GRATUITY OF THE FUNDAMENTALS, that is, to ensure a minimum floor of welfare defined exclusively and no more than by the four fundamental factors of human happiness named "AIR" (custody of common spaces and environment), "WATER" (minimum access to water), "LAND/FOOD" (housing, clothing and a minimum of food) and "MEDICINE" (access to health care and medicines).

and the Third, CUSTODY OF THE RAW MATERIAL TO GENERATE ENERGY or for the technology that allows its production or transmission; clearly we establish that it is only the custody of that raw material and justified in the rhythm of the energy demand, or custody of the infrastructure for transmission, and not the control of any means of production.

A MINIMUM UNIVERSAL WELFARE

State incomes and taxation must be devoted as a priority to the maintenance of the gratuity of a minimum level of well-being, which must be universal for all citizens and defined by the second assignment or division of the Executive Witness; This shall be the sole function of its Economy ministry or secretariat and without increasing or diminishing in any way the concepts which define this minimum floor of welfare.

The market must meet all the other needs of individuals through free supply and demand and a totally free competition. Therefore, the objective of any other action not defined

in this programme must be that THE EFFORT TO PRODUCE DIMINISHES for all entities in the nation whether organizations or individuals.

ABOUT SOCIAL REINTEGRATION

As again asserted in the previous section, law enforcement and the maintenance of order is the primary function of the Executive Witness and the PUBLIC PROSECUTOR'S OFFICES MUST BE DIRECTLY A COMPONENT OF THIS WITNESS, but the system of rehabilitation and reintegration to the society of the offender should not be controlled by this witness other than in the functions of internal security; it shall be controlled by the Medical College.

To ensure the fulfillment of this end, it is necessary to develop a true "MEDICAL PSYCHOLOGY" in the educational system, which must unite psychology and psychiatry in a new and unique discipline with scientific methods to determine the progress of the individual by the impacts of his mental changes not only in his behavior but in his physiology, developing objectively measurable techniques, discoveries in the relationship mind-body and its mechanism. Therefore, in order to apply techniques, therapies or mental treatments within the system of social rehabilitation and reintegration, a medical degree must be necessary as a precondition.

All convictions shall lose their punitive nature entirely and be directly related to the time needed to comply with formally established rehabilitation and social reintegration programmes and techniques. The physical

condition of detention centres must be optimal at all times.

The provisions of this section on social rehabilitation and reinsertion to society must be enforced at every level and in the federated or confederated entities as A CONDITION OF THE NATION CONSTITUTIONAL PACT.

GIVING POWER TO DESIGNERS

The design by professionals and the respect for their design in the execution of any infrastructure must be above any other interest by law.

The only infrastructures whose development corresponds to be assigned by the Executive Witness are those necessary to fulfill its very limited functions, and in particular that of Gratuity of Fundamentals classified in "CUSTODY AND MAINTENANCE of common natural areas", "ensure ACCESS to water", "ensure the ACCESS to housing and clothing" and "ensure ACCESS to medical care and medicines", for which it also requires the approval of the corresponding National College.

Two elements are necessary to efficiency and achieve compliance with these fundamentals and public safety:

Firstly, the gradual and scheduled relocation of the entire dispersed population into sustainable cities with access to all services, through appropriate incentives.

Secondly, it is necessary to ensure a minimum housing space for any individual who does not has one, relating to this

condition the assignment to that individual a space to participate in food production for the city to which he belongs and that gives him free room. Homelessness of a single individual in the nation must be UNACCEPTABLE.

The College of Art and Architecture must put the effort in these two objectives.

ENERGY PRODUCTION

Energy production must be done by private initiative through free market. The mandate of the Executive Witness is only to guarantee

access to it, so the means to achieve that accessibility right are what must be in custody as well as the raw material for its production or for the technologies to produce it, ensuring its exploitation in accordance with demand and avoiding its hoarding.

Any form of polluting power generation or high impact severity at the event of a failure must be abandoned and replaced through a gradual but intensive programme of substitution to new technologies. The Technological College is holder of this objective.]

EDUCATION REFORM

Free education must be guaranteed and the obligation for all minors to attend is necessary. It must not be UNDER THE TUTELAGE of the Executive Witness but OF THE COLLEGE OF BASIC SCIENCES AND EDUCATION, which will keep the plans and programs of study updated.

A system of both a vocational approach and a broad common core in basic sciences must be the structural foundation of the programs, as well as reverse the order of approach of teaching: it must be from the general to the particular, starting at the early years of the student. The infant must be taught firstly "the great history", that is, firstly to teach him in a general way what is known about the Universe and the position of the planet in it, and then the study of his closest and national environment in an increasingly profound way as his age advances.

Together with the above, the educational system must provide the necessary environment to heal the individual from the illness which is the sense of separateness from the rest of life forms and things.

A PHILOSOPHICAL MINIMUM FLOOR

In the educational system of the Politeia, any idea that can divide us among human beings on the planet must be abandoned because simple tolerance is not the state of mind that reaches a higher order of harmony, peace, and happiness. For this reason, a minimal philosophical common ground, both true and real and therefore unifying, is necessary however without the introduction of any concept external to the individual nor an emblem of authority but just remembered the only truth that we can detect as undeniable. We must promote the concept of equality among all of us as we

have for two hundred years but now through the real understanding of equality "in what", that is, in the intrinsic equality of human consciousness:

The infant, that is, individual before the age of seven, must be continuously reminded that WE ARE NOT A PHYSICAL BODY BUT A CONSCIOUSNESS THAT EVOLVES AND CHANGES, AND BELONGS TO THE SAME GIGANTIC AND IMMEASURABLE ORGANISM that is the Universe and therefore, yes, children of the same Father in an irrefutable way. Continuously remembered that in that true being and natural filiation, lies our absolute equality.

NO OTHER PHILOSOPHICAL CONCEPT IS TO BE TAUGHT TO THE STUDENT FROM THE EDUCATIONAL SYSTEM OF THE POLITEIA beyond the corresponding studies in history of philosophy in the higher degrees. Only this postulate of universal brotherhood shall be taught, leaving the freedom of worship of the individual untouched.

A SPACE FREE FROM FEAR

Properly directed learning and development of consciousness requires first of all an environment of physical and emotional safety for the student, so it must be ensured that schools in all grades are THE FEAR-FREE SPACE PAR EXCELLENCE in the Politeia. It is the place where the individual must develop the sense of belonging and love for society.

To ensure a fearless environment within the educational institution, five points must inevitably be met:

1. Physical security of the space.

2. The highest vocation of the teacher.
3. A student who does not feel ashamed.
 - a. Love, Understanding and Patience; the teacher must set the example of understanding the other and strengthen this in the classroom.
4. Use of positive incentives; both for students and teachers.
5. Avoid the word "no"; that is, use what is desirable rather than simply what is "rational".

The school with these characteristics is a solution to problems of coexistence and anti-social behaviors when the family nucleus or immediate environment of the individual fails to express these virtues. The school should be the space where it is best practiced seeing the other as a reflection of one's own.

CURRICULUM TOWARDS ABSTRACTION

Our current level of technological and scientific development requires bridging the gap between the human creative avant-garde and the majority of the population. A general curricular map for education should be established that does not underestimate the intellectual capacity and artistic expression of the human brain.

The objective must be an earlier stimulation of the abstract thinking capacity in the individual, which leads him to raise his interests as soon as possible:

First, artistic expression at all educational levels.

Second, dedicate the first seven years of the individual to arithmetic processes and start algebraic teaching at the age of eight.

Third, at the age of thirteen, start the common core of sciences and vocational guidance, to begin at sixteen undergraduate studies and obtain a professional degree at nineteen years of age.

And Fourth, GRADUATE STUDIES BEGIN FROM THE AGE OF NINETEEN AND ARE CONTINUOUS, BEING THIS THE BODY OF "THE ACADEMY" AND SOURCE OF MEMBERS FOR THE ELEVEN NATIONAL COLLEGES.

The implementation of the study programs with this curriculum map structure must be gradually implemented in the national education system, with schools under this new program where students enter by decision of the tutor until the previous modality is completely replaced.]

ON THE ECONOMIC SYSTEM

The economic role of the State has been defined in the strict and limited functions described for the Executive Witness: to guarantee a minimum level of universal social security. The market has to solve all other needs by free supply and demand. Such a system frees the individual for the exploitation of his creative capacity, therefore, in this system of liberty to produce the relationship between employee and employer must be gradually eliminated to move to a vision where every individual is a producer of a good or service.

The apparent conflict between the individual and the collective is due to a lack of understanding by the individual himself of the origin of his impulses and the mechanism through which he expresses them. We affirm that in order to definitively put an end to this apparent dilemma in practice, it is necessary to create an ALTERNATIVE ECONOMIC SYSTEM to raise the expression of human desires to the transcendent level

quickly, that is, a system where it is verified that when these individual desires are rightfully expressed they are totally in accordance with what a human collective is demanding. This alternative system must coexist indefinitely with the system of private capital and financing which solves well the generation of abundance and innovation but does not distribute it equally efficiently, nor does it generate the same opportunity for free choice of occupation.

In any case, the freedom to express the desire that is perceived in the heart of the individual and equality of opportunities to carry it out, is what keeps together a nation more than any process of redistribution of goods or increase of purchasing power.

AN ALTERNATIVE SYSTEM WITH NO INFLATION

To achieve an alternative system of zero inflation, creative power must be the basis of incentives rather than a remunerative

element. We must create a system based on the recognition of production coupled with pure demand. To achieve this, we work for a system that changes the BLOOD of retribution for a blood OF GIVING, COOPERATION AND SHARING.

We propose a system based on specialization that impacts the community closest to the producer, together with a public reputation register and fed by consumer satisfaction without using any type of currency. The ability to provide reputation is inversely given by the number of times the consumer has been satisfied. It is the true measurement of the increase in happiness caused in a community, so the system must be organized into the fourteen factors of human happiness that we already describe in the corresponding section. This system is explicitly described in the CIVILA manifesto.

The condition for using the system must be to produce something, whether a good or a service, and not the possession of currency or the ownership of any asset.

The purpose of this is the creation of dynamic lists by transaction to relate suppliers and consumers, giving information to both to decide with whom to carry out the operation of dation or exchange. To implement such a system on a large scale, it is required:

First, the minimum floor of survival must be assured to the individual through the gratuity of fundamentals (housing, food and medicine minimums) entrusted to the Executive Witness; the entire approach to tax collection must be prioritized to meet this end.

Second, every other decision of the State must focus on reducing the effort to produce in the nation and allowing the market to function in the freest possible manner, regulating only goods or services that involve just physical threat to the individual, strongly limiting the producer only of this "good", service or activity but never penalizing the consumer.

Thus, the individual is given the minimum space necessary to create and share that creation. The governing bodies of state institutions can use this system to reduce the need for currency to maintain their structures, solely for the consumption of services, as well as for individuals with a disability to create physically or intellectually. The Colleges of the Politeia, also using this system to "pay" for their projects can thus set a pace for the exploitation of natural resources by having happiness accounts assigned like any other producer.

This system adequately encourages formality in commerce and restores the individual's consciousness to UNDERSTAND THAT IF HE WANTS TO IMPROVE HIS OWN LIVING CONDITIONS, HE MUST CREATE SOMETHING, that is, use his abstract mind and share what he creates with the community.

EXPIRATION OF INHERITANCE

An unlimited inheritance in the number of times that an economic good can be transferred, creates groups with a tendency to stop creating. Therefore, everything must lose the possibility of being inherited once a generation has elapsed from the first transfer by inheritance.

Fifty years is an optimal period. The asset in question, whatever its nature, may not be transferred by inheritance or donation to any blood or extended family once that time has passed from the first transfer. The asset will not be touched by the State but it will just be established by law the obligatory nature of its transfer to another individual without family ties or closeness.

ON THE POPULATION GROWTH

The temptation on the part of the State to influence the population to promote its growth or decline violates the individual's sense of freedom. It is a violation of the individual's life project. The solution to

economic problems must come by means that do not involve control or incentive to increase or decrease the population.

Individual action out of responsibility for economic stress, that is, the rhythmic capacity of the nation to produce well-being for all, is the rule. This means, to give freedom to choose a future with information.]

CREATION OF CITIZENSHIP

The ability to choose a future while informed is the true definition of citizenship. This definition unites the two classic concepts of citizenship which are a condition granting rights as well as the condition of actively participating in the creation of the collective.

To create citizenship then, this must not be done by the sum of individual interests or groups but by the agreement on fundamental principles as the basis of the nation, understanding nation simply as synonymous with "interior": the creation of a space with common characteristics both administrative as well as coexistence.

We defend the formation, not of leaders, but of a group consciousness in society unified by the principles described throughout this programme of action. The

creation of A RACE OF CONSCIOUSNESS about the political, economic and educational conditions necessary to achieve true self-government or independence:

First, A LEGAL SYSTEM OF FULL AND NON-PUNITIVE INFORMED FREEDOMS; the sovereignty of the individual, promoting what unites us without much attention to what makes us different, to achieve a universal brotherhood.

Second, A MINIMUM FLOOR OF FREE FUNDAMENTALS GUARANTEED for all by the State; the State and government reduced to this minimum function and being only the witness and guarantor of free market and agreements between individuals and legal entities.

Third, an intensive EDUCATIONAL SYSTEM and continuous studies that allows to exercise the desired occupation, VOCATIONAL; a market and private initiative as free as possible and the promotion of practices of giving, cooperation and sharing; and the direction of national development by COLLEGES with full authority and specialized.

We promote the creation of this three-axis structure starting at the smallest and most immediate space to the individual.

Street by street, house by house, individual by individual, this common floor of agreements must be the true tool of equality between the members of humanity, to allow the development of the collective guided by the best of guides: the desire in the heart of the individual himself.]



I12 FOUNDATION A.C.

