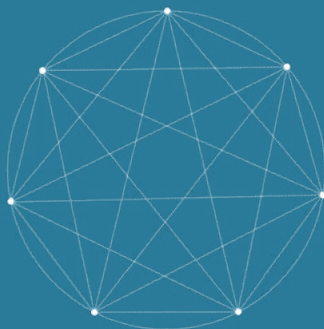


Co-creation 2020-2021

JOINING VISIONS

towards a new model



to Life
to the Earth
to humanity
to all beings

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Diagnosis of the current situation

We look back to understand the present. We reach the 21st century after two world wars followed by a long cold war and scattered guerrillas across much of the world. Traumatic events, neither fortuitous nor isolated, that reflect the stages of a process of decadence and civilizational drift.

From the highest levels of economic-ideological power, a **new narrative of the social evolution of the people** is being forged so that we lose all consciousness of belonging to a territory, to a community, to a class, in order to remove the deep sense of the human being based on collective relations, ethics and natural law.

For centuries, behind the slogans of “protection”, “security”, “well-being” and “happiness”, the will to control the population for its exploitation has been hidden.

The creation of external enemies in military fields as well as in agriculture, health, science, politics and leisure, enemies that “must be fought” and “defeated”; the introduction of antagonistic ideologies that lead to confrontation and consequent division of the population; the denigration of traditional knowledge that provides sovereignty, sense of life, rootedness and sense of belonging to a Whole; the primacy of materialistic reductionist science that limits us to the mere physical-mathematical description, the implementation and imposition of digital technologies and artificial intelligence etc., are part of the conditionings that promote and feed the elites. Once accepted and “normalized” they keep us prisoners of fear, distrust, insecurity, frustration, apathy, addiction to excessive consumption, etc., distancing us from our innate potential as human beings. Such conditionings disguised as ideology are the main axes on which the society we live in revolves and are

the main business for its economy. With the help of propaganda and the mass media, it is society itself that unconsciously entrenches them and encourage them in a vicious circle that keeps these elites in power.

Its goal is the so-called “New World Order”, a single government of total control and subjugation, on a planetary level, of people as well as natural resources, historical memories, beliefs, etc. An imaginary society embodied in the 2030 and 2050 agendas. Some of its features are: transgenics or genetic manipulation of plants, animals and humans; the internet of things (IoT) or the robotization of life on a large scale through new technologies such as 5G, 6G, etc.; the transhumanization or the alienation of human consciousness and the application of artificial intelligence in the human body (for example through microchips creating the so-called “centaurs” symbiosis of human beings and artificial intelligence), the “happytialism” and the “you will have nothing and be happy” promoted by organizations such as the World Economic Forum or the dispossession of the popular classes and exponential increase of inequality, etc. All this implies normalizing the hegemony of artificial intelligence to the detriment of natural intelligence and the loss of inalienable human rights, among other harmful consequences.

Faced with this imaginary “transhuman” society, conceived without a real and deep knowledge of what life and human beings really are, we, people from various fields and backgrounds, with a critical spirit and holistic tendency, claim and propose a humane society fully conscious, responsible and free.

We are in times of a civilizational paradigm shift. The time

has come to be fully self-aware of our natural, social and essential condition, it is time to transcend selfishness, self-deception, envy, greed, arrogance, pride, inferiority complexes, lack of self-esteem, and the arrogance of existential ignorance, etc. all of them expressions of fear that today are manipulating so much to achieve control and total domination.

So many wars, so much corruption and injustice reveal our degree of evolution. We have not yet reached the full development of our human potential, and for that we do not need to hybridize with artificial intelligence, even less if it perverts and/or suppresses our own human nature.

It is enough to open our vision and understand the human being in depth to redirect the course towards another possible world and reality.

General framework

*“Utopias are seeds that our soul harbours.
As we become conscious those seeds awaken,
and the awakened consciousness itself causes
them to materialize.”*

Millions of us are in the process of fully developing our human condition at the service of a new economic and social paradigm where the human being is the centre and measure. This paradigm shift is only possible if it is promoted from within each and every one of us, rethinking what are the real human needs (material, psycho-emotional and spiritual) and how to meet them collectively, being respectful of Nature and its resources, and in solidarity with future generations and all the peoples of the Earth.

Joining Visions is the co-creation of an imaginary society that is not only possible but today absolutely necessary.

We do not identify with any of the labels used by the mass media to confuse and separate us, isolating any liberating or alternative message from the official discourses. We are simply exercising our natural right as human beings to think, analyse, reflect, ponder, discern and create the reality we want.

Without awareness of our belonging to the Whole, there is no holistic vision, and without a holistic vision there can be no paradigm shift towards a conscious, responsible, free, healthy, sustainable, supportive and equanimous society, in short, a properly human society.

There we are in this attempt, day by day, instant by instant.

Manifesto **for a dignified life, fully human**



Seven models form the axes of a holistic society

Cognitive model: holistic, based on the circular integration and interdependence of the various forms of sensibility, intelligence, and knowledge. Its aim is the spiritual awakening and full realization of the human being for the sake of a Culture of Peace.

Educational model: based on a holistic understanding and practice, it cultivates each individual's sensitivity and potential for the sake of becoming fully conscious, responsible, self-sufficient and supportive.

Territorial model: facilitates food, health, energy, economic, political and cultural sovereignty of each territory, vetoing speculation with resources and preserving the environmental quality and natural values of planet Earth.

Economic model: equitable, cooperative and supportive at the service of the community. It promotes territorial sovereignty, the conscious use of resources, the dignified development of people and the care of the Biosphere.

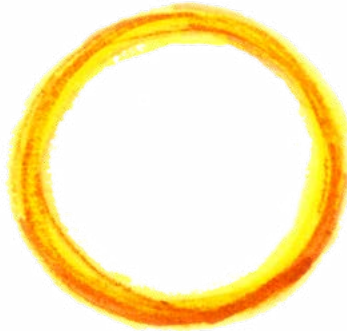
Healthcare model: independent and holistic. It understands and treats illness at the physical, psycho-emotional, spiritual, social and environmental levels. It recognizes medical wisdom and medicines from all traditions of the world.

Legal model: independent and neutral administration of justice, equitable and restorative. It recognizes Natural and Customary Law, and guarantees the rights to a dignified life and the rights of Nature.

Political model: based on Active Social Participation, equitable, without privileges, and on medium and long term planning and programmes developed from the bottom up.

COGNITIVE MODEL

holistic, based on the circular integration and interdependence of the various forms of sensibility, intelligence, and knowledge. Its aim is the spiritual awakening and full realization of the human being for the sake of a Culture of Peace.



VISIÓN – What do we want?

Reality itself is neither objectifiable nor quantifiable, *although it is expressed subjectively in different degrees of consciousness, ways of knowing and beliefs, bringing about a myriad ways of feeling, thinking and doing. All of it makes up the culture of a society in a given time and space. Truth is in and by itself, beyond all subjectivities and the number of people holding it.*

1. To recognise and awaken to the essence of the human being. To open up the partial vision that we currently have of the human being, promoting an understanding of its whole material and transcendent dimension, in continuous learning, co-creation, evolution and liberation.

To talk more about possibilities and less about statistical probabilities. To understand human potential to create and destroy, and to recognise the responsibility we have in each and every one of our actions. To delve into the inner journey to give the world the best of ourselves.

1.1 To redirect consciousness toward a dynamic and interdependent circular cognitive structure, in accordance to the universal laws of life and nature, as the basis of the paradigm of a new civilization, instead of a vertical, rigid and totalitarian structure. To transcend the pyramidal structure of knowledge, moving towards a circular one, one with interdependence between the different forms of knowledge: philosophical, scientific, technological, artistic, spiritual, etc.

To recognize all cosmovisions, to recover the cartographies of holistic cognition of all sapiential traditions. Techno-science ceases to hold “the” truth, “the” reality, and becomes one more mode and tool in the “Circle of Knowledge”, whose centre remains empty in order to respect the truth of each way of knowing and of the intrinsic mystery to the ultimate reality or essence.

- **Philosophy**, as “love of knowledge”, is originally and it must be recognized as the basis of all rational, logical and discursive knowledge. A vital attitude that gets manifested in the art of thinking, reflecting, questioning, interpreting, doubting, pondering, deciding, asserting etc, tied to the meaning of life and death, of becoming or flow of life. Wisdom is its fruit.

- **Science**, as methodological knowledge derived from the quantifiable observation of “how something works”, has been promoting for centuries the serious epistemological error of thinking and believing that the fact is objectifiable, thus deriving itself into a dehumanizing reductionism. As a consequence, it has become a caricatured and perverse version of itself, driven by the will to dominate and control Nature and humans beings, at the service of an elite. The **techno-science** that celebrates artificial intelligence is based on confusing material progress and technological evolution with the emancipation and liberation of human being. It is urgent to recover an open, flexible science that knows how to recognise its limits, its virtues and defects, and therefore no longer attempt to invade with its way of knowing vital existential aspects that cognitively do no belong to it. It is urgent to rescue the science from the hands of a predatory, abusive, despoiling elite, devoid of compassion for the essence of life. (See annex I: “Discerning the difference between science and pseudoscience” p. 66)

- **Technology** as an indispensable tool for improving the material conditions of our lives, is perverted the moment it is used to invade, subjugate and annul all human being dimensions (body, mind, spirit).

Today’s technology through the hypertrophy of artificial intelligence is generating a cultural and civilizational crisis (economic, ecological, etc.) that it is felt as a **great identity crisis**. Nourished by the dominant reductionist scientific vision, it is wrongly presented as “the” way of salvation, while research and technological progress for human development, contrary to the interests of the elite, are expressly and relentlessly pursued.

- **Art** as free expression and knowledge of human consciousness, is essential to develop creativity, sensoriality,

sensitivity, imagination, intuition, etc. A path of individual and collective self-knowledge, where the rational and irrational, cosmos-chaos, manifest and converge to evoke and touch consciously and/or unconsciously, the immeasurable mystery of our existence. In all spheres of life there is an urgent need to socialize art as a form of knowledge, to free the imagination from propaganda and cultural industry in order to safeguard its power to anticipate and realise our aspirations and desires.

- **Spirituality** as experience of the process of self-awareness and self-realization, goes beyond the stagnant religions, separated by dogmas that have divided and confronted us as humanity. It's important that spirituality be open, integrative, inspired by Nature and its sacred essence. Authentic **Spiritual Traditions**, anchored in the essence of consciousness, provide us with the wisdom of timelessness and inner knowledge. A link to the sacred not conditioned by religious, governmental, military or scientific power. Such traditions help us to unveil the deception of the "I" worship, of progress, the trap of always going forward, of "not falling behind", the delirium of speed, acceleration and centrifugation that feeds distraction, dispersion and disconnection from the essential.

There is an urgent need for self-criticism of the great religions, abandoning dogmas, recovering ethics, morals and the liberating power inherent in every spiritual Tradition. There is an urgent need to recognise each other as sisters and brothers in essence, putting into practice the absolute respect and fraternity of all spiritual Traditions. To create an alliance to speak out, to bear witness, and to dismantle with arguments the number of irrational assertions that today's alleged scientific reason, prey to techno-scientific totalitarianism, makes use of.

1.2 To realize the fulfilment of the human being. To understand the human being as a universal conscious creature living the earthly adventure of the body to be transformed and transcended through consciousness. To unite Heaven and Earth, recognising that we are part of a whole. To integrate the intersection of the spiritual and the material in daily life, living both dimensions without polarity, without splitting, that is, living the presence.

- **Develop and use our own potential** to transform our mental, emotional and physical body. To heal the emotions, the attachments to the “I”, to reconnect with our essence from pure intention. Love, compassion and wisdom are essential tools for such realization.

- **Appeal to the intelligence that rules the Cosmos.** Human intelligence is manifested when it unites with the universal intelligence of the Cosmos. Such intelligence sustains the Laws of Nature of which we are a part. Artificial intelligence pretends to replace cosmic intelligence, a senseless absurdity due to the arrogance and blindness of the technocratic power.

- **Return to the land.** To recover the simplicity and humility of life rooted in Nature. To disconnect from the “Matrix” and reconnect to the real womb of humanity. To live the 3 systemic laws: belonging, order and balance between giving and receiving, in relation to the Cosmos, Nature, the elements, the essential link of things. Harmonise ourselves with the Universe, the cycles, the seasons, the day, the night. To integrate ourselves as a creature interdependent with the rest of the creatures. To live with full awareness and dignity each stage of our individual and social life. To recognise that every darkness heralds a dawn, every descent an ascent.

- **To recognise the fundamentals of a conscious eating** in order to integrate ourselves in the deep cycle of health and life. Much of the confusion we feel today is due to the disconnection or lack of consciousness on basic things such as nourishment.

2. To advocate holistic education for the sake of full human development. To recover the original sense and purpose of the verb “e-ducare” which means to drive outwards what is inside. To educate in living as a human being co-dependent on the earth, the water, the fire, the wind, as a survival and liberating experience.

The education on what is primordial permeates the roots of every human being and it becomes its foundation. A foundation that leads to natural reciprocity, in such a way that abuse, taking without giving, etc. cease to be a daily occurrence. Education is not only a question of training in one profession or another, but of learning and accompaniment in the vital processes of becoming fully self-aware human beings.

- **To recognise that today we live in an anti-education.** To become aware of the machinery in which we live, how we are being educated from a very young age to be irresponsible, to satisfy the “I”, to worship desire and to avoid all contact with the sacred. One of the great conspiracies of transnational corporations is to create billions of addicts and to get people to buy out of compulsive desire and not out of necessity through marketing strategies. People are getting into addictions at an ever younger age. Addiction and depression are the two illnesses of modern societies, and they are not casual diseases but are being directed to make us mere consumers, now already clicking on screens. Even in traditional indigenous communities we are seeing a big gap between grandfathers and grandmothers and the next younger generations. It is already a challenge.

- **To recover the idea and sense of transcendence.** Living with our backs turned away to the transcendent leads us into failure and social, cultural and civilizational self-destruction. **Modern western culture is the great anomaly**, being the only culture in the world that denies the transcendent, exacerbating a predatory anthropocentrism of the planet’s species and resources. The neoliberal capitalist society is the anomaly, a predatory society without gods and ultimately without humans, because it reduces us to an abstract notion, stripped of any transcendent identity, and turns us into mere isolated individuals, purveyors of “big data”. This anomaly must urgently come to an end for the sake of humanity and the Earth.

- **In all social spheres, promote holism** as understanding and action that integrates different sensibilities and intelligences, from the material to the spiritual, for the sake of a dignified, conscious and fulfilled life.

It is urgent to foster the co-existence of visual, verbal and oral culture; analytical and synthetic capacity, critical and systemic thinking, discernment, creativity and ethics; to accept error and crisis as part of the learning process; to rescue and integrate the feminine and the masculine; to transcend anthropocentrism and ethnocentrism; to understand that we are one with Nature, microcosm of a macrocosm; to put the human being at the centre of debates and social decisions.

3. The aim of a holistic cognitive paradigm is the full realization of the human being, spiritual awakening, to understand duality, life-death processes, on behalf of a Culture of Peace.

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TRANSITION – How we realise it?

Urgent actions and statements 2021-2025

1. We become aware of our conditionings. We are driven to think in a toxic way, which makes us uneasy, thus we can't vibrate in love's frequency but in the fear's instead. As long as we remain connected to the mass media and the matrix, we are conditioned to think negatively at all times. Such negativity engulfs us in loneliness and isolates us when we are unable to process emotions and cease sharing them. Moreover, it also feeds on anomie or a lack of values. When we don't believe in anything, we try to compensate this emotional emptiness with the consumerist compulsion that keeps us numb. It is urgent that we regain our own traditions' wisdom in order to recover meaning to life.

• **We cultivate the power to discern** between truth and lies, in oneself and in society. We understand truth as the horizon to which we naturally tend from our consciousness, and lies

as the self-deception and social manipulation to which we are subdued through the mass-media.

- **We intensify our awareness** and dare to say what we think without negativity, coming from respect *"This doesn't work..."*
- **We take responsibility** for all our thoughts, emotions and actions, accepting that we are learning to overcome our own contradictions and limitations. We embrace our shadow to become fully conscious.
- **We use technology consciously** and only as a learning and work tool. We recover the direct experience of human relationships and of Nature.
- **We create alternative ways of communication** with ethics and quality. We stop and reverse the negative and fallacious influence of the mass media. We legislate and personally control the information and advertising of everything we produce and consume. We denounce the information, labelling and publicity that are false and that conceal the truth.
- **Our spread through conscious presence.** From presence we bear witness to the fear that conditions us. We spread from the love we are able of radiating and from a good use of the word to clarify, to enlighten. We respect the rhythm that each person has chosen to open up to consciousness.

2. We humanise education, fostering a holistic, circular and non-vertical educational process, with a view to "what the human being is", taking into account the multiple sensitivities, intelligences, capacities and gifts.

- **Transmission of knowledge in a face-to-face, oral and accompanied way.** All education is through accompanying our daughters and sons. Anything that does not accompany (video-conferences, tele-learning, everything "online", etc.) reflects a disconnection from the true way of educating. No matter how well an online programme has been done, will never educate anyone, it will transmit information but not education. We prioritise consciousness development over technological development.
- **Creativity**, a inherent principle to all living beings, is the vital impulse that we apply to all areas.

- **Critical thinking** to overcome old schemes and create new individual and collective imaginaries. We “re-cognise” the mind from the yearning to know who we really are, while recognising our interrelation and active role in the social construction of the community.
- The opposite of fear is love. **We educate in love** and in its daily manifestations. Love gestures in the middle of tragedy is what sustains humanity.
- **We encourage conscious action** in everything we do, by means of listening and being present, flowing with natural law. Our actions are not neutral, we need to dress them up with consciousness, to understand that non action is also an action, and that the great sin of our days is the sin of omission.
- **We redefine** the current idea of abundance, wealth, prosperity and need.
- **We protect the forgotten memories** restoring our own stories.
- **We value, promote and preserve space of silence** in urban areas, villages and natural landscapes.

2.1 A profound debate is urgently needed about the causes of all the current crises. Debates without dogmatism, without false scientism, without economic or partisan interests, in which we must all take part.

- **Urgent debates and forums about the origins and real purpose** of science, economics, politics, education, health, technology, art, patriarchy and matriarchy, religions, armed forces, etc.
- **Urgent debates and forums about existential questions from a holistic view:** Who are we? Where do we come from? Where are we? Where are we going? Our understanding and attitude toward life and death.
- **Urgent debates and forums about a new society** that can no longer be either patriarchal or matriarchal, but that integrates with equanimity all polarity and duality.
- **We appeal to utopias** as a natural and legitimate right to invoke with our imagination what we could be as a society

if we develop the full and proper human consciousness.

We appeal to utopias as a natural and legitimate right to invoke with our imagination what we could be as a society if we develop the full and proper consciousness of the human being.

3. We make freedom of choose a reality in all vital life processes. How we want to give birth, die, care for and be cared for, heal ourselves, be educated, be fed, etc. We give priority to natural life and natural processes.

4. We create networks and alliances between conscious people. We think and consider what things we can stop and what things we can start to build. We take action without waiting for others to do it.

5. We create community spaces and projects of factual transition: housing, health, education, rural and urban life, etc. that are lighthouses, examples and references of holistic, conscious living.

Once these measures and actions have been consolidated:

PURPOSE – To what end

We go from the age of ego to the age of conscious community. We transcend individualism, we live in equanimous, collaborative and cooperative societies. Social referents are self-conscious human beings who naturally influence and transform all social structures. Communication becomes direct and truthful, the mass media lose their hegemony.

We harmonise polarities. We integrate duality in ourselves (the feminine and the masculine, the animal and the angelic, instinct and intuition, reason and heart, etc). Harmony and integration allow us to experience a degree of

plenitude and authentic happiness, not dependent on what we do and/or have, but to the recognition and realisation of what we are internally in essence. We consolidate a society that is neither patriarchal nor matriarchal, that integrates with equality and equanimity both sensibilities.

Holistic education embraces all spheres of life, we develop our potentials, we make rational, conscious and appropriate use of technological means. We have decreased in everything that harms and disturbs natural life. We live in simplicity and harmony with Nature, which we recognize and treat as our own family.

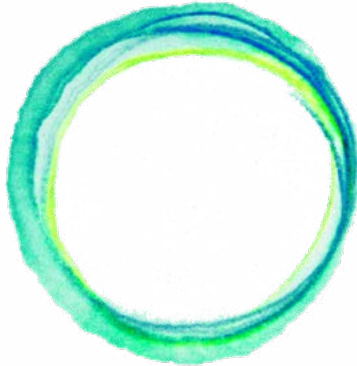
We empathize with Nature, creating forms of production and organization based on solar and lunar rhythms. We ritualise moments of the day and cycles of the year. We establish rites of passage in the different stages of life.

Most human beings live in full consciousness, integrate habits such as meditation, and many previously necessary social structures and services cease to be necessary and disappear, for instance, prisons.

We drink again from the Source for everything and everyone to be re-created. Every seed needs to break its cuticle, to die, to change its state, to cross the threshold to awaken to a new reality. We awaken to our eternal dimension, we open ourselves to a new process in which humanity is stabilised with new values. It is a creation through the human being him/herself in a profound dialogue with what surrounds him/her, with his/her essence and with the Cosmos. A humanity in which each human being contributes his/her melody, his/her colour, his/her tonality in this new creation, which is a beautiful and harmonious song to the fullness of life.

EDUCATIONAL MODEL

based on a holistic understanding and practice,
it cultivates each individual's sensitivity and
potential for the sake of becoming fully conscious,
responsible, self-sufficient and supportive.



VISION – What do we want?

The aim of the educational process is to develop human potential, among others: critical spirit, creativity, self-knowledge, love and respect for Nature and all its beings. To train responsible, sovereign and supportive people.

1. To train teachers holistically, that is, to know themselves. Teachers accompany students to discover what is inside them, what happens to them, not so much what they should be. They educate mainly on values such as creativity, love and respect, healthy living, self-care, ecology and territory, planetary awareness, etc., for the sake of physical, emotional, intellectual and spiritual development. They educate in learning from the practical to the theoretical, by processes, in fostering the talents of each individual and in the ability to work in a team. Teachers should be example of self-awareness, honesty, sincerity (allowing mistakes), support and enthusiasm in the process of holistic development of individuals.

2. Respect for the being of each individual. To deepen in educational holism, in an education that reaches the heart of learning, in the search of every human and every living being's essence.

- To see and accept each person as they are, accompanying their process as their needs arise, making them see that there are also those of others. It is essential to promote integral development, giving each person the time they need in their process.
- At the core of the education system must lie personal awareness and integrity. "E-DUCARE" refers to the process of opening the path to what is within and leading to its expression in a process of self-discovery. The educator is the companion of this process, for which he/she has to make use of self-knowledge and knowledge of human nature.

3. Humanise education. Education must address the whole person in his or her physical, emotional, mental, soul and spiritual dimensions, linking all knowledge and skills and giving them equal dignity and importance. This holistic understanding and practice must be made extensive to parents, families, friendships, groups, etc.

3.1 To take care of the relationship with oneself, with others and with the environment. *“I am very important and I am so still in front of another who is also important”.* The discovery of the other is the basis for the discovery of oneself. The task of the teacher is to “be that other” suitable for the student. To enable people to get in touch with themselves, with others and with the world through sensoriality, emotionality, intuition as vital intelligence and innate wisdom, imagination, memory, thought, and also with the community and spiritual dimension. To accompany such process with tenderness and kindness, firmness and soundness, so that each human being develops the best of themselves and be able to offer their gifts and talents to society. *“A flower that does not develop as a flower ends up as a bud, and the world is full of buds.”*

- Learning to manage emotions. To understand and handle fear, to deal with the shadow, to look into our grief and trauma, etc. To manage emotions implies to accept them, to get in touch with them, understand them, recognize them, express them, assimilate them, and transcend them through consciousness. Educating in the integration of the polarities without denying any emotion. Integrating light and shadow, accepting all that we are. (See appendix II: “Learning to manage fear, attending to the shadow” p.)
- To recover the importance of artistic expression, everything that allows us to open up, express ourselves and communicate beyond conventional language and knowledge.

3.2 Harmonise ourselves with nature, flow with it. To encourage direct contact and reconnection with nature: *“we are nature first before culture”.*

- To recover the knowledge of emancipation and sove-

reignty that have been marginalized and banned by the system. A clear example of this are the 5 biological laws found out by Hamer, which show how nature acts in a way that makes us become more conscious and stronger; how the Mother Nature, the sun, the moon, the planets and creation at large are constantly working for well-being. To follow these laws implies flowing with nature, to live according to the laws that rule Nature and the Cosmos, to become aware of our natural, social and cosmic condition. To relate the biological with the transcendental in every field, to recognize that all is one. *“The biological control circuits of our organisms don’t adjust at all to what we call progress or civilization, basically we are working with a wrong programme. A lot of experiences of conflict are caused by the fact that our forms of society have little or nothing to do at all with biological societies”.* (Quote of the statutes of the University of Sandefjord, founded by Hamer).

- **To adapt teaching and learning to life.** To learn from the survival and natural life processes, to go out into the countryside to care for and work the soil, knowing where food comes from, how to grow it, caring for the vegetable garden, plants, animals; to contribute with community tasks. Abandon the “globalized model”, disconnected from natural life.

- **To live according to natural rhythms and cycles.** To promote educational centres conceived as spaces open to the interaction with nature and society (people, associations, public and private entities); with flexible schedules adapted to the natural rhythms and cycles of the Sun, the Moon and seasons; where educators with a holistic vision offer different subjects, contents and practices, which students choose according to their curiosity, motivation, personal needs and those of the community.

- **To acknowledge the importance of sexual energy** to unblock and dissolve patterns, to release stagnations and open processes of re-connection with the Whole. To balance feeling, doing and thinking. To balance and channel spiritual, mental, emotional, physical and sexual energy. To become aware through our body.

3.3 To work by environments and processes, and with all

ages. To experience education as a unity, without separating knowledge or placing emphasis on one or the other. To palliate the division of subjects and educational levels, to foster a living education from 0 to 100 years old, based on the richness of human relationships and not on “ageism”. Prioritize life experience, permanent experimentation.

- **To work by environments,** creating spaces that offer experiences according to people’s demands. It is the individual who approaches an environment in freedom, attentive to the responsibility towards others and their needs. The teaching staff accompanies the experience and facilitates the process of work, giving priority to curiosity, to the learning process and to each person’s richness. Dogmas are dispensed with. Attention is paid to what happens, to taking care of the group, to not over-protecting it, to regulating it in such a way that everything has a place, generating a meeting forum from which both content and vital personal and group aspects flow. What happens is used as a context in which to include theoretical references. Starting from coexistence and from there deriving towards the understanding of what is happening.

To root theoretical knowledge in our own life, with the processes of deep knowledge of the human being, his psychological, psychic and transcendent constitution and his historical development. To offer resources to understand what happens to us in our lives. To turn the classroom into a space for experimentation where life unfolds.

- **Mixing ages, seeking a diversity of references.** Mixing ages to enrich human relationships and the bonds of solidarity, cooperation and empathy of the whole educational community (biological family and tribe, teachers, pupils or students, private and public entities). To take the rural school as a practical example of the richness of varied groups, when pedagogy is sensitive and respectful to the needs of each individual. Such variety encourages learning from each other, helping each other, natural and spontaneous interactions of knowledge.
- **To adapt ratios** by increasing the number of adults available to children and pupils in general.
- **To integrate families into the schools** so that they

can participate in the education of their children and of all children. Keep families informed of everything we are going to do, of what the children demand, of what we need at all times, so that they collaborate and participate. Concerning the workplace, to allow and integrate a space for families to contribute time to their children's education.

3.4 Involve students in the practical tasks of the community of reference in order to educate them in responsibility and freedom, the fruits of conscience.

4. To appreciate the surroundings in educational activity. To create dignified spaces both in the city and in rural areas. In both cases, to seek the presence of nature and its basic processes.

- **To give importance to the architecture of educational centres** so that they are energetically sustainable spaces, full of light, life and natural beauty, so that the space itself is already an important place.
- **To promote healthy spaces**, free of electromagnetic pollution (wifi, 5g, etc), especially where children move around. Do not introduce digital technologies until adolescence, due to their highly addictive risks and harmful effect on health in general, as well as on the physical, mental and emotional development of children.

TRANSITION – How we realise it?

Urgent actions and statements 2021-2025

We decree a real state of alarm in education. We ask to be heard, there are many of us who do not believe in the conventional education system that has led us to the current natural, social, economic and epistemological catastrophe. We take the streets. In every city, in every town, in every village, we claim a profound change.

1. We promote educational holism.

1.1 No-cost holistic education and training. We provide the

necessary budget for all types of education and training for all ages.

1.2 We decriminalize free schools. Education is a right, not an obligation. We recognise the right of everyone to choose the educational model that best suits their conscience, within the framework of respect for Human Rights.

1.3 We train teachers holistically, starting from a solid practice in self-observation, introspection and self-knowledge, the basis of the whole educational processes.

- **We drastically redesign the teaching career,** we changed the professional and personal profile. We introduced much more practice time, much more psychology and pedagogy. A more diversified knowledge based on life experience. Not anyone can be a teacher. Personal maturity, a vocation for caring with flexibility and firmness are decisive, people who work internally on their fears, their childhood blockages and traumas, etc., with a process of self-knowledge. We care for educators, taking advantage of their own teaching work to deepen this personal work.

- **We incorporate open curriculums** focussed on attending to the learning impulses, interest and self-motivation of the pupils, always combining them with the needs of the reference group and society.

There is the possibility to choose, decide, doubt, create, build their own life trajectory with a respectful accompaniment so that each person can develop its world and interiority with a free, healthy, and not colonized imagination.

- **In primary school** we initiate a transition towards the new model: children choose from 30 to 40% of the subjects they study or work on. We put textbooks aside, we diversify the groups and introduce many more adults to start **working by environments**, so we left the 1 hour per subject timetable structure and moved to a flexible structure adapted to the work processes by environments. Textbooks are arranged by subject on a bookshelf and are used if needed without being compulsory. We reorient learning towards play and work on basic tasks. We promote arts and sports, aspects that today are considered

secondary and yet are of vital importance to unlock and flexibilise.

We stop the assessments, we value in a different way the processes that each person is doing. We seek to understand, not to label. We recognise that the person is in a continuous process of opening and change.

We open the doors, **leave the classrooms**, there is more free games out in the court, we create more green areas and make more proposals, for instance a school vegetable garden, to attract insects, to repopulate with native plants so that the insects come back, or we have the class outside etc. Whether in the city or in a village, we go out into nature at least once a week.

“Compulsory” education becomes a time of development, of self-creation and co-creation, without exams or grades. Teachers are animators and accompany, they no longer measure quantitatively how much or how little theoretical knowledge someone has assimilated, they encourage integral development.

- **We deepen the idea of authority and freedom.** We recover its original meaning. Etymologically “author” is the one who leads, who opens the way to what is there, who guides outwards, allowing what is inside to emerge in its own way.

Authority is granted, and it is granted to whom is considered that knows what you are interested in. In every group and context there are people in whom you place that trust to know more and better something. Knowledge and learning go hand in hand with humility of finding yourself in front of someone or something that you recognise has gone further than you. To this authority based on knowledge must be added the human quality, knowing how to be, being there to care and to be cared for. The best teachers have put their efforts not so much into transmitting their knowledge but into taking students out of the passive role implicit in the fact of being someone’s disciple. In the educational relationship, transformation is always mutual.

1.4 We recognise co-responsibility in all educational and learning processes.

2. We focus our education on learning to live taking the essential into account. We educate in values that embrace care for the life cycle at all levels. We recover the value of everyday basics, and of the importance of taking care of and contributing to all community tasks.

We foster the return to tribal feeling, to mutual support in sharing fundamental things.

- From adolescence we incorporate **knowledge of the natural heritage of each territory**, its landscapes and unique natural spaces, its ecosystems, the local flora and fauna species, its current threats and the potential and opportunities for regeneration.
- We learn to **live according to the cycles and rhythms of Nature**.
- We promote and encourage people to go and live in the countryside, **we leave the city**.
- **In the city**, we become aware of the disconnection with Nature and we integrate practices to reconnect with it.

3. We encourage and create learning spaces in which to experiment with holistic education proposals. We promote open spaces where age is not a conditioning factor, invigorated by people's own motivations. We promote new ways of understanding educational centres (schools, colleges, universities, etc.) where coexistence with the natural community of people is valued, sharing their wisdom and their work, and where children learn from the beginning to live together and share.

4. Role and use of digital technologies.

- **We acknowledge the role of technological connectivity.** We find the right proportion in the use of **digital technologies**, being very cautious to avoid addiction and personal "hijacking". We learn to disconnect every day. We are aware of the vital importance of non-mediated, direct, face to face communication, and we prioritise it whenever possible.
- **Digital technologies** are not introduced until adolescence. We work first with adults, parents and educators, providing full information

on the implications on health, attitude and behaviour. Schools and areas where there are going to be children, keep them as free as possible from airwaves, wifi, etc. Just as alcohol and tobacco are very present in our society and are not allowed in schools because they are highly addictive drugs, so it is the same with digital technologies because they are not harmless and because they are a drug to be careful of. We introduce them carefully at the end of the first stage. We educate in the amazement and surprise of things that do not happen on a screen. We return to slow learning, to discovering for the first time, to promoting spontaneity.

- We create **new subjects** of disconnection from everything electronic.

3. We create coordination groups to defend and put into practice the educational holism.

- **We generate meeting spaces for teachers** to share experiences and pedagogical processes.
- **We open up continuous two-way communication and linkage** from the bottom up and from the top down, between teachers and institutions. We prevent political parties from changing laws as they please. We demand education at the service of the upbringing and integral development of the human being.

Once these measures and actions have been consolidated:

PURPOSE – To what end?

Schools, old people's homes, day care centres, civic centres, etc. disappear and **we encompass all life in open spaces of cultural, social, economic, etc. coexistence for all ages.** Spaces built according to sacred geometry, bio-construction, etc.

We leave behind individualism, **we recover the richness of the tribe**, collectives of people supporting each other on a daily basis. From childhood we learn to create and lead assemblies to manage daily life and the problems that may arise. We recognize ourselves each in the difference that

each one brings and in unity with all beings and Nature. All people (children, young people, adults and the elderly) are necessary and we need each other.

We have learnt from ancestral cultures the care, the link with the Pachamama and with the essence. We have recovered the sacredness of the Earth, of the spaces, of the elements and of the relationships we create.

TERRITORIAL MODEL

facilitates food, health, energy, economic, political and cultural sovereignty of each territory, vetoing speculation with resources and preserving the environmental quality and natural values of planet Earth.



VISION – What do we want?

1. To recognize and respect planet Earth as the home of all living beings. Thanks to this transcultural recognition and from the planetary consciousness:

- Caring for the Earth with future generations in mind.
- To value Nature and the natural territory as a source of health.
- Conserve biological connectors and recover natural spaces, with effective laws and policies for the preservation of Biodiversity and Natural Landscape.
- Establish an economic model that respects the Biosphere. To put a veto on speculation with natural resources. Order, plan and manage the territory in a conscious, healthy and sustainable way.
- Reduce and manage waste responsibly, efficiently and optimally.

2. Personal, communal and territorial sovereignty. To develop self-managed local communities connected at the planetary level: *“Think global act local”* (glocalization). To achieve food, health, energy, economic, political and cultural sovereignty in each territory.

2.1 Empowerment of rural people to self-manage their territory. To transcend the despotism and selfishness that only looks for the particular and partisan interest, recognizing the vital importance of working for the common good. People of integrity who love and appreciate their territory, and do not sell out to money. Empower the custodians of the rural environment to manage the territory with responsibility and integral criteria, recognizing that the main strength and attractiveness of the rural environment lies in the environmental quality it possesses, realizing the good that this implies for the different economic and cultural activities. Commit to the landscape, biodiversity, ecology, preservation of the natural and cultural heritage of each territory.

- **Educate at all levels** (family, school, university, business, political, cultural) **recognizing and revaluing the importance of rural life.** To change the narrative of rural history, the feeling of inferiority with respect to the city. To see the rural world with current values, recognizing its meaning in the face of the current crises, caused by the desire to dominate and control nature, and not to respect and cooperate with it.
- **To recover and promote the value of all the manual and traditional trades of the countryside** (shepherds, stockbreeders, farmers, butchers, carpenters, electricians, plumbers, craftsmen, blacksmiths, etc.) promoting and facilitating the training of these trades and valuing the territory's own resources.
- **To create rural-urban connections as simultaneous and complementary worlds** to live experiences, to open the gaze and conscience.

2.2 Reform politics, governance and management of the commons. Restructure policies in a non-pyramidal way. To move from representative democracy to direct democracy, establishing spaces for decision-making through Active Social Participation. (ASP, see appendix VII)

- **Inform and become aware of what is happening in the territories in order to act decisively.** For example with the energy issue, in particular with large-scale renewables, it is well known that the first thing that developers like Forestalia do is to divide people and create distortion by promising jobs and money. They create the illusion of something to come in the name of “progress” by making believe to the uninformed and bona fide mayors and rural landowners that they are going to do something good for their people. This discourse has been for decades denting imaginaries and justifying a rural development against the rural environment itself. On the other hand, the administrations, often in collusion with the energy lobbies, in the end, do not work in our favour either, and the proof is that we have not received funds to develop, and many of the problems we have in rural areas come from policies established from an urban vision, without taking into account the real needs of the territories.

- **Legislating for the right to have true and complete information from the beginning**, on all projects with negative impacts on the territory (wind and photovoltaic farms, electromagnetic pollution, slurry, air pollution, aquifers, etc.). Oblige by law that the broadcast media be transparent and truthful, vetoing partisanship and demagoguery in the media.
- **To preserve the environment, not to degrade or pollute it.** Raise awareness, revalue and promote landscape managers as custodians of the natural and cultural heritage: primary sector, importance of shepherding, its continuity and management, etc. **Stop projects that have a negative impact on rural territories** (open-pit mega-mining of rare earths, lithium, wolfram, uranium, etc., the Spain-Portugal transatlantic freight corridors, high and very high voltage power lines, implementation of large-scale renewable energy, macro-meat farms, etc.).
- **Sovereignty over resources at local, provincial and regional levels.** To be able to decide about our trees, our lands, our water, etc. To ponder and decide communally, having full information and not partial information. What cannot be is that what happens in our territory depends on an office of an investment fund in Switzerland, for example.
- **Self-manage services**, e.g. introduce tourist taxes for the use and wear and tear of services, create local distributed energy generation networks, etc.
- **Change and remove regulations that go against the rural world and the people who live there.** Reconsider and change the laws on the ownership of land and subsoil. The subsoil now belongs to the state, with full right to forced expropriation if there is a “strategic” resource that the state is interested in exploiting, instead of being exploited by the owner himself in agreement with the municipality, or deciding not to exploit it for a greater good such as the preservation of biodiversity. An example of this is the 1978 mining law that has remained the same since Franco, due to the interests of the mining agenda.
- **To regain the cooperation of the custodians to take care of the territory.** Promote the associationism of the

custodians for projects of common interest, to be able to decide through neighbourhood councils which projects enter or do not enter the territory. For example, the re-wilding fashion, of returning to the wild, is basically a form of neo-language like the word sustainability, to carry out globalist agendas, and on the other hand, the way it is intended to be done does not make sense to many long-time farmers and ranchers, it does not include their point of view or their needs.

- **To achieve territorial sovereignty.** This means to realise food, health, energy, economic and cultural sovereignty. (See Annex III: “Food sovereignty, an unavoidable right”, p. 68-73)

3. Reverse depopulation by changing regulations and policies, and making rural areas “fashionable”. Promote the repopulation of the most depopulated territories in a balanced way, respectful with the endogenous resources of each territory. The rural world must be inhabited by the custodians of the territory. Make the territory attractive for people to come and live in it, not repopulate it with subsidized immigrants for whom there is no work.

- **Guarantee access to quality services:** health, education, roads, justice, mobile telephony, fibre optics for internet, etc.
- **Facilitate access to housing:** Make housing available for rent and/or purchase in the villages and also make it a “commodity” (with a favourable environment for young people, elderly people, artists, etc. with internet, co-working, workshops, etc.).
- **Create land and housing banks** for people who come to live and develop agro-ecology projects, in pursuit of food sovereignty.
- **To make bureaucracy more flexible** in order to cultivate a piece of land and build or rehabilitate a house, vetoing speculation and favouring projects, families and people who come to the territory to add attractiveness and possibilities of dignified employment. Encourage the arrival of projects and people related to the natural and

cultural heritage of the territory. Don't put obstacles if you have or don't have a family, but study each case, see the affinity and wealth that each person, family and/or company that comes to the territory brings.

- **Differentiated taxation** in all areas: housing, agriculture, food, urban planning, education, culture, etc.
- Recognise and support repopulation, management and inter-territorial identity projects, for example in Spain: Serranía Celtibérica & Franja Céltica.

4. To develop a territorial model that makes it possible to live from endogenous resources in a conscious, healthy and sustainable way.

4.1 To reduce bureaucracies in order to create coherent and dignified strategies that truly facilitate **sustainable rural development**, and to establish effective regulatory norms and laws adapted to real, concrete rural needs and to the different scales. (Example of regulations in France)

- **Discrimination of the economy by scales:** macro, large, medium, small and micro. In small scales and micro-economies, decriminalization of citizens who, in order to survive, sometimes have to break laws because they cannot afford them.

4.2 To recognize and promote Agriculture and Livestock as a fundamental sector of the custodians of the territory: crops, irrigation methods, small agri-food processing centres, giving priority to agro-ecology. Give maximum value and priority to extensive livestock farming and native breeds, as well as processing, direct sales, research, herds to maintain the forests, etc.

- **To establish and normalize agro-ecology as a way of life and production model** that integrates ecological consciousness in the use of endogenous resources (honey, cultivation of forest mushrooms, aromatic plants, etc.), respect for biodiversity, natural fertility, landscape, and work ethics both in terms of wages and care of the land. Unlike the so named ecological farming (, which is only a certification based on the agreements of the phytosa-

nitary products accepted in this certification, but which does not necessarily imply the integral care of the land, of biodiversity, ethical wages, etc.

- **Promote education and consciousness in agro-ecology**, as a way of life.
- **To favour extensive natural livestock farming and decrease to the point of eliminate intensive industrial livestock farming**, in pursuit of environmental, food and sanitary quality. In rural areas, recover the traditional rural slaughterhouses by avoiding transport stress and upgrading them to ensure proper and healthy handling and marketing of meat. (Current bureaucracies only make sense in industrialized rural environments next to the cities).

4.3 To value and promote rural tourism, linked to environmental quality and nature, rural identity and ways of life, folklore and traditional festivals, gastronomy, the promotion of agro-ecological products, routes of interest for hiking and cycling, geography, ornithology, mushrooms, etc. and to the sky.

- **To promote local tourism**, to know what we have here.
- To recognize the past and the roots of a territory, to commit on the conservation of archaeological sites and to **promote cultural tourism** with small and local archaeological museums.

4.4 To promote and normalize local commerce:

“I buy from you, you buy from me”.

4.5 Facilitate rural networks for employment, housing, food, etc. To create a provincial and regional website where associations, town councils and entrepreneurs can consult: job offers, housing, information on tourism offers, food, etc.



“It is not a Sunday in the countryside what we need, but a less artificial life. The passive acceptance of technical progress is today the deep and permanent cause of all confusion.”

TRANSITION – How we realise it

Urgent actions and statements 2021-2025

1. We report and denounce what is happening worldwide with the territories and their resources. It affects us all.

- The global reset of Agenda 21, now called the “**Sustainability 2030**” **Agenda** is being implemented at full speed, there is no time to get it wrong.
- Since the **Rio summit in 1992**, corporations have managed to get thousands of environmental organizations from all over the world to work together with them for their goals, creating the fallacy of a new green religion, of climate change (global warming created after the ban on the use of climate weapons by the Enmod convention), of sustainability (Maurice Strong, Smidney, the king of asbestos, Club of Rome).
- This is called the non-profit **industrial conglomerate**. Its objectives are: to privatize territories and their resources on the basis of state debt, through natural capital (putting a price on nature in order to be able to buy it back as debt). 85% of the planet is public and communal territory, by exchanging it for debt they will turn it into private. To do this they first need to enter the territories (gas pipelines, wind farms, etc.).
- **Agenda of the crisis and scarcity**. CO2, energy, fuel, pandemic, food and economic crises.
- **Withdrawal of rights from human beings** to give them to the planet.
- **This agenda is the total control and privatization of the economy and resources**, and the imposition of a global dictatorship by force controlled by military artificial intelligence technologies. All are working on parts of this social and economic agenda: universities, corporations, governments, NGO-s, media. They need total control.
- **This reset is based on deceit and lies**. We must be critical. To collaborate in any part of this agenda is to work for the fulfilment of its objectives, unless from within we are able to introduce consciousness and this can slow down and redirect until the intentions of control and totalitarian domination are dissolved. To work outside the official to recover the future that has been

stolen from us.

2. Biosphere and its Resources.

2.1 We reveal and stop the hidden plot of Natural Capital.

Aquifers, wetlands, community forests, etc. are being monetarily valorised. The 200 largest corporations in the world are putting a price on Nature so that it can pass into their hands in exchange for the debt of the states. These corporations want the land and the resources, and they have been setting agendas for decades to do just that: to make 85% of the planet's land private.

- We take nature out of the market (financial valuations of nature, global carbon emission markets, water prices in futures markets, etc.). We prohibit the entry of casino-finance into nature.

2.2 We denounce and stop the agendas designed for programmed depopulation.

We reveal the deceit of corporations in collusion with investment funds and administrations, which for decades have designed agendas such as the Agenda 2021-2030, which must be read between the lines, because they are the opposite of what is written in them, and are designed to expel people from the territories, causing a programmed depopulation and take over resources through crises also programmed as the climate crisis, food, etc.; crises designed to take away rights and achieve their objectives, by their resetting. **We report and denounce what is really happening in the European Parliament and how the European Commission is being managed by lobbies and investment funds**, following the agendas prepared to do what the big corporations have thought. "You will have nothing and you will be happy" that is the 2030 agenda. The Davos forum is the 2030 agenda and it is our government's agenda and everyone's agenda.

2.3 We create an effective and useful organism at world level in defence of the Biosphere,

from which we develop coordinated environmental policies binding on all countries, and of co-responsibility of the whole of society in the con-

servation of the environment and natural landscape, and in territorial planning and management in general. We create sectoral agencies to speed up concrete programs and projects for the conservation and restoration of the natural heritage.

2.4 We decrease in all projects with strong environmental impact to preserve environmental quality, and for the recovery of natural habitats and landscapes in artificialized areas dramatically degraded (deconstruction of dams and re-naturalization of rivers, beaches, mountains, with participation of local communities in decision making, because it is not always the best to undo something that is already integrated).

2.5 We ecologically reconnect all territories, preserving all biological connectors and their precise recovery by means of ecoducts that save current infrastructures that are not or very impermeable to the passage of terrestrial fauna. Through participatory processes, we draw up Recovery Plans for ecological connectivity throughout the territory. We preserve the large continuous natural areas that survive (in Europe: the Carpathians, Croatia, Danube Delta, West and East Iberian, Ports-Maestrazgo, etc.) without artificializing, progressively recovering all their biodiversity and promoting human activities for rural development that are compatible with them.

- **Acknowledgement of large predators** such as the bear, the wolf or the lynx as **guarantors of the health of ecosystems**, whose potential populations need to be recovered.
- **Hunting and fishing management supervised by independent scientists.** And extinction of the secular privileges that hunting activity maintains over the natural environment.
- **Recovery of fluvial freedom spaces** as natural areas of flow lamination in view of recurrent floods and as biological connectors for terrestrial fauna.

2.6 We develop and achieve conscious, healthy and sustainable resource management, i.e. non-speculative, non-polluting and non-degrading, and adapted to the natural regeneration of resources, without exhausting them.

• **WATER management.** Much of the water comes from the mountains, from unpopulated areas. Aquifers and water is a final objective of large corporations. In several countries, reservoirs are being privatized and water is already listed on the stock exchange. Without being aware of it, we are leaving the future of our vital resources for life in private hands. The Water Bank was created in January 2021 and will end in 2030. It is a business based on scarcity: “Water is a scarce good and therefore, it is expensive”. This is false and to inculcate this idea they have needed the ecologists. In 2004 the 1st sale of water was made and they used the term “DROUGHT”. Water is becoming a commodity when it is and will always be a necessity. They cannot deprive us of our historical rights so necessary for agriculture and livestock. It is necessary to organize ourselves and defend our rights as water users and consumers. The climate control agenda is basically the privatization of the atmosphere for the control of water and solar radiation which are the source of life on earth. These interests dressed in the garb of “SUSTAINABILITY” and the false idea of an “intelligent” society cannot be the basis for a hopeful future. We must regain control of our survival and quality of life, giving that priceless legacy to future generations.

We develop a New Water Culture, some urgent measures are:

- Use of rainwater and runoff in towns and cities, neighbourhoods and housing estates, industries and commercial estates, roads and motorways, fields and valleys.
- Waste water treatment at source.
- Maximum reuse of water resources at source or purified at domestic, agricultural and industrial levels.
- Use of exclusive water resources in each hydrological basin, restricting water transfers. We make participatory and binding River Basin Plans.
- Reconversion of irrigated crops that are unsustainable in terms of water needs or climatic suitability.
- Protection, control and rationalization of the exploitation of aquifers; necessary closure of wells.
- Public rivers and riverbanks, lakes, ponds, marshes, coasts, beaches and coastline.

• **TERRITORY, LANDSCAPE and BIODIVERSITY.**

Preservation of the ENVIRONMENTAL QUALITY of biological connectors as a guarantee of the conservation of biodiversity and ecosystems and habitats, of the quality of life and food quality, of good ecosystem services, and of rural development.

The ecological and climate crisis calls for the conservation of biodiversity and ecosystem services to mitigate and cope with the pollution of industrial-urban production and life. Spain is the most important biodiversity reserve in Europe, and a large part of the so-called “empty Spain” still has good and very good environmental quality, many of the biological connectors essential for the conservation of biodiversity are located there. This should be reason enough to ensure that it is not plundered or further degraded, and drive rural development strategies based on this environmental quality, in the rational use of endogenous resources from agro-ecology and custody of territory, based on the designation of origin: organic product, healthy, rooted in the territory and with care and environmental improvement; promote environmental awareness tourism, and astronomical tourism, of the sky, given the high atmospheric quality of many of these territories. We have many resources to attract repopulation in adequate proportion and to be able to continue providing the ecosystem service of CO₂ absorption.

Some urgent measures:

- We make the Catalogues and Charters of the landscape binding for the preservation of its elements and values, and all the figures, agreements and conventions for the defence of the natural and rural environment.
- Participatory POUMs (municipal urban development plans). We rationalise urban plans according to the resources and real needs of each territory.
- Noise and light protection regulations in villages, towns and cities, neighbourhoods and housing estates, as well as in all natural areas.
- Cities and towns, neighbourhoods and urbanizations rich in green areas, with native flora and fauna, with great diversity and abundance of urban birds, insects, amphibians, etc.

- We develop taxes to levy the environmental impacts of wind and solar power plants on nature and biodiversity, territory, landscape, soil and agro systems. And we exempt from taxation the domestic generation and distribution of solar or wind energy.

In rural areas:

- We revalue the figure and function of the countrymen and women, the people who live in the landscape and modulate it (administrators of the territory and the landscape): shepherds, farmers, etc., as guardians of the knowledge of the environment, creators and guarantors of the rural landscape and co-responsible for the conservation of its inherent biodiversity.

- We promote conscious, healthy and sustainable rural development based on the real needs and available resources of the rural population and its territory.

- We promote sustainable forest management with the 5 synchronous objectives: a) prevention of fires, b) ecological improvement and maturation of forests, c) source of energy (biomass, firewood and also wood and other goods), d) source of employment and e) economic source.

- We recover the territory of indigenous or native peoples.

In the urban environment:

- We encourage and create more compact, lively, and diverse (as before gentrification) urban centres through territorial planning.

- We naturalize cities with more free spaces, not built: the countryside inspires the city, not the other way around as in the last decades. We recover horizontal and vertical empty spaces, rooftops and interior courtyards.

- We manage urban gardens with environmental criteria: traditional fruit trees, autochthonous plants (especially those that are locally rare), edible and refuge or nesting species for fauna, aromatic species and species of interest for bees and insects in general, ponds for amphibians and water points for fauna in general, nesting boxes and feeders for fauna, arboreal hedges, refuge rockeries for micro fauna, educational panels, etc.

- **FOOD.**

- We strongly encourage and promote **Food Sovereignty** (See Annex III, p. 68-73), the responsible production and consumption of each territory.

- We understand that photosynthesis, the water cycle and pollination are the most important functions to maintain life, so **we take special care of the health of the soil and the good condition of the atmosphere.** That is why we promote agro-ecological, biodynamic, regenerative agriculture, etc.

- We establish a **New Provincial, Autonomous, National and Community Agricultural and Fisheries policy**, that is more social, ecological, integrated in the agro systems and that mainly benefits small producers.

- **We produce quality food for the whole world**, with natural agricultural processes that respect and are integrated with nature. We recognize crops as ecological agrosystems, with their associated highly dependent inherent fauna and flora.

- We do not allow energy crops to feed the machines.

- **We eliminate unsustainable crops** due to their high water requirements, not appropriate to the climate, greenhouse restrictions, etc.

- We educate in conscious nourishment, the vital importance of healthy eating. **We increase the demand and therefore the agro-ecological production**, introducing it in the public canteens, restaurants, bars, etc.

- We encourage local consumption groups and local purchasing centres.

- We create land and seed banks in each village, we facilitate cooperative food workrooms, everything that favours and makes food sovereignty possible.

- **ENERGY.**

- We veto the financial speculation of energy as a market good and consider it a basic necessity.

- We free the fiscal, legal, administrative, bureaucratic and technological obstacles to share and distribute energy freely, without any profit motive or speculation.

- We decrease the energy consumption of homes, com-

panies and cities, and thanks to this we put limits on production. Renewable energies are subject to territorial planning and balance. The planning and management of the territory integrates without contradictions: environmental preservation, sustainable life in both rural and urban areas and energy transition.

- We veto the implementation of large-scale renewable energies in rural and natural environment, be it on fertile lands, lonely moors or mountains, for their agro-ecological and landscape value.

- The Territorial Management Plan for large-scale renewable energies integrates a political and geographical map, not just a political one, planning beyond the scope of the Autonomous Community, agreeing on peninsular and continental plans. Such integrated planning introduces criteria to avoid the loss of biodiversity and environmental quality of the rural environment, as well as territorial conflicts and impacts beyond political boundaries, and promotes maximum energy efficiency with maximum proximity of production and use of the resource, and maximum territorial sovereignty in planning and management.

- We decentralize, democratize and socialize **renewable energies**. We implement **distributed generation**, which means producing near the place of consumption and according to the real local demand. We learn to self-produce the energy we consume in our homes, towns or cities, allocating the most degraded or irreversibly artificialized areas for this purpose. In the cities, we create distributed renewable parks by recycling undeveloped, degraded or obsolete urban and industrial land, with solar parking pergolas and electric recharging of vehicles, public and neighbourhood investment and management.

- We deconstruct wind, solar or hydroelectric power plants that involve a great alteration of the natural environment and the landscape.

3. Population, Social Network and Governance. Knowing what is happening to territories and their resources globally and locally, **rural custodians empower ourselves and unite in governance.**

- We believe in our land and we work for our land with conscience, and no longer from mere self-interest. We recover our self-esteem, enthusiasm and desire to make the rural environment a place where we can live in peace and enjoying what we have here. We put up with the downpour of pressure and coercion and we try by all means to change this, generating and promoting new paradigms. We achieve confidence, complicity and criteria to decide about our present and future. We self-organize in each territory to manage the public: "*The key is to manage the public*". We recovered cooperation, helping each other and being able to organise ourselves without institutional mediation, political parties, etc. **Empowerment of the people** of each territory.

The rural world humanizes people, but to achieve this we have to make a great change of consciousness in favour of the community.

- **We create initiatives for the management of the territory** with organized and paid people, in order not to burn ourselves in an eternal volunteering and to dedicate all the necessary time to it.

- **We demand efficient public management.** We claim that the administration should stop putting obstacles in our way by drafting and supporting international treaties such as the Energy Charter Treaty. We denounce the deceit of the administration with the use of neo-language.

- **We create and promote new parties** where the values of participatory democracy are fundamental and put into practice. Open lists, participatory budgets, etc.

- **Participatory Budgeting:**

- Anything over 3000€ goes to participatory budgeting.
- ± 30% of the budget or the entire works item, becomes a participatory budget.

- **We acquire housing in public property** and value the use of living for new settlers or people returning to the village.

- We created a non-profit entity to provide the criteria for **participatory, cooperative and supportive governance and administration.**

4. Economy and economic activity. We develop an economic model in accordance with what nature offers us, we do not overexploit natural resources and we value the GDP in a different way, with qualitative and no longer quantitative criteria and objectives.

Some measures:

- **Reduction of the ecological footprint.**
 - Use of natural resources according to the loading capacity of each territory.
 - Water use restricted to its own river basin, not to water transfers.
 - We relocate, optimize and minimize imports and exports.
 - We reduce the exploitation of exhaustible resources, we decrease the use of fossil fuels and at the same time we increase the use of harmless renewable energies with little or no socio-environmental impact, thanks to the implementation of the distributed production model.
 - We reduce and optimize human and resource mobility.
 - We reduce imports and exports as much as possible. 50% of what we need to survive we get it nearby (0-150-300 km.). Freight transport: we prioritise the train for longer journeys and the lorry or van for medium or shorter journeys.
 - We reduce forced and unsustainable mobility, favouring work close to home, without needing transport, and teleworking.
 - We have the necessary ecoducts along the entire road and rail network.
 - We produce food without chemicals and without contaminating the soil, the water or the atmosphere.
 - We monitor nature conservation and environmental sustainability indicators.
- We organize the production of primary sectors in a viable, sustainable, sovereign and harmonious way with the natural environment and eco-systems.
- Tobin tax on all financial transactions, tax on tourism and carbon tax reverting to socio-environmental return projects.

- We prioritize industrial manufacturing near the cities and more natural and artisanal production in the villages. (In rural areas we no longer imitate the urban development model).

5. SERVICES. We guarantee basic and quality services in both urban and rural areas.

- **Housing.** In both rural and urban areas, we rehabilitate houses and optimise existing infrastructures rather than building new ones in the territory.
 - We promote and facilitate social housing and rehabilitation in urban areas. We give to houses the same value as a car or any other tool or service, promoting the idea of “commodity” housing with favourable environment-environment for young people, seniors, etc.
 - Social rents guaranteed by the community.
 - Recovery of local power in town planning matters.
 - Collective rehabilitation of unoccupied dwellings.
- **Health.** We recognize the link between quality of life, environmental quality and health quality, we value the privileged life of the villages as they have qualities that the city can hardly have.
 - We promote and incorporate holistic medicine in all rural hospitals and make it affordable.
 - We provide a network of doctors and therapists in each territory.
 - We create holistic health centres and hospitals in the countryside, as pilot spaces adapted to the new health paradigm.
 - We educate and do informative talks about: 1) Holistic health and its advantages: Conscious nourishment, how to strengthen the immune system, medicinal plants, how to treat addictions, pets, preventive medicine, importance of not consuming so many drugs, of leaving the pharmaceutical industry. 2) About electromagnetic pollution from Wi-Fi, 5G, etc. and its repercussions on health. 3) The importance of not polluting water, land and the atmosphere, etc., and how to put it into practice.
 - We begin the process towards the health sovereignty

of each territory, establishing essential criteria of health quality and health management from the medical holism.

- We recognize silence and the natural landscape as health factors. We reduce noise and visual pollution. We make cities quieter and with the minimum necessary night lighting.

• **Education.** We promote holistic education in all territories.

- We strengthen and promote the value of quality rural schools (holistic) as a factor of repopulation. Rural schools with green pedagogy, to attract couples with children. *“How you want to educate your children marks your life because depending on it you will choose where to go or not”.*

- We create schools in the middle of nature.

- We educate and raise awareness through talks, workshops, etc., on the natural and cultural values of the territory, educating from childhood on the natural beauty.

- We recover the ancestral knowledge of our elders.

- We recover and dignify all crafts and manual trades, linked to the land and nature.

• **Digital technologies.**

- We report on what is happening in rural areas and the issue of large-scale digitization that is intended to be implemented. We don't need 5G, 6G, 7G etc. 5G is a military technology to implement big-data, the internet of things, that is, to robotize most of the daily actions. This is of no interest in rural areas, we are interested in having quality connectivity and with 3G and 4G we are more than enough. They are selling us the digitalization of the territories as the new image of progress, as the solution to depopulation. A very biased and poor view of everything we can really create and develop as custodians of the territory. The 5G is to robotize our lives on a large scale, it is taking and will take away many jobs. Robots for the care of dependent people and the elderly, thus dehumanizing dependence; robotic agriculture where human relationships will not be needed, food sovereignty based on robotics, all this will further depopulate the territory. And this has to be said very clearly in the rural world, a real sustainable rural development does not go that way.

- We bring **broadband in all villages** and inform about how to use digital technologies so that it does not affect our health or the quality of our products and environment in general.

- We promote and implement guaranteed harmless technologies.

• **Transport and mobility.**

We promote the optimization of public and private transport, creating local networks for car sharing.

In an urban environment:

· We promote generalized public transport with schedules, efficient times, and prices accessible to all, and reduce private transport.

· Drastic reduction of the private car fleet, in favour of public transport and pedestrianisation.

· We promote mobility on bicycles and electric scooters. Give protection to cyclists with safe roads that connect services (schools, library, medical).

· We Increase train and bus services. Organize and optimize public transport mobility in the form of a network and connections between bus and train. Rational timetables linked to work needs both as single and return tickets. Improve travel time competition with respect to the car (reduce waiting times). Connection between different train and bus transport networks in connectivity nodes. Modernization, investment and improvement of the commuter rail network. Creation of commuter services in provincial capitals.

· Taxi services at subsidised prices to provide service between neighbourhoods, housing estates and urban centres.

In rural areas:

· Maintenance of the municipal, county and provincial road network.

· Public transport with sufficient, efficient and free or low-cost time-tables.

· The municipalities manage the carpooling network service, neighbourhood transport networks.

- **Renewable energy**

- We promote energy sovereignty with harmless renewable energies and distributed energy production systems (micro-generation), respecting the values and natural and cultural heritage of each territory.

- We inform about what energy sovereignty is and how to achieve it, providing the service of analysis of demand, of renewable resources available and optimal in each territory, and the service of project design of Local Energy Communities (LEC).

- We authorize projects through citizen participation and local governance.

- **Waste management.**

- We reuse construction waste as much as possible.

- Dumps and clean points function as places for the classification and recirculation of materials.

6. We reverse depopulation in sparsely and very sparsely populated areas with a territorial model that is well defined in its population density, not speculative and truly sustainable. Depopulation can be reversed because we are not a territory with a low structural population density like Lapland, but we are depopulated, which means that we can populate again, that there is a future.

6.1 Regulations and political fraud. We act on the legal issue, we identify which laws and regulations are destroying and/or impeding the development of the rural environment, and we change them, acting on the political level, distinguishing which parties are concerned about depopulation and which ones do not care about it. According to our experience to date, the parties that go by provinces do not really care about depopulation, they do not really analyse the situation and do not really fight for it. This is the case of the business lobbies and the Government of Aragon, for example.

- **We report and denounce the political fraud of the revolt of the “Emptied Spain”.** In 2019, 100.000 people went to Madrid with the illusion that something was moving in the rural world, but what they were really doing

was capitalizing those votes within a political framework. The revolt of “Emptied Spain” was a political fraud, it was created as a political brand to make governance possible. A fraud in which “Teruel exists”, “Soria now” and “Cuenca now”, have wanted to take the political results of the Emptied Spain because they added 1/3 of the congress, they were looking for the vote of Mr. Don Cayo. Starting from the map of Teruel, Soria and Cuenca as the only depopulated provinces according to guidelines of 2007, totally obsolete for not showing the reality of depopulation. They have joined with the business lobbies of these 3 provinces, also supported by the regional governments, the Rural Banks and Local Action Groups. What they wanted is to get to Europe, only to ask for their interests, deceiving the rural people. Depopulation has served for the moment to attract funds for big business, and divert them to companies subjugated to the agendas of corporations. Empty Spain is a fraud for depopulation, and so far, it has served to redirect funds for 5G, macro-wind farms, etc. Due to this deception, currently, in the eyes of Europe and the Spanish government, there are only 3 depopulated provinces: Teruel, Soria and Cuenca. This is false. When at the end of 2018 the **map of the Serranía Celtibérica and Franja Céltica** was published, this map showed and made visible the number of municipalities and provinces of Spain with a population density of less than 8 inhabitants/km². Until then nobody talked about depopulation, this map was able to make the problem of depopulation visible. Since then Serranía Celtibérica has been discredited and intentionally ignored to hide the deception about depopulation in Spain.

- **We recognize Serranía Celtibérica and Franja Celtica**, as a flagship project for territorial management in disadvantaged and sparsely populated areas, where the territories are finalists, and cease to be managed by centralizing policies through which financial resources do not reach the territories.
- Serranía Celtibérica and Franja Celtica, as interregions by grouping of municipalities, focus on general projects that address the common good of the territory such as the application of differentiated taxation for the most vulnerable areas and training programs in agroecology along

with the creation of a land bank to work in this agricultural orientation, among other projects of common good for the territories.

- **We create a legal framework to operate as Serranía Celtibérica and Franja Celtica** and go to Europe. Serranía Celtibérica (SC), is a parallel model that changes the paradigm and therefore also changes the flow of money. This does not interest the business lobbies and parties because they lose part of the control. **With Serranía Celtibérica the territory is finalist** and that means that if the territory determines that it needs a road or implement broadband, or whatever, the funds go directly to the territory, without going through, for example, the Junta de Castilla y León, or Aragon, etc.. Until today, the money does not reach the territory, neither the ERDF structural funds nor those of INTERRED specially enabled for border territories, nor the compensation funds, not even the general state budgets. The SC project is designed so that the funds reach the territories. The way to channel them is through **multilevel governance**, where the administration, the economic and social sector with associations, and R+D+I participate. Between these 3 pillars, projects are organized for investment in the development of the territory. This implies two fundamental steps: first, there must be a delimitation and recognition of these territories, grouped municipally in non-administrative territorial units; and second, to create and promote general strategies for the development of the territory, with the autonomous communities agreeing, for example, to create a road, a similar environmental regulation, etc. It is necessary to value the things that the autonomous Communities have done well and the things that are a disaster, to correct mistakes in order not to repeat them. Currently Serranía Celtibérica is the only viable project to reverse depopulation in parallel with the system. We have a voice through the register of the SESPA network that integrates the 6 countries of southern Europe that are at serious risk of depopulation. The SESPA network focuses all university research on depopulation. It goes from projects to policies, so that research transcends to practice in development projects. The Spanish government is the one who has to take the depopulation map to Europe and ask Europe to recognize it.

6.2 We promote and develop territorial strategies.

- **General strategies.** We recognize the very sparsely populated areas of Spain and we apply the articles and measures foreseen for such cases. According to European criteria, we delimit the reality of depopulated territories by grouping municipalities into continuous territories. After delimiting and making visible the very sparsely populated territory, we promote and achieve its recognition as a disadvantaged area. From this recognition, we apply **Article 174 of the Treaty on the Functioning of the European Union** and development strategies and reversal of depopulation with differentiated taxation and aid for general projects, for example, implementing broadband throughout the territory, general roads network, aid for transport, education and training, health, etc..

- **We define landscape management criteria**, for example in a Landscape Charter, where general guidelines for development are given, such a charter becomes binding.

- **We create regulatory controls of laws and legislation.** We demand representation of the entire social network of the territory in each regulation.

- **Local strategies.**

- **We facilitate certain services** such as access to housing, land and employment workshops associated with the endogenous resources of the place (horticulture and fruit growing, honey, mushrooms, native livestock, etc.) closing the entire cycle from production to marketing.

- **We facilitate the rental or purchase of housing and land** in villages and construction on rural land, with urban planning regulations adapted to rural needs and the preservation of the natural and cultural heritage of the territory. We create land and housing banks. We create measures to expand the uses of rural land, in order to promote repopulation.

- **We develop policies of rural integration and regulation of rural repopulation** with instruments that guarantee a harmonious growth with the social and natural environment.

- **We reinvent and revive our villages**, inspiring our cities. "*Reviving villages, inspiring cities*".

We revalue and reinterpret the idea of “effort” not as something negative but as something linked to the instinct of survival, to contact with nature, to physical movement, to the dignity of the person, to consciousness, etc.

- We promote the empowerment of the population, rural facilitators with criteria and responsibility that help facilitate the process.

6.3 We reorient LEADER programmes to empower people, guide businesses to make a sustainable and nature-friendly transition, mentor and follow up young people to foster an entrepreneurial mindset, etc. Earmarking money from LEADER programmes to achieve that.

- We adapt the legislation to each territory (French model) to facilitate small businesses and micro-economy.

Once these measures and actions have been consolidated:

PURPOSE – For what purpose

We live in self-managed local communities connected at the planetary level, with full territorial sovereignty (political, food, health, energy, economic and cultural).

We produce 100% agroecological agriculture guaranteeing quality food to the whole world.

Thanks to a conscious, healthy and sustainable territorial management, we are overcoming the ecological and climatic crisis, restoring the environmental quality of the entire Biosphere. We are a society empathetic with Nature, fully aware of its limits and of our interweaving in the Biosphere flows.

All the peoples of the Earth live in harmony and balance with its resources.

ECONOMIC MODEL

equitable, cooperative and supportive at the service of the community. It promotes territorial sovereignty, the conscious use of resources, the dignified development of people and the care of the Biosphere.



VISION – What do we want?

1. Prioritize consciousness in order to reformulate the set of ideas and values (ideology) on which the economy should be based and serve. Clear shift to self-consciousness and coherence, both personal and communal.

2. In accordance with the Social Triformation, to recognize that the essential value that must rule the conscious economy is fraternity-solidarity:

- To establish Social Justice as the embodiment of fraternity-solidarity.
- To educate in the **change of the scale of values.**
- To recover **the economy as instrument at the service of the people and the community**, never of the market.
- To realise a **participatory democratic economy**, so that the population becomes active part of the whole economic process.
- **Distribution of paid and unpaid work.**
- **Equitable distribution of wealth** among the entire population of a territory.
- **Integration of ethics and ecology in all economic processes**, to drastically reduce the ecological footprint and prioritize the quality of life.

3. Purpose of economy: the terms ‘economy’ and ‘ecology’ are two branches of the same trunk (‘eco’ ‘oikos’ home). Economy as the administration of a household and ecology as its care, are two sides of the same coin. The destruction of one immediately entails the destruction of the other. Today we understand by ‘economy’ the organization and administration of the production, distribution and use of all resources (matter and energy), in order to satisfy all the material and immaterial needs of a community.

TRANSITION – How we realise it

Urgent actions and statements 2021-2025

1. We prioritize the development of consciousness as the foundation for individual and community change so that the economy returns to its original sense of administration and care for our communities.

- **We analyse all the conditioning** that manipulate us and deprive the development of individual and collective consciousness (critical mass for change). We become aware of our personal, family, social and cultural blockages. We are conscious of the fact that in this neoliberal capitalism we all have our feet in the mud, and of our difficulty to put into practice the ideas and values of change.
- We encourage and fully support the **development of individual self-consciousness and coherence** (the integration of feeling-thinking-doing). We raise consciousness about the need for change and that it begins with each individual. *“Moving to a utopian community without people having changed before, is no guarantee of success”*. Changes occur to the extent that people are able to enter into processes of self-consciousness.
- At all territorial scales we generate **forums and debates so that the values of a holistic economy are recognized and applied** in order to prevent the cancer of neoliberal economics from leading us to an irreversible global catastrophe.
 - From bottom up we create forums to obtain good diagnoses of the situation and collectivize our response. We clarify our vision in order to act with consciousness and coherence.
 - To recognize and rescue all the economic-historical baggage that already integrates holistic values such as good administration and equitable distribution, for the sake of the common good.
- **We recognize the link between consciousness and need.** Critical review of the real needs of the human being. *“The greater the consciousness, the lesser the need for*

wasteful consumption". We disassociate ourselves from all the superfluous and abusive needs with the planet and the people, fruit of our individualism, isolation and consumerism to which the current system induces us.

• **We raise awareness for a conscious and responsible consumption.** We free ourselves from consumerist conditioning, we develop a collective and planetary consciousness. *"The richest is not the one who has the most, but the one who needs the least"*.

2. We prioritize fraternity-solidarity as an essential value of the economy, the fruit of which is Social Justice. Economic activity is not an end in itself, but an instrument for the development and growth of a community.

2.1 We place the economy at the service of the community to provide the vital needs of each and every one of its members. **We develop an inclusive, cooperative, liberating and no enslaving economy of the common good and conscious living**, recognizing that the basis of all community is to share and to flow of life, balancing giving and receiving.

2.2 Participatory economic democracy, based on Active Social Participation (PSA, see Annex VII). For this we train in PSA at all levels of education, training and throughout the social network. We take an active part in decisions on all fundamental issues: needs, resources, forms and elements of exchange, salaries, budgets, taxation, distribution of wealth and work, quality of life, de-growth, etc.

Decisions are made by people, not machines, we do not accept the domination of artificial intelligence. Consciousness along with instinct and intuition is the intelligence that rules natural law.

2.3 Distribution of work. In the sphere of work we include both: the remunerated and non-remunerated work (socially necessary work). In the patriarchal model, society is based on the fact that socially necessary work is mostly unpaid and massively transferred to women, young people, immigrants, etc. In the new economic model we value and remunerate all

work, putting into practice the economy of gifts and talents. We move from a system of labour exploitation to a system of cooperation for the common good and conscious living.

Salaried work, an increasingly scarce commodity, is distributed among the entire population with the age and capacity to perform it, and with different measures: shorter working hours, special work exemptions for care, sabbaticals for personal growth, etc.

The distribution of socially necessary work ranging from child-rearing, domestic work, care of people, nature and intangible heritage, etc., is carried out among the whole community and is remunerated through the Social Salary.

- **We sustain quality employment**, favouring the entrepreneurial economy of gifts and talents, simplifying bureaucracies. We strengthen the entrepreneurial sector as an essential element.

- We value **conscious, healthy and sustainable private enterprise**, we support and protect small and medium-sized enterprises that integrate ethical and ecological values: full integration into the community with equitable social and environmental return, product quality, quality of employment, fair salaries, prioritizing purchases from local producers and suppliers, preservation of biodiversity and environmental quality, etc.

The public sector as responsible and guarantor of the coverage of all basic needs (food, housing, health, education, transport, energy, water, information, nature, justice, etc.) develops the necessary public enterprises to make this right a reality.

We become aware of the urgent need to use technology as an extension of the worker's capacity and not as his/her substitute. **We defend human work against robotisation.**

- We develop a **sufficient Public Sector**, with the precise dimension for the services it must cover, not oversized; **effective**, the best service in equal conditions; and **efficient**, the minimum use of resources for equal quality of service. Effectiveness and efficiency are criteria for continuous evaluation in public employment. The work of public administrators is audited annually by popularly

representation bodies with the power of dismissal.

2.4 Distribution of the wealth generated in a community among all its inhabitants. We establish 3 levels of distribution:

1) Among those who work in the company. All the agreements propose a distribution of the wage bill according to the fact that the salary difference does not exceed 1 to 3, the one who earns the least in the company is 100 and the one who earns the most is 300.

2) Between those who receive a salary and those who are out of the labour market due to age, unemployment, chronic illness, functional diversity, or for any other reason beyond their own control. To this end, we establish a sufficient and dignified Social Salary in accordance with the economic wealth of the territory.

3) Among all generators of wealth (work, capital and other sources) through the Fiscal System.

- **We develop a new sufficient, fair and equitable Fiscal System**, that takes into account the reality of the 21st century:

- a) Robotics becomes subject to taxation. It pays the same amount that the company saves in social contributions, for all the damage it causes by depredating and plundering resources and distorting the economy, generating unemployment, social inequality, etc.

- b) Artificial intelligence, bioengineering, geo-engineering, 5G, 6G, 7G, etc., become new taxable bases, that is, they pay the taxes that are created for this purpose. This will be so once they undoubtedly demonstrate their harmlessness to human and planetary health, otherwise the implantation will be suspended, the implanted will be eradicated and they will be forced to pay compensation.

- c) All indirect taxes (VAT and others) will be abolished and all revenue will be collected directly and progressively.

- d) All salary and social incomes lower than a consensual amount that allows a dignified and sufficient life are exempt from taxation.

e) We educate about the Fiscal System so that any person understands the mechanics of the settlement of their taxes. *“It cannot be that whoever has to pay a tax does not understand it”.*

d) We facilitate and promote **legal security** in taxation.

2.5 Quality of life. To guarantee the right to and enjoyment of the necessary resources, material and immaterial, for the balanced and full development of the human being. There can be no quality of life without environmental quality, that is, purity or non-pollution and non-manipulation of water, land and atmosphere. Likewise quality of education, health, access to the use of housing and energy, coverage of psychic-affective needs, etc. We establish the **right to produce and consume quality food**, that is, with all its organic and natural richness, without chemicals, toxins or genetic manipulation, a right from which the majority of the population is excluded due to their insufficient income. (See Annex III: Food sovereignty, an inescapable right).

- We recognize that **GDP must give way to other indicators capable of reflecting the quality of life.** GDP as a monetary indicator reflects all the business transacted in the market. *“The more speculative bubbles grow, the more the GDP grows, the more insecure a society is, the more it spends on defence and internal security, and this raises the GDP. The sicker a society is, the more it consumes in the pharmaceutical industry and this increases the GDP. But GDP does not measure the beauty of our landscapes or our literature or the solidity of our commitments. Nor does it measure the quality of political debates or the ethical integrity of our representatives. It does not take into account our courage, wisdom and culture. In a word, GDP measures everything except what makes life worth living”.* **We establish indicators of economic growth with qualitative** and no longer merely quantitative objectives.

- **Degrowth implies removing from the GDP all the components that reduce our quality of life and put life itself at risk** (defence spending, speculative bubbles, perverse pharmaceutical spending, all environmentally damaging actions, etc.). Degrowth is not synonymous with scarcity and poverty but with intelligence, wisdom and

integration of the natural laws of life and regeneration. Continuous growth is unnatural.

- **In all educational and training centres**, from childhood onwards, we cultivate the development of consciousness as the foundation of change, fraternity-solidarity as the central value of the economy, and quality of life as an inalienable right.

2.6 Solidarity with the Biosphere, with all the peoples of the Earth and with future generations is expressed, among other things, through the ecological footprint and debt.

- Currently to sustain our level of consumption we are depleting and polluting the resources of the entire planet (food, mining and especially rare earths, etc.) generating in many cases wars to ensure this storing. Not only are we depleting but we are turning all the seas and the most fragile countries (due to poverty or dictatorship) into the garbage dumps of the “developed” countries. For example, the ecological footprint of the USA has long since exceeded 9, which means that it uses 9 times the extension of its territory to supply itself. **By integrating ethics and ecology we drastically reduce our ecological footprint through degrowth**, so that all the people of the planet have access to a quality of life and guarantee it to future generations. *“The Earth does not belong to us, it is offered to us as prudent stewards”.*

a) **Collective insubordination to unfair economic management.** We cooperate for the common good and refuse forms of production and consumption that degrade the Biosphere and all basic human rights. *“Every economic act is a decision that has consequences.”*

b) **Right to self-sufficiency of the territories.** We recover the territorial sovereignty of the communities in the face of all impositions from a higher level (State, EU, multinationals, etc.). **We promote local economies:**

1) In all sectors, we prioritize local and ethically responsible production and consumption. We initiate an urgent process to live with a consumption in which at least 50% is local (from 0 to 150 km), a maximum of 40% is peninsular and a maximum of 10% is international.

2) We promote local agri-food markets.

3) In all products we oblige to give 100% truthful information in labelling and advertising, and to drastically reduce all unnecessary packaging.

4) We control the quality (purity) of the ingredients and production processes, expelling from the market those who do not comply with this policy.

5) We expel from the market all companies that practice “dumping” (selling at prices below cost to get rid of small and medium enterprises), destroying competition and local markets, and then control and abusively raise prices.

6) We make Territorial Contracts for agricultural exploitation and other essential services that order the necessary production in each territory to supply the population, always linked to basic guidelines of respect for the natural and social environment.

- **We move from the economy of debt to the economy of savings and exchange.** We carry out a popular audit of all public debt, State and institutions, and analyze its legitimacy. We abolish all illegitimate public debt, for example that of the Social Security. In the same way we analyze the private debt produced by abusive situations of the financial system and/or insolvency due to social precariousness (lack of work, illness, housing, etc.) and we declare it illegitimate or, in case of legitimacy, we transfer the responsibility of its liquidation to the public institution that caused that debt.

We abolish perpetual debts of more than 40 years because they have been more than paid for. We educate on the perverse function of debt and on the value of balance and good administration.

2.7 We encourage conscious creativity to drive evolutionary change from the old to the new.

- **We developed a new perception of money** as a form of energy to exchange and not as a commodity in itself. As a result, we developed new forms of entrepreneurship through **Social Temp Currency**, based on the fact that life time is equally important for all people. The exchange is valued in units of time, it is not a barter. (See Annex IV: “Use value and exchange value in relation to Social Temp Currency” p. 74).

- **We dismantle the current financial system** and we base ourselves on the co-existence of Public Banking and Associative Banking. Financing is given on the basis of consciousness, coherence and trust. We establish clear and practicable criteria for public and associative banking to finance initiatives that are in line with the values of the new economy.

- We support all **economic activities subject to a plan of social, environmental and economic sustainability**, invigorating values that foster a holistic economy, for the common good and conscious living. Some of these values are:

- 1) Socially:

- We recognize the potential of all people, their gifts and talents.
- Quality employment, fair salaries and working hours that are compatible with life.
- We cooperate for the wellbeing of all and not only individually, we abandon competitiveness.
- Truth, honesty and empathy for consumers, suppliers and companies' staff.
- We recognize that every responsibility entails a right.
- We make the work a strengthening of the community network.

- 2) Environmental:

- Co-responsibility for a positive environmental and social return, with the creation or support of projects that improve the natural and social environment.

- 3) Economic:

- Financing not based on indebtedness of more than 50%.
- Long-term economic and territorial management plans.
- We act with professionalism, equanimity and fair balance.

3. We review all the values of the **European Union**. We note that the EU has never been the Europe of the peoples and that it has gone from being the Europe of the merchants to be the protective Europe of the lobbies that expropriate the communal resources of the territories. It is the EU that has made the

entire labour market precarious and is privatizing our health, education, research, pensions, etc. We know that it is the EU that has brought the people of Greece to its knees, bringing them to extreme impoverishment. Therefore it is necessary and legitimate an urgent deep debate on the meaning and mission of the EU opening all possibilities including the Exit.

Once these measures and actions have been consolidated:

PURPOSE – To what end

Everyone has basic material and non-material needs covered with dignity, guaranteed by an efficient and effective public sector.

We have succeeded in giving digital technology its rightful role and proportion in our lives. Artificial intelligence becomes a mere tool subordinated to the intelligence and wisdom of people.

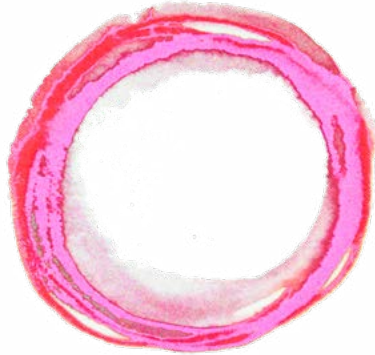
We become conscious, we do not allow ourselves to be manipulated by fear and we empower ourselves as individuals, members of our local and planetary community. We have succeeded in transforming our habits and customs by decreasing our material needs, overcoming materialism, competitiveness, greed, etc. We live a full, balanced and conscious life, in harmony with the Biosphere.

We cultivate respect for Mother Earth and all her creatures.

HEALTHCARE MODEL

independent and holistic. It understands and treats illness at the physical, psycho-emotional, spiritual, social and environmental levels.

It recognizes medical wisdom and medicines from all traditions of the world.



VISION – What do we want?

To abide by the principle of “no-harm” in any scope of action.

1. To recognize the integrity of the human being in its essence. Recognition of the human being in its physical, emotional, mental, social and spiritual dimension. To recover the responsibility and dignity to develop a health-care model that allows us to grow as humanity. This holistic understanding allows us to become aware that human being is not the owner of Nature but is part of it.

1.1 To recover the final aim of medicine and health, bind to the full development as human beings.

- To recognize and understand the wide range of medicines and medical methods due to the pluri-dimensionality that encompasses the human being.
- To facilitate, as professionals, personal treatments according to each person, purpose, biography and awareness.
- To recognize the innate capacity of our body to heal itself. (4th Hippocratic principle, Hamer and Noguchi, among others)
- To Recognize food as first medicine. To become aware of the vital importance of food, how we cook and nourish.

1.2 Patients’ free will to choose the medical path and therapy most appropriate to his/her level of consciousness. This implies:

- A healthcare model that includes all knowledge and medical practices.
- Public access to the information of all different medical paths.
- Responsibility, discernment and commitment of each person for the self-care of health: nutrition, habits, stress management, profession, relationships, etc. To choose freely, without pressure of constraints, the form and process of healing related to his/her being. The health professional knows and accompanies the processes, being the

patient responsible for them.

1.3 Understanding of health, illness and death as natural states, as result of the relationship with oneself, with others and the environment. Illnesses are manifestations of a loss of balance in relationships: how we treat ourselves, how we treat others and how we treat our environment, nature. In the same way, we can understand the major mishaps in life as opportunities for change, for learning, for assimilation and inner wisdom both in body and soul.

Just like fish out of water is in danger and must return to water to stay alive, so we urgently need to foster a properly human natural, social and cognitive environment. It is of vital importance to go back to the roots, to establish relationships based on respect and trust that don't exert stress in oneself, among ourselves nor in the ecosystem.

To open our minds, recovering the pillars of classical medicine: It is Nature that cures, above all «do no harm», etc. Medicine is everything: simple technologies as a clay plaster, a foot bath, a laying of the hands, a massage, a lullaby, fresh air, silence, etc. as having a tooth filling, a heart bypass, high technology surgery etc., they are all resources of holistic health.

2. To recognize and integrate every principle and value of medicine. From confrontation to integration, to obtain from each tradition and model all which contributes to an holistic health.

2.1 Acknowledgment of the 4 Hippocratic principles as a bridge between east and west and the basis for holistic health:

- Health as a state of equilibrium.
- The importance of environmental factors.
- The relationship between psyche and body.
- The innate healing force of/in Nature.

2.2 Acknowledgment of the 5 biological laws discovered by Dr. Hamer. (Here is a very brief summary that expresses more or less the essence of these laws)

- Illness is a natural survival programme in the face of a dramatic, unexpected and lonely shock.
- It has two phases, one of active conflict and one of resolution (if the solution is achieved).
- Illnesses occur in different ways depending on the area of the brain (and organs governed by it) where the conflict impacts.
- Microbes have a repair function for damaged tissues.
- These survival programmes have allowed life to evolve under extreme conditions.

2.3 Acknowledgement and co-official status of all Traditional Medicine, specific to each geographical area and culture.

2.4 To insure the quality of medical care:

- Holistic care by ensuring that each patient receives the minimum consultation time e.g. at least 1 hour for the first consultation.
- Interdisciplinary teams and joint clinical sessions.

2.5 Acknowledgement of the value and creation of public natural medicine centres, health resorts and spas.

2.6 Acknowledgement of the value and creation of nature retreat centres, with silence, without atmospheric, visual and acoustic pollution for the health personnel. To facilitate retreats for their emotional balance and inner equanimity also for the sake of better care of patients and consultants; and for the inner work of chronic patients' groups, in their psycho-emotional recovery.

3. To legislate in an integrative way. A legislation that protects and benefits the **officiality of the natural medicines and complementary therapies**. To compel the public healthcare system to offer natural medicine centres on equal terms to the conventional allopathic offerings.

- **To legislate in order to grant equal rights and opportunities** in the choice of medicine and treatment. So far,

most people are using the healthcare model associated to the big pharma, which is giving much money to governments, universities, educational centres and mass media, in order to promote a health concept and healthcare model based on its own economic interests, in detriment of holistic health. It is therefore urgent to avoid as much as possible the use of chemical and interventionist medicines, which hinder healing processes and weaken the immune system instead of strengthening it.

- **To legislate in order to protect the environmental quality of ecosystems**, of the natural environment in general, as a factor of vital importance for health. Right and duty to a healthy environment.

4. To educate on the multidimensional understanding of human being. To educate from childhood, and in every social sphere, on healthy habits, on preventive natural and holistic medicine and on non-belligerence among medical paradigms, recognizing the simultaneity of levels of health' understanding according to the state and development of consciousness.

- **In primary school**, adapting the didactics to small children's level, stressing food, hygiene, nutrition, breathing, posture, rest etc
- **In secondary school** as knowledge, tools and information for a healthy life, and always targeting self-sufficiency. To include the 5 biological laws of the Germanic Healing Science, Ayurvedic concepts on health and nutrition, and other ancestral medicines, and in general, all those useful tools for prevention and healing that have proven to be useful over time. All this to develop at an early age the capacity to trans-form unbalanced emotions into meaningful and supportive social relationships. To include also meditation practices, yoga etc, tailored according to age.
- **In University**, to include as compulsory subjects in all degrees related to health, the knowledge of current and ancestral natural medicines: GNM, Ayurveda, Homeopathy, Flower Essences, the healing and nutritional power of

sea water, Phytotherapy, Reiki, massages, etc.

- **In neighbourhoods and workplaces:** To promote healthy practices, to offer basic concepts and tools that anyone can learn and practice with their family, neighbours, work colleagues, in rural communities, etc. Create affordable health spaces in civic centres and outpatient clinics with classes in yoga, breathing, healthy nutrition, etc.

4.1 Education, progressive training and health personnel updating on holistic medicine, transcending the Newtonian mechanistic paradigm, being educated on quantum, energies, the various planes of consciousness, etc.

4.2 Education on massive information media, rescuing them from the servitude to which they are currently subjected and assigning them its legitimate function in society.

5. Healthcare system independence. Seek the economic viability of the health centres themselves. End the dependency and interference of speculative interests. Health must not be a business.

6. Coordination of territorial politics. To acknowledge quality of the environment as a guarantee of healthcare quality. For that reason, it is urgent to support food and Biosphere care initiatives as much as possible (soil, rivers, oceans and atmosphere). The Ministry of Health must work together with Agriculture, Cattle, Environmental Quality, etc, granting the right to healthy food for everyone.

- Acknowledgement of the importance of silence and direct contact with nature, free of atmospheric, visual and acoustic pollution (natural landscapes without human interventions, clear day and night skies, no satellites, etc).
- Acknowledgement of the negative effects of certain substances on health, ways to proceed, productive processes and technological implementations, (overexploitation, spraying, chemical fertilizers, genetic manipulation or transgenics, 5G, geo-engineering, etc).

TRANSITION – How we realise it

Urgent actions and statements 2021-2025

1. We denounce corruption and we bring out the truth.

The loss of moral and ethic values, the corruption in most social spheres, the medicalization of society and the environmental crisis of the planet, manifest the crack and sinking down of the old model. We are in a moment of paradigm clash and confrontation, it is important the critical spirit to denounce injustice, and at the same time, to keep a non-belligerent and discreet attitude towards collaboration and cooperation.

1.1 We denounce the inefficiency of the healthcare system

which year after year there are more diseases and makes us each time more dependent on the pharmacological industry, closely tied to the military and chemical industry.

1.2 We denounce the serious bias of the medical view. In the current crisis, preventive medicine has not been promoted, not even the importance of healthy habits, or how to potentiate and improve the immune system. Fear, panic and dependence to officialdom have been fomented, harming the psyche of millions of people, together with their corresponding psychosomatic and physical effects.

1.3 We denounce the denial of the rights and autonomy of the patient. The state is supporting and prevailing a medical model that benefits economic profits instead of health itself. It is hindering the sovereignty of the primary healthcare centres, while we are induced and in some cases forced to coercive treatments, such as experimental vaccines. Patient autonomy as the main asset has been omitted and denied in favour of economic interests, the pharmaceutical industry is the factual power that sets health agendas.

1.4 We denounce the absence of lucid legislation that integrates a health, ecological and economic crisis. The ecological and climate crisis imply serious consequences on

people's health, new illnesses that entail health and economic issues. The current health system has long been collapsed, the actual health crisis highlights what is not working. Necessity itself drives us to a change of legislation and paradigm.

**1.5 Regarding artificial intelligence, bioengineering, geoen-
gineering, 5G, 6G, 7G, electromagnetic pollution, etc,** we denounce the misinformation, lack of precaution and lack of evidence that proves undoubtedly that they are harmless for human and planetary health. We stop their implementation, we demand to eradicate what has been implanted and to compensate for adverse health effects.

2. We promote the different perspectives and medical trends. We promote debates and forums about - *What is health?* and - *What is disease?* We reflect on how we are conceptualizing health and illness, opening our understanding and learning from the diverse worldviews existing on the planet. We are facing the challenge to integrate the different medical sensibilities and paradigms to work together for the common good.

- **We organize seminars on ancient medicines of the world** to share the common principles of medicine. We bring together the main Ancestral Medicines in annual live events for international recognition. Out of these meetings we publish monographs in specialised magazines for their diffusion. We recognise their wisdom and therefore re-integrate them.
- **We recognize all traditional and contemporary Medicines that have been historically removed by the interests of the pharmaceutical industry.** We promote debates for them to be known and to be spread. We inform and train public opinion, the free press, the scientific and medical community about the characteristics, virtues and benefits of a holistic (integrative) healthcare.
- **We connect related associations at international level,** and create an international net of related medical entities.

3. We promote effective therapeutic freedom. We encour-

rage the empowering and awakening of people so that they can get out of the dynamics of fear and dependency. The doctor accompanies us in the process of restoring our health, the responsibility lies with each individual. We promote alliances inside bioethics and conventional medicine with those who consider the autonomy of the patient to be the main good.

4. We educate on holistic medicine. The actual health model is unsustainable, we develop an holistic model to replace it.

- **We open the study programmes for the Medicine and Science of health to the new holistic paradigm.** We open up the vision of the medical degree to impart medical holism at all levels of the training system. We train good professionals of health habits and establish international homologation of health professionals.

- **We restore ethics and morality in health knowledge and human relations.** Knowledge impregnated with ethics and morality (capacity to discern the favourable from the unfavourable, the essential and necessary from the contingent, the morality as consciousness of the instinct or innate vital intelligence) gives direction and meaning to social and cultural evolution; but without ethics and morality it produces injustice and social involution. Morality is the internal compass that is missing nowadays in our society.

In every meeting between patient and therapist we accompany, from human to human, from deep consciousness. Everything we are experiencing has a meaning and a learning process. We educate to promote collaboration and cooperation among doctors, health systems and patients. We make health a process of co-creation where we grow together, individually and collectively.

- **We educate on the idea of «one health»**, that is, the health interconnection with everything that is alive on planet Earth. (See annex V: “ One health” p.75-76)

- **We debate about what is science and what pseudoscience.** The mechanistic scientific paradigm, very per-

meable to lobbies, with corporate, political, educational and media corruption, is the one that has been governing the health system so far, and is the one that creates the wrong idea about both science and pseudoscience. What is not yet established but is challenging the pillars of knowledge, what is outside the framework, the official paradigm, is that what we call pseudo-science? We recognise the work of independent scientists who throughout human history have demonstrated the value of their discoveries. From an evolutionary point of view, what is aligned with life will prevail by its own weight, because life will go on. The mystery of life that eludes us, knows what it does. Trust Life.

. We promote and habilitate architectural, urban, rural and landscape spaces for the integral development of the person.

- In clinics and other medical spaces, we habilitate meeting rooms or large spaces to promote healthy habits: conscious breathing, stretching, yoga, stress management workshops, support and growth groups, healthy cooking, etc.

• **We create a binding and independent Health Council to ensure holistic public health**, with health experts, professionals with a holistic medical understanding and practice of at least 10 years.

• We care for the health and lifestyle approach of older people.

5. We cultivate interiority. We recognise from vital experience, from direct, non-discursive knowledge, that there is a power within each of us that no one can shake, and that power is also **the source of true health**. We encourage the inner-spiritual link as a daily personal sowing, that is expressed in our being presence, in our co-existing with all people around us. We potentiate the health care from that inner link with the sacred.

• **We bring a message of hope.** This hope is based in the lives of all people who, be it for fear, dependency or whatever else, have allowed themselves to be carried away by the current that massifies and in which there is so much

pain, so much suffering, so many unconscious deaths. Such a reality awakens in us a deep gratitude for those souls who, in this unconscious sacrifice, help us to realise where humanity is and where we want it to be. We are sowing. Our present is founded on our past, and our future is founded on this present where we are able to transform and recreate the development of the human being and of humanity in all its potential, which for many is totally unknown and unimaginable.

- **We do not allow ourselves to be manipulated by the fear of illness and death.** We demystify and de-dramatise the taboo of illness and death by means of its inclusion into a spiritual perspective of existence as a whole. We understand natural laws and we initiate a process of detachment from matter.

Once these measures and actions have been consolidated:

PURPOSE – To what end

The holistic vision of health is given in all health centres. In hospitals, all medical paths, from etheric healing medicines to the most innovative, effective and respectful surgery, live together and complement each other.

The holistic view of health is given in all health centres. In the hospitals, all medical paths,

We recover and integrate Natural Laws and the bond with nature, and we open ourselves to a process of inner growth, both individual and family, as well as work and social. Many of the emotional, psychological and physical imbalances disappear as each individual grows in awareness. As a result, we are living healthier and getting sick less and less.

We evolve to a higher vibration.

LEGAL MODEL

independent and neutral administration
of justice, equitable and restorative.
It recognizes Natural and Customary Law,
and guarantees the rights to a dignified life
and the rights of Nature.

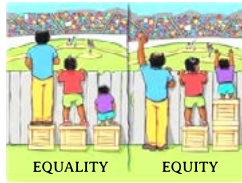


VISION – What do we want?

Law is not the point of destination but a useful tool during a moment of human evolution. Law is a crystallization of the culture and social thinking of a territory that is manifested by social consensus, and for this we must recover the essence of Natural and Customary Law.

1. A judicial model that is neutral and independent with respect to the rest of the powers.

- **To triform society.** This implies materializing a new social paradigm based on the 3 spheres that make up the social: the legal sphere, the economic sphere and the cultural sphere, each with its fundamental governing value: equality, fraternity and freedom respectively. An idea, however good it may be, in the wrong place leads to social and cultural catastrophes. For example, freedom applied to its extreme in the economic sphere generates “murderous capitalism”. It is not there where freedom should be; the principle that should govern the economy is fraternity. The purpose of triforming society is to achieve a healthy social organism, putting each value in its place: Legal Sphere - Equality, Economic Sphere - Fraternity, Cultural Sphere - Freedom. Equality as the proper value of juridical sphere, is today understood with greater maturity, concreteness and effectiveness with the term ‘equity’ because it takes into account the different contexts, situations and personal, family, professional, regional, national, etc., needs.



2. Recognition of Natural Law and Customary Law (the tradition-custom of peoples as a source of law). Laws made from conscience, understanding, sensitivity and respect for the being of the other.

- **To open a popular constituent assembly to draft a new Constitution** based on Natural Law, Customary Law, Human Rights, the juridical personality of Nature and the

development of Consciousness. From this new Constitution renew the whole juridical corpus.

3. Few laws and very clear. Laws should have less and less the function of taking care of the social order and more and more the function of **ensuring that basic rights are actually fulfilled**, so that they can be enforced by citizens in court.

- The right to a dignified life materialized in quality public services that guarantee basic needs: food¹, housing², care³, health⁴, education⁵, water⁶, energy⁷, transport⁸, information⁹, nature¹⁰.

¹ **The right to natural food**, that is, healthy food, free of chemicals and GMOs.

² Right to the use of the **housing**.

³ The right to **care** in the stages of life in which one is in a situation of dependency: children, the elderly, the chronically ill, etc. Linked to care is the right to conciliate work and family life.

⁴ Right to holistic public **health care**, self-management of health, preventive medicine, orthodontics and ophthalmology, freedom of choice in vaccination and in the healing process, etc.

⁵ The right to a holistic public **education throughout life** and according to one's abilities.

⁶ The right to **water**, to free access to drinking water, and to the public and inalienable ownership of aquifers, rivers and their banks, lakes, ponds and marshes, coasts and coastline. Public reversion of all the urban development abuses or any other kind committed on the coast.

⁷ Right to public **energy**: that each town, village, community or territory generates and shares energy freely, with renewable sources that respect the landscape and the natural environment. Express prohibition of any speculative practice with energy.

⁸ Right to free access to a **public network** of highways, roads and railways, and public transport sufficient to

meet the needs of movement throughout the territory, whether urban or rural.

⁹ Right to the truth, to true and independent **information**. Right to a public telecommunications system and to equal access to harmless, innovative technologies, independent of speculative interests, respecting the right to privacy and prohibiting the collection and use of personal data.

¹⁰ Right to the connection and enjoyment of **Nature** (land, sea and air), to environmental quality, to a conscious, healthy and sustainable management of the territory.

- **Right of Nature.** To endow the Biosphere with legal personality, to respect its life cycles, its conservation, and its right to exist without human intervention.

- **To define and legislate the community sphere.** Establish laws that promote the defence and preservation of the public, while protecting the right of the private economy ethically rooted in the community.

4. Aim: To guarantee justice in all areas in pursuit of a Culture of Peace. To evolve towards an ethical-moral society that seeks truth in encounter, diversity, plurality, respect and from there builds in freedom how it wants to organize itself. (See Annex VI: “Morality and Ethics” p. 76).

TRANSITION – How we realise it

Urgent actions and statements 2021-2025

1. We overcome the rigidity and corruption of the legal system. The law is of general application to everyone in the same way, despite the disparity of social realities, situations and human beings. This tabula rasa that characterizes the legal system generates injustices. Today the law is often used by powerful classes and ends up being a corrupt instrument.

- **Some measures** to renew the judiciary:
 - 1) To guarantee the independence of the judiciary. Indepen-

dence of the Public Prosecutor's Office from the executive power.

2) The Council of the Judiciary must be 100% independent.

3) To introduce mediation in the administration of justice.

4) Requirement of vital-professional experience and merits for social services to practice as a judge.

- We guarantee citizens' sovereignty to endorse all organic laws and all framework decisions affecting basic rights. The **referendum** becomes an obligatory and binding tool.

2. We facilitate justice that takes into account the dignity and evolutionary capacity of the human being. The rules and the imposition of sanctions take into account neither the dignity of human beings nor their evolving capacity to become responsible for their own actions. As a society we do not accompany the process of responsibility and emancipation, it is easier for us to punish, to condemn, and to impose a custodial sentence on someone who has committed an act that causes harm, without further consideration. To evolve in this sense is to create and facilitate a complementary method of doing justice that truly sees the human being in his integrity.

3. We recover the value of the word as an instrument of communication and creation of truthful reality. The word is the first instrument of legal creation, with it we create and build reality, therefore it must be born of truth and not of lies, manipulation or the power's will.

4. We develop complementary models of administering justice. The justice system is beginning to understand other complementary ways of delivering justice, through mediation processes, restorative justice, etc. tools that introduce awareness and new ways of dealing with disputes.

- **We invest time and resources in the peaceful resolution of conflicts.** Starting from equality-equity as a value proper to the legal sphere, its application at different le-

vels depends to a large extent on Conflict Transformation and Resolution. Formal justice is still governed by the adversarial principle, an old paradigm, not mature, in which the struggle of one against the other, the victory of one over the other, predominates. We prioritize the previous processes of transformation and conflict resolution, because if the previous processes work well, many cases do not need to reach the formal justice, today collapsed and highly bureaucratized. **Preventive justice**, like preventive medicine, implies empowerment and maturity of citizens to resolve their own conflicts and helps us to reduce bureaucracy. That is why we provide ourselves with sufficient number of judicial mediators to respond to all needs. And we rescue the figure of the **Justice of the Peace** who is trained, impartial, with sufficient authority, democratically elected and dismissed by the community.

- **We promote initiatives where the principles of restorative justice are put into practice.** Laws do not always entail a punishment, but sometimes a therapy, a social integration. Crimes are compensated with actions whose objective is to heal the being, both the one who commits it and the one who suffers it. In the context of the penitentiary and justice systems, to facilitate the intervention of restorative justice initiatives with **dynamics of transformation from consciousness**, which in turn make possible the transformation of the system itself.

- **We reconsider and rethink the difference between dispositive law** (when people themselves can decide how to agree or organise themselves) **and non-dispositive law** (which applies regardless of whether or not there is a possibility of agreement between the parties), limiting the application of the latter as much as possible.

- We institute **trial by Popular Jury** in civil matters where basic rights are compromised, and in all criminal cases where the possible prison sentence is more than 4 years.

5. We educate in the holistic understanding of law and justice. We renovate Law Faculties so that legal operators, notaries, judges, etc., develop a holistic understanding of law and justice. We give importance and dedicate

time for the professionals involved to work on processes of self-knowledge. We educate in concepts of psychology, mediation, non-polarity (winner-loser, executioner-victim), non-violent communication, public speaking, meditation, mindfulness, awareness of what is truly useful at different levels and social spheres.

- We put **empathy into practice** in order to understand the other.
- **We educate in the perception of conflict** in all social spaces (home, schools, companies, etc.) to stop seeing it as something negative and recognize the opportunity for learning and self-knowledge that it offers us.

Once these measures and actions have been consolidated:

PURPOSE – To what end

We recognize and understand the common essence of all human beings, we build a fraternal and supportive society, and therefore equitable, with a culture in which the gifts, talents and creativity of each person flourish for the sake of development and care of oneself and the community.

We develop triformed communities, connected to the souls of the peoples, conscious of their mission. Because of this, we stop fuelling confrontation and war. We invest in international cooperation for the sake of world peace and the restoration and respect of the natural balance of the Biosphere.

POLITICAL MODEL

based on Active Social Participation,
equitable, without privileges, and on medium
and long term planning and programmes
developed from the bottom up.



VISION – What do we want?

1. To build a society, culture and civilization based on holistic consciousness. To create a political model in accordance with the new social and civilizatory paradigm.

- **To build a Real Democracy.** The current “representative” regime dominated by political parties is essentially oligarchic, even when disguised as democratic. The basic cell of a democratic society is the Local Popular Assembly, and the the fundamental organ of such society is the Popular Assemblies Confederations, i.e. co-ordinating organisations based on delegates with specific and always revocable mandates.

- **Humanize politics.** To consider and practice politics as the art of organizing coexistence, ensuring the well-being of all human beings and respect for planet Earth. To introduce holistic consciousness creating the conditions needed for social regeneration, recovering and integrating the ethical and spiritual dimensions of politics.

- *“Be the change that you want to see in the world”.* Individual consciousness is the key to social change and entails empowerment to change oneself and the world: *“The day before yesterday I was intelligent and I wished to change the world, yesterday I was wise and I changed myself and today I am intelligent, wise and lucid, and taking into account what I learned yesterday and the day before I am going to change everything, myself and the world.”*

2. Education, training and emancipatory reflection, prioritising practice in order to make efficient social politics with the new values. To educate and to train in a humanised political science, not a technocratic or managerial one.

- To recover the link «Ethics and Politics», ethics as an emanation of Natural Law.

3. Agreements and decision making. To reach agreements and shared decisions based on a deep awareness that we are part of one sole reality. When the level of consciousness is appropriate, the consensus arrives by itself.

- To move from a model of political representation to a model of **direct citizen participation** in every political spheres and levels. To create and make available tools made by all of us that guarantee true democracy, that is, direct democracy. We propose, among others: **Active Social Participation** (See annex VII. p. 77), **Inclusive Democracy**, **Libertarian Municipalism**, **Democratic Confederatism** as practised in Kurdistan or popular assembly institutions with a long tradition, such as the **Open Council** in the Iberian Peninsula.
- **Respect difference.** Appreciating the value of dissent, of diversity. To understand the divergence of opinions as a possibility to broaden our view, to understand the position of the other, and to move towards rich and integrating solutions based on creative synthesis or on the diversity of possibilities.
- To renounce use of violence and “war” legislation (e.g. crime of rebellion, “gag law”, economic blockades, etc.) as a form of conflict resolution.

4. Assumption of responsibilities.

- To demand that professional politicians expressly and unavoidably assume their responsibilities. For example, EU heads of state are responsible for the whole Legislation and Guidelines that emanate from the EU, the current cause of the destruction of the public sector in favour of large investment funds.
- To expressly acknowledge the **Right and Duty of Civil Disobedience** as a collective tool against situations of abuse and injustice by Political Institutions at any level and sphere. In the case of public workers, it must be an inexcusable imperative.

TRANSITION – How we realise it?

Urgent actions and statements 2021-2025

1. **We stop the despotism of the world’s elites and their political servants** in charge of institutions at any level (State, Au-

tonomous Communities, Provincial Councils, City Councils, ...) by means of awareness campaigns, demonstrations and other forms of popular expression and pressure.

- **Simultaneous and synergistic personal and political change.** More and more people are becoming aware that social change begins with each and everyone of us, that the transformation of the world goes hand in hand with our own transformation both internally (mental and emotional patterns) and externally (habits and customs). “From the inside out and from the bottom up”, we accomplish the change we want to see in the world. Critical mass inevitably expands.

We recover politics in its sense of responsibility and individual right over the public sphere, promoting an increasingly active and conscious citizenship at the political level.

- We expressly recognize **the Right and Duty of Civil Disobedience** in the face of abuse and injustice by political institutions.

- Immediate resignation of politicians of any ranking facing non-acceptance and **responsibility purging**.

- **We recover the political power** from the dictatorship of economic lobbies and state bureaucracies. We reclaim politics in its vocation to serve the community.

- We hold **public debates on the fundamentals of political organisation**.

We recover the original meaning of politics at the service of people’s empowerment and emancipation. We cultivate discernment and critical spirit to avoid manipulation and alienation. All of us are progressively assuming our responsibility for the public sphere, i.e. the sphere of the common good. We no longer neglect the political dimension of our lives, delegating it to professional politicians. We mature. Through truly democratic procedures, we all participate in decision-making on the political issues that concern us.

- We build a conscious society by deconstructing the old model from the roots. **We develop a model of direct citizen participation**. We create and have at our disposal

tools developed by all of us that guarantee the true participatory democracy. We propose, among others, Active Social Participation (See annex VII p.77), Inclusive Democracy, Libertarian Municipalism, Democratic Confederatism, etc.

- We allow and encourage the application of the **principle of subsidiarity**: decisions are taken at the closest possible level, i.e. from small to large.

We recover and educate ourselves in our political dimension, ever at wider and more complex levels, from local neighbourhood, villages, towns assemblies to confederate ones, cities, regions, provinces, etc. In the face of institutionalised abuse at the service of the elites, we make civil disobedience effective, urging public servants to join in. We demand responsibilities.

- Human dignity is not negotiable before the idea of transhumanization.

2. We humanize politics. We redirect the course towards a holistic political paradigm. *“Politics is too important to be left in the hands of non-vocational politicians.”* No one makes politics his/her profession, and much less for life. Politicians are public servers, subject to the will and assessment of citizens.

- **We recognize ethics and spirituality** as fundamental dimensions of politics. The insanity of the technocratic unnatural agendas, is the result of ignorance or lack of spiritual awareness tied to the human condition and essence.

- **We develop a political power of the people in the service of the people.** From a participatory and direct democracy, we debate and build new political structures. The key lies in the empowerment of the people, in recovering the political dimension of our lives, learning from mistakes and failures of the past, whether due to the immaturity or lack of awareness of the people and/or the repression of dictatorial forces.

- We recover all the learning from **historical movements of liberation**. We join different visions including the values of indigenous communities.

- We create **synergies with the different current movements** that aim towards the same general direction. We integrate relevant aspects of different movements to build a more mature, more conscious and therefore more effective political paradigm. For example: Convivialism movement, Sociocracy, Inclusive Democracy, Degrowth, Direct Democracy, Liberation Theology, Zapatista movement, Bizitza [life] movement, etc.
- We recognize that **conscious politics is the politics of respect and of love.**

3. We educate, train and reflect for emancipation.

- **We prioritise learning** from collective experiences, such as facing a challenge, seeing and understanding why we don't understand each other, how we manage a conflict, seeking ways of dialogue, negotiation, deliberation, degree of agreement, not remaining in the "all or nothing". Individual and collective experience is what transforms consciousness, the praxis over which we then reflect and learn.
- We learn through **non-violent**, empathetic, assertive **communication** based on: 1) dialogue 2) denunciation 3) non-cooperation 4) disobedience and 5) construction of alternatives. When collaboration is not possible, we do not remain blocked or go towards hatred; starting from the conflict itself, we understand that everyone has a role to play. We introduce a mini empathic communication to advance in non-violent communication.
- We detect when something is a conflict and when it is injustice.
- **At the local level** (neighbourhoods, villages and regions) **we develop Study, Reflection, Training and Action Groups on truly democratic politics.** We encourage the new vision and practice among citizens. Once the Action Groups are formed, they constitute and energise "effective" Popular Assemblies, which in turn are coordinated through Popular Assembly Confederations, i.e. cooperative networks that function through delegates elected by popular vote, with specific and always revocable mandates.

. **We recover the original and profound meaning of terms such as:** 'Politics', 'hierarchy', 'democracy', among others.

· '*Politiké techné*' is the art of living in society. The current definition of politics is the art of governing, and such governing, when there is no self-awareness, includes lying, dominating, repressing, etc. We must recover politics as the art of reflecting, deliberating and deciding public sphere issues. This fundamental notion has been usurped and distorted by the elites making us believe that politics is something else. Current politicians, due to a deficit or absence of consciousness, engage in a very toxic, deceptive and corrupt type of politics, based on depoliticizing, that is, to divide, deceive and oppress. It is urgent to recover political consciousness, to understand it as a fundamental human dimension and not as something bad.

· '*Hierarchy*' comes from the Greek 'hierós' sacred and 'archia' order. 'sacred order', that is, natural order, the one that facilitates and promotes a politics that is at the service of the empowerment of people and society. **We recognize and appreciate the hierarchies of conscience**, and coin a new term 'isarchy' for the dysfunctional hierarchies that take the place of true hierarchies of power. There are two kinds of hierarchy or leadership, power-based (imposing and determining people's life by force) and authority-based (the influence of a group of people in certain fields because they have gained that trust through experience and merit of contribution to society). Hierarchy based on authentic authority born of love, wisdom and liberty, empowers people, and helps their growth as well as that of projects and society. Such hierarchies are necessary. Today, hierarchies of power dominate, based on the accumulation of power, egocentrism, the rivalry for power, domination, etc. and that is why this society is an oligarchy disguised as democracy.

The word hierarchy “sacred order, natural order”, needs to be healed to recognize that the imposing hierarchies are not really hierarchies, because they inhibit personal empowering and lead us to enslavement not emancipation, to hate, not love. **Thus, we need to organize ourselves on the basis of hierarchies of consciousness in order to transform politics**, recognizing the people who have real capacity for transformation, the authentic leaders in each field and to articulating them so that they can act as agents of social transformation.

· *‘Democracy’*. It is nothing more than the direct exercise of sovereignty by the citizens, that is, the self-determination of society by means of an equalitarian distribution of political power among all its members.

- **We train in useful tools** for the development of consciousness, we learn how to work in teams and to make decisions.

Once these measures and actions have become consolidated:

PURPOSE – To what end?

We achieve world peace.

All the peoples of the Earth are sovereign.

Politics are limited to watching life unfold in liberty in full enjoyment and delight, owing to the bliss of seeing heaven on earth.

Appendix

I. Discerning the difference between science and pseudo-science.

Science, as a reading code to interpret life is in permanent evolution. What is scientific at a given moment may not be so tomorrow. The various sciences: mathematics, physics, chemistry, politics, medicine, astronomy, etc., in themselves are neutral, it is their actors who turn them into a weapon of control and manipulation. Currently, the refusal of dogmatic science, especially of materialistic reductionist positivism, to open up to fields that question and break its patterns, is one of the great causes of cognitive decadence and stagnation. This is manifested in the successive crises and in the current planetary environmental and social collapse. The dogmatic mechanistic scientific paradigm, very permeable to lobbies, with a lot of economic, political, educational and media corruption, is the one that still governs the health system, and is the one that creates a misconception of both science and what is considered pseudoscience. What is officially today called pseudoscience is determined by those who appropriate science to dogmatize and manipulate, as religion did before. Even today we are still living a mechanistic materialism, a compartmentalization of knowledge and experiences, and a denial of the human being as a self-cognoscent being. **Emphasis is placed on the known but not on the knower**, the active fact of the knower.

As long as there is no profound revision of what is 'science' and what are its limits in relation to other forms of knowledge (philosophy, art, spirituality, etc.) and as long as there is no epistemological reorientation in which the human being occupies the centre and is the means of knowledge, we will continue with the tendency towards quantification, objectification and instrumentalization of scientific knowledge for the sake of a "hollow" abstraction, without interiority, which the old power structures use to impose their dogmas against natural life and the development of human consciousness.

The cognitive capacity of human beings is not limited to science. It is urgent to open the vision that keeps us prisoners of a persistent epistemological crisis and drags us to increasingly huge impacts. The truth does not belong to anyone; everyone has a piece of it. Ignorance and arrogance is to believe that your point of view is “the” truth. We must abandon the idea that one is right and the other is wrong, abandon the dichotomous and adversarial vision of knowledge, and create an inclusive, holistic cognitive paradigm that, without denying any form of knowing, gives each form of knowledge its rightful function, proportion and meaning.

We are committed to holistic cognition that is aligned and therefore harmonized with life.

II. Learning to manage fear, to deal with the shadow.

Learn to manage **the fear** of nature, of illness, of failure, of rejection. For example, when we see illness as nature’s attack on our body, and not as nature’s own way of resolving a conflict. Fear paralyzes natural vitality and expressiveness, it blocks and incapacitates both learning and teaching. For example, when a teacher does not take responsibility for his/her emotions of anxiety and fear, and transmits and projects them to his/her students, he/she is conditioning and preventing them from developing and growing in their full dimension, preventing the bud from becoming a flower.

To deal with **the shadow**, to recognize in oneself the predator and the preyed. To talk about it, to understand that this part is there, and that it has a lot to do with what makes us suffer, with what blocks us and makes us sick, with what prevents us from learning and teaching, and above all with what prevents us from becoming aware of the immense strength of our animal part that lies repressed waiting to be redeemed from the “sin” with which it is burdened. Without integrating this part we cannot understand the biological, social and transcendent nature of the human being. It is urgent to recognize “the obscure”, the misunderstood, and to open ourselves to its knowledge as a source of individual and collective wisdom. There is no spirituality, no medicine, and

no discipline, without a knowledge of the shadow. To start from what happens in order to de-dramatize it and undo the guilt of having to be one way and not another. To recognise in that shadow the spell of political correctness, hypocrisy, false self-love, false fraternity, obeying out of fear, feeling guilty if you don't follow the rules, etc. *"Everyone tells us how we should be and what we should do, but no one explains how we are and what happens to us."*

To open ourselves to the **grief and traumas** in relation to the most guilt-ridden figures that are our parents, siblings, and all authority figures. The hidden and concealed is the key to all change, there is retained the energy that when released allows us to move from bud to flower.

Working the shadow and emotions in general from the game facilitates the opening, the approach to them without cultural prejudice. Recovering our **instinct** and balancing it with the dominant rational part of our society. Create spaces of trust where people can express themselves freely and identify what is going on inside and how they can channel it in a constructive way.

III. Food sovereignty, an unavoidable right.

Given the vital importance of realising Food Sovereignty in all territories worldwide, we present in this appendix a summary of the vision and transition.

VISION – What do we want?

1. Produce and consume quality food that truly nourishes, with all its natural nutrients, and be **accessible to everyone**.

- **The right to healthy food**, with quality, with all its organic richness, that is, natural, without added chemicals, toxins, genetic manipulation, etc. to be able to decide what we eat from the real freedom, without being limited to buy in large supermarkets because of the low price of food.

- **The right to produce the food** we eat and if we do not produce it, to know and have close to us those who produce and supply it. **To guarantee sustainable cultivation and supply**, recovering and conserving the fertility of the land, and without depending on kilometric food from slavery, toxicity and high ecological footprint.
- **Social recognition of the role of the small farmer and livestock farmer**, understanding the good they do for our society, the natural environment and the Biosphere in general as custodians of the territory, administrators and caretakers of the land, of the natural fertility necessary to provide healthy food, of biodiversity, of the landscape. Recognize the model of life of the farmer and the livestock farmer-pastoralist as a healthy and privileged way of life because of their direct contact with nature. Remunerate their work well so that they can live in dignity and many more people opt for it, and legislate to defend them against speculative food lobbies.
- **Eliminate subsidies for the production of food that is not of high quality** and hardly provides work for local farmers, and **grant direct subsidies to farmers for the quality of production and the social value of generating decent work**.

2. Educate to develop ethical and environmental consciousness, to become aware of the repercussions of each decision we make when producing, buying and consuming food. To teach to differentiate the food we eat, how it is produced, how it favours or harms the soil, the environment and ourselves, to value food, not to waste anything, and to value those who grow it.

- In agricultural schools, universities and in the countryside to the farmers, to make known the different ways of producing quality food, in a sustainable way and through which they can earn a decent living.
- The consumers to be responsible for the value of their purchases and to be more demanding, asking for truthful information, transparency of the production process and traceability of the food; that they learn to organize them-

selves as a community to manage their purchases and to take advantage of surplus or unsold food from the shops, adapt their diet to local and seasonal food, and prioritize what is being grown in their territory at any given time.

- From childhood, adolescence, and youth, involving teachers and parents.
- **Eradicate all the deception of false advertising and marketing.** To normalize the transparency of information from the production process, traceability and final sale. *“The first education is the label”.*

TRANSITION – How we realise it

Urgent actions and statements 2021-2025

1. We establish the criteria of Quality and Food Sovereignty based on:

- Environmental quality: purity of water, soil, atmosphere and landscape.
- No manipulation nor speculation with seeds, land, or crops.
- Respect for the natural cycles of land regeneration and its fertility.
- Proximity to the small agro-ecological and livestock farmers.
- Fair prices for all. We agree prices between all parties involved: producers, consumers, distributors and shops.
- We promote in parallel the barter or exchange economy.

2. With these criteria, **we reorient agricultural and food laws and policies**, we regulate all transactions related to food with **sanitary, social and environmental regulations** in favour of quality (healthy) food, the preservation of environmental quality, fair salary and quality employment.

- **We revalue and promote the profession of farmer** and

livestock farmer as a job as important as that of a teacher or doctor, we dignify their salary. We promote more **examples of agroecological** projects that work well to encourage new projects; and we help to **structure the entrepreneurial vision**.

- **We legislated to facilitate access to the land and develop strategies for each municipality to get the land it needs to manage part of its food.** Some strategies: a) long term rental contracts, b) creating consumer land cooperatives destined only to grow food by giving them to farmers who cannot afford to buy land, c) transfer of municipal land only for quality agro-food use, without paying rent as a right to cultivate the land, d) incentives: removing the IBI to owners who rent or transfer, putting fines for not renting in case of having land and not wanting to rent and also not developing an alternative proposal, etc.

- We establish **responsibilities and obligations on landowners** to maintain and manage the land (territorial custody).

- Just as there is the maritime reserve, we establish the agricultural reserve, fields dedicated to food.

- We provide each territory with a bank of irrigated and unirrigated land, in order to produce on each land what is proper to its natural characteristics, maintaining the fertility of irrigated land and recovering the fertility of unirrigated land in a natural way. We adapt to the type of land and climate, cultivating what is favourable to each place, rather than manipulating the land so that it gives what it does not have.

- We promote the transformation of the product in the same territory, to reduce the ecological footprint and promote local job opportunities.

- **Re-legalize and promote local slaughterhouses**, prior establishment of general health criteria. To avoid stress and mistreatment of animals in transport and its unfavourable consequences for our health. (Calm and non-stressed death of the animals).

- **Tax advantages** for community ownership and small businesses and cooperatives of self-employed producers. Lower the quota for self-employed agroecological producers to a minimum, which is symbolic and proportional to the profit.

- **We control and regulate all the multinationals and food lobbies** so that they stop pressuring and controlling the price of food.

- **We guarantee a fair price** so that small farmers and ranchers no longer need subsidies and their activity is viable. Subsidies are only for small farmers in disadvantaged areas, to support new farmers starting out and to help families without financial resources to buy quality food.

- We establish **equitable proportions by reducing the profit of the intermediary**. For example: If the farmer sells the olives directly at 1€, that he earns 0.80€ and the intermediary 0.20€.

- **We veto the multinationals' pressure on states** to legalise their eco-branded products and impose their conditions.

- **We eliminate subsidies to industrial production with chemical dependency, agrottoxics that create health and environmental problems, and to all agrofood companies that do not meet the criteria of Quality and Food Sovereignty**; and we redirect aid to small and medium farmers and ranchers, whose return to society and the environment is much greater than that of large companies. We grant aid for production quality and for generating work. We realize that the social value of 1 hour of a small farmer is much greater than 1 hour of a large company, because industrial agriculture with large machinery employs fewer people than small businesses and small farmers whose work is more manual and requires more people.

- We support traditional agriculture and livestock farming adapted to the natural rhythm of the land and breeding, to the production that occurs in each land and to the native breeds.

- We support the work of restoring the natural fertility of the land, especially land that due to previous speculative (intensive) forms of production

has caused desertification or loss of fertility.

- We support land stewardship to protect the natural heritage of ancient olive trees, native and traditional crops and seeds, land reclamation, traditional culture by making terraces, maintenance of irrigation ditches, etc.

• **We legislate to reduce meat consumption by 80%**, due to its harmful consequences for the greenhouse effect, the environmental quality of water, land and atmosphere, and health in general. We are progressively eliminating intensive livestock farming and maintaining 20% of extensive livestock farming. This proportion is what allows us to feed ourselves with meat in a sustainable and healthy way, guaranteeing the preservation of ecosystems.

• **We veto and penalize false advertising and marketing** because it makes people believe the false sensation of eating healthy and well when in reality they are not eating well and what they eat is not healthy. For example: Advertising a tomato sauce as “natural”, when it has been produced industrially in an intensive way, without contact with the sun, the earth, the natural rain. Slogans and aesthetics have to correspond with the reality of how the food has been produced, currently in most brands does not correspond and induces to believe what it is not. We are obliged to give detailed and true information in any type of advertisement and publicity of the product: labelling, packaging, TV, radio, networks, slogans, etc. The consumer must know what he/she is buying, from whom and what he/she is promoting with his/her purchase.

3. We promote everything that gives life to the local economy linked to food.

• We promote local markets and the consumption of local food. In sparsely populated areas that cannot live off local markets, we promote marketing channels.

• We promote and reward tourism that consumes local products.

• We promote and encourage traditional rural jobs and survey how many people are willing to work as farmers, shepherds, butchers, millers, food processors, permacul-

turists, and facilitate the transition to such jobs in each territory.

- We recognize and value the qualitative difference* in the taste and nutritional value of food produced on unirrigated land with respect to irrigated food, so we set different prices for dry and irrigated production, and we look for the market of conscious people who are going to pay this price difference. (*For example, olives and almonds from unirrigated land are not the same as irrigated, they have a more concentrated taste and energy, being richer in nutrients).

4. We educate and train all social sectors: farmers, politicians, schools, universities, families, etc. to raise awareness and make people understand that there are other ways to produce food and make a living from agriculture and livestock, without damaging the natural and cultural heritage linked to the richness of the land. *“People don’t realize what we are losing”*.

- For the farmer to have **business skills**, to know how to manage their project so that it is viable and find the market that values it, not depending on subsidies, and get more quality of life by having more social, family and personal time. For example, learn how to negotiate prices, plan crops, keep accounts, assess what is profit and what is loss, etc., and plan these processes from the beginning. Structuring the entrepreneurial vision of the small farmer’s business.

- **We introduce systems of transparency in the information and traceability of food** so that the consumer knows what he/she is buying and who he/she is helping with his/her purchase, so that he/she knows how to choose and is aware of his/her decision. One proposal is: We label putting the photo of the farmer, name, phone and email, price of origin (what the farmer receives), transport price and final price. We use colours: green = seasonal and local food / yellow = seasonal food but not local / red = food not in season nor local.

- **In schools we promote coherent educational projects** that educate both children and teachers and parents themselves (Example of the incoherence of making an ex-

cursion with the school to Mercabarna [a food city of 600 companies specialising in the distribution, preparation, importing and exporting of fresh and frozen products] to see the transformation of potatoes from Israel, while the school promotes the organic canteen with locally produced potatoes).

- **We educate in culinary and food culture**, learning to know the properties and benefits of the main nutrients, to cook and eat healthy, based on local foods and conducive to each season, climate and for each individual body. Educate people to eat well, prioritizing quality over quantity and to pay the right price. We educate to be responsible, we learn to value and therefore to thank the farmer and his/her work.

We understand and respect that there are carnivores, ovo-dairy vegetarians, vegans, raw food eaters, frugivores, and even prancics!

Especially for children and adolescents, but also for anyone, **we incorporate the knowledge of the power of fasting** at some point in our lives, recognizing in “going hungry” an educational process to give value to food, to know the body and to start processes of cleansing and activation of the digestive capacity, favouring health.

- **In different educational environments** (schools, colleges, universities) **investigate the self-sufficiency and food sovereignty of our environment**: How much food we consume are we producing at local, regional, and national level? The amount of kilometres that food travels, employees, salary, etc.? Type of production: small traditional farmer or large farm with high consumption of water and pesticides? Degree of environmental pollution and in our bodies? An example for the school is to study geography through food, how and where it is produced, how it travels, etc.

- We promote responsible consumption groups. We make consumers aware that it is not only possible to buy in a supermarket or large shopping centre, that what you buy/demand is what they are going to produce for you, that we are all consumers and that by consciously deciding the food we buy, we are promoting a change of paradigm: *“The shopping basket is what can really change the world”*. We

stop buying on a whim or compulsively without thinking about how the food is produced, and the consequences of such production at a social and environmental level.

- We recognize and promote the relationship between healthy food and health. From the health departments we promote education in the **Hippocratic principles of health**, and specifically the one linked to the importance of quality food as the first medicine: “Let food be your medicine”. We are initiated in the deep and ancestral knowledge of Ayurvedic medicine about the digestive process, the creation and maintenance of our body, and the properties of the main foods.

Once these measures and actions have been consolidated:

PURPOSE – To what end

We have deprogrammed ourselves from the conditioning that alienates us in terms of rights, freedoms and vital responsibilities; we recover the tribal memory, narrative and culture of our ancestors, restoring a full consciousness in relation to the ownership and management of resources (land, water, etc.). We return the land to those who cultivate and care for it.

“Mother Earth Rights” and similar planetary movements are leading the process of liberating land from sale and purchase. Land is no longer a matter of ownership but a matter of responsibility.

In each territory we collectivize the land to self-manage and guarantee the cultivation and supply of healthy food for everyone.

*“Many little people, in many little places,
will grow little vegetables gardens that will feed the world.”*

(Adaptation of an African proverb).

IV. Use value and exchange value in relation to the Social Currency Temp.

Since the 18th century thinkers have embarked on a profound reflection on the use value and exchange value of commodities. Marx's Theory of Value, developed in his great work "Capital", is generally considered to be the most elaborate.

The value of a merchandise or service, besides the resources used for its production, depends on the socially necessary work to produce it, that is to say, it is calculated based on the average time used by the companies of the sector to produce a certain good. But, on the other hand, goods can have a greater or lesser use value, and due to circumstances of supply and demand can have a varied exchange value. So it is necessary to determine these values, which were defined as:

- *Use value* is the value that an object has to satisfy a need.
- *Exchange value* is the value that an object has in the market, and is expressed in quantitative terms, measured by money.

But the capitalist model of production with its great accumulation of merchandises and destruction of surpluses, with its inflationary price bubbles, and the fact that the use of things to satisfy needs is supplanted by the purchase of things to generate money (the transition from money to commodities to generate more money), has broken any classical relation between use value and exchange value. Today, the things most necessary for life, food and care, are the things that "the market" is least willing to pay for, which establishes very low "exchange values" so that farmers and caregivers are made precarious.

Today, the things that are most necessary for life, food and care, are the things that "the market" is least willing to pay for, which sets very low "exchange values" so that farmers and carers are forced into precariousness.

It is urgent to retake the essence of the Theory of Value and with it the key element of the work time inherent in each product or service. **The TEMP social currency** is the only one capable of breaking with arbitrary and speculative exchange values (market prices) and **returning to intrinsic value**. The exchange of

products and services would retake as its axis the socially necessary work to produce them, in each and every one of the phases and components that integrate them.

V. One health.

A student of medicine in the faculty is not only receiving a series of medical knowledge, is also receiving a whole series of logical patterns and beliefs that are going to do him impermeable to everything that does not fit with the pattern that has been communicated to him, and this rigidity of patterns crystallized as beliefs makes difficult the change of paradigm.

For example, about cancer, over the last 100 years, so much knowledge, so much information, so much investment, billions of dollars, euros, etc., the best minds from all over the planet to try to solve the problem of cancer. And yet what we have established as the most valid, the theory of somatic mutation, etc., is tottering. Today we are seeing that genes are not self-emerging but are in relationship with the environment, the microenvironment, with the immune response, with the microbiota, with toxins, and we are seeing to what extent this new way of looking at cancer or disease in general is very much linked to our lifestyle, to mitochondrial dysfunction, to the relationship between metabolic disease, neurodegenerative disease, aging or cancer as a continuum in disease.

In **medical school** we are teaching students that there are a number of structures in biology itself, how a cell communicates, what is that extracellular matrix thing, what is the importance of the tumor microenvironment, how stress affects it, how adrenaline and corticoids modify immunogenesis or (the immune response), how there is a triangle of homeostatic balance (immune system, endocrine system and nervous system) that depends on the hypothalamic-pituitary-adrenal axis, and that this is in connection with our environment, our microenvironment and our macro environment; the importance of the functioning of the mitochondria (small organ inside our cells that is in charge of cellular respiration) which is probably the one that is taking the worst part in our western lifestyle, with toxics, with a poor diet,

with a sedentary lifestyle, with stress (which greatly hinder the work of the mitochondria when it comes to releasing oxygen and producing energy for our body), etc. And we know the importance of all this in the healthcare and disease model in our society today. We also know the importance of the microbiota (intestinal flora that works in our favour creating defences) and how it is able to organize the functioning of the whole body.

Many of these things point to our lifestyle and also to the healthcare model with the overuse of drugs or the easy position of a remedy for pain, for inflammation, for our stomach, for sleep, for whatever may be. And that is no way to approach health. We have to pay much more attention to prevention. Taking care of the mitochondria, the immune system, and the microbiota. Our patterns of functioning are acquired in the early stages of life. The perinatal programming, the moment of conception, gestation, childbirth, breastfeeding, the first 2 or 3 years of life ... in these key moments there are going to be established the physiological and psychological, relational and behavioural patterns that we will have throughout life. Nowadays we have enough scientific evidence, epigenetics, etc., to collect and recognize the importance of all these aspects, all this is available now, at this moment. For example, epigenetics is a new way of understanding genetics, in which independent scientists have shown that genes do not control our life, but are “molds” that are activated or not depending on the environment.

We must move forward, make known and disseminate a holistic medical vision and practice. Sow holistic knowledge and practices, take care of the seeds that are sprouting right now. We must evolve in a favourable sense to every human being, to humanity and to the entire planet, to nature in general, because all living beings are interconnected and interdependent of a single health.

VI. Morality and Ethics

The approach and the path offered by Rudolf Steiner is based on his personal experience. His view is directed towards the development of the human being as a free spirit capable of forming free

communities in which the individual reflects the community in his/her being and the community reflects each individual who participates in it.

R. Steiner renews the approach to morality and ethics from a perspective centred on the human being as a bridge between heaven and earth, the sensible and suprasensible world, the spiritual world (the universal) and the terrestrial world (one's own actions). He develops the concept of "ethical individualism and moral action" and offers a path that can be followed by anyone, regardless of culture, language, country of origin, religion.

Ethical individualism refers to how the human being, through a conscious meditative exercise, accepts the universal laws and makes them his/her own. This implies reflecting them in an action full of morality, that is to say, an action guided by discernment towards the good, the truth, and the beauty. At every moment the dialogue between individualized ethics and the needs of the world calls for the development of a free attitude, in tune with what generates in each one that interchange between heaven and earth, stripped of the cultural conditioning that often dictates behaviour from outside. It is necessary to free the soul from its bonds and intensify its own creative forces so that action, at the service of universal laws, becomes moral creation. The human being becomes fully responsible for himself, for the universe, for the earth and for humanity. The universal becomes individual and the individual becomes universal. Ethical individualism becomes a moral manifestation. A path of social transformation that can only begin in oneself.

In other words and from another approach, morality is the force of instinct made conscious, the innate intelligence to discern what is favourable and what is not favourable, what gives you life and what takes it away, what is good and what is bad, what is true and what is false, etc. Ethics interpreted as "social instinct" are the shared values and principles of a community according to each individuality, to life and to the natural law that rules us and gives us the ability to discern between good and evil.

VII. Active Social Participation (ASP)

Our goal is to replace the current “formal democracy” with a **participative and active democracy; in this sense, the full exercise of Active Social Participation is a right.** This would be the fundamental support of the new political model, and the best guarantee to fill it with content, preventing it from ending up as an empty acronym.

It is necessary to overcome the current coordinates of delegated democracy, whose greatest exponents are the Parliament and the political parties. The game of the political parties is not enough to provide a channel for the defence of popular interests. It must be completed with popular movements, and the political parties must be willing to cede part of their leadership. The participation of society as a whole in the process of planning and implementing social and economic policies is a basic and distinctive element of the new economic model. **The autonomous organization of society in various popular movements is one of the keys to the promotion of direct participation,** which must contribute with new approaches and proposals through their work. The role played by popular movements is even more important if we take into account that many decisions taken in the economic sphere are surrounded by uncertainties. In other cases, for example, in large infrastructure projects, energy, 5G networks, etc., the consequences of one decision or another are not subject to a single assessment, which makes it necessary to seek broad consensus in society, and fundamentally, with social movements.

For all these reasons, at the institutional level, starting from the local to the national level, it is urgent to implement participatory planning mechanisms, since it is in the different institutions, together with associative and popular spheres, where decisions are taken on how to solve the social needs raised in different fields, from urban planning or ecology, through social protection and productive investments to health, education and culture.

Participatory planning requires Active Social Participation (ASP) and will contribute to the redistribution of income, to the distribution of work, to social coverage, to cultural development, to the recovery of language and social conscience. ASP is a con-

cept directly linked to that of citizenship, and the latter to **the exercise of the political, economic, social and cultural rights that every so-called democratic social structure must ensure to its population as a whole.**

(...) ... we consider that **the ASP requires a citizenship with full economic rights.** This economic citizenship is a concept that links the connotations of the subject of civil and political rights, originating in the term of citizenship, and the social and economic rights that have complemented the former. The social and economic rights that give rise to economic citizenship are directly related to the right to receive an education that enhances our capabilities, to housing and an environment that allow us to live with quality, to a paid job that makes financial autonomy possible, to quality employment that allows us to develop our personal potential, public social security that guarantees the enjoyment of health, leisure and rest, and, in short, a social structure that takes care to ensure that these rights are effective at the different stages of life, and are adapted to the needs of women and men in the community, helping to overcome any discriminatory obstacles that may exist along the way. This set of rights is protected internationally, since along with the International Covenant on Civil and Political Rights, **the UN adopted in 1966 an International Covenant on Economic, Social and Cultural Rights (ESCR)**, which came into force in 1976, and which sets out the rights of all people within the framework of economic citizenship. It is considered that if economic, social and cultural rights are not guaranteed, civil and political rights cannot be respected and protected. (...)

Thus, citizenship is expressed as the personal and social exercise of political, social, cultural and economic rights within a framework of co-responsibility, which should make it possible to create and re-create the bonds of belonging to the freely chosen unit of coexistence, to the community and to a political structure, at a given historical moment. However, the exercise of citizenship is colored by gender biases on which the political models of social coexistence in which we participate are built. For this reason, it is essential to take into account women's experiences when structuring the practical contents of citizenship and with


it the possibilities of Active Social Participation of women. In this field, a very interesting instrument to develop in the way towards a society more co-responsible with the social needs and those of specific groups is the implementation of **participative budgetary processes with a gender perspective**.

As we know, the public budget is one of the main instruments that public administrations have to order their priorities in public activity. Therefore, the fact that social movements can participate in the design of these priorities and in the configuration of the relative weight of public policies to be financed by the administrations is a fundamental element to overcome the shortcomings of a system of representation in which the conventional political class understands that it is given a blank cheque every four years, without considering it necessary to carry out periodic consultations and contrast the concrete measures to be implemented throughout the legislature. The processes put into practice in this sense reflect the complexity of these processes, but at the same time demonstrate their potential for the so-called democracy to move towards a “*government of the people*” in an effective way. (...)

JOINING VISIONS, towards a new model

Co-creation in which 74 people have participated:

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*What you are is what you have been,
what you will be is what you do from now on.*