

Historical circumstances of Chilean October 18, an alternative vision

In 1982 I surrendered my imagination to the strength and beauty of the myth told by the Sélknam Indians, those primitive inhabitants of Tierra del Fuego who lived until the beginning of the last century, as if they had sailed for 10 thousand years in a cold space-time capsule, to give us as a present this wonderful story of the origin of life.

Analogical reasoning, typical of the imaginative language of myths and that of oral traditions in general, fulfills the function of allowing us to understand in greater depth than with logical reasons, which we are, where we come from, why, and where we are going. It is not possible for me to understand what is happening today as a country and humanity without resorting to timeless images, because I feel that we are actors and actresses in a moment of vast, profound, and transcendent historical transition.

The myth, prologue to four revised articles on the subject

The Sélknam Indians recounted that coming from somewhere in the universe, in a long time ago, Kenós arrived on Earth when this was a totally arid celestial body, a flat surface sphere where nothing we know, neither the sea, the topsoil, nor the air we breathe, none of these were. From that moment on, with his hands and feet he began to excavate an immense deep hole where the waters in the time to come would fill an ocean and, with what it had drawn, produced elevations, giving first shape to the reliefs of the planet, its valleys, hills and mountains.

The difference in height between the excavated and the accumulated allowed a low cloud to be established which produced a constant, never ending drizzle. Needing help in his task, Kenós took a bunch of damp earth with grass, a haruwueno, which he molded into a tightly packed ball and then made a second one; a faint light came from inside them. He placed one next to the other and left, continuing his task of creation.

At that time the sun that lit the Earth was not the sun that we know, day and night were very different in length, much longer even than the long summer day and the long winter night that occurs in the frozen continent of the South Pole. When the night of that time arrived, the two haruwuenos merged into one that grew in size and luminosity establishing a field of radiant light in that solitude, and when the first rays of the ancient sun broke the water curtain... a first other howen, in everything similar to Kenós, rose.

The great forms that we know as the sea, mountains, rivers, valleys and plains, and the vegetable universe of trees, grasses and mosses that grow underwater and on land, all this calm nature on the planet was the work of the first howenes.

When Kenós finished his task of creation he emigrated transforming himself into one more planet in our solar system. The howenes who remained continued the work of creation begun by the one who was first. When it was time for them to leave their original form, some migrated into space and created the Sun and the Moon, establishing the night and the day that we know. But, most of the howenes stayed here, they became the different species of animals and insects that populate the Earth including among them the human form.

The myth of Adam and Eve, conceived some 4 or 5 thousand years ago of our time, founds the western civilizing culture, establishing the norms to know the truth, the moral principles, and the order of what comes first and what follows it, that is to say: the order of mental values and, the order of social structures, both, based on the dominant relationship of men over women. Thus, in few images, analogically, this myth provides a synthesis of the elemental criteria for the long evolutionary stage of humanity's first civilizing stage, on Earth.

Prometheus' smile. This well-named 'hero' by the ancient Greeks deserved to be punished for stealing fire from the gods of Olympus, the intelligence, that faculty that gives us the ability to understand, compare, judge, deduce, to create new ideas or things from what we know. Because of this audacity, which gave us, among other great possibilities, the freedom to believe or stop doing it, is why the eagle descends at daybreak to the rock in which Prometheus is chained to this day, slits his skin and rips out his intestines, because the penalty for those who dare to think or act independently of the gods willing deserve eternal punishment. But this torment does not kill the hero, as well as the millennial indoctrination that we have had from the different religions (which arise at this stage to tell us how we should feel, think and act) have managed to kill or silence free thinking or the religiosity that each and every one has.

Religiosity is that mystical feeling need, unique to each person, which leads to understand in each particular way of understanding, that the beautiful phenomenon of life can only be the product of an infinite universal love, impossible to explain but that is; and, that each one gives the name or manifests what believes, individually or collectively, as she or he seems to do it.

The Era that began at the end of the 50 decade of the last century, when humanity crossed the last planetary geographical barrier, its spatial border, merits new myths, stories, which giving an account of the wisdom this first stage of human history has provided, rectify those criteria that establishing the male subject as the ordering principle of the family nucleus and of the social group, have justified violence as a natural necessary human attitude.

I thank Adolfo Pardo for having excited me to put in writing the ideas that we talked about so many times and appeared in those talks as delusional reveries, babblings that with effort I managed to compress in the first four published articles, between last year October and March of the current, in this remarkable and generous virtual literary magazine he created.

Alejo Gajardo

Viña del Mar, April 16, 2020

Plutocracy or Democracy?

Chile is a plutocratic state from its origins as an independent nation. This essential characteristic, which was ratified by the Constitution of the eighties, establishes the legal basis for a political-economic system where the wealthiest people exercise power and "only the effect of their actions" is moderated, democratically, by the population through parliament. The management of power has been this way since the origin of Democracy at the end of the 18th century when the emerging European bourgeoisie, a social group of the newly enriched military in the wars of colonial appropriation, moneylenders, owners of artisan workshops and merchants, located in the small villages of that time, begin to replace monarchies, which were family-based governments owning huge fiefdoms.

The dictionary meaning for plutocracy is: situation in which the rich exercise preponderance in the state government. From any angle our system of government is a plutocracy, which is not exactly synonymous with democracy but quite the opposite. It is pertinent to ask if the crisis we have with politics and the politicians has to do or not with this characteristic. There is zero chance of understanding to resolve the socio-political situation we are experiencing in our country today, if we do not make a head effort to first understand "what we want to change or, in what direction we want changes to be".

There are two issues that must be answered: first, beyond specific claims, what is this massive, spontaneous social movement asking the country for? and the second, if the political leaderships are questioned, what replaces them? What is being asked now is to establish a democratic, decentralized political system, of the type we know in the North European social democracies. Why?, because the population considers that mental social maturity and national economic conditions are given to take a qualitative leap in public policies that allow the country to move, in short, in the desired direction.

The social movements of the new millennium do not present political leaders because the left and right ideologies have literally been swept away by the plutocratic system, because when one of its members has not been in power, with money they have corrupted the will of those who were in power, thus, have always guided the displacement of society at the whim of their pockets, their visions. This burlesque imitation of democracy is what must come to an end. And how is it replaced? I believe that the only possibility is to demand a "Constituent Assembly" that in a limited period of time establishes the norms to lead without transition trauma to a deeper democratic system. What do I mean by a deeper democratic system? This will be the underlying issue that the country's New Constitution must resolve.

Viña del Mar, October 27, 2019

Democracy and the Tower of Babel

We are going for three months from the outbreak of the 'No + 30 pesos', and there is still no clarity as to when this explosion of discontent in society will end or what direction it will take. The petitions are complex because they point in three systemic directions: one, to the management of the economy made by a plutocratic model, reaffirmed by the dictatorship, which is neither much more nor much less than the same form of government that we have not been able to overcome in 200 years of independent history; two, to the self-representation assigned by the parties and the politicians of the interests and needs of the people; and third, as a backdrop, a reason that cannot continue to be taken lightly, women raise the thesis of 'the culprit is the patriarch', arguing that this way of acting configures the mental platform that has justified for millennia everything that happens: on the individual plane; in the family, and; in the government of society.

Why do I compare Democracy with the Tower of Babel, whose meaning is disorder and confusion? Because the accelerated growth, consequence of the scientific and technological development that we have been living since the beginning of the First Industrial Revolution, 1850, and the inconsistencies that the evolution of the democratic system has been generating since its origins, have created a climate of mental chaos in people and their societies, which is comparable to the construction of that tower with which men pretended to reach heaven. Vain claim for which they were punished: what was built collapsed; people began to speak in such a way that one could not understand the other; and faced with this inability to understand each other, they scattered throughout the world in different directions.

The democratic system has two primary sources of origin, the process of inclusion of rich people, not linked to the landowning aristocracy, which the English began in the 15th century and, the French Revolution of 1789, which includes the demands of the urban and peasant social movement, that four years later manifests its objectives in the "Declaration of Man and Citizen Rights ". This document, which can be considered as the first constitutional act of democratic rights, since it includes all free men; but, leaves women out, due to their inability to elaborate superior thoughts to those of an adolescent, and also leaves outside all non-white people, that is, blacks, yellows and aborigines who, by color and origin, could not be considered human beings.

The awareness of being a person that every human being has is the fundamental reason for all the social movements I know, popular social movements, are first registered in France, short after the revolution. In general the arguments that mobilize these show the pain and deprivation people experience as a consequence of unjust behaviors in their societies, which are perceived as institutionalized values desirable to be changed.

Even though Social Movements do not occupy a main place as engines of change in the written pages of history, there is little doubt that they begin to play a definitive role as shapers of social change from the great cultural movement characterized as The Renaissance, which came to change the millennial mental vision of the world, and promoted the need to review the criteria for understanding the material world. This creative cultural emergence was triggered mainly by the vision provided by Nicholas Copernicus, who breaks with the anthropocentric perspective of the universe, which, incidentally, cracks the patriarch's mental archetype. Galileo Galilei, father of scientific thought, support of what Copernicus said, is the reason why he was worth the excommunication by the Catholic Church. The visions of these two greats, will give rise to

profoundly transforming cultural social movements that will evolve the primitive feudal agricultural societies up to our time. It seems that social movements since then have pioneered, preceding political movements in advance.

To understand what we Chileans want to put in writing in our New Constitutional Charter, we need to understand why we lost faith in politics and politicians, if this loss of confidence only has to do with what we have experienced in the past 30 years, or is cause of a bigger situation. My vision is that the loss of confidence in our politicians and in the way the country is administered has to do with the fact that the representative democratic system we have hit bottom, since neither the politicians nor the democratic system, as it is, give the width to resolve the current situation because neither, the politicians nor their ideologies, explain why our society has reached the moment of crisis in which it is. I believe that as long as they do not give themselves nor to the country a consistent explanation to this systemic crisis, they will not be able to channel a society that increasingly works and understands with the criteria of networks, in a country and a world that will face during this decade a *brand new infrastructural environment* whose main characteristic will be the **'hyper abundance of electrical energy'**.

Viña del Mar, January 6, 2020

An alternative view of October 18, 2019

There are many of us who lose sleep over what we are experiencing because although we explain the causes that motivated the social outbreak and understand the deep and the circumstantial complaints, it is not clear how this process will continue. What is clear in the minds of many is that recovering the climate of peace that prevailed in its first weeks, after the unexpected initial 'kick in the stomach' that left everyone breathless, reinstalling it is vital. Why an alternative vision? What one experiences and matures in life through readings and reflections lead one to draw landscapes of reality that do not necessarily coincide with what is generally accepted. This is what happens to me and what I want to convey, since I visualize that the Social Movement of October 18 opens an extraordinarily positive horizon, only if its causes and demands are understood from a historical perspective.

It is important to bear in mind when making this description that the outbreak is a sequence of the social movements that have been occurring in the world and in our country since the first decade of the millennium, movements that integrate in their behavior changes in the way we act, communicate and inform ourselves because the quality of network communication between people since 1990, has increased in speed and intensity modifying drastically the role that until then played social media communications. One of the consequences of this new form of communication and information is that "public opinion", which is nothing more than edited view of power groups and / or parties, has begun to be just one more opinion; another major consequence of this is, that it will determine how communications will take place between people, with their reference groups and within societies from then onwards. Nevertheless, understanding that this 'various groups' intrude in our privacy through the Big Data in our lives, personal searches and intimate chatting's, the only way we have to react against this intrusion is thru self-consciousness, personal strategies to avoid them, and demand for public policies that establish and sue these practices that attempt against our freedom.

Being unemployed will be normal for 40% of Chileans by the end of this decade. So it is stated. Is it possible to creatively anticipate and resolve this situation that is one of the main (unconscious) concerns put on the screen by the Social Movement? I think so. I also believe that before standing in front of a ballot box to vote, yes or no, and how we want the new Constitution to be drafted, it would be sensible to have a vision of the country we are interested in creating in order to anticipate actions in the desired direction. Since, the waiting time is up.

The reasons from my perspective that found the option of an alternative path from that of political parties, are:

1. because the Social Movement has centuries-old roots and historical significance,
2. because the first rebellion outbreak regarding how problems were being faced and solved in the world, refers to the social explosion known as the 'Revolution of the Flowers' of 1968. This misnamed revolution, strictly speaking, is a "cultural blooming" that unequivocally represents the thinking of a generation. This explosion of discontent, of non-conformity NOTHING had to do with left or right ideologies,
3. because the positive political vision that sprung then, can be synthesized in the phrase: 'Build a world where to live in peace and in harmony with the environment, is possible',

4. because curiously, but very pragmatically, this view point has ended up validating its thinking through the new energy production systems which, given the impact they report on the lives of people and countries, have begun to mean something much more profound than a simple technological change,
5. because it is time to start building that country where we want to live.

Brief description of the five whys:

I ° The 'Declaration of man and citizens rights' with which the democratic system began in Europe and then in the world 230 years ago, establishes exclusions, hierarchies, and commits an intention, which throughout this period will be the 'stones in the shoe' that will complicate this first phase of installation and diffusion of the democratic system. During this first stage, the struggles of the social and political movements have taken charge of overcoming exclusions and conditioned social discriminatory practices, achieving the establishment of consensual social democracies, reasonably respectful of human and civil rights. But, the commitment of intention is pending, the transfer of public policy making, of political power, into the hands of the citizens.

Consciously for some and unconscious for others, the Social Movement understands that internet has extended knowledge to the entire population; that today we can learn of what is going on from multiple sources and unedited information, and; that the new communication resources allow everyone to be informed, observe, and participate directly if they wish in the formulation of policies that concern them. These achievements have relativized the need to be represented by one or other, have made the need of political parties irrelevant.

II ° The 'Blooming of the flowers' of May 1968 is a generational pacifist explosion, which says: We do not want atomic bombs, Make love not war, Be realistic ask the impossible. Men and Women are a same and unique being (this last phrase I add is a statement of synthesis, which seems to me pertinent and appropriate).

This cry of "¡Stop Wars!" clearly reiterated through the hippie movement and music from then on (similar to what happens with Baroque music in the Renaissance, announcing the appearance of new visions for human affairs), was distorted by political interpretations and the system swallowed its messages, apparently, because its essence transcended in a new culture, its natural womb.

The environmental movements and sustainable technologies are the pragmatic daughters of this illusion of a world where peace will be the dominant reality. The struggles for the right of all people to achieve living conditions that allow their fulfillment as individuals, to be considered as equals, to live with dignity independently of their race, color, sexual option, economic heritage, education, and the need to overcome the patriarchal millennial ballast *we all carry*, constitute the foundations of the legality and culture that integrate this initiative to conquer a better world for all.

III ° The political positive vision that proposes 'Building a world where living in peace and in harmony with the environment, is possible', in Chile, takes a qualitative leap in the mid-1980s. In the midst of the dictatorship, scientific and spiritual leaders of the time, create an *underground networked social movement* that responds to a call made by officials of the United Nations General Secretariat, given the risk for life for all living beings in the planet if Russians and Americans started an atomic war. The psychiatrist Lola Hoffmann was the one who brought the news of this initiative that called for raising a global 'positive mental energy field', to put sanity on the angry heads of the ruling patriarchs of those powers, and it was she who put here in Chile the stress that the greatest responsibility for what was happening on the planet lay within the patriarchal mentality. It was the biologist

and philosopher Francisco Varela García who postulated the idea of 'conscious human network' which allowed this movement to grow, rooted in society, like the vital net that interweaves the grass under the surface on which we put our feet.

The force of this curious call to create a 'positive mental energy field' ('neo political call', because I do not know how to denominate it), which spread with the force of a well-watered prairie, had a profound cultural consequence: It created a new kind of understanding in our society, which came to be known as 'the alternative thinking'. Starting then, ordinary people began to internalize the idea that 'building a country where peace and a friendly relationship with the environment is possible' was only possible, if that peace and behavior occurs first in oneself, and in the relationship with its peers.

Over the decades, this elementary principle of understanding and doing nested in the hearts and heads of those who then took flight and passed it on to the new generations. The creative, joyous form how the social movements of the new millennium manifest is a reflection of the spirit that sprung then when the flowers blossomed.

IV ° The new 'Generation of Electro-generator Systems' means something much more profound than a simple technological change.

The 'First Generation of Electro-generator Systems' produces large volumes of electric energy, alternate current, through gigantic power plants, far from the consumption centers. This electricity is generated in ultra-high voltages because it has to be transmitted to distant cities and others, this energy successively transformed into minor voltages travels millions of kilometers through fields, streets and pipes until it reaches each lamp, each machine, of each house, business and industry.

The 'Second Generation of Electro-Generator Systems' produces energy from multiple sources in 12 or 24 Volts direct current, storable in batteries, production, feasible to be carried out on site, in variable volumes, according to the needs of a home, office, factory or farm. Three types of residential level generator systems are: of solar light origin, using photovoltaic panels; of wind origin, from wind or gases conducted through pipelines; of hydraulic origin, with continuous or frequent flows. *It is important to consider that these only represent the first applications of new technologies that will evolve with great force and intensity in the time to come.* As examples of wind generation, different from that produced by air currents in nature, we have the displacement of a moving vehicle on land, air or water, its multiple vibrations, the hot air from a stove, gases in buildings, industries, others; and with those of hydraulic origin, it is possible to generate from slow rivers, small waterfalls, from pipe lines in buildings, industries, etc.

It is important to keep in mind that cars and trucks motors operate with 12 and 24 Volts DC, that with these voltages in camping vehicles and recreational boats, equipment is powered to desalinate water, illuminate, heat, grind, and refrigerate, and that today many tools work with batteries; that the fact household equipment operate with high voltages AC current, only has to do with the characteristics of the First Generation electric power; that it is feasible to *question the permanence of this focus.* It is meaningful to be aware that *diversified production on minor DC voltages and scattered energy accumulation* both, differential characteristics of the Second Generation, *constitute elementary principles of autonomous sustainability.*

The impact of sustainable technologies on the lives of people and countries has begun to make clear that they represent something much deeper than simple technological changes, as a whole, these mean the replacement of the 'energy infrastructure' used during the first stage of great development of humanity, of our country. Changes in the material world always end up modifying the way we understand, the way we think: what happens outside happens inside and vice versa.

V ° It is time to start building the country where we want to live.

Two examples: first, the Danish island of Samsø, located at latitude 56 ° north, which for the purpose of its ecological conditions corresponds to latitude 56 ° South, where the Chilean city of Puerto Williams is located, this island, meets 100% of the electrical needs of all the houses, for tempering their greenhouses, and energize their machines, with electric force that comes from the wind. Most of the developed countries of the planet locate between latitudes 41 ° and 56 ° north, these same southern latitudes in Chile contain an immense uninhabited territory which runs from the city of Puerto Montt to the Cape of Horns.

Second, in 2005, Germany proposed the AQUA-CSP program - Water by desalination using solar thermal concentration energy - for the countries of the Middle East and North Africa, MENA. This program, over the years integrated the sustainable development initiatives of the European Community, generalized a regional trend meaning today, 15 years later, over 2,700 desalination plants in operation, providing water for 370 million people in these countries, being 85% of this flow for agricultural use. The characteristics of the MENA region are comparable with the climates and soils we have between the cities of Arica and La Ligua. Chile has unusually favorable eco-systemic characteristics to install renewable solar, wind and hydraulic energies along its entire length, and desalination plants where necessary. In the north we can incorporate thousands of acres of desert territories and recover devastated, in the south we can inhabit islands and populate Patagonia with small and medium communities, villages and cities.

Future development will be the task of regional governments.

It is time to install the imagination in power - in us- in our society.

In the first Why of this article I mention that we are experiencing the 'end of the first stage of the democratic system', its phase of installation and dispersion; in the third reason, I award the Ph.D. in biology and philosopher Francisco Varela García the idea of 'human conscious network'; and in the fifth argument, I speak of the emergence of the new energy infrastructure, which comes to replace the concentrated macro systems of the First Generation of Electro-generators. From my perspective, these three elements will allow us as a country and as humanity to reverse the damage we have caused on the planet during this first stage of great uncontrolled growth, build relationships within society the way our neural system organizes and communicates, and overcome the first stage of the democratic system.

Viña del Mar, February 18, 2020

Is our Babel Tower collapsing?

All the people speak. They all have ideas. No one listens. As the months go by nothing changes because the politicians do not understand or do not want these to happen, but why should they be who propose and solve, if they are not the ones who have the problems the Movement claims? The Social Movement has complaints but its demands are received in a confused way, as it does not make practical proposals that allow these to materialize, because what the movement says, as the first other, is: We want to be Heard, Understood, and Comprehended! Yes, *Comprehended*, because the conditions that have created the economic and social discrimination problems we have, which are the base, the ground of the claims, these are: lack of trust of the political class and the parties and, the need to put an end to the patriarchal mental male dominance, in the political, legal and economic decisions, women demand.

This being the situation, I believe that the first thing to do is establish '*new lines for the mental and political field*' what, from my perspective, in the political field means **dissolve the Parliament, disperse its components** and draft this new institutional framework in the updated Constitution we want.

I want to be totally clear that my position regarding the dissolution of Congress is not intended to end this, it seeks to establish how politicians should work: in accordance with the communication possibilities we now have and, with the need for horizontal relations we experience today. A new form that enables constant, direct dialogue, and control, by the citizens of those they choose to represent their interests. I have no doubt that the feasibility of recovering the peace and stability on our society depends on creating channels of dialogue through networks, which in turn will allow society to supervise the actions of those who are its public servants. I also have no doubt that only this type of mechanisms - online - will effectively contribute to diminish and possibly put an end to the corrupt practices that fill our institutions with greasy fat.

Why would this change of seat of the honorable ones be a good starting point? Why should they leave Valparaíso and settle in the regions where each one was chosen? Because it matters that channels of permanent and direct conversation are established with the represented, that their opinions are consulted and that together they materialize the desired changes, because the unjust management of our country begins with the political, administrative and economic centralism based in the Metropolitan and Fifth Regions; because the vertical structures of power in society are mirrors, permanent reiterations of the patriarchal archetype: Who is above and who is below. This time, change must start from the outside towards the center, because what the parliamentary say and do should express the will, needs and wishes of the people who choose them. Current communications allow transparent relations to be established, the honorable ones, regardless of whether their seats are in Puerto Williams or Visviri (extreme southern and northern Chilean villages), can meet among them virtually, discuss, vote and propose, face to face, all the time, whenever they want.

Which Babel is collapsing? It is important to keep in mind that the figure of the Babel Tower destruction is a mythical religious image, which punishes the human pretense of resembling God ... Father with magnificent and indestructible works. In what I mean there is no destructive intention. What we have to understand, and this is why '*people speak, have ideas and nobody listens to what each says*', is that today *we are facing the ending of the first stage of the democratic system*, consequence of the changes that have occurred

in society, and the natural evolution of the system. It corresponds, because it has historical sense, that Chilean democracy evolves in accordance with the times, because life is a process of perpetual change and no human construct is perfect or less eternal.

The accelerated changes of the past 30 years are the result of the numerous scientific, practical and mental developments experienced as a country and humanity in the last two centuries; strictly speaking, cultural mental change started 500 years ago, preceded by Nicolas Copernicus vision of the planet which essentially "shred the millennial archetypical figure of patriarch", the one we want to bury today. The speed with which knowledge and technological leaps now occur in the world, are the living expressions of the qualitative jump that has occurred due to the accumulation of all the foregoing. New developments and inventions that break into our daily lives are shooting us into new life situations that will be totally different from that we have known. The best living conditions that these already provide us and, will provide us in greater abundance in the future, unlike previous changes, its benefits will not only privilege some ones, this time they will touch every one, as they will resolve with generosity the demands of the current and future population of the country. But beware, this will only happen if these new resources from the beginning are incorporated into the society in a way that the benefits they bring start by improving the living conditions of the historically postponed majority.

On what support stands this wishful thinking statement

- This decade marks the end of the 'First Generation of Electro Generator Systems', whose production is highly concentrated, huge in magnitude and volume, and produced in few scattered plants, distant from consumer centers. This production will be complemented, replaced in many cases, by the 'Second Generation of Electro Generator Systems' whose main characteristics are: energy production from various different sources, in small magnitudes and volumes, accumulative in batteries, feasible to be produced in the same home or near the place of consumption.
- The diversification of the generating systems and the capacity to store the energy, that each one will be able to self-produce, will determine that this decade will not only end the dependence on oil, mainly, it will place the country and humanity in a *New Era whose first infrastructural feature will be the 'hyper abundance of electrical energy'*.
- It is of radical political and economic importance that the generation of electric energy for household consumption is carried out independently, either in the homes themselves or in their immediate reference communities, and that the State be the main facilitator of this independence of the individuals. Why ?, because all the future operations of a home will be carried out preferably by means of electrical equipment, systems and tools; because in the course of this decade we will have two main types of electric mobility's, one, rolled on the surface, the other, by air, at a probable altitude of 10 to 20 meters; because given the development of vegetables and fruit production on a small scale, in reduced spaces of controlled environments, households and communities, at will, can be self-sufficient in their food needs.
- Because the hyper abundance of electrical energy will deeply affect family income, the conditions we live in, and the quality of life of all people.
- Because our immense northern and southern territory has millions of hectares, feasible to be inhabited by self-sustaining homes and communities.

Because it is time to anticipate how we want to build the country in which we want to live.