

The English version follows

إِسْتِفْلَالْ أَوِإِنْتِاجْ رَشَادِ الرِّقِيَّةِ

أَرَادَ الْمُئَصِّفُ الْبَايَ الْجُمْهُورِيَّةَ لِتُونِسَ فَاسْتَنْدَلْتُهُ فَرَنْسَا بِمُحَمَّدِ الْأَمِينِ بَايِ الَّذِي أَمَضَى قَانُونِ الرِّوَاجِ مِنْ امِرَآةٍ وَاحِدَةٍ. ثُمَّ تَحَصَّلَتْ تُونِسَ عَلَى اسْتِفْلَالِهَا مِنْ فَرَنْسَا فِي 20 مَارَسِ 1956. إِعْتَرَفَتْ فَرَنْسَا بِاسْتِفْلَالِ تُونِسَ لَمَّا كَانَ نِضَامُ تُونِسِ الدَّاجِلِي مَلِكِيَا عِزْرَ امُضَاءِ وَنَشَرَ بَرُوْتُوَكُولِ اسْتِفْلَالِ فِي رَايِدِهَا الرِّسْمِي. فِي 25 جَوِيلِيَّةِ 1957 صَوَّتَ الْمَجْلِسُ الْقَوْمِي التَّأْسِيسِي عَلَى إلْغَاءِ الْمَلِكِيَّةِ وَاعْلَانِ الْجُمْهُورِيَّةِ إِضَافَةً إِلَى تَكْلِيفِ الْخِيِيبِ بُورْقِيَّةِ بِرِنَاسَةِ الْجُهُورِيَّةِ. كَانَ إِعْلَانِ الْجُمْهُورِيَّةِ فِي 25 جَوِيلِيَّةِ 1957 (تُوجَدُ نَسْخَةٌ مِنْ أَصْلِ بَرُوْتُوَكُولِ اسْتِفْلَالِ وَمِنْ أَصْلِ إِعْلَانِ الْجُمْهُورِيَّةِ فِي آخِرِ صَفَحَاتِ هَذَا الْكِتَابِ) **هَلْ يُمَكِّنْ لِأَكْثَرِ مِنْ شَخْصٍ كِتَابَةَ نَصِّ يَنْظُمُ السُّلْطَانَ مِنْ دُونِ دُسْتُورٍ؟** (يَسْتَعْرِفُ الْأَشْخَاصُ بِالتَّعَدِّيَّةِ عِنْدَ إِضَافَةِ الْمَرَاجِعِ)

الفصل الأول

يُنَشِّرُ الْقَانُونُ فِي الرَّانِدِ الرِّسْمِي لِلْجُمْهُورِيَّةِ التُّونِسِيَّةِ، وَيَقَرَّرُ بِالْأَغْلَبِيَّةِ البَّسِيطَةِ لِلنُّوَابِ ثُمَّ بِالْوَزِيرِ الْأَوَّلِ وَأَخِيرًا بِالرَّئِيسِ؛ عَلَى الْقَانُونِ أَنْ يَكُونَ مُتَنَاسِبًا بِاعْتِبَارِ أَوَّلَوِيَّةِ أَقْدَمِ فُصُولِهِ أَيْ أَكْثَرَهَا مُحَافَظَةً عَلَى شَكْلِهَا؛ يَنْتِمُ تَنْثِيبُ وَ عَزْلُ الْفَضَاءِ مِثْلُ الْقَوَانِينِ؛ يُمَكِّنُ إِعَادَةَ تَوْظِيفِ أَوْ إِزَالَةَ أَوْ تَعْوِيضِ أَيِّ شَخْصٍ بِأَيِّ شَخْصٍ سَبَقَ إِنْتِخَابُهُ مِثْلُ الْقَوَانِينِ؛ إِنْ قَرَّرَ النُّوَابُ إِقَالَةَ الْوَزِيرِ الْأَوَّلِ تَحُلُّ مُصَادَقَةُ أَكْبَرِ الْفَضَاءَةِ الْحَضَرِيِّينَ (الْمَدَنِيِّينَ) غَيْرِ الْمُتَقَاعِدِينَ سِوًا مَحَلِّ مُصَادَقَتِهِ وَقِيَّتًا لِرَفْضِ أَوْ قُبُولِ الْمُطْلَبِ؛ إِنْ قَرَّرَ الْوَزِيرُ الْأَوَّلُ مَعَ أَغْلَبِيَةِ الْوَلَاتِ وَ الْمُعْتَمِدِينَ إِقَالَةَ الرَّئِيسِ تَحُلُّ مُصَادَقَةُ أَكْبَرِ الْفَضَاءَةِ الْحَضَرِيِّينَ (الْمَدَنِيِّينَ) غَيْرِ الْمُتَقَاعِدِينَ سِوًا مَحَلِّ مُصَادَقَةِ الرَّئِيسِ وَقِيَّتًا لِرَفْضِ أَوْ قُبُولِ الْمُطْلَبِ؛ يُمَكِّنُ تَغْيِيرُ هَذَا الْفَصْلِ كِتَابِي الْفُصُولِ وَهُوَ

الفصل الوحيد الأعلى من القوانين.

الرئيس هو قائد القوات المسلحة

يجب أن نُمَيِّزَ بَيْنَ حُرِيَّةِ التَّعْبِيرِ وَالْأَوَامِرِ عِنْدَ الْعَمَلِ أَيْ بَيْنَ مَا هُوَ أَمَامَ وَمَا هُوَ وَرَاءَ مَكْتَبٍ.

الأسلحة

على رئيس الدولة (الحضري) أن يُوَفِّعَ القوانين والأوامر ولا يُمَكِّنُهُ أَنْ يَأْمُرَ الْقُوَّةَ الْعَامَّةَ لِلْبِلَادِ مِيَاهِرَةً. فِي خَالَةِ الْحَرْبِ، يَجِبُ كِتَابَةُ وَنَشْرُ الْإِعْلَانِ عَنْهَا لِئَتَوَلَّى الرَّئِيسُ الْقِيَادَةَ الشَّفَاهِيَةَ لِلجَيْشِ. لَا يُمَكِّنُ أَنْ يَكُونَ لِلجَيْشِ وَظِيفَةُ الشَّرْطَةِ وَلَا يُمَكِّنُ اسْتِخْدَامَهُ ضِدَّ تُونِسَ، لَا يَطْلُبُ الْأَمْرَ الْعَسْكَرِي أَيِّ دَلِيلٍ عَلَى وُجُودِهِ وَيَصِلُ ثَمَنْ عَدَمِ تَنْفِيذِهِ حَذَّ الْمَوْتِ. عَلَى أَيِّ عَسْكَرِي أَوْ حَزَسٍ أَوْ شَرْطِي تَنْفِيذِ أَوَامِرَ مِنْ لَهُ غُلُوبِيَّةٌ مَبَاشِرَةٌ فِي التَّسَلُّسِلِ الْهَرَمِي دُونِ سِوَاهِ، يُمَكِّنُ لِقَوَاتِ الشَّرْطَةِ أَنْ تَتَدَخَّلَ إِثْرَ شِكَايَةِ لِتَطْبِيقِ عَقْدٍ فِي خَالَةِ عَدَمِ الْوَفَاءِ بِالْوُغُودِ. لَا يَتِمَتَّعُ مَقْبُوضٌ عَلَيْهِ مَثَلًا بِخَرِيَّةِ التَّعْبِيرِ. بِشَكْلِ عَامِ، أَمَامَ مَكْتَبِ نَزْدُ حَضَرِيًا عَلَى الْكَلِمَاتِ بِالْكَلِمَاتِ وَعَلَى الْأَفْعَالِ بِالْأَفْعَالِ كَمَا لَا يَتَدَخَّلُ مِنْ خَلْفِ الْمَكْتَبِ فِي مَا يُوَجِّهُهُ مِنْ دُونِ غُودٍ أَوْ مَا يَشَابهُهَا (مِثَالُ نَقُودِ أَوْ شُهُودِ عِيَانٍ أَوْ وَثِيقَةٍ أَوْ تَقْرِيرٍ خَبِيرِ)

السياسة لِنَقَادِي اسْتِعْمَالِ السِّلَاحِ

تَتَوَاجَدُ الْأَحْزَابُ لِتَحْوُلِ مَعْرَكَةٍ مُسَلَّحَةٍ عَلَى الْأَرْضِ لِمَعْرَكَةٍ عَلَى الْمَنَاصِبِ مِثَالُ: مُوَاجَهَةُ شَخْصَيْنِ لِلتَّحْصُلِ عَلَى اللَّوْنِ الْأَزْرَقِ قَدْ تُصْنِبُ مَعْرَكَةٌ حَوْلَ مَنْ وَصَلَ إِلَى أَرْضِ الْخِلَافِ أَوَّلًا. وَهُوَ عَكْسُ مَا يَحْدُثُ إِذَا انْضَمَّا لِحِزْبِ الرُّزُقِ ثُمَّ اخْتَرَمَا الْقَوَانِينَ الدَّاجِلِيَّةَ لِلْحِزْبِ وَقَوَانِينَ الْبِلَادِ عِنْدَ مُوَاجَهَةِ حِزْبِ الْخَفَرِ. مِنْ مَهَامِ الرِّئَاسَةِ ضَمَانُ وَجُودِ حِزْبَيْنِ عَلَى الْأَقْلِ لَا يَتَّعَدَى الْفَرْقَ الْأَصَوَاتِ بَيْنَهُمَا الْعِشْرُونَ بِالْمِائَةِ فِي جَمِيعِ أَنْحَاءِ الْبِلَادِ عِنْدَ إِنْعِدَامِ وَجُودِ أَحْزَابٍ قَاطِرَةٍ وَذَلِكَ لِضَمَانِ التَّأَوُّلِ عَلَى السُّلْطَةِ: حِزْبُ الْإِنْتِاجِ وَحِزْبُ اسْتِفْلَالِ. (إِذَا بُنِصَبَ الرَّئِيسُ الَّذِي سَتِيلِيهِ أَيْ نَائِبُهُ الَّذِي يُرَاقِبُهُ دُونِ التَّدَخُّلِ لِمُوَاسَلَةِ الْعَمَلِ بَعْدَهُ يَوْمَ بَدَايَةِ حُكْمِهِ.)

العالم الحضري لِقِيَادِي اسْتِعْمَالِ السِّلَاحِ

من متطلبات وجود عقد، تدوين أو ذكرى له خارج أجساد الموقعين عليه. وجود العقد يُمثِّلُ وجود الإقيصاد والعالم الحضري. يُمكن تسجيل عقد مع شخص فاقِدَ لِضَمَانَاتِ (لِمُمْتَلَكَاتِ).

فِي اتِّجَاهِ حِزْبِ اسْتِفْلَالِ يَتِمُّ السَّمَحُ بِالتَّصْرِيحِ بِقِيَمَةِ الْوُغُودِ دُونِ تَخْدِيدِ الْمَثْنُوجِ	فِي اتِّجَاهِ حِزْبِ الْإِنْتِاجِ يَتِمُّ السَّمَحُ بِالتَّصْرِيحِ بِالْمَثْنُوجِ الْمُوغُودِ بِهِ دُونِ تَخْدِيدِ قِيَمَةِ الْوُغُودِ وَالسَّمَحُ بِمُدَّةٍ قَصِيرَةٍ لِتَسْجِيلِهِ بِكُلِّ مَنْ امُضَاهُ لِإثْبَاتِ اسْتِعْمَالِ الْمُمْتَلَكَاتِ وَالتَّرْتِيبِ الزَّمَنِيِّ لِلْعُقُودِ.
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خِدْمَةُ حِمَايَةِ الشَّخْصِيَّاتِ

تُخَضَّعُ خِدْمَةُ حِمَايَةِ الشَّخْصِيَّاتِ لِلْقَانُونِ فَقَطْ وَهِيَ مَوْجُودَةٌ لِحِمَايَةِ أَيِّ مُتِمَتَّعٍ بِالْخَصَانَةِ فِي الْبِلَادِ ضِدَّ خَطَرِ تَدَخُّلِ ضَارٍ مِنَ السُّكَّانِ مِنْ خِلَالِ الْإخْتِيسَاءِ خَلْفَ الشَّرْطَةِ وَتَقْيِيمِ تَقْرِيرِ اسْتُبُوعِي حَوْلِ السُّلْطَاتِ الثَّلَاثِ لِلرَّئِيسِ وَالنُّوَابِ وَمُحَاوَلَةِ تَحْوِيلِ التَّكَلِّياتِ ضِدَّ الْمُتَمَتِّعِينَ بِالْخَصَانَةِ إِلَى مَوَاضِعٍ لِلْعُمُومِ مِنْ خِلَالِ طَرَحِ غُفُودٍ عُمُومِيَّةٍ لِلْمُخَفِّيِّينَ. يَتَأَكَّدُ الْجَيْشُ مِنْ عَدَمِ حُوزَتِهِمْ عَلَى أَسْلِحَةٍ أَوْ أَدَوَاتِ رَقَابَةِ فَلَا حَقَّ لَهُمْ فِيهَا.

القانون

بِالِإِمْكَانِ النَّظَرِ إِلَى قَانُونِ كَجَدُولِ أَوْقَاتِ لِلْمُورِدِ الْبَشَرِيَّةِ وَالطَّبِيعِيَّةِ الْمُتَاحَةِ، يَكُونُ الْمُسْتَقْبَلُ عِنْدَهَا اقْتِرَاضًا، وَالعَادَاتُ رَوَاتِبًا وَالمَاضِي نَقُودًا. يَجِبُ أَنْ يَكُلِّفَ كُلُّ قَانُونٍ بَعْضَ الْمُورِدِ الْبَشَرِيَّةِ وَيَتَحَصَّلَ عَلَى بَعْضِ الْفُرُوضِ لِاقْتِرَاحِ غُفُودٍ عُمُومِيَّةٍ وَمَوْعِدٍ لِمَرَاجَعَتِهِ كَادَاةً تَحْكُمُ رِئِيسِيَّةً ضِدَّ الْإِنْفَاقِ الضَّالِّعِ وَعَجْزِ السُّكَّانِ مَعَ إِتَاحَةِ وَقْتٍ لِلتَّنْفِيذِ. تَتَّخَذُ الْقَوَانِينُ شَكْلَ عُمُرَانٍ لِتَكُونُ جُزْءًا مِنْ بَنِيَّةٍ تَخْتِيَّةٍ تَتَحَسَّنُ بِتَحَسُّنِ الْقَوَانِينِ. قَدْ يَكُونُ السُّكَّانُ الْمُتَنَوِّعُونَ وَذَوُو الإِعَاقَةِ أَكْثَرَ إِذَاعَا وَإِتِّكَازًا وَإِنْتَاجِيَّةً مِنْ جَيْشٍ مِنَ الْمُبَالِغِينَ الْمُسْتَنْسَخِينَ. يُمَكِّنُ أَنْ يَذْكَرَ أَيُّ قَانُونٍ بِشَكْلِ اخْتِيَارِي: - ثَلَاثَةُ سُلْطَاتِ. - تَارِيخُ انْتِهَاءِ صِلَاحِيَّتِهِ. - مَوَارِدًا. - أَهْدَافًا. - طَرِيقَةً. - وَوَقْتًا لِلتَّنْفِيذِ... مَعَ الشَّرَكَاتِ الَّتِي تَدْعُمُهُ بِمَصَالِحِهَا الطَّبِيعِيَّةِ.

أهداف السُّلط

تَشْرِيعِي (قِرَاءَةُ)

الْمَبَازِي وَ الْمَسْئُولُونِ

يَتَكَوَّنُ مِنْ رَئِيسِ الْجُمْهُورِيَّةِ وَمُسَاعِدِهِ رَئِيسِ الْبَزْلَمَانِ وَمِنْ جَمِيعِ مُوظَّفِي الْبَزْلَمَانِ بِاخْتِسَابِ السُّقَرَاءِ وَالبَلَدِيَّاتِ وَدَوَائِرِهَا وَالمَجَالِسِ الْفَلَاحِيَّةِ. مِهْمَتُهُ جَمْعُ الْمَعْلُومَاتِ حَوْلَ الْمُورِدِ الْبَشَرِيَّةِ وَالطَّبِيعِيَّةِ، الْعَامَّةِ وَالْخَاصَّةِ وَالمُورِدِ الْمُتَاحَةِ قَبْلَ أَيِّ تَشْرِيعِ. تَتَدَقَّقُ الْمَعْلُومَةُ التَّشْرِيعِيَّةُ مِنَ الصَّغِيرِ إِلَى الْكَبِيرِ أَيْ مِنَ الْبَلَدِيَّاتِ إِلَى الْبَزْلَمَانِ يَكُونُ تَدَخُّلُهَا لِصِلَاحِ جَمِيعِ السُّكَّانِ. كُلُّ سَفَرَاءِ الْبِلَادِ مِنْ أَعْضَاءِ الْبَزْلَمَانِ وَيَعِيشُونَ فِي سِفَارَاتِ الْبِلَادِ. جَمِيعُ حِسَابَاتِ جَامِعِي الصَّرَازِبِ مَوْجُودَةٌ لِلْبَزْلَمَانِ.

التَّسْلِخِ

يَتَحَكَّمُ رَئِيسُ الْجُمْهُورِيَّةِ فِي الْجَيْشِشِ وَالشُّؤُونِ الْخَارِجِيَّةِ وَالحِمَايَةِ الْمَدَنِيَّةِ (المطافئ) كِتَابِيًا عَنْ طَرِيقِ الرَّانِدِ الرِّسْمِي. يَحْمِي الْجَيْشُ أَعْلَامَ الْمَبَازِي التَّشْرِيعِيَّةِ بِمَا لَا يَقِلُّ عَنْ جُنْدِي خَفِيٍّ وَاجِدٍ لِكُلِّ عِلْمٍ ضِدَّ تَهْدِيدِ الْأَجَانِبِ. عَلَى الْجَيْشِ مُصَادَرَةُ كُلِّ أَدَوَاتِ الْمِرَاقِبَةِ مِنَ الشَّرْطَةِ وَالحَزَسِ، كَمَا يُمَتَّعُ عَلَى الشَّرْطَةِ وَالحَزَسِ اسْتِعْمَالُ أَدَوَاتِ الْمِرَاقِبَةِ.

العُقُودُ الْعُمُومِيَّةُ

التَّشْرِيعِي هُوَ الَّذِي يَقَرَّرُ أَيِّ شَخْصٍ يُمَتَّحُ أَيُّ عَقْدٍ عُمُومِي فَالْجُودَةُ أَهَمُّ مِنَ الْقَرَابَةِ وَالنُّوَابِ أَقْرَبَاءَ جَمِيعِ السُّكَّانِ. يَصْنَعُ التَّشْرِيعِي أَهْدَافَ (الشَّخْصِ الْمَعْنُوي ل) الْحُكُومَةِ عَلَى شَكْلِ عَقْدٍ عُمُومِي تَقْرِيبِي يُوضِّحُ الْفَرْقَ بَيْنَ الْوَضْعِ الْحَالِي الَّذِي يُشْخَصُهُ النُّوَابُ فِي الْبِلَادِ وَالْوَضْعَ الْمَرْغُوبَ فِيهِ وَالَّذِي يُعَيِّرُ عَنْهُ السُّقَرَاءُ فِي خُطَّةِ رَئِيسِ الْجُمْهُورِيَّةِ إِلَى الْقَضَاءِ لِتَقْصِلُهُ الْحُكُومَةُ لِأَحْقًا.

قَضَائِي (تَنْثَبُّثُ).

الْمَبَازِي وَ الْمَسْئُولُونِ

يَتَكَوَّنُ مِنْ رَئِيسِ مَحْكَمَةِ الْمَحَاكِمِ وَمُوظَّفِي الْمَحَاكِمِ. السَّسْلُسُلُ الْهَرَمِيُّ لِلْفَضَاءِ فِي مَكَانٍ مَحْكَمَةٍ عُمَرِيٍّ. تَقَعُ مَرَاجَعَةُ قُضَاءَةِ الْمَحَاكِمِ الْعَسْكَرِيَّةِ مِنَ الْأَصْغَرِ إِلَى الْأَكْبَرِ سِوًا، وَالعَكْسُ فِي الْمَحَاكِمِ الْحَضَرِيَّةِ. تَتَكَوَّنُ مَحْكَمَةُ الْمَحَاكِمِ الْحَضَارِيَّةِ مِنْ 11 قَاضِيًا وَهُمْ أَكْبَرُ الْفَضَاءَةِ غَيْرِ الْمُتَقَاعِدِينَ سِوًا فِي الْبِلَادِ. كَمَا تَوْفَّرُ وَكِيلُ جُمهُورِيَّةٍ لِلتَّنْشِيقِ بَيْنَ جَمِيعِ قَرَارَاتِ وَكَلَاءَةِ الْجُمْهُورِيَّةِ. يَجِبُ أَنْ تَمُرَّ جَمِيعُ الْإِتِّصَالَاتِ بَيْنَ التَّشْرِيعِي وَالتَّنْفِيذِي مِنْ خِلَالِ الْقَضَائِي. يُمَكِّنُ لِقَاضِ الدُّخُولِ وَالبَقَاءِ فِي أَيِّ مَنْزِلٍ مِنْ دُونِ إِذْنٍ أَوْ تَرْخِيصِ. يُمَكِّنُ لِلْمَحْكَمَةِ إِعَادَةَ الْحَفُوقِ بِاسْتِخْدَامِ التَّشْرِيعِي (عَلَى سَبِيلِ الْمِثَالِ: تَغْيِيرُ اسْمِ عَائِلَةٍ غَيْرِ مُنَاسِبِ، أَوْ اخْتِيَارُ تَخْصُّصٍ فِي الْجَيْشِ لِشَخْصٍ لَهُ عَائِلَةٌ عُرِفَتْ عَنْهَا جَرِيْمَةُ ذَلِكَ التَّخْصُّصِ) كَمَا يُمَكِّنُ لِلْمَحْكَمَةِ مُصَادَرَةَ الْحَقُوقِ بِاسْتِخْدَامِ السُّلْطَةِ التَّنْفِيذِيَّةِ.

التَّسْلِخِ

يَجِبُ عَلَى الْحَزَسِ وَالدِّيوانَةِ حِمَايَةَ الْمَحَاكِمِ وَالحُدُودِ. يُحْتَرَمُ التَّشْرِيعِي الْأَوَامِرَ إِذَا طُلِبَ مِنْهُ الْقَضَائِي تَقْرِيرَ رَقَابَةِ إِشْرَ مُطْلَبٍ مِنَ التَّنْفِيذِي.

العُقُودُ الْعُمُومِيَّةُ

إِذَا طُلِبَ شَخْصٌ لِتَحْصُلِ عَلَى عَقْدٍ عُمُومِيٍّ. تُضَيَّفُ الْمَحْكَمَةُ لِلتَّشْرِعِي جُزْءًا بَعْدَ تَارِيخٍ مِنْ تَقْرِيرِهَا حَوْلِ الشَّخْصِ. يَكُونُ التَّارِيخُ أَبْعَدَ عِنْدَمَا يَكُونُ الْعَقْدُ أَخْطَرَ عَلَى أَجْسَادِ النَّاسِ.

-التَّنَثُّثُ مِنْ مُسْتَوَى الْمُوَافَقَةِ عَلَى الْعُقُودِ الْمُتَّصُوحِ بِهِ. عَلَى سَبِيلِ الْمِثَالِ: مُوَافَقَةُ الْبَلَدِيَّةِ الْمَعْنِيَّةِ كَافٍ فِي تَقْرِيرِ إِلَى السُّلْطَةِ التَّشْرِيعِيَّةِ.

-التَّنَثُّثُ مِنَ الْعَمَقِ الْمُتَّصُوحِ بِهِ لِلتَّقْرِيرِ الْمَطْلُوبِ حَوْلِ الشَّخْصِ الطَّبِيعِي (وَكِيلُ الشَّرِكَةِ مَثَلًا) الرَّاعِبُ فِي عَقْدٍ عُمُومِيٍّ عَنْ طَرِيقِ تَقْرِيرِ إِلَى السُّلْطَةِ التَّشْرِيعِيَّةِ. الْوِظِيفَةُ الْعُمُومِيَّةُ فِي الْبِلَادِ عَقْدٌ عُمُومِيٍّ. لِأَيِّ عَقْدٍ عُمُومِيٍّ مَدَّةٌ تَعْتَمَدُ عَلَى التَّسَلُّسِلِ الْهَرَمِيٍّ، وَتَعْنِي الْمُدَّةَ الْأَطُولَ رُتْبَةً أَعْلَى فِي التَّسَلُّسِلِ الْهَرَمِي (أَرْبَعَةُ سِنُواتِ هُوَ أَقْصَاهَا وَهُوَ عَقْدُ الرَّئِيسِ). يَجِبُ رِبْطُ أَيِّ مَدْفُوعَاتٍ لِلْبِلَادِ بَعْدُ (قَابِلٍ لِلتَّجْدِيدِ أَوْتُومَاتِيكِيًا) مَعَ إِجْبَارِيَّةِ تَغْيِيرِ تَقَاصِيلِ الْعَقْدِ. لَا يُمَكِّنُ لِرَئِيسِ الْحُكْمِ لِقَرَّتَيْنِ نِيَابَتَيْنِ مُتَّابِلَتَيْنِ وَتُجَدَّدُ تَقَاصِيلُ الْعَقْدِ لِتُجْعَلَهُ وَكِيلُ شَخْصٍ مَعْنُوي لَهُ كِي يُوَاصِلَ الْعَمَلَ مِنَ الْقِطَاعِ الْخَاصِ. تُخَذُ الْفَتْرَةُ الْقُصُوى لِلْعُقُودِ مَدَّةُ الْفُرُوضِ.

تَنْفِيذِي (كِتَابَةُ)

الْمَبَازِي وَ الْمَسْئُولُونِ

يَتِمُّ تَعْوِيضِ الضَّحَايَا مِنْ خِلَالِ تَحْسِينِ الْبُنْيَةِ التَّخْتِيَّةِ لِأَرْضِهَا. (مَعَ تَشْجِيعِ اخْتِصَاصِ إِنتَاجِ كُلِّ مِْنْطَقَةٍ) نَظَرًا لِتَدَقُّقِ التَّدَحُّلَاتِ التَّنْفِيذِيَّةِ مِنَ الْكَبِيرِ إِلَى الصَّغِيرِ) مِنَ الْوَزِيرِ الْأَوَّلِ غَيْرِ الْوِلَايَاتِ وَ الْمُعْتَمِدِيَّاتِ إِلَى الْعَمْدِ (فَإِنَّهُ يُعْتَبَرُ تَدَخُّلًا لِصِلَاحِ شَخْصٍ غَالِبًا مَا كَانَ ضَحِيَّةً قَتْلٍ). وَزِيرٌ يُمَضِي أَوَامِرَهُ بِالنِّسْبَةِ لَوْزِيرِ أَوَامِرُهُ شِفَاهِيَّةٍ كَحَضَارَةٍ تَتَقَدَّمُ فِي التَّارِيخِ بِالنِّسْبَةِ لِإِمْبِرَاطُورِيَّةٍ تَتَقَدَّمُ جُغْرَافِيًا. فِي حَضَارَةٍ وَزِيرٌ يُمَضِي أَوَامِرَهُ.

التَّسْلِخِ

اسْتِعْمَالِ الشَّرْطَةِ عِنْدَ الصَّرُورَةِ لِفَسْحِ الْمَجَالِ أَمَامَ الْعُقُودِ الْعُمُومِيَّةِ لِتَغْيِيرِ الْأَرْضِ مِنْ أَجْلِ تَغْيِيرِ السُّلُوكِ الْإِجْتِمَاعِي لِلنَّاسِ (عَلَى سَبِيلِ الْمِثَالِ: لِقَلْبُلِ خَوَادِثِ الطُّرُقَاتِ). بِشَكْلِ عَامٍ عَلَى الْحُكُومَةِ الْفَصْلِ بَيْنَ الْمَنَاطِقِ السَّكِنِيَّةِ وَ (الْمَقَابِرِ، أَمَاكِنِ الْقَبَائِلِ حَسَبِ التَّارِيخِ، مَذَاحِبِ الْحَيَوَانَاتِ، السُّجُونِ، الْمَهْمَلَاتِ، أَمَاكِنِ دِيوانِ التَّطْهِيرِ، الْجَيْشِ، مَرَاكِزِ مُحَارَبَةِ الْأُوبَةِ) مَعَ مُحَارَبَةِ إِزَالَةِ الْغَابَاتِ وَ الْفَقْرِ وَقِلَّةِ الْإِنَارَةِ وَ الْمَخْدَرَاتِ (مِثَالُ: يُمَكِّنُكُمْ تَعَاطِيِ الْمَخْدَرَاتِ إِذَا تَعَدَّى إِنتَاجُكُمْ مَعْدِلَ إِنتَاجِ الْعَالَمِ لِكُلِّ شَخْصٍ

العُقُودُ الْعُمُومِيَّةُ

يَجْسُمُ الْوَزِيرُ الْأَوَّلُ خُطَّةَ الرَّئِيسِ بِتَحْوِيلِهَا إِلَى غُفُودٍ عُمُومِيَّةٍ تَتَقَسَّمُ إِلَى وَلايَاتٍ وَ مُعْتَمِدِيَّاتٍ وَ عَمْدِ. تُعَادِلُ قَرَرَاتُ غُفُودِهَا قَرَرَاتِ غُفُودِ الْوَلَاتِ وَ الْمُعْتَمِدِينَ وَ الْعَمْدِ. وَذَلِكَ مِنَ الْمَنَاجِمِ إِلَى الْمَقَابِرِ مَعَ إِعْتِبَارِ أَحْدَثِ أَسْبَابِ الْوَفَايَاتِ فِي كُلِّ مِْنْطَقَةٍ.

فِيمَا يَلِي مِثَالُ تَقَاعُلٍ بَيْنَ الْبَلَدِيَّةِ وَ الْمُعْتَمِدِيَّةِ: قَامَتِ بَلَدِيَّةٌ بِبَيْعِ مُمْتَلَكَاتِهَا خِلَالِ فِتْرَةِ الدِّكْنَاتُورِيَّةِ وَ اقْتَصَرَتْ مِيزَانِيَّتُهَا لِذِفَعِ أَجُورِ عَمَالِهَا. مَعَ انْتِهَاءِ زَمَنِ الدِّكْنَاتُورِيَّةِ، تَلَقَّتِ الْبَلَدِيَّةُ بَعْضَ الْأَرَاضِي حَوْلَتْهَا إِلَى مَاوِي لِلسِّيَّارَاتِ كَمَا جَمَعَتْ أَكْثَرَ نَقُودًا عِنْدَ كِرَاءِ السُّوقِ لِسِنَةِ عَوْضِ تَكْلِيفِ عَمَالِهَا بِجَمْعِ النُّقُودِ، وَلَدَيْهَا الْآنَ بَعْضُ الْمَالِ فِي جَسَابِهَا عِنْدَ جَامِعِي الصَّرَازِبِ لِإِصْلَاحِ بَعْضِ الطُّرُقَاتِ وَتَحْوِيلِ بَعْضِ الْأَرَاضِي إِلَى دِكْسَاكِينٍ لِلْكَرَاءِ. مِنْ بَيْنِهَا، طَرِيقٌ سَرِيعٌ بَيْنَ الْبَزْلَمَانِ وَ الْوِزَارَةِ الْأُولَى، لَكِنُّ مَحْكَمَةِ الْمَحَاكِمِ قَامَتِ بِرَفْضِهِ. كَمَا كَانَ هُنَاكَ طَرِيقٌ آخَرُ بَيْنَ مَقْبَرَةٍ وَ مُسْتَشْفَى ثُمَّ رَفُضُهُ مِنْ قِبَلِ الْمُعْتَمِدِيَّةِ لِكُوفِهِ خَارِجَ سِيَاسَاتِ حُطَّتِهِمْ. لَكِنُّ الْمُعْتَمِدِيَّةُ وَافَقَتْ عَلَى السَّمَاحِ بِدَعْوَةِ وَكَالَةِ إِشْهَارٍ لِلْمُسَاعَدَةِ عَلَى نَشْرِ الْعُقُودِ الْعُمُومِيَّةِ.

يَجِبُ أَنْ تَكُونُ قُوَّةُ سِلَاحِ السُّلْطَاتِ الثَّلَاثَةِ مُتَسَاوِيَةً تَقْرِيبًا. مِثَالُ: الْجَيْشُ وَمَا شَابَهُهُ 48٪، الْحَزَسُ وَمَا شَابَهُهُ 26٪، الشَّرْطَةُ وَمَا شَابَهُهَا 26٪ مِنْ الْقُوَّةِ الْعَامَّةِ. تَحْتَرَمُ الْقُوَّةُ الْعَامَّةُ نِسْبَةَ السُّكَّانِ فِي التَّجْمَعَاتِ السُّكَّانِيَّةِ عِنْدَ التَّوْظِيفِ، وَمِسَاحَةِ الْمُعْتَمِدِيَّاتِ عِنْدِ التَّسْلِيحِ. لِئَمَثَلِ إِزَادَةِ أَغْلَبِيَّةِ الْأَسْلِحَةِ إِزَادَةِ الْأَغْلَبِيَّةِ فِي تَطْبِيقِ الْقَوَانِينِ لِذَلِكَ تَتَكَوَّنُ الشَّرْطَةُ الْعَسْكَرِيَّةُ وَ الْحَزَسُ الْوِطْنِي الْعَسْكَرِي كَجُزءٍ مِنَ الشَّرْطَةِ وَ الْحَزَسِ الْوِطْنِي وَ كَوُخْدَاتٍ مُنْفَصِلَةٍ عَنِ الْجَيْشِ لِحِمَايَةِ الْمَدَنِيِّينَ مِنَ الْجَيْشِ، يَحْتَقِظَانِ سِلَاحَ الْإخْتِيطَاظِ وَلَا يَتِمَتَّعَانِ بِحَقِّ الرِّقَابَةِ. غَرَضُهُمَا الْوَجِيدَ حِمَايَةَ الْحَضَرِيِّينَ (الْمَدَنِيِّينَ) غَيْرِ إِنْشَاءِ مَحْكَمَةٍ عَسْكَرِيَّةٍ لِفَضْنِ النِّزَاجَاتِ بَيْنَ الْمَدَنِيِّينَ وَ الْعَسْكَرِيِّينَ مِمَّا يَعْزِزُ الْفَصْلَ بَيْنَ السُّلْطِ بِإِسْنَادِ الشَّرْطَةِ لِلْسُّلْطَةِ التَّنْفِيذِيَّةِ، وَ الْحَزَسِ الْوِطْنِي لِلْسُّلْطَةِ الْقَضَائِيَّةِ، وَ الْجَيْشِ لِلْسُّلْطَةِ التَّشْرِيعِيَّةِ. يَنْتَبِعُ طِبُّ التَّشْرِيحِ الْقُوَّةَ الْعَسْكَرِيَّةَ وَلَهُ فِيهَا أَقَلُّ رُتْبَةٍ مُمَكِّنَةٌ كَاسْتِثْنَاءٍ يَسْتَبِ بِ وَجُودِ الشَّرْطَةِ كَمَا يَكْتُبُ تَقْرِيرًا، يَمَثَلُ أَحْدَثُ مَا فِيهِ، أَعْلَى الْأَوَامِرِ لِلشَّرْطَةِ وَيَتِمَتَّعُ بِخَرِيَاتِيَةِ الْمَدَنِيَّةِ إِنْ لَمْ يُسَلِّمَهُ الْقَضَائِي وَالتَّنْفِيذِي لِلتَّشْرِيعِي. يَخُذُ التَّشْرِيعِي (الشَّخْصِ الْمَعْنُوي ل) الْحُكُومَةُ بِاسْتِعْمَالِ طِبِّ التَّشْرِيحِ وَمَعْلُومَاتِ السُّجُونِ كَأَدَوَاتٍ بِتَقْيِيدٍ وَتَقْلِيصِ صِلَاحِيَّاتِهَا لِفَرَضِ أَخْلَاقِ (الْجَيِّدِ وَالسَّيِّئِ) وَذَلِكَ بِالِاسْتِعَانَةِ بِقُوَّةِ السُّلْطَةِ الْقَضَائِيَّةِ.

يُحْتَرَمُ أَيُّ قَانُونٍ يَقْتَرِحُ خِدْمَةً جَيِّدَةً مِنْ طَرَفِ الْبِلَادِ طَبِيعَةً كُلِّ سُلْطَةٍ وَسِيَاسَةً الْفَصْلِ بَيْنَهَا.

الِبَرَّاسَةِ وَ الخِدْمَةِ الْعَسْكَرِيَّةِ

إِمْتِحَانَاتٌ مُوَخَّذَةٌ فِي عَدَدٍ مِنَ الْمَرَاجِلِ الْبَرَّاسِيَّةِ تَنْشُرُ نَتَاجِهَا مَعَ نِسَبِ بَطَالَةٍ مُتَقَرِّجِهَا كَتَقْيِيمٍ لِمُؤَسَّسَاتِ التَّعْلِيمِ وَالْجَامِعَاتِ الْخَاصَّةِ وَ الْعَامَّةِ. تَتَرَبَّبُ الْجَرَفِيَّينَ إِجْبَارِي لَجَمِيعِ الْأَطْفَالِ حَيْثُ يَنْبَغُ لَهُمْ النَّحَاجُ فِي مَادَتِهِ دُونِ النَّحَاجِ فِي بَاقِيِ الْمَوَادِ اخْتِيَارَ سِنُواتِ الْبَرَّاسَةِ حَتَّى سِنِ 16الْخِدْمَةِ الْعَسْكَرِيَّةِ الْإِجْبَارِيَّةِ، لِمُدَّةِ 3 أَشْهُرٍ، شَهْرٌ وَاجِدٌ فِي السَّنَةِ لِمَنْ يَفُوقُ سِنُهُم 16، خِلَالِ الْإِجَازَاتِ أَوْ خِلَالِ الْحِصَصِ الرِّيَاضِيَّةِ لِكُلَا الْجِنْسَيْنِ لِيَكُونُوا مَدَنِييِ اخْتِيطَاظٍ وَلِيَصْنَحُوا جُنُودًا فِي خَالَةِ حِزْبِ. الْخِدْمَةُ الْعَسْكَرِيَّةُ إِجْبَارِيَّةٌ لِمُدَّةِ سَنَةٍ بَعْدَ سِنِ 18 فِي خَالَةِ مَغَادَرَةِ الْبَرَّاسَةِ قَبْلَ إِنْهَاءِ الْخِدْمَةِ الْعَسْكَرِيَّةِ الْإِجْبَارِيَّةِ، يَتِمُّ إِغْفَاءُ مَنْ قَرِيْبُ أَعْمَارُهُمْ عَنِ 35 يَجِبُ أَنْ تُتَاجَ دِرَاسَةُ التَّخْصُّصَاتِ الْعَسْكَرِيَّةِ بَعْدَ الْمَدْرَسَةِ الثَّانُويَّةِ. الْخُصُولُ عَلَى رُتَبٍ عَالِيَةٍ يَطْلُبُ خِزِرَةً مِيْدَانِيَّةً، مِثْلُ: الْمُشَارَكَةِ فِي مِهْمَةٍ حِفْظِ السَّلَامِ.

هل من الممكن نزع خوف السلطة من الفوضى من خلال شفافية القطاع العام؟ كيف نصمم فترة على اجزاء إنتخابات حتى في حالة الفوضى، يخول تثبت جميع السكان من نتائجها مكافحة تزوير وإضافة الأصوات، ويمكن استعمالها للتداول السلمي على السلطة في كنف النظام؟

الانتخابات

هذا مثال من الحجج المؤيدة والمعارضة لانتخاباتٍ سرّيةٍ وشفافة.

الأصوات المعارضة:

– سوف يشترّون أصواتك ويضغطون على إختيارك.

الأصوات المؤيدة:

– غالبًا ما لا تطبّق معايير أرووبا في إفريقيا.

– جعل أحزابٍ غير قانونيّة ممارسة شائعة في إقتراعٍ سريٍ وغير شفاف.

- التصويت تحت سيطرة السُّكَّان وليس العكس.
- إمكانيةُ بيعِ الكليتين، ليس سببًا، للتَّخَلِّي عنها.
- استِعمالُ رمزٍ سرِّيٍ لكلِّ شخصٍ غيرُ كافٍ إذ يُمكنُ إضافةُ رموزٍ مُربَّعة.
- شراء أصوات النُّواب أقلَّ تعقيدًا من شراء أصوات السُّكَّان.

تُسمَّرُ الاسمُ بشكلٍ واضح مع التَّصويت هُوَ الحدُّ الأدنى في إفريقيا. من الممكنُ فرضُ غراماتٍ على من لا يُصوِّت نظرًا إلى الطبيعةِ المخايبةِ للتونسيين. كتابةُ الاسمِ على طَرَفِ التَّصويت وإظهارُه قبلَ وضعِه في صندوق الإقتراع دونَ إظهارِ قرارِ التَّصويت، فمن الممكنِ دائمًا السماحُ بشجاعةِ المجموعة ومُفاجأةِ النتيجةِ. تصويت سرِّي وشَّاف كما هو مطلوبُ في دُستورِ لُونيس.

لِمقاومةِ إمكانيةِ الفوضى:

يُنظَّمُ جامِعوا الصُّرَّابِ الانتخاباتِ التشريعيَّة. قبلَ الانتخاباتِ، تُخارُ المحكمةُ من بينَ الأشخاصِ الذينَ دَفَعوا أكبرَ مبلغٍ من الصُّرَّابِ في كلِّ مِنطَقة، بعضُ الأشخاصِ الذينَ يَتعيَّنُ عليهمُ التَّوقيعُ على نتائجِ الانتخاباتِ التشريعيةِ إذا كانتِ المحاكمُ موجودة، وإلاَ فإنَّ للأشخاصِ الذينَ دَفَعوا أكبرَ مبلغٍ من الصُّرَّابِ في كلِّ مِنطَقةِ الأولويَّة (قبلَ الانتخابات).

في حالةِ إنعدامِ الدَّولة:

رُتَبَةُ وزيرٍ هي مقدارُ الصُّرَّابِ الَّتِي تَحصَلُ عليها من الشُّركات. الغرضُ الرَّئيسي من جُمعِ الصُّرَّابِ هو تنظيمُ الانتخاباتِ. على الوُزراءِ السَّيطرةُ على المواردِ الطَّبيعيةِ بِتوضيحِ عُقودِها. يجبُ أن يَكونَ الجيْشُ (جميعُ القُوَّاتِ المُسلَّحةِ) على الخُدود. وتُعتمدُ الرُّتَبَةُ في الجيْشِ على عددِ الأشخاصِ التَّابعينَ في المِنطَقةِ الِتي سيطَروُ عليها قبلَ إضافتها إلى منَ على الخُدودِ وبَعدِ إضافةِ كاملِ البلادِ بَينَ التَّمييزِ في الجيْشِ بينَ من يُحبِذُ قَتْلَ ومن يُحبِذُ سَجْنِ النَّاسِ لتمييزِ الجيْشِ من غيره ولتأسيسِ حُرْسٍ وشُرطةٍ تُؤمِنُ الطُّرُقَ المؤدِّيَّةَ إلى السُّكَّان. (الطُّرُقُ المؤدِّيَّةُ إلى البَلدياتِ أو المقابرِ في حالةِ إنعدامِ وُجودِ البَلدياتِ) فيمكنُ أن تتكوَّنَ: الحمايةُ المدنيَّةُ من من اختصَّوا في تخريبِ الرُّهَّسانِ والمتفجِّراتِ، و عَمالُ السُّجونِ من من اختصَّو في القَتْلِ و الدِّيوانَةِ من من تدنَّت رُتبَتُهم في الجيْشِ. إجراءُ انتخاباتٍ تشريعيَّةٍ يكونُ قبلَ إجراءِ الانتخاباتِ التَّفيذيةِ. **على أعضاء البرلمانِ تنظيمُ والتوقيعُ على نتائجِ الانتخاباتِ التَّفيذيةِ. على القُوَّةِ العامَّةِ احترامُ نتائجِ إنتخاباتٍ تشريعيةٍ أو تنفيذيَّةٍ موقَّعةٍ (وإن كانت وقَّية).** يجبُ أن تكونُ جميعُ التَّوقيعاتِ وفَّقًا لِلنتائجِ الفعليةِ.

القوانينِ الانتخابيةِ:

يجبُ تشكيلُ قائمةِ إنتخابيةٍ بالنُّوابِ بينَ الإناثِ والذكُورِ ويُمرُّ عدَدُ زوجيٍّ من كلِّ قائمةٍ (لا يَمرُّ عدَدُ فرديٍّ من الأشخاصِ). على الرُّغمِ من أنَّ القائمةُ يُمكنُ أنْ تحتويَ على شخصينَ فقط، من وجهةِ نظرِ الرِّياضيَّاتِ للقائمةِ ذاتِ عددٍ مُترشِّحينِ يُساوي عددَ المناصبِ خِصَّ أكبرَ لِلاِنتصارِ في الانتخاباتِ. في المجلسِ يَمرُّ المُقترَحُ عِندَ الحُصولِ على أغلبيةِ الأصواتِ وفي حالِ تساوي عددِ المَواقِفينَ والمعارضينِ يَمرُّ رَفضُ المُقترَحِ. يُمكنُ أن تتكوَّنَ قَائمةُ إنتخابيةٍ من مُستقَلينَ، من هِبنَةٍ مِهنيةٍ مِثلُ الإقتصاديِّينَ أو المَخابِرِ أو المَهندِسينَ المِغارَيينَ أو الأطباءِ أو الصِياذِلَةِ (خِبرِ الذينَ باشا) أو مُنطَفيِ المنازلِ أو جامِعيِ القمامةِ أو من الأحزابِ السِّياسيَّةِ... لا يُمكنُ إِعتِبارُ تَقْديرِ المحكمةِ حَولَ إِجْرامِ مُترشِّحٍ. ولكن من الممكنِ فضخه عِندَ الإِغلامِ مع مُنحِ حقِّ الرِّدِّ لهُ. لا يُمكنُ لِمُترشِّحٍ أن تكونَ لَهُ جنسيَّةٌ بِلدٍ سبقَ لَهُ إِحتِلالُ تونس.

عمليَّتانِ إنتخابيتانِ (سَريَّتانِ وشَّافتانِ)

إنتخاباتٍ تشريعيَّة:

تَسمحُ لنا الانتخاباتِ البَلديةِ بِانتخابِ أشخاصٍ نَعرفُهم. صوَّتَنا لِشخصينَ مُختلَفينَ من كلِّ عِصوٍ في البَلديةِ يُمكنُنا من تشكيلِ البرلمانِ ويَقَرُّ صوَّتَنا لِشخصينَ من بَلديَّتينِ مُختلَفتَينِ سَفرَاءِ البلادِ فَمِنَ المُمكنِ تَرتِيبُ الدُّولِ على حَسَبِ مِسَاحةِ مَقابِرِها في تونس ثُمَّ حَسَبِ قُوَّتها الدِّبْلوماسيَّةِ (قُوَّةُ جَوازِ سَفرِها). يَقرَّرُ السَفرَاءُ من بَينَهم بِنَفسِ الطَّريقةِ الرَّئيسِ الحالي عِندَ خُلُوِ المُنصبِ والرَّئيسِ الَّذي سَيلِيهُ أي نائِبُهُ الَّذي يُراقِبُهُ دونَ التَّدخُّلِ لِمَواصلةِ العِملِ بَعدَهُ. **على أعضاء البرلمانِ زيارةِ جميعِ البَلدياتِ لِلتَّلبُّثِ مِن نَتائِجِ الانتخاباتِ قبلَ مِباشرةِ العِملِ (في حالةِ فوضىِ تُدفعُ تكاليفُها مِن مَقْدارِ سَبقِةِ صُرَّابِ يَحصَلُونَ عليها من الشُّركات).**

لِلتَّعُدِّمِ إلى الإنتخاباتِ البَلديةِ، يَستَوجبُ تَوفيرُ إِدلاءِ شَاهدانِ عِيانٍ بِشَهادتِهم أنَّ المُرشِّحَ قد قَصَّ أَغلبَ الوَقتِ جَلالَ الثَّمانيةِ سَنواتِ الأَخيرَةِ في البَلديةِ الَّتِي قَدَّمَ مِثْها نَفسَهُ وذلكَ لِلتَّوفِيقِ بَينَ تَصَنيفِ الكِفاءةِ وتَقْديرِ القِرابَةِ.

تَعييناتِ قِضائيَّة:

تُرشيحُ تَعيينِ أو تُرشِيعُ حَذفِ قاضٍ لِلبرلمانِ حُرُ (على أن تكونَ لَهُ الشَّهادَةُ الأكاديميَّةُ لِذلكِ) فعلى المَراءِ التَعبيرُ عَن مِشاكِلِهِ لِنُوابِهِ.

إنتخاباتٍ تَفيذية:

يَتمُّ تَوقيعُ تَفاصيلِ خُطَّةِ حُكومةٍ مُختَمَلةٍ في المحكمةِ لِمَراقِبَةِ الوُعودِ لِأَجلِها. (ولِمُساعدةِ التَّشريعيِ على إِختيارِ الأشخاصِ القادِرينَ على تَفيِذِ العُقودِ). لِيَترشِّحَ شَخْصٌ لِلتَّفيِذِ يجبُ أن يَكونَ مُنتخبًا على الأقلَّ مرَّةٍ في إنتخاباتِ بَلديَّةٍ وأن يَبْحثَ عَن داعمينَ يَحدِّدونَ مِنبَعاَ الوِلايَاتِ أو المَعتَمِديَّاتِ الَّتِي يُريدونَها مَقابلَ دَعْمِهم (تَتماشى و عُودُ مَدَّةِ دَعْمِهم مَعَ رَتبِهم وذلكَ مَع إِمكانيَّةِ تَغييرِها لِتَجدِيدِها). إنتخاباتُ يُحسَبُ فيها عدَدُ الكيلومِتراتِ المُرتَبعةِ عوضَ عددِ الأشخاصِ. تُحتاجُ الإنتخاباتُ لِوُجودِ مُترشِّحينَ على الأقلَّ كما يَتَضَمَّنُ وِعدُ المُنتَصرِ في الإنتخاباتِ لِلشَّعبِ وِضوحِ عَدمِ إزادةِ التَّرشُّحِ مَرتَينِ مُتتاليتينِ. تُوفِيزُ المَنافِسةُ لِجِبادِ الإِغلامِ في جميعِ المَناطقِ مِن أَجلِ إنتخاباتٍ تَفيذيةٍ ناجِحةٍ إذ كانت طَطوينَ أَقامَ بِمُفَرِّدِها في المِنطَقة (2013)

مَواعيدُ الإنتخاباتِ المُمكنة:

يَقعُ يَومُ 29 فيفريِ مرَّةً كُلَّ 4 سَنواتٍ، إِنَّهُ تاريخُ يَعلَنُ الرِّبيعِ حَينَ تَلتَقِي الأَحياءُ بِشكلٍ طَبيعيِ (تَشريعي). يُنصَحُ بِتَرشِيعِ تَعيينِ القِضاةِ عِندَ الرُّكُودِ الإِقتصاديِّ (تَرشِيعُ التَّعيينِ مُمكنُ في أيِ وَقتٍ) (قِضائي).

يَومُ 31 أوتِ مَوعِدُ يَلتَقِي فيهُ النَّاسُ في سِباقِ البُلدانِ لِلدِّرَاسَةِ (تَفيِذِي).

ما هي أبرز المعلومات التي لاحظتها؟

بَعدَ أن قُفِثَ بِزيارةِ جميعِ بَلديَّاتِ تونس في 2013 ظَهرَ لي تَقسِيمُ تونسِ غَربًا وشرَفاً. غَربُها قَبيحٌ جَاهِلٌ غيرُ مُستَيسٍ وصَغيرٌ في السِنِّ وشرَفاُ عَجُوزٌ ثَريٌ مُتعلِّمٌ يَجنُّ إلى الذِّكْثائوريَّة. علِمْتُ لِأَجلِ أنَّ القُوَّاتِ النَّازيةَ سَيطَرتَ على شرُقِ تونس جَلالَ الحَربِ العالَميَّةِ الثَّانيةِ وَسَيطَرتِ قُوَّاتُ الخِلفاءِ على غَربِها كما فَصلتِ بَينَهما سَليمةُ حِصابِ الأطلسِ. أساءتِ أنظَمةُ سَابقَةٍ في إِدارةِ غَربِ تونس وَلوُثتِ بَعضُ المِياهِ الزَّراعيَّةِ بالصِّناعةِ. وَرَغمَ ذلكَ تَحَرَّكتِ مَدُنٌ مِن غَربِ تونس واكْتَسَبتِ رُخصًا سِياحيَّةً صَيدَ إرادةِ العاصِمةِ تونسِ وَهي اليَومُ مِن أَهمِّ المَراكزِ المُمكنةِ لِذِفعِ المِنطَقةِ نَحوُ التَّقدُّمِ أبَرزَها: تُوَرَّرُ، تَبزُسُقُ وطِبرقةٌ. تَتَواجَدُ أَفضَلُ الفِنادقِ غالِيبًا في أَخْوازِ قُرطاجِ، سَجنانَ، طِبرقَة، تَبزُسُقُ، تُوَرَّرُ، دُورُ، مَطْماطَة، جُرجِيسَ، جِزْبَة، قِزْقَة، صَفاقينَ، النَّشابةُ، المَهدِيةُ، المُستَيرزِ، مَساكينَ، سَوسةُ، رَغوَانُ، الحَماماتِ، قَلبيَّة. لايزالَ التَعلِيمُ مِهمًا في غَربِ بُهاجِرٍ فيهُ الأَطفالُ لِلعَمَلِ في الشرُقِ وفي جَنُوبِ يَنفَى فيهُ الأَطفالُ في (الخوش) المَوزَلِ دونَ دِراسَةِ نَظرًا لِرَفضِ الحافِلاتِ المَدرَسيَّةِ زِيارَتِها مَنزَلًا، مَنزَلًا.إِعتادَ بَورْقيَّة، أوَّلَ رَئيسٍ لِلجُمهُوريَّةِ، أن يَضَعَ وِالدَ طَفلٌ مُتَعيِّبٌ عَن الدِّرَاسَةِ في السِجَنِ حَتَّى يَعودَ إلى مَدارِسِ جَيِّدةِ الصِّبْانةِ. يُمكنُ جُودُ الإِحتِياطِ مِن قُدرةِ على الإِنتاجِ.

- تذكير من التاريخ

تونس على وشك أن تبدأ ثورةً صناعيةً كلَّ يومٍ منذُ 300 عام. حالها حالَ قاندها منذُ 900 عام. خلال السنينَ عاما الماضية، أصبحت هوائيتها العُطلة والدراسة. لكي تكونَ مخطوطةً في تونس، يجبُ أن تكونَ هوائيتك وظيفتك. غالبًا ما يتعَيَّبُ أَجُرُ من يُمارسُ هوائتَهُ. على عَكسِ مُعظمِ دُولِ إفريقيا حَينَ يَتلُغُ مُتوسِطُ العُمُرِ 16 عامًا، فإنَّ تونسَ أَكْبَرُ سِنًا بِمَرتَينِ. لا يُمكنُ الحُكْمُ في من بَلَغوا 32 عامًا مِن العُمُرِ بِالصُّغَطِ مِن أَجلِ الدِّرَاسَةِ بِاعتِبارِهم أَطفالًا أو مِن جِلالِ الدَّفعِ مِن أَجلِ الصِّحةِ بِاعتِبارِهم كِبَاشًا في السِنِّ. الحُكْمُ بِأَنواتِ اِقتِصادِ جَيِّدةٍ الصِّبْانةِ كَالأَشْخاصِ المَغنويَّةِ، العُقودُ العُصوميَّةِ والأَداتِ هُوَ الطَّريقُ.

الأدوات والطرق التي تمَّ استِعمالُها.

المُخاوَلَةُ والفشل. مُحاولَاتُ التَّعاوُنِ بِمُساعدةِ الكُمبُوتِرِ. تَفيِذُ أَقْصرِ طَريقٍ لِزِيارَةِ جميعِ بَلديَّاتِ تونسِ بِالعودةِ إلى بَلديةِ الإِنطِلاقِ. سَنواتٍ مِن عِذاءٍ مِثالي يَقتَرحُهُ حاسُوبٌ مِن أَجلِ الجِبادِ مُنذُ 2009. سَنواتٍ مِن عَدمِ الكِذِبِ المُطلَقِ مُنذُ 2008.

تَقليدُ طُرقِ الطَّبيعةِ وجِسمِ الإنسانِ في فِعلِ الأشياءِ. رِياضَةُ مَعَ المَشيِ على الخِطِ الَّذي تَظهَرُ الشَّمسُ بَعدَ تَراجُعِ البَحرِ عَن النّابِسةِ والمُتأَثِّرِ بِالرِّياحِ. التَّقليصُ مِن الدُّستورِ.

كيف تتعاملُ السُّلطاتُ الثَّلاثُ مَعَ الإِسْتِقلالِ المِالي لِلبلادِ مَعَ إِسْتِقلالِ بَنوِكِها لِطِباةٍ وتَدميرِ النُّقودِ؟

اِقتِصاد

تَشريعي:

أنواعُ الصُّرَّابِ وأنواعُ الحُكُوماتِ المُنجَرُ عنها:

- صُرَّابٌ على المُمْتَلَكَاتِ الغَيرِ مُنتِجَةٍ مِمَّا يَقلُّصُ أَهميَّةَ المُمْتَلَكَاتِ العامَّةِ

- صُرَّابٌ على وُجودِ رَأسِ المَالِ مِمَّا يَجْعَلُ المَزارِعَ عَبدًا لِجُودِهِ.

- صُربيةٌ على تَحويلِ أموالٍ أي على الدَّخَلِ وَهي طَريقةٌ إِستَعمَلُها البَنوُكُ الحُكْمُ الأَثَرِثاتِ.

- صُربيةٌ على الرِّبحِ مُستَعمَلةً من قِبلِ البُلدانِ المُتَوَفِّقِ فيها وَغالبًا ما يَتمُّ

التَّلاعبُ بها بِواسِطةِ قِواتيرِ مَغرُوفَةٍ مِن قِبلِ عَمالِ البِلادِ.

- نِسبُ الصُّرَّابِ والأُنشِطَةِ المُخْطَورةِ عِندَ عِيابِ تَرجِيسِ.

عَديهِ المَراتِ تَمَّتِ تَجرِبَةُ مُشابَهِاتٍ لِلرُّبُطِ بَينَ تَماذِجٍ وتَفاصيلِ قِوانينِ في المَاضي. في مِثَالٍ مِن المُشابَهِةِ جِيبُ أن يَحصَلُ شابٌ على 3.7 لِترٍ مِنَ المِاءِ يَومِيًا تَتَأَثَّى 0.7 أي 18.9% مِثْها مِن أَحياءٍ أُخرى.على شابٍ دَفَعُ 18.9% على الدَّخَلِ قَطرَ بَعضِ النُّظرِ عَن الرِّيحِ أو الحِسارةِ وَهذا مَبْلَغٌ يَتَضَمَّنُ كُلَّ الصُّرَّابِ كَالتَّقاُغِ والصِّحةِ والبَلديَّةِ. لا تُخْضَعُ العُقودُ العُصوميَّةُ والمُساهمةُ في رَأسِ المَالِ لِلصُّرَّابِ على الرُّغمِ مِن أَنْها تُمَثَّلُ نَقلًا لِلمَواردِ مِن شَخْصٍ إلى أُخرِ. يُمكنُ طَرحُ عُقودٍ عُصوميَّةٍ لِاِقتِناءِ قِواتيرِ ثَبِثٍ مُبادلاتِ.

[مِثالُ 1: مُطلَبٌ مِنَ المَخمَكَةِ لِلحُصولِ على تَقريرِ عِسكريٍّ يَُفَصِّلُ إِستِهلاكَ الطَّاقةِ طَريقةً مُختلَفةً عَن التَّحَقُّقِ بِالقِواتيرِ صَيدَ التَّهَرُّبِ مِنَ الصُّرَّابِ]

[مِثالُ 2: إذا كانَ بِإِمكانِكَ الإِعلانُ عَن قِواتيرِكَ وإِِصالُ نُقُودٍ مُزَوْدِكَ مِباشَرًا مِن عِندِ خُرفانِكَ دونَ تَدخُّلكِ، فَستَُدْفَعُ أَقلَّ صُرَّابِ بِمُوجبِ القَانُونِ]

مِن أَهمِّ أَعمَدةِ مَجمُوعَةٍ هُوَ دِفْعُها لِلأَعتِقادِ بأنَّ العِملَ سَيَنتَصرُ. نِسبُ الصُّرَّابِ لِكُلِّ فِئةٍ بِتَقليدِ مُتَطلِّباتِهِم مِنَ المِاءِ المُوجُودَةِ في الغِذاءِ. مِن 0 إلى 6 أَشْهُرَ 100%، مِن 7 إلى 12 شَهِرًا 25%، مِن 1 إلى 3 سَنواتِ 30.7%، مِن 4 إلى 8 سَنواتِ 23.5%، مِن 9 إلى 13 سَنةً، ذُكُورُ 25%، إناثُ 23.8%، مِن 14 إلى 18 سَنةً، ذُكُورُ 25%، إناثُ 23.8%، بَعدَ 19 سَنةً، ذُكُورُ 18.9%، إناثُ 18.5%، المَراءَةُ الحامِلُ 23.33%، المَراءَةُ المُرضِعةُ 22.5%

بِاِختِسابِ كِلا الجِنسَينَ، جِيبُ أن يَكونَ مُعدَّلُ نِسَبَةِ الصُّرَّابِ في خُدودِ نِسَبِ قِفتِهِم العُمرِيَّةِ. لِجَعْلِ إِجماليِ المُمْتَلَكَاتِ لِكِلالِ الجِنسَينِ مُتساوِيًا وَلِللَّجَاحِ في تَطبيقِ نَفسِ النِّسَبِ والقِوانينِ عَلَيَهما لِأَجلِها. مِمَّا يُؤَسِّسُ الأَدواتِ، المُبادلاتِ، العُلُومَ والرِّياضيَّاتِ الَّتِي يُمكنُ أن يَستَعمَلُها شَخْصٌ مِن أَجلِ إرادَتِهِ حِياتِهِ وأَخلاقِهِ ضِمْنَ المُساواةِ في قِوانينِ الإنسانِ واِحتِرامِ الخَريَّاتِ والمَعتَقَداتِ الإِنسانيَّةِ، يَربُ كِلا الجِنسَينِ نَفسَ المَبْلَغِ إذا تَمَّ طَلَبُ مُساعدةِ القُوَّةِ العامَّةِ.

على شَخْصٍ مَغنوي صُربيةٍ مُعدَّلِ المُساهِمينَ فيهِ بِاعتِبارِ مُساهِمَتِهِم.

على شَخْصٍ مَغنوي صُربيةٍ المَراءَةُ الحامِلِ في حالةِ مُساهمةِ شَخْصٍ مَغنوي أُخرٍ فيهِ.

الصُّربِيَةُ الوَحيِدَةُ الَّتِي تَمَّ إِختِيارُها وَالمُقبُولَةُ في جُزْبِ الإِسْتِقلالِ هِي صُربِيَةُ الدَّخَلِ (سَريَّةٌ وَجَماعِيَةُ أَفضَلُ لِلطَّاعِ الخَاصِ).	تَغيِيلُ جُزْبِ الإِنتاجِ لِلصُّرَّابِ بِالنِّسَبَةِ لِغَيرِ المُتَعاَدِدينَ: تكونُ جميعُ الصُّرَّابِ على "المُمْتَلَكَاتِ غَيرِ المُستَخدَمةِ". لا تُوجَدُ صُرَّابِ على المُعامَلاتِ أو المَواردِ أو الأَرِباحِ بَعدَ فِترَةٍ مِنَ الإِحتِفاظِ بِها، تُخْتارُ الحُكومةُ فِترَةُ الإِحتِفاظِ بِالمُمْتَلَكَاتِ المَذكُورَةِ وَهي فِترَةُ تَتَراوَحُ بَينَ 9 أَشْهُرٍ و 4 سَنواتِ، تَقُومُ وَكالةُ الصُّرَّابِ بِتَخدِيرِ الشَّخْصِ أوْلا وَتَسمحُ بِفِترَةٍ مِنَ الوَقتِ قِبلَ أن تُصارِدَ ما تَتَطَلَّبهُ الصُّرَّابِ على المُمْتَلَكَاتِ (أو ما يَعادِلُها). فَهِذاَ النُّوعُ مِنَ الصُّرَّابِ لا يَسنُجُنُ المُخالفينَ. (تُمَثَّلُ ال9 أَشْهُرَ مَدَّةُ نُضجِ الطَّعامِ إذا كانَ أَمَلُ الحِياةِ ما نَأْكُلُهُ 4 سَنواتِ وال 4 سَنواتِ هِي المَدَّةُ القُصوى لِلعُفودِ)
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مَلاحَظَةُ: حَتَّى لو كانتِ الصُّرَّابِ خارِجَ بَشَرةِ الإنسانِ في الوَاقِعِ، جِيبُ عَدمِ إِمساكِ طَابعِها كَعازِلٍ يَمْنَعُ الوُصولَ الجَّارِي إلى داخِلِ بَشَرةِ الإنسانِ. يُمَثِّلُ الهُجُومُ على الصُّرَّابِ (بَعدِمِ تَسيديدها مِثَلًا) هُجُومًا على داخِلِ بَشَرةِ الإنسانِ.

قِضائِي:

الأُنشِطَةُ المُخلُودَةُ بِقِوانينِ ومُحارَبةِ المُفاهِماتِ السَريَّةِ على الأَسعارِ بَينَ المُنتِجِينَ المُنتَافِسينَ.

لِنَقادِي إِفسادِ فِترَةِ البَشرِ على القَرارِ والحُكْمِ السَليمِ: لا يَنبَغيُ أن تكونَ الصُّرَّابِ المُفَروضةِ على البَئِغِ.والخُحولُ الدَّخَلِ الرَّئيسي لِلبلادِ، إذ يُعادِلُ جِينَها تَعَكُّرُ صَحةِ السُّكَّانِ إِرْتِفاعًا في فِترَةِ البلادِ على الإِنفاقِ بِرَفعِ الأَجورِ مِثَلًا. يُمكنُ إِعتِبارُ التَّدخُّلِ في تَكلِيفَةِ الإِنتاجِ لِرَفعِ أو خَفضِ الأَسعارِ أَكْثَرُ نَجاعَةً مِن دِكتائوريَّةٍ تُغيِّرُ الأَسعارَ كِذِبًا.

البَيَوتِيَّة:

لا تَنفَعُ الحِضرَةُ جُغرافيًا بَل تَدْفَعُ بِمَزارِيجِها نَحوُ الأَفضَلِ. لِمعالِمِ الدِّيوانَةِ مُهمَّةٌ أَمَنيَّةٌ قِبلَ أن تكونَ لَها مُهمَّةٌ مَالِيَّةٌ. مِثَال: لا تَستَعمِجُ أو تُتَيطَى الدِّيوانَةُ مَورُودِ الإِنتاجِ الَّذي يَلُوثُ التَّيرِيتِوارِ أو يَعرُضُ صَحةَ السُّكَّانِ لِلخَطرِ. بِاِختِسابِ كِلا التَّصَدِيرِ والإِستِيرادِ، جِيبُ أن يَكونَ مُعدَّلُ معالِمِ الدِّيوانَةِ كَمُعدَّلِ الأَداءاتِ في التَّيرِيتِوارِ. مَعَ نَقادِي الجَماعِيَةِ المُفَطرَةِ لِلصِّناعةِ التُونِسيَّةِ وَخاصًّا الفاقِدةِ مِثْها لِلقُدرةِ النَّافِسيَّةِ.

الخُحولُ:

تَحتَوي المِشْروِباتِ الخُحولِيَّةُ على الكَثِيرِ مِنَ الطَّاقةِ وَلَكنْها لا تَحتَوي على فِيتامِيناتِ. تُثْري الأَغنياءُ بِمَغنُومٍ مِن تَجاوُزِ المُستَوِى المُطلَوبِ مِنَ الفِيتامِيناتِ وتُفقِرُ الفُقَراءَ بِجَعْلِ الحُصولِ على الفِيتامِيناتِ المُطلَوبَةِ امَراَ صَعبًا لَهم. مِثَال: جِيبُ أن تكونَ رُجاجاتُ البَيرةِ ثَقِيلَةً وَأَرخَصُ مِنَ البَيرةِ المَصحُوبَةِ بِطَابعٍ جَنائِي مُتَمدِّجٍ بِعلَبةِ الأَلومِنيُومِ. كما يُمكنُ رَفعُ الأَسعارِ بِفَرضِ مُراقِبَةِ مِشْطَطةٍ على جُودَةِ المِشْروِوبِ وضِمَانِ عِيابِ المِيثائُولِ فيهِ.

البَئِغُ:

الكَثِيرُ مِنَ العُقودِ الصَّغيرَةِ أَكْثَرُ فِعالِيَّةً مِنَ القَليلِ مِنَ العُقودِ الكَبيِرةِ. عُبُوثٌ مِن 15 سِجارةٍ كَبيِرةٍ وَقويَّةٍ مَعَ نِصِبحَةٍ بِتَخدِيجِ 8 في اليَومِ ثُمَّ 4 ثُمَّ 2 وَاجِدَةُ وَمُواصلَةُ مُحاولَةِ التَّوقُفِ مَعَ الإِشْعارِ صَيدَ التَّدخِيجِ.

تَخدِيجُ إِثْنانِ يَومِيًا نافعٌ لِلصِّحةِ (أَغلَبيَّتُنا السَاجِدةُ مُتَبعٌ عَن التَّدخِيجِ أو تَدخُّجٍ أَكْثَرُ مِن إِثْنانِ إذ لم تَبْذُلِ المِصانِعُ جُهدًا لِجَعْلِها إِثْنينَ).

المِخْذَراتِ:

تَبيعُ الدَّولةِ بِشكلٍ قَانُونِي أَكْثَرِ المِخْذَراتِ المُستَهلَكَةِ في المُجتمَعِ طالَما يَتَعدَّى الإِنتاجُ لِكُلِّ شَخْصٍ في تونسِ إِنتاجَ شَخْصٍ في الكَرةِ الأَرَضِيَّةِ مَعَ تَوفيرِ مَراكِزِ لِنَزْعِ السُّمُومِ والإِبقاءِ على مَنعِ وُجودِ البِسْكِياتِزِواتِ في البِلادِ.

الجُذْمُ وَوُجُودُ **المنافسة**:

يُمْكِنُ تَقْسيمَ مَعْرِفِ جُزْءٍ أَوْ شَخْصٍ مَعْنَوِيٍّ لِمُؤَسَّسَةٍ إِلَى نِصْفَيْنِ إِذَا أَصْبَحَ يُعْمَلُ خَطَرًا وَوُجُديًا عَلَى مُنافِسيه بِسَبَبِ حُجْمِهِ وَ يُقَدَّرُ الحَدُّ الأَقْصى بِإِنجِرافٍ مِغْياري وَاحِدٍ عَن مُتوسِّطِ التَّوزِيعِ الطَّبِيعِيّ أي ب 68% مِن الجُمْلِي.

الصنّاعة:

فِيمَا يَلِي بَعْضُ الخُلُولِ المُمكنة لِضَمَانٍ وَوُجُودِها. مِنْ قِيَمِ الصَّنَاعةِ الصِدْقِ وَالحِيادِ. يَجْعَلُها الصِدْقُ قَادِرَةً لِفَتْرةٍ زَمَنيّةٍ طَويلةٍ وَيَجْعَلُها الحِيادُ مُورِدَ رِزْقٍ للعَديدِ. تَكونُ صِنادِيقَةُ إِبْثاباتٍ قُدْرَتِها عَلَى بِنْعِ أَشْخِصٍ مَعْنَوِيٍّ لَها وَمُخايِدَةٍ بِتَنوّعِ أَمّاكِينِ سَكَنٍ مِنْ يَسْتَرِبِها. عَدَدُ مالِكِيبِها مِنْ بِلَدِيّةٍ يُماثِلُ عَدَدُ سَكانِ بِلَدِيّةٍ وَقيَمَةُ أَشْهُمِهِم تُمائِلُ مِساخَتِها.

الجُذْيُ فِي الصُّنْعِ وَالأَسْلِحَةِ:

يُمَثِّلُ وَجُودَ شَاهِدَيْنِ بِالْعَيْنِ المُجَرَّدَةِ أَقَلَّ الأَدِلّةِ لِرَفْضِ الإِسْتِغْرافِ بِسِرِّ. هُناكَ تَغْرِيفُ سِرِّي (وَرَقّةٌ مُوقَّعةٌ مِنَ المُساهِمِينَ) سِرِّيُّهُ شَرَطٌ لَوُجُودِهِ والإِبقاءَ عَلَى نَواعِهِ. تَغْرِيفُ لا يَتَطَلَّبُ إِدْنا مِنْ خِدماتِ البِلادِ لِلْعُموْمِ لِيَكُونَ مُوْجُودًا. فِي البِدايَةِ وِاقِعَ المُنْتُوجِ "يَعْمَلُ أَوْ لا يَعْمَلُ" أَكْثَرُ أَهميَّةٍ مِنْ مُعْتَقَداتِ العامّةِ "المُفْتَنِّيعِينَ أَوْ المُارِعينَ لِلشَّكِّ". فَلا صِلَةَ لَهُ بِالمُسْتَهْلِكِ. تَغْرِيفُ يَجْمَعُ المَوارِدَ البَشَريّةَ وَالبَطِيعِيّةَ فِي الخِفاءِ لِصِناعَةِ مَنْتُوج. إِنْ تَوَفَّرَتِ عِنْدَ نِهايَةِ سِرِّيّةِ التَّغْرِيفِ أدَلّةٌ وَشُهودٌ لِإِثباتِ مُراقِبَةٍ كافِيَةٍ لِأَسْلِحَةِ المِصنُوعَةِ وَمِما شابَهِها، فَإِنَّ بِلْكَ الأَسْلِحَةِ أَوْ ما يُعادِلُها كَانتِ قانُونِيّةٌ وَيُمْكِنُ أَنْ تَبْدَأَ المُناقِشاتُ حَولَ التَّراجِيعِ العامّةِ. تَذْكِيرُ: بَسَدَلِ بَرائَتِ الإِخْتِراعِ يُمكنُ تَصَوُّيرُ تَفاصِيلِ الإِخْتِراعِ إِلَى جانِبٍ مِنْ قُرْبِ أَجالٍ مُوتِيهِ فيَكُونُ الفِلمُ دَليلًا إِذا وُثِّقَ بِشَهادَةِ الوُقاتِ. يَحْتَاجُ الأَجانِبُ إِلَى تَصاريحٍ عَمَلٍ أَوْ ما يُعادِلُها. الحَقُّ فِي المِلْكيّةِ خَزيّةُ تَحُلِّ الخِلافاتِ.

الصِصَّةُ:

يَسبَبُ مُعدَّلاتِ الصُّرْائِبِ المُخَدَّعةِ فِي هَذا النِّصِّ قِصارَةً. إِذا أَرادَتِ البِلادُ الرُّفْعَ فِي النِّسَبِ، يُمْكِنُها الإِفْتِراضُ بِالقُصَّةِ وَإِعادَةِ الأُمُوالِ لاجِئًا.

مِثالُ 1: فَرَضْ بَعْضَ العَمَلِ المُجْسانِيّ لِلخِالاتِ المُهَدَّدةِ لِلوُجُودِ عَن طَريقِ إِفْتِراضِ قِيَمَتِيهِ المَالِيّةِ مِنَ الأَطْباءِ وَالصِّندِلِيّاتِ بِحِذِّ أَقصى يَسْناوي مَرْتَبَتَيْنِ الصُّرْبِيّةِ المَدْفُوعَةِ وَعَلَى الطَّبِيبِ أَخذُ مِصارِيفِ العِلاجِ مِنْ جِسابِ القِيَمَةِ المَذْكُورَةِ عِنْدَ جامِعي الصُّرْرائِبِ قَبْلَ تَحْلِيلِها وَ ذَلِكَ بِالتَّصْريحِ عَلَى عَنٍّ إِعْتَدَرَ لَهُمُ الدَّفْعُ وإِعْتَدَرَ لِلبلادِ إِبْثابَ عَمَلِهم أَوْ دَخَلَ كافٍ لَهُم.

مِثالُ 2 : إِفْتِراضُ المالِ مِنَ الأَطْباءِ الَّذينَ لَهُم نَفْسُ التَّخْصُّصِ عِنْدَ تَشَبُّهِهم بِبَعْضِهِم البَغْضِ كَجيْـرانٍ وَإِعادَتِيهِ لَهُم عِنْدَما يَنْتَعِدُونَ عَن بَعْضِهِم البِغْضِ.

الجُورِرُ بِبَيّاتِ:

إِفْتِراضُ المالِ مِنَ الأَشْخاصِ الَّذينَ يَتَغَلَّوْنَ خُورِزْميّاتٍ لِلتَّلْطِيسِ مِنْ اسْتِغْمالِ المَوارِدِ البَشَريّةِ وَإِعادَتِيهِ لَهُم عِنْدَ تَشْغِيلِها لِلتَّلْطِيسِ مِنْ اسْتِغْمالِ المَوارِدِ الطَّبِيعِيّةِ

الشُّغْلُ:

عِنْدَ وُضُوحِ الفِصلِ بَيْنَ خُقوقِ (المُصابِينَ أَوْ المُتَعابِدِينَ أَوْ الخِوامِلِ أَوْ ارْواجِهنَّ) وَخُقوقِ عَمّالٍ يُمَثِّلُ عَدَدُ عُقُودِ الشُّغْلِ خُقوقِ العَمّالِ. يَجِبُ أَنْ يَكُونَ عَدَدُ عُقُودِ الشُّغْلِ المُقْتَرَحَةِ، مُتَماثِلِيّا مَعَ مَبْلَغِ

الصُّرْرائِبِ المَدْفُوعَةِ، وَفِي خالِ عَدَمِ الإِلتِزامِ بِذلكِ تَقَرُّضُ الدَّوْلَةِ مِنَ المِشْغَلِ مَبْلَغا تُعِيدُهُ لَهُ عِنْدَ تَسْوِيَةٍ وَضَعِيَّتِهِ. عِنْدَ الخِواصِّ يُمْكِنُ تَغْويِضُ عامِلٍ بِعامِلٍ آخَرَ دُونَ تَرانِيبِ إِضافِيّةٍ. لِعَمّالِ الدَّوْلَةِ عُقُودٌ عُمُومِيّةٌ وَتَكونُ مُدَّةُ العُقُودِ العُمُومِيّةِ أَقْصَرُ مِنْ المُدَّةِ النِّبائِيّةِ لِلرَّئيسِ تَحْديدُها مَعَ تَغْييرِها إِلَيَّ فِي حالِ عَدَمِ طَرْدٍ أَوْ تَغْويِضِ العامِلِ وَذلكِ مِنْ أَجلِ الجُمهُوريّةِ، يَتَواصَلُ دَفْعُ أَجرِ مَطْرُودٍ مِنْ عَمّالِ الدَّوْلَةِ لِمُدَّةٍ تَتَرَاوَحُ بَيْنَ شَهِرٍ وَ4 سَنَواتٍ. التَّرْفِيعُ أَوْ التَّخْفِيفُضُ فِي أَجُورِ عَمّالِ الدَّوْلَةِ يَكُونُ بِنَفْسِ مَقْدارِ نِسْبةِ النُّمُو. تَدْفَعُ الشُّركاتُ العامّةُ الصُّرْرائِبَ وَتُحَقِّقُ أرْباحًا لِلسَّكانِ (فَهيَ مُلكٌ لِبِطاقاتِ تَغْرِيفِ الأَشْخاصِ الطَّبِيعِيّةِ). تَوَزِيعُ الأَرْباحِ عَلَى السَّكانِ أَوْ إِضافةَ عايداتِ أَشْهُمِها إِلَى رُؤُوسِ أُمُوالِ بِلْكَ الأَشْخاصِ المَعْنَوِيّةِ قَـرارٌ لِنُوابِ الشَّعبِ (لِلبَرْلِمانِ).

يُصَنِّحُ بِتَقْسيمِ الشُّركاتِ العامّةِ لِتَسْهِيلِ بَيعِها.

صِوَرَةُ لِلنُّقُودِ:

فِي الصُّورَةِ يُمَثِّلُ الصُّنْدُوقُ 100 بِالمِائةِ مِنَ الإِنتِاجِ وَتُمَثِّلُ القُبْـةُ داخِلَ الصُّنْدُوقِ القِطاعِ العامِ. تُمَثِّلُ قُبْـةُ القِطاعِ العامِ تَقْرِيبًا 20 بِالمِائةِ مِنَ الإِنتِاجِ وَتَتَكَوَّنُ مِنْ أَجُورِ عَمّالِ البِلادِ وَهيَ

أَقَلُّ مِنْ 10 بِالمِائةِ وَمِنَ العُقُودِ العُمُومِيّةِ لِلْمِشارِيعِ وَهيَ أَكْثَرُ مِنْ 10 بِالمِائةِ. يُمَثِّلُ الهَرَمُ داخِلَ القُبْـةِ أَجُورَ عَمّالِ البِلادِ.

يُمْكِنُ لِلْمُخَكِّمةِ السِّماحَ مُوقَّـفاً بِبَعْضِ المَوارِدِ البَشَريّةِ وَالأَسْلِحَةِ مِنَ الجِيشِ لِلشَّرْطَةِ ضِدَّ المُتَهَرِّبينِ الصُربِيِّينَ بَعْدَ العَديدِ مِنَ التَّخْذِيراتِ. يَتَكَوَّنُ رَأْسُ المالِ مِنْ نُقُودٍ أَوْ أَشْياءٍ أَوْ أَخْياءٍ أَوْ

بَرائَتِ إِخْتِراعاتٍ. لا يُمكنُ إِغْتِيارُ النَّاسِ أَوْ الكائِناتِ المُخْمِيّةِ كُودانِغِ.

بطاَقَةُ التَّغْرِيفِ، المِيزاثِ، الوِديعةِ، وَالقُصَّةُ العامّةِ.

كُلُّ ما يَتَقَدَّمُ بِهِ تَغْرِيفُ شَخْصٍ مَعْنَوِيٍّ كُودانِغِ هُوَ مِلْكُ أَشْخاصٍ آخَرى إِذْ تَمَّ إعْطاءُهم أَشْهُمًا تُساوي بِلْكَ المُمْتَلِكاتِ. المَفْهُومُ هُوَ أَنَّ تَغْويِضَ الأَخْرينَ إِثْرَ إِفْلاسِ شَخْصٍ مَعْنَوِيٍّ لا يُعْطِى

القُصَّةُ العامّةُ الحَقُّ فِي الاسْتِيبلاءِ عَلَى مُمْتَلِكاتٍ لَمْ يَصْدُرْ عَنْها أَشْهُمًا. تُمَثِّلُ الأَشْهُمُ مَبْلَغَ دَيْنِ الشَّخْصِ المَعْنَوِيٍّ لِأَصْحابِهِ. كَما تُعادِلُ الأَشْهُمُ أَيضًا الفَرَقَ بَيْنَ قِيَمَةِ المُمْتَلِكاتِ وَقيَمَةِ الإِلْتِزّاماتِ.

الأَشْهُمُ مُمْتَلِكاتٌ مُستَقِلَّةٌ عَن الإِلْتِزّاماتِ. تَقُومُ بِطاَقَةِ تَغْرِيفِ شَخْصٍ بِتَحْديثِ قِيَمَةِ مُمْتَلِكاتِها المُستَقِلَّةِ وَقيَمَةِ إِلْتِزاماتِها بِإِنتظامِ. ما يُعادِلُ أَشْهُمُ بِطاقاتِ تَغْرِيفِ شَخْصٍ طَبِيعِيٍّ أَوْ مَعْنَوِيّةٍ يُعْتَبَرُ وَديعةً

لِلْعُموْمِ، قِيَمَتُهُ الحالِيّةُ الَّتِي يَتِمُّ تَحْديثُها بِانْتِصامِ مَعلُومَةٍ مُتَوَقَّرةٍ لِلْعُموْمِ.

يَتِمُّ اسْتِغْمالُ كَلِمَةِ أَشْهُمٍ لِكُلِّ ما يُعادِلُها. يَجِبُ أَنْ يَكُونَ التَّقْيِيمُ الحالِيُّ لِلأَشْهُمِ دَقِيقًا بِتَحْديدِهِ مِنْ قِبَلِ المِالِكِينَ أَوْ الخُبَراءِ (المُخاسِبِينَ) أَوْ السُّوقِ أَوْ جَميعِهِم.

فِي خالَةِ إِفْلاسِ تَغْرِيفٍ تَكونُ الأَوَّلُويّةُ لِلتَّرتِيبِ الزَّمَنِيِّ عِنْدَ سَنجِيلِ العُقُودِ. يُقَدِّمُ العَقدُ ضَمانًا يُجَبِّدُ مِنَ الأَشْهُمِ قِيَمَتًا تُعادِلُ قِيَمَةَ الإِلْتِزامِ. (أَيَ بَعْدَ اخْتِسابِ ما تَمَّ تَنْفيذُهُ فِي تَقارِيرِ مُحاسِبَةٍ عادِيّةٍ تُجَبِّدُ مِنَ الأَشْهُمِ ما لَمْ يَنْقَدِ بَعْدَ).

قِيَمَةُ الأَشْهُمِ غَيْرِ المُجَمَّدةِ مَعلُومَةٍ مُتَوَقَّرةٍ لِلْعُموْمِ.

<p>فِي اتِّجاهِ جُزْبِ الإِسْتِقالِ يَتِمُّ تَحْديدُ قِيَمَةِ الوُعودِ عِنْدَ تَسْجِيلِ العَقدِ.</p> <p>لِمَنْ لَهُ أَشْهُمٌ غَيْرُ مُجَمَّدةِ (أَوْ ما يُعادِلُها) بِدايَةِ مُصلَحَةِ لِدَغمِ جُزْبِ الإِسْتِقالِ.</p>	<p>فِي اتِّجاهِ جُزْبِ الإِنتِاجِ يَتِمُّ تَحْديدُ المُنْتُوجِ المُوْعودِ بِهِ أَوْ مَنْتُوجٍ آخَرَ يُعادِلُهُ يُضافُ إِخْتِبارِيًّا إِلَى العَقدِ قَبْلَ أَوْ عِنْدَ تَسْجِيلِهِ.</p> <p>لِمَنْ جَمَدَتِ مُعْطَمُ أَشْهُمِهِ (أَوْ ما يُعادِلُها) بِدايَةِ مُصلَحَةِ لِدَغمِ جُزْبِ الإِنتِاجِ.</p>
<p>عِنْدَ التَّسْجِيلِ عَلَى إِدارةِ الصُّرْرائِبِ الإِعلامِ بِضَمّاناتِ العَقدِ أَوْ بِاستِخالَةِ تَنْفيذِهِ الجِينيّةِ بِسَبَبِ عَدَمِ تَوَفُّرِ الضَّمّاناتِ أَوْ بِسَبَبِ القِيَمَةِ المُجَمَّدةِ.</p>	
<p>إِنْ تَوَفَّرَ المَبْلَغُ المُجمَّدُ يُصدِرُ البَنكُ المَرْكَزي سَنَدًا تَعادِلُ بِلْكَ القِيَمَةِ كَضَمّانٍ لِمُسَلِّمِ المُنْتُوجِ.</p>	
<p>إِذا كانَ التَّضَخُّمُ فُوقَ المُستَوى المُطلُوبِ تَكونُ مُدَّةُ صِلاحيّةِ السَنَداتِ طَويلةً وَعَلَى صاِحبِها تَسَلُّمُ نُقُودِهِ مِنْ أَيِّ بَنكٍ بَعْدَ تَنْفيذِ العَقدِ (العامِ أَوْ الخَاصِّ). عَلَى مَنْ تَسَلَّمَ البِضاعةَ تَسْديدُ المَبْلَغِ فِي أَوْ قَبْلَ الأَجالِ لأَيِّ بَنكٍ. كَما تُجمَدُ فِي الحالاتِ القُصوى خُطوطُ الإِفْتِراضِ بَعْدَ إِعلامِ مُستَقٍ لِأَصْحابِها إِلَى جِينِ عَودَةِ نِسْبةِ التَّضَخُّمِ إِلَى المُستَوى أَوْ الإِتِّجاهِ المَرْغُوبِ فِيهِ. مِنْ المُمكنِ إِمضاءُ عُقُودِ الفُرُوضِ لِتَفْعيْلِها لاجِئًا.</p>	

<p>إِذا كانَ التَّضَخُّمُ دُونَ المُستَوى المُطلُوبِ تَكونُ مُدَّةُ صِلاحيّةِ السَنَداتِ قَصِيرةً وَعَلَى صاِحبِها تَسَلُّمُ نُقُودِهِ مِنْ أَيِّ بَنكٍ قَبْلَ فِواتِ الأَجالِ (يَومُ البَنكِ المَرْكَزي بِطِباعاَةِ النُّقُودِ لِلبَنكِ). عَلَى مَنْ تَسَلَّمَ البِضاعةَ تَسْديدُ المَبْلَغِ لاجِئًا لأَيِّ بَنكٍ. كَما تَسْددُ بِنَفْسِ الطَّريقَةِ مَبالِغِ العُقُودِ العُمُومِيّةِ مُسَبِّقاً وَنَقْذاً وَتَفْعَلُ خُطوطُ الإِفْتِراضِ الَّتِي تَمَّ إِمضاءُها أَوْ تَحْديدُها عِنْدَما كانَ التَّضَخُّمُ فُوقَ المُستَوى المُطلُوبِ.</p>	
<p>البَنُوكُ</p> <p>عَدَدُ الأَشْخاصِ فِي خالَةِ إِفْلاسٍ فِي مُنطَقَةٍ هُوَ مُوسَّرٌ رَئيسِيٌّ لِتَحْديدِ سَقْفِ الفُرُوضِ المُتَوَقَّرةِ لِلنُّوكِها.يُمَثِّلُ التَّدْفُوقُ النُّقُدي إِلى بِطاَقَةِ تَغْرِيفِ شَخْصٍ مَعْنَوِيٍّ أَوْ طَبِيعِيٍّ مَعَ دَعْمٍ مُعدَّلٍ بِطالَةِ مُنْخَفِضٍ فِي مُنطَقَةٍ بَنكٍ أَساسِيًّا لِتَفْعيْلِ فُرُوضِهِ.</p> <p>البِئْسَبَةُ بَيْنَ الفُرُوضِ وَالنَّقدِ الَّتِي تَضُمُّنُ وَجُودَ 50 ٪ مِنْ المَبالِغِ المَذْكُورَةِ فِي الجِساباتِ نَقْذاً فِي البَنُوكِ هِيَ خُطوةٌ مُنْصَوِّحٌ بِها قَبْلَ التَّصْريحِ عَن المَبالِغِ الَّتِي تَمَّ إِفْراضِها مِنْ الجِساباتِ، لِلخُرفاءِ مَعَ التَّصْريحِ بِمَراجِيعِهِمْ أَوْ نِسبِ الفائِدةِ النَّاتِجَةِ عَن ذلكِ. (يُمْكِنُ حُصْنُ فائِدَةِ لِلبَنكِ عِنْدَ سَحْبٍ يَتَعَدَّى النُّقُودِ المُتَوَقَّرةِ لِلخُرفاءِ)</p>	
<p>تَغْييلُ جُزْبِ الإِسْتِقالِ لِلصُّرْرائِبِ عَلَى البَنُوكِ: تُدِيرُ البَنُوكُ جِساباتِ بِطاقاتِ تَغْرِيفِ آخَرى فَعلى عَكْسِ تَكَاليفِ الفُرْضِ أَوْ الحِسابِ، فَإِنَّ السَّحْبَ أَوْ الإِبداعَ لَيسَ تَخْويلًا مِنْ مَعْرِفٍ إِلَى آخَرَ وَبِالنَّتائِلِ لا يَتِمُّ إِحْضاغُهُ لِلصُّرْرائِبِ. إِشْشاءُ مُنْظَمَةٍ لِلنُّقُودِ غَيْرِ المَرْبِحةِ لِلحُصولِ عَلَى المَبالِغِ الَّتِي سَيَتِمُّ إِفْراضُها مَعَ فَتْحِ جِسابِ فِيها لِلْمُقْتَرِضِ لِيُدِيرَها. لا يَحْضَنُ سَحْبُ أَوْ إِبداعُ أَوْ إِفْتِراضُ مَبْلَغٍ كَتعامَلٍ مَعَ بَنكٍ لِلصُّرْرائِبِ عَلَى عَكْسِ الأَرْباحِ الَّتِي قد تَنجَرُّ عَن ذلكِ.</p>	

<p>تَغْييلُ جُزْبِ الإِنتِاجِ لِلصُّرْرائِبِ عَلَى البَنُوكِ: تَضَعُ أُمُوالُنا فِي البَنكِ لِيَتِمَكَّنَ شَخْصٌ ما مِنْ اسْتِخدامِها وَتَنجَنِبُ بِذلكِ الصُّرْرائِبَ عَلَيبُها، لَيسَ هَناكَ حاجَةٌ لِعَدِّ النُّقُدي فِي البَنُوكِ لِتَسْئَلَنِي لَنا السِريّةَ المِصرِفِيّةَ الوَقْتيّةَ". وَقَتيّةً، إِذْ مِنْ المُمكنِ أَنْ يَنْتَصرِفَ جُزْبُ الإِسْتِقالِ فِي الإِنتِخاباتِ)</p>	<p>تَغْييلُ جُزْبِ الإِنتِاجِ لِلصُّرْرائِبِ عَلَى البَنُوكِ: تُدِيرُ البَنُوكُ جِساباتِ بِطاقاتِ تَغْرِيفِ آخَرى فَعلى عَكْسِ تَكَاليفِ الفُرْضِ أَوْ الحِسابِ، فَإِنَّ السَّحْبَ أَوْ الإِبداعَ لَيسَ تَخْويلًا مِنْ مَعْرِفٍ إِلَى آخَرَ وَبِالنَّتائِلِ لا يَتِمُّ إِحْضاغُهُ لِلصُّرْرائِبِ. إِشْشاءُ مُنْظَمَةٍ لِلنُّقُودِ غَيْرِ المَرْبِحةِ لِلحُصولِ عَلَى المَبالِغِ الَّتِي سَيَتِمُّ إِفْراضُها مَعَ فَتْحِ جِسابِ فِيها لِلْمُقْتَرِضِ لِيُدِيرَها. لا يَحْضَنُ سَحْبُ أَوْ إِبداعُ أَوْ إِفْتِراضُ مَبْلَغٍ كَتعامَلٍ مَعَ بَنكٍ لِلصُّرْرائِبِ عَلَى عَكْسِ الأَرْباحِ الَّتِي قد تَنجَرُّ عَن ذلكِ.</p>
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يَجِبُ أَنْ يُوافِقَ البَنكُ المَرْكَزي عَلَى جَميعِ الفُرُوضِ عَن طَريقِ إِصدارِ سَنَداتِ (يُوافِقُ عَلَيبُها البَرْلِمانُ بِشَكلٍ مُباشرٍ أَوْ غَيرِ مُباشرٍ) لِلْمُفْرَضِ وَتَفْعِ المُسْؤولِيّةِ مِنْ تَوَفُّرِ الودائعِ إِلى عَدَمِها عَلَى رَأْسِ مالِ البَنكِ. يُصَنِّحُ البَنكُ المَرْكَزي بِذلكِ المُفْرَضِ الأَصْليّ فَهُوَ مِنْ إِفْتِراضٍ ثُمَّ أَفْـرَضَ نَتِمُّ طِباعاَةِ خالِاتِ الإِفْلاسِ أَوالسَّحْبِ الجِّماعي (الَّتِي تُهَدِّدُ ضَمّانًا وَجُودَ 50 ٪ وَدينارٍ مِنْ المَبالِغِ المَذْكُورَةِ فِي الجِساباتِ نَقْذاً فِي البَنُوكِ) مَعَ اسْتِزْدادِ سَنَداتِ القَرْضِ الأَصْليّ مُصْـنُوعَةٍ بِضَمّاناتِ المُفْلِسِينَ الَّتِي يَتِمُّ بَيعُها فِي بَنّةٍ. يُمْكِنُ طِباعاَةُ البِئْسَبَةِ الأصْغَرِ مِنَ النُّمُو أَوْ القائِدةِ مِنْ جُمْلِي أَسْعارِ القائِدةِ كَمُكاافَةِ اسْتِثْنايَةِ لِلبَنُوكِ. يَحْضَنُ الإِفْتِراضِ الدَّوْلي لِنَفْسِ قِواعدِ الإِفْتِراضِ فِي البِلادِ. لا يُمْكِنُ تَدَاوُلُ السَنَداتِ، وَذلكِ لِتَنْظِيمِ تَوَفُّرِ النَّقدِ وَالحِفاظِ عَلَى أَسْعارِ ثابِتَةٍ. قِيَمَةُ السَنَداتِ مُضمْنونةٌ بِالصُّرْرائِبِ. الغَرَضُ الأَصْليّ هُوَ الحَدُّ مِنْ إِشْثارِ الإِفْلاسِ.

هَناكَ العَديدُ مِنْ أَنْواعِ المَمالِ.

مالٌ يُشْبِهُ النِّـارَ عَلَى شَـكْلِ دِيُونٍ مُتَجَلَّةٍ تَلْغِي بَعْضَها البِغْضِ. مالٌ يُشْبِهُ الهِـواءِ عَلَى شَـكْلِ أَوراقٍ مَالِيّةٍ مُفْرُوضَةٍ بِقُصَّةٍ عَسْكَرِيّةٍ. مالٌ يُشْبِهُ المِـاءِ عَلَى شَـكْلِ مَنْتُوجٍ مَعْرُوفٍ كَمِعادِنٍ يَسْهَلُ دَوْبانُها وَإِعادَةُ تَبْريِدِها. مالٌ يُشْبِهُ الصَّلْبِ عَلَى شَـكْلِ أَشْهُمٍ يَتِمُّ إِفْراضُها أَوْ اسْتِغْمالُها كَنُقُودِ.

بَيْنَ القَضائِيِّ وَالتَّفْذيذِي

يَتَعَيَّنُ عَلَى المُؤَسَّساتِ المَالِيّةِ مِثْلِ البَنُوكِ والأَسْواقِ المَالِيّةِ إِثباتِ مَبالِغِها النُّقُديّةِ لِلسُّلْطَةِ القَضائِيّةِ وَالتَّفْذيذِيّةِ اللُّتان تَقُومانِ بِنَشْرِها.

عَلَى جَميعِ تَكَاليفِ خِدماتِ البَنكِ أَنْ تَكونَ نَقْذاً إِذْ يُمنَعُ عَلَى بَنكٍ اسْتِغْناجُ خُرفانِهِ بِتَخْويلِ فِوائِيرِهِ إِلى فُرُوضِ.

مِثالُ: وَضَعُ أَشْخاصٍ ما يَسْناوي مائَةَ ألفِ دِينارٍ فِي بَنكٍ إِفْتِراضَها هِشامَ إِثْرَ رَهنٍ قِطْعَةٍ اأَرْضِ لِلبَنكِ (تَتَعَدَّى قِيَمَتُها القِيَمَةُ الجُمْلِيّةُ لِسِعرِ الفائِدةِ أَوْ لِتَكَاليفِ خِدماتِ البَنكِ لِتَغطِيَةِ القِيَمَةِ الجُمْلِيّةِ لِلْفُرْضِ). وافِقِ البَنكُ المَرْكَزي وَأَصدَرَ سَنَداتِ تُعادِلُ قِيَمَةَ الأَرْضِ المَزْهُونَةِ (تُعادِلُ مائَةَ ألفِ دِينارٍ) لِلبَنكِ. وَضَعُ هِشامِ المَبْلَغِ الَّذي إِفْتِراضُهُ فِي نَفْسِ البَنكِ. صانَ لِلبَنكِ سَنَداتِ، مئةَ ألفِ دِينارٍ وَخُرفاءُ لَهُم عِندَهُ مِئَتَيَ ألفِ دِينارٍ عَلَى القَضائِيِّ وَالتَّفْذيذِي إِثباتِ وَجُودِ المِئَةِ ألفِ دِينارٍ نَقْذاً عِنْدَ البَنكِ بِصِفَةِ مُنْظَمَةٍ (مِثالُ: مَرْتَبَتَيْنِ فِي الأَسْبُوعِ).

يُمْكِنُ القِيامُ بِذلكِ عَن طَريقِ تَقْسيمِ المَبْلَغِ وَعَدِهِ بِاسْتِغْمالِ عَديدِ عَمّالٍ فِي نَفْسِ الوَقْتِ وَفِي أَمّاكِينِ مُخْتَلَفَةٍ أَمامَ عَمّالِ البَنُوكِ أَوْ أَمامَ مَنْ كَلَّفَ بِنَقْلِ وإِرْجاعِ النُّقُودِ. يُمْكِنُ لِلبَنكِ المَرْكَزي طِباعاَةِ المائَةِ ألفِ دِينارِ المُفقُودَةِ فِي خالَةِ طَلَبِ جَميعِ الخُرفاءِ لِنُقُودِهِمْ فِي نَفْسِ الوَقْتِ (حَدَثٌ غَيرٌ مُخْتَمَلٍ) واسْتِزْجاعِها عِنْدَ بِنْعِ الأَرْضِ المَزْهُونَةِ. رَأْسُ المالِ بِالنِّسْبةِ لِلصُّرْائِبِ مِثْلُ الحَرَسِ وَالشَّرْطَةِ بِالنِّسْبةِ لِلجِيشِ. يَحُولُ لِلْمُدِيرِ أَوْ المَالِكِ أَنْ يَتَحَصَّلَ عَلَى إِبْجارٍ أَوْ راتِبٍ أَوْ أرْباحِ الأَشْهُمِ وَلَـيَـكِن لا يَجِئُ لَهُ اسْتِخدامُ المَوارِدِ المُكوّنةِ لِرَأْسِ المَـالِ لِأَغْراضٍ آخَرى غَيرَ بِلْكَ المُنْصَوِّصِ عَلَيبُها فِي هَدَفِ القالِقونِ الأَساسي لِشَخْصِهِ المَعْنَوِيِّ. الإِيمانُ بِكُذِبَةِ أَساسِ وَوُجُودِها، فَهِيَ غالِبًا ما تَكونُ فِي جِلْدِ الإنسانِ وَلَيسَتْ خارِجَهُ. يُمْكِنُ لِوَضائِحِ ضِدِّ الكُذِبِ وَالإِخْلافِ بِالوَعْدِ، تَخْفِيفِ التَّوتُّراتِ بَيْنَ جُودَةِ العَمَلِ وَالوِديعةِ كَضَمّانِ. يُسْتَدامُ الإِقْناعُ مِنْ خِلالِ تَغْييرِ الواقِعِ وَيُصْنِحُ وَهُما عِنْدَ تَقْديمِ حُبوبِ البِسيبِگِباتِزواتِ المُخَدَّرَةِ لِغَسيلِ الأُدْمِغَةِ.

هام: عَلاماتٌ تُقَيِّمُ ضِدَّ الكُذِبِ وَالإِخْلافِ بِالوَعْدِ مُحْصَـنَةٌ لِشَخْصٍ طَبِيعِيٍّ وَلَيسَتْ لِشَخْصٍ مَعْنَوِيٍّ، وَيَتَكَوَّنُ تَصْنِيفُ شَخْصٍ مَعْنَوِيٍّ مِنْ عَدّةِ تَقْييماتٍ نَقْديّةٍ (كالقِيَمَةِ الجُمْلِيّةِ لِلأَشْهُمِ وَصِلايَةِ تَواصَلِ تَدْفُوقِ أرْباحِها غَيرَ الزَّمَنِ) وَمِنْ عَلاماتِ الأَشْخاصِ الطَّبِيعِيّةِ الَّتِي تُدِيرُها.

تَنْفِذي

مِلاحَظَة:

أُنْظَرُ إِلى: "الرَّئيسُ هُوَ قَـائِدُ القُواتِ المُؤَسَّـحَةِ" الَّذي يَشْـرُحُ نَظْـمِـمُ السَّـلْـسَـلِـمِ الهَرَمِيّ لِلقُصَّةِ العامّةِ. مِنْ وَجْهَةِ نَظَرٍ اِقتِـصـادِـيـةٍ، "المُجْتَمِـعُ الحَضَـري (المَدَنـي)" هُوَ السُّـلْـطَةُ التَّنْـفِـيْـذِـيَّةُ وَذلكِ عَن طَـريقِ بَـغْثِ عُقُودٍ عُمُومِيّةٍ مِنْ قِبَلِ الحُكُومَةِ. لا يَتَعَدَّى

التَّصْـنِـيـعُـدِ مَعَ شَخْصٍ مَعْنَوِيٍّ مُخالِـفٍ لِلقائُونِ عِنْدَ إِتِّاقِ مِـالِـهِ القُصَّةِ المُتَوَقَّـرةِ لِلشَّرْـطَةِ. تَذْكِـيرُ: عِنْدَما يَطْلُبُ مُساهِمٌ بَعْضَ العَمَلِ مِنْ مُساهِمٍ آخَرَ يُمْكِنُهُ اسْتِغْمالُ أَشْهُمِهِ كَنُقُودِ. كَما يُمْكِنُ إِفْراضُ بَعْضِ الأَشْهُمِ لَوَكِـيـلِ الشَّخْصِ المَعْنَوِيٍّ لِضَمّانِ أَجرِهِ مِنْ جِلالِ أرْباحِ الأَشْهُمِ إِذا قَرَّرَ المُساهِمُومُنَ مَنَعُ الأَجُورِ.

نشر فيمكتبةالبريطانيافي لندن

النَّشْر (يتمُّ نشرُ الغَرَاماتِ في نفسِ المنشُورِ مثلُ أيِّ مَداخِلٍ أو نَقَعاتٍ أُخرى مُنسِيةٍ، لِلأَحزابِ وَبطاقاتِ تَعْرِيفِ الأَشْخاصِ الطَّبيعِيَّةِ وَالمَعنَوِيَّةِ. (يتمُّ نَشْرُ قيمَةِ الأوراقِ المَالِيَّةِ المُتَوَفِّرةِ نَقْداً عِنْدَ كُلِّ بَنكٍ في مُواجهةٍ لِمَا وَضَعَهُ عِنْدَهُ حُرُفاؤهُ. معِ إِيصاحِ ما يَلي: في حَالِ سَحَبِ جَمِيعِ الحُرُفِاءِ نُفُودَهُمِ مِنَ البَنوكِ عَلى البَنكِ المَركَزي طِباعَةِ الفِرَقِ) (يتمُّ نَشْرُ قيمَةِ الأَسْهُمِ الجُمْلِيَّةِ وَقيمةِ الأَسْهُمِ غَيرِ المُجَمَّدةِ مِنها) يُظَهَرُ الشَّرَكَاتِ العَامَّةُ وَغَيرِ المُزَبَّحةِ بِشَكلٍ عَادِي في المُنشُورِ تَحْتَ عَلامَةِ

تُوضَحُ طَبِيعَتُها. يَسمحُ النَّشْرُ بِالتَّحَقُّقِ مِنْ تَفاصِيلِ الصَّرانِبِ وَمِيزانِيَّةِ البِلادِ مِنْ قِبَلِ أيِّ شَخْصٍ مِنْ دُونِ مُطالِبَتِهِ بِالإسْطِطْهارِ بِهَويَّتِهِ.

يُمْكِنُ أَنْ يَوجدَ بَلاَدٌ إذا كانَ لَهُ مَركزٌ لِلأسلَحةِ أو ما شابِهُه وَمَركزٌ نَشْرُ أو ما شابِهُه (لِإِعلامِ السُّكَّانِ بِالقائُونِ مَثلًا).

هل من الممكن كتابة سياسة عامة لمواصفات رتب مستعملي سلاح حسب نوعه؟

بعد أن كانوا ممرضين وأطباء ييطريين اختصوا في التعذيب وبعد منحهم شهادات طب أصبحت شرطاً مسبقاً لتخصّصهم هل من الممكن مواصلة

مسار حذف شهادة البسيكياترواوت من التدريب العسكري ومن المحاكم؟

أعمال للإنجاز: (الجزائي والعسكري)

تشريعي

قُوَّة الرِّوايِطِ الأَسْرِيَّةِ المَطْلُوبَةِ لِمُواجهةِ أنواعِ الأسلَحةِ حَسَبِ حُطُورَتِها في تَرتِيبِ تَصاعُدي:

- هُم مِنْ نَفْسِ العائِلَةِ إذا كانَ لَهُم نَفْسُ الإختِصاصِ وبِإمكانِهم التَّعاملُ مَعَ الأسلَحةِ النَّارِيَّةِ.
- هُم مِنْ نَفْسِ العائِلَةِ إذا كانتَ لَهُم نَفْسُ الدِّيسانَةِ وبِإمكانِهم التَّعاملُ مَعَ الأسلَحةِ البَكتَريُولُوجِيَّةِ كالخُحولِ أو الخَل.
- هُم مِنْ نَفْسِ العائِلَةِ إذا كانتَ لَهُم نَفْسُ اللُّغَةِ وبِإمكانِهم التَّعاملُ مَعَ الأسلَحةِ الفِيزِوسِيَّةِ.
- هُم مِنْ نَفْسِ العائِلَةِ إذا كانَ لَهُم نَفْسُ اللُّونِ وَ بِإمكانِهم التَّعاملُ مَعَ الأسلَحةِ الكِيميائيةِ كَبَعضِ الأَدويَةِ الصنِديليَّةِ وَ كالبِسيكِياتِرواوتِ وَ هِىَ أسلَحةٌ مَحْضُورَةٌ دُولِيًّا ضِدَّ الإنسانِ.

- هُم مِنْ نَفْسِ العائِلَةِ إذا كانَ لَهُم نَفْسُ الجَنسِ وَ بِإمكانِهم التَّعاملُ مَعَ الأسلَحةِ الرُوبُوتِيَّةِ وَالمِغناطِيسِيَّةِ كَالهاتِفِ "الذِّكِّي".

مِثال: عَلى الفِضاءِ وَأفرادِ فِرَقِ الشُّرْطَةِ المُستَخدِمَةِ في تَطْبيقِ المُساوَاةِ بَينَ الجِنسَينِ في المِيراثِ أَنْ يَكونوا مِنْ أَصلٍ أَسَرُ لَها إناثٌ أو ذُكورٌ فَقط.

- هُم مِنْ نَفْسِ العائِلَةِ إذا كانتَ لَهُم مُدَّةُ قَراءةٍ طَوِيلَةٍ (مِثال: جِبرانَ مُنذُ 30 سَنَةٍ) وَ بِإمكانِهم التَّعاملُ مَعَ الأسلَحةِ النَّوَوِيَّةِ.

- هُم مِنْ نَفْسِ العائِلَةِ إِنْ كانا تَواَمَينِ حَقيقِيَّينِ يَصْغُبُ التَّفرُّقَةُ بَينَهُما بِدُونِ

الذِّداءِ لهُما بِاسْمٍ مِنْ إسمَئيلَهما وَ هِىَ عَطْلَةٌ مِنَ السَّلَحِ تُعَبِّرُ عَنِ الإِرادةِ بِذلِ الطَّبيعَةِ.

وَ هِىَ أسلَحةٌ يُمْكِنُ اسْتِخدَامُها

في بِنِيةٍ بَحْريَّةٍ أو تَحْتَ المِاءِ (فِذْرَةٌ لِللسانِ عَلى التَّنَدُّوقِ).

في الأَرْضِ أو تَحْتَ الأَرْضِ (فِذْرَةٌ الأنفِ عَلى الشِّم).

في الهَواءِ أو في الفِضاءِ (فِذْرَةُ الأذُنَينِ عَلى الإِستِماعِ).

في الضَّوءِ أو في النَّارِ (فِذْرَةُ العَينِ عَلى الرُّؤْيَةِ).

نُشْخَةٌ أُوْلِيَّةٌ لِلتَّدْرِيبِ العَسْكَريِّ.

الأهداف:

- إِستِعمالُ التَّلَطُّوقِ المُنْجَرُ عَنِ مُدَّةٍ مِنْ عَدَمِ الكِذِبِ بَينَ مَوقِفِ الإنسانِ وَمَوقِفِهِ في قائلونِ الفِيزِباءِ لِلتَّسَلُّحِ.

- التَّدْرِيبِ عَلى القَتْلِ وَتَسْهِيلِ إِستِعمالِ القَتْلِ غَيرِ العَندِ كِيدانِيَّةٍ لِعمَلِيَّاتِ حَقيقِيَّةٍ ضِدَّ العَدُوِّ.

تُكْثِيف:

يُقومُ أَطباءُ فيزيائِيُّونَ بِإِضافةِ وإِزالةِ بَدَلاتٍ مُفْصَليَّةٍ لِصُنْطِ الإِستِجاباتِ التَّلَقائِيَّةِ لِلعمُودِ الفِقرِيِّ أَثناءَ التَّدْرِيبِ.

تُكْثِيف 1:

تُعَدَّلُ أَسيابُ المَوتِ حَواسِّ الناجِينِ. يُمْكِنُ تَغْزيرُها أو الخَدِ مِنَ الحَواسِ مِنْ جِلالِ بَرنامِجٍ غِذائِيٍّ مِثالي (في الخُدُودِ الصَّخِيَّةِ لِلعَناصرِ الغِذائِيَّةِ) أو مِنْ جِلالِ أَدواتِ خَارجِ الجِسمِ كِنِظامِ مُكَافَاةٍ وَعِقابٍ لِتَقْليمِ رُثْبَةِ الجِسمِ عَلى أَساسِ الخِباءِ وَالمَوتِ. إذا كانتِ العُقُوباتُ وَالمُكَافَاتُ لِتَغْزيرِ الضَّعْفاءِ مِنْ شائِبِها أَنْ طَويلِ وَقتِ فِرْزِ رُتبِ الجُنُودِ فَإِنَّ تَغْزيرَ الأَقيَواءِ مِنْ شائِبِها أَنْ يَقلَّ مِثْه. يَنبُغُ الإِنْدِاعُ مِنْ دَعَمِ الضَّعْفاءِ لِأنَّه يَزيدُ مِنَ التَّنَوُّعِ. تَتأكَّدُ الرُّثْبَةُ عِنْدَ اسْتِغْرافِ الرُّثْبِ الأَدْنى أَثناءَ مُراجَعَةِ التَّدْرِيبِ.

تُكْثِيف 2:

ذُكورُ وإناثُ مُتَضادَّاتٍ مِثْلُ الأَدواتِ وَالعلومِ وَالرِّياضيَّاتِ. الكَبِتُ لِزيادةِ الهُزُمُوثاتِ مِنْ أَجلِ تَديميرِ الإِرادةِ وإِثْشاءِ سِلاسلِ قِيادِيَّةٍ هُزُمُويَّةٍ، هاجَمتِ الجُيُوشُ بِعَديدِ الفِيزِوساتِ مِثْلُ إلتِهابِ الكِبدِ وَالبِسيكِياتِرواوتِ إِذ تَكونُ الحَزْبُ عامَّةً أَثناءَ المَجاجِعاتِ الَّتِي تُسمحُ لِمُخَدِّراتِ البِسيكِياتِريِّ بِالقَوِّ عَلى خُفُولِ الغِذاءِ. إِنْعدامُ الغِذاءِ يُسَبِّبُ المَوتَ وَانعدامُ المُخَدِّراتِ يُسَبِّبُ التَّعْذِيبَ وَعلى الجِيشِ قَتْلُ العَدُوِّ عِنْدَ تَلَقِّيِ الأَمْرِ بِذلِكَ. (لا يُمْكِنُ اسْتِعمالُ جِيشٍ ضِدَّ سُكَّانِ بِلادِهِ). مِنْ مُهِمَّاتِ مُصْطَمِيِ الأسلَحةِ (الأَدواتِ) تَوفِيرِ الحدِ الأَدْنى مِنَ الرُّتبِ المَطْلُوبَةِ حَولَها. يُمْكِنُ اسْتِعمالُ المِساَفَةِ الفاصِلَةِ بَينَ الجِنسَينِ لِلحِياةِ بِتَقْليمِها أو لِلَمَوتِ بِالرِّيادةِ فِيها وَذلِكَ لِلتَّاقُلمِ أو لِلتَّنَدُّخُلِ. يُمْكِنُ تَصْغِيدُ المِعدَّاتِ أو تَخْفيِفُها لِفِرْضِ الرُّتبِ أَثناءَ التَّدْرِيبِ.

يَعَدُّ الحَربُ:

تَكونُ مَراكزُ الغِذاءِ المِثالي مَجايبِيَّةً وَمَناخَةً لِلجُنُودِ الذِّينِ سَيقَ اسْتِدْعاؤُهُم.

يَنبُغُ عَمالُ السُّجونِ القُوَّةَ العَسْكَرِيَّةَ. السِجُنُ حَضارَةٌ ذاتُ فِذْرَةٍ اخْتِيارٍ مَحْذُودَةٍ. تُنتَهِي الحَضارَةُ عِنْدَ إِضافةِ جُذُرانٍ. يُعلِّمُ السِجُنُ لِإمْبِراطُوريَّةِ الحَضارَةِ. وَجُودُ حَضارَةٍ يُمْكِنُ أَنْ يَكونَ لأَكثرَ مِنْ 9000 عامٍ وَ هِىَ مُدَّةٌ أَطولُ مِنْ فِذْرَةِ الإمْبِراطُوريَّةِ الَّتِي لَمْ تَتَعَدَّى مُدَّةً وَجُودِها 900 سَنَةٍ. سِجُنٌ وَكِيلُ شَخْصٍ مَعنَوي يَعبُي تَجميدَ رَأْسِ مالِها حَتَّى وَجُودِ بَدِيلٍ لَهُ.

قَضائِي

- صِلاَبَةُ الأَدَلَّةِ فَتَقْريِرُ المَخْطَئِ لَيسَتِ شَهادَةُ شَاهدٍ. وَلِلشَّاهِدِ مِصدَاقِيَّةٌ مَحْذُودَةٌ بِجَرَائِمِهِ السَّابِقَةِ (الاسْتِغْرافِ بِجَريمةٍ أَقلُّ أَهمِيَّةٍ مِنْ شَهادَةِ غَيرِ مُجرِمٍ إِذا لَمْ يَقدِّمِ الإِستِغْرافُ أدِلَّةً).

- إلْغَـاءُ جِزْرةِ البِسيكِيترِواوتِ في تَشْخيصِ الجُنُونِ: يُمْكِنُ تَخْفيِفُ شِدَّةِ العُقُوبَةِ لِمَنْ لَيسَ لَدَيبِ عَمَلٍ أو أَسْرَةٍ أو أَصدِقاءَ وَتَعوِيضَ تَقْريِرِهِمِ بِتَقْريِرِ الطَّبِّ الفِيزِيايِيِّ.

- تَرتِيبُ جَمِيعِ أنواعِ العُقُوباتِ عَلى شَكلِ أَرقامٍ عَدَدٍ حَيْثُ تُصنِّجُ الأحْكامُ أَعدادًا يُمْكِنُ تَرتِيبُها.

يُمْكِنُ أَنْ يَكونَ لِضَمانِ إِنْتِصارِ العَمَلِ طابِعٍ مُدَمِّرٍ وَغالبًا ما يَنبُجُ عَمَلُ العَدالَةِ

في الحَدِّ مِنَ الدِّمارِ لِلتَّنْكِيرِ بِمُساوَاتِنَا أَمامَ القائُونِ.

تَنفِيزِي

وَذلِكَ بِالنَّظَرِ إِلى عَديدِ الجَوابِ

- الأَسْرَةُ : يُمْكِنُ اسْتِعمالُ الأَسْماءِ المُنسُوبَةِ إِلى سُكَّانِ البَلَدِيَّاتِ أو الوِلايَاتِ أو البُلدانِ كَالْقابِ.

- مُحاولَةُ الفِصلِ بَينَ العَدُوِّ وَالإنسانِ.

- الحِياةُ فِذْرَةٌ عَلى الإخْتِيارِ فَالإخْتِيارُ الأَفْضَلُ يَعبُي حِياتِنَا أَفضَلُ.

- لا تَتَعَدَّى الشُّرْطَةُ حَدَّ حُطُورَةِ جَرائِمِ المُشْتَبِهِ فِيهِمِ عِنْدَ اقْتِرافِ جَرائِمِ لَلْقَبْضِ عَلَيبِهِم.

- لِجَمِيعِنَا القَليلُ مِنَ الإِجْرامِ.

- تَـمَنُّجُ الرِّاشِخِصِ سَبَبٌ لُوجُودِ الحَقِّ العامِ.

المُفاعَلاتِ الحَظِيرةِ

بِالنَّسِبةِ لِجَمِيعِ أنواعِ المُفاعَلاتِ الحَظِيرةِ لا يُمْكِنُ أَنْ يَبْدَءَ تَشْغِيلُ مُفاعِلٍ قَبْلَ قَرارِ تارِيخِ إيقافِ تَشْغِيلِهِ (فِثْرَةٌ مَحْـدَدَةٌ وَقَفاً لِلوَضْعِ الأَمْنِيِّ المُتَعَلِّقِ بِهِ). يُمْكِنُ إِغلاقُها في أَيِّ وَقتٍ. لا يُمْكِنُ تَخْديدُ مَوعِدِ إِعادةِ تَشْغِيلِ المُفاعِلِ قَبْلَ إيقافِهِ. مِثال: عِنْدَما اسْتُخدِمَ هِتْلَرُ البِسيكِياتِرواوتِ لِزيادةِ اداءِ الجُنُودِ ففدُوا كُلَّ قيمَةِ بَشَريَّةٍ وَقَفاً لِأَصْدِقايبِهِمِ في مُحيطِ مُوسُولِينِي، في النِّهايَةِ تَمَّ تَحْمِيلُ المُسؤولِيَّةِ لِلأَرْضِ وَلِلنَّاسِ عَوضَ تَحْمِيلِها لِلبِسيكِياتِرواوتِ نَظراً لِحَجمِ الكارِثَةِ.

كَيْفَ نَحارِبُ التَّمْيِيزَ ضِدَّ التُّوسِيبِيَّينِ بِوَضِيحِ أَصْلِهِم؟

عَلم:

غالبًا ما يَكونُ اللُّونُ الأَزْرقُ مِنْ غَيرِ الأَحْياءِ.

خَريطةُ ثُونِسِ بِاللُّونِ الأَزْرقِ عَلى عَلمِ أبيضَ لِلتَّغْيِيرِ عَنِ أَرْضِ دُونِ نِزاعاتٍ في سَلامٍ مَعَ باقِيِ العالِمِ. يُسمحُ بِأَيِّ لُونٍ كَما يُسمحُ بِالأَسْودِ عَوضَ الأَزْرقِ. (يَـصْنَعُ التَّشْريعي العَلمَ وَيُداْفِعُ عَلَيبِهِ إِذا تَمَّ الهُجُومُ عَلَيبِهِ) مَعَ مُراعاتِ طَروُفِ إِنْتِقاليَّةٍ مُمكِنَةٍ. يُعلِنُ العَلمُ الرِّسْمِي عَنِ (مِنطَقةٍ) (تِروُثارٍ) يُمْكِنُ تَنظِيمُها بِالسَّـمَاحِ بِإِثْشاءِ أَشْخاصٍ مَعنَويَّةٍ وَنَشْرِ عُلُودٍ عُمُوميَّةٍ مِنْ أَجلِ الإِنْتِاجِ لِإِعلِـيهِ جِزْءًا مِنَ الحُكُومَةِ.

الجِنْسِيَّةُ

يُمَثِّلُها حَقُّ الإِنْتِخابِ.لا تَمتَنِعُ القاصِرونُ بِحَقِّ الإِنْتِخابِ.لا يَنبُثُ جَوازُ السَفرِ الجِنْسِيَّةِ. يُمْكِنُ لِأَشْخاصٍ راشِدينَ أو قاصِرينَ مِنْ أبِ أو أُمٍ ثُونَسِيَّةِ المُطالِبَةِ (بِجَوازِ سَفرٍ). تَتَطَلَّبُ الجِنْسِيَّةُ ثُبُوتَ إِقامةٍ لِمُدَّةٍ أَرَبِعِ سَنَواتٍ وَابٍ أو أُمٍ ثُونَسِيَّةٍ مَعَ بُلُوغِ سِنِّ الرُّشدِ (18 سَنَةٍ) أو ثُبُوتِ إِقامةٍ لِمُدَّةٍ أَرَبِعِ سَنَواتٍ عِنْدَ الطُّفُولَةِ مَعَ بُلُوغِ سِنِّ الرُّشدِ. ثُبُوتَ إِقامةٍ لِمُدَّةٍ أَرَبِعةِ سَنَواتٍ يَتمُّ عَنِ طَريقِ أدِلَّةٍ وَشَـهُودٍ وَلا يُمْكِنُ التَّمَنُّعُ بِأولَويَّةٍ عَنِ طَريقِ مَبالِغِ مَالِيَّةٍ أو تَفاصِيلِ رُخصِ إِقامةٍ.عَلى قَوانينِ الجِنْسِيَّةِ أَنْ تَكونَ رابِطًا بَينَ الأرضِ وَالشَّعبِ. تَتاقَلَمُ مَعَ مُتطلِّباتِ أَرْضنا وَتُعتَبَرُ أَصلاً لنا. (إِقامةٍ لِمُدَّةٍ أَرَبِعةِ سَنَواتٍ مَعَ بُلُوغِ سِنِّ الرُّشدِ كافِيتانِ إِذا قُـسِّرَتِ سِياسَةُ النُّزُوحِ مِنْ أَجلِ إِعادةِ تَعميرِ البِلادِ، يَكونُ في هَذِهِ الإِمكانيَّةِ جَمِيعُ التُّوسِيبُويِّونِ سَواسِيَّةً أَمامَ القائُونِ دُونِ اغْتِبارِ أَصُولِهِمِ، مَعَ الجِفاضِ عَلى إِمكانيَّةِ شَخْصٍ مِنْ أبٍ أو أُمٍ ثُونَسِيَّةٍ بِالمُطالِبَةِ بِجَوازِ سَفرٍ).

مِثال1: يُمْكِنُ لِقاصِرِ المُطالِبَةِ بِجَوازِ سَفرٍ.

مِثال2: اليَهُودِ الرُّاعِبُونَ في الرُّجُوعِ إِلى ثُونِسِ.

التَّراجُعُ في صِرامَةِ تَنفِيزِ حَقِّ الرِّواجِ الواجِدِ بِتَقْليمِهِ حَصرِيًّا عِنْدَ طَلَبِ مُساعَدَةِ القُوَّةِ العامَّةِ وَلا يَتمُّ إِغْتِيارُهُ في الجِنْسِيَّةِ.

كَيْفَ نَجْعَلُ، إِرادةَ الحِياةِ لِلأَخرِ، أَمراً طَبِيعِيًّا؟

حَريَّةٌ دِينِيَّةٌ:

جَمْعُ كُتُبِ أَسماءِ الأَطفالِ المُسمُوحِ بِها في مَجمَعٍ وَاجِدٍ يَسمحُ بِجَمِيعِ البَيِّناتِ المَعروُفَةِ لِإِحمائَةِ الشَّخْصِ مِنْ إَظْهارِ دِيانَةِ أَمامَ القائُونِ (أَيِ مِنْ إَظْهارِها في بِطَاقَةِ تَعْرِيفِهِ).

لا تَنخارُ القَوانينُ مَعَ أوصِدِّ دِيانَةٍ. عَلى دِيانَةٍ أَنْ تَحترِمَ القائُونِ عَلى ثُونِسِ وَاجِبُ الدِّفاعِ عَنِ دِينِ أَيِّ ثُونِسِي. لِلثُونِسِي حَريَّةُ المِعتَقَدِ. يُمْكِنُ الحِفاظُ عَلى سَريَّةِ دِيانَةِ ثُونِسِي أَمامَ القائُونِ. يُعَيَّرُ شَخْصٌ عِنْدَما يَطلُبُ مِنْ أَصدِقاِيهِ وَغالبِيَّةِ حِنازَةٍ مُختَلَفَةٍ عَنِ إِرادَتِهِ كَي يَعيشَ مِنْ وفاقٍ مِثْهِمِ فِثْرَةٌ أَطولَ وَذلِكَ عَلى عَكْسِ عَدَمِ قَبُولِهِمِ، الَّذِي قد يَدْفَعُ بِبِعضِهِمِ لِلتَّغْيِيرِ عَنِ رَغبَتِهِمِ في وفاقِهِ لِـفِرْضِ حِنازَةٍ دِينِ عَلَيبِهِ. إِنْ قَبُولُ تَنوُّعٍ فِهيَما تَنوُّعِ دِياناتِنَا يُساعِدُنا عَلى الإِعتِماءِ عَلى بَعضِنا البَعضَ بِإِرادةِ الحِياةِ لِلنَّاسِ وَذلِكَ عَلى عَكْسِ فِرْضِ دِينِ عَلى النَّاسِ، كـإِرادةِ مَوتٍ لِلنَّاسِ وَالَّتِي يَسْتَجِيلُ التَّقْلِيصُ مِنْ مَضارِها بِحُكمِ اسْتِـبْـدادي إِلى أَقلٍّ مِنْ إِنْتِشارِ الكِذِبِ بَينَ النَّاسِ. مَما يَعبُي لِـتَـدْـمِيرِ وَجُودِ الإِقْـصَـادِ وَاسْتِـبْـدالِهِ بِالسَّلسَلِ الهَرَمِي لِلسُّكَّانِ بِتَغْيِيبِ جَمِيعِهِمِ في وَظيفَةٍ عُمُوميَّةٍ أَسْهَـا كاذِبَةٍ وَلَـكِن مِنَ المُهِمِ التَّنْكِيرِ بأنَّ فِرْضَ دِيانَةٍ أَقلَّ صَـرَرًا لِلإِقتِصادِ مِنْ إختِصاصِ البِسيكِياتِريِّ في هَذِـسَةِ القَمْعِ. يُمْكِنُ اسْتِخدَامُ مَقْبَرَةٍ مَرَّةً وَاجِدَةً كُلَّ 40 يَوماً مِما يَوجِبُ تَقْسيمُها. لا يُمْكِنُ اسْتِعمالُ مَقْبَرَةٍ لِأَكثرَ مِنْ 50 عامًا. يَجِبُ أَنْ تَكونَ المَقْبَرَةُ غَيرَ مُستَعمَلَةٍ لِمُدَّةٍ 50 عامًا قَبْلَ تَغْيِيرِ دِيانَتِها أوطابِعِها. يُمْكِنُ أَنْ تَكونَ المَقْبَرَةُ مُتَعَدِّدَةً الأَدْيانَ وَ تَتَغَيَّبُ عِنْدَها الحَاجَةُ لِتَغْيِيرِ دِيانَتِها. لا يُمْكِنُ أَنْ تَتَضاعَلَ مِـساـحَةُ مَقابرِ الأَقْليَّاتِ الدِّينِيَّةِ في التَّروُثارِ. بِشَكلٍ عامٍ لا تَتجاوَرُ فِثْرَةُ الجَوارِ في المَقْبَرَةِ 10 سَنَواتٍ وَهُوَ زَمَنُ وَجِبَرٍ بِالمَقارَنَةِ بِالمُدَّةِ المُختَلِمةِ لِجَوارٍ مِنْ عَلى قَبَدِ الحِياةِ. الدِّيانَةُ المُفْتَرَضَةُ لِشَخْصٍ مَجهُولِ الدِّيانَةِ هِىَ دِيانَةُ الذِّينِ يَـجـدُونَهُ أو يَـجـدُونُ جَنَّتَهُ. تُعاملُ جَنَّةُ شَخْصٍ مَجهُولِ الهَويَّةِ كَما يُعاملُ النَّاسُ الذِّينَ وَجَدُوها أَوَلا جَنَّتَهُمِ. يُمْكِنُ أَنْ يَكونَ عَدَمُ الإِنْجِيازِ مَعَ أو ضِدَّ دِيانَةٍ وَصَفاً مُشْتَرَكًا لِلتَّروُثارِ وَلِرَنيِسِهِ. مَعَ الإِشْهارِ لِلأَمْظَلَةِ الناجِحةِ مِنْ أَجلِ تَشْجِيعِ المِبادِلاتِ التِّجاريَّةِ بَينَ الأَدْيانِ.

ما هِىَ الأسابِابِ الَّتِي جَعَلَت مِنْ شَهادَةِ البِسيكِياتِرواوتِ عَدَواً لِلإنسانِ وَلِلبِلادِ وَلِلإنسانيَّةِ؟

حُجَجٌ وَمَبادِي

إِرادَتُنا في البَقاءِ وَخُوفُنا مِنَ المَوتِ حافِيزانِ لِإِبقائِنَا أَحْياءَ. إِرادةُ الأَغْلَبِيَّةِ لِتَطْبيقِ القَوانينِ هِىَ أَساسُ القَوانينِ لا يُمْكِنُ أَنْ يَكونَ خُوفُنا مِنَ الشُّرْطَةِ أَساسًا لِلقَوانينِ. يُمَثِّلُ زَمَنُ مَعرِفَةِ الجِيرانِ مُؤَشِّراً لِنَرجَةِ القَرابَةِ. يَكونُ الثَّوابِ مِنَ الجِـيرانِ لِـيَـضـعُوا القَوانينِ. الجُودَةُ أَهمُّ مِنَ القَرابَةِ وَالثَّوابِ أَقرباءِ جَمِيعِ السُّكَّانِ. تَكونُ إِرادةُ الأَغْلَبِيَّةِ لِتَطْبيقِ القائُونِ أَساسًا لِلقائُونِ إِذا كانَ لِلشَّعبِ ثَوابٌ في فِذْرَةِ الأَسْلَحةِ وَالإِنْتِاجِ وَالبُنْيَةِ الشَّخِصِيَّةِ. عَلى إِرادةِ البَقاءِ عِنْدَنا تَحْقِيقُ الأَغْلَبِيَّةِ أَمامَ خُوفِنا مِنَ المَوتِ وَذلِكَ لِلتَّمْيِيزِ بَينَ الأَعْداءِ وَالناسِ وَضمانِ حَريَّةِ إِرادَتِنَا وَقَدَرَتِنَا عَلى حُكمِ أَنفِـسِنا فلا يَـزِـبُـطُ تَجَنُّبُ الكِذِبِ قَوانينِنا بِقَوانينِ الفِيزِباءِ عَنِ طَريقِ الغُـمَـرانِ فَحَسْبِ، بَل يُساعِدُنا أَيْضًا عَلى الإِعتِماءِ عَلى بَعضِنا البَعضَ وَزِيادةِ إِنْتِاجِنا.

الإِيمانُ بِكَدِيَّةٍ أَساسٌ وَجُودُها، فِهيَ غالبًا ما تَكونُ في جَلَدِ الإنسانِ وَلَيسَتِ خارجِهِ. إِذا أَفْـتَـعَكَ أَحَدُهُم عَنِ الهاتِفِ أَنْ شَـغَرَهُ أَصْـفَرُ ذَهَبِيٍّ عَلى عَكْسِ سَوادِهِ وَتَجَدَّعِهِ لِـكُـوبِ طابِـرَةٍ وَصَدَقَتُهُ فَهُوَ كاذِبٌ. يُمْكِنُهُ فِـيما بَـعـدُ أَنْ يَفْـنِـعَكَ بِأنَّهُ يَـزِـوي حُلْـما كانَ فِيهِ قادِرًا

رجلٌ يُعزِّبُ عَظْمًا عِوَضًا عَنِ الْفِدَاءِ

عَلَى الْمَغَازِرَةِ وَالرُّجُوعِ مَتَى شَاءَ. وَإِنْ كَانَ الْمَثَالُ دَافِعًا إِزَادِيًّا بِالمُسْتَمْعِ نَحْوَ الْخَطَأِ فَإِنَّ إِصْنَافَةَ كَلِمَاتٍ تَكْفِي لِتَحْوِيلِ كِدْبَةٍ إِلَى مَغَالِطَةٍ. يُمكنُ النَّظَرُ إِلَى حَوَادِثِ الطَّرْقَاتِ مِثْلًا كَأَخْطَاءِ وَمَغَالَطَاتٍ مِنْ قِبَلِ الْبِنْيَةِ النَّحْيِيَّةِ لِلسَّكَّانِ. مُحَارَبَةُ الْكِذِبِ لِنُكُونِ قَادِرِينَ عَلَى تَجْسِيمِ إِزَادَةِ الْفُرْدِ بِمَا فِيهِ تَطَابُقٌ بَيْنَ دَاخِلِ الْبَشَرَةِ وَالْوَاقِعِ لِنُكُونِ قَوَائِينِ الْفِيْزِيَاءِ دَاعِمَةً لَهُ. تَرْتَبِطُ قَوَائِينُنَا، وَهِيَ قَوَائِينُ أَرْضِنَا وَشِعْبِنَا بِقَوَائِينِ الْفِيْزِيَاءِ، بِوَاسِطَةِ الْأَشْخَاصِ الَّذِيْنَ يَتَجَبَّوْنَ الْكِذِبَ وَتَأْخُذُ شَكْلَ عُمْرَانٍ فِي قَوَائِينِ الْفِيْزِيَاءِ بِسَاعِدِ الْمَذْكُورِ وَالْمَوْثَثِ عَلَى فَصْلِ وَجُودِنَا عَنْ أَخْلَاقِ شَخْصٍ مَعْنَوِيٍّ أَوْ طَبِيعِيٍّ الْمُبْتَنَّةِ مِنْ أَسْبَابِ الْمَوْتِ وَالْمِيْلَادِ، عِنْدَمَا يَكُونَانِ أَسَاسًا لِبِنَاءِ أَدَوَاتٍ وَعِلُومٍ وَرِيَاضِيَّاتٍ. يُعْمَلُ الْمَذْكُورُ وَالْمَوْثَثُ الْقِطَاعَ الْعَامَ وَأَدَوَاتُ الْإِلْخَاصِ وَالشَّخْصِي. يُمكنُ عِنْدَهَا اسْتِعْمَالُ تَقَارِيرِ الطِّبِّ الشَّرْعِيِّ أَوْ خِيزَاءِ الْاِقْتِصَادِ لِتَحْدِيثِ أَخْلَاقٍ وَقِيَمِ شَخْصٍ مَعْنَوِيٍّ أَوْ طَبِيعِيٍّ مَعَ الْمَسَافَاتِ بَيْنَ الْجَنْسَيْنِ أَمَامَ الْقَانُونِ كَمَحْرَكٍ أَسَاسِيٍّ لِأَدَوَاتِ الْقِطَاعِ الْعَامِ (مِثَالُ: عَوْضُ الْفَصْلِ بَيْنَ دَوَائِرِ مِيَاهِ الذُّكُورِ وَالْإِنَاثِ يَتِمُّ تَوْفِيرُ الْعِدِيدِ لِتَتَّبِعَ كُلُّ مِنْهَا لِشَخْصٍ وَاجِدَ قَالْعُمُرَانِ تَجْسِيمَ الْقَوَائِينِ) الْأَوَّلُويَّةِ فِي تَحْدِيثِ الْبِنْيَةِ النَّحْيِيَّةِ تَكُونُ لِلْأَمَاكِنِ الَّتِي تَضَعُفُ فِيهَا سِيَادَةُ الْقَانُونِ (مِثَالُ أَحْيَاءِ الْمُجْرِمِينَ وَمَوَاقِعِ الْجَزَائِمِ وَالْحَوَادِثِ). التَّقَدُّمُ صِفَةً لِلْأَرْضِ وَلَيْسَتْ صِفَةً لِلْإِنْسَانِ. يَجِبُ تَدْمِيرُ أَيِّ شَيْءٍ مُتَوَرِّطٍ فِي حَادِثٍ خَطِيرٍ (مَعَ تَعْوِضِ النَّاسِمِينَ) وَتَغْيِيرِ أَوْ إِعَادَةِ بِنَاءِ أَرْضِ الْوَاقِعَةِ إِذْ يُمكنُ الْإِفْتِنَاحُ مِنْ خِلَالِ تَغْيِيرِ الْوَاقِعِ وَلَيْسَ مِنْ خِلَالِ تَقْدِيمِ حُبُوبِ الْبِسْكِاتُرُواتِ الْمُخَذَّرَةِ لِغَسْبِــــلِ الْأَدْمَغَةِ. - يُمكنُ الْخُرُوجُ مِنْ قَمْعٍ اسْتِنْفَاقٍ بِتَّصْوِيْبِ أَغْلَبِيَّةٍ فِي الْبِرْزَلَمَانِ. فَلِعِدَّةِ أَصْوَاتِ الْاسْتِنْفَاقِ أَوْ لِنَتْفِيْذِهِ نَحْتَاجُ إِلَى نُوَابٍ. عِنْدَ سَكَّانِ الْبِلَادِ لَا يَسْمَحُ بِالْدِيْمَقْرَاطِيَّةِ الْمُبَاشِرَةِ وَتَعْلُوها لِذَلِكَ السَّبَبُ الدِيْمَقْرَاطِيَّةِ الْنِيَابِيَّةِ. الْفَرْقُ بَيْنَ السَّلْطَةِ التَّنْفِيْذِيَّةِ وَالسَّلْطَةِ التَّشْرِيعِيَّةِ كَالْفَرْقِ بَيْنَ الْأَرْضِ وَالنَّاسِ أَوْ بَيِّنَ (فَذَرَّةُ الْبِلَادِ عَلَى الْكِتَابَةِ) وَ (فَذَرَّتِها عَلَى الْقِرَاءَةِ) أَوْ بَيِّنَ (الْوَلَايَاتِ ثُمَّ الْمَعْتَمِدِيَّاتِ) وَ (الْبَلَدِيَّاتِ ثُمَّ الْبِرْزَلَمَانِ) أَوْ بَيِّنَ (الْمَعْلُومَةُ ثُمَّ الْإِجْرَاءِ) وَ (الْإِجْرَاءِ ثُمَّ الْمَعْلُومَةُ). يَكُونُ التَّغْوِيْضُ عَنْ الضَّرَرِ بِاسْتِعْمَالِ فَذَرَةِ الْبِلَادِ عَلَى الْكِتَابَةِ فِي الْمِنْطَقَةِ الْمُتَضَرَّرَةِ أَوْ بِإِطْرَاءِ تَغْيِيرِ عَلَى أَرْضِهَا لِتَطْوِيرِ بَنِيَّتِها النَّحْيِيَّةِ. إِزَادَةُ أَغْلَبِيَّةِ الْفَذَرَاءِ وَالنَّاسِ لِتَطْبِيقِ الْقَانُونِ ضَامِنَةٌ لِسِيَادَتِهِ. إِعَاقَتُنَا مِنْ أَجْلِ خَرِيَّةٍ زَانِفَةٍ حَلَّ فَاشِلٍ أَمَامَ إِزَادَتِنَا لِلْوُصُولِ إِلَى خَرِيَّةٍ قَادِرَةٍ.

- إِلَى الْوَاقِعِ
- اُكْتُبِ الْيَوْمَ لِعَظَمَتِكَ وَكُجِرْ مِنْكَ لِفِرْضِ اسْتِقْلالِ بِلَدِي تُونِسَ عَنْ الْحِمَايَةِ الْمَقْرُوضَةِ عَلَيْها مِنْ طَرَفِ الْبِسْكِاتُرُواتِ. إِنِّي أَطْلُبُ عَوْنَكَ لِإِلْغَاءِ شَهَادَةِ الْبِسْكِاتُرُواتِ فِي تُونِسَ لِلْأَسْبَابِ النَّالِيَةِ:
- أَسْبَابُ خَضِرِيَّةِ
- مُنْذُ انْقِطَابِ السَّابِعِ مِنْ نُوْفَمْبَرِ 1987 صُدَّ الرُّئِيسُ الْحَبِيبُ بُوْرُقِيْبَةُ أَصْبَحَتْ تُونِسَ تَحْتَ حِمَايَةِ الْبِسْكِاتُرُواتِ وَصَارَ الْبِلَدُ مَكَانًا تَخْلُو فِيهِ الْعِظْلَةُ وَالذَّرَاسَةُ فَقَط. مُضَاقِفَةُ الصَّخَافَةِ: نَتَوَاجَدُ مَدْرَسَةَ الصَّخَافَةِ خَالِيًا جَانِبِ مُسْتَشْفَى الْبِسْكِاتُرُواتِ (الرُّازِي بِمَثُوبَةٍ) مُضَاقِفَةُ خِيْزَاءِ الْاِقْتِصَادِ: يَبْنِثُ الرُّغْبُ وَعَدَمُ النِّقَّةِ فِي الْمَقَاهِي وَمَتَاجِرِ عَامَّةٍ، مِنْ غَيْرِ الْمُمْكِنِ خَالِيًا مَنَعُ شَخْصٍ مِنْ اخْتِرَاقِ جِدَارٍ وَلَاكِنْ مِنْ الْمُمْكِنِ رُبْحُ بَعْضِ الْوَقْتِ، سِيَاسَةٌ مَاسَرَسْها الْبِسْكِاتُرُواتِ صُدَّ الْاِقْتِصَادُ مُحَاوَلَةً سَرَقَةِ أَعْمَالِ النَّاسِ بِتَأْخِيرِهِمْ وَتَأْجِيلِهِمْ. غَادَرَ جَمِيعُ أَصْدِقَائِي الْبِلَادَ بِسَبَبِ إِخْبَاطِهِمْ لَهُمْ. إِخْبَاطُ كِي يَتَنَاولُوا مَخَذَّرَاتِهِمْ وَلَدَ اخْتِفَانًا رَفَضَ لَهُمْ التَّقَدُّمَ وَفَرَضَ عَلَيْهِمْ سَلُوكًا انْتِحَارِيًّا يَعْجِزُ عَدَمُ النَّظَرِ إِلَى مِيزَاتِهِمْ. الْقَمْسُعُ لِفِرْضِ تَنَاولِ مَخَذَّرَاتِ الْبِسْكِاتُرُواتِ دَانِرُهُ جَجِيمَ دَمَرَتْ إِزَادَةُ الْأَغْلَبِيَّةِ لِتَطْبِيقِ الْقَانُونِ وَاسْتَعْبَدَتْ النَّاسَ لَتَضَعُ شَهَادَةَ التَّغْذِيْبِ الْغَيْرِ عِلْمِيَّةَ لِلْبِسْكِاتُرُواتِ وَمَخَذَّرَاتِهِمْ كَحَاكِمٍ مُطْلَقٍ لِتُونِسَ، فَتَعَامَلَتْ مَعَ مَحَاكِمِنَا كَمَا تَعَامَلُ بِقُلُوفٍ مَعَ كَلْبِهِ فِي مُحَاوَلَةٍ لِإِفْسَادِ وَتَدْمِيرِ فَذَرَّتِها عَلَى التَّقْيِيمِ وَالْحُكْمِ السَّلِيمِ فَلَا عِلَاقَةَ لِلْجَرَسِ بِالطَّعَامِ. شَهَادَةُ تَغْذِيْبِ دَمَرَتْ الْقَانُونِ وَمُؤَسَّسَاتِ الْقَانُونِ كَالْبِرْزَلَمَانِ وَالْمَحَاكِمِ وَالْأَشْخَاصِ. عَلَى الْمَدَى الْبَعِيدِ مِنْ لَا يَكْذِبُ أَقْدَرُ مِنْ مَنْ يَكْذِبُ إِذْ لَهُ أَفْضَلِيَّةُ فَذَرَةِ النَّاقِلَمِ وَذَلِكَ عَلَى عَكْسِ الْبِسْكِاتُرُواتِ الَّتِي كَانَتْ وَمَازَالَتْ تَخْتَصُّ فِي تَغْذِيْبِ وَاعْتِصَاصِ النَّاسِ كَمَا تَخْتَصُّ فِي قُرْصِنَةِ الْجِهَازِ الْعَصَبِيِّ. تُعْتَبَرُ الْبِسْكِاتِرِي أداة قَمْعٍ دَغْمَاعِيَّةٍ وَكُذِبُ فَلَا أَسَاسَ لَهَا مِنْ الصِّحَّةِ أَوْ مِنْ الطِّبِّ. يُعْمَلُ الْبِسْكِاتُرُواتِ فِي بَاطِنِهِمْ نِظَامُ حِمَايَةِ هَاجِمٍ وَجُودِ التِّجَارَةِ وَالْمَالِ وَفَذَرَةُ تَحْوِيلِ الْعَمَلِ إِلَى نَفُودٍ مِمَّا يُحَوِّلُ أَدَوَاتِنَا فِي خِدْمَةِ إِزَادَةِ مَالِكِها إِلَى أَدَوَاتٍ فِي خِدْمَةِ أَهْدَافِ صَانِعِها فَيَعِزَلُ الشَّخْصَ وَيَقْضِي عَلَى انْتِاجِها.
- لِأَسْبَابِ مَكْافَحَةِ الْإِجْرَامِ
- الطِّبُّ الشَّرْعِي (طِبُّ التَّشْرِيحِ): الْعَيْنُ بِالْعَيْنِ وَالْبَسَادِيُّ أَظْلَمُ، فَكَّرُ لِلْبِسْكِاتُرُواتِ تَخَلَّصْنَا مِنْهُ بِإِغْدَامِ مَنْ قَتَلَ مَجْمُوعَةً مِنَ النَّاسِ وَبَسَجَنَ مِنْ ارْتِكَبِ جَرِيْمَةٍ. مَعْرِفَةُ تَقَدُّمِ نَفْسِها كَمَعْوَضٍ لِلطِّبِّ الشَّرْعِي الَّذِي يَتَحَكَّمُ فِي الشَّرْطَةِ. الْإِفْلَاثُ مِنَ الْعُقَابِ عِنْدَ الْقَتْلِ وَعَدَمُ اخْتِرَامِ الْأَعْرَافِ وَرُتَبِ الْمُسْلِحِينَ وَالتَّدخُّلُ فِي السِّيَاسَةِ بِاسْمِ الْعِلْمِ وَعَدَمُ اخْتِرَامِ الرُّبَاسَةِ وَالتَّقْيِيمِ وَاخْتِيَارَاتِ النَّاسِ. مُنْذُ دَخَلَ الْبِسْكِاتُرُواتِ قُصْرُ قَرْطَاجِ فِي السِّيِّيَّاتِ لَمْ تَتَقَدَّمْ تُونِسَ بِشَكْلِ مَلْحُوظٍ إِذْ كَتَبَ الْمُورِّخُونَ عَنْ الْفَرْقِ بَيْنَ بُوْرُقِيْبَةِ الْأَوَّلِ وَبُوْرُقِيْبَةِ الثَّانِي. بُوْرُقِيْبَةُ الثَّانِي الْفَاشِلُ فِي رَفْضِ الْحَزْبِ، بُوْرُقِيْبَةُ وَنِظَامُهُ الْقَمْعِيِّ الشَّيْوعِيِّ الْمُسْتَبِيدِ بِالْبِسْــــكِاتُرُواتِ. عَدَمُ اخْتِرَامِ الْبِسْكِاتُرُواتِ لِسِيَادَةِ الشَّكْلُسُلِ الْهَرَمِيِّ، إِزْهَابُهُمْ وَإِفْلَاقُهُمْ مِنَ الْعُقَابِ تَعَدَّى جَمِيعَ الْخُدُودِ. صَارَ إِفْلَاقُهُمْ مِنَ الْعُقَابِ يَصِلُ حَذَّ عَدَمِ تَحَاوُبِ الشَّرْطَةِ لِلتَّشْكِيَّاتِ صُدَّهمُ بِالْيَسِنَةِ لِحَالِ هَذِهِ الْوُثِيْقَةِ مِثْلًا. إِنْتَابِنَا الرُّغْبَ، فَلَا يُمكنُنَا تَرْكُ مُمْتَلِكَاتِنَا أَوْ عِدَائِنَا فِي بَيُّوتِنَا عِنْدَ الْمَغَازِرَةِ. فِي الْمُسْتَشْفَى شَرْطَةُ مَخْصَصَةٍ لَهُ تَخْصُغُ لِتَقَارِيرِ طِبِّ التَّشْرِيحِ كِبَاقِي عَنَاصِرِها مِنْ أَجْلِ الْجَفَاضِ عَلَى النِّظَامِ فَيِه، عَلَى عَكْسِ الرُّغْبِ وَالْفَوْضَى الْمُضْمُونَتَيْنِ عِنْدَ وَجُودِ الْبِسْكِاتُرُواتِ.
- أَسْبَابُ عَسْكَرِيَّةِ
- طِبُّ التَّنْيِيْبِ وَالِاسْعَافَاتِ الْأَوَّلِيَّةِ بِخَاجَةٍ إِلَى الْمَخَذَّرَاتِ أَكْثَرَ مِنَ الْبِسْكِاتُرُواتِ. يَجِبُ أَنْ نَتَرَاجَعَ الْمَخَذَّرَاتِ الْمَطْلُوبَةَ لِصِنَاعَةِ حُبُوبِهِمْ الْمُخَذَّرَةِ أَمَامَ حُقُولِ الطَّعَامِ وَالْقَهْوَةِ وَالْمَخَذَّرَاتِ الْمُخْصَصَةِ لِلْجِرَاحَةِ. الْإِكْتِفَاءُ الدَّائِمِي مِنَ التَّغْذِيَةِ ضَامِنٌ لِلْجِيَادِ عَلَى عَكْسِ الْبِسْكِاتُرُواتِ الضَّامِنَةِ لِمَجَاعَةِ بِإِفْكَاكِ حُقُولِ الطَّعَامِ مِنْ أَجْلِ الْمَخَذَّرَاتِ. مَجَاعَةُ ضَامِنَةٌ لِلدِّكْنَتَاوَرِيَّةِ وَالْحَرْبِ وَوُجُودِ اِكْلِسي الْبَشَرِ. تَثَبَّتِ الصِّيَادِلَةُ أَنَّ الْحُبُوبَ الْمَخْدَرَةَ غَيْرَ ضَارَةٍ لِقَلَّةٍ مِنَ النَّاسِ لِمُدَّةِ ثَلَاثَةِ أَشْهُرٍ فَقَطْ وَكَانَتْ شَفَافَةً عَنْ ذَلِكَ. دَفَعَتْ زِرَاعَةُ مُطْطَلَبَاتِ الْبِسْكِاتُرُواتِ بِالْإِنْسَانِيَّةِ نَحْوِ الْمَجَاعَةِ فَحَزَقَ بَعْضُهُمْ غَانِبَاتِ لِرِزَاعَةِ مُطْطَلَبَاتِ التَّغْذِيَةِ وَمَــــاتُوا خُفْطًا دُونَ تَحْقِيقِ غَايَتِهِمْ. لَا يُمكنُ لِتُونِسَ انْتِاجَ مَخَذَّرَاتِها إِذْ تَقَلُّ الْأُمْطَارُ فِيها. صِرْنَا نَسْتَرُدُّ مَخَذَّرَاتِ عَسَاكِرِ دُولٍ أُخْرَى عَوْضَ مُسْتَلْزَمَاتِ الْفَلَاحَةِ وَذَلِكَ لِتَدْمِيرِ مَنْ لَهُمْ عَمَلٌ، عَابِلَةٌ وَأَصْدِقَاءُ وَهِيَ مَعَايِرُ الصِّحَّةِ النَّفْسِيَّةِ. فَصِرْنَا نَتَهَمُ الْحَضَرِيَيْنِ (الْمَدَنِيَيْنِ) بِالْعَمَالَةِ وَالْجِنَانَةِ. تَمَتَّعُوا بِالرُّقَابَةِ صُدَّ مَعَارِضِهِمْ وَوَضَعَ الْمَخَذَّرَاتِ خَلْسَةً حَتَّى فِي الْمَقَاهِي الْعَامَّةِ بِطَرِيقَةٍ يَتَعَثَّرُ الْعَثُورُ عَلَيْها فِي أَحْلَامِ هَيْلَرَ الَّذِي ادَّعى أَنَّ الْبِرْلِفِيْتِينَ كَالْقَهْوَةِ، وَاسْتَعْمَلُوا بِذَلِكَ مَا كَانَ مُوجُودًا لِمُحَارَبَةِ الْجَرِيْمَةِ، لِعَرْضِ مُحَارَبَةِ حَيَاةِ الْإِنْسَانِ وَالْقَتْلِ وَمُحَارَبَةِ الدِيْمَقْرَاطِيَّةِ وَبَثَّ الرُّغْبَ وَقَلَّةَ النِّقَّةِ لَهُمْ خَالِيًا حَقَّ تَنَاولِ مَخَذَّرَاتٍ مِنْ عِنْدِ رُمْلَانِهِمْ عِنْدَ مُمَارَسَةِ عَمَلِهِمْ مِمَّا جَعَلَهُمْ خَسْرَةً لِلْإِنْسَانِيَّةِ وَعَمَلَةً لِمَخَذَّرَاتِهِمْ وَشَهَادَةِ تَغْذِيْبِهِمْ الْغَيْرِ عِلْمِيَّةٍ. فَتَنَقَّصُوا بِشَهَادَتِهِمْ مِنْ شَهَادَةِ الطِّبِّ الَّتِي رَفَضُوا الْعَمَلَ بِها. إِذْ كَانُوا أَطِبَّاءَ يَطِيرُيَيْنِ وَمَمَرَّصِينَ مُحْتَارِينَ مِنْ قِبَلِ جُيُوشِ الْحَزْبِ الْعَالَمِيَّةِ الثَّانِيَةِ لِفِرْضِ تَغْذِيْبِ الْمَسَاجِينِ. فَتَزَعُوا أَسْنَانَهُمْ وَاسْتَعْمَلُوا الْكُفْرَ بَاءَ وَتَقَبُّوا رُؤُوسَهُمْ وَحَقَّنُوهمُ بِكِمِّيَّاتٍ كَبِيرَةٍ مِنَ الْأَنْسِلِينَ وَأَعْرَفُوهمُ فَكَانَ مَصْرَعُ الْعِدِيدِ مِنْهمُ. بَعْدَ الْحَزْبِ هَدَّنُوا حُكُومَاتِهِمْ لِيتَحَصَّلُوا عَلَى شَهَادَةِ زَانِفَةٍ تَحْوِلُ لَهُمْ إِخْتِيَارَ أَطِبَّاءِ بِالطَّرِيقَةِ الَّتِي إِخْتَارْتُهُمْ بِها الْجُيُوشِ. فَصَارَ الْمُخْتَارُونَ عِبِيدًا قَادِرِينَ عَلَى نَفْسِ أَنْوَاعِ التَّغْذِيْبِ بِالْمَخَذَّرَاتِ وَمُسْتَقَاتِها. فَمَنْ تَعَجَّزَفَ عَلَى الطِّبِّ بِالتَّهَمِّيدِ وَإِدَاعِ الطِّبِّ وَالْعِلْمِ عِنْدَ مُمَارَسَةِ الْبِسْكِاتِرِي بِحَقِّ تَنَاولِ خُبُوبِها مِنْ عِنْدِ رَمِيلَتِها فُرْطَ فِي إِسْنَانِيَّتِهِ وَجَعَلَ الطَّيِّيبَ عَبِيدًا لِمُمَارَسَاتِها. عِلْمُ شَخْصٍ بِفَذَرَةِ قَتْلِ الْأَسْلِحَةِ الْقَارِيَّةِ لَا يَجْعَلُهُ مَخْصِنًا صِدْها وَهِيَ أَسْلِحَةُ أَقَلِّ خُطُورَةٍ مِنَ الْأَسْلِحَةِ الْكِيْمِيــــائِيَّةِ الْمُسْتَعْمَلَةِ صُدَّ النَّاسِ الْمُتَهَمِينَ بِكُونِهِمْ أَمْرَاضًا. يُرِيدُ النَّاسُ عَادَةً الْحَيَاةَ لِأَنْفُسِهِمْ وَلِغَيْرِهِمْ.
- لِلْاِسْتِقْلالِ
- فِرْضُ الْبِسْكِتُرُواتِ الْحِمَايَةِ عَلَى الْاِسْتِقْلالِ وَقَتْلُ خِلَافًا أَدْمَغَةً صَنَحَياهِ وَسَاعَدَ عَلَى تَقْضِيِ حُبُوبٍ مَعْدِيَةٍ جَنْسِيًّا مَكُونَةً لِمَجْمُوعَاتٍ عَلَى أَسَاسِ أَلْوَانِ الْجَسَدِ ثُمَّ صَنَعَ عَسَاكِرَ نَارِيَّةٍ فَهَنَدَسُوا الْقَمْعَ وَخَانُوا الْإِنْسَانِيَّةَ بِالتَّقْرِيطِ فِي حُكْمِها لِنَفْسِها لِصَالِحِ فَصَائِلِ أُخْرَى (لِصَالِحِ حُبُوبِ الْبِسْكِاتُرُواتِ)، إِذْ دَمَّرُوا سِيَادَةَ الْقَانُونِ وَدَمَّرُوا الْعِلْمَ مِنْ أَجْلِ السِّيَاسَةِ بِخَلْطِ التَّقْيِيمِ وَالتَّغْيِيرِ.
- لِلْإِنْسَانِ صِحَّةٌ عَقْلِيَّةٌ جَيِّدَةٌ إِذَا كَانَ لَهُ عَمَلٌ وَعَابِلَةٌ وَأَصْدِقَاءُ.
- مَا أَطْلَبُهُ مِنْكُمْ هُوَ إِغْلَاقُ تِلْكَ الشَّهَادَةِ الْغَيْرِ عِلْمِيَّةِ وَالْمُخْصَصَةِ فِي التَّغْذِيْبِ وَالْمَرْوَرَةِ وَالْكَادِبَةِ فِي بِلَدِي تُونِسَ وَدَفْعُ هَؤُلَاءِ الْأَطِبَّاءِ إِلَى إِعَادَةِ التَّخَّصُّصِ.
- إِزَالَةُ حُبُوبِ الْمَرْضَى شَيْئًا شَفِيًّا مِنْ خِلَالِ وَصَفَاتِ أَطِبَّاءِ اسَّرَةٍ غَيْرِ مُدْمِنِينَ وَتَطْبِيقِ الْقَوَائِينِ عَلَى أَيِّ جَرِيْمَةٍ جَدِيدَةٍ بَيْنَ الْمَرْضَى.كَمَا أَطَالِبُ بِجِيَادِ بِلَدِي فِي الْحَزْبِ بِدِفَاعِها عَنْ أَرْضِها دُونَ التَّدخُّلِ فِي خُرُوبِ الْآخَرِينَ. فِي مَعَارِفِ الْاِقْتِصَادِ، يُمكنُ تَغْيِيرُ الْجِيَادِ بِتَحْقِيقِ الْاِكْتِفَــــاءِ الدَّائِمِي مِنَ الْعِذَاءِ.

مُحَاوَلَاتُ الْبِسْكِاتِرِي الْفَاشِلَةُ لِإِنْقَاءِ الدِّكْنَتَاوَرِ مِنْ أَجْلِ ضَمَانِ السَّلَامِ فِي الْمِنْطَقَةِ سَتَنْتَهِي بِإِنْهَاءِ الْبِسْكِاتِرِي فِي تُونِسَ.

فَفي الْعَالَمِ الْحَدِيثِ لَا يُمكنُ الْاِفْتِرَاقُ مِنَ الدِّكْنَتَاوَرِيَّةِ دُونَ اِفْئِكَاكِ حُقُولِ الطَّعَامِ لِزِرَاعَةِ مَخَذَّرَاتِ الْبِسْكِاتِرِي وَبِالْتَّالِي الْإِنْجِيازِ مَعَ الْحَزْبِ صُدَّ الْجِيَادِ. رَغْبَةُ أَغْلَبِيَّةِ السِّلَاحِ وَالنَّاسِ فِي تَطْبِيقِ قَانُونِ مُحَايِدِ فِي الْحَزْبِ ضَامِنَةٌ لِلسَّلَامِ. أَتَمَنَّى أَنْ تُنْصِفَنِي مَعَ بَاقِي التُّونِسِيِّينَ بِإِعْلَاقِ اسْمِ الْبِسْكِاتُرُواتِ فِي تُونِسَ وَالدَّفْعِ بِهِمْ إِلَى التَّخَلُّصِ مِنَ السُّمُومِ وَالْمَخَذَّرَاتِ بِأَسْطَادِهِمْ وَإِلَى مُمَارَسَةِ الطِّبِّ بِذَلِ الْبِسْكِاتِرِي. تَعْنَى الْمَجَاعَةُ الْمَوْتَ عَلَى عَكْسِ نَفْصِ الْمَخَذَّرَاتِ وَمَا دَامَ الْمَوْثُ بِنَالِ الْإِنْسَانِ لَا وَجُودَ لِديْكْنَتَاوَرِيَّةِ مُطْلَقَةٍ وَالْإِنْجَاءُ الصَّحِيحُ هُوَ إِنجَاءُ الدِيْمَقْرَاطِيَّةِ وَتَحْوِيلِ شَهَادَةِ الْبِسْكِاتِرِي إِلَى رَمَادِ. الْاِسْتِنْفَاءَاتُ هُوَ شَكْلٌ مِنْ أَشْكَالِ الْحُكْمِ الَّذِي لَا يَحْتَرَمُ فَذَرَةَ النَّاسِ عَلَى حُكْمِ أَنْفُسِهِمْ، مِنْ خِلَالِ تَعْرِضِهِمْ لِخَطَرِ فَقْدَانِ أَغْضَاءِ الْبِرْزَلَمَانِ لِخَصَانَتِهِمْ أَمَامَ الْقَوَائِينِ وَبِالْتَّالِي فَقْدَانُ فَذَرَّتِهِمْ عَلَى تَغْيِيرِ الْقَوَائِينِ.

تَتَكَوَّنُ الدِيْمَقْرَاطِيَّةُ الْمُبَاشِرَةُ مِثْلُ تِلْكَ الَّتِي تَخْدُثُ خَالِيًا فِي بَعْضِ الْبُلْدَانِ مِنْ تَسْلِيحِ الْجَمِيعِ حَتَّى يَفْعِدُوا جَمِيعَ قَبَائِلِهِمْ وَعَائِلَاتِهِمْ، وَعِنْدَهَا فَقَطْ بَعْدَ وَجُودِ عَدَدٍ أَقَلِّ مِنَ الْمُقَاتِلِينَ يَصَوِّرُونَ لِلْفَكْرَةِ الَّتِي يُحِبُّونَها بِرَفْعِ سِلَاحِهِمْ بَدَلًا مِنَ الْقِتَالِ أَوْ التَّصْوِيْبِ لِصَالِحِ عَائِلَاتِهِمْ الْمُقْفُودِينَ.

يُمْكِنُ الْخُرُوجُ مِنْ قَمْعٍ اسْتِنْفَاقٍ بِتَّصْوِيْبِ أَغْلَبِيَّةٍ فِي الْبِرْزَلَمَانِ. فَلِعِدَّةِ أَصْوَاتِ الْاسْتِنْفَاقِ أَوْ لِنَتْفِيْذِهِ نَحْتَاجُ إِلَى نُوَابٍ. عِنْدَ سَكَّانِ الْبِلَادِ لَا يَسْمَحُ بِالْدِيْمَقْرَاطِيَّةِ الْمُبَاشِرَةِ وَتَعْلُوها لِذَلِكَ السَّبَبُ الدِيْمَقْرَاطِيَّةِ الْنِيــــيَابِيَّةِ.

- مِثَالُ قَانُونِ اسْتِعْمَارِ:

يَجِبُ عَلَى شَخْصٍ مُسَاعَدَةُ شَخْصٍ فِي خَطَرٍ بِوَضْعِهِ تَحْتَ الْحِمَايَةِ:

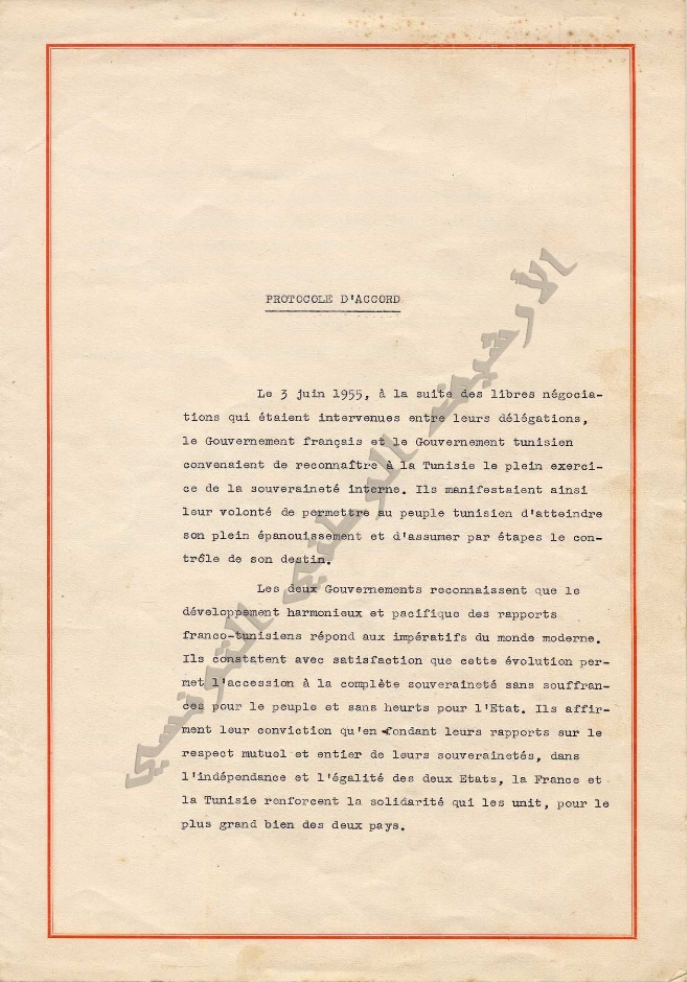
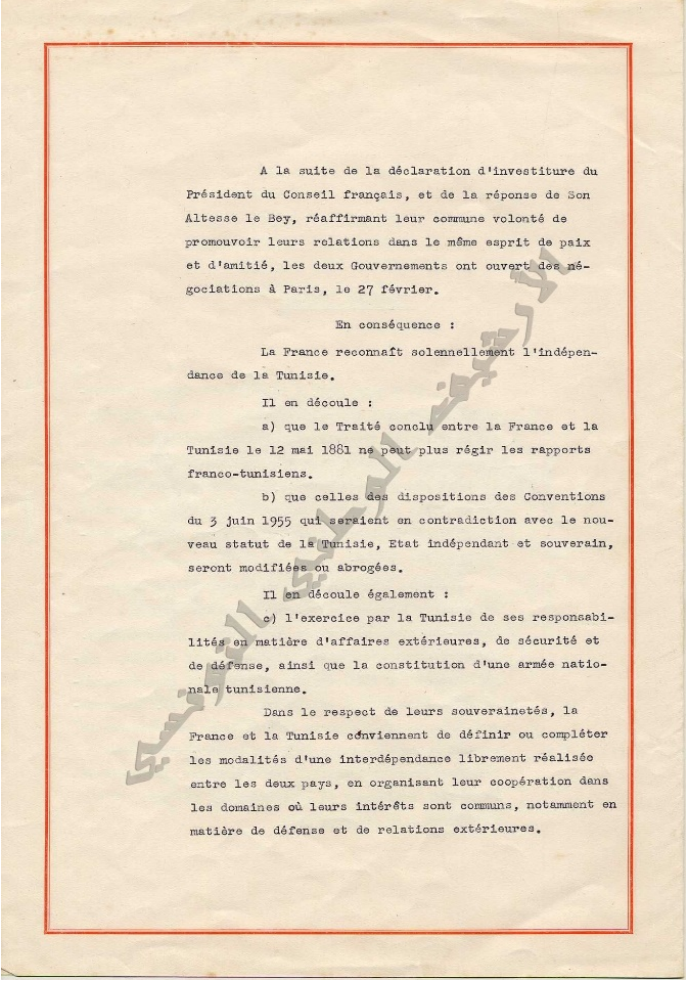
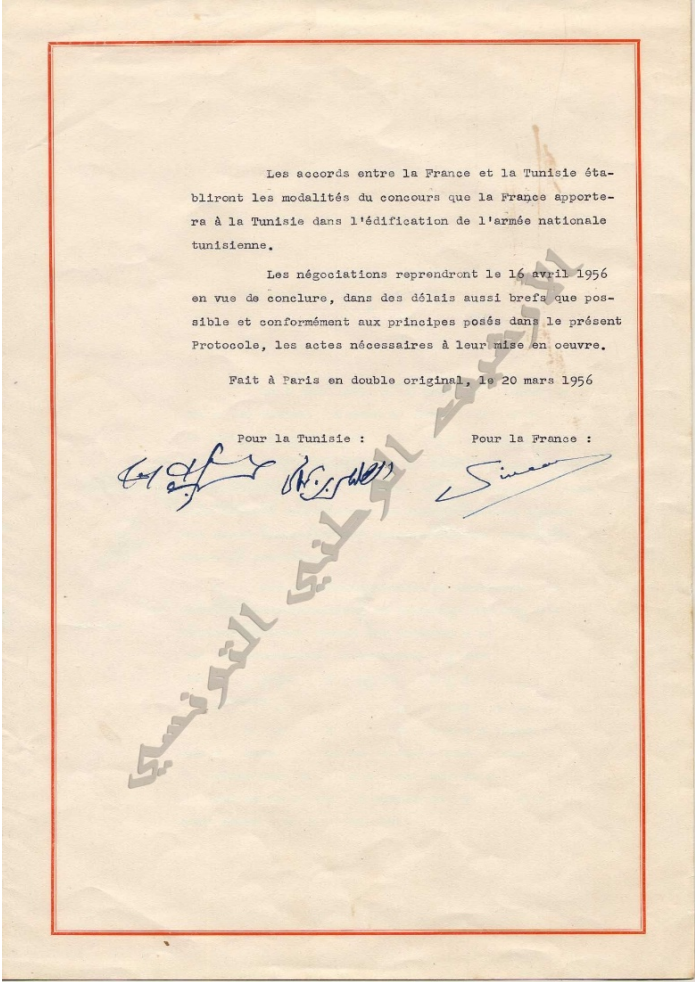
إِذَا كَانَ الشَّخْصُ قَادِرًا عَلَى الْمُسَاعَدَةِ فَيَجِبُ أَنْ لَا يَعْرِضَ أَشْخَاصًا أُخْرَى لِلْخَطَرِ وَأَنْ لَا يَعْرِضَ نَفْسَهُ لِلْخَطَرِ. مِثَالُ لَا يُمكنُ لِسَانِقٍ تَاكْسِيٍّ يَحْمِلُ رُكْبَانًا التَّوَقُّفَ فِي مُنْتَصَفِ عَمِلِيَّةِ تَبَاوُلِ رِصَاصٍ لِمُسَاعَدَةِ شَخْصٍ مُصَابٍ.

- حُقُوقِ الْاِسْتِقْلالِ فِي مُوَاجَهَةِ قَوَائِينِ الْاِسْتِعْمَارِ:

عَلَى الرُّغْمِ مِنْ عَدَمِ رَغْبَةِ الْإِنْسَانِ فِي وَفَاتِ إِنْسَانٍ آخَرَ، عِنْدَمَا لَا يَضَعُ الْآخَرِينَ فِي خَطَرٍ، لِلْإِنْسَانِ الْحَقُّ فِي الْإِنْتِحَارِ كَأَسَاسٍ لِلْخُرِيَّاتِ. الْحَيَاةُ فَذَرَةٌ عَلَى الْإِخْتِيَارِ فَحُسْنُ الْإِخْتِيَارِ ضَامِنٌ لِحَيَاةٍ أَفْضَلَ عَلَى الْمَدَى الْبَعِيدِ. مُحَارَبَةُ انْتِحَارِ شَخْصٍ أَلْحَقَ الْهَلَاكَ لِنَفْسِهِ فَقَطْ كَانَ السَّبَبُ الْأَوَّلُ فِي صِنَاعَةِ الْاِنتِحَارِيَيْنِ الْمُسْتَعْمِلِينَ كِسِلَاحِ صُدَّ مِنْ حَارِبِ الْاِنتِحَارِ وَسَلَبَ الْخُرِيَّاتِ. تَطْوِيرُ تُونِسَ، اِنْتِصَارُ الْعَمَلِ عَلَى مَرِّ الْأَجْيَالِ كَمُبْدَأٍ مَسَافَةٍ جَعَلَ الْأَقْلِيَّاتِ الْوَافِدَةَ مِنَ الْبُلْدَانِ النَّاسِمَةِ أَقْلِيَّاتٍ مِنْ دَرَجَةِ ثَانِيَةِ فِي الْبُلْدَانِ الْمُنَقَمَّةَةِ. عَالِيْنَا تَنْمِيَةُ دُولِ أَجْدَادِ تِلْكَ الْأَقْلِيَّاتِ لِنُدْفَعِ بِجُودَةِ حَيَاتِهِمْ نَحْوِ الْأَفْضَلِ فَمِنْ دُونَ دِيَارٍ لَا مَعْنَى لِسُفْرِ. التَّعَامُلُ مَعَ الْعِدِيدِ مِنَ الدُّوَلِ الصَّغِيرَةِ بِاسْتِخْدَامِ تَنْتُوعِ السَّكَّانِ أَفْضَلَ مِنَ التَّعَامُلِ مَعَ الْقَلِيلِ مِنَ الدُّوَلِ الْكَبِيرَةِ. عَلَى عَكْسِ فَتْنِي الْأَطْفَالِ وَكِبَارِ السِّنِ الثَّلَاثِ تَتَطَلَّبَانِ التَّعْلِيمَ وَالصِّحَّةَ، يَخْتَاجُ الشَّبَابُ إِلَى الْاِقْتِصَادِ. لِسُفْرِ دُونَ التَّعَرُّضِ لِلتَّمْيِيزِ، يَجِبُ أَنْ تَكُونِ مِنْ دُولَةٍ مُتَقَدِّمَةٍ، وَإِذَا قُمْنَا بِتَطْوِيرِ بِلَدِنَا، يَتِمَكَّنُ جِيرَانُنَا فِي الْبِلَادِ مِنَ الْحُصُولِ عَلَى حَيَاةٍ أَفْضَلَ.

- التَّالِجُ وَالِاِكْتِشَافَاتِ
- هَذِهِ الْوُثِيْقَةُ تَرْتَكِزُ عَلَى الْاِقْتِصَادِ وَالْحُوكْمَةِ وَتَقَدِّمُ اِتِّجَافَيْنِ مُخْتَلِفَيْنِ يَتِمَتَّلَانِ فِي زِيَادَةِ الْاِنتِاجِ بِالْدَفْعِ لِاخْتِصَاصِ مَسَاحَةِ أَرْضٍ أَوْ زِيَادَةِ الْاِسْتِقْلالِ بِإِنتِاجِ كُلِّ الْأَسَاسِيَّاتِ فِي مَسَاحَةِ أَرْضِ.
- اعْتَبَرُ الْبَعْضُ تُونِسَ مُحْتَيارًا لِلدِيْمَقْرَاطِيَّةِ. وَهُوَ مَا يَحْدُثُ الْيَوْمَ. كُلُّ شَيْءٍ مُمْكِنٌ فِي الْمَخَابِرِ حَتَّى الدِيْمَقْرَاطِيَّةُ الْمُبَاشِرَةُ. وَإِنْ كَانَتْ كَارِثَةً، لِلدِيْمَقْرَاطِيَّةِ الْمُبَاشِرَةِ مَزَايا بَعْدَ فِتْرَةٍ؛ مِثَالُ الْحَقِّ فِي السِّلَاحِ الَّذِي يَمْنَعُ الشَّرْطَةَ مِنْ مُضَاقِفَةِ الْمُخْتَرَعِينَ.
- الدِيْمَقْرَاطِيَّةُ الْنِيَابِيَّةُ مِثْلُ الَّتِي تَوَاجَدَتْ فِي تُونِسَ مِنْذَ 1956 شَكَلَ عَادِيٍّ لِلْحُكْمِ حَيْثُ تَمْنَحُ الْأَغْلَبِيَّةُ الْحَقَّ لِأَقْلِيَّةٍ لِحِمَايَةِ أَقْلِيَّةٍ أُخْرَى إِذَا أَرَادَتْ ذَلِكَ. مُسْتَقْبَلُ مُخْتَمَلٌ: قَدْ يَكُونُ الْحُصُولُ عَلَى الزِّرَاعَةِ الصَّنَاعِيَّةِ وَالِاِقْتِصَادِ وَالْبِنْيَةِ النَّحْيِيَّةِ وَبَعْضِ الصَّنَاعَاتِ الْخَفِيْفَةِ دُونَ فِقْدَانِ الْعِظْلَةِ وَالتَّعْلِيمِ كَمَاكِيًّا لِنُكُونِ أَكْثَرَ سَعَادَةٍ. فَالْمَنْتُوجُ الْوَحِيدُ لِلْبِلَادِ هُوَ الدِيْنَارُ (هَلْ تَوْفَرُ لِلْجَمِيعِ؟، هَلْ بِإِنْكَايِهِ حَلَّ مُعْظَمِ الْمَشَاكِلِ؟) لَنْ نَحْكُمَ الْعَالَمَ بِتُونِسَ وَلَكِنْ يُمكنُنَا الْمُشَارَكَةَ فِي تَقَدُّمِ الْإِنْسَانِيَّةِ.

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- [18] Ronald Coase (drop transaction costs)
- [19] Stuart Mill (birth control, education and extended security: ex-Tunisia)
- [20] Shumpater (allow some destruction by dropping customs for construction and competitively)
- [21] John Locke (property to solve conflicts, Promote inter-religion exchange)
- [22] John Maynard Keynes (participate in international fund and borrow for a short period)
- [23] Hayek (central planner of market is doomed to fail)
- [24] Milton Freidman (control money supply to control inflation)



تَمَّ وَضَعُ مَا يَلِي فِي الْمُلْحَقِ لِتُسَهِّلَ قِرَاءَةَ الْكِتَابِ.
هَلْ يُمَكِّنُ لِأَكْثَرِ مِنْ شَخْصٍ كِتَابَةً نَصَّ يُنْظِمُ السُّلْطَاتِ مِنْ دُونِ دُسْتُورٍ؟
حَلٌّ تَكْنِيكِي

- البحثُ عن خُلُولٍ مِثَالِيَّةٍ لِمُسَاعَدَتِنَا عَلَى الْإِعْتِمَادِ عَلَى بَعْضِنَا الْبَعْضِ مِنْ جِلَالِ الرِّيَاضِيَّاتِ. تَتَوَفَّرُ الْعِيدُ مِنَ الْإِمْكَانِيَّاتِ عِنْدَ التَّنْفِيزِ، مَا يَلِي وَاحِدَةً مِنْهَا. مِثَالُ اخْتِيَارِ قَانُونٍ أَسَاسِيٍّ لِشَخْصٍ مَعْنُويٍّ مِنْ طَرَفِ الْمُسَاهِمِينَ فِيهِ: يُرِيدُ 5 أَشْخَاصٍ كِتَابَةَ نَصِّ فِيهِ 10 فُصُولٍ.
كُتِبَ كُلُّ شَخْصٍ مِنْهُمْ نَصًّا كَامِلًا وَمُخْتَلِفًا عَنِ النُّصُوصِ الْآخَرَى. اقْتَرَضَ كُلُّ مِنْهُمْ 10 فِي الْمِائَةِ مِنَ الْأَسْهُمِ. تَرْتِيبُ الْفُصُولِ مَطْرُوحٌ لِلْمُنَاقَشَةِ. نَقُومُ الْمَجْمُوعَةُ بِإِعْدَادِ جَدُولٍ، عَنَّاوِيٍّ أَعْمَدِيَّةٍ أَمَاكِنِ الْفُصُولِ وَعَنَّاوِيٍّ سَطُورِهِ فُصُولُ النُّصُوصِ الْمُقْتَرَحَةِ وَهِيَ 50 فَصَلًا. يُوزَعُ كُلُّ شَخْصٍ طَبِيعِيٍّ أَسْهُمُهُ عَلَى خَانَاتِ الْجَدُولِ. يُمَكِّنُ لِحِصَانَةِ مِنَ الْجَدُولِ إِبْوَاءَ الْعِيدِ مِنَ الْأَسْهُمِ دُونَ خَلْطِ مَصَادِرِهَا. يَوْمُ النَّاسِ أَوِ الْخَاسُوبِ بِاخْتِيسَابِ أَكْبَرَ قَدْرٍ مُمَكِّنٍ مِنَ الْأَسْهُمِ بِرَبْطِ كُلِّ فَصَلٍ مُقْتَرَحٍ بِمَكَانٍ وَاحِدٍ وَكُلِّ مَكَانٍ بِفُصْلٍ وَاحِدٍ.

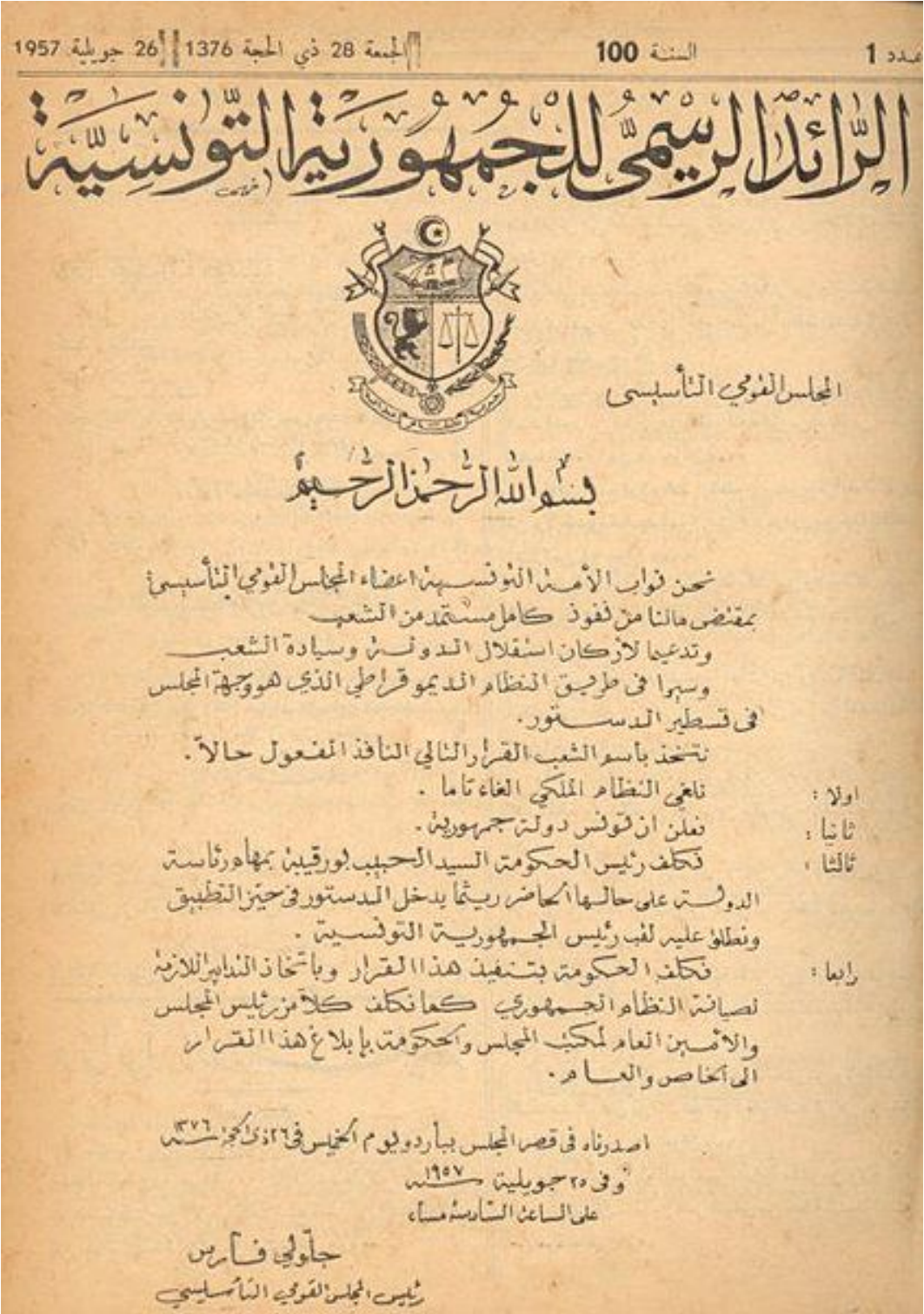
كَيْفَ تَتَعَامَلُ السُّلْطَاتُ الثَّلَاثُ مَعَ الْإِسْتِقْلَالِ الْمَالِيِّ لِلْبِلَادِ وَمَعَ اسْتِقْلَالِ بُلُوكِهَا لِطِبَاعَةِ وَتَدْمِيرِ النُّقُودِ؟
أَجِدُهَا أَوَّلًا، اِتِّمَكَّنْ مِنَ الْإِحْتِفَازِ بِهَا، أَخْذُهَا أَوْ أَصَادِرْهَا، إِذَا فَهِيَ مَلَكِيٍّ. تَرِيدُ سِرِّيَّةَ حَيَاتِكَ مِنْ فُرْصَتِكَ لِجِنَازِ الْمَرْكَزِ الْأَوَّلِ وَبِذَلِكَ مِنْ فُرْصَتِكَ مِنَ التَّحْصِيلِ عَلَى مُمْتَلَكَاتِكَ. فِي النَّصِّ التَّالِيِ خُلُودُ أَكْثَرِ نَجَاعَةٍ مِنَ التَّغْرِيفِ السَّابِقِ لِلْمَلِكِيَّةِ أَمَامَ قَوَانِينِ الْفِيزِيَاءِ. فَخِدْمَةُ عَمَلِكَ لِإِرَادَتِكَ تُعَادِلُ خِدْمَةَ مُمْتَلَكَاتِكَ لَهَا مَا دَامَ ضَمَمَانُ انْتِصَارِ الْعَمَلِ ثَمَّنُ تَحْوِيلِهِ إِلَى نَقُودٍ. الْمَلِكِيَّةُ هِيَ شِرَاءٌ أَوْ هَدِيَّةٌ أَوْ أَثَارُ عَمَلٍ لَمْ يَتِمَّ بَيْعُهَا أَوْ الْإِفْرَاطُ فِيهَا.

الضَّرَائِبُ هِيَ دَعْمٌ لِلْعَدَالَةِ الْقَائِمَةِ عَلَى الْإِيمَانِ بِانْتِصَارِ الْعَمَلِ وَإِنْقَائِ أَثَرِهِ بِنَاءً. تَنْتَمِي الضَّرَائِبُ إِلَى التَّيْبِرِيَّاتِ (مِثْقَلِيَّاتٍ)، (الَّذِي لَا يُقَاتَلُ مِنْ أَجْلِ الْمَلِكِيَّةِ) يُرِيدُ التَّيْبِرِيَّاتُ عَلَى عَكْسِ الْمَلِكِيَّةِ أَنْ يَكُونَ لِلْأَخِيرِ. (مَا يَدَاخِلُ بَشْرَةَ الْإِنْسَانِ مِثْلًا لَيْسَ لِلْبَيْعِ أَوْ الشِّرَاءِ وَهُوَ جُزْءٌ مِنَ التَّيْبِرِيَّاتِ). الضَّرَائِبُ عَامَّةٌ لِلنَّاسِ، بِكَوْنِهَا دَاخِلٌ بِشَرْتِهِمْ.

الْإِنْسَانُ بِالنِّسْبَةِ لِبَاقِيِ الْأَحْيَاءِ كِبَاطَةٌ تُغْرِيفُ الْبِلَادَ بِالنِّسْبَةِ لِطِبَاقَاتِ تُغْرِيفُ الْأَشْخَاصَ الطَّبِيعِيَّةَ وَالْمَعْنُويَّةَ تَطَابُقٌ بَيْنَ: الْإِنْسَانِ وَالْمَاءِ وَالْأَحْيَاءِ الْآخَرَى مِنْ جِهَةِ وَطَبَاقَةٍ تُغْرِيفُ الْبِلَادَ وَالْمَالِ وَطِبَاقَاتُ تُغْرِيفُ الْأَشْخَاصَ مِنْ جِهَةِ أُخْرَى. مِنَ الْمُهْمِ لِفَقْدَرَتِنَا التِّجَارِيَّةِ الْحِفَاطَ عَلَى جَدُولِ أَوْقَاتٍ عَادِيٍّ، مِنَ الْمُهْمِ أَيْضًا وَجُودُ قَوَانِينِ ضَرِيبِيَّةٍ بَسِيطَةٍ يَسْهُلُ فَهْمُهَا. مِنَ الْمُمْكِنِ إِخْضَاعُ قَاصِرٍ لِلضَّرِيبَةِ غَيْرِ وَلِيٍّ أَمْرِهِ بَعْدَ وَرَاشَةِ شَخْصٍ مَعْنُويٍّ. يَجِبُ عَلَى الشَّخْصِ الَّذِي يَسْتَلِمُ الْأَمْوَالَ دَفْعَ الضَّرَائِبِ.

بِالنِّسْبَةِ لِلْبَنِّكَ الْمَرْكَزِيِّ، كِمِّيَّةُ الْمِيَاهِ الْمُرْسَلَةِ الْمَطْلُوبَةِ فِي مَحْطَةِ الْقَضَاءِ الدُّوَلِيَّةِ مُؤَشِّرٌ لِكِمِّيَّةِ النُّقُودِ الْمَطْلُوبَةِ. يُمَيِّزُ الْمَعْرِفَ مَا تَمَّ تَغْرِيفُهُ عَنْ بَقِيَّةِ الْعَالَمِ. عَلَى سَبِيلِ الْمِثَالِ، "تَقَعُ تُونِسُ فِي شِمَالِ إِفْرِيْقِيَا تَحْدُهَا الْجَزَائِرُ، لِيْبِيَا وَالْبَحْرُ الْأَبْيَضُ الْمَتَوَسِّطُ" تُغْرِيفُ كَافٍ لَتُونِسِ.

تُسَجِّلُ الْمُمْتَلَكَاتُ بِتَغْرِيفٍ يَجْعَلُ تِلْكَ الْمُمْتَلَكَاتُ وَدِيعَةً يُمَكِّنُ لِلْآخِرِينَ الْمَطَالِبَةَ بِهَا. إِذَا لَمْ يَفِ تَغْرِيفُ بُوْغُودِهِ، يَفْقُدُ بَعْضُ مُمْتَلَكَاتِهِ. تَغْرِيفُ الشَّخْصِ الطَّبِيعِيِّ أَوِ الْمَعْنُويِّ يَخْضَعُ لِقَوَاعِدِ الْمِيزَاتِ. فِي التَّارِيخِ الْقَدِيمِ بَعِيدًا عَنِ تُونِسِ، وَضَعُ السَّمَاخِ بِالْمِيزَاتِ لِلزَّرْعِيَّةِ بَلَدًا فِي خَالَةِ فُوضَى. قَرَّرَتْ قَبِيلَةٌ عَدَمَ التَّضَمُّنِ مِنْ أَجْلِ الْمَلِكِيَّةِ وَكَانَتْ تِلْكَ بِدَايَةِ الْفَرْقِ بَيْنَ التَّيْبِرِيَّاتِ وَالْمَلِكِيَّةِ. عِنْدَمَا ثَرَتْ مُمْتَلَكَاتُ تَغْرِيفٍ، فَإِنَّمَا ثَرَتْ أَيْضًا دِيُونُهُ. يُمَكِّنُنَا قَبُولُ الْمِيزَاتِ أَوْ رَفْضُهُ. إِذَا لَمْ يَغْدِ بِخُورَةٍ تَغْرِيفٍ مُمْتَلَكَاتٍ لَا يُمَكِّنُ أَخْذَ أَشْيَاءٍ مِنْ دَاخِلِ بَشْرَةِ إِنْسَانٍ كَتَعْوِيضٍ. وَبَدَلًا عَنْ ذَلِكَ، يُمنَعُ النَّاسُ الْمَسْئُولُونَ عَنْ عَدَمِ الْوَفَاءِ بِالْوُغُودِ مِنَ الْإِقْتِرَاضِ لِفَتْرَةٍ مِنَ الْوَقْتِ. تَغْرِيفُ ثَنُويٍّ لِشَخْصٍ مَعْنُويٍّ يَمَثِّلُ مَوْسَسَةً وَيَخْضَعُ لِنَفْسِ قَوَاعِدِ تَغْرِيفِ شَخْصٍ طَبِيعِيٍّ بِاغْتِبَارِ الْمُمْتَلَكَاتِ الْمُسْتَنَدَةِ لَهُ وَذَانِغَ إِذَا لَمْ يَفِي بُوْغُودِهِ.



Independence or Production
Rashad Zaguia

Moncef Bey wanted the republic for Tunisia, but France replaced him with Mohamed El Amine Bey, who signed and ratified the law of monogamy. Tunisia got its independence from frence on the 20th of march 1956 when the internal system of Tunisia was a kingdom. On the 25th of july 1957 the Constituent Tribal Council voted to abolish the kingdom, declare the republic and appoint Habib Bourguiba as president.

Can more than one person write a text that organizes powers without a constitution?

(By adding references a person recognizes pluralism)

First article: The law is published in the official journal of the republic of Tunisia, the law passes with the simple majority of the votes in parliament, by the Prime Minister and by the President. The more recent laws, should be in accordance with older laws. The method to add or remove laws is also used to add or remove a judge. The method to add or remove laws is also used to rehire, remove or replace any person by any person previously elected; If the deputies decide to dismiss the Prime Minister, the approval of the oldest not retired civilian judge shall temporarily replace the approval of the Prime Minister to reject or accept the request; If the Prime Minister decides with the majority of governors and counties leaders to dismiss the President, the approval of the oldest not retired civilian judge shall temporarily replace the approval of the President to reject or accept the request; This article is a part of laws and changes like the laws, we use it to write laws, it is the only article that is higher than laws.

The president (part of the legislative) is the chief of armed forces:

We must distinguish between freedom of expression and obeying orders at work; (between what is in front and in the back of a desk).

Weapons :

The president must sign laws and decrees to give orders and cannot directly command the armed forces of the country. In the case of war, the declaration must be written so that the president can take verbal command of the army. The army cannot be used against its country or people, it also cannot have the function of police. The military order does not require any proof of its existence, the price to pay for not applying it may be death. Any soldier or policeman obeys exclusively the orders of his or her direct superior. Police forces can step in to enforce a contract if promises are not kept. An arrested does not have any freedom of speech.

In general, in front of a desk we respond to words with words and to actions with actions and on the back of it we do not intervene in what is facing it without a contract like data (money, eye witnesses, a document issued by an expert...).

Politics to avoid using force:

Parties do exist to transform a fight over land to a fight over positions. Example: Two persons fighting over the owner of the blue color can become a fight over who arrived to the site of the fight first. It is the reverse of what would've happened if both have joined the party of blues, respected its rules and the rules of the country before facing the party of reds. As the vise president is the next president and is put as an observer the day the current president is put; In the case of no capable parties in the country; And in order to guarantee a peacefull succession of power; It is the president duty to make sure that two capabale parties with less than 20% difference on popularity do exist in all regions of Tunisia. (The party of Independence and the party of Production).

A civilian world to avoid using weapons:

One of the requirements of a contract existence is a memory of it like witnesses or a record of it outside the obligated bodies.

The existence of contracts represents the existence of the economy and of the civil world.

A contract does not require guarantees.

In the direction of the party of independence: It is possible to declare the value of promises without specifying the promised product, and to allow a long delay between the date of the contract and the date of its registration to protect the private sector.	In the direction of the party of production: It is possible to declare the promised product without specifying the value of promises, and to allow a short delay between the date of the contract and the date of its registration by all signors to prove usage and time order.
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The President's Personality Protection Service is exclusively subject to the rule of law and is there: - To protect any elected official from harm by hiding behind police. - To present a report about the 3 powers to the president and to the parliament. - To transform any lawsuit against a state worker enjoying immunity to a public subject by issuing public contracts to journalists. The army makes sure that they do not have any weapons (including surveillance) as they do not have the right to that.

Laws:

One possible interpretation of the law is an agenda of available human and nonhuman resources. The future is credit, habits are salaries and the past is cash. Every law should cost some employed human resources and some loan to have public contracts and a date to review it as a main control against miss spending and population incapacity. Laws take the form of construction to be part of the infrastructure that becomes better with the evolution of laws. A diverse population with incapables may be more creative, inventive and productive than an army of perfect clones.

Any article of law can optionally have: - The functions of the three powers. - An expiration date. - Resources . - Objectives. - Methods. - A time to execute – The companies that do have a natural interest to keep the law.

The objectives of the three powers:

- Legislative (A country that can read):

Buildings and Officials

The president, his second the president of parliament, employees of embassies of parliament of Municipalities, their departments, and of agricultural councils. Its mission is to collect and consider information about the availability of resources (human and non-human, public and private) before any legislation. As this flows from small to big it intervenes for the population. The country ambassadors are some parliament members to live at the country embassies. All tax accounts are kept by the Parliament.

Armament

The President of the Republic controls the army, foreign affairs and civil protection (fire fighters’ services) in writing through the official journal. flags of the legislative buildings are protected by the army, a minimum of one invisible soldier per flag against foreigners. All surveillance is to confiscate to the police and national guard by the army. The police and national guard are prohibited from using surveillance equipment.

Public Contracts

The President presents a plan to the judiciary the legislature is the one who decides which person is granted which public contract. Quality is more important than kinship and that is guaranteed by the fact that representatives are relatives by time of neighborhood of all citizens. The legislator sets the objectives of the (moral person of) the government in the form of an approximation of a public contract that clarifies the difference between the current situation diagnosed by the representatives in the country and the desired situation expressed by the ambassadors in the plan of the President of the Republic to the judiciary for the government to elaborate later.

- Judiciary (a country that can verify):

Buildings and Officials

President of the court of courts and courts employees. Judges at a court are at an age hierarchy. Judges in military courts are reviewed from youngest to oldest and vice versa in civilian courts. The Court of Courts is civil and consists of 11 judges who are the oldest non-retired judges in the country (to resolve disputes between judges). It also provides a public attorney to synchronize public attorneys. All communications between the legislative and the executive must go through the court. A judge can enter and stay in any house without permission or permit. The court can restore rights using the legislative (ex: changing an inappropriate family name, or choosing a specialty at the army, for a person, given some family criminal records), The court can also confiscate rights using the executive.

Armament

Rural police (national guards) with the assistance of customs must protect courts and borders. The legislator respects received orders, if the judiciary asks him to hand a surveillance report following a request from the executive.

Public Contracts

If a person requests a public contract. The court attaches within a report to the legislator a part after a date from its report about the applicant. The date is further into the past when the contract is more dangerous to the population lives. Courts set Contracts advised level of approval (ex: municipal approval is sufficient) those are also to re-verify and to disclose to the legislative. Courts verify the recommended depth of the required report on the natural person (such as a company agent) wishing to have a public contract through a report to the legislative authority. Employment in the public sector in the country is a public contract. To any public contract: A duration that depends on the hierarchy, longer means higher in the hierarchy (Four years is the maximum, which is the president's contract). Any payment of the country must be linked to a contract (automatically renewable), with the obligation to change the contract details. The President of the republic cannot serve two consecutive terms and the contract details are renewed to make him the manager of a moral person to continue working from the private sector. The maximum period of contracts also limits the duration of loans.

- Executive (A country that can write):

Buildings and Officials

Victims are compensated by improving the infrastructure of their neighborhood. (While encouraging the production specialization of each region) As this flows from big to small (from the pry-minister through states to districts) it helps a person (that was often a murder victim). A minister who writes and publishes his orders, for a minister whose orders are verbal is like a civilization advancing in history, for an empire advancing geographically. In a civilization, a minister writes and publishes his orders.

Armament

The use of police when necessary to open the way for public contracts to change the land in order to change the social behavior of people (for example: to reduce road accidents). In general, the government should separate residential areas from (cemeteries, old bomb sites, animal slaughterhouses, prisons, dumps, sanitation facilities, military, epidemic control centers) while fighting deforestation, poverty, lack of lighting, and drugs (example: you can do drugs if your production exceeds the world's average production per person).

Public Contracts

The Prime Minister embodies the President's plan by converting it into public contracts spread across states and counties. The periods of those contracts are equivalent to the periods of the contracts of governors and counties managers. This is from mines to cemeteries, taking into account the most recent

causes of death in each region.

Here is an example of county municipality interaction:

A municipality lost its properties during dictatorship and its budget got restricted to paying its workers.

As the time of dictatorship is over the municipality received some properties of state to convert to some market place to rent and is now having some money to fix some roads.

Among the roads to transform, a highway between parliament and pry-ministry, but the court filtered it out.

Another road was between a school and a hospital that was rejected by the county for being out of their plan policies. But the county approved the amplification of its decision of publication by calling for a marketing agency to help.

- The weapons of the three powers should be roughly equal.

Example: Army 48%, National guard 26%, Police 26% where any 2 would be more powerful than the third.

The public force must respect the proportions of the population of municipalities when it employs, and the proportions of counties surfaces when arming to have the will of the majority of the weapons represent the will of the majority of people to apply laws. Therefore, the Military Police and the Military National Guard are formed as part of the Police and the National Guard and as separate units from the army to protect civilians from the army, they retain reserve weapons and do not enjoy the right of surveillance. Their sole purpose is to protect civilians by establishing a military court to resolve disputes between civilians and the military, which strengthens the separation of powers by assigning the police to the executive authority, the National Guard to the judicial authority, and the army to the legislative authority.

A coroner is subordinate to the military force and has the lowest possible rank in it as an exception causing the presence of the police. He also writes a report, where the latest in it represents, the highest orders for the police, he enjoys his civil liberties if the judiciary and executive do not hand him over to the legislature. The legislature sculpts (the moral person of) the government, using autopsy and prison information as tools, extends and reduces its powers to impose morality (good and bad) with the help of the power of the judiciary.

Any law proposing a new service by the country respects the nature of each authority and the policy of separation between them.

Study and military service

- A compulsory training for craftsmen and craftswoman for all children where succeeding it alone allows to pass school years up to the age of 16.
- Compulsory army service for 3 months, 1 month per year for the ones older than 16, during holidays or during sport sessions for both genders that would-be reservists in the case of war, no extra time is required if they continue their studies to above 18 years old, military specialties must be available as studies after high school where high ranks require a war experience. example a peace keeping mission. One year of army is required after 18 in the case of no fulfillment of the required 3 months, the ones older than 35 are exempted.

Is it possible to remove the fear from anarchy experienced by power through the transparency of the public sector?

How do we design the ability to hold elections even in chaotic situations, whose results are verified by the entire population, which enables the fight against fraud and adding votes, and which can be used for the peaceful transfer of power within the regime?

Elections:

- This is an example of arguments for and against the publication of votes:

Arguments against the publication of votes: They will buy your votes and put pressure on your choices.

Arguments for the publication of votes:

Europe's standards often do not work in Africa. The illegalization of some parties is a common practice of the secret ballot. The vote is under the control of the population and not the other way around. It is like the possibility of selling our kidneys, given as a reason, to give them away. A secret code to identify a vote is not enough because fake codes could be added. Buying the votes of parliament members is less complicated than buying the votes of the population...

In short, publishing the name in clear and the vote is a minimum in Africa. Fines for those who do not vote are expected given the neutral nature of Tunisians. Write your name on the foiled vote back and show it before putting it in the ballot box without showing the vote, is always possible to allow group courage and the surprise of the result. A secret and transparent vote as requested by a Tunisian constitution.

- Resistance to anarchy

Tax collectors organize legislative elections: Before the elections, the court selects from among people the ones that paid more taxes in each area to sign the validity of legislative elections if the court is available otherwise the priority is for those who have paid more taxes (Before the elections).

- In the absence of a state:

The rank of a minister is the amount of taxes he collects from companies. The main purpose of collecting taxes is to organize elections. Ministers must control natural resources by clarifying their contracts. The army (all armed forces) must be on the borders. The rank in the army depends on the number of people in the area they control before adding it to those on the borders. After adding the entire country, a distinction is made in the army between those who prefer killing and those who prefer imprisoning people, to distinguish the army from others and to establish guards and police who secure the

roads leading to the population. (Roads leading to municipalities or cemeteries in the absence of municipalities) can consist of: firefighters from those who specialize in freeing hostages and explosives, prison workers from those who specialize in killing, and customs from those whose ranks are low in the army. Legislative elections shall be held before executive elections. Members of Parliament shall organize and sign the results of executive elections. The armed forces must respect the signatures at all times. All signatures should be according to the real results.

- Electoral lists:

An electoral list must be formed of an alternation of feminine and masculine. A number of votes can only allow in two elected (a person does not pass alone). The same goes for the left overs of the votes. Although a list can contain only two people, from a mathematical point of view an equal number of candidates and seats offers a better chance to win. At an assembly equal votes, means a rejection. An electoral list can be made of professional orders such as Economists, lawyers, architects, doctors, engineers, housekeepers, garbage collectors... or of political parties.

Two elections (secret and transparent):

• Legislative:

Municipal elections allow us to elect people we know. 2 votes for 2 different persons at municipalities can form a parliament. 2 votes for 2 people from two different municipalities at parliament can decide ambassadors as It is possible to rank countries according to the area of their cemeteries in Tunisia, then according to their diplomatic strength (the strength of their passport). The ambassadors shall decide from among themselves in the same manner the current president when the office becomes vacant and the president who will succeed him, i.e. the vise-president, the vise-president shall observe without interfering to continue the work after the current president. **Members of Parliament shall visit all municipalities to verify the results of the elections before starting work** (in the event of chaos, the costs shall be paid from taxes pre-payments taken from companies). To present yourself to a municipality election, two eye witnesses are required to testify a 4 years of neighborhood time during the last 8 years with the municipality you are presenting yourself to, it is to reconcile competence rating and family appreciation.

• Judicial nomination

The proposal for the appointment or the dismissal of a judge by the parliament is available to any Tunisian, it is necessary to express its problems to its deputies (having an academic certificate to be a judge is obligatory).

• Executive: (At parliament a plan is signed at court to control promises:

After presenting the ideas and details to the court and to the people. Anyone wishing to run for the executive (an elected at least once in a municipal election). Must find support from some people that specify in advance which states or district they will have for their support then presents the team to an election where we count the number of km2 and not the number of people. (You have to pay attention to extremist radios like Tatawin FM which had the monopoly over the zone at my passage "end of 2013").

Possible election dates:

- The 29th of February exists once every 4 years, it’s a spring date where livings meet naturally. (Legislative)
- It is recommended to appoint judges in case of economic stagnation (the appointment of judges is possible at any time) (Judicial).
- The 31 of August is a date where people meet in countries context to study (Executive).

How do the three authorities deal with the country's financial independence and the independence of its banks to print and destroy money?

The economy:

• Legislative:

Types of taxes and types of governments:

- Taxes on the capital: because an ID already has a property (a land for example since 10 years) this year a special tax obliges it to give its half. Government type: A farmer uses soldiers to keep his fields (he became a slave to his own soldiers).
- Taxes on non-productive properties, Government type: Reduces the importance of public properties.
- Income Taxes: Any transfer of money from one person to another is taxable. Government type: Banks starting to govern the internet for example.
- Tax on profit: Only the difference between what we give and what we receive if profitable is taxable. Government type: trusted countries that are often easily manipulated as invoices are automatically known by the country workers.

Tax rates and prohibited activities in the absence of a license:

Several analogies have been tried in the past. An example: The state is for capitals what a bear is for wolves. What follows is based on the following analogies: A human is for the other species what the state is for the possibly lucrative IDs. An equivalence between: human, water, other species and state identifier, money, the possibly lucrative IDs. A young man must have 3.7 liters of water a day. 0.7 liters of water should be obtained from other species. he would have to pay 18.9% of the amount regardless of a gain or loss but no more. (all included - retirement – health - municipal ...). Calls for Tenders and investments in capitals are not subject to taxes. Calls for invoices just like calls for tenders should be available to the public.

[Ex 1: Checking energy consumption is a different way than checking invoices against evading taxes]. [Ex 2: Paying for resources to make your product and reselling those resources in the product would have you to pay extra taxes for the extra received money, if you can declare and forward your bills to

your clients you would within law pay less taxes].

One of the most important pillars of the group is its belief that labor will prevail. Tax rates for each category are based on their water requirements in food. The actual rates. 0 to 6 months 100%, 7 to 12 months 25%, Pregnant woman 23.33%, Breastfeeding woman 22.5%, 1 to 3 years 30.7%, 4 to 8 years 23.5%, 9 to 13 years: Male 25%, Female 23.8%, 14 to 18 years: Male 21.2%, Female 21.7% 19 years old and over: Male 18.9%, Female 18.5%. The government can choose, an average tax rates in the limits of an age group, aimed at having the wealth of the two genders equal and succeed in applying the same rates and the same laws to them later. Which founds tools as much as an ability to exchange, sciences and mathematics that a person can use for life, morals or as wanted. Example: For the group above 19 year olds, the average tax rate must be in range [18.5%, 23.33%]. In the equality of human laws and respect for human freedoms and beliefs, both genders inherit the same amount if the aid of the public force is requested. A legal person must pay the mean of the tax rate of its shareholders taking into account the proportions of their contributions. A legal person is taxed with the rate of the pregnant woman if another legal person is participating in it.

The only tax that has been chosen and accepted in the independence party is the income tax (secrecy and better protection for the private sector). In the independence party, taxes are part of the territory and do not seek to be the first, they are taken from the value of the shares after the fulfillment of promises and commitments, i.e. after the delivery of money.	<div>The production party amendment to taxes for non-retirees: All taxes are on “unused properties.” There are no taxes on transactions, resources or profits as long as they are recently used. The government chooses the period for which those properties were not used in the allowed range [from 9 months to 4 years] before confiscating taxes. The tax agency will first warn the person ahead of time before confiscating taxes or what is equivalent to it. This type of taxes does not imprison violators. (The 9 months represent the period required to grow up food if the life expectancy of what we eat alongside with the maximum period for contracts are of 4 years each.</div>
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Even if taxes are out of the skin in reality, their serious character as a buffer prohibiting commercial access to human bodies must not be neglected. Many tools are built later on in this text on top of those foundations. An attack against taxes would mean an attack against the inside of human bodies.

- Judiciary:

Special activities limited by laws:

Alteration of judgment: Taxes on tobacco and alcohol should not be the main income of the country, because a better state salary would be equivalent to a population with poor health. The intervention in the physical cost of production is more efficient.

Customs: A civilization does not advance geographically but advances its history. Customs has a security mission before having a financial mission. Example: It does not allow, or it slows down, the production that pollutes its territory or endangers the health of the population. Considering the export and the import, the rate should be on average that of the territory. While avoiding an excessive protection of the Tunisian industry.

Alcohol: Alcohol contains a lot of energy but no vitamins. It enriches the rich by preventing them from exceeding the required level of vitamins and impoverishes the poor by discouraging them from having the required vitamins. Example: Beer bottles should be of a heavy wait and cheaper than beer with tax integrated stamps into its aluminum cans ... Prices can also be raised by imposing strict control over the quality of the drink and ensuring the absence of methanol in it.

Tobacco: Many little ones are more effective than few big ones. Packs of 15 large and strong cigarettes with smoking kills and the instructions to smoke 8 then 4 then 2 then one and to keep trying to stop is advised.

Drugs: The state legally sells most of the drugs consumed in society as long as the production per person in Tunisia exceeds the production per person on Earth, while providing detoxification centers and maintaining the ban against psychiatry in the country.

Too big: The identifier of a party or company that starts to put an existential danger to its competition because of its size can be divided in two. The maximum limit is estimated at one standard deviation from the mean of the normal distribution, i.e. 68% of the total.

Journalism: Here are some possible solutions to guarantee the existence of journalism. The values of the press are honesty and neutrality. Honesty makes it capable over long term, and neutrality makes it a source of livelihood for any willing to participate. It is honest by proving its ability to sell its shares and it is neutral in the diversity of its owners' addresses. The number of owners of a journalism company from a municipality must be relative to the number of residents of that municipality, and the value of their shares must be relative to its land surface.

Right to create and Weapons: There is a secret identifier called (participative, a paper signed by participants) that is not known to third parties, as a condition of existence. (Known to third parties means "to a minimum of 2 eye witnesses"). It is an identifier that does not require any authorization from the public to exist. (the reality "it works or not" is more important than the beliefs of people "who may be convinced or not"). It is an ID that is equivalent to a gathering of people and resources in secrecy to create something. If there is evidence and witnesses who can later on prove that working hours have allowed adequate surveillance of weapons or equivalent weapons then, those weapons or weapons equivalent were legal and discussions of public authorizations could begin. Reminder: Instead of patents. The details of the invention can be filmed alongside a person who is close to death. The film can be accepted as evidence if supported with the death certificate. Foreigners need work permits or equivalent. The right to property is a freedom that resolves disputes.

Health:

As the tax rates below are fixed. If the state wants to tax more, it can take by force and return the money later.

Ex1: Borrow money from doctors who are of the same specialty and neighbors and give them the money back when they move away from each other.

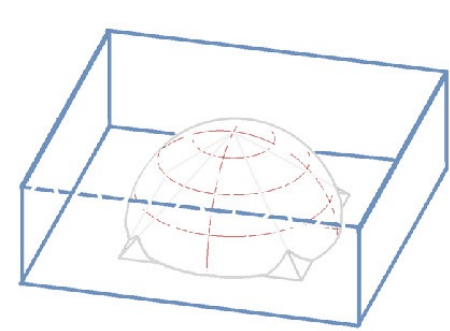
Ex2 : Taking money from doctors and pharmaceuticals to a maximum equal to the tax they already paid that they can take back from the health coverage of patients.

Algorithms: Borrowing money from (moral or physical) persons that use some algorithms to reduce the need for human resources and returning it to them when they use some algorithms to reduce the use of natural resources.

Work contracts:

The number of employment contracts represents the workers' rights which are distinct from the rights of the injured. The number of employment contracts offered must be relative to the amount of taxes paid. In the event of non-compliance with employment standards, the State borrows an amount from the employer, which it returns to him as soon as his situation is settled. A worker in the private sector may be replaced by another without compensation. State contracts are for a fixed term shorter than the President's term and automatically renewable after modification if the worker is not fired or replaced. The wages of a dismissed state worker continue to be paid for a period ranging from one month to four years. The increase or decrease in the wages of state workers is equal to the growth rate. Public enterprises pay taxes and generate dividends which are the property of the people (personal ID cards). Paying the people or adding dividends to the capital is a decision of the representatives of the people (parliament). It is advised to divide public companies to facilitate their privatization within, public accounts transparency, guarantees.

- A picture of money



Production (blue box) 100% = private sector 80% + public dome 20%.

Public dome 20% = government pyramid < 10% + public contracts >10%.

After many warnings, it is possible for the court to authorize human resources and materials from the army as assistance to guarantee the collection and publication of taxes.

- Identification card, inheritance, deposit, and public force.

Everything that is defined as a deposit by a moral person is the property of other persons who have been given shares equal to those properties. The concept is that compensating others following the bankruptcy of a moral person does not give the public force the right to seize properties for which it has not issued shares. Shares represent the amount of a moral person debt to its owners. Shares also equal the difference between the value of assets and the value of liabilities. Shares are assets independent of liabilities. A natural person ID regularly updates the value of its independent assets and liabilities. The equivalent of shares of a natural or moral person is considered to be a public deposit, their current value is regularly updated and is a publicly available information. The word shares is used for any equivalent to it. The current evaluation of shares must be accurate and is determined by the owners, experts (accountants), and the market or by all of them. In the case of a bankruptcy, priority is given to the chronological order when registering contracts. Following a finished accountancy of what was executed. The contract provides a guarantee by reserving some shares of a value equal to the value of the obligation.

The value of the not reserved shares is known and available to the public.

In the direction of the Independence Party, the value of the promises is reserved when the contract is registered. For those who didn't have most of their shares reserved, an interest in supporting the Independence Party.	In the direction of the Production Party, the promised product is reserved or another equivalent product is optionally added to the contract to be reserved before or on registration. For those who did have most of their shares reserved, an interest in supporting the production party.
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When registering a contract, Tax workers inform of the contract current guarantees or of the impossibility of its immediate execution due to the lack of guarantees or due to the reserved value.

If the amount to reserve by a contract is available, the Central Bank issues bonds equivalent to that value as a guarantee to the producer.

If the inflation is above the required level, the bonds will have a long validity period and the holder will have to receive his money from any bank after the execution of the contract (public or private). The person who received the goods will have to pay the amount on or before the due dates to any bank. In extreme cases, credit lines are frozen after prior notification to their owners until the inflation rate returns to the desired level or direction. It is possible to sign loan contracts to activate them later.

If the inflation is below the required level, the bonds will have a short life and the holder will have to receive his money from any bank before the expiration of the deadline (the central bank prints money for the bank over it). The person who received the goods will have to pay the amount later to any bank. In the same way, public contracts are paid in advance and in cash, and finally the credit lines that were signed or frozen when inflation was above the required level are activated.

- Banks (For Africa context).

The number of bankrupted people in a zone is a major indicator for the credit availability decided by banks (interest rate decision for example). The cash flow to an ID with the support of a low unemployment rate in its zone is mandatory to approve a credit. A ratio between the credit and the cash which guarantees 50% (of the amounts mentioned in the accounts) present in cash in the banks is a recommended step to be able to have equivalence between figures and reality and increase the physical world capacity, support and back up of banks. After that the amounts borrowed from the accounts of the clients should be declared absent to the clients with the consequent interest income. (Withdrawals above the average available amount could be considered borrowings with interest that the client pays for).

Independence party amendment to bank taxes: Banks manage accounts of other IDs. Unlike a loan or an account fees, a withdrawal or a deposit is not an amount that transfers from one identifier to another and therefore not subject to taxes. A “not lucrative yet” organization with the money to borrow could be created to be managed by the borrowing lucrative ID. (The amount landed, deposited or withdrawn is not subject to taxes unlike the revenue it may generate).	Production party amendment to bank taxes: We put our money in the bank so that someone can use it and avoid paying taxes for it, there is no need for cash counting in the banks so that we can have temporary banking secrecy. (It is temporary since the Independence party could win the elections)
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All credits must be approved by the central bank by issuing bonds (approved directly or indirectly by parliament) for the bank and all the responsibility on the availability of deposits is on the deposit (capital) of the bank. The central bank thus becomes the original lender, as it is the one who borrowed and then lent. Money is print through bankruptcies or withdrawals (that do threaten the guarantee of the cash existence of 50% and one dinar of the amounts mentioned in banks) with the recovery of the treasury bonds of the original loan accompanied by the guarantees of the bankrupt, which are sold at a call for tenders. The smaller percentage between the growth and the interest rate of the total amount of interest can be print as an exceptional bonus for banks. International borrowing is subject to the same rules as domestic borrowing. Bonds can’t be traded without the approval of the central bank to regulate cash availability and keep stable prices and are guaranteed by taxes. The value of bonds is guaranteed by taxes. The original purpose is to reduce the incidence of bankruptcy.

There are multiple types of Money:

- Close to fire, registered debts that cancel each other out. - Close to wind, ex: a currency imposed by the military force of aviation. - Close to liquid, the most known product as reference (ex: a metal). - Close to solid, put resources in a capital and shares given to employees as a lease.

- In between the judiciary and the executive

Financial institutions such as banks and financial markets are required to prove their cash amounts to the judicial and executive authorities that do publish them. All bank service costs (including interest rates) must be in cash as a bank is prohibited from enslaving its customers by converting its bills into loans.

Example: Some people put one hundred thousand dinars in a bank which Hisham borrowed after mortgaging his land to the bank.

The Central Bank accepted and issued treasury bonds equivalent to the value of the mortgaged land (equivalent to one hundred thousand dinars) to the bank. Hisham puts the amount he borrowed in the same bank. The bank now has treasure bonds worth a hundred thousand dinars, and customers who owe it two hundred thousand dinars. The judiciary and the executive must prove that there are 100,000 dinars in cash in the bank on a regular basis (ex.: twice a week). This can be done by dividing the amount and counting it using several workers at the same time and in different places in front of the bank employees or in front of the people in charge of transporting and returning the money. The Central Bank can print the 100,000 dinars lost if all customers claim their money at the same time (which is unlikely) and recover it when the mortgaged land is sold.

The analogy between capital and police does not mean that capital is the property of the police. Similarly, the analogy between military and tax does not mean that taxes are the property of the military. The manager or owner is entitled a rent, salary or dividends from the company but has no right to use the resources of the capital for purposes other than that stipulated by the status "often a product".

A rating system (which measures: non-lying, keeping promises and non-induction in error), a system that forgives after a while, accessible to all, will perhaps make it possible to attenuate the tensions between work and deposit. Persuasion is sustained by changing reality and becomes an illusion when psychiatric pills are used to brainwash people.

[IMPORTANT: A rating is for a natural person and not for a capital, the rating of a capital is composed of several monetary evaluations including revenue flux rigidity and of the ratings of the natural persons who manage it].

- Executive:

Please notice:(See “The president is the chief of armed forces” which explains the organization of the public force hierarchy. In an economy “civil society” is the executive, which is done by issuing public contracts)

An escalation with a moral person who violates the law when spending his money does not exceed the force available to the police.

Reminder: Two participants have 50% each from the equity of a company.

When requesting some work from each other they could consent to a price that would be a percentage. If the shareholders decide to ban wages and use exclusively dividends instead, some shares can be loaned as a guarantee of the wage to the manager of a moral persons an that is through dividends (shares profits).

Publication.

Fines are published in the same document as any other forgotten income or expenditure, for parties and identification cards of natural and moral persons. (The value of the bank notes available in cash at each bank is published in relation to what its clients have deposited with it. With clarification of the following: In the event that all clients withdraw their money from the banks, the Central Bank will print the difference) (The total values of the shares and the values of the not reserved shares are published).

Public and non-profitable companies appear Normally in the publication under a mark that explains its nature. The publication allows the verification of the details of taxes and the country's budget by any person without requiring identification details. A country can exist if it has a weapons center or similar and a publication center or similar (for informing the population about the law, for example).

ID	Taxes collected by the country	Fines	Salaries paid by the country	Public Contracts
Commerce 1	xxxd	xxxd	xxxd	xxxd
Commerce N	xxxd	xxxd	xxxd	xxxd
Personne 1	xxxd	xxxd	xxxd	xxxd
Personne N	xxxd	xxxd	xxxd	xxxd
Entreprise publique n	xxxd	xxxd	xxxd	xxxd
Entreprise non lucratif n	xxxd	xxxd	xxxd	xxxd
Partie 1	xxxd	xxxd	xxxd	xxxd
Partie n	xxxd	xxxd	xxxd	xxxd
..				
total : xxxd + xxxd = xxxd + xxxd				

ID	Shares or equivalent value
Commerce 1	xxxd
Commerce N	xxxd
Personne 1	xxxd
Personne N	xxxd
Entreprise publique n	xxxd
Entreprise non lucratif n	xxxd
Partie 1	xxxd
Partie n	xxxd
..	
total : xxxd	

Name	Vote

Banques	Accounts total	Cash total

If all clients retrieve their money,
The central bank would print the difference.

Is it possible to write a general policy for ranks specifications according to weapons types?

After holding positions as nurses and veterinarians who specialized in torture and following the granting of their medical certificates that

became a prerequisite for their specialization, is it possible to continue the path of eliminating psychiatry certificates from military training and from the courts?

Work to do

(Criminal and Military laws)

- Legislative

The strength of the family ties required to confront the types of weapons in ascending order:

- They are from the same family if they have the same specialty and can deal with firearms.
- They are from the same family if they have the same religion and can deal with bacteriological weapons such as alcohol or vinegar.
- They are from the same family if they have the same language and can handle viral weapons.
- They are from the same family if they have the same color and can deal with chemical weapons such as some pharmaceutical drugs or some psychiatry which are internationally banned weapons against humans.
- They are from the same family if they are of the same gender and can handle robotic and magnetic weapons like a "smartphone".
- They are from the same family if they are from the same neighborhood (example: neighbors for 30 years) and they can deal with nuclear weapons.
- Other than the nature of a family there is its will. Example two twins that we can't distinguish but by name.

Weapons can be used

- In a marine or underwater environment (the ability of the tongue to taste).
- In the ground or underground (the ability of the nose to smell).
- In the air or in space (the ability of the ears to listen).
- In light, in electromagnetic frequencies, or in fire (the ability of the eye to see).

Preliminary version of military training

Objectives:

- A period of not lying attaches the position of a human being to its position in the law of physics is an effect to use for armament.
- Training people to kill and facilitate the use of unintentional murder as a beginning for real operations against the enemy.

Conditioning:

Physical Medicine and Rehabilitation doctors add and remove joint prostheses to adjust the spinal automatic responses during training.

Conditioning 1:

Causes of death modify the senses of survivors. They can be enhanced or limited using optimised diet (within healthy limits of nutrients) or by extracorporeal devices, as a reward and punishment system to assess a body rank on a life-and-death basis. If punishments and rewards to promote the weak prolong the time for sorting out the ranks of soldiers, promoting the strong will reduce it. Creativity comes from supporting the weak because it increases diversity. The rank is confirmed when lower ranks recognise it during the training review.

Conditioning 2:

Male and female antonyms such as tools, science and mathematics. Sexual frustration to increase hormones in order to destroy the will and create hormonal chains of command, attacked armies with many viruses such as hepatitis and psychiatry as war is generally during famines that allow psychiatric drugs to penetrate the food fields. Lack of food causes death, lack of drugs causes torture, and the army must kill the enemy when ordered to do so. (An army cannot be used against its own population.) One of the tasks of weapons designers is to provide the minimum required ranks around the created tools. The distance between the sexes can be used to live by reducing it or to die by increasing it, for adaptation or intervention. Equipment can be escalated or reduced to enforce ranks during training.

After the war:

Ideal food centers are free and available to soldiers who have been called to war once.

Prison workers are subordinate to the military. Prison is a civilization with limited choice. Civilization ends when walls are added. A prison teaches an empire a civilization lesson. The existence of a civilization can be for more than 9000 years, which is longer than the ability of an empire, that did not exceed 900 years. Imprisoning the manager of a moral person means freezing its capital until finding a replacement.

- Judiciary

- Solidity of evidence: Specialist's report is not the testimony of a witness. The witness has limited credibility due to his previous crimes (confession of a crime is less important than the testimony of a non-criminal if the confession does not provide evidence).
- Cancelling the psychiatric expertise in diagnosing insanity: The severity of a punishment sentence can be reduced for those who do not have a job, family or friends and their report can be replaced by a Physical Medicine and Rehabilitation doctor report.

- Arranging all types of punishments in the form of digits of a numbers where the sentences become numbers that can be arranged.

Ensuring that hard work triumphs can be destructive and the justice work often succeeds to make it constructive to remind us of our equality before the law.

- Executive

Many aspects are to apply such as:

- Family: Names attributed to the residents of municipalities, states, or countries can be used as family names.

- Trying to separate the enemy from the human being.
- Life is the ability to choose. A better choice means a better life.
- The police do not exceed the seriousness of the suspects' crimes when committing crimes in order to arrest them.
- We are all a bit criminal.
- People's complaints are the reason for the existence of public right.

Hazardous reactors

For all types of hazardous reactors, a reactor cannot be started before the shutdown date (the specific period changes according to the security situation). It can be shut down at any time. It is not possible to determine when the reactor will be restarted before it is shut down. Example: When Hitler used psychiatry to increase the performance of soldiers, they lost all human value according to their friends in Mussolini's circle, in the end the responsibility was placed on the land and the people instead of psychiatry due to the size of the disaster.

How do we fight discrimination against Tunisians by clarifying their origin?

Flag

A flag that can only be for Tunisia. Living green is distinguished from non-living green, especially since the two are fighting for a color whose space is limited compared to other colors. Blue is a color that is often not alive.

The map of Tunisia in blue on a white flag. The other colors and the black value are also allowed to color the map.

An official flag declares a territory that may be incorporated to be part of the state.

Nationality (Citizenship)

It is represented by the right to vote. Minors do not vote and there for its only for adults. A passport does not prove nationality.

Adults or minors with a Tunisian father or mother may apply for a passport. Citizenship requires proof of four years of residence and a Tunisian father or mother or a proof of four years of residence as a child.

A residence for 4 years is confirmed by simple evidence of traces and witnesses and cannot be favored by money or details of residence permits.

Nationality laws should be a link between the land and the people. We adapt to the requirements of our land and it is considered to be an origin of us. (A residence of four years and an age above 18 years, may be sufficient if the immigration policy is decided to repopulate the country, in this case their descent do not give them any additional rights).

(Example: A minor requesting a passport).

(Example: Tunisian Jews wishing to return).

Reducing the strictness of implementing the right to monogamy by activating it exclusively upon requesting the assistance of the public force and is not considered in citizenship.

How do we make the will to live for the other a natural thing?

Religious freedom

Only one book of allowed names to children including all known faiths should be, (not to have an ID that indicates religion).

Laws must not side with or against a religion.

A religion must be legal facing laws.

Laws defend the religion of any Tunisian.

The religion of a Tunisian can be kept secret before the law.

A Tunisian has freedom of belief.

When a person, requests from friends some special funerals, that person would like to have them live longer if they do accept. If they do not accept they may want to have that person die first.

Accepting each other religion would help us count on one another having us want life for one another, where on the other side, imposing a religion on each other is willing death for each other that, with an authoritarian rule could not be decayed to lesser than lying to each other, which is enough to destroy the existence of an economy and replace it with a hierarchy of state employees.

(It still is less harmful to the economy than psychiatry).

The end of a person may not be sad if the person is old enough.

A cemetery can only be used once in 40 days.

For municipalities with multiple religions: Cemeteries of different faiths should be neighbors.

A cemetery cannot be with a fixed religion for more than 100 years. A cemetery cannot be active for more than 50 years. A cemetery must be inactive for 50 years before changing religion.

A cemetery could be a multi-faith cemetery and there for does not have to change faith.

The surface of minority faiths cemeteries in the territory cannot decrease.

In general the time of neighborhood in a cemetery is 10 years which is negligible in front of the possible time of neighborhood of living people.

The religion of the finders is the assumed religion of a found person or corpses.

Not taking sides with or against a religion is a possible common description of a land and of its president. With the publicity to successful examples in order to encourage interfaith trade.

What are the reasons that made the diploma of psychiatry an enemy of man, of the country and of humanity?

Arguments and Principles:

Our will to survive and our fear of death are the motivations to keep us alive. The will of the majority to enforce the laws is the basis of the laws. Our fear of the police cannot be the basis of the laws. The time we have known our neighbors is an indicator of the degree of kinship. Representatives are neighbors to make the laws. Quality is more important than kinship, and representatives are relatives of the entire population. The will of the majority to implement the law is the basis of the law if the people are represented in the capacity of weapons, production and infrastructure. when our will to survive has a majority facing our fear of death, we distinguish between enemies and people, and acquire our self-governance that guarantees our freewill. Avoiding lying does not only link our laws to the laws of physics through urbanization, but it also helps us to count on one another to increase our production. Believing a lie is the basis of its existence, as it is usually in the human skin and not outside it. If someone convinces you over the phone that his hair is golden yellow as opposed to black and curly to get in an airplane, and you believe him, then he is a liar. He may later convince you that he is telling a dream in which he was able to leave and return at will. If the example is a voluntary push of the listener towards error, then adding words is enough to turn a lie into an induction in error. Road accidents, for example, can be viewed as errors and induction in errors on the part of the population's infrastructure. Fighting lies so that we can materialize the will of the individual, including the correspondence between the interior of the human being and reality, to have the support of the laws of physics. Our laws, the laws of our land and our people, are linked to the laws of physics, by means of persons who avoid lying and take an urban form of an in the laws of physics. The masculine and feminine help to separate our existence from the morals of a person, which comes from the causes of death and birth, we base our tools on gender (monetary) equality and our morals on the reasons of life and death (coroners' reports). Masculine and feminine represent the public sector and tools for the private and personal. Forensic reports or economists can then be used to update the morals and values of a (natural or moral) person, with gender equality before the law as a fundamental driver of public sector tools (e.g.: instead of separating male and female bathrooms, several are provided so that each one can accommodate one person, as construction is an embodiment of laws). Priority in updating infrastructure is given to places where the rule of law is weak (e.g. incarcerated criminals neighborhoods, crime and accident sites). Developed is a characteristic of the land, not a characteristic of man. Anything involved in a serious accident should be destroyed (with insurance compensation) and the ground of it changed or rebuilt. Persuasion can be achieved by changing reality, not by offering brainwashing psychiatric pills. - Referendums oppression can be overcome by a majority vote in parliament. To count the votes of the referendum or to implement it, we need representatives as the size of the population of the country does not allow direct democracy, and for that reason, parliamentary democracy is superior to it. The difference between the executive authority and the legislative authority is like the difference between the land and the people, or between (the country's ability to write) and (its ability to read), or between (the states, then the counties) and (the municipalities, then the parliament), or between (the information, then the event) and (the event, then the information). Compensation for damage shall be by using the country's ability to write in the affected area, i.e. by making a change to its land to develop its infrastructure. The will of the majority of the people and the ability to apply the law guarantees its sovereignty. Our handicapping for a fake freedom is a failed solution facing our will to reach capable freedom.

Dear reality,

I write to you today to have independence from the psychiatric protectorate in my small country Tunisia.

I seek your help against the existence of the diploma of psychiatry in my country for the following reasons:

- Civilian reasons:

Since the 1987 coup against President Bourguiba, Tunisia has been under the control of a psychiatric regime that has had numerous negative impacts. There has been harassment of journalists and economists, and the use of secretly administered drugs has spread fear and paranoia in cafes and shops. It is currently not possible to keep a person alive indefinitely, but it is possible to buy time, a policy that Psychiatrists benefiting of impunity practiced against the economy to thief people.

The journalism school is currently next to the psychiatric "hospital" (El-Razi in Manouba). The secretly administered drugs required the population to take psychiatric drugs, caused widespread frustration and driven many citizens away from the country. The vicious cycle of repression and forced drug consumption has sapped the will of the majority and subjected the people to the absolute rule of psychiatrists and their unscientific practices. It is crucial that the court system remain independent and impartial in the face of these challenges. The court must counter any psychiatry attempts to influence or compromise its judgment reminding to all that the court is not the dog of Pavlov and defend its fair and just arbiter of the law service.

In the long run, not lying is more capable than lying, as it allows for greater adaptability. Psychiatrists who have a practice and a history of unethical behavior like: torture, rape, and lies. Psychiatry, as a discipline, is based on dogmatic beliefs and is not part of health care. The actions of psychiatrists can undermine the existence of commerce, money, and the ability to convert work into income. This transforms tools, into products achievers of the objectives of their creators, resulting in the isolation and restriction of individuals and limiting their potential for productivity.

Psychiatry is a diploma of torture which destroys the law and the institutions of law such as the parliament, the courts and the population as well as the economy in short, the civil world.

- Police reasons:

As an eye for an eye, Psychiatry presents itself as a replacement to coroners who usually direct the police.

You have to take a look at psychiatry history to understand that it has no scientific basis in healthcare.

From its foundations, psychiatry is a charlatan knowledge that presents itself today as a replacement for forensic science (like the real boss of police).

We got rid of the Eye for an Eye code by executing those who killed a group of people and imprisoning those who committed a crime.

Impunity during murders, non-respect of norms and armed ranks, intervention in the choices of the people and in politics in the name of science aimed at reducing the president to a slave of their diploma and their drugs .

Since the entry of psychiatrists into the palace of Carthage in the sixties, Tunisia has not made much progress, as historians have written about the difference between the first and second Bourguiba. The disrespect of the armed hierarchy, their terror and their impunity have crossed all limits.

The second Bourguiba, the one who failed to reject the war with Israel, Bourguiba and his communist and repressive psychiatric regime.

Their impunity has become such that the police will not respond to complaints against the diploma of psychiatry in the case of this document, for example.

Terrified, we couldn't leave our belongings or food in our homes when going out.

The hospital has a police force that is subject to coroner's autopsy reports like the rest of its members in order to maintain order there, unlike the terror and chaos that are guaranteed when psychiatrists are tasked with Security.

- Military reasons:

The Anesthesia and intensive care department needs drugs more than Psychiatry.

Psychiatry must back off its drug pills before food and anesthetics. Famine guarantees dictatorship, war, the existence of cannibalism and of black magic.

The cultivation of psychiatric necessities has driven humanity into famine, a famine that burned forests for cultivation and suffocated many before their end. Pharmacists verified the drugs for only 3 months as a treatment for few and is transparent about it.

Tunisia having no rain cannot produce its own drugs. Psychiatry Imported soldiers' drugs from other countries instead of agricultural supplies, in order to destroy those who have jobs, family and friends to the point of accusing our civilians of treason.

They were veterinarians and nurses chosen by the armies of World War II for the purpose of torturing prisoners. They pulled out their teeth, used electricity against them, holed their heads, injected them with large amounts of insulin and drowned them, killing many of them. After the war, they threatened their governments to obtain a diploma of specialist doctor which allowed them to choose via exams marks, the doctors as the armies chose them. The true chosen doctors have become slaves capable of the same types of torture with drugs and their derivatives.

They valued surveillance against their opponents and planted drugs secretly in public cafes in a way that did not exist in the dreams of Hitler, who simply claimed that Blervetrine is like coffee.

Psychiatry used what was there to fight crime, in order to fight human life, to kill, to fight democracy, to sow fear and mistrust.

They currently have the right to be prescribed drugs from their colleagues in the exercise of their work for a trust in their drugs and diploma instead of trusting humanity, they are torturers, charlatans and traitors to humanity. A degree that did venge its self against their medical degree, for which they refused to work.

Knowing that a firearm can kill does not make you immune to it. Firearms are less dangerous than psychiatry chemical weapons that are currently used against the accused people of being diseases.

- Independence reasons:

(Their charges include: a famine to have opioids, a famine that burned forests and suffocated people, imposing protectorate on independence, destroying neurons proliferating sexually transmittable pills following body colors [0] creating Nazi armies, engineering oppression, treason to humanity giving up humanity governance to other species (pills), destruction of the rule of law, science destruction for politics, mixing evaluation and policy, lowering taxes to have anarchy, increasing taxes to have tyranny, lying to hack brains and push people to become their clones).

Having oppression to have obedience around is in no way better than having the majority will to respect law.

A person is in good mental health is a person having a job, a family (love), and friends. Those can be fixed by fixing the infrastructure not by brainwashing with psychiatry.

It is always very important to remember that a psychiatrist is a diploma with some drugs prescribed by a colleague psychiatrist putting a doctor at a hostage situation.

What I request from you, is closing that diploma in Tunisia pushing those doctors to re-specialize and having patients remove their pills bit by bit through none junkie family doctors prescriptions and applying normal criminal code laws to any new crime among patients.

I also request the neutrality of my country at war by having it defend its land without intervening within others wars.

In economics knowledge neutrality at war can be strengthened by food self-sufficiency.

Psychiatry attempts to put the dictator to guarantee peace in the region are to terminate by terminating their diploma. It is the will of the majority of weapons and people to respect a neutral law at war that guarantees peace. Referendums are a form of governance that disrespects the ability of people to govern them-selves, by endangering parliament members immunity before laws and their ability to change laws.

- Colonization vs Independence

Law of colonization (often by surprise the Algerian way):

A person must assist a person in danger putting that person under protection (protectorate) if: - Able to help. - No other people are put in danger. - Does not put oneself in danger. Helping a person in danger while putting others at risk is criminal. Example: a taxi driver who carries passengers cannot stop in the middle of an exchange of fire, to help an injured person, under the risk of seeing, his/her driving license, that became a license to kill, confiscated, and to be charged for crimes.

President, political opponents and finally a country can be put under protectorate. Example: Bourguiba.

Independence rights facing Laws of colonization:

Although a human being does not want death for another human being, if he does not put other people in danger. In reality, a human has the right to commit suicide. It is a right that can be used as foundation for liberties. For example: Battling suicide in Japan created kamikazes and ended Japan with a nuclear bomb.

Conclusion:

This document is characterized by economics and governance. It presents two different approaches: increasing production by pushing for the specialization of a land area or increasing independence by producing all the basics in a land area.

Some viewed Tunisia as a lab for democracy. That is what is happening today. Direct democracy like the one currently happening in some countries consists of arming everybody until they lose all their tribes and families, it is only then after having a smaller number of fighters that they would vote for the idea they like instead of fighting or voting for their cousins. Direct democracy has advantages after a while; the right to weapons would prohibit police from bothering inventors. Representative democracy like the one that was here in Tunisia is a more standard form where a majority gives the right to a minority to protect another minority if it wants. The lab here in Tunisia was in the Representative democracy direction. Reality is more important than what is in people's heads. The heads of people that are not equivalent to reality are often incapable.

A possible future: Obtaining industrial agriculture, an economy, an infrastructure and some light industry without losing vacation and education may be enough to be happier. It is not with Tunisia that we are going to govern the world but we could participate to advancing humanity.

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[17] Buchanan (some companies to support the articles of law, minimize debt)

[18] Ronald Coase (drop transaction costs)

[19] Stuart Mill (birth control, education and extended security: ex-Tunisia)

[20] Shumpeter (allow some destruction by dropping customs for construction and competitively)

[21] John Locke (property to solve conflicts, Promote inter-religion exchange)

[22] John Maynard Keynes (participate in international fund and borrow for a short period)

[23] Hayek (central planner of market is doomed to fail)

[24] Milton Friedman (control money supply to control inflation)

Independence (Translation)

Protocol of understanding between France and Tunisia of March 20, 1956. On June 3, 1955, following free negotiations which had taken place between their delegations, the French Government and the Tunisian Government agreed to recognize in Tunisia the full exercise of internal sovereignty. They thus demonstrated their desire to enable the Tunisian people to achieve their full development and to gradually assume control of their destiny. The two Governments recognize that the harmonious and peaceful development of Franco-Tunisian relations responds to the imperatives of the modern world. They note with satisfaction that this evolution allows the accession to complete sovereignty without suffering for the people and without clashes for the State. They affirm their conviction that by basing their relations on mutual and complete respect for their sovereignties, in the independence and equality of the two States, France and Tunisia strengthen the solidarity which unites them, for the greater good of the two countries. Following the declaration of investiture by the President of the French Council, and the response of His Highness the Bey, reaffirming their common desire to promote their relations in the same spirit of peace and friendship, the two Governments opened negotiations in Paris on February 27. Consequently: France solemnly recognizes the independence of Tunisia. It follows:

a) that the Treaty concluded between France and Tunisia on May 12, 1881 can no longer govern Franco-Tunisian relations;

b) that those of the provisions of the Conventions of June 3, 1955 which would be in contradiction with the new statute of Tunisia, an independent and sovereign State, will be modified or abrogated.

It also follows:

c) the exercise by Tunisia of its responsibilities in matters of foreign affairs, security and defense as well as the constitution of a Tunisian national army. In respect of their sovereignties, France and Tunisia agree to define or complete the terms of a freely achieved interdependence between the two countries, by organizing their cooperation in areas where their interests are common, particularly in terms of defense and foreign Relations. The agreements between France and Tunisia will establish the modalities of the assistance that France will bring to Tunisia in the construction of the Tunisian national army. Negotiations shall resume on 16 April 1956 with a view to concluding, as quickly as possible and in accordance with the principles laid down in this Protocol, the acts necessary for their implementation. Made in duplicate original. For France: Christian Pineau. For Tunisia: Tahar bin Ammar.

Declaration of the Republic (Translation):

In the name of God, Clement and Merciful,

We, Deputies of the Tunisian Nation, members of the National Constituent Assembly

By virtue of the full powers we hold from the People,

In order to consolidate the bases of the Independence of the State and the sovereignty of the people,

With a view to building the democratic regime pursued by the Assembly in the elaboration of the Constitution,

We are taking, in the name of the People, the following decision, immediately enforceable:

1 We declare the monarchical regime totally abolished:

2 We proclaim that Tunisia is a Republican State:

3 We entrust Mr. Habib BOURGUIBA, President of the Council, with the office of Head of State. under current conditions. until the entry into force of the Constitution and confer on him the title of: "President of the republic of Tunisia":

4 The Government is responsible for carrying out this decision and for taking all necessary measures to safeguard the Republican Regime: we also instruct the President of the Assembly, the Secretary General of the Office of the Assembly and the Government to make this decision known to all.

Done at the Assembly Palace in Bardo,

on 28 doul hidja 1976 (25 July 1957), at 6 p.m.

The President of the National Constituent Assembly:

Jellouli FARES,

The following is included in the appendix to facilitate the reading of the book:

Collaboration and optimization: There are many possible variations and types of this. Here is one of them.

Status:

A document has 10 articles. 20 people are up for participation in writing it.

Each person wrote 10 articles.

As those 10 articles are promises. The group is allowed a credit of an amount equal to 100% to assign to the articles. Some articles may be heavier promises and require more credit than other articles.

The order of those articles is also under discussion.

The group sets up a grid where columns have the articles places as titles and the lines have the 200 proposed articles.

Each of the 10 participants have a credit of 10% specially colored to distribute on the grid.

Each square of the grid may have no colors 1 color or many colors with amounts.

An simple linear optimization model would try to count as much credit as possible when assigning 1 article to 1 place and 1 place to 1 article.

After having the result we could have evaluations of the 10 participant performances.

Percentages of decision and a text that they wrote and decided together.

An identifier distinguishes the identified from the rest of the world. For example, "Tunisia is in North Africa surrounded by Algeria, Libya and the Mediterranean" is a sufficient identifier for Tunisia. The management of a company must be given to an identifier of a natural person.

- Inheritance and public force.

An identifier of a natural person or a company is a kingdom because it undergoes the rules of inheritance. In ancient human history elsewhere allowing inheritance back to people did put the country at anarchy. It was when a tribe decided not to fight for property that the difference between territory and property started. When we inherit the properties of an identifier we also inherit debts. We can accept or refuse inheritance. Within human laws equality and human respect of freedoms and beliefs, the two genders inherit the same amount if public force help is requested. To balance up for territory stability unlike children, undeclared marriages are not attackable or protectable and no intervention to enforce monogamy would be unless, the help of public force is requested to protect a declared marriage. Also... At critical harsh principals like "We don't want you to, but if you do not harm others you have the right to suicide" could be considered to drop further public force duties.

Banks cannot replace public contracts. Small acquisitions are advised in general those can also keep the population calm around infrastructure big contracts. Not paying taxes or lying about them is an attack against the territory of the country.

* Taxes are a support for the justice based on the faith that "work won't be lost" keeping it constructive. Taxes belong to the territory, (who does not fight for property) territory wants to be the last and not the first. Like a shepherd, it first serves children. It manages the inside of human skin "Which is not property". Taxes are not private sector "it is public to humans, being internal to their skins". At ideal it does not handle exceptions and case by case, therefore it is the same for any square meter of land. It taxes poor before rich, to be powerful and able enough to tax rich. The territory can displace or prohibit the sale of what belongs to the private sector (Especially if it is a production for education, armament or health).

A territory becomes more capable when it arms its soldiers by buying from its private sector.

Recommendations

Tunisia east (controlled by Axis powers during ww2), is old, is advanced in the previous form of Tunisia politics and is relatively rich. It is evolving with the youth taking over their parents from a sanction form to manage workers to a reward form of it. The west of Tunisia (controlled by Allied forces during ww2) is young, is not really a politician and is relatively poor. Previous regimes miss-management of it did not provide roads to ports and did pollute some agriculture waters with industry. Some did force tourism against the capital Tunis will at the Time and are today very interesting as bases to develop their surroundings, namely: Matmata, Douz, Touzeur, TbourSouk, and (Tbarka that have unlike the others access to fish). The best hotels are often in: Karthage neighborhood, Sejnane, Tbarka, Tbuorsok, Touzeur, Douz, Matmata, Jirjis, Jerba, Kerkna, Sfax, Chabba, MehdiA, Monastir, Msakin, Sousse, Zaghouan, Hammamet and Klibia.

Even if the number of children is limited, education is still important with children from the West migrating to the East looking for work. Bourguiba the first president of the republic used to put their father in prison until them coming back to the well-maintained schools.

It is a country made to manage children by their tutor Bourguiba at the time. Health is still not a concern given a limited number of old people.

Tunisia produces per Person way below planet average and is not a major polluter. Light industry and infrastructure should be encouraged with the below tools. We must fight lies to be able to count on one another and use our specialties instead of producing nothing trying to make everything individually [7] and to have an equivalence between the mental and physical position of an individual.

Reminding history:

Tunisia is about starting an industrial revolution every day, for 300 years. If its leader is fine then it is fine else it is not fine, for 900 years. During the last 60 years it became a vacation country where studying is the common hobby. To be lucky in Tunisia your job and your hobby must be the same. The revenue-less character of hobbies often prevails. Unlike most of the rest of Africa where the average age is 16 years old Tunisia is now older (32 years old in average). 32 years olds are not governable by pushing for studies like for the very young or by pushing for health like for the very old. Governing with economics seems to be the way.

Tools and methods

Trial and error. Computer assisted collaboration attempts. Tsp tour of the municipalities of Tunisia. Years of nutritional optimization for neutrality (Since 2009). Years executing my decision in front of myself to ever lie (Since 2008). Copying nature and a human body way of doing thinks. Minimization of constitution.

الملُحَق الأول: Annex1

ملخص المبادئ:

الدستور الحقيقي هو استعراف الدول الأخرى بحدودنا الجغرافية.

-نعيش في نفس قوانين الفيزياء. لا يضيع العمل على أجيال. عندما نذهب إلى الخالق نعود مختلفين. اتحدنا أقوى بكثير من مساواتنا. لسنا متساوين بل نُعَامَلُ على قدم المساواة. ونريد استخدام اتحادنا لتوفير فرص متساوية.

- الأخلاق الحقيقية شخصية وهي أسباب الموت أو الحياة ويتم تفسيرها على أنها جيدة أو سيئة.

إذا سرقنا فإننا نحتاج إلى الحماية وقد نخسر اتحادنا بسبب عدم كفاية الحماية.

إذا كذبنا فإننا نفصل بين مواقفنا ومواقف أجسادنا ونفقد بذلك دعم قوانين الفيزياء لنا.

على أخلاق قصيرة المدى أن تحترم تلك التي يطول أمدها.

- المساواة بين الجنسين هي أساس الأدوات التي هي أكبر من شخص ولكنها خادمة له.

- عدم الكذب يساعدنا على الاعتماد على بعضنا البعض بواسطة النقود.

- من أسباب الحياذ الاكتفاء الذاتي من الغذاء.

- الحكم الذاتي هو قدرتنا على التكاثر من خلال إرادة بقاء أقوى من الخوف من الموت. نحترم القوانين لأن أغلبية الناس والأسلحة والإنتاج مع احترام القوانين وليس لأننا نخشى الشرطة، وإن كان الخوف مساعدا.

- علينا التمييز بين العدو والإنسان.

نموذج البنية التحتية:

فصل الحياة عن الموت من أجل جودة المعلومات، المشاعر والحكم السليم.

للفصل بين السلطات وبين المناجم والموت، يجب أن تكون صناعة بجوار المنجم.

هذا الحل من أسفل إلى أعلى التل:

المياه.

ميناء صناعي للشحن أو للسياحة أو للفلاحة "لا ينصح بالفروض الصغيرة للفلاحة ".

طبيب أمراض النساء.

رياض الأطفال.

المدرسة.

المدرسة الثانوية.

الجامعة.

منجم أو مصنع أو مزارع أو فنادق أو سوق أو مطار.

إمدادات المياه أو الكهرباء، الجراحة والتبنيج، المنازل، الشركات، العقود العامة، الضرائب.

المعمدية والشرطة.

أطباء التشريح.

المحاكم والحرس الوطني.

البلدية وجندي مخفي واحد على الأقل للعلم.

مراكز مكافحة الأوبئة.

المقابر، ومسالخ الذبح، وديوان، التطهير، والسجون، وموقد القمامة الخالي من ثاني أكسيد الكربون لتوليد الكهرباء، والإضاءة العامة التي يتم صيانتها جيدًا.

يجب إغلاق منطقة الجريمة حتى يتم إيجاد حل للبنية التحتية.

مثال: مكافحة الفقر، التلوث...

تتحكم الهندسة المعمارية في السلوك الاجتماعي للناس. القوانين التي تتجسم بالبناء والعمله مع وجود النار هي جوهر وجود العالم الحضري.

أين السكان؟

بما أن أكثر من 99% من سكان تونس يستخدمون المقابر. المقابر هي نقطة انطلاق جيدة للعثور على السكان.

من خلال مسح صور الأقمار الصناعية بالعين تم تحديث حوالي 1000 مقبرة إلى حوالي 3700. لا يزال هناك الكثير من المقابر التي يجب العثور عليها.

نظرًا لأن حسن أداء البحث قار ونظرًا لأن الجهد المبذول للعثور على جميع المقابر جاد جدًا، تم الاحتفاظ بالبيانات.

يتم حساب أقصر جولة لزيارة جميع المقابر باستخدام برنامج كونكورد (للدكتور كوك)

تم حساب تقدير مساحة كل منها عن طريق حساب عدد الصور (ضلع مربعها 30 مترًا) عند تكبير 20 من كل مقبرة. (يتم إحتساب مربع الصورة إذا لمست المقبرة).

تعترف الأمم المتحدة بـ 193 دولة مع مراقبين.

الولايات المتحدة تعترف بـ 197 دولة.

بسبب الفقر تنتشر الإناث (في المزارع) على عكس الذكور (الذين يتركزون في المدن).

ولفترة طويلة سمح انتشار عائلات الإناث بالوصول إلى عديد القرى المعزولة كما سمح تركيز الذكور من التثيت من أصول النواب.

ومع التمكين المالي للإناث يصبح الوصول إلى أكبر عدد ممكن والتحقق من الأصل ممكنا للجنسين، ولذلك أحصيت 198 دولة.

ولتسهيل التبادل مع بقية العالم، قمت بتقسيم المقابر الموجودة على 198 بلدية لها مساحة متساوية تقريبًا من المقابر لكل منها.

للقيام بذلك، اختبرت نقطة كبدائية، مضيفًا البلديات بمجرد الوصول إلى متوسط المساحة المطلوبة لمقبرة. بعد العودة إلى نقطة البداية،

قمت بتقييم النقاط الممكنة كبدائية باستخدام الحد الأدنى للمسافة الفاصلة بين بلديتين متتاليتين، ثم الحد الأدنى للمساحة المخصصة لبلدية.

يجب الإشارة إلى الأطفال (القبور الصغيرة) في المقابر بقدر ما يُشار إلى المقابر القريبة من المياه (الأنهار، السدود... التي يجب تجميدها وتقوية حدودها القريبة من المياه بجدار من الإسمنت المسلح بعمق 3 أمتار تحت الأرض).

البلديات هي جزء من السلطة التشريعية (تتحكم في الجيش). المساحة الحقيقية لأي بلدية تُعْتَمَدُ لتقدير التسليح العسكري لها. عدد المنتخبين في أي بلدية هو نفسه.

بما أننا في صدد قراءة الأرض التونسية، لا ينبغي أن يكون هناك خيار كبير في النتيجة.

إليك تحسين محتمل:

-دعوة للمناقصات للبحث عن المزيد من المقابر من خلال عقد عام.

-ثم إجراء تحديد للحدود وفقًا للطرق، الأنهار... لكل مقبرة قبل إعادة ضمها إلى 198 بلدية.

النتيجة في الملحق الثاني بعد النسخة الإنجليزية.

Summary of principals:

A real constitution is the recognition of a country frontiers by other countries.

1 - We exist in the same laws of physics. work won't be lost. when we go to the creator we return different. we are united is a much stronger expression than what equality provides. we are not created equal, we are treated equally and we want to use our union to provide equal opportunity.

2 - The true morals are personal, they are reasons of death or life and interpreted as good or bad.

If we steal we would require protection and may loose our union because of an insufficient protection of some.

If we lie we disconnect our physical and mental positions losing the support of the laws of physics to us.

Short term should not pervert long term morals.

3 - Gender equality is the foundation of tools that are bigger but servant of a person.

4 - Not lying would help us count on one another.

5 - Neutrality comes from food self-sufficiency.

6 - Self-governance is our reproduction ability demonstrated by a stronger will to survive than a fear of death. we respect laws because the majority of people, weapons and production is for respecting laws not because we fear police, even if fear helps.

7 - We have to distinguish between the enemy and a human.

An infrastructure model:

In order to separate life from death for information and feelings communicability and for sound judgement.

In order to separate powers and mines from death, a mine should always have its highest industry next to it.

Here is a solution from the bottom to the top of the hill :

Water.

(Industrial port for shipment, for tourism or for agriculture) “Small loans to agriculture are highly not advised”

Gynecologist.

Maternity.

School.

High school.

University.

A mine or a Factory or Farms or Hotels or A Market or Airport.

Supply of water or electricity, Surgery and Anastasia, homes, Corporates and LLCs, Public contracts, Taxes.

County and Police.

Coroners and morgues.

Courts and National Guards.

Municipality and at least one hidden soldier for the flag.

Anti-pandemic centers.

Cemeteries, slaughter houses, excrements management, prisons, garbage co2 free burner to generate electricity, well maintained public light.

The zone of crime are to restrict until finding an infrastructure resolution.

example: anti-poverty, pollution...

Architecture governs the social behavior of people. Laws materializing construction and currency in the presence of fire is the essence of the existence of the civil world.

Where is the population?

As more than 99% of Tunisia population uses cemeteries. Cemeteries where a good starting point to find the population.

Scanning satellite picture with eyes some 1000 cemeteries where updated to about 3700. Many more are still to find.

As the performances of the search are constant and as the effort to find all of them is very serious the data is kept as relevant.

The shortest tour to visit all of them is computed with concord (waterloo tsp project of dr. Cook)

an estimate of the surface of each was computed by counting the number of tiles (30 m side squares) at zoom 20 of each cemetery. (a tile is count if it touches).

The UN recognizes 193 countries with 2 observers.

US recognizes 197 countries.

Because of their poverty females are spread (present in farms) unlike males (concentrated in cities).

For very long female’s families spread allowed a reach where males checked the land of origin for representation.

With the financial empowerment of females reaching as many as possible and checking the origin will be no longer specificities of genders, and there for I counted 198 countries. To maximize the exchange with the rest of the planet I divided the found cemeteries on 198 municipalities having a more or less equal surface of cemeteries to each.

To do that I tested a point as a start of the tsp tour adding municipalities as soon as the mean of the surface is reached after coming back to the starting point I rated it with the minimum distance separating 2 successive municipalities then the minimum surface allocated to a municipality.

Children (small tombs) in cemeteries are to flag as much as the cemeteries that are close to water (rivers, dams...).

Municipalities are part of the legislative (controls army). The real surface of a municipality is the military armament ponderation of it. The number of elected in any municipality is the same. As we are reading there should not be much choice on the result.

Here is a possible refinement:

- A call for tenders to find more cemeteries through a public contract.
- Then Have a delimitation following roads, rivers... of every cemetery alone before reuniting then to 198 municipalities.

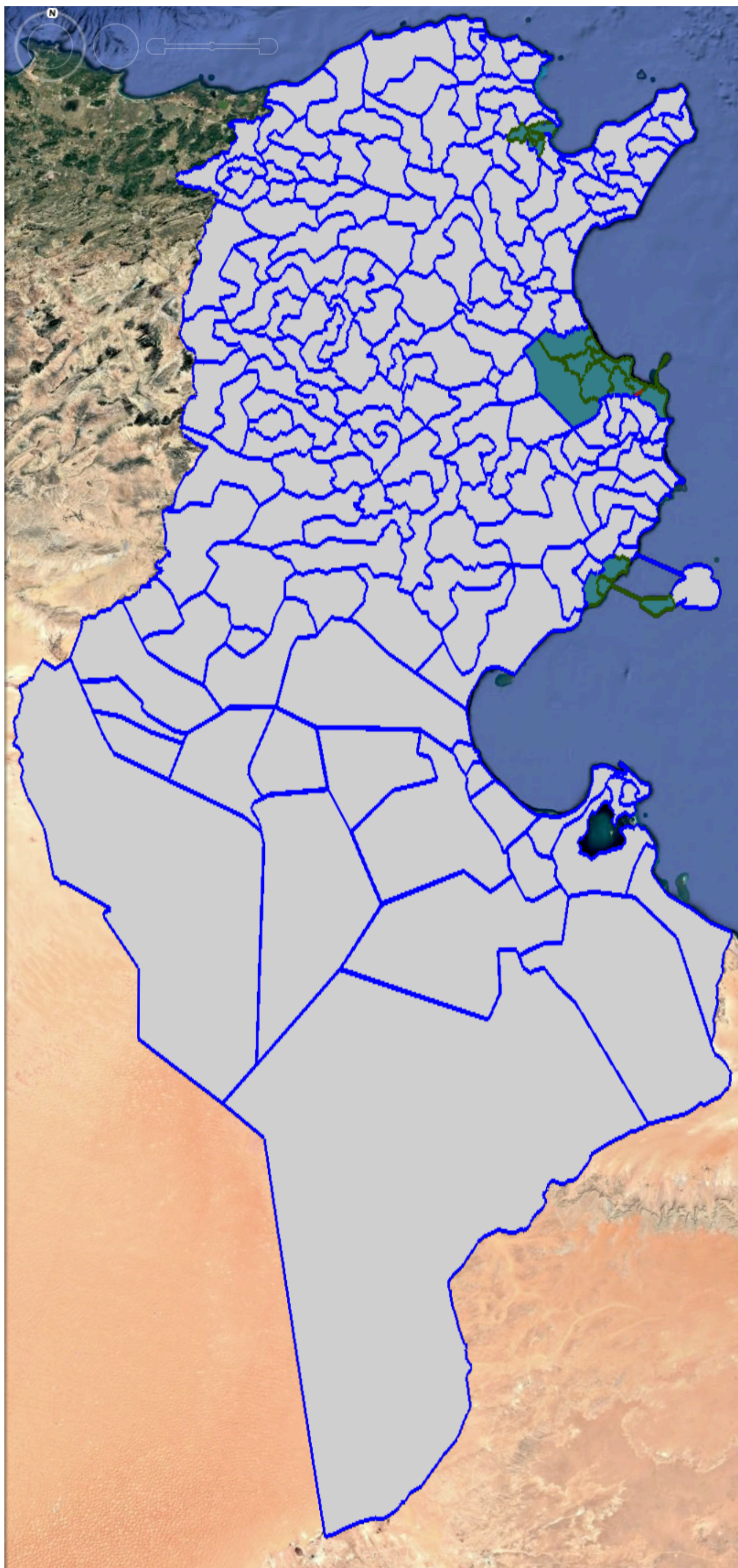
Here is the result:

Annex2: المُلْحَق الثاني:

	surface	(%00) per 10000	lat	lon	name
1	309	19,8356313	35,870833	10,535278	Kalaa_Kebira
2	33,8	2,169722777	35,825893	10,640442	Sousse
3	25,8	1,656178924	35,784091	10,618162	Zaouiet_Sousse
4	135	8,666052511	35,730556	10,578333	Msaken1
5	5,43	0,34856789	35,730556	10,578333	Msaken2
6	240	15,40631558	35,714537	10,665944	Ouerdanine
7	98,5	6,323008684	35,766667	10,816667	Monastir
8	124	7,959929714	35,627908	10,758939	Jemmal
9	53	3,402228023	35,64232	10,890926	Ksar_Hellal
10	166	10,65603494	35,629041	10,899865	Moknine
11	75,7	4,859408704	35,5	11,066667	Mahdia
12	91,3	5,860819217	35,376194	10,937161	Sidi_Alouane
13	368	23,62301722	35,233333	11,116667	Chebba
14	270	17,33210502	35,166334	11,034839	Mellouleche
15	371	23,81559616	35,12464532	10,57372257	laachech
16	347	22,2749646	35,1229	10,7415	El_Hench
17	153	9,821526179	34,98268	10,895	El_Amra
18	381	24,45752598	34,96742529	10,72813748	el_nasr
19	126	8,088315677	34,8	10,766667	Sakiet_Ezzit
20	492	31,58294693	34,649972	11,034888	Kerkennah1
21	171	10,97699985	34,734985	10,765358	Sfax
22	119	7,638964806	34,720533	10,688662	Thyna
23	108	6,932842009	34,823378	10,679088	El_Awabed
24	562	36,07645564	34,78607	10,72021	Gremda
25	1988	127,6156473	34,531352	10,496689	Mahres
26	914	58,67238515	34,64779	10,02389	(new)_Zaoueit_Sidi_Ahmed_Ben_Aïssa
27	810	51,99631507	34,5776	9,843024	Mezzouna
28	742	47,63119232	35,082312	9,872692	Ouled_Haffouz
29	359	23,04528038	35,20198	10,03626	الشرائطية القصور
30	569	36,52580651	35,395526	10,049523	Bou_Hajla
31	424	27,21782418	35,117881	10,031741	Echrarda
32	758	48,65828002	34,859423	9,786658	Regueb
33	1290	82,80894622	34,96587	10,36747	Manzel_Chaker
34	559	35,88387669	35,283889	10,385278	Chorbane
35	310	19,89982428	35,202449	10,148889	بنر الوصفان (new)
36	568	36,46161353	35,491469	10,318917	Ouled_Chamekh
37	270	17,33210502	35,30537	10,45953	أولاد الحناشي (new)
38	219	14,05826296	35,344399	10,549032	Essouassi
39	162	10,39926301	35,3	10,716667	El_Jem
40	216	13,86568402	35,566667	10,816668	Beni_Hassen
41	160	10,27087705	35,576236	10,736605	Zeramdine
42	104	6,676070083	35,501417	10,819694	Amiret_Hajjaj
43	261	16,75436819	35,467637	10,660119	Kerker
44	772	49,55698177	35,681941	10,309723	Sidi_El_Hani
45	353	22,66012249	35,671655	10,101787	Kairouan1
46	52,7	3,382970128	35,671655	10,101787	Kairouan2
47	583	37,42450825	35,671655	10,101787	Kairouan3
48	371	23,81559616	35,97337	10,15515	سيسب الدريعات
49	152	9,757333198	36,117126	10,095997	Nadhour
50	348	22,33915758	36,05045	9,98919	(new)_Ain_ElBattoum
51	670	43,00929765	36,33172	9,84471	العمائم
52	619	39,73545559	36,377615	9,910162	El_Fahs
53	708	45,44863095	36,091197	9,566732	Bargou
54	365	23,43043827	35,847653	9,593375	Oueslatia
55	141	9,0512104	35,74418	9,5098	اولاد بوعافية (new)
56	866	55,59112203	35,618611	9,926111	Sbikha
57	210	13,48052613	35,63569	9,6716	Haffouz
58	428	27,47459611	35,52196	9,72371	العين البيضاء
59	757	48,59408704	35,352311	9,827652	Nasrallah
60	617	39,60706962	35,17334785	9,576749415	Bennour
61	362	23,23785933	35,05708	9,65168	(new)Faid
62	230	14,76438576	35,033333	9,500001	Sidi_Bouزيد
63	336	21,56884181	35,178611	9,276944	Cebbala_Ouled_Asker
64	1101	70,6764727	35,06991	9,21642	Rakhmet
65	641	41,14770118	34,852339	9,144529	Sidi_Ali_Ben_Aoun

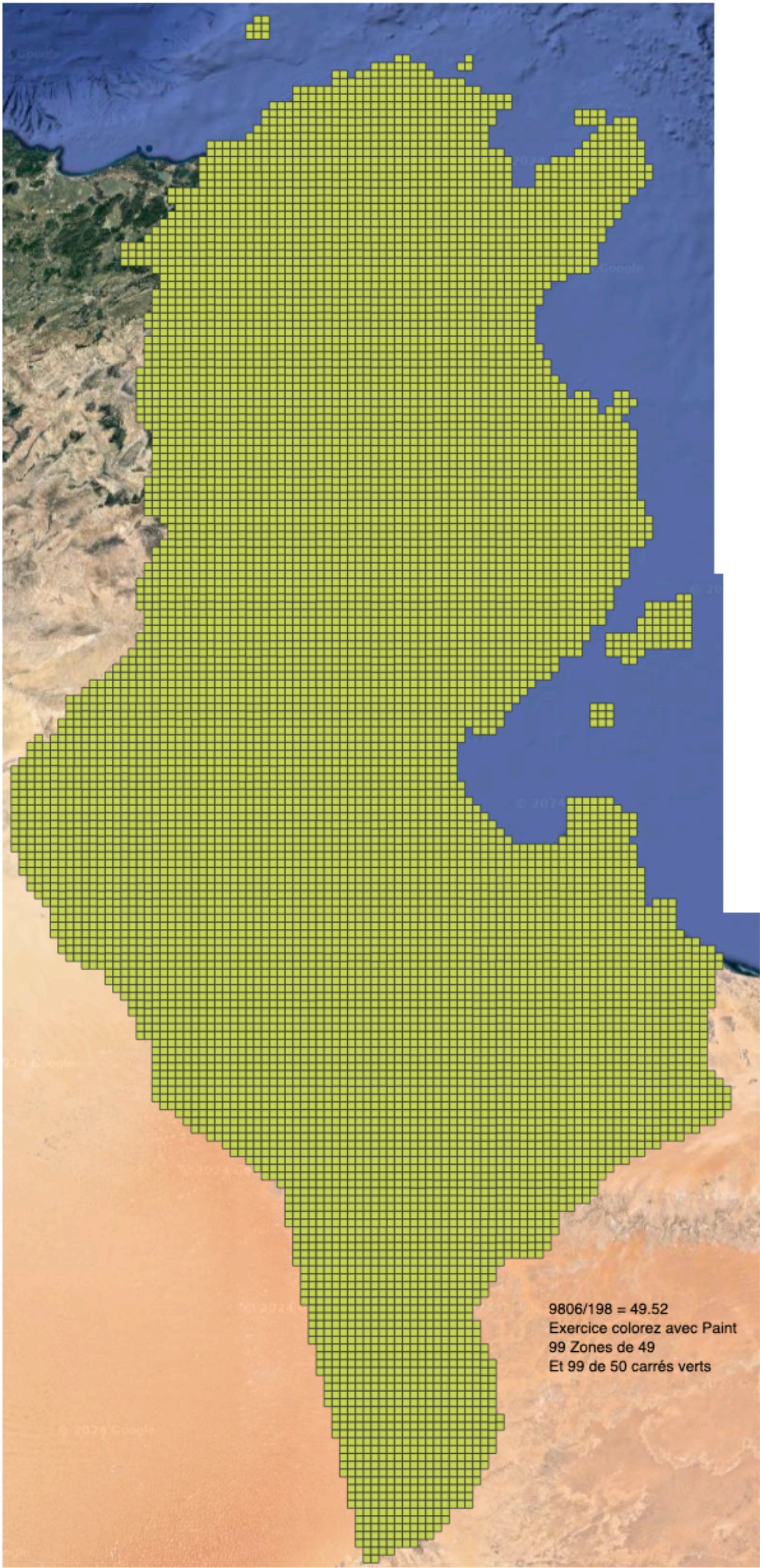
66	1006	64,57813945	34,77743	9,34394	Rahal
67	1452	93,20820923	34,42165	8,786635	Gafsa
68	204	13,09536824	34,42165	8,786635	Hamamet_Gafsa
69	1574	101,039753	34,339253	8,950399	El_Guettar
70	853	54,75661327	34,462367	9,263322	Sened_2
71	1313	84,28538479	34,605476	9,601906	Meknassy
72	3649	234,2401897	33,985836	9,969848	Oudhref
73	135	8,666052511	33,887177	10,103208	Gabes
74	159	10,20668407	33,84839169	10,11264685	تبليو
75	609	39,09352577	33,617778	10,286111	Mareth
76	548	35,1777539	33,345	10,49	Medenine
77	470	30,17070133	33,866753	10,849629	Houmt_Souk
78	96,2	6,175364826	33,851771	10,955173	(new)_Mezraya
79	85,1	5,462822731	33,811652	10,987472	Midoun
80	162	10,39926301	33,79923	10,88439	new_El_May
81	1283	82,35959535	33,73211	10,760431	Ajim
82	1519	97,50913899	33,5	11,116667	Zarzis
83	6505	417,5753451	33,133056	11,216111	Ben_Gardane
84	32750	2102,320146	32,927779	10,449167	Tataouine
85	4926	316,2146272	33,059444	10,34	Ghomrassen
86	3577	229,6182951	33,667778	10,015	Nouvelle_Matmata
87	1950	125,176314	33,887222	9,797222	El_Hamma
88	1247	80,04864801	33,705	8,965	Kebili
89	1832	117,6015422	33,79656333	8,773488333	بشرى-فطناسة
90	5453	350,0443285	33,461756	9,023887	Douz
91	14577	935,7410922	33,876752	7,88363	Nefta
92	761	48,85085897	33,916667	8,133333	Tozeur
93	603	38,70836788	33,997384	8,170622	El_Hamma_du_Jerid
94	2200	141,2245594	34,383057	8,150001	Redeyef1
95	587	37,68128018	34,383057	8,150001	Redeyef2
96	1111	71,31840252	34,324535	8,410311	Metlaoui
97	1704	109,3848406	34,94146	8,56336	Feriana
98	1144	73,43677091	35,166667	8,833333	Kasserine_innour__allegue
99	554	35,56291179	35,166667	8,833333	Kasserine
100	413	26,51170139	35,24049,	8,75083	(new)_Boulaaba
101	244	15,6630875	35,34726	8,71672	Khmouda
102	547	35,11356091	35,38723,	8,95856	(new)_Oued_Msahel_
103	236	15,14954365	35,22963	9,12937	Sbeitla
104	343	22,01819268	35,269415	9,418115	Jilma
105	444	28,50168381	35,396758	9,542666	Hajeb_El_Ayoun
106	478	30,68424519	35,53798	9,35142	
107	264	16,94694713	35,545698	9,072695	Sbiba
108	417	26,76847331	35,54415	8,88039	El_ayoun
109	553	35,4987188	35,578936	8,670088	Thala
110	768	49,30020984	35,565847	8,44598	Haidra
111	519	33,31615743	35,765	8,345278	Kalaat_Senan
112	372	23,87978914	35,71509,	8,66353	(new)_Boulahnech
113	360	23,10947336	35,591813	9,056742	Jedelienne
114	492	31,58294693	35,67826	9,15507	(new)_Sidi_'Amarah
115	452	29,01522767	35,813058	9,364445	Kesra
116	354	22,72431547	36,090251	9,369999	Siliana
117	347	22,2749646	36,0296	9,07437	(new)_Les_Vieux_Sers
118	227	14,57180681	35,855432	9,205638	Makthar
119	312	20,02821025	35,648604	9,056904	Rouhia
120	406	26,06235051	35,82877	9,00586	(new)_Dawwar_El_aouata
121	282	18,1024208	35,9425	8,828333	Dahmani
122	532	34,15066619	35,844444	8,627778	Jerissa
123	473	30,36328028	35,891667	8,552778	Tajerouine
124	1082	69,45680605	36,222	8,354664	Sakiet_Sidi_Youssef
125	582	37,36031527	36,303771	8,770363	Nebeur
126	458	29,40038556	36,459486	9,246704	Teboursouk
127	544	34,92098197	36,327043	9,135297	El_Krib
128	268	17,20371906	36,186111	8,7	Le_Kef
129	482	30,94101711	36,075563	9,021091	Sers
130	714	45,83378884	36,320401	9,325171	Gaafour
131	382	24,52171896	36,35	9,616667	Bou_Arada
132	403	25,86977157	36,58083	9,51127	السلوقية

133	623	39,99222751	36,550103	9,449723	Testour
134	384	24,65010492	36,725	9,181944	Beja
135	346	22,21077162	36,52389	9,10191	تييار
136	152	9,757333198	36,42505	8,76056	(new)_Village_de_Muthul
137	111	7,125420954	36,500556	8,780833	Jendouba
138	183	11,74731563	36,52748	8,45332	القلعة - المعدن فرقصان
139	154	9,885719161	36,454229	8,548737	Oued_Melliz
140	206	13,2237542	36,45914	8,61199	(new)_Sidi-Meskin
141	286	18,35919273	36,448611	8,438611	Ghardimaou
142	289	18,55177167	36,7628	8,58893	
143	263	16,88275415	36,65	8,7	Fernana
144	237	15,21373663	36,611111	8,969722	Bou_Salem
145	343	22,01819268	36,67196	8,89288	بلطة بوعوان
146	281	18,03822782	36,780044	8,688622	Ain_Draham
147	506	32,48164867	36,955	8,755	Tabarka
148	824	52,89501681	36,975278	9,080833	Nefza
149	385	24,7142979	36,45914	8,61199	(new)_Mencher
150	487	31,26198202	36,64332	9,604154	Medjez_elBab
151	607	38,96513981	36,75456	9,71813	(new)_Borj_Toumi
152	685	43,97219237	37,04	9,665	Mateur
153	1096	70,35550779	37,056389	9,238333	Sejnane
154	191	12,26085948	37,15	9,783333	Menzel_Bourguiba
155	264	16,94694713	37,160278	9,764167	Tinja
156	79,7	5,116180631	37,266667	9,866667	Bizerte
157	233	14,9569647	37,238611	9,916389	Menzel_Jemil
158	142	9,115403382	37,215	10,123889	Ras_Jebel
159	207	13,28794718	37,062427	10,118298	Kalaat_el_Andalous
160	460	29,52877152	36,833417	9,833257	Tebourba
161	197	12,64601737	36,854547	9,929585	Djedeida
162	374	24,0081751	36,954444	10,191389	Raoued
163	147	9,43636829	36,83585	10,114211	Ettadhamen_Mnihla
164	61,9	3,973545559	36,814093	10,140867	Le_Bardo
165	62	3,979964857	36,8675	10,243889	La_Soukra
166	39	2,503526281	36,885	10,330833	La_Marsa
167	73,2	4,69892625	36,830556	10,316111	Le_Kram
168	28,9	1,855177167	36,799413	10,180758	Tunis1
169	7,2	0,462189467	36,799413	10,180758	Tunis2
170	12,6	0,808831568	36,799413	10,180758	Tunis3
171	6,34	0,406983503	36,799413	10,180758	Tunis4
172	29,6	1,900112254	36,733696	10,209465	El_Mourouj
173	126	8,088315677	36,766667	10,283333	Rades
174	346	22,21077162	36,60873	10,31901	(new)_Djebel_Ressas
175	604	38,77256086	36,399782	10,147153	Zaghouan
176	306	19,64305236	36,748716	10,113566	Sidi_Hassine
177	218	13,99406998	36,766562	10,016561	Mornaguia
178	485	31,13359606	36,711932	9,882213	Borj_El_Amri
179	490	31,45456097	36,518304	9,954364	Bir_Mcherga
180	318	20,41336814	36,363399	10,206625	Zriba
181	586	37,6170872	36,41452373	10,45728081	Sidi_jedidi
182	130	8,345087603	36,698648	10,488724	Soliman
183	109	6,99703499	36,683333	10,583333	Menzel_Bouzelfa
184	468	30,04231537	36,792957	10,624838	Takelsa
185	219	14,05826296	37,05	11,016667	El_Haouaria
186	182	11,68312264	36,85	11,083333	Kelibia
187	162	10,39926301	36,83979	10,91306	(new)_Rainine
188	184	11,81150861	36,783333	10,983333	Menzel_Temime
189	243	15,59889452	36,72776	10,956218	Menzel_Horr
190	178	11,42635072	36,58418	10,865973	Korba
191	181	11,61892966	36,599995	10,500201	Grombalia
192	247	15,85566645	36,466667	10,75	Dar_Chaabane
193	53,3	3,421485917	36,45	10,733333	Nabeul
194	201	12,90278929	36,4	10,616667	Hammamet
195	397	25,48461368	36,133889	10,3775	Enfida1
196	116	7,446385861	36,10415	10,31807	(new)_Enfidha2
197	352	22,59592951	35,932818	10,299999	Kondar
198	276	17,71726291	35,956389	10,470556	Sidi_Bou_Ali



You can download a kml for Google earth here: <http://place6.com/198.kml>

An exercise for the executive: You have to have 198 more or less equal zones.



Annex3: المُلْحَق الثالث:

لتحقيق الاكتفاء الذاتي من التغذية على تونس إنتاج أكثر ما يمكن مما يلي:
بممكنكم العثور على الحد الأقصى من الإنتاج الذي يتحمله سكان تونس من كل منتج مصنَّع من الكبير إلى الصغير هنا:

For food self-sufficiency Tunisia has to produce as much as possible from what follows:
You can find the maximum tolerated production by the Tunisian population of every transformed product from big to small here:
https://sourceforge.net/p/scythe-agriculture/wiki/_discuss/thread/bc2a229a4c/d628/attachment/Rapport.txt

milk	حليب	Alert radio active
apples	تفاح	
bananas	موز	
clementine	برتقال مدنيّنة	
dates	ثمرّ التمر دقّلة	
grapefruit pink and red	عنب من الألوان الحمراء	
jams marmalade reduced sugar	معجون غلال قليل السكر	
navels	برتقال تومسن	
peaches	خوخ	
pears	إجاص	
pineapple	أنّناس	
water melon	دلاع	Alert eau de batteries
melon	بطيخ	Alert eau de batteries
pomegranates	رمان	
prickly pears	تين شوكي	
stevia leaf	سكر ستيّفيا	
sweeteners fructose dry powder	سكر فواكه جاف	
sugar	سكر	Alert psychoses
cream of tartar crème de tartre	كريمة تارتارا	

almonds	لوز	
brazilnuts	لوز برازيلي	Alert sur-dosage
cashew nuts	كاجو	
pistachio	فستق	
walnuts	جوز	
hazelnuts	بوفريوة	
cocoa	كاكاو	
coffee	قهوة	
pinon nuts	بندق	
flaxseed	بذور الكتان	
sesame	الجلجلان	
sunflower	عباد الشمس	

wheat	قمح	
corn	الذرة	
malt powder	بسيّسة شعير	
baking powder	خميرة خبز	
rice	أرز	

beef	لحم بقر	
veal	عجل	
shrimp	شوفرات و كروفات	
mutton	خروف	
bluefish	سمك أزرق	
mackerel	سكبري ماكرو	
salmon chinook smoked	سلمون مدخن	
swordfish	سمك أبو سيف	
tuna	تونة	
whitefish	سمك أبيض	
gelatins	مسحوق جيلاتين	
octopus	أخطبوط	
oyster	محار	
sardine	سرديّنة	
turkey	ديك رومي	

chicken	دجاج
egg	البيض
salt table	ملح
artichokes	الخرشوف (قنارية)
cabbage	ملفوف كرنب
carrots	جز
chard swiss	صلق
cucumber	خيار
lentils raw	عدس خام
mushrooms	فطر
portabella from ultraviolet light	بورتابيلا عرض للأشعة فوق البنفسجية
portabella	بورتابيلا
jute	ملوخية
oil corn	زيت الذرة
oil olive	زيت الزيتون
potatoes	بطاطس
parsley	بقونس
pumpkin	القرع
tomatoes	طماطم
turnips raw	لفت
squash Indian	قرع بو طزينة Alert ONAS
stinging nettles blanched	حريقة عشب قراص لاذع
tea green	شاي أخضر
chickpea	الحمص
garlic	ثوم
basil	حبق
peppers hot chili red raw	فلفل حار أحمر خام
peppers sweet green boiled	فلفل حلو أخضر مسلوق
onions sweet	بصل حلو
spearmint	نعناع
bay leaf	أوراق رند
caraway seed	بذور كروية
cinnamon	قرفة
cloves	القرنفل العود
fennel	الشمر البسباس
garlic	ثوم
ginger	زنجبيل
mustard	الخردل
pepper black	فلفل أسود
rosemary	إكليل الجبل
sage	مرمية
water bottled generic	ماء