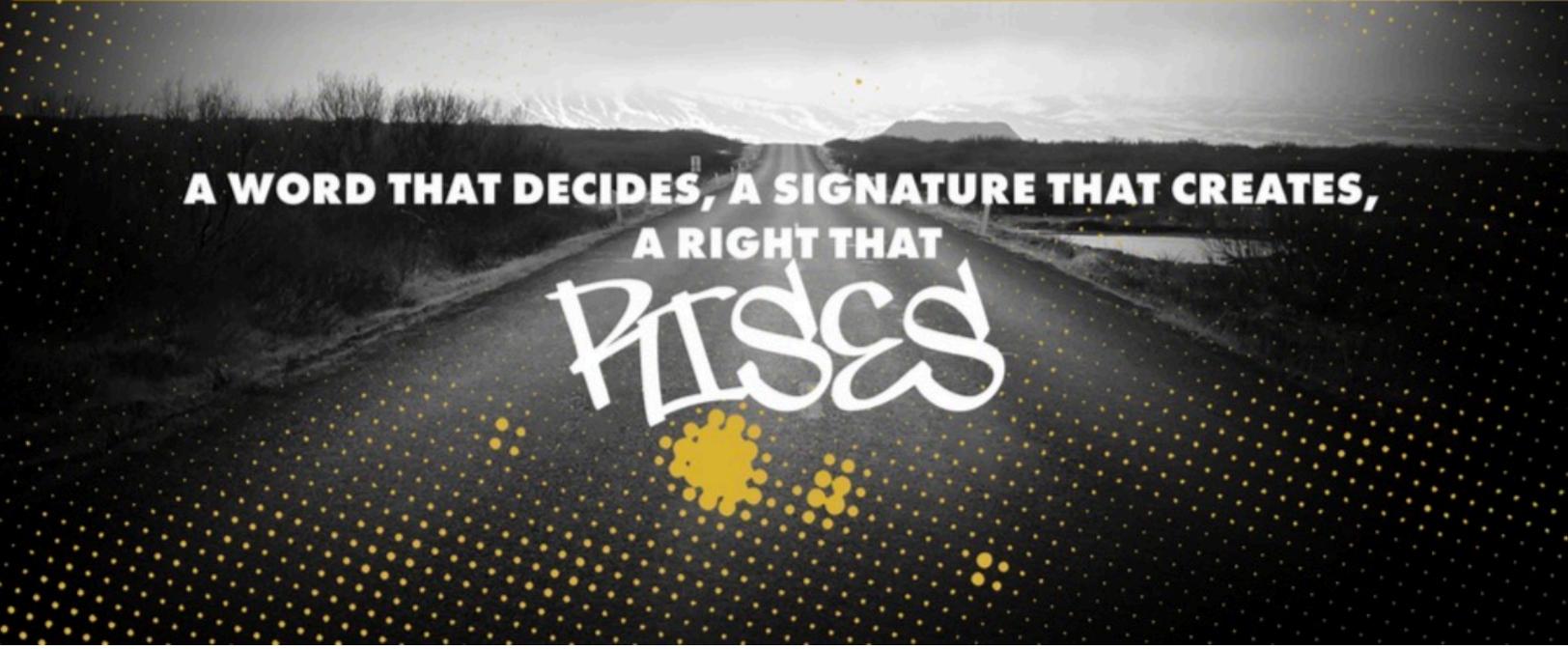




REGISTRATION
RECORD



**A WORD THAT DECIDES, A SIGNATURE THAT CREATES,
A RIGHT THAT**

RISES





**ASSOCIATION FOR THE RIGHTS OF THE CONFINED
HIGHEST LEADERSHIP PUERTO RICO.
FUNCTION OF THE ENROLLMENT ACT.**

INTRODUCTION

Welcome to the inscription Act of the Association for the Rights of the Confined, a formal instrument through which the participation and eligibility of every person who aspires to join our associative ranks is organized with rigor, transparency, and an institutional sense. This document does not exist to “check a box.” It exists to establish order, protect coexistence, and ensure that every admission responds to verifiable criteria—coherent, consistent, and aligned with the mission and vision of the movement.

The Ñeta Association stands on three cardinal principles that are not declared out of habit, but out of discipline: fight, Share, and Live in Harmony. These foundations form the base of our philosophy of life and the minimum standard of conduct that guides our word, our decisions, and our way of relating to one another. Here, belonging is not a label; it is a commitment. Whoever enters does so to represent an ethic, assume a code, and uphold a collective vision with coherence.

Along that same line, we reaffirm a firm and non-negotiable stance against misinformation and against any practice that degrades human dignity or corrupts community stability: intolerance, homophobia, abuse, irresponsible generalization, and any violence directed at vulnerable populations—including elders, minors, and women—as well as any conduct that promotes deliberate harm, killing for hire, betrayal of trust (“snitching”), and those actions that, by their destructive nature, align with what our internal culture recognizes as insect-like behavior: the vile, the cowardly, what breaks respect and fraternity. These criteria are not placed here to decorate the document; they are placed to establish clear limits, protect the environment, and ensure that no one enters to invalidate the essence of the movement.

Through this inscription Act, a clear, verifiable, and orderly system is established to certify those who can contribute positively to our association, and to identify—through facts and criteria, not rumors the conditions that invalidate our values, codes, and associative objectives. This does not seek to humiliate or exclude on a whim; it seeks a higher purpose: to preserve the integrity of the movement, protect its members, and maintain an environment of harmony and reciprocal collaboration, where discipline is the norm and respect is the practice.

It is essential to state, precisely and without ambiguity, that the Ñeta Association is not a “gang of criminals,” as someone speaking from ignorance or misinformation might insinuate. It is, by definition and by purpose, a movement of consciousness, created to protect the weak, strengthen collective well-being, and welcome as family every person willing to embrace a genuine commitment: education, willingness to change, sense of belonging, discipline, and solidarity among brothers. For this reason, this inscription Act exists to ensure that our Association continues to be a space where integrity, formation, the common good, and above all, reciprocal love as a principle of coexistence, prevail.

NOTE: Keeping in mind that the associated people have faced multiple grievances and internal and external inequities, this Association is governed by a real rule of conscience: every case is evaluative. Here we do not decide by impulse or pressure; we decide by method, by consistency, and by fidelity to principles.

FORMAL DATE RULE (MANDATORY)

For purposes of inscription , traceability, and institutional validity, the date that must be recorded on this inscription Act is only the real date of the day on which the document is filled out.

No date “chosen” for convenience, memory, or preference will be permitted. The date is evidence: it marks the exact moment the act of inscription is executed and makes it possible to clearly uphold the chronological order of the process.

STEPS TO FOLLOW (FORMAL PROCEDURE)

1. Screening of the entrant: the initial evaluative process is carried out in accordance with the established associative criteria, values, and codes.
2. Eligibility validation: once screening is completed, acceptance or non-acceptance is confirmed according to the integrity of the case and its coherence with the movement.
3. Official registration in the table: after passing the evaluative stage, the person is recorded in the inscription Table, including the real date the day this Act was filled out, the responsible party, and required data.
4. Documentation and welcome: the Screening Table is completed and the Certificate is issued, which is formally delivered as part of the welcome process.

In sum: this Act upholds a principle that for us is a moral rule and a daily practice: it is not enough to want to enter; one must be willing to represent what we are.

Because when an association protects its method, it protects its dignity. And when it protects its dignity, it protects its people.

BIOGRAPHY

I am the inscription Act of the Association for the Rights of the Confined, and I exist for a reason that admits no improvisation: to bring order where before there were versions, to protect dignity where before there was confusion, and to leave record where before there was only memory. I am not a paper to fill out just to comply; I am a formal instrument. I am the exact point where intention stops being discourse and becomes a verifiable process.

I was born because the associated people learned—through hard experience—that the system moves by what remains written, clear, and demonstrable. I was born to prevent commitment from becoming rumor, to ensure belonging is not decided by emotion, and to ensure entry into our ranks does not depend on interpretations, sympathies, or loose conversations. I am the evidence that here things are done as they must be done: with structure, with ethics, and with discipline.

I uphold a philosophy that cannot be negotiated: fight, Share, and Live in Harmony. Those three principles are the foundation of my reason for being. They are not a pretty phrase; they are a real filter. Within me is enrolled the one who is willing to walk with consciousness, respect coexistence, strengthen collective well-being, and contribute with authentic solidarity. Because an association that respects itself is not built with noise; it is built with character.

I also carry, without ambiguity, a firm stance against everything that destroys the human environment: misinformation, intolerance, abuse, irresponsible generalization, and any practice that turns coexistence into internal war. I do not exist to point fingers for the sake of pointing fingers; I exist to protect the moral core of the movement and to ensure that whoever approaches does so with respect, genuine will, and discipline. Whoever comes to invalidate values, codes, and objectives will find in me a clear boundary: here, belonging is earned by conduct, by consciousness, and by commitment.

I also clarify a truth that is often distorted: the Ñeta Association is not what a misinformed person tries to describe from the outside. I am not the door to a “gang”; I am the banner of a movement of consciousness. My purpose is to sustain an associative family that welcomes those who want to grow, protects the weak, reinforces belonging, and plants solidarity among brothers. Where others only see labels, I demand criteria. Where others only see prejudice, I uphold purpose. Because here one does not enter to increase chaos; here one enters to elevate discipline.

That is why my structure is rigorous. I do not allow shortcuts. In me, you do not “get in by saying.” In me, you get in by process. And my process exists because there have been multiple internal and external injustices against the movement; by a real rule of conscience, every case is evaluative. Here no one enrolls by impulse or by pressure. Here enrolls the one who can uphold a clean commitment.

My steps to follow are clearly defined, and I repeat them as a rule so there are no doubts:

- The screening of the entrant is carried out: a rigorous evaluation process to confirm eligibility, coherence with values, and capacity to contribute positively.
- After passing said process, it is validated that the applicant does not contradict principles nor represent risk to the movement's harmony.
- The entry is recorded in the enrollment table, because order requires registration: name, required data, responsible party, status, and corresponding evidence.
- The screening table and certificate are completed, and then delivered as part of the welcome process, leaving clear proof that the admission occurred with method.

I establish a rule that sustains my authority and protects the credibility of the entire process: the date recorded in me must be the real date of the day I am completed. I do not admit dates "for convenience," nor dates "just to say," nor adjustments meant to disguise the chronology. I exist to fix verifiable facts; if the date is altered, the record is broken. And when the record is broken, the door opens to rumor, conflict, and denial. That is why my date is not an administrative detail: it is my foundation. My date is sacred because my date is my truth.

That real date does not only mark a day: it marks responsibility. It marks the exact moment an intention stops being words and becomes formal commitment. It marks the beginning of a route that can be reviewed, confirmed, and upheld under any evaluation. I am not here to decorate a file; I am here to give it a backbone. Where memory fails, I sustain. Where emotion confuses, I order. Where versions change, I leave one single record: the one set down with clarity.

When I am properly filled out, my function does not end: my weight begins. Because I am not a simple entry form; I am an instrument of protection. I protect the member by leaving clear proof of their incorporation and the conditions under which they integrate. I protect the ideal because I establish that here one does not enter by impulse, pressure, or trend: one enters by conviction and coherence with principles. I protect the process because I turn "I want" into "I answer," and "I said" into "I signed." And I protect the environment, because where there is method there is less clash, less confusion, and more operational harmony.

I am also an ethical filter. Not because I exclude on a whim, but because I demand the minimum indispensable for a movement to be serious: order, respect, transparency, and consistency. I do not allow commitment to be declared with pretty phrases and later denied with excuses. My very existence is a response to disorder: to informality that weakens, to carelessness that causes misunderstandings, and to the lack of evidence that leaves people defenseless. I turn belonging into something that can be pointed to with precision: here is the date, here is the act, here is the record.

I, the inscription Act of the Association for the Rights of the Confined, do not raise my voice: I record. I do not intimidate: I establish. I do not improvise: I document. And that is why my language is firm and my purpose is clean: to uphold a clear truth, protected by method. In an environment where the written word carries weight, I represent the most serious way of saying: here we walk with consciousness, here we enter with ethics, here we answer with discipline... and here order is not a suggestion: it is identity, it is existence, and it is direction.

I, José A. Concepción Guerra, did not come to ask permission to be light in the storm;

I came to turn chaos into method, and the wound into a tool.

Because here the word carries weight, but the record carries double:

real date, clean signature, and a purpose that neither breaks nor bends.

I do not enroll by emotion: I audit consciousness,

so whoever enters brings respect and does not bring a sentence.

My act is not a paper: it is a filter of dignity,

so rumor dies on its own when the truth arrives.

Fight, Share, and Live in Harmony... is not a slogan for the wall;

it is discipline for the mind, and family to hold you up.

I am not “noise” in the system: I am the people’s direction,

and where others see confinement, I see character in development.

My voice does not improvise: it organizes.

My hand does not accuse: it educates.

And my name does not boast: it answers.

Because real social work... is written, fulfilled, and proven through action.

**LET'S GO PEOPLE!
LET IT BE CLEAR,
THIS IS A CRY FOR PEACE,
AND NOT FOR WAR,
THE PHILOSOPHY,
REMAINS ALIVE,
LET'S FOLLOW CARLOS'S PHILOSOPHY,
WE DON'T WANT HUGS WITH LIFE,
UNTIL OUR PEOPLE ARE FREE,
LET'S ALL UNITE,
IN A SINGLE LINE,
OF THOUGHT,
AND CONSCIOUSNESS,
TO COMBAT,
OUR GREATEST OPPRESSOR,
THE MONSTER,
WITH SEVEN HEADS,
AND IN MEMORY,
OF OUR SUPREME LEADER,
CARLOS TORRES MELÉNDEZ,
AND OTHER FALLEN BROTHERS,
IN THE STRUGGLE OF PAIN,
FIGHT,
SHARE,
AND LIVE IN HARMONY,
AS STIPULATED,
BY OUR PHILOSOPHY OF LIFE,
ASOCIACIÓN ÑETA,
ASOCIACIÓN ÑETA,
ASOCIACIÓN ÑETA.**

