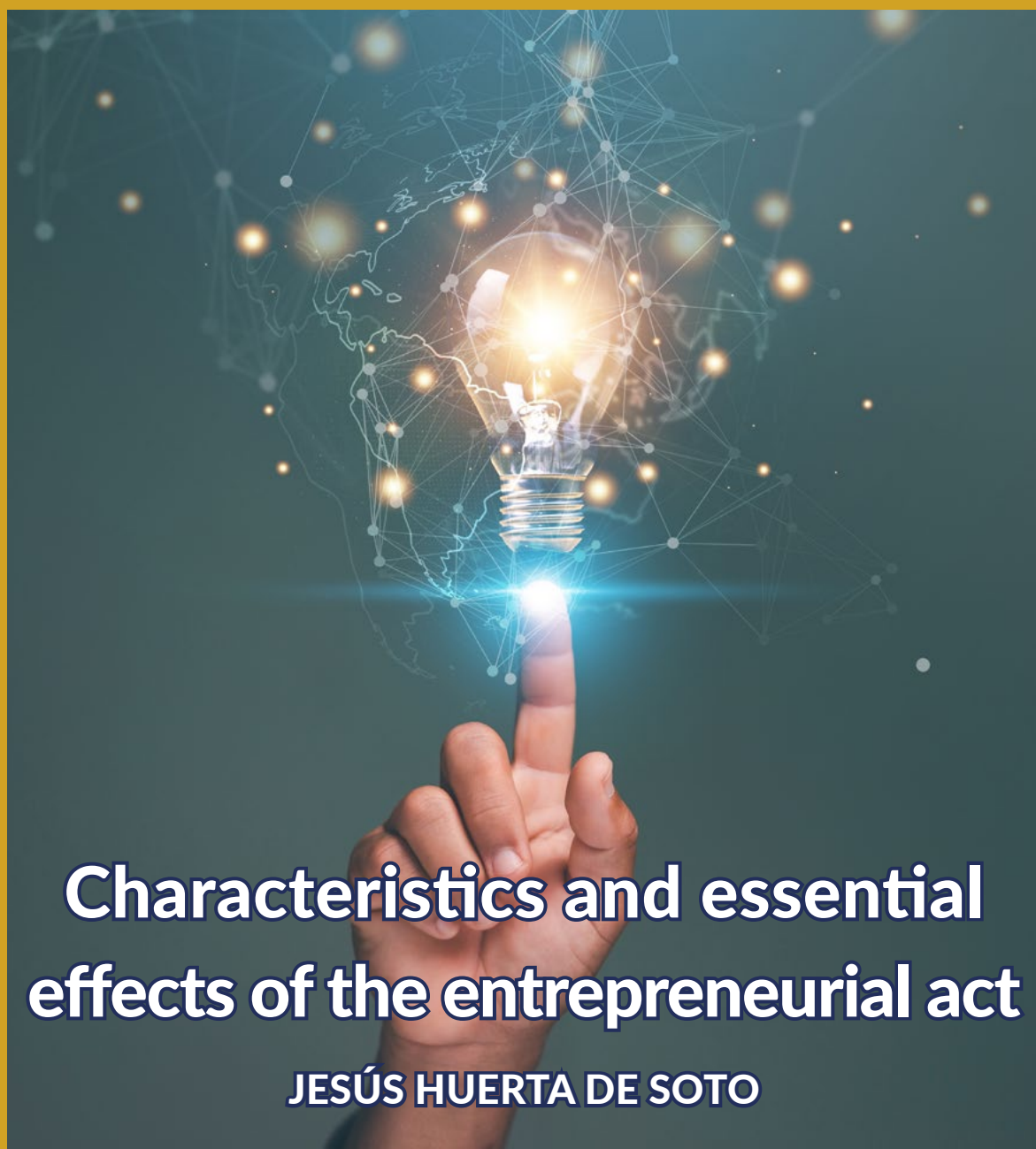


PAPERS FOR THE ADVANCEMENT OF

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(English version)

IN OUR TIME



**Characteristics and essential
effects of the entrepreneurial act**

JESÚS HUERTA DE SOTO

Characteristics and essential effects of the entrepreneurial act*

JESÚS HUERTA DE SOTO

Practical, non-scientific knowledge

Entrepreneurial knowledge is, above all, subjective and practical in nature, meaning it is not scientific. What does this mean? It means that this knowledge can only be created by the individual, the average person, acting within their specific context, in their particular circumstances of time and place. It is knowledge that can only be learned through *praxis*. The word *praxis* comes from Greek and means action. Action is key. Remember that I gave you the example of my grandfather, who took me on his lap and said to me: "Listen, son, you are very studious, you are a nerd, the top of the class (and I was, I always got A's, honors). But do not think that this will get you what you want, or that you are the smartest. You are wrong, because the most important things in life are not learned from books; they are only learned by doing." We can give several examples: how to learn to flirt with a girl, how to learn to run a business, how to learn to paint like Velázquez, or how to learn to ride a bike. All of this is practical knowledge in the sense that it can only be learned by doing. You are here studying a series of disciplines, some of greater importance, others

of lesser importance, but in any case of peripheral importance with respect to the essential. Until you go out into the bullring to fight, you will not learn to fight. Until you go out and try to direct a film, you will not learn to direct a film, no matter how much you have studied books or theory on the subject. Does this mean that we are wasting these years at university? Yes and no. Yes, if you fall into the fatal conceit of believing that, with what you study at university, you already have everything figured out a promising future guaranteed; in that case, you are radically mistaken; and no, because what you learn here serves as a springboard to exponentially multiply your creative and entrepreneurial capacity on the basis of the technical rudiments you have learned.

Thus, we can talk about Michael Oakeshott, who emphasizes the distinction between scientific knowledge and practical knowledge. He railed against the deification of scientific reason in the last century. He criticized that "drunkenness of power" that leads human beings to deify their scientific capacity, as if science were the key to solving all problems. He said that this is the grave error, the great sin of humanity. Science is undoubtedly very useful, but we should not think that it is experts or science that will solve

(* Verbatim transcript of the first part of the fifth class of the 2023-2024 course on "Text and Academic Commentaries" taught by Prof. Huerta de Soto at Rey Juan Carlos University in Madrid.

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Jesús Huerta de Soto is a Professor of Political Economy at Rey Juan Carlos University in Madrid. He holds a PhD in Law and a PhD in Economics from Complutense University of Madrid and a Master of Business Administration from Stanford University. Author of twelve books published in more than sixty editions worldwide and translated into nearly twenty languages, Professor Huerta de Soto

is one of the leading figures in the Austrian School of Economics today. His extensive academic career has earned him distinctions such as honorary doctorates from Francisco Marroquín University (Guatemala), Alexandru Ioan Cuza University (Iasi, Romania), Moscow Financial University (Russia), ESEADE (Argentina), and National University of San Marcos (Lima, Peru). He edits the journal *Procesos de Mercado* and, through his presence in the media and at events and projects of an informative nature, is today one of the most recognized voices in the field and ideas of Liberty.

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the fate of humanity. That depends on a type of entrepreneurial knowledge, which is radically different. Hayek also distinguished between centralized knowledge and dispersed knowledge.

On the other hand, we had Michael Polanyi, who distinguished between two types of knowledge: formalized knowledge, which is scientific knowledge, and tacit, non-formalizable knowledge, which is practical entrepreneurial knowledge. Polanyi addresses this idea in his work *The Study of Man*. Mises referred to class knowledge, which allows us to classify phenomena, which is scientific knowledge, as opposed to knowledge of unique, historically

“bits” of information in our minds. What occurs? What occurs is that, through introspection, we have first-hand knowledge of what we ourselves know. It is so immensely familiar to us that we assume that everyone else, or at least those around us, also knows it. We think that my brother, my sister, my father, my boyfriend, my husband, my wife know it... but make no mistake: they do not. It is true that the closer they are to you or the more familiar they are with you, the more they will know. People who know us well can immediately sense whether we are sad, happy, or whether we want to convey something. Sometimes, a glance is enough to com-

Michael Oakeshott distinguished between scientific and practical knowledge, and railed against the deification of scientific reason in the last century.

unrepeatable events, which is the case with entrepreneurial knowledge.

Proprietary and scattered knowledge

Entrepreneurial knowledge is proprietary and dispersed or scattered. What does this mean? It means that this knowledge, with all its specific nuances, is possessed only by ordinary human beings, men and women, who act in their particular circumstances. It is unique to them. Human beings, to a greater or lesser extent, can transmit or share part of that knowledge with those around them, but feeling it, mastering it, knowing it firsthand and intimately, is something exclusively theirs. It is something exclusive to human beings who act. It is as if each of us had unique “bits” of information in our minds, something unrepeatable and unique to our individual experience and action. It is as if each of us had unique and historically unrepeatable

communicate an idea. You can see this reflected, for example, in a good shot in a movie. But do not assume that everything you know is known by the other person, because each person is, so to speak, the exclusive owner of the information they generate. For example, this young lady has her information, there, in her mind, and it is impossible for her to transmit it to me with a cable. No, no, no. There is no way. There is a world between us, and this happens to all of us. In this sense, it is private knowledge. I insist again and again that we are talking about very abstract realities. Unfortunately, language does not provide us with specific terms to convey these ideas in a completely unambiguous and non-confusing way. On the other hand, these realities are so intimate to us, because we are talking about how we ourselves act, think, and create in business, that it is not so difficult for us to understand what I am saying. This exclusive knowledge is unique to each of us, although

it is true that many facets of this knowledge can be filtered to those around us, but not with all its details and nuances. It is knowledge that is also said to be dispersed or scattered. What does this mean? It means that the immense, practically infinite volume of information or practical knowledge that is continuously being created and used today by the eight billion human beings that make up humanity is dispersed or scattered. An infinitesimal part of that knowledge is in this mind, another in that mind, and so on among different human beings. You can imagine it, although in reality, the dimension of what I am describing is enormous-

occurs: by being connected to each other, interacting, we are able to take advantage of the immense volume of practical, scattered, and exclusive information held in the eight billion minds that make up humanity; and we will see how all this is possible thanks to market processes, the spontaneous order of the market, free enterprise, and the capitalist economic system. It is essential to understand this concept because there are alternative interpretations of society that have nothing to do with what we are explaining here, which is the correct view. These interpretations consider that only scientific knowledge exists, which is hierarchical, in

The immense volume of information or practical knowledge that the eight billion human beings are continuously creating and using today is scattered or disseminated.

ly abstract. It goes unnoticed because we tend to act as if we were on autopilot, taking many things for granted. However, here, at the academic level, we are developing scientific knowledge, which is the knowledge of economic science, which, as a science, studies the processes of creation and transmission of practical entrepreneurial knowledge. This knowledge, as we have said, is unique to each of us and scattered. This should fill us with pride (although always well understood) because it means that each of us is unique in the universe. There has been no one in the past, there is no one in the present, and there will be no one in the future with the concrete, specific, private, and entrepreneurial knowledge that we have and that we are creating individually. We are unique and unrepeatable in the universe. Why? Because only we, in our particular circumstances of time and place, when we act, develop first-hand knowledge that is strictly private. And a surprising marvel

which someone must be in charge because they supposedly know everything, while the rest of us are like ants who must obey blindly. We will explain why this view is wrong, why it does not reflect the true nature of human beings, how society develops spontaneously, or how civilization advances. It is important to understand this because, generation after generation, there is a continuous clash between alternative views. The future of civilization and its ability to continue advancing, albeit often “in fits and starts,” depends on our understanding of this spontaneous market order, as well as the fundamental characteristics and differences of the entrepreneurial information we are discussing.

Tacit knowledge that cannot be articulated

A third characteristic of entrepreneurial knowledge is that it is tacit knowledge, which cannot be articulated. What does this mean? It

means that we know what we understand about entrepreneurship, even if we are unable to explain it in detail or in technical terms. We illustrated this with an example in class the other day when I asked: has anyone learned to ride a bike by reading a book? Is anyone able to articulate the laws of physics—as someone studying physics would—that allow us to lean into a curve so that centripetal force keeps us glued to the road and prevents us from falling? The answer is no, because knowing how to ride a bike is a practical skill that can only be acquired by getting on a bike, without training wheels, and falling several times, as I told them, until, mysteriously, we

in the hustle and bustle of traffic, in a city like Madrid, for example. Depending on the person, this may take ten lessons, a hundred, or even five hundred, but in the end, we acquire the necessary fluency because we have developed that specific knowledge that is practical knowledge, acquired exclusively through experience. Another example is learning to cook. You can read all the cookbooks with all the recipes in the world, but the first time you follow a recipe, it will probably turn out badly. Then you start cooking and someone who knows how to do it, because he has learned through practice, nudges you and says, “Let me do it.” How many times has this happened to us?

Entrepreneurial knowledge is tacit in nature; it is what we know—we know how to do it—but we cannot explain precisely how we do it.

develop our sense of balance and learn not to fall. Entrepreneurial knowledge is tacit; it is what we know—we know how to do it—but we cannot explain precisely how we do it, *know what*. This happens all the time in every area of our lives. For example, think about people who are getting their driver's license. There are two types of tests: a theory test, where we are taught rules such as “give way” or “stop,” and this is assessed with a simple test; then there is learning to drive in practice. And how do you learn to drive? We go to a driving school. There, we get into a car with dual controls (two steering wheels and two sets of pedals), the instructor sits next to us and says, “Start the car and drive off.” At that moment, we are terrified because we have never driven a car before. The instructor gives us basic instructions: “Release the brake, put it in first gear, slowly release the clutch, accelerate...” But this is not something you can learn by reading a book. You can only learn it by immersing yourself

We ourselves have nudged someone and said, “Let me do it.” But if someone asks us to explain how it is done, we realize that we are not able to explain it accurately, even though we know how to do it. Another example: “Hey, I want to flirt with this girl, but she is ignoring me; I keep getting rejected because I am too shy. Tell me, how do you do it?” And someone nudges you and says, “Look, this is how you do it.” But of course, in the end, you do not want him to do it, because you want to do it yourself. The truth is that we do not know how to explain exactly how it is done; this can only be learned through practice.

Entrepreneurial knowledge is tacit knowledge, which cannot be articulated. Michael Polanyi has a wonderful book called *The Study of Man*, which focuses precisely on this difference between practical entrepreneurial knowledge and scientific knowledge. Polanyi explains that the most relevant knowledge for all of us is practical knowledge. But not only that: he also shows that



even the most scientifically formalized knowledge, the most technical knowledge imaginable, always has a tacit, inarticulate basis. This is linked to the famous theorem of Gödel, the mathematician who discovered that, no matter how complete a mathematical system is thought to be, it will always have a starting point that cannot be formalized in turn and is therefore eminently tacit. In fact, the great discoveries of humankind, even in the field of science, are based on this tacit knowledge; believe it or not, even in the field of science, we always start from a brilliant, creative, tacit intuition. Then, with scientific languages, experiments, and so on, we elaborate on

profession more. For this reason, men tend to devote many more hours to work and are more available for work than women. Many women value other things more, such as raising a family, having children, taking care of the family home, and so on. This obviously leads to them earning less on average. Many conclusions can be drawn from this, some of them feminist. For example: "It is unfair that women earn less; therefore, men should be taxed to pay women so that they earn the same, even if they work fewer hours or are less productive." However, in the market, there is a tendency to pay each person the discounted marginal productivity to the production process. Accord-

Even the most scientifically formalized knowledge, the most technical knowledge imaginable, always has an unspoken, inarticulate basis.

what may previously have been a simple act of creative genius. In this sense, tacit knowledge is the beginning of all knowledge. And therefore, this type of knowledge, often hidden or ignored as if it did not exist by manipulative mafias that only want to deify scientific rationalism and put us in the hands of arrogant "experts," turns out to be the basis of all knowledge, even the most elaborate scientific knowledge.

Today, the Nobel Prize in Economics was awarded to a woman, an American named Claudia Goldin, for her studies on the labor market for women. What has this economist discovered? Well, in reality, we could say that she has "discovered the Mediterranean." And what does this mean? After many studies and thousands of hours of work, she has reached a conclusion that was already quite obvious: women, in general, earn less than men. Why? Because more than half of women value family life and marriage highly, while men, in relative terms, value their pro-

ding to Goldin's studies, women tend to opt for jobs that are more flexible in terms of hours and also resort more frequently to part-time work. Of course, this same flexibility could be used by men. They could say, "I want to work fewer hours so I can devote myself to hunting, studying, thinking, or simply not working more than four hours a day." In an environment of freedom, any choice is legitimate and defensible, provided that there is equality under the law. However, when it is observed on a large scale that women and men make different choices, this explains why, at the aggregate level, there is what is called a wage gap between the two. This gap does not stem from any structural injustice, but from the voluntary choices made by women. Claudia Goldin has also studied the impact of contraception and the extent to which the market economy and the capitalist system have been the main driving force behind women's liberation. In the past, for example, washing by hand was an arduous task.

Those who live alone know what it means to wash dishes two or three times a day and constantly tidy up the kitchen. This was a daily reality. Thanks to the market economy, the dishwasher, refrigerator, washing machine, dryer, and other appliances were invented. Who has gained time and hours and who has gained in quality of life with these inventions? Undoubtedly, both men and women. But, relatively speaking, they have especially benefited women. Currently, the global average shows that half of women work and are present in the labor market. However, in some countries, this percentage is considerably lower. In contrast, the average percentage of

malized knowledge. Of course, you can study it in school or college. You have probably studied subjects such as "language" or "literature," which many would find boring. But by the age of two, we already knew how to speak perfectly. Remember the example I gave you about my "fatal scientific arrogance," having scored 599 out of 600 on the TOEFL (Test of English as a Foreign Language), when I arrived in the United States believing myself to be "the master of the world," little less than Shakespeare, thinking that I could speak English better than them, but the reality was very different. I realized this when I watched *The Godfather* on the plane and did not understand a thing. I did

Institutions are one of the "crutches" that help us cope with the ineradicably uncertain nature of the future.

men who work is 80%. Claudia Goldin is the third woman to receive this award since its creation in 1968. Only three women have been recognized with the Nobel Prize in Economics. Is this an "injustice"?

Institutions as the embodiment of practical, tacit, and inarticulate knowledge

But let us return to tacit, inarticulate knowledge, which not only refers to the creative genius that allows us to discover or create new ends and the means to achieve them. Tacit knowledge also includes the established knowledge that arises in an evolutionary manner and constitutes what we call "institutions." Institutions, as you will recall, are one of the "crutches" that help us cope with the ineradicably uncertain nature of the future. Institutions manifest themselves, for example, in the field of language. For example, Castilian, Spanish, the language I am speaking now, is tacit, non-for-

not understand anything in the first classes either. However, I saw American children aged two or three speaking perfect English, and they had not learned it from a book. This is a clear example of tacit, unarticulated, practical, entrepreneurial knowledge. The same is true of respect for morality. What is morality? The word comes from the Latin *mos, moris*, which means "that which is transmitted by custom." That is, the knowledge of what is right and what is wrong. It is true that in life, many things are not black and white, but rather fall into gray areas. But let us be honest: in most cases, we know how to distinguish right from wrong. This knowledge emerges small, like a mysterious, embryonic seed that we carry from birth, then develops and grows: we learn it at home, in our small community, or in a religious organization if we are religious, etc. This knowledge about what is right and wrong can be partially articulated: by attending religion, morality, or citizenship classes; by reading a book; or by studying the criminal

code or the civil code. But, in essence, it remains tacit, inarticulate knowledge that is learned through practice. The same is true of law. A handshake, a contract: "Deal done" and "This is set in stone." Law, morality, and language share this characteristic. But language not only in the strict sense of the language we use to understand each other, whether it be Spanish, English, French, or any other, but in its broader dimension as a social institution. And the same is true of the "language of entrepreneurship," or accounting, which is another example of tacit knowledge. "Accounting is the language of business," they told us at Stanford Business School. I remember when I was studying, they told

sh are inefficient. Let us create a perfect language." Thus Esperanto was born. But what happened? Only four eccentrics and a few enthusiasts who meet at conferences speak it, and it has been a failure because it does not incorporate the wealth of information and practice accumulated by "living" languages generation after generation and century after century.

Other examples: "Let us invent a new family model. What is this traditional family? It is obsolete, a thing of the past. Let us have thirteen types of families, or better yet, sixteen types, even twenty-seven different types." The result? Another failure. Remember that the institutions most

Each of us contributes to the process of shaping institutions by doing our bit in terms of experience, knowledge, skills, etc., generation after generation.

me that accounting had been invented by Luca Pacioli. And I, in my ignorance, believed it. Who was Luca Pacioli? Take note: a Franciscan who was Leonardo da Vinci's mathematics teacher. However, he did not invent anything; all he did was be the first to publish a book on the language that merchants and craftsmen had already been using for centuries: double-entry bookkeeping. No one "invented" accounting. Because no one has the mental capacity to create such an institution from scratch, as it involves an immense amount of practical information. Each of us contributes a small grain of sand of experience, knowledge, skills, etc., to the process of forming these institutions, generation after generation. This gives rise to immense complexity and richness that cannot be recreated by any scholar, or group of scholars, or scientists, no matter how clever they may be. And, even less so, can they be artificially improved. For example, there were those who tried to "improve" natural languages. They said: "French, English, and Spani-

essential to civilization and human life have not been, and cannot be, created by the human mind. They are the evolutionary result of patterned behaviors and are composed of essentially practical, entrepreneurial, and tacit knowledge. Books are an excellent example for understanding the difference between formalized knowledge and practical knowledge. This idea has been developed very well by Michael Polanyi. Before the invention of the printing press by Gutenberg in the 15th century, books were copied by hand (for example, in monasteries during the Middle Ages). Owning a book was extremely expensive; it took a copyist almost a lifetime of work to reproduce one with his own hands. Gutenberg's idea was brilliant: to create a system in which typesetters prepared molds with wooden or lead letters and, with ink, paper, and presses, the pages were printed en masse. For the first time, books became widely available to all of humanity. The book, which was once a luxury item, practically unaffordable for



99% of the population, became a commonplace item in every home. Now we can read a novel or any other content in an accessible way. It may seem obvious, but it was not so until a few centuries ago. Today, in addition to books, we have maps, computers, scientific journals, newspapers, computer programs, and “artificial intelligence” algorithms. All of them contain and provide formalized information, but this is not entrepreneurial knowledge and should therefore not be confused with practical knowledge. The smartphone is perhaps the most significant innovation in my lifetime. For example, when I was young and my car broke down on the way to Soria, you had to

ge of beliefs, for example; language, sensations, and much of what we learn are also part of this knowledge. Furthermore, in dynamic terms, how we think and our mental process of creativity and discovery is, in itself, practical knowledge.

Notice how I try to theorize abstractly about the process by which we create in every action. A process that we are not even able to fully explain what it consists of and how it is carried out. In this context, the expression “artificial intelligence” seems to me to be a more than arrogant contradiction in terms: so-called artificial intelligence will never be able to generate creative entrepreneurial knowledge; it will never be possible to create

So-called artificial intelligence will never be able to generate creative entrepreneurial knowledge: you can not write an algorithm capable of creating something in an entrepreneurial way.

hitchhike to get to a town, put a coin in a public phone, and call for a tow truck. Today, you make a call from your cell phone and everything is solved.

Well, books, maps, computers, scientific and non-scientific journals, newspapers, artificial intelligence—all of these are formalized knowledge. And what do they do? What these media do is act, so to speak, as a springboard (a simile I have used on several occasions) to multiply our capacity to create practical information. Before books, for example, we spent morning, noon, and night working in the fields, developing practical knowledge about how to farm, milk cattle, or perform similar tasks. But with books, the imagination is enhanced. By accumulating and having access to formalized information, we begin to creatively visualize options and possibilities that we could not even imagine or conceive of before. Everything we create and discover in entrepreneurship is done within a context of practical knowledge. But it is not just practical knowled-

a machine with an algorithm capable of creating anything in entrepreneurial human actions, as I am explaining now. Those who think that artificial intelligence will replace creative human beings are starting from a completely erroneous basis: they do not differentiate between the two types of knowledge (practical, tacit, unarticulated knowledge, and scientific, formalized, theoretical knowledge). That is why this difference, which I have presented today and on which I am insisting so much, is of enormous importance, both in scientific terms and, above all, for our lives.

Creative nature of entrepreneurial knowledge

The entrepreneurial knowledge I am referring to is not only subjective, practical, proprietary, scattered, tacit, and inarticulate, but it is also eminently creative. In other words, when we discover something that had previously gone unnoticed—and that is the essence of

all entrepreneurial activity—we create in our minds, so to speak, bits of practical information that did not exist before and that we therefore did not have. This is the great wonder of human nature: that we are capable of continuously creating entrepreneurial knowledge *ex nihilo* that we did not previously have. And the most surprising thing is that this knowledge that we are capable of creating from nothing comes at no cost. For example, if I discover or create an opportunity for profit, I do so for free. It is like the simile of Stickman analysis that appears on different pages of my book *Socialism, Economic Calculation, and Entrepreneurship*, where figures

entrepreneurial knowledge that is eminently creative and costs nothing. This should be a source of special encouragement, especially for the young men and women who are listening to me in class today. Every year, the teacher is a year older, but the generation that comes to learn from him is always the same age: eighteen or nineteen. When I was teaching at the age of thirty, the students were eighteen or nineteen. Then, at thirty-one, thirty-two, and so on. Now, at sixty-six, there is an ever-increasing generational gap. On the one hand, I like this because I feel rejuvenated when I see you all so young, each year relatively younger than me.

You do not need material resources to succeed in life. Success in life depends on entrepreneurial knowledge that is eminently creative and costs nothing.

with creative light bulbs “lighting up” are depicted. That image of the light bulb turning on is a perfect analogy for how knowledge arises. Suddenly, we realize something: “Good news! Now I realize this.” By identifying a goal that is valuable to us, in a sense we have already made the profit our own. The benefit is the value we place on the goal we hope to achieve, and this creative act comes at no cost. Someone might object: “Professor, what are you saying? To make a business profit, you have to incur costs.” Of course, it is true that later you will have to buy factors of production, hire actors, and so on. But what about the idea? The idea is free. “Hey, I have an idea, I will sell it to you.” Then, with more or less entrepreneurial ability or conviction, I can look for allies for my project: a capitalist to finance me, someone who believes in me, and so on; but the idea is already there. You do not need material resources to succeed in life. Success in life depends on

But, on the other hand, this generational gap is becoming increasingly clear and evident from the point of view of generational experience. But, I insist: you do not need material resources to succeed in life, and this is a huge incentive. It means that anything you set your mind to in an environment of freedom can be achieved. This fact should be a source of great joy and give us confidence, because it is what makes life exciting and worth living. It is a message of optimism that I want to send especially to the youngest among you: you can take on the world. There is no need to depend on the government, or on aid, or on subsidies, or on a system in which, from the cradle to the grave, everything is organized and protected. You must rid yourselves of that mentality and embrace your own human, entrepreneurial, and creative nature. Take a leap of faith in pursuit of what you value and believe is worthwhile, because you can achieve it, even if you lack the material means to start

with. If any of you are depressed and think, “It is easy for Professor Huerta de Soto, handsome, young (forty years ago!), rich... It is easy to say these things. But I, with economic and family problems, can not make ends meet, I have no options.” Let me tell you that this is not how the world works. In an environment of freedom, you can achieve whatever you want. This can be illustrated in many contexts. Relatively freer societies are much more dynamic. For example, the American dream: in the United States, people who come from very humble social bac-

kgrounds can reach the top in entrepreneurship, the arts, and any other field. It is a dynamic society, one that is not marked by envy and that respects free enterprise. In contrast, there are other societies where everything is difficult, blocked, regulated, and where the 'nanny state' scarcely permits us to act. Rebel against that situation! Do not fall into the temptation of envy or think that you need coercive assistance to succeed. Entrepreneurial knowledge is eminently creative, costs nothing, and all you need is an idea to start on the road to success.

ABOUT THE FOUNDATION, THIS MAGAZINE AND ITS SPANISH AND ENGLISH SUPPLEMENTS

The publisher of *AVANCE de la Libertad* magazine and the supplement you are holding is the Foundation for the Advancement of Liberty (Fundalib), based in Madrid. Since 2015, the Foundation has been working in Spain and internationally for the cause of economic and personal freedom for all human beings. Fundalib is an entity associated with the prestigious Atlas Network, based in Washington, which brings together some 500 pro-freedom think tanks in a hundred countries. It is also a member of European networks such as Epicenter and ELF. The Foundation researches different aspects of freedom in various areas. In particular, it periodically compiles several national and international indices on the state of freedom, including the Regional Tax Competitiveness Index (IACF) and the Economic Freedom Index for Spain's Cities (ILECE). The IACF was one of the six finalists for the prestigious Templeton Prize in 2024, and the ILECE was awarded the Europe Liberty Award in 2020. Fundalib has won several other awards and distinctions, notably first place in the international think tank competition organized by the European Resource Bank in Chişinău (Moldova) in 2019. The two documentaries produced by the Foundation have been included in the official selection of festivals in the United States and South Korea,



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and one of them won an international specialized festival (New York, 2023). The Foundation supports various civil society activist organizations and is a top publisher of books on the ideas of freedom. The Foundation's publications are available on the fundalib.org website, including the series of Brief Reports on Current Issues. Since June 2020, the Foundation has been publishing the aforementioned monthly magazine, which provides readers with brief opinion pieces aimed at spreading ideas throughout society. With a classical liberal and libertarian orientation, the magazine covers the entire ideological spectrum from classical liberalism to agorist and ancap positions, as well as objectivist philosophy. Fundalib thus seeks to promote the various families of individualism, aware of the fearsome resurgence of various forms of collectivism in our time, generally through the various populisms that are regaining political ground.

Since 2021, this magazine of short articles has been complemented by the supplement *Cuadernos para el Avance de la Libertad*. What you are looking at is an English edition of one of those *Cuadernos (Papers)*. On page 2 of this Paper, readers will find the code and web address to subscribe to the magazine, and on the website there are several other options for joining and supporting Fundalib.

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