

Regine Humanics Foundation Ltd: For A Better Human Condition For All Humanity Across Mother Earth

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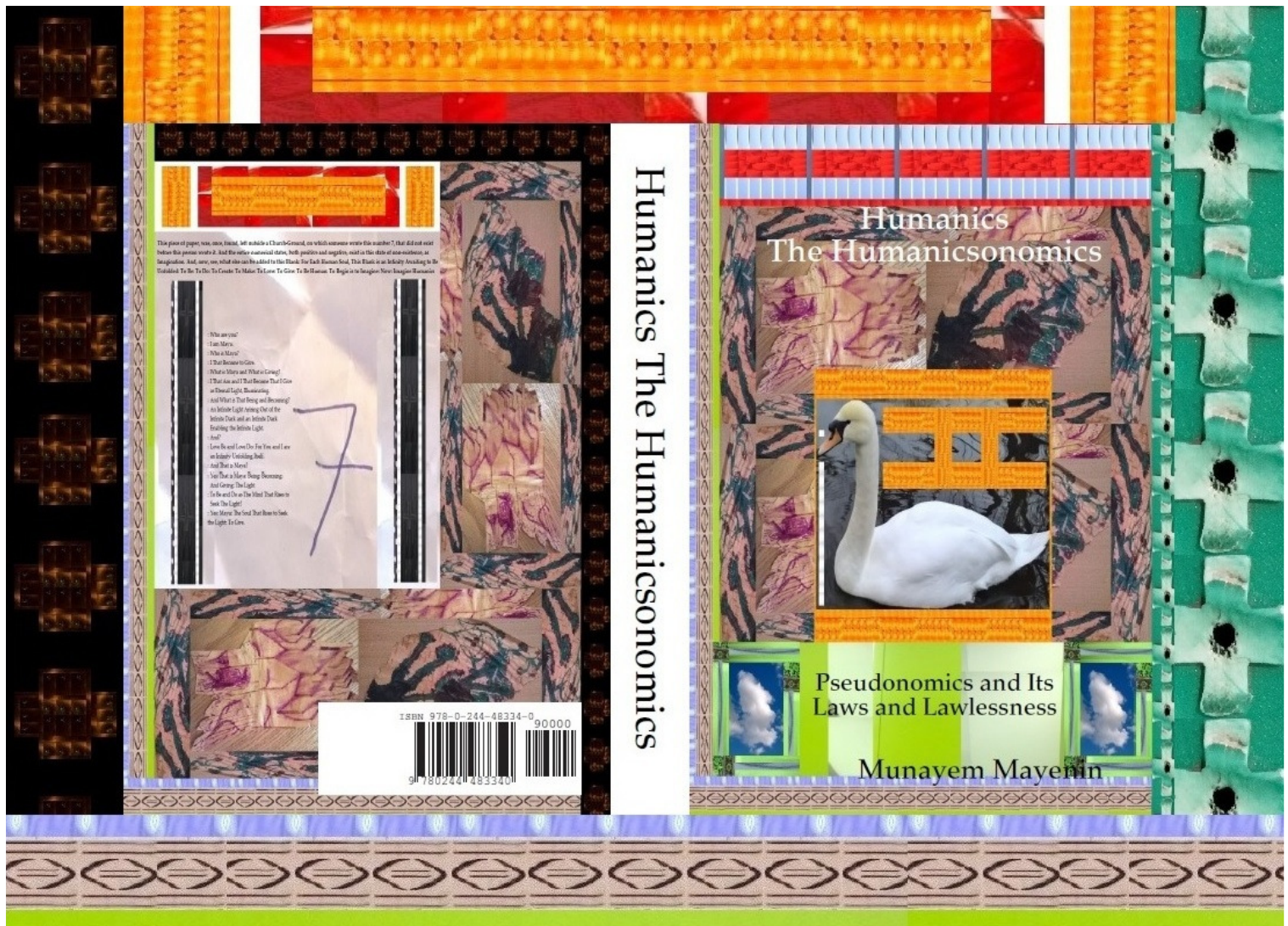
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|| Humanics: Humanicsxian Economics As Human Enterprise: Post-Capitalist and Post-Marxist Economics to Bring About Liberty and Equality For All Humanity Across Mother Earth ||



|| Friday: February 19: 2021: Munayem Mayenin: All Humanicsxians of the World Unite For All-For-One And One-For-All || ᾰ. 'Humanics and the Human Enterprise' is a chapter of Humanics The Foundation: By Munayem Mayenin: ISBN: 978-0-244-34575-4: Copyrights @ Munayem Mayenin, London, UK: First Published: December 06: 2017: Price: £29.95: Imsonium Books: It is published here as 'Humanics: Humanicsxian Economics As Human Enterprise: Post-Capitalist and Post-Marxist Economics to Bring About Liberty and Equality For All Humanity Across Mother Earth' for the future students of economics and political economics, as well as, philosophy and political philosophy. Nothing changes unless there come into existence the architectonics, architectures, mechanisms, systems and processes, detailing the 'biochemistry' and the 'system' of that change.

For there can be no vaccine unless we know the biochemistry of the virus so that we can find ways to beat its biochemistry to make it change: for humanity, this means that the virus must be eradicated or severely weakened so that it can not harm humanity any longer. Capitalism and, now that it has been made into pseudonomics, it is a 'deadly' virus, a pathogen, that does nothing but harms everything and anything and it establishes suffering, agony, pain and misery over the vast majority of humanity across the earth but it makes it appear 'normal' and acceptable. Humanics, humanicsxian economics and humanicsovics, the political philosophy of humanics show that 'biochemistry' by which capitalism shall come to crumble down for humanity can not continue to exist in this horror of a human condition, that capitalism has created, established and enforced all over the world with its poverty-paradigm of all high-cruelties, high-brutalities and high-barbarities because it is unsustainable. Humanity naturale can not exist as it is in the sociology of squalors, that establishes, enhances and enlargers the sociology of evil, that spreads dehumanisation in all spheres of existence.

Example: the poor of all the world, including, in the advanced economies, have been paying the highest price, by the coronavirus pandemic, in terms the numbers becoming infected, the number of them getting severe end of the illness, developing further long-term health complications, the number of those, who died and are dying, as well as, the economic and financial costs, that they have borne so far and are to bear and, yet, the world simply lets the advanced economies buy in and hoard the vast majority of the vaccines and let, again, the poor of the world to the element! What kind and what quality are there in such a humanity, that finds this repugnant conduct acceptable, that says this that those with money should be able to buy in protection while the poor must face the elements? The poverty-paradigm of capitalism enforces poverty-wage to the vast majority of the working humanity, it enforces punishment social security over those, who are unable to work, where there is social security, whereas where there is no social security, it lets destitution devastate the most vulnerable and lets a huge chunk of humanity exist and perish in the darkness of lack of education and poverty, hunger, malnutrition, rough sleeping, homelessness and much more of the evils spread out. The UK Government runs such a punishment social security system and in the pandemic they increased the Universal Credit by £20 pound a week for those,

intended to be treated with this punishment benefit and the Government seems to demand that those, inflicted with the punishment benefit be grateful for that temporary £20 a week extra while with these benefits many of these people, families are queuing the food banks! But, this is what is capitalism, which is a brutal system but it has made itself appear normal. It is a system of dehumanisation, that makes us dehumanised into zoohumanity and our humanity naturale is lost in the process and, thus, all this rot appears normal and acceptable to us. Humanics and Humanicsxian Economics challenge this rot and offers the philosophy, political philosophy and political economics to bring an end to all these rot, all these high-cruelties, high-brutalities and high-barbarities and begin again in humanics. Marxism will not do. Capitalism can not do: the future of humanity is on the path of humanics.

Here is the chapter of Humanics The Foundation

There can not be a case made for a condition where humans live and die doing nothing; in other words, no activity or work is involved in human life and in the living it. Since the one single most important feature of what makes us human is our imagination which means to be able to imagine so to create, to bring about. The holder of the spring of imagination is the human with which to create and it is, therefore, the essence of what humanity is about in which the entire characteristic of being human is condensed. And because of this in all nations, in all cultures, in all tongues and in most of the scriptures work is viewed as part of what constitutes prayers and good deed or generally, doing and being good. That what creates the condition and systems and lets, supports, enables, fosters and enhances humans to be able to do so, being good and doing good, using their imagination and creating is what human enterprise is about and ought to be about.

The best example of work or to be creative is the example of being a parent and thus, looking at the work of a pair of parents at work in raising, sheltering, protecting, loving, providing food and drink and meeting all other necessities, educating, enabling socialising and cultural inter-exchanges, safeguarding and preparing a child for adulthood would provide us a great way to understand the value and nature of work. And in this, the Vedantic principle, and other scriptures have similar principle, of selfless work is found. This is the most profound and most significant of all human works, the hardest of all works and it is done without any payment or reward and despite endless array of challenges, troubles and difficulties. If this selfless work is 'rewarded' by payment the nature of the work would change and become a matter of greed or the intention of betterment in terms of financial or other rewards. However, if no payment:reward is made or expected than this work remains to be selfless and because of this nature of being selfless this work brings infinite joy and bestows a meaning to the parents.

Or the work of an artist of any kind: a novelist, a poet, a composer, a singer, a sculptor, an architect, who might as well be a mathematician, engineer, scientist, a thinker, whose art is his:her thoughts, a playwright, a painter whose work is as such. However, all these works in our money based system

lose their nature of being selfless because we are paid for such work so that we feel an infinite loss for the means to make the work offer us a meaning is lost. That what was to be the meaning of life becomes something for which one gets paid. The best example to elaborate this point would be to recall Leo Tolstoy's Resurrection: the young girl fell madly in love with the young officer who had had his fun. He, however, felt 'humane' so that he left some 'money' for the poor girl! What on earth was she going to do with this money? For this money changes her love into an absolute degrading thing! In essence, this happens to all of us as soon as we get paid for our work. It dehumanises us, it lowers us in our own eyes; it makes us feel cheated, abused and demeaned. We simply cannot feel any peace or joy because of the helplessness in which we were put in for which that what dehumanises us, demeans us, robs us, belittles us has been done to us and for this after the entire life's works what have we got to show for?

Nothing since all that money we 'made' got spent in paying the bills that went to make profits to all those companies. If, on the other hand, we work for nothing and create and make things, provisions, services for the rest of humanity all our lives then at the end of our life we can say that we have spent our life working and creating general good for others and we have done so for nothing while others' works and products offered me the grace and benefits that sustained my being for which I am infinitely grateful and I offer my thanks and gratitude and pray for those whose works sustained my life and the life of my family. This is meaning, this is selfless work and we have done so with all our lives and we ought to be happy about it. This does not happen in our money based system. One must work for getting paid because one cannot do otherwise for one needs that money to buy food and drink, be able to buy or rent a place to live and then all sorts of insurance to buy, mortgage and a range of diverse bills have to be paid. One simply, in this money based system, cannot do otherwise but work for money. So this is the apparent impasse: so long there is money there cannot be selfless work and there cannot be peace in any human heart. For the human soul cannot but see the fruitless labour that produces nothing in the form of selflessness.

In this, I would like to demonstrate a beautiful piece of wisdom I heard from a very young poet who once told me she would not like to earn money out of her poetry because then poetry would become a 'job' and she would not love poetry anymore or doing anything with poetry. This is what she must have meant: that as soon as payment is made the quality and nature of the work changes from something beautiful and magnificent to something dehumanising. This payment:reward is the means of the primary conduct of dehumanisation by which way we lose our connection to our work so that our work has nothing to do with our life's meaning.

A young friend of mine once said to me what he thought of a particular experience. He said that he somehow ended up attending a huge party of some sort at a posh hotel. He went to the toilet to refresh and simply to use the facilities, as he said, since they were all so nice, where he met an elderly gentleman who stood outside the toilet with a towel for the people who come out of the toilets. He spoke with the person and he fell in love with that elderly man who was so polite, kind,

warm and friendly to him. My friend then thought as to why on earth a human being's life is wasted away like this? That he was standing there with a towel for people. That was his job. My friend thought, those towels could simply be placed in a holder of some sort. But he tried to imagine this gentleman's life? What kind of work is this? What meaning can be found out of this so called job? And I felt and still do, that my young friend had a point.

The first and foremost act to begin dehumanisation happened when a child is taken away from the mother or father or both parents in times of wars, in times of historic slavery where the child would be claimed as the product of the owner who owned the slave. That is the first act of dehumanisation. Now, we may look at this work and say, a piece of music created by a composer, a poem written by a poet, a story or a novel written by a novelist, a design is done for a building by an architect or an engine is created by an engineer, all becomes that 'child' of the work and it necessarily belongs to the creator, not owned: one cannot own one's own creation nor can one own anything at all really. For ownership, like money is an unnatural concept and it is simply against natural justice. This includes individuals as well as their groups and organisations and bodies including states and nations who cannot own anything. No one and no body owns anything. This is natural justice. Everything in the Universe belongs to God, and those who do not believe in God, must take the view that everything in the Universe belongs to the Universe: we simply belong to everything and everything may belong to us. This offers a unique relationship between the creator and the created. That makes the creator humane and the created an expression where humanity shines through. In other words, if one needs to see humanity one needs only to look at the work. Read William Shakespeare to see what humanity is or read War and Peace or listen to a piece of Beethoven or look at a Brunel Bridge or experience an work of Monet and see and feel the humanity of their creators.

If we imagine a situation, say, all the poets are gathered together as might almost have happened in Communistic countries, in a communal place and they are basically imprisoned and ordered to write poetry that they then take and do whatever they like. The whole enterprise would seem grotesque. This very grotesque expression of power being used to dehumanise people off humanity by taking their child away from them is monstrous. One would denounce such a thing but effectively that is what happened to us in the entire progression of socio-political and econo-cultural system of human affairs management, in short, in politics.

The dehumanisation continues to get wider, deeper and more sophisticated in successive stages of the development of this system. Now, we have no say about what we create for we are employed and the employers take the child and pay us a wage:salary for the work we do. And the enterprises, let us include all activities that is of a financial:economic:business:trade nature in 'the enterprises', have established themselves as beyond people who work in and for them. Their purpose is established as creating profits because they have owners, in vary many classes, types and groups, to whom they must confer profit. That is the ultimate long and short of the basis of the enterprises.

To produce commodities to be sold so to make profits. Now, it is easy to see what it does. The primary and fundamental thing that it does is this: it dehumanises the very people that are working in and for this enterprise, say, it is working to build a bridge between the shores of the Atlantic. Now, the people at the top, the executives and the various layers and levels of managers and supervisors who have been separated from the 'lesser' people by way of offering them a 'better' contract with bigger salaries, benefits, provisions, pensions, holidays, bonuses and power over the 'lesser' people. They, however, are replaceable and are workers, though they do not view themselves as such. The working population have been told, trained and are reinforced that they are employed and that they get a salary:wage for their work and that is all that they are 'entitled to'.

So they feel no connection to the 'child' of the work, the creation of the work and because of that they feel dehumanised, disempowered and morally dislodged and disinherited. This simply is the case because the enterprise has set out its goal as making a profit and without achieving this goal it shall not be an enterprise. Now, let us look at this project: the hundreds of thousands of people must be working in such giant of a project, building the unimaginable bridge on the Atlantic. There must be hundreds and hundreds of different professionals:experts working tirelessly in this project and no such giant of a project has ever been attempted in human history. Once completed there won't be a second instance of such a mad mad achievement of a feat this bridge would be that humanity in thousands years in future shall continue to speak about it. Such a project should make each single worker in that project the most happy, most 'proud' and most fulfilled people on earth. But it does not because at the outset the enterprise has established its goal to pay and get this job done so that they can count the profit! And should they succeed in building this bridge their profits would rise many folds in many ways including share prices going up, good will hitting the skies and so on and so forth. Yet, what does profit do to humanity? Nothing but to become a toy thing for the rich so that they can fulfil their extravagant life style and 'enjoy' life as well as acquire power that they realise money can and does bring. They can use that money to manipulate power, people and organisations and their culture and enhance their profits further. And those who are the 'lesser people' they earn money but they barely pay their way by simply direct debiting their income towards all the bills that they must pay. And they remain utterly exhausted, tired, demoralised, disempowered, dislodged, broken and disinherited. That keeps eating their inner being and things begin to crack inside and people begin to get ill and mental illness begin to set in and once they begin to fall down and out of the system there is no one there for them. No one is there for them.

This is at the heart of the dehumanisation and that begins by separating people, tearing them apart from one person to the next so that there are no two workers who are same or equal. There is no equality. The first casualty of dehumanisation is the beginning of inequality by way of separating the first two groups: the powerful and powerless. Then the powerful gets divided in groups and sub groups till they are singularised. Same applies to the powerless that they are singularised so

that they simply are not the same. The first and foremost principle of dehumanisation is: to acquire power so to bring about inequality. Because there cannot be any power unless it is taken away from some other place so that there is a power gradient where in one end there is the highest concentration of powers and the other end has none. Along the way goes liberty as dehumanisation's casualty. The powerless one is unequal to the next powerless one, one's peers in theory for in reality one has no peers, and in relation to the powerful one the powerless one has hardly any liberty. So long power exists liberty and equality cannot do. The double-victims of dehumanisation are liberty and equality which means that natural justice is broken, without which, humanity cannot be human.

Now, let us go back to the enterprise. If, instead of deciding, that the enterprise is to produce a profit, we propose and accept that the role of enterprise, any and all forms of human endeavours to create, is to create the states, structures, systems, means and mechanisms for humans to become involved in 'work', in activities to create so that they do 'good' deeds, good works with their life for we have seen that there is not and cannot be a case where humans waste their lives in idleness and that they must be involved in enterprise so to work, so to create. The very existence of enterprise would then acquire the highest of esteem to all for this becomes the avenue for humanity to become humans. This enterprise justifies itself by simply continuing to be that avenue on which humans walk and go to work, to create to be humans. And their worth as enterprise is that they serve humanity by two ways: one, that they create, advance, enhance and forward that avenue for humans to work and create and second, that whatever then the humans work out and create is 'useful' to the members of the humanion. This is the yardstick. So if some enterprise comes along and says, here you come and work and create. What to work for and what to create? It says, you come and sit and just stare at the skies and outside of the office building and when, bored, go to sleep and when it is time to go home, you go home. This simply is no enterprise for it does not satisfy the two criteria we have seen being established.

On the other hand, say, one starts an enterprise, in which the other enterprises send their workers for therapeutic benefits, and they pay for this service on behalf of the workers. This enterprise gets all these people who come after work and the enterprise trains them to work with, say, primary and secondary school children. They then send them in, say, groups of ten to a school where they work with the school and take the children home in groups, essentially walking them home. This helps the parents who are at work and cannot be with their children and most importantly, it helps the children to learn the locality and learn their walking way to and from school. Health-wise it is good, as a social activity it is good and they see how other people are simply doing something for nothing that would inspire them to go on to do things for nothing for others. And this doing something wonderful for others for nothing offers these employees an impossible rewarding experience that they find psychologically and mentally uplifted. Now, this enterprise is an enterprise according to our criteria.

And once, this change in the use of yardstick is taken place, dehumanisation disappears and comes back natural justice because before it already had arrived equality and liberty for power is no longer anywhere but in nature.

Whereby we come to the point: this means the entire human business, trade and commerce, banking or otherwise, mills, industries, in short, all and any forms of economic:financial bodies must have this social enterprising quality for they are not here to make profit but to create socially enterprising enterprises that offer humans the avenue to work and create things:services:materials:anything that can be of use, which are useful and beneficial to humans and human societies. This is the yardstick. In capitalism, profit is the 'market-god', money is the 'market-god'. But this is no god, this is a monster for it lives and breathes in greed and humanity dies in greed for greed breeds selfishness that kills humanity. Yet this monster dies overnight if we change the yardstick and get the enterprises to be socially enterprising meaning their roles are two-folds: to be the avenue for humans to use to be able to work and create useful things and beneficial things for human needs and necessities.

How does then profit work? Money is a mechanical and arbitrary unnatural thing that is incongruous to what constitutes humanity and as humanity develops and continues to develop their social system of human affairs management replacing politics by humanics money shall simply disappear for there is not going to remain any forms of power so that there is no powerful and no powerless. To measure powers one simply needs to list three things: ownership, money and positions, in relation to managing powers. So long there is money, so long there is ownership, so long there is position, of powers, liberty cannot, and therefore, equality cannot either, exist and equally, there cannot exist natural justice. These three disappear and natural justice, liberty and equality come at once together. There will be stages of money's disappearance: one of which has taken money into almost a non-existent thing: the invention and use of debit and credit cards and automated banking. So that no one sees the money or cash. Money has become invisible, non-existence. The next stage might be that money would become some sort of concept credits and then there would come a time that money simply would disappear. For money is the key to dehumanisation and money itself will serve itself the last nail and disappear into the history books. This absolute connections between natural justice, liberty and equality Karl Marx had failed to understand and because he had failed to see this he, at the same time, did not see that it did not matter who owned the means of production, so long someone:or some BODY, Person, Company, Party or State, owns there remains the owner and not-owner, with money and without money or with more money and with little money and with power and without power. The have and have nots are the powerfuls and the powerless. And keeping the ownership, keeping money and keeping position of powers no one on earth could bring natural justice and equality and liberty. This is the triangle shape of these three: the base is natural justice on which raise the two arms of equality and liberty.

If there is no money how will anything work? This is the vital question: it works because to be human we need not have money. We need not have to be paid. But to be human, we have seen, we must be able to imagine, to work so to create. And in order to imagine and create we must need to be in peace and so long there are powerful and powerless, there cannot be peace for peace is nothing but the harmony expressed out of the unison natural expression of that what is natural justice that cannot be unless liberty and equality exist simultaneously. So we carry on with our enterprises that are socially enterprising and we carry on working and creating and making things, products, services that are necessary, useful and beneficial for the humanion. All these products, services, utilities and things go to the markets:supermarkets:suppliers:sellers etc from where people collect:shop:buy them to meet their needs.

The teacher does not make food nor does she make houses or make clothes. But she teaches the children of the farmers, of the house makers, clothe makers and so on so that she is entitled to get a house and food and drinks and all other necessities. Likewise the doctors do not design buildings, nor does she sing nor drive buses nor navigate a ship; but she does treat people when they are ill and in pain. So she is entitled to get her needs met while those who do not work as doctors get their needs met as well. No one pays for anything nor anyone is paid for their work. Everyone is using and meeting their needs by others' works and not their own so that each and everyone is much more aware of others' works and therefore, becoming more humane in the sense that he:she would be gracious and thankful and would appreciate what others do for them. The cynics might say, well, this is utopia. Indeed, as we have set out in the beginning, in our judgement, imagination is the highest of human trait and therefore, everything that is human originates from imagination and therefore, whatever is real or part of reality has once lived in imagination and comes out of that imagination:utopia into reality. Mark this point with the bridge over the Atlantic. I have imagined it being done. There was no Eurotunnel but now there is. Eurotunnel was once like this Atlantic Bridge but it became a reality. I imagine in four hundred year' time humanity will build a bridge between the shores of the Atlantic. And in this imagination this bridge begins its life which will reach other minds and they would begin to imagine it and then lot more others would join and one day it would reach an Eiffel who would take it further and who might be able to persuade some people who would subscribe to his or her vision and there might be a joint feasibility study group formed of specialists from across the pond and so on and so forth. Readers reading this four hundred years later could look at the bridge and say that guy had imagined it first! Look at the City of New York. It really did not exist the way it does today before the second world war. The City of New York and all those great engineers and town planers and the other great imaginary minds with high vision had imagined the city the way you see it today, then they had gone onto creating it. Without imagination there is no creation.

This, that no one is paid for their work, will take away the ignominy from humanity. That no one would dare pay for our works, for our creations for the rest of humanity because this work, this

creation of ours offers us the means to be human and to earn a meaning in and of life. This stops us being dehumanised. No one sells anything nor does anyone buy anything. Yet everyone's needs are met for all humanity works and thus the total output of the human endeavours would be the highest so that it would be possible to meet all human needs. Everyone creates and everyone works. And no one works for selfishness anymore nor for greed or for temptations. Most importantly, no one is forced to work for or as something that they cannot stand. Everyone will be able to work in what they love to work as.

However, until we have developed into that state we need to work within this system of money and seek to bring it under the rule of law and ensure it works within the framework of these laws. Thus, today's enterprises go on except they are designed and shaped by law to be socially enterprising which means that the making of profit is no longer an acceptable form of enterprise. Their fundamental purpose is to be socially enterprising. They should run themselves financially viably and seek to make a reasonable profit to which society has the highest stakes to which these enterprises 'morally' belong.

The enterprises pay all the taxes including social enterprising tax to support the education, training of young people, baby care and childminding and other family orientated services because these children are going to become adults who would one day work for the enterprises and therefore, they have a duty to support these children's upbringing and education. These enterprises then use some of their profits to be reinvested in the enterprise to enhance and strengthen it. These enterprises then use a portion of the profits to be given as share to all employees of the enterprise.

Whatever is left, goes to the people who 'owned' the enterprise, the owners, shareholders etc. One might say, what is the point of doing enterprise then, if one does not get to make or gather profit and becomes rich? The idea is not one to get rich and 99 to become and stay poor. The idea is that we all stay happy and healthy and in a good state of mind and body and are useful to the wider humanity. The people who start, own and run businesses they do it because they want to be part of that avenue creation for humans to walk on so to be able to work and create so to help and support the human race meet its needs and become and stay human? What better goal is there? The days in which people were left to die of malnutrition, of poverty, suffer in hunger and die in ill health and live on the street while the rich indulge in their life of luxury is over and is no longer acceptable and not even feasible. It simply won't work.

We are speaking of law and rule of law: we establish the social structure, the economic framework, the political and socio-cultural network that shine and prosper because they foster, support, enhance and encourage humanity to continue to grow strong. We do it because we as individual would like to work, to be able to work and create and feel the work belonging to me so that when

it goes to fulfil others' needs and necessities I feel that sense of the good I have done! I would like to do good and would like to support everyone else do the same with natural justice working as water, oxygen, sky and ocean for us all. This is a society of humanics where greed is eradicated without violence and force; where hatred and negativity is deleted without further hatred and negativity but with reason and exemplification of scientific and mathematical mind-framing and by way of developing a culture of humanical way of thinking and not the old way of adversarial thinking.

This is what we are calling the Human Enterprise. One might say, why would the rich accept this? The rich live in society but they are not the only ones that form the society. The not rich ones are equally members of that society and they must have a say even in the capitalist system. The society's members elect their representatives to run their affairs. If they elect a government that enshrines laws with these principles that are supported by most people, if not by all, for $2+2=4$ and there cannot be a single human in the entire human race who could say no $2+2=20$ then all the enterprises of the land must abide by these laws for these laws shall be enforced. The rule of law is determined by the people who would like to be ruled by the law. Revolution, bloodshed, hatred, guns, loathing, class struggle etc is old, old, old ways! I would like to think that humanity has advanced quite much so to be able to use the highest of human trait: rationality, instead of guns:power:threats:incitement:temptation:greed etc. The worst legacy of Karl Marx's theory, despite the good it has done to the world albeit with all that bloodshed, is the emphasis of class struggle and class hatred while the class thing was an absolute misguided sociology and politics for capitalism has separated people to each cell of an individual in the name of what we are calling singularisation or singularising so that the concept of 'class' is simply the most dangerous simplified generalisation. Hatred has no place in mathematics or sciences or in reason or rationality. No one can achieve natural justice by hatred, loathing and anger. Fire cannot feed one's soul only natural justice can which comes from the serenity of being at liberty and being equal to all the rest of the fellow humanity.

It is the single individual who decides the fate of his:her nation. For each individual decides with the same reason and rationality that we need the rule of law and that rule of law means the rule of law of that law what constitutes natural justice. And natural justice is the state where humans are all equal and at liberty and each and every single human being individually and plurally able to live in and with humanity in harmony. And The Human Enterprise offers just a brief possible window of the reasoning of this way of thinking.

And in this society of law to ensure natural justice, for this alone is the precondition for equality and liberty to exist at the same time which is the precondition for stopping dehumanisation, that would bring back work to its eternal footing: selfless work that offers us avenues to become human. So that our work is good and we do good by our work and all this work of ours goes to support others' live and be humans and yet others' works support me to be human as well so that there is

no me and mine for I mind others by my work while others mind me by their work. Selfishness is eradicated giving way to humanity to flourish.

And here is the other end of the enterprise: all members of a nation or a people must be equal and must belong to the land they live in equally. So that they all are equal citizens of that country which no one can take away from them. No humans can be or stay human if they do not have a home, which by the way, is the only avenue to see that someone is connected to that country:nation. If one is homeless this person is cut out of his:her country:nation all together. The society must ensure everyone has a home from which no one can turn them away like the way no one can take their citizenship away so that each and every member of such a nation has a real stake in the country:nation. There is adversarial nonsense about it, that might be heard like intentional homelessness or this or the other. Everyone needs a home and it is the duty:job of the government to ensure that that is the case. For those who have no home have no connection to the nation they are supposed to be part of even if they are citizens of that country:nation they are essentially robbed off their citizenship.

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What Is Humanicsxian Economics

Say: I Carry the Infinities of Making All Beings Happy:

Say: I Commit to Organise the Largest Feast For All Humanity Where Each and Every Human Soul Sit at the Same Table of Liberty and Equality to Eat and Drink From the Bounties of This Mother Earth and of the Human Works and Labours:

Say: I Commit to An Economics That Is Clean Green Circular and Sustainable:

Say: I Commit to an Economics That Does No Harm to Anyone or Anything:

Say: I Commit to Establish an Economics That Is Founded on Moral Science So That Humanity Is Let to Be and Do Nothing But Humanity Nature: Being and Doing an Infinity of Goodness Righteousness and Universal Harmony of Peace Unfolding Itself In By and With Social Morality of Civic Societies

And Further Say: I Commit to Found an Economics That Empowers the Entire Humanion With the Highest Degree of Education Continual and Life-Long Learning Development and Progression: Say: And Sovereignty Shall Be Returned to All Humanity Through the Direct Involvement Engagement and Participation of All Human Individual Beings Through Humanicsovics the Public Affairs Management System Run By All Citizens Working Together Without Political Parties: That Is a Human Enterprise in Humanicsovics Where Ownership Money and Their Powers and Prowess Have Been Eradicated and Replaced by Belongingship and That is Humanicsxian Economics: And Say: I Commit to Exist In By and With the High-Humanical Maxim: All-For-One and One-For-All: This Is Humanicxian Economics: This Is Why Regine Humanics Foundation Ltd and Regine Group of Publications Exist to Work and Take Forward The Philosophy Political Philosophy Political Economics and the Vision of Humanics to the Wider World and Wider Humanity For a Better Human Condition For All Humanity Across Mother Earth: One Humanity As One Humanion on One Mother Earth on One Sunnara on One Home Bay Milky Way Galaxy on One Universana: Humanity: We Are One: An Infinity Unfolding Itself: Thursday: June 25: 2020 ||



Image: NASA: NASA has nothing to do with this presentation

The Humanion Is the Newspaper of the Whole Earth of the Whole World of the Whole Humanity on These Delta of the Universes on This Universana and It Envisions Humanity As a Humanion Throughout This Millennium's Cascading Centuries Ahead and Onto the Cascading Future Millennia Across Hundreds of Millions of Years Into the Future on the Path of Ever-Developing Ever-Progressing

::: Humanics: All Humanity: All-for-One and One-for-All :::

::: The Humanics Elleesium Declaration 2019: The Humanicsxian Manifesto: Munayem Mayenin: ISBN: 978-0-244-76474-6: Published: April 06: 2019 <https://thehumanion.com/TheHumanicsElleesiumDeclaration2019TheHumanicsxianManifesto.htm> :::

What Are Building-Block Foundational Human Rights



Ask Your Political Leaders About Building-Block Foundational Human Rights and Ask Them About Humanics

The Building-Block Foundational Human Rights

- A: Absolute Right to Live in Clean, Healthy, Safe and Natural Environment
- B: Absolute Right to Breathe Natural, Fresh, Clean and Safe Air
- C: Absolute Right to Necessary Nutritional Balanced Food and Drink
- D: Absolute Right to Free Medical Care at the Point of Need
- E: Absolute Right to an Absolute Home
- F: Absolute Right to Free Degree-Level Education and Life Long Learning
- G: Absolute Right to Guaranteed Social Care
- H: Absolute Right to a Universal Income
- I: Absolute Right to a Job
- J: Absolute Right to Dignified Civic and Human Funeral Paid Through by Universal Income



This Is the Body of Work, by Munayem Mayenin, That Has Brought Into Existence the Philosophy and Vision of Humanics

Dehumanisation of Humanity: Volume One: Published: July: 2007: 978-1-4477-1330-2

Mayenin worked and developed the very critique of capitalism and Marxism while at university in which he had envisioned the world's future in humanics for humanity to reach and achieve liberty and equality for all humanity, which capitalism has continually slaughtered and Marxism failed desperately, even, to understand, let alone, to know or show how to seek and achieve them. Some of these works were published in publications in the early 00s and the volume was published as a book in 2007. There are three other volumes of this planned work, yet to be published.

Humanics The Foundation: Volume One: Published: December 06: 2017: ISBN: 978-0-244-34575-4

This piece of work elaborated the philosophy of humanics and presented the idea of human enterprise and how it works to enable humanity to conduct the human economical endeavours in humanics.

Humanics The Humanicsonomics: Volume Two: Published: June 12: 2018: ISBN: 978-0-244-48334-0

This is the political economics or humanicsonomics of humanics in human enterprise. This volume presents the political economics of humanics and envisioned world's future as two distinct phases: pre-humanical or Kapitalawnomics phase in which capitalism is saved from pseudonomics and brought under the absolute and complete control and power of the rule of law so to make it serve the people at all times and not the rich and through this phase, humanity brings into existence the humanical Building-Block Foundational Human Rights and end capitalism's Poverty Paradigm, that causes all of the high-cruelties, high-brutalities and high-barbarities, that are inflicted on the vast number of humanity on this earth. Further to this, this work advances the system and mechanism of human enterprise and envisioned at the end of the development of Kapitalawnomics human societies will have developed enough to be able and equipped to try and seek to bring into existence humanical societies, that will begin to form a grid of humanical societies into a universal humanical civilisation on earth.

The Humanics Elleesium Declaration 2019: The Humanicsxian Manifesto: Published: April 06: 2019: ISBN: 978-0-244-76474-6

This short piece of work nano-summarised the entire body of Munayem Mayenin's works on humanics. This calls on the working humanity of the world to rise, organise and united under new and humanical political forces, parties and organisations to seek and try to bring about a humanical world movement to lead humanity to equality and liberty.

Humanics The Humanicsovics: Volume Three: To Be Published Later This Year

This volume presents the political philosophy of humanics and the means to deliver that political philosophy by and through humanicsovics, humanical direct form of democracy without party politics whereby each and every individual human being becomes his:her own High Representative and they all run their society's human affairs management together as individuals, working together as scientists and mathematicians without any political parties.

Alphansum Sovereign Necessarius: Published April 14: 2020: ISBN: 978-0-244-58241-8

Although, this large volume is of metaphysical work, it has brought the whole humanical universal view in a harmonious outlook, unifying all expressions, fields, areas and arenas of human existence and in this process this work elvioned the coming into existence the new branches of science, that has already been mentioned.

Laranska The Anatomy of Fear: Novel: Published: January 2009: ISBN: 978-1-4477-1426-2

No Man's Land's Bloom: Play: Published: May 2010: ISBN: 978-1-4477-0903-9

United Colours of Blood: Screenplay: Published: January 2009: ISBN: 978-1-4477-1615-0

Larantia Poetry of Anatophysiophilosophicamonimayareginata: A Magnum of a Planned Volume of 850 Sonnets About All Branches of Medicine: Currently Having Few Hundred Sonnets: First Published: October 14, 2016: ISBN: 978-1-326-28882-2

In his other major bodies of works, that are yet to be published Mayenin has worked on further in elaborating the psychology and social psychology of the zoohumanity, that capitalism and all the dehumanisations it has inflicted on humanity through its enforcement of inequality and the absence of liberty. These as yet unpublished works include: Psychology of Zoohuman, Humanical Jurisprudence, Sociology of Evil, Economics of Squalors: The High-Cruelties High-Brutalities and High-Barbarities of Capitalism, Humanical Moral Science, Social Morality Or Good State, Humanical Civilisation: A Universal Grid of Humanical Societies and Colossus Complexus: Eternally Learning Humanity.

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|| Humanity Will Continue to Live an Inferior Life Than What is Possible Until the Two Halves, Women and Men, with All Individuals in Them, are Absolutely, Fundamentally and Jubilantly Equal at Liberty. Humanity, Therefore, Is Not and Can Not Be Free Until All Humans are Equals for Only by the Yardstick of This Equality Their State of Being Free Can Be Measured. In Other Words, There Can Not Exist Liberty Unless There Exists Equality Between and Among All Humans and This State of Equality Can Not Come to Exist So Long There Remain Two Groups of Humans: The Powerful and The Powerless: Whereby the Former Controls the Later and Creates, Maintains and Carries Forward the Perpetual State of Inequality: Economically, Politically, Judicially, Constitutionally, Socially, Culturally and Spiritually. To Reach the State of Equality and Liberty, the Task Before Humanity is, Therefore, to Change This State by Taking Away Ownership and

Money and, with Them, the Power They Generate and Confer, That Lets One Small Group of Humans, The Powerfulls, Subjugating the Vast Multitude of Humans, The Powerless, Under Their Dictatorship. For Only by Taking Away 'the Gun' of the Power of the Powerfulls, Humanity Can Bring About the State of Liberty, as Well as, Equality at Once: Equality and Liberty Can Not and Do Not Exist Separately But Together and Simultaneously. Equality and Liberty Exist as The Promethumean Fire: In Which There is the Light and There is the Heat in One Flame: The Humanion Stands Here on the Path of Humanics: A State of Liberty for All Humanity at Equality. The Promethumean: Where Prometheus is Not Seen as a Man But a Human: In Short, Regine Humanics Foundation Ltd and The Humanion Stand for These and Exist and Work for the Promotion of This Vision of Humanics for a Better Human Condition for All Humanity Across the Mother Earth on the Mother Universana: We Invite You All for Your Support: Join Us in Telling the World and World Humanity That: An Infinitely Better Human Condition for All Humanity Across the Mother Earth IS Possible. || Regine Humanics Foundation Ltd ||

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The world has, apparently, accepted that Capitalism is the High Pinnacle of All Systems and, some still dream that Marxism will rescue humanity from this Killing Mechanism Capitalism, we refuse to subscribe to that. Humanics is the Post-Marxist and Post-Capitalistic World View of What Humanity can be and what it can do and how infinitely better a human condition can be created in a Humanical Society, by eradicating ownership and money and by establishing belongingship in

human enterprise, setting all humans at liberty and equality under the rule of law in natural justice with a direct form of democracy, humanics calls it, Humanicsovics, in which, each human soul is her:his own High Representative. In this, Humanics is the Minority Vision and we do not and can not expect millions and billions of people supporting our vision today but We Whole-Heartedly Believe That ONE DAY This Humanity Shall BE ALL HUMANICAL: By When: We Know Not But This: That Being a Monstrous Killing Mechanism Capitalism IS Unsustainable: The World Shall Change One Day and Every Change Begins with an Idea, with a Vision:

We invite you to Envision the Vision and Philosophy of Humanics and Support The Humanion, The Humanion Portable Daily, The Humanion Larnaarch and The Foundation to Keep Taking Forward the Vision and Philosophy of Humanics, to Keep on Challenging Capitalism’s Poverty Paradigm, for an Infinitely Better Humanity in an Infinitely Better Human Condition for All Humanity Across Mother Earth. Thank You.

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There can not be any sustainability until and unless we take the view that sustainability comes as philosophical, political philosophical, political economical, ethical, moral, sociological, educational, jurisprudential, socio-cultural and ecological and humanical spiritual so that we are able to create a sustainable 'architecture' of existence in a clean, green, circular and sustainable political economics, that underpins all forms and expressions of sustainability and when such an 'architecture' exists within the Larin Paraske Maxim or Oath: Do No Harm to Anyone or Anything: all things and all living forms must have equitable status in the sphere of all existence or all life on earth, with an emphasis on the Universana. Because humanity does not just exist on earth but it does so in the Sunnara, in the Home Bay of the Milky Way Galaxy in the vast expanse of the Universe, our home Universana. Dear Reader, we are on the path of humanics, please, tell the world and world humanity that humanics has arrived on earth from 'the without of human imagination', learning, questioning and thoughts, gained from the eternal walks of this human soul's eternal journey on the eternal path of eternal learning, with its humanical metaphysics, humanical philosophy as natural science, humanical psychology, humanical political philosophy, humanical political economics, humanical jurisprudence, humanical sociology, humanical moral science and humanical arealism. For capitalism has created global warming and climate change and wracked the earth with environmental degradations and pollutions in all spheres, where bio-diversity is getting lost at an alarming rate as the earth keeps on being heated up. Humanity is devastated by capitalism's poverty-paradigm, delivering all its high-cruelties, high-brutalities and high-barbarities. This is why it is paramount that that we speak up and out and try our hardest to inspire faith, hope, determination and resolution among all humanity of this world, women and men, that

we shall not just accept this 'sentence of doom', that capitalism's mindless consumerism, infinite greed of infinite profiteering, decadent voguism and venomous voyeurism, orchestrated by the Distorteddia have brought us and, yet, that we can, we should, we ought, we must keep on trying: 'to seek to try: to do: to change: to make better the human condition' and we do so as one humanity, as women and men, working together as one, in unison with the same aim, same goal, same objective: to get all humanity to liberty, equality, fairness and justice in the rule of law in natural justice, with a purpose and meaning to our existence, where we all humanity, with our all-unity and all-diversity, exist as one humanity naturale on one Mother Earth, in one Sunnara, in one Home Bay Milky Way Galaxy in the one Universana with the humanical foundation of faith: humanity is an infinity unfolding itself, in which, we are all-for-one and one-for-all.

|| The Humanion ||

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