

|| EΛ || Humanicsxian Economics: Humanics and Human Enterprise: Humanics: All-For-One-One-For-All || EΛ ||

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 than 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 powerfals 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.

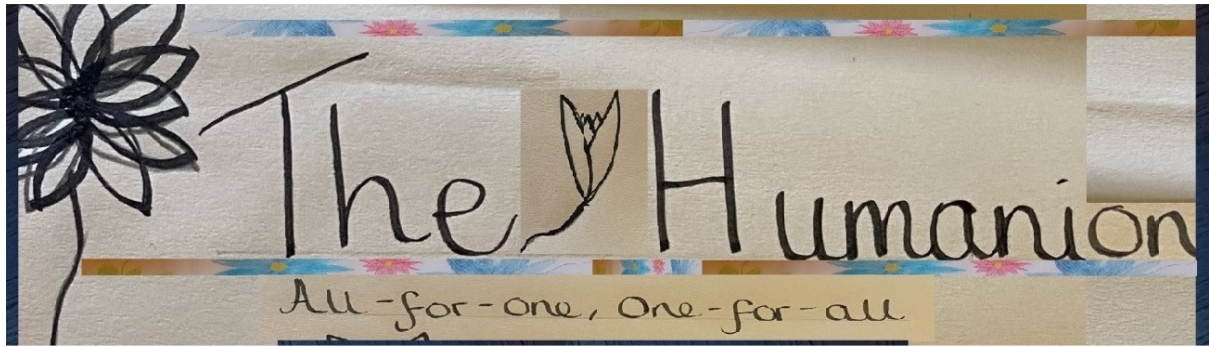
And here is the other end of the enterprise: all members of a nation or a people must be equal and must belong to the land they live in equally. So that they all are equal citizens of that country which no one can take away from them. No humans can be or stay human if they do not have a home, which by 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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