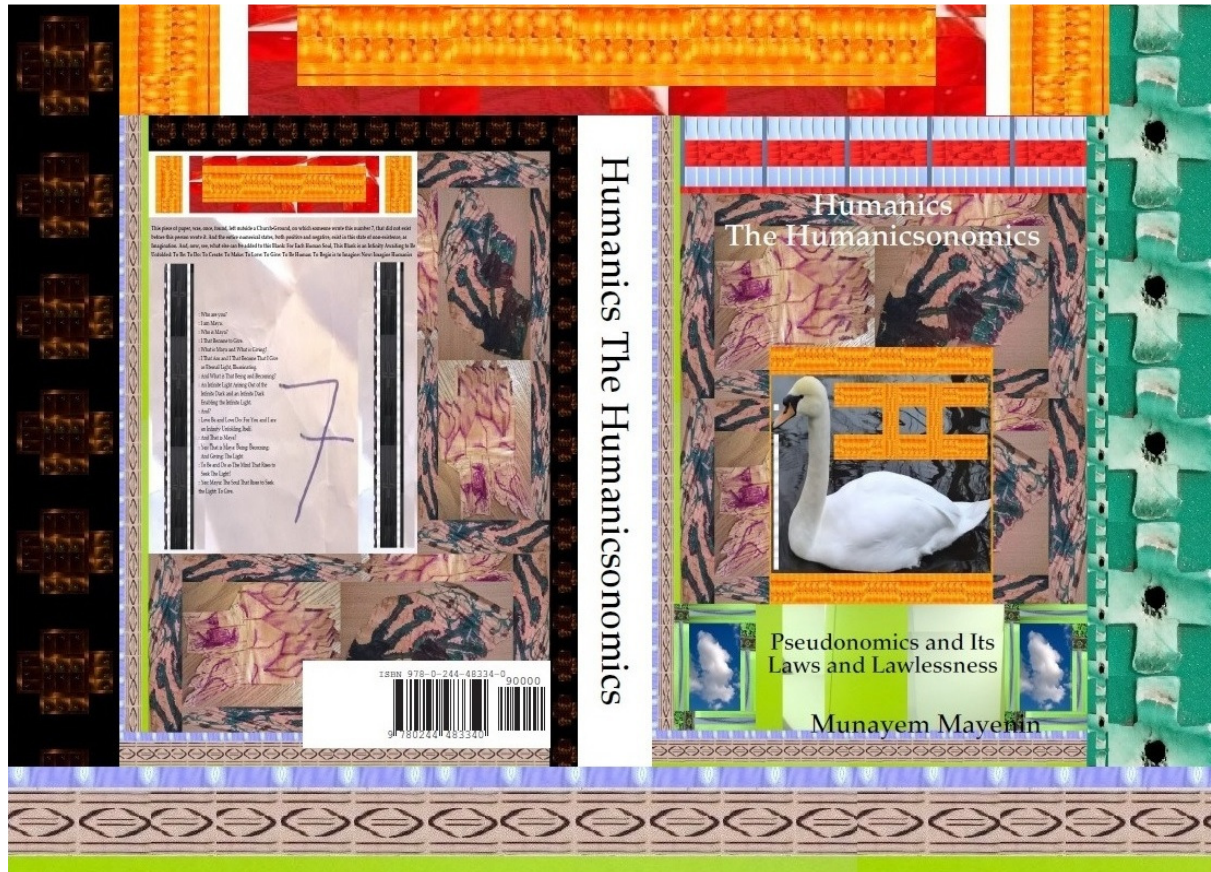


|| EA || Humanics The Humanicsonomics: The Laws and Lawlessness of Pseudonomics: Volume Two of Humanics: Munayem Mayenin || EA ||



Contents

- || 01 || Pre-Word: Humanity Is: Create and Pave: Intelligence and Learning || 09-12 ||
- || 02 || Post-Word: Humanics IS || 13-15 ||
- || 03 || Introduction to Humanicsonomics || 17-25 ||
- || 04 || Humanicsonomics: The Way to Transform Capitalism Into Kapitalawnomics: A System of Economics That Exists and Is Run for the People of the People by the People Under the Rule of Law to Develop the World Towards Humanics || 27-34 ||
- || 05 || Pseudonomics and Its Laws and Lawlessness || 36-67 ||
- || 06 || The Eternal Human Utilities || 69-84 ||

|| 07 || The Celebrated Enslavement: The Gladiatorial Pseudonomics in Three Arenas || 86-98 ||

|| 08 || Media-Market Pseudonomics || 100-107 ||

|| 09 || The Armed Forces Pseudonomics || 109-117 ||

|| 10 || The Values and the System of Values || 119-136 ||

|| 11 || The Case for Freeing the State and Government From the Powers of the Market Its Credit Ratings and Stop Them Borrowing From It All Together || 138-149 ||

|| 12 || The Share Market Jungle and the Company Pseudonomics || 151-158 ||

|| 13 || The Terrible Harms Done by the Absence of an International Currency || 160-175 ||

|| 14 || The Price: The People: The Real Robbed Off Ones || 177-185 ||

|| 15 || The Agenda of Misdirecting of Pseudonomics for Profiteering || 187-197 ||

|| 16 || Ownership Social and Enterprise Social || 199-209 ||

|| 17 || The Created Eternal Value and Legacy Value and Pseudonomics || 211-218 ||

|| 18 || The Raw-Eggonomics of the Conservative Pseudonomics || 220-227 ||

|| 19 || Universal Income || 229-241 ||

|| 20 || Housing: The Foundational Human Right: A Home for Every Citizen for Life || 243-250 ||

|| 21 || The Humanical Building-Block Foundational Human Rights || 252-258 ||

|| 22 || Economics as Mechanism of the Rule of Law || 260-270 ||

|| 23 || The Social Housing Mythology: Through a Small Window || 272-276 ||

|| 24 || Human Enterprise in Prospects || 278-284 ||

|| 25 || A Humanical Society in Human Enterprise or Humanicsonomics || 286-289 ||

|| 26 || Humanicsovics or Humanicsocracy || 291-303 ||

|| 27 || The Tools of Pseudonomics to Dictate Dominate Direct and Herd People || 305-321 ||

|| 28 || The Distorteddia || 323-325 ||

|| 29 || The Distorteddia's Implantation of Mass Munchausen Syndrome by Proxy to Devastate Dismantle Disable Dissect Fragment Disconnect

Disempower Disenfranchise Destroy Terminate and Absolutely Eradicate
Humanity As It Ought to Exist As: The Sacred Sanctum of the Inviolable State
of Being a Human Person and a Human Agency of the Human Mind || 327-344
||
|| 30 || The Distorteddia: The Fall: Off The Criterion || 346-352 ||
|| 31 || The Fall to Submission of the Entire World and World Humanity to the
Distorteddia: As Organisations and As Single Unities of Humanity: The
Contrapedium of the Distorteddia || 354-365 ||
|| 32 || The Distorteddia: The Fall Off The Criterion: The Final Frontier of
Dehumanisation of Humanity and Its Consequences || 367-368 ||
|| 33 || The Consequences of The Fall Off The Criterion || 370-376 ||
|| 34 || The Destruction of the Self: The Fragmentation || 378-386 ||
|| 35 || The Destructions: The Establishment of the Sociology of Squalors
Advancing the Sociology of Evil || 388-404 ||
|| 36 || The Massacre of Human Intelligence and the Implantation of Machine
Processed Programming and Programmed Algorithmic Machination and the
Advancing of Masochism, Famino-masochism and Misogyny || 406-409 ||
|| Appendix || On the V PRAT Conference 2018: From Mass Incarceration to
Universal Education: Unlocking the System: October 26-27 || 411-421 ||

Chapter: Introduction to Humanicsonomics



The work of humanics as a school of philosophy arises out of the ground-work of this Author, *Dehumanisation of Humanity*, of which volume one was published in 2006 and some of these works related to that work were published here and there but the three other volumes still await publication, along with its other major works, *Psychology of Zoohuman*, *Sociology of Evil* and *Alphansum Sovereign Necessarius*, none of which has, yet, been published and, thus, humanics stands on the background-work of all these larger pieces of work. The first volume of the work on Humanics, *Humanics: The Foundation* was published on December 06, 2017. This piece of work is the second volume of that work on humanics. Philosophy, this Author sees it as, is natural science, which is to mean philosophy does and can take a scientific overview on all the fields, areas, arenas and spheres of learning in order to learn the essence of all learnings and presents it in a manner, that is capable of being envisioned, understood, felt, seen, reached and touched by other human souls. It is not a

science the way Physics is or Medicine is but it is a science in the sense that it retains what science is: the scientific mind-set, scientific ground-set and the scientific paradigm, comprised of and supported by the utilisation of human rationality, logic, analytical, judgmental, imaginal and reason-crafted tools, that are provided by all forms of reason, including, pure, practical and speculative reason. Philosophy can be seen as theoretical and practical whereby theoretical philosophy deals with the outer spheres of learning while practical philosophy deals with inner ones. Hence, theoretical philosophy, may, dwell on philosophical, metaphysical, theological, ethical and humanical aspects while practical philosophy will deal with political philosophy, political economics, psychology, sociology, jurisprudence and judgmental and cultural anthropology.

Whereby the works contained in Dehumanisation of Humanity, Alphansum Sovereign Necessarius and Humanics: The Foundation belong to theoretical philosophy, while Psychology of Zoohuman, Sociology of Evil, Humanics: The Humanicsonomics and Humanics Humanicsovics The Political Philosophy make up the practical philosophical work. And, yet, both are grounded on the same earth, on the same architecture of the same Universe of the Universal View, that has been developed by this Author. As is, often, the case, the thinkers bring into existence ideas, concepts and means, that are anew and un-parallel so that, often, they are given the 'accolade' and 'put down' as utopias and, as the reader shall find out, that humanics is grounded on this faith and conviction that humanity is an infinity unfolding itself, whereby its foundational composition is made up with imagination, empathy, ingenuity, creativity, sense of wonder or the necessity to learn and grow and the necessity to love and give and, all of which, exist as and in imagination. Therefore, all, that this Author has become have arisen out of that imagination and, can not but, rightly, be described as utopias. Because none of these works existed before and they have arisen out of the existence of this Author and they are and can not but be utopias for otherwise, if, these had, already, existed what would be the rational reason or purpose for this Author to replicate that, what, already, exists? Would that, in such a case, not mean that the Author has wasted his entire existence in replicating or copying something, that has, already, existed and did not at all require replication? What a tragedy that would be!

Therefore, yes, they are utopias but now, as it has been demonstrated, that there is a nine-step-realm-path of becoming, whereby things follow this developmental path, from imagination to reality. "The Nine-Step-Realm-Path: i: Imagination, ii. prospectivity, iii: tentativity, iv: feasibility, v: possibility, vi: onwardineity, vii: probability, viii: certainty and ix: reality; these are the nine realms of reality, through which, human endeavours begin and progress towards reality. This is the nine-step, onward realms of becoming: all arising out of imagination, seeking to travel towards becoming part of reality or rather, becoming real. There is none and can not be any reality, that can come to exist unless that reality has existed in imagination and from there, followed this nine-step path onto reality. Those, who suffer from infinite poverty in their philosophy will and do say that this is not possible simply because they have chosen a philosophy of poverty, that takes its paradigm as what humanity can not do or what humanity is incapable of, instead of, taking the infinite potentials of humanity as the paradigm, that is the hallmark of humanity." Humanics: The Foundation.

And in this, the ideas and concepts and the new way of looking at and thinking, asking and seeking and being and existing, presented to the world by the works of this Author, have come to reality following this Nine-Step-Realm-Path so that they are now real and they now exist in reality and, yes, they have arisen, beginning their journey from imagination following the route, developing and getting closer and closer to reality and now they are real. Hence, now, they can not be said to be utopias but real, though, they have arrived from utopia but no longer they are there but here, in our reality, being real. And this is why thinkers, authors and artists think and create to bring things forth so that they enrich the reality and offer the reality means and mechanics to advance the human condition so that these ideas and all, that they present are seed-like entities for people, for minds, for individuals, for readers to take up and wonder and ponder and assess and reassess and judge and take on further. Once, they are in reality they can not, ever, be blown away or destroyed. Ideas are like candle lights without any candle supporting the light so that they are eternal in the sense that no one can blow them out or make them disappear or destroy them from existence. Hence, this Author presents this work with these candle-light-ideas with the faith, with the hope, with the conviction that they offer a vision of humanity in such an awe-inspiring human condition, that brings the

absolute optimal high best of humanity out of it, that these can not but advance, enrich and create a beautiful future for all humanity in a beautiful humanical civilisation, supporting magnificent humanical and civic societies, creating and living in the best possible human condition with, by and in best of humanity: all at liberty, being equal under the rule of law in natural justice, being and existing for a purpose and seeking and creating a meaning for their existence. And there, all is for one and one is for all.

The work of humanics is offered in three volumes of humanics, the first of which is Humanics: The Foundation, offering the absolute necessary architecture of the philosophical principles and ideas, that form the basis of what humanics is and it sketches an outline of what a humanical society will look like and how its functionality will be delivered through the establishment and running of the human enterprise and how humanity will be able to discard capitalism, ownership and money and replace these all with belongingship and human enterprise. Humanics: The Foundation has been published on December 06: 2017.

The second piece of this work, Humanics: The Humanicsonomics, Pseudonomics Its Laws and Lawlessness is, probably, the second largest of the three volumes of work in Humanics. The third volume, Humanics Humanicsovics The Political Philosophy, will present the humanical political philosophy, governance structures, system, mechanism and apparatus, supporting a humanical form of direct democracy, called, Humanicsovics or Humanicsocracy, in which each and every human soul, every individual stands as his:her High Representative in a unit of roughly about 50,000 adult people, organised in small local Unit Community, the smallest Unit of Government, in a form, called, Foundation People Parliament, not People's Parliament, whereby the entire 50,000 people of that unit of that locality are assembled as the whole body of people as a Parliament and as the origin and source of their rule of law and how that array of Foundation People Parliaments across a nation are, then, organised in such a way so that they all become joined together in an architecture, giving rise to the formation a National People Parliament of the entire nation, from which arises the national executive, legislature and the judiciary, that work in unison and concert with all the local Foundation People Parliaments and how that, then, will work, as well as, detailing the humanical

sociological outline of a humanical functioning of society and all its agencies and how they all work and how the resulting expositions arising out of them, support and sustain the humanical society. Humanicsovics does not require any political party for each individual, expected to be at least, educated to degree level and is fully capable of understanding, judging, making conscious, well informed, valid and legitimate choices and decisions and requires no other person or agency to represent or speak for them. Further, because the Foundation People Parliament is the entire people of that Unit, there is no need for them to be represented by any other voice or group or party for the people as individuals and as a whole can speak for themselves and decide on laws, rules, regulations and administration matters. This takes away the entire edifice and façade of adversariality, animosity, hostility, disrespect, attacking, abusing and discord and the horror and manipulation of dogmas, that take place in politics, that works in adversariality and, thus, humanicsovics creates, supports, nurtures and fosters a humanical, scientific, rational, mathematical and judicious approach to all problems before these Parliaments. These Parliaments are supported by full time professional public administrations, appointed by these Parliaments, who support the works of the Parliaments and who run the public administration and all public and civic services, provisions and amenities in their jurisdictions and they are accountable to these Parliaments. The Chapter on Humanicsovics details further on how this system of direct democracy is structured, organised and how it functions. But these will be looked at in greater details in the third volume of the works of Humanics, Humanics Humanicsovics The Political Philosophy.

This second volume fully concerns itself with the political economics of humanics in which it looks at the current state of capitalism and shows how this capitalism has reached a terminal state, whereby it has become a terminal victim of its becoming pseudonomics, in which, it is continually being robbed off wealth and assets lawfully so that soon the system becomes such, where more unreal or pseudo wealth or money come to exist in the system than the real ones so that it simply can not continue to function properly as a system and comes crashing down and this shall keep on happening because of this on-going robbery, that continues and continues to increase in volume and the system shall become such that there shall arise a point of no return and capitalism will simply fall to dust bringing the entire humanity, the world and

the world's governance mechanism and financial system to a desperately catastrophic end simply because there is nothing else, that exists, that can take its place. This devastating situation can not be contemplated and in historic developmental terms, capitalism has not, yet, served its time. It is not yet time for capitalism to give way and disappear into dust; it still has a task to do so that it is an absolute necessity to ensure that it does work and completes that task to develop and prepare humanity and the world for the future of humanics, which shall replace it in time.

The purpose of this volume is to offer the political economics of humanics or Humanicsonomics as two distinct developmental stages, the first of which is to transform capitalism so to save it from the definitive and absolute terminal end and change it into Kapitalawnomics by which it stops all the routes, through which the system is robbed off by ensuring that no lawful robbery of wealth and asset can take place and, along the way, creates the best possible defense of all: supporting and creating the agencies, together they are called the pre-humanical agencies or social enterprises to an extent that soon this sector produces more than all other privately held and owned companies so that this wealth never goes out of the system and are used and invested for the benefit the entire society and all its members because these agencies exist and do their business for social good and not for personal profiteering and in this, the wealth, value they create are invested back into the system, where it remains and grows, supporting further growth and all this benefits the common good of all people of each nation.

And, along the way, this stage or phase ensures that Kapitalawnomics exists for the benefit and service of the common good of the entire nation and forms the other half of the public affairs management system, comprised of the governance system and the economic system, both of which exist to serve the common good of the entire nation and all its people and in order to advance the human condition and make better progress in reducing inequality, keep on rebalancing the income inequality every year it introduces measures, that stop the inequality increasing by too much, too far, too fast and, along with it, the system develops ways and means, that end many socio-politico-economic evils. People, might, say that but why would the rich accept this: those, who believe in logic, in reason and human rationality, can not but see that, so long we are in

representative democracy, the people have the power to elect their representatives, who are responsible for the governance of the land and that there is no need to get the authorisation or permission from the rich to transform capitalism into Kapitalawnomics. Why do we say this? Simply, because the rich is constituted by and into a tiny fragmental figure against the vast, vast, vast majority of the people, who are not rich and, hence, if, these vast multitude of humanity, who are not rich but who forms the majority of any given nation and it is they, who shall decide the fate of humanity by being brought to see why it is up to them to rise up and take their democratic rights into the polling booths and tell the world: time's up for capitalism and it is time for Kapitalawnomics, facing towards humanics and working to serve the people and creating and developing pre-humanical structures to support human progress towards humanical societies. And here, in this phase, the purpose, role and task of political parties are vital, essential, fundamental and absolutely necessary for it is up to them to work and ensure this majority is well informed and made aware and conscious of all the propaganda, manipulation and herding of the people by the rich through all their propaganda, public relations, branding, herding and manipulation tools, that are at their disposal because they have money so that nothing will work on these people for they have woken up.

This is the way to defeat the manipulation and bring forth a revolution through the most effective use of the valid, lawful and democratic route. And this must not happen because of hatred against the rich; it must happen because of love for goodness of humanity, that now can not be but this majority wants to ensure that this goodness is released and let go into a revolution. This must not happen because of the majority seeking vengeance or to punish the rich; it must happen because of the high hope, high faith, high aspiration to the eternal desire, wish and longing of the multitude of humanity to reach liberty and equality. It must not happen because it is a class struggle or class fight or class war because it is not any such thing; it must happen because this system has become the strangulation, the slaughter, the annihilation, the destruction, the devastation, the termination of all, that is human and all, that is humanity so that it has destined the human condition and human existence into a bondage, into a live-in-life-sentence of absolute misery, horrendous suffering, endless pain and ever-increasing agony in a state of absolute dehumanisation so to free humanity

from it all for all times and free humanity into a state of humanity, where all are at liberty and in equality. It must not happen because it is a negation; it must happen because it is a beautiful affirmation, a beautiful creation for those, the majority, who believe that humanity is an infinity unfolding itself and that this humanity is made of imagination, empathy, ingenuity, creativity, sense of wonder or the necessity to learn and grow and the necessity to love and give and all of which exist as and in imagination, whereby they view this new work to reclaim humanity, defeating dehumanisation, is the highest, greatest, hardest and most challenging, infinite and on-going, almost-infinite work of creation, that humanity has ever undertaken in the course of human history, since, the dawn of time and, thus, this must happen, with infinity of love, of faith, of hope, of humanity, of compassion, of care, of humanionship, of human connectedness, of community and of civic togetherness or, in short, the best for the best. Joy for joy, love for love, music for music, hope for hope, faith for faith, conviction for conviction, giving for giving, for humanics is this: the absolute optimal high best, that we are, that we can be, where this revolution faces us, directs us and sets us up towards. Thereby, this is about the most exciting, most joyous, most worthwhile, most challenging and never-ending astonishing openings of 'Infinite Avenues, Avenues Infinite': this Author's unpublished novel, on which we make a choice to take our first step and stride on and go.....

This phase of pre-humanical political economics of humaniconomics introduces, sets up and establishes a new set of ten Building-Block Foundational Human Rights, including, a Universal Income for every adult citizen for life, a Home for Life among other vital and fundamental rights so that society ends all forms of poverty other than what is called disparity, which means the inequality, that still exists and that can not be eliminated from any money based system. No poverty exists any longer, which means there exists no one, who must live in destitution or hunger or suffer malnutrition or any other desperate state arising as resultant of poverty. No child grows suffering in poverty. It ends rough sleeping forthwith and ends homelessness gradually, year by year by year, for forever and there exist fundamental and vital public and civic services, provisions and amenities, which are organised as most vital, core and necessary services, all of which support the empowerment of and re-enfranchisement of the individuals, families and communities through

universal education, health service, social care, social services and all other vital services.

Along the way the entire mechanism and structure of the economy is reshaped so that the market is governed and regulated by new bodies, new rules and regulations and the movement of assets, values and wealth or money, both within a nation and between and among nations, is regulated under the laws and new forms of ownerships are created to expand and build on the social enterprise sector and a new taxation system is introduced, that ensures a clear, transparent and as simple as a simple sentence, which means there exists no longer tax evasion or avoidance of taxes and hiding wealth, assets and money into hide away places for each pound is tallied to where it comes from and where it goes. Any company, investing outside a nation takes that money out showing which valid, legal and legitimate place it has gone and been invested in and any company, from outside a nation, investing in it shows which valid, legal and legitimate source the money has come from and when money or assets are transferred within a nation each pound is known as to its origin and its residence and when money is taken outside by companies, that came from other countries, they, must, take that money to a valid, legal and legitimate place so that no one can bring in a pound or take out a pound either within or outside a jurisdiction, that has not come from a valid, legal and legitimate place or going to such a place for it shall be unlawful and criminal for any bank to facilitate any such transactions and any person seeking to do so shall commit a crime, if, one tries to do so because these are prohibited under the law. To enforce that this happens there should be a grid of new criminal enforcement authorities in the world, comprised by and in all nations on earth, whereby there are set up parallel to the police forces, these new financial criminal law enforcement forces, that will work to enforce these laws. And all of which work, simply, to advance the human condition and develop humanity towards a state, where this phase of pre-humanical structure building begins to create the prospects of a humanical society and human enterprise so that the ecology of the future humanics rises to send the calls to reality that the future is, almost, here for which this phase of pre-humanics political economics in the form of Kapitalawnomics exists and works.

And the second phase of humanicsonomics is the phase, where humanity is ready, able and equipped to create and build up humanics by which it discards Kapitalawnomics and with it money and ownership and replaces all of these or the entire system by humanics, that exists on belongingship, where neither money nor ownership exists and there the entire political economics is run by, in and with human enterprise. This stage of humanics building is discussed and elaborated in the third volume, however, in this volume it will present the economics part of it.

This work presents the ways, means and mechanism to transform capitalism into a different kind of system, that still works within money and ownership but exists for different reason: it no longer exists as means to deliver profit to the very few while ensuring a miserable, subhuman, inhuman and intolerable existence for the vast, vast majority of humanity. Instead, it exists for the common good of the entire people, the entire humanity or the entire nation. And, even, though, money-based system can not be run without inequality, it eradicates the majority of the evils, that currently capitalism distributes to the majority as the high-cruelties as their destiny: to suffer and pay for crimes they did not commit and existence for the majority is simply to serve punishment without crime while the tiny minority exists in utter consuming, utter excess and absolute waste, debauchery and decadence.

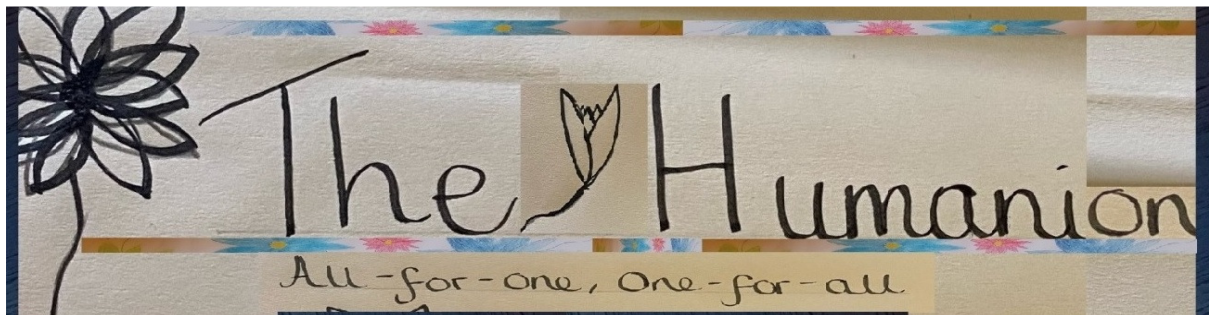
And with this Humanics The Humanicsonomics calls the world and world humanity to rise to reach this vision, this future of humanity, that has been envisioned by countless humans across ages, across geographies, across times and across spaces, in eternal dreams, visions, longing and utopias: a humanity at its absolute optimal high best, at the highest summit of the highest height, in natural justice, under the rule of law, all at liberty and in equality at all times, being and existing for a purpose, for a meaning, where one is, in and for all and all is, in and for one and the entire humanity has grown into a real one-humanity-physiology, that is no longer a metaphorical physiology but, almost, tangibly visible and real and this one-humanity-physiology is constructed by each and every human soul, making a cell in that physiology, in which each one is as infinitely valuable, necessary and vital as all others and in which all exist as one for all and all for one. And this human symphony is to be written in, by and with humanics. If, your soul, dear reader, can hear the prospects of this

symphony, this work invites you to take up your role, choose an instrument in this human orchestra to play your part in this human symphony: and this orchestra is aspiring to take the whole humanity and make it into a soul-commune-ecology-of-one-humanity.

Humanics: The Humanicsonomics: Pseudonomics and Its Laws and Lawlessness: Munayem Mayenin: London, United Kingdom: ISBN: 978-0-244-48334-0

<https://lulu.com/spotlight/MunayemMayenin>

https://publishuk.sweek.com/site/?r=userwebsite/index&id=munayem_mayenin



|| Regine Humanics Foundation Ltd: A Human Enterprise: Registered as a Not For Profit Social Enterprise in England and Wales: Company No: 11346648 ||

|| Humanics: All-For-One-One-For-All ||