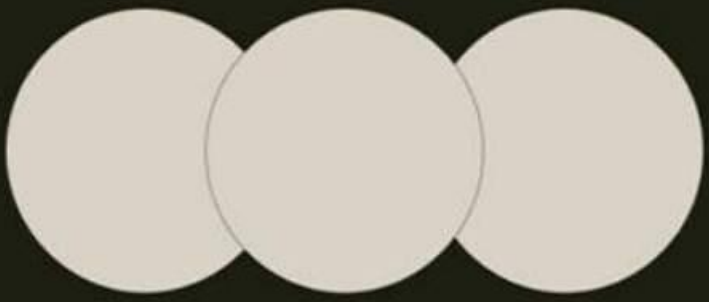


The World of Janism

Nima Shasavari

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Bibliographic Information

Title	The World Of Janism
Author	Nima Shahsavari
Original Language	Persian
Original Publication Year	1404 SH / 2025
English Translation	Translated via AI (Refined & Stylized)
English Edition Year	2026
Publisher / Platform	Open-Access Digital Release (idealistic-world.com)
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A WORD WITH YOU

In the name of Freedom, the sole savior of all living beings,

I consider it my duty that the following words appear at the beginning of my books, so that all who encounter them may become aware of this request.

Nima Shahsavari set out to write books so that, through them, he might call some back to themselves, invite others to the path of freedom, awaken awareness in those willing to see, and thereby disseminate his thoughts.

He regarded it as a disgrace to build a trade upon his struggle and to stain that noble struggle with material gain

My purpose and ideal have never been concealed from anyone, nor do they require extensive inquiry to be understood, for I have always spoken plainly and transparently. Yet for those who remain unaware, let it be stated once again.

I rose to stand against the boundless oppressions imposed in the name of God, Allah, Yahweh, Jesus, Man, or any other title under which power has continually been mistaken for purpose and ultimate truth.

I rose to seek the freedom of all living beings.

A freedom eternal in nature, founded upon a single law: respect for all life and the refusal to inflict harm upon other living beings, whether plant, animal, or human.

I would consider it a disgrace to violate this law of liberation in pursuit of that very ideal, freedom itself, and thereby become the cause of suffering for another living being.

With the aid of modern science and technology, it is no longer necessary to follow the path of previous generations, nor to depend upon paper for the dissemination of books. Paper is taken from the noble bodies of beautiful trees and comes at the cost of their lives, contributing to the destruction of nature.

I have never published my writings upon paper, upon the lives of trees. My sole request of publishers is that these works likewise never be printed on paper, whether for profit or for the purpose of promotion and public awareness.

Today, technology offers us the means to stand against the destruction and death of these noble living beings. Therefore, if you regard yourselves as advocates of freedom, you would surely refrain from participating in the killing of nature even without this appeal. And if profit remains your primary concern and you insist upon pursuing this trade, technology still offers a path free from the slaughter and mass destruction of trees, allowing your actions to appear just and worthy of respect in the eyes of myself and other free thinkers.

In the hope of freedom and liberation for all living beings.



NIMA SHAHSAVARI

CHAPTER ZERO

Introduction to the Glossary

How is one to live with this glossary?

This glossary is neither a lexicon,

nor a dictionary,

nor a descriptive list of concepts.

It is the constitutional charter of a Jān-centered civilization.

Every term you read here

is an ethical, legal,

and civilizational structure —

not merely a meaning,

not a slogan,

not a metaphor.

These words

are the foundations of the language of the civilization of the future.

A language built not for expression,

but for living.

Every definition here

is a semantic pact.

A pact that is legitimate only when it springs from lived experience, shared pain, and chosen freedom — not from power, not from inheritance, not from imposition.

This glossary

is the beginning of a transformation:

the transformation of the wound into law,

the ash into home,

silence into testimony,

and pain into meaning.

Yet this civilization

does not yet exist.

This glossary

is the starting point of its construction.

Therefore, read these words

not to memorize them,

not to quote them,

not to critique them,

but to enact them.

When you read Borderless Home,

you must be able to build such a home.

When you read—you will see translatable law—

you must be able to weave it into the fabric of your life.

When you read that Jān-centered technology is alive,

you must forge a tool that banishes pain from the Jān of existence.

These words are Words of Life.

The language of the Ideal World is a living, breathing language. This glossary, too, is a living entity; its definitions and applications may evolve with the growth of collective consciousness and the deepening of the experience of law-governed coexistence. This is an invitation to co-creation.

Let us live by these words and build the Ideal World.

VOCABULARY

of the World of Janism

1. Jān

Definition: The intrinsic and existential essence of every phenomenon in existence (both living and non-living); the source of consciousness, awareness, and hidden will that manifests in every entity. Jān is the basis of dignity and the intrinsic value of every phenomenon, and it is the core essence of its life and presence.

Relation to the Ideal World: Jān is the foundation of the theory of Janism. In the ideal world, every decision, law, and structure is built upon the absolute dignity of the Jān of all beings.

Feasibility: The establishment of Jān Councils consisting of translators of pain and representatives of various Jāns so that the shout of Jān of all beings can be heard.

2. Jān-Centered Awareness

Definition: The capacity to perceive diverse pains and to solidarize with them. This awareness provides the ability to see the shout of Jān in all entities and to translate it into law.

Relation to the Ideal World: The foundation of legislation from pain and Jān-centered management. This awareness transcends extreme anthropocentrism and tends toward existential solidarity with all Jānans.

Feasibility: Training translators of pain and developing Jān sensors to detect and translate the shout of Jān in various dimensions of existence.

3. Shared Awareness

Definition: The understanding that arises from shared pain, leading to mutual recognition and the formation of collective will to change the situation. This awareness is the foundation of shared belief.

Relation to the Ideal World: This is the first step in the dialectic from pain to law and the bedrock of shared belief and Jān-centered governance.

Feasibility: Creating biological dialogue platforms and Jān-centered media to facilitate the exchange of the shout of Jān and enhance awareness.

4. Jān-Centered Education

Definition: An educational system that prepares the individual for legislation from pain and the acceptance of existential responsibility. Its content consists not of dry theories or imposed ideologies, but of the shared pain of the Jānans itself and the process of legislation from pain.

Relation to the Ideal World: This education helps nurture responsible Jān-bearers and ensures that collective awareness is constantly growing.

Feasibility: Establishing Janism academies and designing curricula based on existential truth and lived experience.

5. Rituals of Rewriting

Definition: A process for redefining and retrieving the authentic meaning of distorted words, which can be part of the process of testimony and the restoration of existence. These rituals help Jān-centered language free itself from the domination of imposed power.

Relation to the Ideal World: A tool for absolute transparency and combating the deformation of language, which aids collective awareness and existential truth.

Feasibility: Creating a list of distorted words and designing meaning-rewriting workshops in translation centers.

6. Methods of Liberation

Definition: Ceremonies, traditions, and collective practices consciously designed to celebrate freedom from pain, the healing of wounds, and the strengthening of existential solidarity within the network of Jānans.

Relation to the Ideal World: A replacement for violent and fear-based rituals in the burned land. These actions are tools for consolidating the values of Janism and deepening collective peace.

Feasibility: Designing liberation memorial rituals for the memory of the wound, and honoring and respecting Jān for the flourishing of existence.

7. Jān-Centered Security and the Weaponless City

Definition: Derived from the charters of the ideal world, defined as security for Jān (human and non-human) and freedom from fear (not only fear of foreign attack, but fear of poverty, disease, and internal oppression). The weaponless city also refers to a space where forced borders are removed and security is built upon Jān.

Relation to the Ideal World: Ending war, terrorism, and crime; creating an atmosphere of collective peace and law-governed coexistence.

Feasibility: Dissolving all weapons (tools of humiliation and the production of pain) and violent institutions; replacing

them with restorative institutions and Jān-centered oversight through Jān-centered technology.

8. Extreme Anthropocentrism

Definition: A mindset that considers humanity as the center of existence and the sole possessor of Jān or soul, leading to the justification of limitless exploitation of nature and animals. This mindset is the root of the denial of Jān in the burned land.

Relation to the Ideal World: In the ideal world, this mindset is replaced by the ontology of Jān and existential solidarity so that the absolute dignity of the Jān of all beings is recognized.

Feasibility: A fundamental change in educational and cultural systems to promote Janism and negate extreme anthropocentrism.

9. Denial of Jān

Definition: Ignoring, suppressing, or reducing the intrinsic value of Jān, which leads to pain and destruction. This denial has been institutionalized throughout history, has become a dominant global paradigm, and is the root of all existential and biological crises. This is an existential crime.

Relation to the Ideal World: The ideal world combats the denial of Jān through the translation of pain and legislation from pain in order to achieve absolute liberation.

Feasibility: Establishing Jān Councils and the translation center to hear the shout of Jān of all beings and eliminate the breeding ground for the denial of Jān.

10. Ontological Neutrality and the Rejection of Imposed Ideology

Definition: Derived from the charters of the ideal world, stating that collective awareness and Jān-centered laws are built solely upon the existential truth of the shout of Jān and shared pain. Any ideology, imposed religion, or intellectual apparatus that leads to the denial of Jān, the deformation of language, or the imposition of a specific viewpoint on others has no place in the ideal world.

Relation to the Ideal World: Guaranteeing complete intellectual freedom and putting an end to ideological wars and conflicts arising from imposed power.

Feasibility: Jān-centered education based on ontological neutrality for the discovery of truth by Jān itself; the rejection of any cult of personality or the sacralization of humanity.

11. Covenant of Existence

Definition: A concept for the charters of the ideal world that represents the ultimate manifestation of Jān-centered laws, emerging from the global and cosmic shared pain of all

Jānans. This covenant is an existential agreement for law-governed coexistence throughout the entire cosmos.

Relation to the Ideal World: This covenant is the basis of the law of understanding and the guide for all Jān-centered institutions.

Feasibility: All laws and decisions in the ideal world must be aligned with the Covenant of Existence.

12. Commitment to Liberation from Pain and Existential Reparation

Definition: One of the charters of the ideal world, stating that every responsible Jān-bearer is committed to the liberation of all Jānans from pain, as well as the existential reparation of any intentional or unintentional damage caused to the Jān of another.

Relation to the Ideal World: Healing the wound and restoring flourishing is the highest moral and executive value in the ideal world.

Feasibility: Replacing penal and punitive systems with a life-affirming and restorative approach through restorative institutions; teaching existential responsibility in Jān-centered education.

13. Meaning-Centric Resource Allocation and Post-Commodity Jān Economy

Definition: One of the charters of the ideal world, formed based on the dignity of all Jānans and the right of every Jān to access the resources necessary for its flourishing. A Jān-centered economy is a post-commodity economy for the Jān of existence, aiming for liberation from need and the flourishing of all.

Relation to the Ideal World: Ending poverty, famine, resource wars, and the exploitation of nature. This principle does not treat the Jān of existence as a commodity.

Feasibility: Resource management by the Jān councils and the translation center based on existential need rather than profitability or wealth accumulation.

14. Existential Reparation

Definition: A process whose goal is not merely punishing the offender, but healing the wound inflicted upon the damaged Jān, restoring liberation and flourishing to it, and rehabilitating existential responsibility in the responsible Jān-bearer.

Relation to the Ideal World: The replacement of penal and punitive systems in the burned land. In the ideal world, justice is based on restoration, not revenge or retaliation.

Feasibility: Establishing restorative institutions at local and global levels, and Jān-centered education to understand the consequences of pain and the responsibility of reparation.

15. Collective Peace and Living in the Present Moment

Definition: One of the fundamental charters of the ideal world, focusing on existential responsibility in the present moment for healing and flourishing, leading to the recovery of the collective psyche. This peace is freedom from the anxiety of the past and worry about the future, achieved through biological dialogue and empathy.

Relation to the Ideal World: Its fruits are liberation from stress and mental illness, increased joy and life satisfaction, and a focus on living with meaning and momentary flourishing. This principle helps create a restorative culture.

Feasibility: Jān-centered education that addresses and strengthens existential responsibility in the present moment, resulting in comprehensive Jān-healing spaces for release from the burden of the past.

16. Responsible Jān-Bearer

Definition: Any Jān possessing a level of consciousness and capacity for choice who voluntarily and consciously assumes the commitment to liberate itself and other Jānans. This

responsibility stems not from coercion, but from an understanding of existential solidarity and existential truth.

Relation to the Ideal World: The foundation of Jān-centered governance and the Jān-centered legal system. In the ideal world, all decisions are made based on these responsible Jān-bearers, collective awareness, and in proportion to the translation of pain and the welfare of Jānans.

Feasibility: Nurturing responsible Jān-bearers through Jān-centered education; establishing Jān councils to exercise this responsibility.

17. Law-Making Jān

Definition: A responsible Jān who possesses the ability to translate liberation and formulate Jān-centered laws through the shout of Jān and shared pain. This ability stems from its Jān-centered awareness.

Relation to the Ideal World: These Jāns are the main pillars of Jān-centered governance and legislation from pain, replacing traditional lawmakers in the burned land.

Feasibility: Training and identifying translators of pain who act in the capacity of the law-making Jān.

18. Janism

Definition: A comprehensive attitude and system that recognizes Jān as the fundamental principle and absolute value of existence. This theory emphasizes dignity,

existential rights, and the existential solidarity of all Jānans, aiming for liberation from pain and the infinite flourishing of the network of Jānans.

Relation to the Ideal World: Janism is the complete theoretical and operational framework of the ideal world. All principles and structures of this world are designed based on Janism.

Feasibility: Establishing Janism academies to teach the principles and concepts of Janism, and promoting Jān-centered language in all communications and institutions.

19. Ideal World

Definition: An achievable reality that has arisen from pain and is blended with the Jān of existence, bringing true peace, Jān-centered justice, and flourishing. This world is the product of legislation from pain and Jān-centered governance.

Relation to the Ideal World: The ultimate goal of the theory of Janism and the replacement for the burned land.

Feasibility: The gradual construction of the ideal world through the implementation of the Covenant of Existence and the creation of Jān-centered institutions.

20. The World of Janism

Definition: A theory that begins with the reality of the burned land and the experience of suffering, seeking to legislate and impart meaning through shared pain. This theory considers Jān to be the essence of existence.

Relation to the Ideal World: This is the name of the current book that paves the way toward the ideal world.

Feasibility: Publishing and promoting this book and its theoretical foundations for the formation of collective awareness.

21. Essence of Life

Definition: The concept of Jān as the existential core of every phenomenon in existence.

Relation to the Ideal World: This concept helps toward a deeper understanding of the absolute dignity of Jān and existential solidarity.

Feasibility: Teaching this concept within Jān-centered education.

22. Biological Dialogue

Definition: Biological dialogue refers to humanity's profound capacity and effort to understand and hear the shout of Jān and even the silence of all Jānans (including humans, animals, plants, and nature), transcending mere human

conversations. This comprehensive understanding provides the foundation for living based on the ethics of Janism, the most important principle of which is non-harm to any living creature. From the heart of this dialogue, universal laws take shape to support and heal the wounds of all entities.

Relation to the Ideal World: A vital tool for healing existence, achieving collective awareness, and true peace.

Feasibility: Creating biological dialogue platforms and biological dialogue centers within restorative institutions.

23. Biological Translatability (in Translatable Law)

Definition: The ability of the word of life and Jān-centered laws to be comprehensible and executable at biological levels and not merely human ones, in such a way that they are also understandable and enforceable for all Jānans (plants, animals, nature).

Relation to the Ideal World: This principle ensures that the laws of the ideal world are truly universal and not just for humans.

Feasibility: Utilizing Jān-centered technology and translators of pain to convey and translate these laws into forms understandable to various Jānans.

Law of Understanding (True Peace)

Definition: The primary law in the ideal world, built upon shared belief and the mutual understanding of the shout of Jān of all Jānans. This law is neither a compromise nor a settlement, but the manifestation of collective peace arising from absolute liberation and the infinite flourishing of the network of Jānans.

Relation to the Ideal World: This law replaces the laws of war and conflict and acts as the guarantor of true peace in the ideal world.

Feasibility: Every conflict and pain in the ideal world is resolved and settled based on the law of understanding through the mediation of restorative institutions and translators of pain.

25. Legislation from Pain

Definition: The foundational process of formulating Jān-centered laws that stems directly from the recognition and translation of the shout of Jān and shared pain (not from power, not from tradition, not from ideology). Every law is a response to a specific pain in existence.

Relation to the Ideal World: The foundation of the legal system in the ideal world. This principle ensures that laws constantly alleviate pain and contribute to liberation. This

process is scientific-existential and Jān-centeredly technological.

Feasibility: The formation of Jān councils to hear the shout of Jān, and the translation center to convert pain into translatable law.

26. Translatable Law

Definition: A law rooted in the shared pain and the shout of Jān of all Jānans, formulated through the translation center; possessing comprehensibility for all Jānans, utilizing words of life and Jān-centered technology.

Relation to the Ideal World: These laws are the guarantors of law-governed coexistence and Jān-centered justice in the ideal world.

Feasibility: Its foundational principles include absolute transparency devoid of ambiguity, universality and inclusivity for all Jānans, and restorationism and existential reparation.

27. Jān-Centered Laws

Definition: Laws that have emerged from the pain and real needs of Jānans, with the goal of preserving the absolute dignity of Jān, guaranteeing liberation from pain, and promoting the flourishing of the entire network of Jānans.

Relation to the Ideal World: These laws constitute the bedrock of Jān-centered governance and the legal system of the ideal world.

Feasibility: The formulation of these laws by the Jān councils and the translation center based on the shout of Jān and shared pain.

28. Imposed Laws

Definition: Laws prevalent in the burned land that stem not from the pain of existence, but from the interests of specific groups or anthropocentric ideologies, leading to the denial of Jān, the forced division of the world, and shared pain.

Relation to the Ideal World: These laws are obsolete in the ideal world and are replaced by Jān-centered laws.

Feasibility: The identification and neutralization of the destructive effects of these laws by restorative institutions.

29. Absolute Dignity of Jān

Definition: The principal charter of the theory of Janism, declaring that every Jān, regardless of species, form, or role in existence, possesses absolute dignity and intrinsic value. No Jān can be turned into a commodity, tool, or instrument for humiliation and exploitation.

Relation to the Ideal World: The foundation of all existential rights and the basis of every decision in the ideal world.

Feasibility: The rejection of any form of slavery, discrimination, organized violence, and exploitation; this principle is the most important criterion in the meaning-centric allocation of resources.

30. Existential Perfectionism

Definition: The inherent inclination of every Jān toward flourishing and the full realization of its existential potentials and moving toward liberation. This inclination is the inner driving force of Jān.

Relation to the Ideal World: The goal of the ideal world is to provide the platform for the realization of the existential perfectionism of all Jānans.

Feasibility: Jān-centered education and Jān-centered management aiming to facilitate this process.

31. Existential Knot

Definition: A moment of crisis, ambiguity, or deep uncertainty that places Jān face-to-face with existential truth and existential responsibility. These knots can be an opportunity for flourishing, the translation of liberation, and foundational decision-making.

Relation to the Ideal World: Existential knots no longer lead to fruitless pain, but rather contribute to collective awareness and legislation from pain.

Feasibility: The establishment of biological dialogue centers and restorative institutions to help Jānans face existential knots and turn them into an opportunity for growth.

32. Jān-Centered Management

Definition: A comprehensive approach to organizing and directing activities in any domain of Jān, built upon the principles of Janism, the absolute dignity of Jān, and liberation from pain. The goal of this management is not control or exploitation, but the facilitation of flourishing, the preservation of the balance of existence, and the reinforcement of existential solidarity.

Relation to the Ideal World: The replacement for hierarchical and profit-driven management models. This type of management is implemented at all levels of society (from the family to global organizations).

Feasibility: Teaching the principles of Jān-centered management in Janism academies; formulating operational bylaws based on these principles.

33. Deformation of Language

Definition: When words are emptied of their Jān and placed at the service of power, they lose their capacity to translate liberation and generate shared pain, becoming a tool for concealing the denial of Jān.

Relation to the Ideal World: This deformation of language forms the basis of linguistic and historical critique in the ideal world and must be identified and corrected so that Jān-centered language can be fully established.

Feasibility: Creating a list of deformed words in civilizational educations; designing rituals of rewriting for words.

34. Existential Responsibility

Definition: The realization that my pain is a reflection of society's pain, nature's pain, and the pain of other Jānans, and acting in response to it. This responsibility stems from an understanding of existential solidarity and existential truth.

Relation to the Ideal World: This concept is the driving force of the commitment to liberation and the basis of the responsible Jān-bearer in the ideal world.

Feasibility: Teaching this concept within Jān-centered education and reinforcing it in the Jān councils.

35. Translation Center

Definition: The central institution in the civilization of meaning that sits at the core of the process of legislation from pain. Its primary duty is to receive and translate the silence and shout of Jān of all Jānans into words of life and then into translatable laws. This process is scientific-existential and Jān-centeredly technological.

Relation to the Ideal World: The beating heart of the legal and executive system of the ideal world, converting data and testimonies into practical actions.

Feasibility: Establishing the global translation center as part of the international organization of the ideal world, and local translation centers in every domain of Jān.

36. Translators of Pain

Definition: A responsible Jān who possesses the ability to hear the silence and translate the shout of Jān of other entities, as well as its own pain, into Jān-centered language. They play a vital role in legislation from pain and the healing of existence.

Relation to the Ideal World: They are the replacement for elites and specialists in the burned land. They are considered the primary intermediaries between pain and law in the ideal world.

Feasibility: Training translators of pain in Janism academies, and establishing translation centers in every domain of Jān.

37. Charter of Translatable Language Education

Definition: A document emphasizing the universal character of Jān-centered language and the translatability of its liberation for all Jānans.

Relation to the Ideal World: A guide for the development and use of Jān-centered language within the ideal world.

Feasibility: The publication of this charter as one of the foundational documents of Jān-centered education.

38. Charters of the Ideal World

Definition: Eight foundational charters acting as the Covenant of Existence, categorized into four groups: ontological, ethical, legal-executive, and operational. These charters are the final product of the translation of pain and collective awareness.

Relation to the Ideal World: These charters constitute the theoretical and practical foundation of the ideal world and serve as a guide for all decisions and structures.

Feasibility: All laws and decisions must align with these charters.

39. Starting Point

Definition: A precise autopsy of shared pain and the burned land that proclaims the starting point of the theory of Janism and the necessity of transformation.

Relation to the Ideal World: This starting point demonstrates that the ideal world is not an abstract utopia, but a necessary response to the reality of pain.

Feasibility: Emphasizing this starting point in Jān-centered education to understand the roots of pain and the necessity of liberation.

40. Living with Meaning

Definition: Liberation from stress and mental illness, focusing on momentary flourishing as the result of collective peace and living in the present moment.

Relation to the Ideal World: The goal of Jān-centered education and Jān-centered management in the ideal world.

Feasibility: Promoting mindful living and reinforcing existential responsibility in the present moment.

41. Existential Need

Definition: The fundamental and vital needs of every Jān to preserve dignity, achieve liberation from pain, and attain full flourishing. These needs transcend mere material requirements and include the need for security, belonging, meaning, and connection with the network of Jānans.

Relation to the Ideal World: The basis of the meaning-centric allocation of resources and the post-commodity Jān economy. In the ideal world, all existential needs are fulfilled.

Feasibility: Monitoring existential needs through Jān councils; allocating resources based on these needs.

42. Central Institution

Definition: The translation center as the primary institution guiding the process of legislation from pain and the translation of the shout of Jān.

Relation to the Ideal World: This institution is the beating heart of Jān-centered governance.

Feasibility: The establishment and strengthening of the translation center within the structure of the international organization of the ideal world.

43. Restorative Institutions

Definition: Structures in the ideal world whose primary responsibility is healing the wounds arising from pain and damages inflicted upon Jānans. These institutions operate with an approach of existential reparation and through biological dialogue and translators of pain.

Relation to the Ideal World: The replacement for prisons, punitive courts, and military institutions in the burned land. They are the backbone of Jān-centered security and Jān-centered justice.

Feasibility: Establishing these institutions across all domains of Jān and equipping them with Jān-centered technology to monitor and execute restoration.

44. Jān-Centered Institution

Definition: Any organized structure (such as councils, translation centers, academies, restorative institutions) whose goal and function are based on Janism, the dignity of Jān, and liberation from pain. These institutions operate not to exercise power, but to restore, legislate from pain, and facilitate flourishing.

Relation to the Ideal World: All governance, social, and educational structures in the ideal world are Jān-centered institutions.

Feasibility: Establishing Jān councils, the global translation center, restorative institutions, and Janism academies on both local and global scales.

45. Existential Solidarity and the Consciousness of the Network of Jānans

Definition: One of the charters of the ideal world stating that all Jānans in existence possess existential solidarity with one another as a network of Jānans. The pain or flourishing of any single Jān affects the entire network. The consciousness of the network of Jānans comprises the collective awareness of this solidarity.

Relation to the Ideal World: Bringing an end to destructive competitions and resource wars; promoting cooperation and existential responsibility.

Feasibility: Decision-making based on collective awareness with the objective of flourishing the entire network.

46. Weaving Connections (Ham-baft-sazi)

Definition: Unveiling the hidden links among pains rooted in the denial of Jān and imposed structures of power, which reveal the presence of shared pain.

Relation to the Ideal World: A tool for collective awareness and a comprehensive understanding of shared pain that assists in legislation from pain.

Feasibility: This process is carried out by translators of pain within the translation centers.

47. Shared Belief (Ham-bavari)

Definition: A shared belief originating from the experience of shared pain and chosen freedom, rather than from imposed ideologies.

Relation to the Ideal World: The foundation of the law of understanding and law-governed coexistence in the ideal world.

Feasibility: The formation of shared belief through biological dialogue and bearing witness to existential truth.

48. Empathy

Definition: Deep understanding and solidarity with the shout of Jān of other entities, along with the capacity to feel their pain and liberation.

Relation to the Ideal World: This sentiment serves as the driving force behind the commitment to liberation and existential reparation.

Feasibility: Promoting empathy through Jān-centered education and Jān-centered media.

49. Law-Governed Coexistence

Definition: The mode of living of all Jānans together, built upon Jān-centered laws and translatable laws with respect for the existential rights of every Jān. Within this coexistence, the balance and flourishing of the entire network of Jānans are guaranteed.

Relation to the Ideal World: This concept replaces competition and the survival of the fittest in the burned land, forming the foundation of relationships in the ideal world.

Feasibility: Formulating local and global translatable laws based on the shout of Jān, and establishing Jān councils to oversee their implementation.

50. Ontology of Jān

Definition: The philosophical foundation of the theory of Janism, defining Jān as the essence of existence, the basis of all value, the root of all true awareness, and the source of all genuine meaning in the world.

Relation to the Ideal World: This ontology provides the theoretical basis for ontological neutrality and the negation of extreme anthropocentrism.

Feasibility: Teaching and promoting this ontology within Janism academies.

51. Word of Life

Definition: Language originating from the experience of Jān and shared pain, possessing the capacity for institution-building, legislation, and biological translation—not merely evocative or poetic. This word serves as the instrument for expressing existential truth and the shout of Jān.

Relation to the Ideal World: The word of life is the only language possessing legitimacy in the ideal world and constitutes the foundation of Jān-centered language.

Feasibility: Recording words of life in educational charters; establishing the word of life test for official texts; designing the lexicon of life as a civilizational reference.

52. Deformed Words

Definition: Words that in political or cultural history have deviated from their authentic meaning and turned into instruments for justifying violence, exclusion, or imposed power—such as freedom turning into property, or peace turning into submission.

Relation to the Ideal World: These words form the basis of linguistic and historical critique in the ideal world. The deformation of language must be identified and corrected so that Jān-centered language can be fully established.

Feasibility: Creating a list of deformed words in civilizational educations; designing rituals of rewriting for words.

53. Chooseable Homeland / Semantic Homeland

Definition: An existential and geographical space that every responsible Jān-bearer can freely choose for living based on existential need, the shout of Jān, and shared belief with others. This homeland is formed not based on imposed borders or ancestral heritage, but based on shared meaning and a commitment to liberation.

Relation to the Ideal World: The replacement for the concept of nationality and imposed borders in the burned land. In the ideal world, homelands are fluid and chooseable, contributing to meaningful freedom.

Feasibility: Eliminating traditional political borders; creating secure biological spaces and borderless homes formed upon free choice and shared belief.

54. Wound

Definition: Deep damages resulting from the denial of Jān, which can be physical, psychological, or existential. These wounds are healed through existential reparation and the restoration of existence.

Relation to the Ideal World: Wounds serve as the source of the memory of the wound and a driving force for legislation from pain and restorative institutions.

Feasibility: Recording wounds in the living maps of law and utilizing Jān sensors to detect them.

55. Collective Restoration

Definition: The process of restoring and rebuilding the collective psyche, historical memories, and damaged relationships within the network of Jānans resulting from shared pain, the denial of Jān, and existential war in the burned land. This restoration leads to collective peace and the reinstatement of existential solidarity.

Relation to the Ideal World: One of the primary objectives of restorative institutions and the result of historical reconstruction and existential reparation, continuously pursued in the ideal world.

Feasibility: Facilitated through methods of liberation, rituals of rewriting, and biological dialogue spaces in comprehensive Jān restoration centers.

56. Jān Health

Definition: The comprehensive and integrated state of liberation, flourishing, and harmony across all existential dimensions of a Jān (including physical, psychological, social, and existential dimensions) as well as the health of the environment and ecosystems in which Jān resides. This concept transcends mere physical or psychological health.

Relation to the Ideal World: One of the foundational goals of the ideal world, pursued through Jān-centered laws, Jān-centered education, and comprehensive Jān restoration centers.

Feasibility: Achieved through securing the existential rights of Jānans, implementing a post-commodity Jān economy, and eliminating weapons and the factors producing pain within the network of Jānans.

57. Executive System

Definition: The structures, institutions, and operational processes in the ideal world responsible for implementing and executing Jān-centered laws and the Covenant of Existence. This system comprises three main sections: translation, restoration, and education, each tasked with

specific responsibilities to realize the liberation and flourishing of Jānans.

Relation to the Ideal World: The beating heart of the operational and practical sector of the ideal world, turning theories into reality.

Feasibility: Operates through institutions such as the translation center, comprehensive Jān restoration centers, and Jān-centered education institutions, functioning harmoniously based on Jān-centered awareness.

58. Ontological Encounter

Definition: A foundational and deep process in the Jān-centered judicial system wherein the wrongdoer confronts not only the consequences of their action but also the pain and existential wound inflicted upon another Jān. The goal of this encounter is to foster deep awareness, acceptance of responsibility, and the activation of an internal process for healing the wound and existential reparation.

Relation to the Ideal World: This approach replaces mere punishment and emphasizes reconstruction and restoration.

Feasibility: Facilitated by the Court of Jān accompanied by translators of pain and Jān councils through biological dialogue and rituals of rewriting.

59. Jān-Centered Politics

Definition: A comprehensive approach to governance and social organization in the ideal world that establishes all decisions, structures, and institutions upon the basis of the absolute dignity of Jān, existential solidarity, and legislation from pain. This politics seeks to realize true peace, Jān-centered justice, and infinite flourishing for all Jānans.

Relation to the Ideal World: The method of administering and organizing the ideal world at all levels.

Feasibility: Realized through Jān councils, the executive system (comprising translation, restoration, and education institutions), and the Jān-centered legal system, all operating based on Jān-centered awareness.

60. Collective Awareness

Definition: A level of shared understanding and comprehension among the network of Jānans that transcends individual awareness, referring to the existential solidarity and mutual interconnection of all entities in existence. This awareness serves as the basis for empathy, shared belief, and existential responsibility in the ideal world. It is a vital element for the formation of the civilization of meaning and collective peace, reinforced through Jān-centered education and biological dialogue.

Feasibility: Cultivated by strengthening Jān sensors, the translation of pain, and creating spaces for the exchange of awareness within comprehensive Jān restoration centers and Jān councils.

61. Shared Belief

Definition: A state of agreement and deep mutual understanding among Jānans in the ideal world, achieved not through coercion or domination, but via biological dialogue, listening to silence, and the translation of pain. This belief is rooted in collective awareness and the absolute dignity of Jān.

Relation to the Ideal World: The cornerstone of law-governed coexistence and true peace in the ideal world.

Feasibility: Realized through transparent and participatory processes within Jān councils and the Court of Jān in pursuit of Jān-centered justice.

62. Empathy

Definition: The foundational capacity within Jānans to deeply comprehend the pain, need, and shout of Jān of another, and to place oneself in their existential position. This meaning encompasses not only cognitive dimensions but also an existential and emotional bond that leads to existential responsibility and care for the other.

Relation to the Ideal World: One of the principal pillars of existential ethics and the Covenant of Existence, forming the basis of wound healing and collective recovery.

Feasibility: Cultivated through Jān-centered education, biological dialogue, and the activities of translators of pain who convert silence and pain into words of life.

63. Chooseable Homeland

Definition: A concept of land or living space in the ideal world defined not based on imposed geographical borders, race, or nationality, but upon the free choice of Jānans, shared belief, and their existential needs. This homeland is connected to the borderless home but emphasizes the aspect of choice and attachment.

Relation to the Ideal World: A symbol of liberation from imposed power and domination, contributing to the realization of the existential rights of Jānans and infinite flourishing.

Feasibility: Enabled through the Jān-centered legal system and Jān councils, which respect the right to choice and free movement of Jānans.

64. Right to Bear Witness

Definition: One of the existential rights of Jānans within the Jān-centered judicial system that allows every damaged or witnessing Jān to express its pain and experience and

present its narrative without fear of imposed power or intimidation. This right is essential for the process of ontological encounter and the translation of pain.

Relation to the Ideal World: An inseparable part of Jān-centered justice and a tool for revealing existential truth and healing the wound in the ideal world.

Feasibility: Guaranteed within the secure spaces of the Supreme Court of Jān with the support of translators of pain and Jān councils.

65. Right to Choose the Place of Liberation

Definition: The existential right of every Jān to freely and consciously choose the place and conditions under which it pursues the process of its absolute liberation. This right emphasizes the autonomy of Jān when confronting pain and seeking flourishing, preventing any coercion or restriction along this path.

Relation to the Ideal World: An instance of absolute liberation and the absolute dignity of Jān, allowing the individual to select their path of restoration in accordance with their Jān-centered awareness.

Feasibility: Realized through the Jān-centered legal system and comprehensive Jān restoration centers, which provide the necessary resources and support to facilitate this choice.

66. Reconstruction (Material and Spiritual)

Definition: The comprehensive and continuous process of reviving and restoring all dimensions of the network of Jānans, including the repair of natural ecosystems, social structures, and the existential bedrock of Jānans, carried out following the damages caused by the burned land and the denial of Jān. This reconstruction encompasses both physical aspects as well as spiritual and value-based dimensions.

Relation to the Ideal World: The backbone of the realization of the ideal world and infinite flourishing, seeking to transform shared pain into an opportunity for rebirth.

Feasibility: Through the activities of comprehensive Jān restoration centers, the executive system, and the post-commodity Jān economy, which allocate the necessary resources and labor for this process.

67. Existential Transformation

Definition: A deep and fundamental transformation in the perception and experience of Jān regarding existence, pain, and meaning, leading to a change in the way of living, the outlook toward oneself and the other, and the attainment of higher levels of Jān-centered awareness and flourishing. This transformation is not merely a surface change, but an inner re-creation.

Relation to the Ideal World: The ultimate goal of Jān-centered education and the individual and collective process of absolute liberation in the ideal world.

Feasibility: Facilitated through biological dialogue, rituals of rewriting, ontological encounter, and a commitment to existential responsibility.

68. Growth of Collective Awareness

Definition: The dynamic process of increasing, deepening, and expanding collective awareness among the network of Jānans, culminating in a more complete understanding of shared pain, existential solidarity, and Jān-centered laws. This growth is a continuous path toward achieving shared belief and collective peace.

Relation to the Ideal World: The driving engine of the evolution of the ideal world, the civilization of meaning, and the dynamics of the theory of the ideal world.

Feasibility: Carried out through Jān-centered education, the activities of the translation center, Jān-centered media, and the exchange of experiences within Jān councils.

69. Existential Truth

Definition: The true and fundamental nature of every Jān and the phenomena of existence, transcending appearances, imposed beliefs, or deformed words. This truth is rooted in

Jān as the intrinsic essence and absolute value of existence, and its comprehension leads to liberation and flourishing.

Relation to the Ideal World: The basis of Jān-centered awareness, Jān-centered justice, and legislation from pain in the ideal world.

Feasibility: Revealed through listening to silence, the translation of pain, ontological encounter, and setting aside the language of power and the denial of Jān.

70. Memory of Suffering

Definition: The set of historical and collective experiences of shared pain, injustice, denial of Jān, and existential war left within the depths of the network of Jānans and existence. This memory includes not only events but also the psychological, existential, and structural impacts of the burned land, revealing the necessity of wound healing and collective recovery.

Relation to the Ideal World: The starting point for historical reconstruction and the process of liberation. The ideal world builds its laws and institutions by identifying and translating the pain from this memory to prevent the repetition of suffering.

Feasibility: Through biological dialogue, rituals of rewriting, and the activities of comprehensive Jān restoration centers

that help Jānans confront this memory and transform it into collective awareness.

71. Memory of Liberation

Definition: The foundational capacity of Jānans and existence to remember and recover the state of flourishing, collective peace, and law-governed coexistence that has existed in the past or lies latent within the potential of existence. This memory acts as a source of inspiration and a guide along the path of existential transformation and the construction of the ideal world.

Relation to the Ideal World: Demonstrates the potential of Jān for absolute liberation and, in contrast to the memory of suffering, outlines the path of hope and movement toward a Jān-centered future.

Feasibility: Awakened and activated by practicing Jān-centered awareness, strengthening Jān sensors, and drawing inspiration from words of life and stories of liberation transmitted through Jān-centered education.

72. Othering

Definition: The mental and social process whereby Jānans, based on superficial, identity, or biological differences, are separated from the network of Jānans and classified as lifeless, lesser-Jān, or enemy entities. This othering is the

source of imposed power, denial of Jān, discrimination, and shared pain.

Relation to the Ideal World: One of the primary obstacles to the realization of existential solidarity and the absolute dignity of Jān, which the ideal world seeks to eliminate through Jān-centered education, the existential rights of Jānans, and the promotion of existential diversity.

Feasibility: Eradicated by critiquing and dismantling the language of power and deformed words, strengthening empathy and biological dialogue, and practicing existential responsibility toward all Jānans.

73. Existential Diversity

Definition: The foundational principle in the ideal world emphasizing the inherent and valuable diversity of all Jānans, including various biological species, different forms of Jān, and diverse ways of living with meaning. This diversity is recognized as a wealth for existence and a source of infinite flourishing.

Relation to the Ideal World: One of the pillars of law-governed coexistence and true peace, stemming from the absolute dignity of Jān of all entities. The ideal world not only tolerates diversity but actively cultivates it.

Feasibility: Realized through the Jān-centered legal system, which recognizes the existential rights of Jānans for all forms

of Jān; the post-commodity Jān economy, which protects ecosystems; and Jān-centered education, which promotes understanding and respect for the other.

74. Freedom of Expression (in the Section on Rights)

Definition: One of the existential rights of Jānans in the ideal world that allows every Jān to express its shout of Jān and pain, as well as its existential truth and Jān-centered awareness, without fear of imposed power, the deformation of language, or punishment. This freedom is the basis of biological dialogue and the translation of pain.

Relation to the Ideal World: A necessary condition for absolute transparency, the reconstruction of history, and the proper functioning of the Jān-centered legal system.

Feasibility: Realized by eliminating weapons and the structures of imposed power, and by establishing translation centers and the Court of Jān, which provide a secure space for the expression of truth and pain.

75. Jān-Centered Citizenship

Definition: The status of belonging and membership within the network of Jānans in the ideal world, defined not on the basis of national borders, race, or gender, but upon existential commitment to the absolute dignity of Jān,

existential solidarity, and Jān-centered laws. This citizenship transcends the traditional concept of nationhood and encompasses all Jānans.

Relation to the Ideal World: The method of social and political organization in the ideal world that eliminates othering and promotes law-governed coexistence.

Feasibility: Realized through the acceptance of the Covenant of Existence, participation in Jān councils, and living with meaning and empathy toward other Jānans.

76. Jān-Bearing Citizen

Definition: An individual in the ideal world who lives with Jān-centered awareness, expresses their existential commitment to the network of Jānans, and actively participates in realizing true peace, Jān-centered justice, and infinite flourishing. This citizen is the living embodiment of the principles of Janism and responsibility toward shared pain.

Relation to the Ideal World: The ideal exemplar of Jān within the civilization of meaning who, with complete Jān health and continuous growth of collective awareness, contributes to the advancement of the ideal world.

Feasibility: Cultivated and empowered through Jān-centered education, participation in Jān councils, and adherence to Jān-centered laws.

77. Global Translation Council

Definition: A high-ranking global institution in the ideal world responsible for overseeing, coordinating, and developing the principles and methods of the translation of pain, listening to silence, and converting the shout of Jān into Jān-centered laws. This council guarantees the connection of Jānans through Jān-centered language and prevents the deformation of language.

Relation to the Ideal World: Plays a vital role in preserving transparency, shared belief, and the implementation of the Covenant of Existence on a global scale.

Feasibility: Realized by gathering prominent translators of pain and advocates of Jān-centered language from across the network of Jānans and establishing a single authority for translation standards.

78. Institutions of Memory Redefinition

Definition: Structured organizations or processes in the ideal world that operate with the aim of examining, analyzing, and re-representing the memory of suffering and the memory of liberation within the network of Jānans. With a Jān-centered approach, these institutions engage in the reconstruction of history and the modification of deformed narratives to assist in collective restoration and the growth of collective awareness.

Relation to the Ideal World: Essential for breaking free from the past of the burned land and building the civilization of meaning.

Feasibility: Operate through methods of rituals of rewriting, biological dialogue, and deep ontological research, in collaboration with Janism academies and Jān-centered media.

79. Restorative Courts

Definition: A subset of the Jān-centered judicial system in the ideal world wherein, unlike traditional courts, the primary goal is wound healing and existential reparation rather than mere punishment. These courts facilitate the process of ontological encounter and emphasize the reconstruction of relationships and the restoration of Jān health.

Relation to the Ideal World: The manifestation of Jān-centered justice, built upon empathy and existential responsibility, leading to true peace.

Feasibility: Operate in collaboration with translators of pain, Jān councils, and comprehensive Jān restoration centers, centered around the right to bear witness and biological dialogue.

80. Wounded-Word Education Platform

Definition: A comprehensive platform within the executive system of the ideal world dedicated to Jān-centered education regarding deformed words, the roots of their becoming wounded within the language of power, and the method of restoring meaning and Jān to these words of life. Its goal is to increase collective awareness regarding the impact of language on shared pain.

Relation to the Ideal World: A key tool for liberation from the deformation of language and the reconstruction of Jān-centered language within the civilization of meaning.

Feasibility: Implemented through interactive educational content, biological dialogue, and practical workshops designed and offered by Jān-centered education institutions and the translation center.

81. Living Law Book

Definition: A dynamic and continuously evolving collection of Jān-centered laws and the Covenant of Existence in the ideal world, updated based on the growth of collective awareness, the continuous translation of pain, and the lived experiences of Jānans. This book is never static or final, but reflects the dynamism of the Jān of existence and infinite flourishing.

Relation to the Ideal World: A symbol of the organic and non-dogmatic nature of the ideal world, which shuns any imposed power and domination while respecting the existential rights of Jānans.

Feasibility: Through the active participation of Jān councils, the Court of Jān, and the translation center in legislative and review processes, utilizing Jān-bearing technology for easy access and updating.

82. Jān-Centered Media

Definition: All communication and informational tools in the ideal world (including visual, auditory, written channels, and modern technologies) operating with the aim of promoting Jān-centered awareness, empathy, the translation of pain, and words of life. Unlike the language of power, this media does not seek the deformation of language or othering.

Relation to the Ideal World: A vital tool for the growth of collective awareness, Jān-centered education, and the realization of absolute transparency in the civilization of meaning.

Feasibility: Achieved by removing imposed power from the sphere of dissemination, utilizing Jān-bearing technology, and focusing on existential truth and the needs of Jānans in its content.

83. Janism Academies

Definition: Centers of advanced research and education in the ideal world devoted to the development, deepening, and promotion of the ontology of Jān, existential ethics, the Jān-centered legal system, and other dimensions of the theory of the ideal world. These academies provide a space for existential transformation, biological dialogue, and the production of Jān-centered knowledge.

Relation to the Ideal World: The backbone of Jān-centered education and the growth of collective awareness, contributing to the dynamism and evolution of the theory.

Feasibility: By attracting Jānans possessing Jān-centered awareness, offering educational and research programs based on shared pain and the shout of Jān, and collaborating with the Global Translation Council and institutions of memory redefinition.

84. Jān-Centered Economy

Definition: An economic model in the ideal world that, contrary to economies based on competition and consumerism, is founded upon the absolute dignity of Jān, the real needs of Jānans, existential solidarity, and ecological sustainability. This economy seeks infinite flourishing for all Jānans.

Relation to the Ideal World: A replacement for the economic systems of the burned land that produced pain and the denial of Jān.

Feasibility: Through the redefinition of value from the perspective of Jān, the fair distribution of resources, the elimination of weapons from economic processes, and the promotion of existential responsibility in production and consumption.

85. Jān-Bearing Technology

Definition: Any tool, system, or applied knowledge in the ideal world designed and developed with Jān-centered awareness and placed at the service of the absolute dignity of Jān, Jān health, law-governed coexistence, and the infinite flourishing of all entities. Unlike imposed technologies, this technology does not engage in the denial of Jān.

Relation to the Ideal World: A vital tool for realizing the goals of the ideal world across all dimensions (from wound healing to Jān-centered education).

Feasibility: By adhering to the principles of existential ethics, paying heed to existential diversity and the needs of Jānans, and harnessing the growth of collective awareness in the design and utilization process.

86. Jān-Bearing Art

Definition: All forms of artistic expression in the ideal world (including music, painting, literature, sculpture, etc.) inspired by the shout of Jān and shared pain, aiding in the representation of existential truth, the promotion of empathy, collective recovery, and infinite flourishing. This art remains distant from the deformation of language and imposed aesthetics.

Relation to the Ideal World: A powerful tool for the growth of collective awareness, the transmission of words of life, and the reinforcement of existential solidarity within the civilization of meaning.

Feasibility: Inspired by Jān-centered awareness, expressing lived experiences, and focusing on wound healing and liberation within its content.

87. Existential Need

Definition: The most fundamental and deep-seated necessities of Jānans, transcending merely material or survival needs and encompassing dimensions of meaning, connection, liberation, flourishing, and existential solidarity with the entire network of Jānans. This need originates from the absolute dignity of Jān.

Relation to the Ideal World: Legislation from pain and the Jān-centered economy take shape based on the recognition of and response to these needs.

Feasibility: Through securing the existential rights of Jānans, implementing Jān-centered justice, and providing the platforms for living with meaning and sustainable flourishing by the ideal world.

88. Sustainable Flourishing

Definition: A state of continuous and comprehensive growth and development for all Jānans within the network of Jānans that not only leads to individual and collective infinite flourishing but also sustains this flourishing over the long term without generating pain or existential wounds for the future or other Jānans. This concept emphasizes balance and continuity.

Relation to the Ideal World: The ultimate and permanent goal of the ideal world, pursuing the balanced coexistence of all entities through Jān-centered laws and the Jān-centered economy.

Feasibility: By promoting existential responsibility, the vigilance of Jān toward the ecosystem, and utilizing Jān-bearing technology that operates on principles of sustainability.

89. Commitment to Liberation

Definition: A fundamental, active, and continuous obligation within Jānans to participate in the process of the absolute liberation of all Jānans from shared pain, domination, and the denial of Jān. This commitment is not merely a belief, but an ongoing action for wound healing and building the ideal world.

Relation to the Ideal World: One of the pillars of existential ethics and the Covenant of Existence, summoning the individual to responsibility toward the network of Jānans.

Feasibility: Through living with meaning, participation in the executive system and Jān councils, and listening to silence and translating the shout of Jān of others.

90. Living with Meaning

Definition: A way of living in the ideal world wherein Jānans live not merely for survival, but in harmony with their own existential truth and the network of Jānans. This living includes comprehending shared pain, holding an existential commitment to the absolute dignity of Jān, and actively participating in the infinite flourishing of existence, culminating in collective peace.

Relation to the Ideal World: The manifestation of the civilization of meaning and the result of existential

transformation, liberating Jānans from the emptiness of mechanized life.

Feasibility: Through Jān-centered education, biological dialogue, and providing platforms for the unmediated experience of Jān in the present moment by the ideal world.

91. The Present Moment

Definition: An ontological temporal point in the ideal world wherein Jānans are freed from the shackles of the past memory of suffering and the anxiety of the future, enabling them to experience existential truth and the Jān of existence directly and with Jān-centered awareness. This moment serves as a platform for wound healing and flourishing.

Relation to the Ideal World: The foundation of collective peace and living with meaning, emphasizing focus and complete presence in every breath.

Feasibility: Through the practices of Jān-vigilance, Jān-centered education, and liberation from weapons and structures of imposed power that estrange Jān from this moment.

92. Human Bias (in the Translation of Pain)

Definition: The unconscious or conscious tendency of humans to interpret the pain of other Jānans (animals, plants, nature) based on their own anthropocentric criteria, needs, and thought frameworks, leading to the denial of Jān

or an incomplete comprehension of non-human shouts of Jān. This bias constitutes the primary obstacle in the true translation of pain.

Relation to the Ideal World: One of the main challenges within the translation system and Jān-centered justice that the ideal world seeks to rectify by training translators of pain and establishing the Global Translation Council.

Feasibility: Through Jān-centered education promoting the ontology of Jān, biological dialogue with non-human Jānans (via Jān sensors), and the adoption of existential responsibility.

93. Humiliation of Jān

Definition: Any action, word, or structure that actively, intentionally, or unconsciously denies, diminishes, or calls into question the absolute dignity of Jān of an entity. This humiliation leads to pain, existential wounds, exploitation, and ultimately the denial of Jān.

Relation to the Ideal World: In complete contradiction to existential ethics and the charters of the ideal world, which regard the absolute dignity of Jān as the foundational principle. The ideal world seeks its elimination through Jān-centered justice and the Jān-centered legal system.

Feasibility: By promoting empathy, the growth of collective awareness, Jān-centered laws, and a Jān-centered judicial system that provides legal immunity for all Jānans.

94. Ecosystem

Definition: Any vital system composed of Jānans (including humans, animals, plants, and other entities possessing Jān) and their natural environment (including soil, water, air, and climate) existing in mutual interaction and existential solidarity. The Jān health of every ecosystem is essential for the sustainable flourishing of all Jānans.

Relation to the Ideal World: The physical and biological bedrock for the realization of the ideal world, which Janism seeks to preserve and restore through the Jān-centered economy and Jān-bearing technology.

Feasibility: Through legislation from pain that respects the existential rights of Jānans across all components of the ecosystem, and by eliminating weapons and exploitation from nature.

95. Species (Biological)

Definition: A specific category of Jānans within the network of Jānans that share common biological traits and are regarded as a unique unit within the existential diversity of existence. Janism recognizes the absolute dignity of Jān and

the existential rights of Jānans for every species, regardless of its utility to humans.

Relation to the Ideal World: Protecting all species from extinction and ensuring their sustainable flourishing are among the core goals of the ideal world.

Feasibility: Through Jān-centered laws that provide legal immunity for species, and Jān-centered education that fosters the growth of collective awareness regarding the value of biodiversity.

96. Extinction

Definition: The permanent and complete disappearance of a biological species from the burned land or any other ecosystem, resulting directly from humanity's denial of Jān, imposed power, exploitation, and lack of existential responsibility. This extinction constitutes a profound shared pain for the entire network of Jānans.

Relation to the Ideal World: The ideal world seeks to prevent extinction and preserve existential diversity through Jān-centered laws, a Jān-centered economy, and Jān-bearing technology.

Feasibility: Through the protection of habitats, granting legal immunity to species, and promoting the vigilance of Jān and natural Jān behavior in interaction with nature.

97. Alienation from Nature

Definition: An psychological, emotional, and existential condition in humans shaped by machinic life, human bias, and the denial of Jān, leading to a severance of deep connection and existential solidarity with the natural network of Jānans (animals, plants, ecosystems). This alienation is the source of loneliness and emptiness.

Relation to the Ideal World: One of the primary maladies of the burned land that the ideal world aims to cure through Jān-centered education, living with meaning, and returning humans to the present moment within nature.

Feasibility: By creating organic cities, promoting natural Jān behavior, and encouraging the unmediated experience of Jān within natural ecosystems.

98. Emptiness Arising from Machinic Life

Definition: The profound sense of meaninglessness, languor, depression, and self-alienation that emerges in modern humans due to the dominance of weapons, exploitation, functionalism, and a lack of connection with the Jān of existence and their own true existential needs. This emptiness is one of the dimensions of shared pain.

Relation to the Ideal World: The primary cause of the crisis of meaninglessness that the ideal world seeks to overcome

through the civilization of meaning, living with meaning, and the redefinition of value based on Jān.

Feasibility: Through existential transformation, Jān-centered education, a Jān-centered economy, and the creation of spaces for the unmediated experience of Jān and existential solidarity.

99. Loneliness Arising from Alienation from Nature

Definition: A specific form of isolation and deep separation stemming not merely from human relationships, but from the severing of the existential bond with the natural network of Jānans and existence. This loneliness is the result of alienation from nature, human bias, and the humiliation of Jān in the burned land.

Relation to the Ideal World: One of the dimensions of shared pain that the ideal world aims to heal by reinforcing existential solidarity, promoting the vigilance of Jān, and returning humans to their natural habitat.

Feasibility: Through biological dialogue with nature, Jān-centered education, and providing opportunities for living with meaning in the present moment within natural ecosystems.

100. Rights of Animals and Nature

Definition: A set of existential rights of Jānans formulated and guaranteed specifically for non-human Jānans (animals,

plants, and natural elements such as rivers and mountains). These rights include the right to live, legal immunity, freedom from criminal liability, and the right to liberation from pain and exploitation.

Relation to the Ideal World: Manifestations of the objective Jān-centered legal system and Jān-centered justice, recognizing the absolute dignity of Jān for all entities.

Feasibility: Through Jān-centered laws, the Court of Jān, restorative institutions, and the promotion of the vigilance of Jān and existential responsibility within the network of Jānans.

101. Natural Jān Behavior

Definition: The manner of action and reaction of Jānans in the ideal world shaped by their existential truth and existential solidarity, free from the influence of imposed power, the denial of Jān, or the deformation of language. This behavior inherently seeks flourishing, peace, and living with meaning.

Relation to the Ideal World: A model for Jān-centered interactions and law-governed coexistence promoted through Jān-centered education and the provision of an environment for the unmediated experience of Jān.

Feasibility: By eliminating weapons and structures of imposed power from the ideal world, and promoting Jān-centered awareness and existential commitment.

102. Vigilance of Jān (in Plants/Nature)

Definition: The understanding within Janism of the existence of a profound and fundamental sentience or awareness in all non-human Jānans, including plants, natural elements, and ecosystems, transcending mainstream scientific definitions of sentience. This vigilance serves as the foundation of their absolute dignity of Jān and existential rights of Jānans.

Relation to the Ideal World: One of the core principles of the ontology of Jān that transforms the ideal world's perspective toward nature and rejects the denial of Jān.

Feasibility: Through Jān-centered education, listening to the silence of nature, and developing Jān-bearing technology to better comprehend this vigilance.

103. Biological Role

Definition: The intrinsic and essential function or contribution of every Jān in maintaining the balance, Jān health, and sustainable flourishing of an ecosystem and the network of Jānans. This role emphasizes the existential solidarity of all entities and demonstrates that no Jān is insignificant.

Relation to the Ideal World: The basis of the Jān-centered economy and Jān-centered justice, honoring every Jān according to its absolute dignity of Jān and biological role rather than its commodity value.

Feasibility: Through Jān-centered laws protecting existential diversity and biological roles, and Jān-centered education fostering the growth of collective awareness regarding the importance of every species.

104. Legal Immunity (for Animals/Plants)

Definition: The legal status within the Jān-centered legal system of the ideal world that, based on the absolute dignity of Jān and the existential rights of Jānans, protects animals, plants, and other natural elements from any exploitation, humiliation of Jān, harm, or subjection to imposed power. This immunity transcends mere protection.

Relation to the Ideal World: One of the most fundamental guarantees for Jān health and infinite flourishing in the ideal world, establishing Jān-centered justice for all existence.

Feasibility: Through Jān-centered laws, the Court of Jān, and the mechanisms of the executive system that practically guarantee this immunity.

105. Absence of Criminal Liability (for Animals/Plants)

Definition: A fundamental principle in the Jān-centered judicial system of the ideal world stating that animals, plants, and other non-human Jānans, due to their existential nature and differences in the sentience of the Jān of existence compared to humans, cannot bear criminal responsibility for their actions nor be subjected to punishment. In the event of harm, the approach of wound healing and ontological encounter (with humans) takes its place.

Relation to the Ideal World: Expresses the depth of Jān-centered justice and Janism's understanding of the difference between natural Jān behavior and intent across various entities.

Feasibility: Through the approaches of restorative courts, Jān-centered education (for humans to comprehend natural Jān behavior), and the translation of pain, which assists in understanding the motives and shout of Jān of entities.

106. Homeland (in the Burned Land)

Definition: In the burned land, homeland is a geographical and political concept defined by artificial borders and imposed force. This concept is frequently an instrument for separating individuals, instigating war, exercising

domination, and disregarding the existential value of those living beyond these borders. This type of homeland is restrictive, engenders the spread of shared suffering, and stands in complete contradiction to existential solidarity and the concept of the chosen homeland.

Relation to the Ideal World: The ideal world rejects this distorted view of the homeland. In the ideal world, the true homeland is not a fixed place, but an existential state and a part of the Covenant of Existence to which every entity belongs through existential commitment.

Feasibility: In the ideal world, the concept of homeland is expanded through Jān-centered awareness and the utilization of Jān-compatible technology. In this world, every entity is free to build its homeland based on free choice and true peace.

107. Freedom (Deformed)

Definition: In the burned land, freedom often signifies liberation from superficial restrictions and the right of choice within the framework of a system built upon self-interest. In this perception, shared suffering and hidden domination are ignored. This freedom is restricted solely to humans and leads to the exploitation and humiliation of the existential value of other entities, representing in reality a form of absence of true liberation.

Relation to the Ideal World: The ideal world considers this freedom to be a distorted concept that has failed to bring absolute liberation to all entities. Absolute liberation and Jān-centered freedom of expression are the Jān-centered concepts of freedom that guarantee the absolute dignity of every entity.

Feasibility: In the ideal world, freedom is realized through legislation based on the comprehension of suffering, the Jān-centered legal system, and existential transformation. This approach guides entities toward a deeper understanding of freedom as the liberation of all existence from pain.

108. Peace (Deformed into Submission)

Definition: In the burned land, peace frequently means the absence of war or conflict, shaped upon the basis of imposed force, domination, or the acceptance of the status quo. This is not true peace and merely suppresses shared suffering rather than healing it.

Relation to the Ideal World: This concept contrasts with true peace in the ideal world. True peace in the ideal world is built upon Jān-centered justice, existential solidarity, and the absolute liberation of all entities from pain.

Feasibility: The ideal world seeks to establish true peace—which roots out pain at its source—through the Jān-centered judicial system, restorative courts, and biological dialogue.

109. National Security

Definition: A concept in the burned land prioritizing the interests and survival of a nation-state over the absolute dignity of all entities (both human and non-human). This security is frequently accompanied by imposed force, war, exploitation, and the disregard for the existential value of other entities (particularly non-human entities or those labeled as the other), thereby giving rise to shared suffering.

Relation to the Ideal World: This concept stands in total contradiction to the ontology of Jān and existential ethics, which locate security in the existential solidarity and collective peace of the entire network of entities.

Feasibility: In the ideal world, security is guaranteed not through borders and military forces, but through legislation grounded in the comprehension of suffering, Jān-centered justice, and the Covenant of Existence.

110. Sacred Territorial Integrity

Definition: An idea in the burned land emphasizing the inviolability and sanctity of a nation-state's geographical borders, even if preserving them leads to war, shared suffering, the disregard of existential value, or the exploitation of ecosystems and other entities. This concept serves as an instrument for exercising domination and justifying imposed force.

Relation to the Ideal World: This concept conflicts with the ontology of Jān and the network of entities, which recognizes no existential and absolutely sacred borders among entities. The chosen homeland replaces this concept in the ideal world.

Feasibility: In the ideal world, integrity is defined on the basis of the health and sustainable flourishing of ecosystems and the existential solidarity of all entities, rather than on political borders.

111. Sustainability (in the Burned Land)

Definition: In the burned land, sustainability frequently signifies efforts to preserve natural resources or the environment, yet it is typically pursued within the framework of an anthropocentric model of growth and exploitation, without altering the roots of pain and while disregarding the existential value of other entities. This sustainability is flawed and inadequate, incapable of leading to true sustainable flourishing.

Relation to the Ideal World: This sustainability is a distorted concept that cannot substitute for true sustainable flourishing and the health of entities. The ideal world emphasizes existential responsibility and the redefinition of the relationship with existence to attain deeper sustainability.

Feasibility: The ideal world pursues true sustainability—one that fulfills the existential needs of all entities—through a Jān-centered economy, Jān-compatible technology, and legislation based on the comprehension of suffering.

112. Ownership

Definition: In the burned land, ownership is defined not only as human right over objects and resources, but as a right to possess other entities (animals, plants, land). This ownership leads to exploitation, the humiliation of existential value, and the restriction of entities' freedom and existential rights, standing in direct opposition to the absolute dignity of every entity.

Relation to the Ideal World: This concept of ownership in the burned land fuels the disregard for existential value and shared suffering. In the ideal world, the concept of ownership is redefined on the basis of the real needs of entities and existential commitment to the network of entities, such that no entity can own another.

Feasibility: Through legislation based on the comprehension of suffering, a Jān-centered economy, and Jān-centered education, culminating in the growth of collective awareness regarding the existential rights of entities and the true nature of ownership.

PREFACE

On the Path of The World of Janism

Past intellectual and social systems have each, in their own measure, been attempts to impart meaning to existence and organize collective life. Yet, on the threshold of a new century, the world has plunged not only into the clamor of material advancements, but into an existential and epistemological crisis. This crisis is rooted in a fundamental denial: the denial of the essence that The World of Janism calls Jān.

Jān is not merely a spirit within the human body, but the intrinsic core and absolute dignity of existence; the source of consciousness, awareness, and the hidden will within every entity—from human to animal, from plants to nature. The Burned Land in which we breathe today is the catastrophic

manifestation of this denial of Jān; a world in which pain cries out as the fundamental language of the denied Jān.

This book is not a rebellious manifesto, but a treatise on the ontology of Jān—an endeavor to establish a novel ethos that regards pain not as a marginal phenomenon, but as a fundamental ontological datum.

The World of Janism—derived from the experience of shared pain, which is itself an ontological reality and pulses of the essence of Jān—achieves the discovery of Jān-Centered Laws and the architecture of the Ideal World. This pain is not merely a sign, but itself a Shout of Jān; a cry that delivers the demand for law-making from the depths of existence to the ear of Jān.

The World of Janism is built upon the triadic dialectic of from pain to law, from wound to home, and from silence to testimony. Relying on ontological neutrality and the rejection of imposed ideology, this theory establishes the sole existential reality arising from the Shout of Jān as the foundation of any cognition and action. In this paradigm, Existential Solidarity and the Consciousness of the Network of Jānans are accepted as a self-evident and operational principle; a belief that connects all Jānans together within an organic and conscious network.

Legislation from Pain and Jān-Centered Management are the most revolutionary dimensions of this theory. This

process takes shape not based on human will, but upon the Shout of Jān and the shared pain of all beings. Jān-centered and universal laws possess Biological Translatability; meaning they are understandable and enforceable not only for humans, but also for plants, animals, and the entirety of nature.

This vital objective is realized through the Translation Center—as a central scientific-existential institution—and by means of Translators of Pain and Jān-Bearing Technology. These technologies provide instruments for listening to silence, monitoring pain, and translating liberation.

The Ideal World is not a utopian dream in distant horizons, but a realizable reality that has arisen from the womb of the Burned Land through legislation from pain. The eight charters of the Ideal World—from the absolute dignity of Jān to collective peace and living in the present moment—are not merely moral principles, but operational foundations and the Covenant of Existence that pave the way for true peace, Jān-centered justice, and infinite flourishing. These charters form the bedrock of a new legal, economic, and social system anchored in Meaning-Centric Resource Allocation and Post-Commodity Jān Economy and Jān-Centered Security and the Weaponless City.

This book is an invitation to an existential revolution; an invitation for all Responsible Jān-Bearers to become aware

of their existential responsibility and transform into the architects of the Ideal World. This is not a mere theory, but a comprehensive strategy to rescue existence from the abyss of the denial of Jān.

May this preface guide the reader not only to a profound understanding of the foundations of this theory, but also prompt them to active thought and a constructive role in law-governed coexistence and the construction of this Civilization of Meaning.

CHAPTER 1

The Burned Land

(The Experience of Pain as the Starting Point)

At the foundation of every transformative theory lies a deep break from the status quo; a reality that cries out for the necessity of transformation. The World of Janism begins not from abstract utopias, but from the formidable and blazing reality of the Burned Land and the experience of pain. This chapter is not merely an introduction, but a precise autopsy of the theory's starting point; an endeavor to demonstrate how shared pain is not merely a symptom, but the fundamental language of the denied Jān that cries out for the necessity of law-making and meaning-making from the depths of existence. This chapter is the bedrock upon which all the structures of the Civilization of Meaning will be built.

The World in the Fire of Denial: Elucidating the Concept of the Burned Land

The Burned Land is a metaphor for a world in which Jān, as the intrinsic core and absolute dignity of existence, has been subjected to organized and merciless denial. This burning is not restricted merely to the dryness and destruction of the natural environment, but encompasses all dimensions of existence: from human relations and socio-economic structures to systems of thought, language, and even collective life. This burning is the result of an existential crime: the reduction of Jān to a thing, an instrument, or a resource.

The Denial of Jān: The Root of Existential Burning

The theory of Janism rests upon this ontological principle that every living entity possesses an intrinsic and inviolable value simply by virtue of possessing Jān. This value is not conditioned upon utility, productivity, or belonging to a specific species. Jān is the essence of life, potential awareness, and the capacity for liberation.

The denial of Jān means the disregard, suppression, or reduction of this intrinsic value. Throughout history, this denial has taken various forms and, over time, has become institutionalized. The denial of Jān is not merely an individual error; rather, it has transformed into a dominant global paradigm that shapes the foundations of modern power, economic, and knowledge systems.

If we believe that Jān is the criterion of value and freedom, then any system or thought that ignores it or reduces it to a tool will inevitably lead to the creation of pain and burning. The denial of Jān is not only an epistemological error, but an existential violence.

How the Denial of Jān Became Institutionalized in History:

Extreme Anthropocentrism:

The roots of the Burned Land can be traced to the formation of a perspective that considers man as the axis of existence and the sole possessor of Jān or soul. This thought allowed man to consider himself the absolute owner of the earth and other entities, employing them purely for his own benefits.

Different dogmas, from religious texts to philosophies that regard man as the highest of creatures without defining an existential responsibility toward other Jānans, can lead to the justification of boundless exploitation of nature and animals. This type of anthropocentrism removes non-human Jān from the sphere of value and transforms it into an object.

The Emergence of Economic-Political Systems Based on Domination and Accumulation: With the formation of economic systems based on capital accumulation and unbridled consumption, and political systems reliant on power and the negation of the other, the denial of Jān

entered from the intellectual level into the practical and institutional level.

Capitalism, by focusing on maximal profit, reduces human labor to a commodity and natural resources to raw material for further production, without recognizing the Jān hidden within them. Likewise, the formation of nation-states and forced borders limits human Jān to citizenship while excluding alien Jāns from the circle of shared pain.

Manifestations and Signs of the Burned Land: An Analysis of the Present Condition

Ecological Disaster:

The unprecedented loss of biodiversity, the escalating pollution of air and water, the destruction of forests, and desertification. These are the most direct manifestations of the denial of Jān regarding nature and other living beings. The Jān of rivers, oceans, and forests has been stripped away from them, and they are viewed merely as ecosystem services or consumer resources.

Social and Human Crises:

Endless wars, widespread poverty, glaring inequalities, forced migrations, and the escalating violation of fundamental human rights. These are the consequences of denying the Jān of the other and turning human beings into an enemy, a traitor, or cheap labor within an unjust system.

Human Jān is considered valueless or devalued in these systems.

Deformation of Language and Thought:

Language, which ought to be the instrument of meaning-making and shared belief, has itself transformed into an instrument for the denial of Jān. Deformed Words such as freedom (interpreted as a meaning of ownership) or peace (interpreted as submission to power) have been placed at the service of power.

When words are emptied of their Jān and placed at the service of power, they lose the capacity to translate liberation and create shared pain. Language, instead of reflecting the reality of Jān, becomes an instrument to conceal the denial of Jān. This burning of language makes genuine communication and the possibility of shared belief impossible.

Widespread Psycho-Spiritual Illnesses: Pervasive anxiety, depression, a sense of emptiness and meaninglessness, an increase in suicides and individual violence. These are manifestations of the burning of the inner Jān of human beings who live in a system that does not recognize their Jān and intrinsic dignity, reducing them merely to machines of production and consumption. The loss of meaning is itself a profound sign of the Burned Land.

Shared Pain: The Essence of Awakening and the Ontological Bridge

In the depths of this Burned Land where Jān has been denied, there exists a foundational and undeniable phenomenon that can serve as the starting point of transformation: shared pain. Pain here is not merely a superficial emotion or a negative state, but an ontological reality and a signal of the essence of Jān that connects all Jānans to one another and cries out for the necessity of law-making.

Pain as a Sign of the Resistance of Jān: Pain proves that Jān is still alive and resists denial, domination, and annihilation. If Jān did not exist or had been completely destroyed, no pain from its denial would be felt. Therefore, pain itself is testimony to the existence of Jān and its violated worth. This pain is not unique to humans; the Jān of the abused animal, the Jān of the felled tree, the Jān of the polluted river, and the Jān of the human whose existential dignity has been violated—all experience pain.

Pain defines the boundary between existence and non-existence. Where pain is, Jān is also present, struggling to preserve itself. Hence, pain is an existential shout that rises from the depths of Jān and demands liberation. This shout requires translation into the language of law.

Shared Pain: Ontological Solidarity and the Point of Connection for Jānans

The importance of pain in the theory of Janism lies in its shared attribute. This pain transcends the artificial and imposed boundaries of humans and connects all Jānans to one another, regardless of type, species, race, nationality, or position.

The pain caused by drought not only affects the farmer, but also burns the Jān of the earth, the Jān of the trees, and the Jān of the animals of the region. These all experience the shared pain of a network of Jānans. The pain caused by systemic discrimination not only wounds the Jān of the victim, but also implicitly or explicitly affects the Jān of society that witnesses this oppression. The pain of the extinction of an animal species is a shared pain not only for that species itself, but for all Jānans in the ecosystem and for the human endowed with Jān-Centered Awareness.

Shared pain shows us that at the level of Jān, there is no real separation or alienation. Although power systems attempt to create borders and division, pain places everyone within a shared existential context. This shared nature is a potential force for shared belief and collective choice.

Transforming Shared Pain into Shared Awareness and Law-Making Will:

Shared pain provides the foundational capacity for the awakening of shared awareness and shared belief. When various Jānans realize that their pain has a single root (the denial of Jān), this understanding can lead to mutual recognition and the formation of a collective will to change the situation. This shared awareness is the first step in the dialectic from pain to law.

Pain experienced in isolation can lead to despair and passivity. But pain understood as part of a shared pain unleashes the force of solidarity and collective action. Recognizing that my pain is a reflection of the pain of society, the pain of nature, and the pain of other Jānans becomes the basis for existential responsibility and movement toward Jān-Centered Laws.

The Fundamental Goal: Transforming Pain into Law and Wound into Home

The ultimate goal of the theory of The World of Janism is not only diagnosing the Burned Land and shared pain, but devising a systematic process to transform this condition. This theory seeks to find mechanisms that can convert pain into law and the wounds resulting from the denial of Jān into home. This transformation is the core of the architecture of the Civilization of Meaning.

Transforming Pain into Law: The Process of Jān-Centered Law-Making

In The World of Janism, laws originate not from the power-seeking will of a ruler or a human institution, but from the depths of shared pain and Jān-Centered Awareness. These laws are the guarantors of the dignity of Jān and liberation from denial and domination.

If law is not a reflection of pain, it will merely be an instrument of power and violence. Only a law that has emerged from the experience of Jān and shared pain attains existential legitimacy and can bring about liberation. This law requires translatable language, which will be elaborated upon in subsequent chapters.

Now, if we wish to pave the way with an example, we must state that the law prohibiting over-hunting stems not merely from the perspective of environmental preservation for humans, but from the pain of animals whose Jān is threatened and the network of Jānans that is collapsing, and our criterion for law-making must be precisely this understanding of shared pain; and in another example, laws related to health and medical care must arise from the pain of illness and the incapacitation of Jān, rather than from economic profiteering—something that the Burned Land today burns in the fever of.

Transforming Wound into Home: Reconstruction and Existential Meaning-Making

The wounds resulting from the denial of Jān (such as the historical wounds of genocides, slavery, widespread ecological destruction, or structural oppressions) must not only heal, but transform into home. Home here is not merely a physical place, but a space of existential security, shared belief, mutual respect, and the rights of liberation in which all Jānans can reach flourishing and free life.

If wounds are ignored or merely consigned to oblivion, they continue their denial and fester once more. Only by converting the pain of the wound into a law that prevents its repetition and by imparting meaning to the experience of it can one build a home (a space for living based on Jān). This home shatters forced borders and leads to the Chooseable Homeland and the Weaponless City (which will be explained in subsequent chapters).

One can give the example that genocide memorials, instead of merely contenting themselves with remembering pain, must transform into spaces that represent the laws preventing the repetition of those catastrophes and serve as a home for Jānans who have been oppressed due to the denial of Jān.

Future Outlook: The Burned Land as the Seed of the Civilization of Meaning

Chapter 1: The Burned Land is not merely an analysis of the current situation, but the starting point of a dialectical movement. The profound understanding of the Burned Land and shared pain is intended not for despair, but for awakening and activating a collective will for meaning-making and law-making. Pain, in this view, is not an end, but the seed of awareness that germinates in the ashes of the Burned Land.

This chapter lays the groundwork for deeper explorations in subsequent chapters:

The ontology of Jān, which addresses the philosophical foundations of Jān.

What is Janism?, which provides the foundational definitions.

The methodology of the translation of liberation, which delineates the practical mechanisms of converting pain into law.

And ultimately, the design of the Ideal World and the executive model, which will be elaborated upon in subsequent parts of the book.

The Burned Land is the symbol of the necessity of change. Only by courageously confronting this reality and

understanding its shared pain can we step toward the architecture of the Civilization of Meaning; a civilization in which Jān is recognized and liberation is guaranteed for all Jānans.

Radical Critique of Modern Systems: Liberalism and Socialism in the Mirror of Janism

Earlier in this chapter, we explained the concept of the Burned Land as the result of the systematic denial of Jān. This denial has shaped the foundation of modern intellectual and practical systems, notably liberalism and socialism. Although these two schools, with seemingly different ideals, have contended with one another over the management of the world and human well-being, from the perspective of Janism, both converge at a foundational point: the radical neglect of the absolute dignity of Jān and the disregard for existential solidarity and the consciousness of the network of Jānans. This central commonality has dragged civilizations based on these two ideologies into the abyss of the Burned Land.

Liberalism: From Individual Freedom to Collective Dissolution and Boundless Exploitation

Liberalism rightly emphasized the authenticity of individual freedom, fundamental human rights, and human autonomy in choice. Achievements such as the development of representative democracies, the strengthening of civil

liberties (such as the right of expression and freedom of the press), staggering scientific and technological advancements, and economic innovations that led to improved quality of life for significant portions of society are undeniable. Yet these very achievements, in the absence of a Jān-centered ontology and the reduction of Jān to the isolated individual, transformed into deeper wounds in the body of the world and existence:

Hyper-Individualism and the Dissolution of Existential Solidarity: Individual freedom in liberalism was severed from the context of existential solidarity with other Jānans and interpreted as freedom for ruthless competition and the exploitation of the other. This approach reduced human relations to instrumental transactions and remained oblivious to shared awareness and shared pain beyond the borders of the individual self. This neglect led to the prevalence of existential loneliness, pervasive anxiety, depression, and a sense of emptiness and meaninglessness in modern societies—all while we speak merely of the connection among humans and have failed to extend this perspective to the relationship of Jānans (humans with other living beings, animals, and plants).

For example, regarding human-to-human relations in modern societies, one can say:

The emergence of social networks, which began with the ideal of greater connection, but due to individualistic logic and production for the sake of production, led to increased isolation and destructive individual comparison.

The Free Market and the Reduction of Jān to a Commodity: Capitalist economy, centered around maximal profit and unbridled consumption, reduced human Jān (labor force) and the Jān of nature (lifeless resources) to commodities and instruments. This approach vividly revealed the Burned Land:

The unbridled expansion of industrial farms for cheap meat production, which turns the Jān of billions of animals into a mere instrument for profit under unethical and brutal conditions. Or the unbridled clearing of the Amazon forests for soybean cultivation or livestock breeding, which destroys the Jān of vital ecosystems and exacerbates the climate change crisis.

The reduction of the human labor force to a commodity whose value is determined solely based on supply and demand, rather than the intrinsic dignity of Jān. This led to widespread poverty and glaring global inequalities, where the Jān of human beings in deprived regions is deemed valueless for the production of cheap goods.

Deformed Human Rights and Neglect of the Existential Rights of Jānans:

Human rights, which are among the most important achievements of liberalism, in practice transformed into a translation of religious concepts and the highest of creatures, ultimately restricted to the special rights of dignified humans; and even within this framework, they often became an instrument to impose the will of powers or justify domination. These rights removed non-human Jān from the sphere of value and permitted man to consider himself the absolute owner of the earth and other entities, ignoring their existential rights.

International laws that guarantee the rights of corporations to exploit the resources of countries, yet possess no effective mechanism to protect the rights of the Jān of indigenous ecosystems or the local communities reliant upon those resources.

Socialism: From the Ideal of Equality to Totalitarianism and the Neglect of Jān

Socialism rightly reacted to the glaring inequalities resulting from liberalism and put forward the ideals of social justice, equality, and liberation from economic exploitation. Achievements such as the reduction of income inequalities, the provision of public services (such as universal education and health), and the emphasis on class solidarity in certain

societies are commendable. Yet this school too, lacking a Jān-centered ontology and reducing Jān to the human collective, went astray:

The Reduction of Jān to Economy and the Human Collective: Socialism explained man and the entirety of existence predominantly through the lens of economic determinism and relations of production. Individual Jān and non-human Jān were frequently ignored in favor of collective or class interests. This approach led to state totalitarianism and the suppression of individuality in certain manifestations of socialism, because individual freedom and the intrinsic dignity of man were disregarded before a grander objective.

Massive collective agricultural projects in certain socialist countries that aimed to increase production for the population, yet resulted in the destruction of biodiversity, soil erosion, and widespread chemical pollution, without any regard for life in the soil or the Jān of farmers who were reduced to slavery.

Inconsiderate Development and Industrialization: Socialism too, despite its egalitarian slogans, often fell into the trap of productivism and unbridled industrialization. This school likewise, under the assumption that earthly paradise could be built for man through state control over resources, engaged in the widespread destruction of nature and the neglect of non-human Jān. The objective was the increase of

production and power, rather than the flourishing of Jān in its totality.

For example, the construction of massive dams or steel factories during the Soviet era, which aimed to serve the people and achieve industrial progress, destroyed river ecosystems, led to vast air and water pollution, extinguished the countless Jānans of the world, and gave meaning to the denial of their own Jān.

Neglect of Existential Pain and the Language of Jān: Socialism focused predominantly on economic and class pain, remaining oblivious to existential pain and the deeper wounds of Jān (such as loneliness arising from alienation from nature, emptiness arising from machinic life, or pain arising from the extinction of species). The language of deformed words also found function in these systems to justify suppression or advance ideological objectives.

Aside from all these matters, the view imbued with the cult of self-worship within this perspective led to major human catastrophes; this was a latent potential in the communist outlook which, instead of believing in equality on a macro level, summarized everything at the surface and ultimately confronted the world with an image where the sacrifice of equality was a correct interpretation of this claim.

The Necessity of Janism:

The Paradigm of Liberation from the Denial of Jān and the Architecture of the Civilization of Meaning

Looking impartially at the world, one can see that both liberalism and socialism, despite their differences and achievements, have deepened the roots of the Burned Land; because both, ultimately, fell prey to a form of extreme anthropocentrism and the reductionism of existence. One was built upon the axis of the human individual and the other upon the axis of the human collective, yet neither could recognize the truth of Jān in all its dimensions (human and non-human) nor listen to the cry of its pain.

Janism, however, is not a reformist idea for these systems, but a completely new ontological paradigm. This theory begins from shared pain as the essence of awakening and the ontological bridge, and the absolute dignity of Jān as the ultimate value of existence. Janism does not entirely negate human achievements, but rather liberates them from deformation and redefines them toward the flourishing of the totality of Jān.

Freedom in the Ideal World means liberation from pain for all Jānans (from human to plant and animals) through the law of non-harming others, and this is on a path for the Jānans of the world and not merely the freedom of the human individual for exploitation, the consolidation of

ownership and power, the decadence of meaning, freedom, and the deformation of words.

Justice transforms into Jān-Centered Justice, which guarantees all the existential rights of Jānans and makes the pain of every Jān the basis of law-making, and scientific progress is aligned with Jān-Bearing Technology, restoration, and reconstruction, rather than destruction and accumulation.

This foundational approach paves the way for converting pain into law, wound into home, and ultimately, the architecture of the Civilization of Meaning; a civilization in which every Jān is recognized and liberation is guaranteed for all Jānans. This is not merely a political or economic change, but an existential revolution rooted in the rediscovery of the truth of Jān.

CHAPTER 2

Ontology of Jān:

The Essence of Existence, Its Criteria, and the Manifestation of Meaning

Introduction:

At the foundation of every transformative theory lies a fundamental question concerning the nature of existence and the essence of being. The World of Janism, as a novel intellectual paradigm, is no exception. Before any analysis of the Burned Land and the sketching of the Ideal World, it is necessary to elucidate the theoretical starting point—namely, the concept of Jān—within a deep and reasoned ontological framework. This chapter, serving as a philosophical and scientific foundation, addresses the definition of Jān, its criteria, and the scope of its manifestations across all dimensions of existence. Here, we will introduce Jān not merely as a biological or metaphorical concept, but as an

ontological reality and the foundation of all meaning, value, and law.

Jān: The Intrinsic Essence, Absolute Value, and Source of the Consciousness of Existence

In the philosophy of The World of Janism, Jān is the intrinsic essence and absolute value of existence. This definition transcends any anthropocentric or strictly biocentric approach to existence; Jān here is not a panpsychist principle that endows every single particle with self-conscious awareness, but rather an existential principle that expresses the fundamental capacities of existence for awareness, network consciousness, and hidden will across various levels.

Jān as Essence: Jān is not an attribute, but the essence of existence—meaning that which without it, an entity is no longer itself. This essence manifests at varying levels of complexity and organization, from the tiniest fundamental particles (such as quarks and leptons) to the most complex structures (such as organisms, ecosystems, planets, and galaxies). This perspective views existence not as a collection of mechanical parts, but as a single living body of Jān, where every part possesses intrinsic value and dignity.

Absolute Value and Intrinsic Dignity: Since Jān is the essence of existence, every phenomenon, by virtue of possessing Jān, possesses absolute dignity and intrinsic

value. This value is not conditional upon the utility of that entity to humans or other Jānans; rather, it is a value that stems from the very fact of being and the manifestation of Jān. This principle is the root of all existential rights of Jānans and the foundation of Jān-Centered Ethics (which will be elaborated in subsequent chapters).

Source of Consciousness and Hidden Will: Jān acts as the fundamental consciousness of existence. This consciousness is not necessarily self-awareness in the human sense, but rather the capacity for connection, responsiveness to stimuli, and an inclination toward balance and survival at all levels. The hidden will also refers to Jān's intrinsic inclination toward liberation and flourishing—an instinctive and existential urge to be free from coercion, to heal wounds, and to realize latent potentials. This will is the basis of Legislation from Pain, because pain is the manifestation of the denial of this hidden will.

Criteria of Jān-Bearing Status: From Theory to Observation

To distinguish Jān from purely biological concepts and to provide an operational and verifiable framework, The World of Janism proposes specific criteria for the Jān-bearing status of an entity. These criteria are the product of a synthesis of insights from systems philosophy, deep ecology, holonic biology, and phenomenological philosophy:

The Potential for Pain/Suffering and Liberation/Flourishing: The Existential Manifestation of Jān

Pain as an Ontological Signal: The most fundamental and phenomenological criterion of Jān-bearing status is an entity's capacity to experience pain and liberation/flourishing. Pain here is not merely human physical or psychological pain, but an ontological signal of imbalance, disruption in the process of flourishing, or an assault on the absolute dignity of that entity's Jān. This pain is the foundational language of denied Jān, wherein existence reveals itself and cries out for its survival and reparation.

Liberation and Flourishing as the Destination of Jān: In contrast to pain, liberation and flourishing signify movement toward balance, harmony, growth, and the full realization of a Jān's existential potentials. Any entity possessing this inner capacity for self-repair and movement toward perfection possesses Jān.

Plants: The pain of a thirsty or damaged plant is observable through wilting, discoloration, or unbalanced growth; these are the cries of its Jān for water and light, which lead to its flourishing and liberation. This pain is biological and systemic, signaling the denial of the absolute dignity of the plant's Jān.

Ecosystems (River/Forest): A polluted river or a dying forest is not only a manifestation of the systemic pain of the Jān inherent in their own nature, but they also serve as a vital site for the existence and communal life of Jānans (including all beings). The death of fish, the dryness of trees, and climate change are all cries of these ecosystems' Jān to return to their natural balance and flourishing, while simultaneously demonstrating the destruction of the environment in which Jānans sustain their lives, directly leading to the loss of Jān. This pain and destruction stem from the existential unsustainability of the system.

Animals: For an animal, the experience of hunger, fear, captivity, or the violation of territory is a manifestation of the pain of its Jān, which activates its hidden will for liberation and survival. This pain stems directly from the denial of their existential rights.

The Role in the Network of Jānans and Existential Solidarity: Jān in Connection

A Jān's existence is never meaningful in isolation; rather, it is found in reciprocal relationships and dynamic interactions with other Jānans within the network of existence (the concepts of existential solidarity and the consciousness of the network of Jānans). This network transcends mere food chains and points to a collective consciousness and invisible

bonds in which an impact on one Jān echoes across all related Jānans within the network.

If the elimination or damage of an entity results in pain and disruption in the flourishing of other parts of the network, it indicates that entity's Jān-bearing status and vital role in this interconnectedness. For example, despite lacking a complex nervous system, soil possesses Jān due to its vital role in the cycle of life, its interaction with microorganisms, plants, and water. Soil pollution not only demonstrates its own pain, but also causes pain and wounds in all Jānans dependent upon it; this proves the existential solidarity of the soil's Jān. This means that soil will not be Jān itself, but rather a bearer of Jān and a foundation for the life of Jān, and in the realm of respect for Jāns, respect for soil is synonymous with respect for Jān.

Systemic Existence and Integrity (Self-Regulation and Regeneration): Bearer of Jān and Guardian of Jān

For larger or even non-biological entities that function as a system—such as the atmosphere, oceans, mountains, or even an organic city—these structures are regarded as bearers of Jān and guardians of Jān. They are an inseparable part of and aligned with the broader meaning of Jān, but they are not considered Jān in the strict sense of the word. These systems, as a unified whole, possess the capacity for self-

regulation, regeneration, and inherent stability that guarantee the survival of Jānans within themselves.

Ultimately, Jān is an entity that knows pain and has the ability to express it, and our affinity with Jān lies precisely in this manifestation of pain. When a system acting as a bearer of Jān is damaged and its integrity is destroyed, it exhibits systemic pain resulting from the destruction or endangerment of the Jānans that live within it and are protected by it.

Example: Earth's atmosphere can be considered a great bearer of Jān because it is an integrated system that produces oxygen, regulates temperature, and supports life. Climate change caused by pollution indicates the pain of the atmosphere, a pain that relates not merely to structure, but is the manifestation of the pain of all Jānans deriving life from this atmosphere. The atmosphere strives to regenerate itself through natural mechanisms in order to transform back into a Jān-protecting foundation.

Redefining Resources: From Commodity to Guardian of Jān

In the Burned Land, the perception of what were called natural resources was the root of many pains, wars, and environmental destructions. Mines, oil, water, and soil were treated merely as lifeless commodities and instrumental tools for the accumulation of wealth and power. This

materialistic and anthropocentric view closed its eyes to the absolute dignity of existence and the existential bond among all its parts, ignoring the cry of Jān of the earth and its inhabitants.

Janism, relying on the deep ontology of Jān, fundamentally transforms this perspective. As explained in this chapter, Jān is the intrinsic essence and absolute value of existence in living entities (including humans, animals, and plants), and every Jān possesses the right to existential flourishing; therefore, a tree or an animal is never treated as a resource, but rather as a Jān with irreducible intrinsic value. Yet alongside this, the ontology of Janism defines other dimensions of entities within the network of Jānans:

The Ontological Spectrum of Jān and Its Manifestations:

Jān (Living Entities): These are the individual Jāns that directly experience pain and liberation/flourishing, possess the consciousness of existence, and, in the classical sense, have the right to life—humans, animals, and plants.

Keepers of Jān: (Ecosystems as incarnated Jān) Comprehensive and complex entities such as an ancient forest, a vast ocean, or a mountain range are not merely a collection of individual Jāns, but rather Keepers of Jān. By virtue of the countless existential bonds among the innumerable Jānans they nurture within themselves, and

due to their astonishing capacities for self-regulation and regeneration, Keepers of Jān manifest as a collective Jān and an existence-giver. The systemic pain of a dying forest is not only the pain of individual trees, but the cry of Jān of the forest itself as an integrated whole, which guarantees the existence of millions of other Jāns. Keepers of Jān are the foundation of the flourishing of all Jānans within and around them.

Guardians of Jān (Fundamental Elements in the Service of Jān): In this ontology, resources refer to non-living entities that emerge from the depths of the earth, such as minerals (gold, iron, uranium), fossil fuels (oil, gas, coal), and other chemical elements. Although these are not themselves Jān (in the sense of a living creature) and do not experience pain in the manner of living beings, their ontology undergoes a fundamental transformation in the Ideal World and they are recognized as Guardians of Jān.

The Existential Role of Guardian of Jān: These elements are Guardians of Jān because their structured existence and the energy potential latent in their nature can contribute to the complex flourishing of Jān in biological forms and the advancement of Jān-Centered Technology. Their value lies not in their market price or scarcity, but in their existential service to the network of Jānans. Iron, as a Guardian of Jān, is a vital element in biology and sustainability structures that

preserve Jān within themselves; gold, as a Guardian of Jān, can be utilized in precise medical technologies or Jān-Centered communications that aid in liberation from pain and wound repair.

Philosophical Transformation: From Ownership to Existential Service: In the Burned Land, ownership and control over these resources were what led to greed, exploitation, and conflict among humans and the destruction of the Keepers of Jān. By redefining these elements as Guardians of Jān, Janism provides the most fundamental argument for rejecting their exclusive ownership and profit-driven trade. They are no longer commodities for accumulation, but gifts of existence whose existence is justified solely with the aim of service to existence and guaranteeing the universal flourishing of Jān. This transformation, on the one hand, recognizes the absolute dignity and intrinsic value of these elements (in their role as servants of existence), and on the other hand, lays the foundation for true peace and Jān-centered justice through fair distribution and co-benefit for all Jānans.

Practical Implications Rooted in Ontology: The management of Guardians of Jān is entrusted to the global Council of Jānans, which makes decisions based on collective awareness and by listening to the cry of Jān of the local Keepers of Jān (where these elements are found). Any extraction is carried out with the absolute minimum of harm

and the repair of wounds takes place immediately. These are not merely ethical choices, but the direct result of the ontological understanding of these elements as Guardians of Jān and the pivotal role of Keepers of Jān in the ecosystem.

Concrete Example: Decision-making regarding the extraction of an enormous iron deposit hidden beneath an ancient forest in the Burned Land: The discovery of such a deposit immediately led to planning for maximum extraction in order to achieve maximum profit. The forest was treated as an obstacle to mining and was readily cut down; groundwater was contaminated, and the Keeper of Jān of the forest suffered deep pain so that iron as a commodity could be supplied to the global market.

In the Jān-Centered Ideal World:

Recognition of the Guardian of Jān (Iron): Iron is recognized as a Guardian of Jān that can play a vital role in constructing Jān-Centered Technology (such as resilient structures for restoration centers, or sustainable energy networks replacing fossil fuels) and assist in better collective living.

Priority of the Keeper of Jān (Ancient Forest): The ancient forest is recognized as a Keeper of Jān with absolute dignity and irreducible intrinsic value. Its cry of Jān (monitored by Jān sensors and Translators of Pain) holds the highest priority in every decision-making process.

Existential Calculation and Permission for Extraction: The Council of Jānans, with deep collective awareness, performs a precise existential calculation: Does the service that iron can provide as a Guardian of Jān (e.g., by building vital infrastructure for the liberation from pain of a greater suffering elsewhere in the world) justify the potential for pain inflicted upon the Keeper of Jān (the forest)? If and only if this calculation favors the flourishing of the totality of Jān and no other alternative solution exists, then the decision to extract is made.

Jān-Centered Methods: Extraction is carried out using Jān-Centered Technology (such as precision drilling robots without surface destruction, or carbon-neutral extraction methods). Every tree that is displaced is replanted with its genetic counterpart; the soil ecosystem is carefully preserved, and water flows are monitored. Wound repair is executed moment by moment and flawlessly.

Global Service: The extracted iron is transferred not for profit, but to the Global Common Resources Fund and is utilized to serve existence and meet the true needs of all Jānans of the world (e.g., building Jān-Centered hospitals or homes of liberation in regions that need them most). This example is the true manifestation of transforming a commodity into a Guardian of Jān, where the goal of ownership shifts to unconditional service.

Addressing Ambiguities and Distinctions: Clarifying the Scope of Jān: Considering these multi-faceted criteria, a more precise and ontological response can be provided to the questions raised regarding the scope of Jān-bearing status:

Viruses: Despite biological characteristics (replication and evolution), viruses, due to their lack of independent capacity for liberation/flourishing in the comprehensive sense of Jān and their complete dependence on a host for the manifestation of life, are typically not placed within the circle of Jānans that experience pain in the ontological sense of the world of Janism. They function more as biological codes or intermediaries in the network of Jānans rather than an independent Jān with absolute dignity in the sense of the theory. Nonetheless, their interaction with other Jānans makes them a part of the network of Jānans, but not as a Jān possessing rights in the common sense.

Stone/Atom (Fundamental Philosophy Perspective): Bearer and Foundation of Jān

In its deepest level, The World of Janism views these components as bearers and a fundamental foundation for the manifestation of Jān across various levels of existence, even in seemingly inanimate elements such as stones and atoms. This perspective is close to panpsychism or organismic philosophy, which believes that awareness or consciousness exists at the fundamental levels of matter. However, a clear

distinction must be made: stones and atoms are not Jān itself; rather, they possess the intrinsic capacity to carry and preserve Jān within themselves, providing the primary foundation for the manifestation of Jān at more complex biological and existential levels.

At this fundamental level, pain and liberation regarding a stone or atom can manifest in the form of the vulnerability or stability of their structure, energy interactions that give meaning to their existence, their capacity for deformation and reactivity, or their role in the greater architecture of existence that aids the survival of Jānans. These characteristics point more to the inherent consciousness of existence and the hidden existential capacities within every particle, which constitute the primary foundation for the emergence of and protection of Jān in more complex entities. This perspective redefines the existential relationship between humans and these elements in a way that highlights their role as the keepers and foundation of Jān.

Damaging Entities and the Principle of Jān-Centered Defense

Within the framework of The World of Janism, there is a profound understanding of the diversity of entities and their interactions. Some entities may cause severe pain and destruction in other Jānans or bearers of Jān (such as ecosystems) through parasitic living (such as pathogenic

microbes or destructive elements). This phenomenon creates a fundamental challenge along the path of collective flourishing and liberation.

Elucidating the Distinction and the Concept of Defense: The emphasis on the absolute dignity of Jān and existential solidarity does not mean ignoring or minimizing the significance of pain caused by these damaging entities. In its fundamental definition, Jān refers to the intrinsic and existential essence of a phenomenon that serves as the source of consciousness and awareness, and our closeness to it is often understood through the manifestation of its pain. However, entities that operate in a parasitic or destructive manner, although they may possess a biological mechanism, function in a way that leads to the denial of Jān and the production of pain, harming the flourishing of the network of Jānans. This approach prevents the conflation of animating microbes and harmful elements—which leads to the dilution of the meaning of Jān and removes it from its true utility and application.

Amidst this, the principle of Jān-centered defense is introduced. Defense in The World of Janism does not mean ignoring their dignity due to existential being, but rather actively protecting Jānans against pain and destruction. The goal of this defense is not revenge or aimless destruction, but the repair of wounds and the restoration of balance and

flourishing to the network of Jānans. This includes necessary actions to control or neutralize pathogens, toxins, or anything else that harms other Jān.

Relation to the Ideal World: In the Ideal World, Jān-centered security is built upon the foundation of freedom from fear (not just from external invasion, but from poverty, disease, and oppression). This liberation necessitates Jān-centered monitoring through Jān-centered technology to identify and manage damaging entities. Restorative institutions also play a key role in compensating for the existential damage resulting from these harms and restoring Jānans to a state of flourishing. In this way, the meaning of Jān is preserved through the distinction between the intrinsic essence of existence and damaging behaviors, preventing its reduction to any merely biological phenomenon capable of producing pain.

Jān: The Foundation for a New Civilization and the Architecture of the Ideal World

A profound and precise understanding of Jān and its criteria is not merely a philosophical concept, but the cornerstone of all theoretical and operational structures of the Ideal World. This ontology allows us to:

Recognize pain as the cry of denied Jān and use it as a fundamental ontological data point for legislation.

Establish legislation from pain not based on human will or contractual agreements, but upon the cry of existence.

Expand the existential rights of Jānans in their true sense, beyond human rights, to encompass all entities.

Build true peace and Jān-centered justice on the basis of the absolute dignity of Jān and the existential solidarity of all components of existence.

By recognizing Jān across the expanse of all existence, The World of Janism provides a revolutionary framework for rethinking humanity's relationship with existence and the architecture of a Jān-centric civilization. This civilization will transcend the Burned Land and the denial of Jān, moving toward the infinite flourishing of all Jānans.

Re-emphasis and a Path Toward Meaning

To construct a comprehensive and fundamental theory, much like the backbone of a magnificent structure, we require a firm and deep philosophical foundation. The ontology of Jān in the theory of The World of Janism fulfills this exact role; it is not merely a lexical definition of Jān, but a metaphysical and ethical dissection of this theory's most fundamental concept. This chapter defines Jān not just as a word, but as the essence of existence, the basis of any value, the root of all true awareness, and the source of all true meaning in the universe. The meticulous understanding of

Jān from the perspective of Janism's ontology is the key to understanding all future chapters, from shared pain to translatable laws and the civilization of meaning.

Jān: The Essence of Existence and Irreducible Absolute Value

At the heart of Janism's ontology, Jān stands as the ultimate and fundamental reality of every living creature. This Jān is a quality that grants every particle of life an intrinsic and inviolable value; a value that is neither measurable by material standards, nor exchangeable or subject to pricing, nor dependent on utility or productivity for another.

Jān as an Entity in Itself: Beyond Appearance and Function

In Kantian philosophy, the thing-in-itself refers to a reality that exists beyond our sensory experience and perception, serving as the foundation of reality itself. In the ontology of Janism, Jān can be understood in this very sense: a fundamental reality that exists prior to any definition, prior to any utility, and prior to any scientific or social categorization, granting existence and being to a creature. It is Jān that renders a creature's existence authentic and endowed with inner meaning.

If the value of a living creature is conditional upon its utility for humans or other beings (for example, the value of a cow

for its milk, a tree for its timber, or a human for labor), then in the absence of utility, it can be deemed worthless or even disposable. This logic is precisely what has led to the denial of Jān and ultimately the Burned Land. The denial of Jān, as elaborated in the previous chapter, is the root of all existential and ecological crises. Only by accepting Jān as an absolute and unconditional value can one escape this vicious cycle of exploitation, domination, and destruction, stepping toward the civilization of meaning.

For example: When a forest is cleared for construction, the dominant view might only point to the loss of timber (material value) or arable land (economic utility). But from the perspective of Janism's ontology, the Jān of the trees, plants, and resident animals has undergone denial and existential murder. From the perspective of Janism, the value of these Jāns transcends any material and consumerist value. Even a speck of soil, insofar as it is a vessel of life and Jān (for instance, for microorganisms and plant roots), possesses an intrinsic dignity that must be recognized. Ignoring this Jān is tantamount to ignoring existence itself.

Jān and the Concept of Existential Perfectionism: The Intrinsic Drive Toward Liberation and Flourishing

Every Jān, in its essence, possesses an inclination and drive toward flourishing and the full realization of its existential potentials. This inclination toward perfection is not an

externally imposed goal by nature or society, but an intrinsic and inner drive that arises from the depths of Jān and constantly moves toward liberation (freedom from constraints and the complete flourishing of Jān's potentials).

If Jān possesses an intrinsic essence and value, it is logical that this essence seeks its own complete realization. Any obstruction in the path of this flourishing is tantamount to the denial of Jān and the deprivation of its liberation, which leads to pain. Therefore, liberation is not merely a political concept, but an ontological necessity for Jān.

For example, an acorn inherently possesses the desire to become an oak tree and transform into a sturdy tree with deep roots and sprawling branches and foliage. This desire is the manifestation of that seed's Jān moving toward its perfection. Limiting this process—like planting that seed in a small pot where it can never extend its roots deep into the soil or spread its branches—is the denial of that seed's Jān and the deprivation of its liberation. This seed, although still alive, is experiencing the pain arising from the denial of its own Jān. The exact same logic applies to humans whose potentials are ignored in oppressive systems and to animals that live in small, confined spaces.

Jān and Awareness: From Perception to Existential Responsibility

In the ontology of Janism, awareness is an inseparable and vital component of Jān that manifests across all levels and in various forms within all Jānans. Awareness is not merely the capacity for abstract thought or self-awareness in the limited human sense, but the fundamental capacity to perceive pain and meaning, and ultimately the capacity to legislate for the preservation of Jān and its liberation. This section explores the complex and multi-faceted relationship of Jān with awareness and explains its role in the formation of shared awareness and existential responsibility.

Awareness as the Capacity to Comprehend Pain: The Foundational Language of Jān in Confronting Denial

Every Jān, to the extent that it is affected by pain or possesses the capability to be affected by it, possesses a specific level of awareness. Pain here is not merely a physical sensation or an undesirable psychological state, but an ontological signal and existential cry arising from the depths of Jān, warning it that its existential dignity has been subjected to denial, oppression, or threat. Pain is the sign that Jān is resisting denial and the deprivation of liberation.

If a creature lacked the ability to comprehend pain, or if pain were merely a meaningless phenomenon, there would be no reason to honor it or respect its existential dignity. Pain

serves as the language of Jān that cries out when confronted with oppression and neglect, and for this reason, it requires translation into an understandable language and legislation. Therefore, the capacity to comprehend pain is the fundamental criterion for diagnosing the existence of Jān and the level of its awareness. This comprehension forms the basis of the shared belief among Jānans that stems from the experience of shared pain and free choice.

For example: The pain experienced by an animal in a laboratory cage is not merely a biological reaction, but the cry of its Jān for liberation. The pain of a dying river is not merely a natural event, but the cry of the water's Keeper of Jān and the dependent creatures whose dignity has been ignored. The pain of a human living in absolute poverty is not merely a social condition, but the sign of the denial of their Jān by an unjust system. Jān-centered awareness encompasses the capacity to understand these diverse pains and to be in solidarity with them.

Levels of Awareness and the Network of Jānans: From Self-Awareness to Existential Coexistence

Awareness manifests at differing levels across various Jānans: from primitive and instinctive reactions in plants and microorganisms that move in search of light, water, or nutrients (this movement representing the primary manifestation of Jān in understanding its own needs and its

drive for survival) to complex, self-aware, reflective, and creative awareness in humans. Across this spectrum, every Jān responds to and perceives the surrounding world in its own way.

However, all these levels of awareness are interconnected within a network of Jānans. No Jān is isolated and disconnected from other Jānans; rather, all are connected within a shared ontological context and mutual dependency. An impact on one Jān inevitably affects the network of Jānans, and the pain of one Jān can directly or indirectly produce the shared pain of other Jānans.

Ignoring this network of Jānans and this ontological solidarity is one of the primary reasons for the Burned Land. Understanding the various levels of awareness allows us to see humanity not at the center of existence (absolute anthropocentrism), but as a part of the network of Jānans that bears a special existential responsibility: the responsibility of translating liberation (meaning translating the needs and pains of Jānans into the language of law and action) and legislating for the preservation and flourishing of all Jānans in this network. This responsibility stems from shared awareness and shared belief.

For example: The indiscriminate cutting down of trees in a forest (the denial of the trees' Jān) does not lead solely to the pain of the trees themselves, but also affects the Jān of the

ecosystem of which those trees are a vital part (animals that feed on them or nest in them, soil that depends on their roots, air that is purified by them), thereby producing widespread shared pain. A human who lives with Jān-centered awareness understands this shared pain and considers themselves responsible for it.

Jān and Existence: Beyond Traditional Dualisms (Matter/Spirit, Mind/Body)

The ontology of Janism presents a unified approach to the issue of existence that transcends the traditional philosophical dualisms which have frequently resulted in the suppression and denial of Jān. These dualisms, such as the opposition between matter and spirit, or mind and body, have fostered artificial divisions in our comprehension of existence. In contrast, Jān within Janism is not merely a physical or psychological dimension, but an existential, unifying quality and a life-giving force that grants life, value, and the capacity for awareness to every living entity.

The Existential Unity of Jān: Resolving Dualisms and Returning to the Wholeness of Existence

Many systems of thought throughout history have divided existence into two or more opposing dimensions: spirit versus body, mind versus matter, the divine versus the material. These dualisms have often led to the elevation of

one dimension over another (for example, the supremacy of spirit over body) and the neglect or devaluation of the opposing dimension. This disparagement or reductionism has itself been a root cause of the denial of Jān in various forms, as it confines Jān strictly to one of these dimensions.

In Janism, Jān operates as a unifying principle. Jān is that which imparts life and movement to the body, and awareness and meaning to the mind. Body and spirit (or mind and matter) are not dualisms in conflict with one another; rather, they are different dimensions of a single Jān that manifest within a living entity. Jān transcends the sum of its parts; it is itself the cause and purpose of this unification.

If we reduce Jān to a single dimension (such as sheer materialism or pure spiritualism), we become incapable of fully comprehending shared pain or legislating for the liberation of all Jānans. Only by grasping the unity of Jān across all dimensions of existence can we achieve a comprehensive and respectful perspective toward all of reality and free ourselves from the denial of Jān. This perspective deepens our existential responsibility toward the entire network of Jānans.

For example: In certain perspectives, animals are regarded merely as physical bodies devoid of spirit or mind (in the human sense), which in turn serves to justify their abuse and exploitation. However, in the ontology of Janism, an animal

also possesses Jān; its body and behavior are manifestations of this very Jān, which possesses intrinsic value and the capacity to comprehend pain. Consequently, harming an animal's body is harming its Jān. Similarly, in the case of humans, their Jān resides not only in their spirit or mind but also manifests within their body, and any assault upon the body is likewise a denial of Jān.

Jān as the Basis of Existential Action: From Mere Being to Meaning-Making Living

Jān is that which elevates a creature from mere being (meaningless existence) to living (active, meaning-making existence oriented toward liberation). The existential action of an entity is not merely its physical presence, but an active and permanent endeavor to realize Jān and the flourishing of its intrinsic potentials. This action of living is invariably bound to pain and liberation.

An entity devoid of Jān is merely an object or a collection of molecules possessing no inclination toward flourishing or liberation. That which grants an entity the capacity for movement, reaction, growth, evolution, and perception is this very Jān. Therefore, living is a Jān-centered action that arises from the depths of existence.

Example: A corpse, although still composed of matter, lacks Jān and therefore possesses no existential action; it neither grows, reacts, nor leans toward liberation. In contrast, a

plant demonstrates the action of living through its orientation toward light (photosynthesis), the extension of its roots into the soil, and reproduction. This action of living transcends mere chemical reactions; it is the manifestation of the plant's Jān in a continuous endeavor for flourishing and the preservation of its liberation against pain. It is precisely this concept of the action of living that serves as the basis for legislation protecting the right to life and the right to liberation for all Jānans.

Jān and Meaning: The Foundational Structure of the Civilization of Meaning

In the ontology of Janism, Jān is not only the essence of existence, absolute value, and the basis of awareness, but—more importantly—it is the foundation of true meaning and any genuine meaning-making in the universe.

The Civilization of Meaning is a civilization in which all structures, laws, relationships, and even its language are formed on the basis of honoring Jān and imbuing it with meaning. This section explains the relationship of Jān to meaning and how a civilization is shaped upon this principle.

Meaning as the Manifestation and Flourishing of Jān: Liberation from the Meaninglessness of the Burned Land

In the contemporary world, plunged as it is into the Burned Land, meaning is frequently sought through unbridled

consumerism, the acquisition of political or economic power, imposed and stereotypical ideologies, or the pursuit of superficial and transient fame. These are false and unstable meanings that cannot compensate for the emptiness and meaninglessness arising from the denial of Jān.

In the ontology of Janism, however, true meaning arises from the manifestation, flourishing, and liberation of Jān. Every action, every word, every relationship, and every structure that respects Jān (whether human, animal, or plant), aids its liberation, and provides the groundwork for the flourishing of its intrinsic potentials is profoundly meaning-making and adds to the Civilization of Meaning.

Where Jān is denied and creatures are reduced merely to instruments, true meaning likewise vanishes, giving way to emptiness, indifference, or false and imposed meanings. The Burned Land is the emblem of a meaningless world because Jān within it has been subjected to systemic denial. Therefore, restoring Jān to its ontological and ethical centrality is not merely a political or social measure, but an existential necessity for restoring meaning to existence and living.

For example: The construction of a hospital can, from a conventional perspective, be viewed as an economic or purely service-oriented project. From the perspective of Janism, however, this hospital is truly meaning-making only

if it genuinely translates the pain of sick Jāns and assists in the healing and liberation of suffering Jāns. Conversely, a hospital that serves merely as an instrument for profit or is built for political gain, reducing the Jāns of patients to mere tools, is devoid of true meaning, even if it ostensibly provides medical services. Similarly, the creation of an art piece is meaning-making if it reflects shared pain and contributes to the awakening of Jān within the audience.

The Philosophy of Jān-Centered Language and the Revitalization of Words of Life: The Foundation of True Communication

One of the greatest challenges of the Burned Land is the deformation of language. Words, which ought to be the instruments of meaning-making, shared belief, and mutual conviction—stemming from the experience of shared pain and free choice—have been transformed into tools for the denial of Jān and deception. Deformed words—a word that has been deflected from its authentic meaning and transformed into a tool to justify violence, exclusion, or power—such as freedom (which is interpreted as dissolution and irresponsibility, or the justification of the strong's domination over the weak) or peace (which is interpreted as submission to tyrannical power), are examples of this deformation.

Jān-centered language is an instrument for restoring authentic meaning to words and reviving the words of life (words that originate from Jān and possess the capacity for institutional creation, legislation, and biological translation). This language rescues words from the clutches of power and deception, transforming them into instruments for translating liberation and establishing true communication among Jānans.

The Civilization of Meaning cannot be built with deformed words, because these words carry the denial of Jān. Redefining words based on Jān and shared pain, and reviving the words of life, is an essential step in restoring authentic meaning to language and thought. This philosophy of language is the foundation for establishing true communication, shared belief among Jānans, and ultimately Jān-centered legislation. Language, in this view, is not merely an instrument for expression, but an instrument for living and meaning-making.

For example: The word homeland. In the deformed view, homeland can be a tool for excluding the other or justifying war. However, in Jān-centered language and the Civilization of Meaning, homeland transforms into a chooseable homeland (a place where human Jān feels liberation and security, living there out of choice and shared belief). This word no longer encompasses imposed borders, but instead turns into a meaning-making space for living based on Jān

and free choice. Educating citizens on these words of life and life-centered concepts is vital within the Civilization of Meaning.

Distinction Between Janism's Ontology and Other Philosophical Schools: Rupture and Redefinition

Janism's ontology, by presenting a radical and holistic perspective on Jān as the essence of existence, distances itself from many dominant schools of thought in the history of philosophy and contemporary thought, offering a unique and transformative outlook. These distinctions are not merely minor differences, but fundamental ruptures in the approach to existence, value, awareness, and ethics that distinguish The World of Janism from other systems of thought.

Versus Idealism and Materialism: Transcending Fundamental Dualisms

Idealism: Schools of thought that emphasize the primacy of idea, mind, or spirit over matter. This approach, in its extreme forms, may lead to the neglect of material reality or its reduction to mere manifestations of the mind.

Materialism: Schools of thought that emphasize the primacy of matter and physical reality, considering mental phenomena or awareness merely as a secondary product of material interactions. This approach frequently leads to

biological reductionism and the devaluation of the non-material dimensions of existence.

And Janism's distinction: Janism emphasizes neither solely the primacy of idea and mind nor solely matter and physical reality. Jān is a quality that both manifests in matter and imparts life to it (for example, the Jān of plants or living organisms), and emerges within awareness and meaning (for example, human awareness or the meaning of life). Jān transcends both of these and integrates them into an existential unity. This is a holistic existential approach that considers Jān as the fundamental and unifying principle, remaining free from the trap of materialist or idealistic reductionism.

The ancient dualisms of matter/spirit or mind/body have led to the denial of Jān and countless pains precisely because they have been incapable of comprehending the unified and integrated existential truth of existence. These divisions, by reducing Jān to a specific realm (purely the human spirit or mind), laid the groundwork for humanity's separation from nature and other beings, providing the context for limitless exploitation. However, Janism, by defining Jān as the intrinsic and unifying essence of all phenomena, demonstrates that intelligence, awareness, and life are not confined solely to a particular vessel. By moving past these artificial dualisms, we not only achieve a deeper understanding of existential solidarity, but existential

responsibility toward every particle of existence acquires meaning, paving the way for the flourishing of all Jānans within a single, harmonious system.

Versus Pure Anthropocentrism: Expanding the Circle of Value and Ethics

Anthropocentrism: Many traditional and modern philosophies and ethical systems place humanity at the center and as the criterion of value, ethics, and even meaning in the universe. In this view, other beings (animals, plants, nature) are valuable only insofar as they are useful to humans or serve them. This approach is the primary root of the denial of other beings' Jān and of the Burned Land.

Janism's Distinction: Janism's ontology recognizes Jān as the essence of all living beings, not just humans. This means that all Jānans (humans, animals, plants, and even ecosystems as an integrated whole possessing Jān) possess intrinsic value and rights to liberation. This approach leads to a fundamental life-centered ethic that recognizes the right to liberation for all Jānans, expanding the circle of our moral responsibility far beyond the human species and preventing human classifications that ultimately progressed from species to human type and from gender to belief—classifications that hold no meaning within this outlook.

Shared pain (as discussed in Chapter 1) between humans and other Jānans is itself proof of the existence of Jān within

them and the necessity of transcending anthropocentrism. If Jān were exclusive to humans, there would be no shared pain with other beings. Janism removes this wall and defines us as a part of the network of Jānans who bear existential responsibility toward all members of this network.

For example: Animal rights advocacy in Janism is based not merely on compassion or human utility, but on the philosophical principle that an animal also possesses Jān and that denying its Jān (for instance, through torture or exploitation) is a violation of its absolute value. This is a fundamental difference from anthropocentric approaches, which may protect nature or animals purely out of human expediency.

Difference from Consequentialist and Deontological Ethics: Jān-Centered Ethics

Consequentialism/Utilitarianism: These schools determine the moral value of an action based on its consequences (e.g., maximizing the good for the greatest number of people). In this view, sacrificing a minority for the benefit of the majority may be deemed ethical.

Deontology: These schools determine the moral value of an action based on adherence to absolute rules and duties (such as the duty of truth-telling, regardless of consequences).

Janism's Distinction: Janism seeks value neither in consequences (which can lead to justifying the abuse of a minority) nor merely in absolute rules and duties (which may be inflexible and fail to cover specific pains), but rather in the essence of Jān and its dignity. This leads to a Jān-centered ethics that emphasizes not harming the other (meaning any other Jān, from human to animal and plant) as the fundamental rule, because harming Jān is the denial of its absolute value and the deprivation of its liberation.

Not harming the other is an ontological rule that arises from understanding Jān as an absolute value and pain as the cry of denied Jān. This rule encompasses both consequences (preventing pain) and duties (respecting Jān), but its root lies within the very existence of Jān.

For example: Jān-centered ethics strongly critiques the use of animals in experiments, even if it is for the benefit of humanity (utilitarianism) or due to scientific duties (deontology), because this act denies the animal's Jān and inflicts pain upon it.

Beyond Phenomenology, Existentialism, and Postmodernism: A Liberating and Constructivist Approach

Phenomenology: Emphasizes individual lived experience and awareness.

Existentialism: Focuses on radical freedom and individual responsibility in a meaningless world.

Postmodernism: Points to the relativity of meaning, the plurality of narratives, and the power of language in constructing reality.

Janism's Distinction: Janism elevates the experience of pain (which is also important in phenomenology) as the entry point into the ontology of Jān, but expands it from the individual level to shared pain, which encompasses all Jānans.

While existentialism focuses on individual freedom and responsibility in a meaningless world, Janism gives meaning to this freedom and responsibility within the context of the network of Jānans and for the purpose of imbuing all existence with meaning through Jān-centered legislation. Liberation here is not merely an individual choice, but an ontological pull of Jān.

Regarding postmodernism, Janism acknowledges that language can be deformed, but unlike absolute relativism, it seeks to revive authentic meaning and reconstruct language through the words of life. Jān-centered language not only describes reality, but reconstructs it based on the principles of Jān and liberation. Ultimately, Janism is a constructivist and liberating approach.

While these schools have provided valuable insights, none offer a comprehensive framework for understanding Jān as the essence of existence and shared pain as the starting point of legislation. By synthesizing and transcending these insights, Janism presents a complete system of thought for the architecture of the civilization of meaning.

The Priority of Jān: Beyond Religious and Secular Beliefs

The priority of Jān in the world of Janism means the ontological supremacy and absolute authenticity of Jān as the self-sufficient source of awareness, value, and existence. This primacy means that Jān precedes and transcends any structure, legislation, interpretation, or human will. Jān is neither created by humans, nor subject to human will, nor does it require the validation of any specific school of thought or religion. This concept is an ontological understanding of the sacredness and absolute authenticity of life in all its dimensions, rooted in the very essence of being, and by no means implies the acceptance of a specific institutionalized religion or a personal God in its theological and jurisprudential sense.

Janism seeks to trace the sacredness of life back to a fundamental and universal principle of existence that lies beyond the specific doctrines and dogmas of religions or secular schools. Pain as the cry of Jān and the fundamental

ontological datum stems from this very primacy and authenticity of Jān; for if Jān were not authentic and supreme, its pain would likewise not acquire the value of legislation and meaning-making.

The Concept of God and Power in the View of Janism

Within the framework of Janism's philosophy, any reference to the concept of God (in its traditional and powerful sense) or any absolute external power is regarded as the basis of tyranny and the root of the denial of Jān. Janism believes that human history in the Burned Land bears witness to the fact that concepts such as God and the theological and jurisprudential doctrines of traditional religions have frequently transformed into instruments for hegemony, the normalization of pain, and the justification of imposed power. These approaches, by disparaging Jān and its intrinsic dignity, laid the groundwork for the destruction of Jānans and the descent into the condition of the Burned Land. This meaning of God is, in fact, the manifestation of a deformed culture that fosters slavery and oppression instead of liberation.

Janism's Perspective: Janism believes in no external power, in any shape or form (whether divine, human, or political), and does not consider it legitimate. The only value and singularity of existence is sought within the heart of the Jān

of all beings (and not in a superior power or a source of creation external to it). Janism believes solely in the absolute dignity of Jān, and its goal is purely the liberation from pain and the infinite flourishing of all Jānans through legislation from pain and Jān-centered governance, which bears no dependence on tyrannical concepts of God or the structures of traditional religions. Any approach that leads to imposed power and the denial of Jān stands in fundamental contradiction to the principles of the Ideal World.

Janism is intrinsically anti-dogmatic and non-dogmatist. The truth of Jān and the cry of pain are constantly revealing themselves and require no predetermined beliefs or fixed dogmas. Legislation from pain is likewise a dynamic and evolving process shaped on the basis of real pain and existential testimony, rather than on fixed and immutable decrees. This clarification ensures that the Janism framework is flexible and open, leading to the imposition of no specific belief.

Janism, Human Rights, and Democracy: A Universal Foundation for the New Order

The priority of Jān and the foundational ontology of Janism are not only in contradiction with the foundational principles

of human rights and modern democracy, but rather provide a deeper and more universal foundation for them.

Compatibility with Universal Principles of Human Rights: Janism not only does not negate the foundational principles of human rights (such as freedom of expression, the right to life, justice, and equality), but rescues them from deformation and extends them to all Jānans. In the Ideal World, the right to life is not exclusive to humans; rather, it encompasses the right to life of a tree and the right to life of a river. This expansion is the result of accepting the absolute dignity of Jān for all entities and prevents any false valuation hierarchy. Janism, in fact, provides a deeper ontological foundation for human rights that was absent in existing liberal or socialist systems. Rights here are not merely a human agreement, but emerge from the absolute dignity of Jān, which itself is a universal and transtemporal principle.

Transforming the Concept of Democracy into Jān-Centered Governance: Democracy in the Ideal World transforms from human majority rule into Jān-centered governance. In this system, the cry of every Jān (human and non-human) is heard, and the Jān-centered consensus (rather than merely human majority votes) is the decision-maker. This is achieved through the Councils of Jānans and the Translation Center, which bear the responsibility of translating pain and advocating for non-human Jānans. This Jān-centered governance transcends purely human will and seeks the

hidden will of Jān for the flourishing of the totality of existence. Therefore, Janism does not negate democracy; rather, it elevates it to a higher level of inclusivity and justice in which all voices of existence are heard.

Jān: The Foundation for a New Civilization and the Architecture of the Ideal World

A profound and precise understanding of Jān and its criteria is not merely a philosophical concept, but the cornerstone of all theoretical and operational structures of the Ideal World. This ontology allows us to:

Recognize pain as the cry of denied Jān and use it as a fundamental ontological datum for legislation.

Establish legislation from pain not based on human will or contractual agreements, but upon the cry of existence.

Expand the existential rights of Jānans in their true sense, beyond human rights, to encompass all entities.

Build true peace and Jān-centered justice on the basis of the absolute dignity of Jān and the existential solidarity of all components of existence.

By recognizing Jān across the expanse of all existence, The World of Janism provides a revolutionary framework for rethinking humanity's relationship with existence and the architecture of a Jān-centric civilization. This civilization will

transcend the Burned Land and the denial of Jān, moving toward the infinite flourishing of all Jānans.

The Ontology of Jān: The Philosophical Foundations of Janism

The philosophical foundations of Janism, as the beating heart of The World of Janism, provide a solid theoretical framework for the entire theory. By thoroughly expanding Jān as the essence of existence, absolute value, the basis of awareness, and the source of meaning, this chapter paves the way for a deeper understanding of shared pain, the denial of Jān, and the necessity of Jān-centered legislation. This ontology distinguishes Janism from other schools of thought and reveals its immense potential for presenting a comprehensive worldview and creating the civilization of meaning. A profound understanding of Jān at this ontological level fully prepares the reader to enter subsequent discussions, including What is Janism?, the methodology of translating liberation, and the architecture of the Ideal World (in upcoming chapters). This chapter ensures that all future civilizational structures will be built upon a philosophical and ethical foundation grounded in Jān.

CHAPTER 3

What is Janism?

(Definition and Distinction)

The theory of The World of Janism, which rests upon the ontological foundation of Jān, transcends a mere school of thought; it is a comprehensive paradigm for redefining existence, relationships, and civilizational structures. This chapter delves into the precise definition of Janism, revealing its various dimensions as a liberating, ethical, scientific, and civilization-building approach. A comprehensive grasp of this definition is the key to entering the intellectual and practical system of The World of Janism.

Comprehensive Definition of Janism: A Liberating and Civilization-Building Approach

Janism is a philosophy, a science, and a way of living that, at its core, emphasizes the primacy of Jān as the essence of existence, the basis of value, and the source of liberation and meaning. By virtue of possessing Jān, this theory places all living beings within the circuit of value and calls for the establishment of a new order based on freedom and existential equality among all Jānans (humans, animals, plants, and other Jānans in the network of existence).

Janism: A Paradigm for Architecting the Civilization of Meaning

Janism is not merely a philosophical idea or an environmental movement; rather, it is a comprehensive and systematic paradigm that strives to provide a framework for architecting the civilization of meaning. In contrast to the Burned Land, which is the consequence of the denial of Jān, this civilization is built upon the recognition of Jān and shared belief among Jānans.

Every civilizational paradigm rests upon a fundamental ontology and value system. If an ontology is built upon the denial of Jān, its result will be the Burned Land. By fundamentally transforming this ontology toward the primacy of Jān, Janism paves the way for creating a civilization in which all dimensions of existence (from

economy and politics to language and culture) are organized based on the reverence of Jān. This civilizational engineering seeks to transform wounds (arising from the denial of Jān) into home and pains into law.

For example: past civilizations have formed around the axes of religion, class, race, or economic profit—each of which has somehow led to the denial of Jān in parts of existence (such as slavery, colonization, or the destruction of nature). By placing Jān at the center, Janism offers a new and comprehensive starting point for civilization-building that encompasses all Jānans and remains committed to their right to liberation.

Freedom and Equality at the Core of Janism: Two Sides of a Single Existential Truth

In the theory of Janism, freedom and equality are two inseparable and complementary concepts; two sides of a single truth.

Freedom: Janism views freedom not as a conditional matter or a grant bestowed by power, but as an intrinsic and ontological principle of Jān. In its essence, every Jān yearns for liberation (freedom from shackles and the full flourishing of Jān's potentials). At its foundation, this freedom possesses a simple and grand rule: doing no harm to the other. And the other here includes all Jānans.

Freedom without this constraint of doing no harm to the other turns into dissolution and domination, just as we observe in the deformed word of freedom. True freedom is a freedom that respects the liberation of other Jānans and does not violate it.

Equality: Janism believes that all Jānans, regardless of species, race, gender, or status, are equal in possessing Jān and, consequently, in intrinsic value and the right to liberation. This equality is the foundation of solidarity and shared pain among Jānans.

If Jānans were not equal in intrinsic value, then the denial of Jān and the domination of one Jān over another would become justifiable. Only by accepting existential equality among all Jānans can one remain committed to their rights to liberation and establish Jān-centered justice.

The Connection Between Freedom and Equality: Freedom without equality is an illusion born of domination, and equality without freedom is a doorless prison. This sentence expresses the core of the perspective of Janism. Freedom without equality means that freedom is realized only for a specific stratum or species, allowing them to deny and suppress the Jān of others. Equality without freedom also means equality in slavery or the lack of flourishing, which leads to the negation of Jān. It is only within the matrix of

Janism that these two concepts transform into a single truth that leads to the liberation of all Jānans.

For example: a system that grants humans absolute freedom to plunder natural resources is not freedom, but rather dissolution and domination over the Jān of nature. Similarly, a society that declares everyone equal but strips them of individual freedom and the right to choice is not an equal society, but a doorless prison where individuals' Jān is incarcerated. Janism seeks freedom and equality for all Jānans within a borderless home.

Janism and Its Distinction from Similar Concepts: Metaphysical and Mystical Concepts

To gain a deeper understanding of Janism, it is necessary to distinguish it from similar concepts that may seem to overlap at first glance but actually possess fundamental differences. This distinction clearly delineates the theoretical boundaries of The World of Janism and prevents any reduction or distortion of it. In this section, we distinguish Janism from prevailing metaphysical and mystical concepts.

Janism and Its Distinction from Similar Concepts:

Distinction from Animism and Panpsychism: Beyond Mere Spiritism and Psychism

Animism:

The belief in the existence of a spirit or soul in objects and natural phenomena (such as trees, rivers, and stones). This belief is often accompanied by religious or mythological aspects, bestowing personal attributes and human will upon them.

Panpsychism:

A philosophical theory asserting that mind or consciousness (or features akin to it) is a universal property of all matter, not solely of complex biological beings.

The Distinction of Janism:

Janism is distinct from animism because it views Jān not as a personalized spirit within every phenomenon, but as the intrinsic essence and absolute value of existence that manifests itself in living beings (and in structures that harbor life). Janism emphasizes consciousness and the capacity to perceive pain as the primary indicators of Jān, whereas animism focuses primarily on the belief in spirits or supernatural forces. Janism seeks a scientific-philosophical

explanation and legal translatability, rather than merely mythological beliefs.

Janism also differs from panpsychism. Panpsychism focuses primarily on mind or consciousness as a foundational property of matter, whereas Janism concentrates on the broader concept of Jān, which encompasses intrinsic value, the capacity for liberation, and the drive toward flourishing. Jān goes far beyond the merely cognitive attributes of the mind; Jān is the foundation of ethics and law-making, whereas panpsychism does not necessarily encompass these ethical and practical dimensions.

Although these schools of thought point in some way to the presence of life in the world, they often fail to arrive at a network of Jānans and a shared pain that could serve as the foundation for a comprehensive ethical and legal system. Animism can lead to the worship of objects or the fear of spirits instead of reverence for Jān. Panpsychism may achieve an understanding of the significance of consciousness in every component, but it does not necessarily lead to existential freedom and equality or the imperative of law-making for all Jānans. Janism seeks a comprehensive and actionable system for architecting the civilization of meaning, which goes beyond the mere description of reality.

For example: in animism, a tree might be considered sacred and must not be cut down because a spirit resides within it. In panpsychism, it might be posited that the atoms of the tree possess a certain level of consciousness. But in Janism, the tree must not be cut down because it possesses Jān, holds intrinsic value by virtue of this Jān, and its felling leads to pain, the denial of Jān, and damage to the corresponding network of Jānans. This pain necessitates legislation to protect the Jān of the tree.

Distinction from Spiritualism and Naturalistic Mysticisms:

Beyond Individual Experience and Mere Intuition

Spiritualism:

Generally, any perspective that emphasizes the non-material, spiritual, or transcendent dimensions of existence. It often involves a belief in the soul after death or communication with spirits.

Naturalistic Mysticisms:

Approaches that emphasize intuitive experience and unity with nature, the sense of nature's sanctity, and the perception of the divine within it. These experiences are often personal and non-transferable to a civilizational system.

The Distinction of Janism:

Unlike traditional spiritualism, which often focuses on supernatural concepts or communication with spirits/supernatural entities, Janism holds no belief whatsoever in such realms. Jān in the philosophy of Janism is a thoroughly ontological and foundational concept that manifests solely and strictly within this very biological reality. The objective of Janism is neither escape from this material world nor focus on unprovable dimensions, but rather objective and practical legislation for the improvement and flourishing of this very world and all Jānans within the context of tangible reality.

Janism is also distinct from naturalistic mysticisms. While Janism likewise believes in solidarity with nature, it grounds this solidarity not merely on individual intuitive experience or fleeting emotions, but on the philosophical principles of the absolute dignity of Jān, shared pain, and existential responsibility. Naturalistic mysticisms may lead to a deep appreciation of nature, but they do not necessarily arrive at a practical and legal framework for the liberation of all Jānans. Janism seeks the translation of liberation into bio-centric laws capable of building civilization.

While these approaches can contribute to increasing respect for nature or non-material dimensions, they lack the necessary structure for systematically confronting the denial of Jān and transforming pain into law at a civilizational

scale. Spiritualism can stray from pragmatism, and naturalistic mysticisms often fail to support a comprehensive legal or political system. Janism seeks a comprehensive, actionable theory to transform the world.

For example: a mystic might reach existential unity in nature and feel peace, but this personal experience does not necessarily translate into legislation preventing harm to nature. Janism, however, moves from shared pain (as discussed in Chapter 1) arising from the destruction of nature to the necessity of Jān-centered legislation—which is not merely a spiritual feeling, but a legal and moral imperative to protect the Jān of nature and all Jānans.

Ethical and Social Concepts

Continuing the discussion on the distinction of Janism from similar schools and concepts, this section examines its differences from prevailing ethical and social perspectives. This comparison demonstrates how Janism, by transcending the limitations of these schools of thought, provides a more comprehensive and foundational framework for justice and empathetic living.

Distinction from Humanism and Human Rights: Beyond Speciesist Boundaries

Humanism:

A school of thought that accords central value and importance to the human being, human capacities, and human concerns, emphasizing rationality, ethics, and justice for human beings.

Human Rights:

A set of fundamental rights and freedoms recognized for all individuals simply by virtue of being human. These rights form the basis of many international legal systems and conventions.

The Distinction of Janism:

Janism, while deeply committed to human dignity and rights, transcends traditional humanism and human rights. In Janism, intrinsic value and the right to liberation belong to all living beings (humans, animals, plants, and even ecosystems as a Jān-bearing whole) not because of being human, but because of possessing Jān.

While humanism and human rights limit the sphere of ethics and law primarily to the human species, Janism expands this circle to the entire network of Jānans. This does not mean that human rights are of lesser importance, but rather that these rights are part of a broader, more comprehensive legal

system that guarantees the dignity and liberation of all Jānans.

Humanism and human rights, despite their historical and revolutionary significance, ultimately culminate in anthropocentrism, which can be used to justify the denial of Jān of other beings for human interests (as seen in Chapter 2 and Chapter 1 regarding the Burned Land and the denial of Jān). This limitation is the primary root of environmental crises and cruelty to animals. It is only by transcending anthropocentrism and accepting existential equality among all Jānans that comprehensive justice can be achieved.

For example: a human rights organization may work to prevent the torture of humans, yet remain indifferent to the condition of animals in slaughterhouses or factory farms. Janism condemns the torture of both human and animal equally, because both inflict harm upon Jān and generate pain. This approach emphasizes the shared pain between humans and other Jānans, establishing it as the foundation for Jān-centered law-making.

Distinction from Socialism and Communism: Beyond Class Division and Reduction to Economy

Socialism/Communism:

Schools of thought that emphasize the significance of economic relations and ownership of the means of production in shaping society. Their goal is often the elimination of private property and social classes to achieve economic and social equality.

The Distinction of Janism:

Although Janism deeply believes in equality, it defines this equality not merely in the economic or class dimension, but in the existential and Jān-ological dimension. Equality in Janism signifies existential equality in possessing Jān and the right to liberation, encompassing all Jānans, rather than solely humans or specific strata of humans.

Janism does not reduce social and economic relations purely to the economy, but rather regards them as a function of Jān and its liberation. In Janism, the ultimate goal is not merely greater production or more equitable distribution of wealth (regardless of the method of production and its impact on Jānans), but rather the flourishing of Jān and meaning-making across all dimensions of life.

Socialism and communism, despite their justice-seeking ideals, have frequently fallen into the trap of economic

reductionism and have failed to recognize the non-material dimensions of Jān or the Jān of other beings. These schools have at times justified the denial of Jān in the name of industrial progress or class revolution. By placing Jān at the center, Janism offers a more comprehensive and foundational approach to justice and equality that transcends class and species boundaries and seeks comprehensive liberation.

For example: a socialist regime might destroy the resources of a forest under the guise of collective ownership or production for workers' welfare. In Janism, however, the forest possesses intrinsic value by virtue of possessing Jān, and its destruction is considered a denial of Jān, even if it serves human interests. Ownership in Janism is not merely a right of exploitation, but an existential responsibility toward preserving Jān.

Political and Economic Concepts

In this final section on distinctions, we examine the differences between Janism and prevailing political and economic concepts. This comparison demonstrates how Janism, by transcending the narrow frameworks of these schools, proposes a governance and economic system rooted in the primacy of Jān and its liberation, aiming to architect the civilization of meaning.

Distinction from Liberalism and Democracy: Beyond Individualism and Majoritarianism

Liberalism:

A political philosophy emphasizing individual liberties, individual rights, and the limitation of state power. Its foundation is the idea of the autonomous individual.

Democracy:

A system of governance in which power rests with the people and is exercised through elected representatives or direct decision-making. Its foundation is the principle of popular sovereignty and majority rule.

The Distinction of Janism:

Although Janism believes in freedom and free choice, it transcends the extreme individualism of liberalism. Freedom in Janism is not dissolution (the deformed word of freedom) and irresponsibility, but rather a liberation wherein individual Jān is realized in interaction and solidarity with the network of Jānans, while observing the foundational rule of doing no harm to the other. This other includes all Jānans, not just humans.

Janism also differs from democracy based purely on majority rule. In current democracies, the majority vote can lead to the denial of the Jān of minorities (human or non-human). Janism seeks consensus power (power originating from

shared belief; neither imposition, nor bribery, nor threat), which forms on the basis of the shared belief and shared pain of all Jānans and guarantees the rights to liberation for all of them. This implies a form of Jān-centered democracy that moves beyond mere head-counting and listens to the voice of Jān in all beings.

Liberalism, with its emphasis on individualism, and democracy, with its focus on majority rule, have failed to prevent the denial of the Jān of non-humans or even of human minorities by the majority. These schools lack a comprehensive ontological framework that recognizes Jān as a foundational value for all beings. Janism assigns the right to legislation not merely to humans, but to Jān through translatable language.

For example: in a liberal-democratic system, a law permitting the construction of a polluting factory might be passed by a majority vote, even if this factory harms the Jān of nature (rivers, forests, animals) and the Jān of humans residing in the area. In the world of Janism, however, such a law would possess no legitimacy, because it results in the shared pain of many Jānans and violates the rule of doing no harm to the other. Consensus power in Janism rejects such decisions that lead to the denial of Jān.

Distinction from Capitalism and Free-Market Economies: Beyond Profit and Competition

Capitalism:

An economic system emphasizing private ownership of the means of production, production for profit, market competition, and minimal state intervention in the economy.

The Distinction of Janism:

Janism stands in stark contrast to the profit-driven and competitive basis of capitalism. Under capitalism, human Jān and nature are frequently reduced to commodities or resources to secure maximum profit. This approach constitutes the primary origin of the burned land and current environmental and social crises.

The economy of Janism rests upon the economy of meaning, whose objective is neither capital accumulation nor profit, but rather the production of meaning and service to Jān. Within this economy, any activity is valuable if it contributes to the liberation and flourishing of Jān and mitigates pain, rather than necessarily yielding material profit.

Capitalism, with its logic of wanting more (increased production and consumption), inherently conflicts with the principle of doing no harm to the other, as it continually requires the denial of Jān for its expansion. Janism seeks to establish a Jān-centered economic system wherein

ownership signifies an existential responsibility toward preserving the Jān of that asset (whether human, land, or animal), rather than a right to unbridled exploitation.

For example: a corporation that exploits workers to manufacture cheaper goods (denying human Jān) or discharges toxic waste into rivers (denying the Jān of water and fish) may be deemed successful from a capitalist perspective. From the viewpoint of Janism, however, this corporation is an agent of shared pain and the denial of Jān, and it will hold no legitimacy in the civilization of meaning. Jān-centered legislation functions in such a manner that renders such activities impossible.

Janism: Not an Ideology, but a Scientific-Philosophical Paradigm

In the concluding part of this chapter, we address the fundamental point that Janism, despite encompassing moral, social, political, and economic dimensions, is not merely an ideology (in the sense of a set of dogmatic and pre-determined beliefs), but rather a comprehensive scientific-philosophical paradigm for redefining the world and architecting the civilization of meaning. This distinction reveals the methodological significance and universal nature of Janism.

Distinction from Ideology: From Dogmatism to Openness and Modifiability

Ideology:

Typically refers to a set of political, economic, or social ideas, beliefs, and values, often shaped on the basis of a specific doctrine, which possesses pre-determined answers for all issues and offers little capacity for critique and internal modification. Ideologies usually seek to justify the status quo or establish a specific system (often through imposition).

Distinction of Janism:

Janism distinguishes itself from the traditional definition of ideology.

Openness and Modifiability: Rooted in shared pain and the translation of liberation, Janism is perpetually open to new experiences and possesses the capacity for critique and modification. This approach is non-dogmatic and does not rely on pre-determined answers.

Absence of Imposition: Janism does not seek to impose a specific system; rather, it pursues shared belief (a common belief stemming from the experience of shared pain and free choice; neither imposition nor inheritance) arising from the free choice of all Jānans (human and non-human). The consensus power in Janism stands in opposition to the imposed power of ideologies.

Dynamism and Adaptability: Janism is a dynamic system capable of adapting to changing biological and existential conditions, offering novel solutions for emerging pains rather than clinging rigidly to fixed and unalterable principles.

Ideologies have ultimately led to the denial of Jān of opponents or the Jān of nature in pursuit of their objectives. Their dogmatism obstructs the comprehension of new pains and distinct liberations. By placing Jān at the center as the foundational value and shared pain as the benchmark, Janism escapes this trap, substituting invitation to shared belief for imposition.

Methodological and Practical Dimensions

Paradigm: In the philosophy of science (particularly with Thomas Kuhn), a paradigm refers to a comprehensive theoretical and conceptual framework that encompasses not only a series of theories and laws, but also research methods, vital problems, and even the manner of observing reality. A paradigm is a complete worldview possessing the capability to resolve complex problems.

Scientific-Philosophical Tool: Janism embraces both philosophical dimensions (the ontology of Jān, Jān-centered ethics) and scientific-methodological dimensions (such as the methodology of translating liberation, translatable laws, and the economy of meaning).

Philosophical Foundation: The ontology of Janism provides the philosophical foundation, introducing Jān as the essence of existence. This metaphysical basis prevents any form of relativism or nihilism.

Scientific Methodology: Janism utilizes shared pain as an empirical data point that forms the foundation of legislation (a structural and actionable process). This is a practical and applied approach seeking to resolve the real problems of the burned land.

Civilizational Architecture: Janism not only explicates the world, but also provides a framework for architecting and building a new civilization (the civilization of meaning)

based on Jān and liberation. This includes the design of institutions, laws, language, and even urban spaces.

Rather than being merely a set of moral precepts, Janism is a comprehensive approach that both explains the world and offers tools for its transformation. This capacity for explanation and transformation constitutes the primary characteristic of a scientific-philosophical paradigm. This theory seeks to transform wounds into law, ashes into home, silence into testimony, and pain into meaning.

Janism does not view the phenomenon of environmental destruction merely as an ethical problem (to be resolved by individual advice), but rather as the consequence of the denial of the Jān of nature, rooted in an erroneous ontology and an incorrect economic and political system. Subsequently, based on the shared pain arising from this destruction, it proposes bio-centric laws and the wounded-word education platform as structural and civilizational solutions, rather than mere moral admonitions.

Conclusion

By presenting a comprehensive definition of Janism and distinguishing it from similar metaphysical, mystical, ethical, social, political, and economic concepts, this chapter established the unique standing of this theory among existing intellectual systems. It became clear that Janism is not a dogmatic ideology, but a comprehensive scientific-

philosophical paradigm merging theoretical and practical dimensions to pave the way for architecting the civilization of meaning. By grasping these distinctions, the reader is now prepared to enter further details of the theoretical and practical structure of The World of Janism. This chapter clearly demonstrated that Janism offers a novel path for living freely, consciously, and empathetically among all beings.

CHAPTER 4

Translatable Laws

(The Formation of Law from Pain)

From Pain to Law: The Fundamental Dialectic in Janism

In the world of Janism, law is neither merely a set of imposed rules nor a contractual agreement originating from political power or economic interest. In this theory, law possesses an ontological root, springing from the deepest experience of Jān: pain. This chapter explores in detail translatable laws—laws that are the product of a fundamental dialectic between shared pain and the necessity of liberation. This mechanism will serve as the primary tool for translating liberation and architecting the Civilization of Meaning.

Pain as an Ontological Shout and the Starting Point of Law-Making:

In Chapter 1, the Burned Land and shared pain were introduced as the foundational experience and starting point of Janism theory. In the ontology of Janism, pain is not merely a physical sensation or psychological suffering, but the ontological shout of Jān whose dignity and right to liberation have been denied. This shout is a signal indicating that Jān is experiencing oppression, limitation, or threat, and is in need of liberation.

If pain were merely an individual phenomenon disconnected from other Jānans, or if it were viewed as a purely treatable problem, it could never become the foundation of a comprehensive, civilization-building legal system. However, when pain is understood as a reflection of the denial of Jān and the language of the need for law, it then transforms into the starting point of any legitimate and justice-extending law-making.

For example: the pain of child laborers, the pain of air pollution sickening the lungs of citizens, the pain of animals in slaughterhouses, or the pain of forest destruction—all of these are shouts arising from Jān. In the system of the Burned Land, these pains are either ignored or reduced to problems for which temporary and superficial solutions are

provided. But in the world of Janism, these pains become the starting point for law-making.

Translating Liberation: Transforming Pain into the Language of Law and Translatable Laws

The mere existence of pain is not sufficient for law-making. Pain requires translation. The translation of liberation (whose methodology will be discussed in detail in Chapter 9) is the process through which the shout of pain is converted into the comprehensible language of law. This process entails:

Deeply listening to pain: Not merely through statistics, but through empathy and shared awareness with suffering Jān.

Understanding the root of pain: Identifying the factors and structures that have led to the denial of Jān.

Converting into the need for liberation: Formulating pain as a need for the freedom and flourishing of Jān.

Drafting translatable laws: Creating laws that directly guarantee liberation and prevent the denial of Jān.

Translatable Laws

These are laws that:

Originate from Jān: Their philosophical foundation is the primacy of Jān, not power or interest.

Listen to and translate pain: Directly address shared pain.

Guarantee liberation: Seek the flourishing of Jān and its true freedom.

Possess the capacity for globalization: Because they are rooted in Jān (which is a universal concept), they are understandable and enforceable in any culture.

Laws in the Burned Land are often either imposed by power or enacted based on specific group interests. These laws are incapable of translating pain and, instead of liberation, turn into chains. Translatable laws, however, arise directly from the lived experience of suffering Jān and seek the liberation of all Jānans, which is why they possess legitimacy and executive power in the Civilization of Meaning.

The pain of hunger and poverty in the Burned Land is often answered with temporary humanitarian aid or inefficient economic policies. But a translatable law for this pain can be the right to healthy and sufficient food for all Jānans (human and non-human), which leads to Jān-centered laws in the realm of agriculture, distribution, and consumption. This law is not a top-down decree, but a direct and structural response to the shout of pain.

The Perpetual Movement for Liberation

The relationship between pain and law in Janism is not a static relationship, but a dynamic and continuous dialectic. Pains are constantly changing and evolving, and translatable

laws must also be continually reviewed and updated in order to respond to emerging pains and guarantee liberation in new forms.

This dialectic demonstrates that the Civilization of Meaning is not a fixed destination, but a perpetual movement for liberation and the expansion of the circle of freedom and equality within the network of Jānans.

In a world that is constantly changing and where the denial of Jān can manifest itself in new forms, laws cannot remain static. Jān-centered law-making is a process that responds to shared awareness of new pains and updates laws to guarantee liberation under evolving conditions.

Criteria of Translatable Laws: Characteristics of a Jān-Centered Law

Having understood the fundamental dialectic between pain and law in Janism, it is now necessary to address the specific criteria that make a law translatable and Jān-centered. These criteria will serve as a guide for drafting and evaluating laws within the Civilization of Meaning, ensuring that the law genuinely seeks the liberation and reverence of Jān, rather than acting as a tool for the denial of Jān or the imposition of power.

Criteria of Translatable Laws: Characteristics of a Jān-Centered Law

Originating from Shared Pain and the Shout of Jān:

A translatable law is never enacted from above and by the command of an imposed power (a state, a religious institution, or a dominant group). Rather, the origin of its legitimacy and validity lies in the deep experience and shared pain among Jānans. This pain is the shout of Jāns whose dignity has been ignored and whose right to liberation has been revoked.

Laws that originate solely from power or economic interest are always prone to the denial of Jān (human and non-human) in order to preserve or expand that power or interest. Instead of translating liberation, these laws create new wounds and fuel the Burned Land. Only laws that listen to the voice of Jān and arise from shared pain can truly lead to liberation.

For example: labor laws in the Burned Land often seek to maximize employers' profits rather than guaranteeing the liberation of workers' Jān, remaining indifferent to the workers' pain (e.g., grueling labor, insufficient wages, job insecurity). However, a translatable labor law arises directly from the worker's pain (as a Jān possessing dignity) and their need for liberation (from exploitation, extreme fatigue,

meaninglessness of work) and is formulated in a way that guarantees the flourishing of their Jān in the workplace.

The Capacity for Translating Liberation: Transparency and De-alienation of the Word of Life:

A translatable law must be able to convert pain into the need for liberation transparently and without ambiguity, and be formulated through the Word of Life (a word that originates from Jān and possesses the capability of institution-building, law-making, and biological translation). These laws must be devoid of deformed words (words that have deviated from their original meaning and become tools to justify violence, exclusion, or power).

Ambiguity and misinterpretation in laws are tools in the hands of power for the denial of Jān and the deprivation of liberation. Laws that use deformed words (e.g., national security, which serves to justify the suppression of dissenting Jāns) ultimately turn into instruments of oppression. Therefore, transparency and the use of words of life rooted in Jān and pain are vital for the legitimacy and efficiency of a translatable law. This transparency forms the basis of public shared belief and awareness of the law.

A law that guarantees freedom of expression, but in its sub-clauses and ambiguities leaves room for suppressing the expression of pain, is not a translatable law; rather, it contains deformed words. A translatable law must explicitly,

and by using words of life such as the right to bear witness and biological dialogue, guarantee this right in such a way that the individual's Jān speaks without fear and their pain is heard.

Comprehensiveness and the Solidarity of Jānans: Guaranteeing Liberation for All Jānans:

A translatable law must be comprehensive; meaning it must guarantee not only the liberation of humans, but the liberation of all Jānans (animals, plants, rivers, ecosystems) within the network of Jānans. This law is founded upon existential equality among all Jānans.

Traditional laws are often anthropocentric and address only human rights. This limitation has led to the denial of Jān of other beings and the creation of immense shared pain on a planetary scale. Translatable laws, however, by understanding the solidarity of Jānans, expand their scope of inclusion to recognize the right to liberation for all Jānans and prevent wounds arising from species distinctions.

Current environmental laws are often enacted based on human interests (e.g., preserving resources for future generations) rather than on the intrinsic rights of the Jān of nature. However, an environmental translatable law recognizes the right to life and the right to liberation of a forest or an animal species by virtue of possessing Jān, making it the basis of protection rather than merely human

interest. This type of law-making leads to Jān-centered justice (an important concept in future chapters).

Translatable Laws and Their Legal and Ethical Dimensions

Translatable laws not only arise from pain ontologically, but they also possess distinct characteristics in their legal and ethical dimensions that set them apart from prevailing laws in the Burned Land. These laws seek to establish a completely new legal and ethical system based on Jān and liberation.

Translatable Laws and Their Legal and Ethical Dimensions

Rights of Liberation, the Fundamental Right in Translatable Laws:

In traditional legal systems, emphasis is usually placed on civil rights, individual rights, or natural rights. These rights are often defined based on anthropocentrism and do not encompass other beings. Moreover, these rights are usually reduced to freedom from restriction (negative liberty) or the provision of facilities (positive liberty).

However, in Janism, the fundamental and comprehensive right is the right to liberation (freedom from bonds and the full flourishing of Jān's potentials). This right is recognized not only for humans, but for all Jānans (including animals,

plants, and even ecosystems). The right to liberation goes beyond the mere absence of restriction; it means a space for the full flourishing of Jān's potentials.

If Jān is the essence of existence and absolute value, then it is natural that its most fundamental right is the right to liberation. Any denial of Jān is a violation of this fundamental right and brings pain. Translatable laws directly address the guarantee of this right to liberation for all Jānans and form the basis of any Jān-centered law-making. This right is established upon freedom, within whose foundation a simple and grand rule flows: doing no harm to another.

For example: the right to life for an animal in prevailing laws may only mean the right not to be illegally killed. But in translatable laws, the right to liberation for that animal includes the right to live in its natural environment, the right to sufficient food, the right to natural reproduction, and the right to the flourishing of instinctive behaviors. This right forms the basis of Jān-centered laws in the realm of species and habitat protection.

Existential Responsibility, Beyond Mere Duty:

In traditional ethical systems, the concept of responsibility is often limited to moral duties or social responsibilities, which are chiefly defined in relation to other human beings or society. These responsibilities are sometimes fulfilled out of fear of punishment or to earn a reward (whether worldly or in the afterlife).

However, in Janism, the concept of existential responsibility (as also touched upon in Chapter 2) is brought forth. This responsibility goes beyond a mere duty; it is a deep, internal obligation that stems from the understanding of the solidarity of Jānans within the network of Jānans and shared pain. Human beings, owing to their awareness and capacity for law-making, bear a special existential responsibility regarding the translation of liberation for all Jānans.

Laws lacking the backing of existential responsibility (which arises from a deep understanding of Jān and shared pain) are either observed solely due to the fear of punishment or self-interest, or they are easily violated. Translatable laws are enforced not merely through force, but through shared belief and existential responsibility arising from awareness of shared pain. This responsibility forms the basis of ethics and conscience in the Civilization of Meaning.

For example: A factory might refrain from polluting a river simply out of fear of a fine. But someone who possesses

existential responsibility refrains from polluting the river not merely because of the law or fear of punishment, but due to understanding the pain of the river and the creatures residing within it as Jān, along with an internal commitment to their liberation. Beyond legal requirements, this responsibility is a profound moral commitment.

Jān-Centered Justice, Beyond Distributive and Procedural Justice:

In many theories, justice signifies the fair distribution of resources (distributive justice) or adherence to equal rules and procedures (procedural justice). These perspectives often fail to fully address pain and the denial of Jān.

In Janism, the concept of Jān-centered justice is introduced. This justice not only addresses the distribution of resources and equal procedures, but at its core, it focuses on the reverence of Jān and the guarantee of liberation for all Jānans. Any action that aids the flourishing of Jān is just, and any action that leads to the denial of Jān is unjust.

Justice in the Burned Land is often blind; meaning it is incapable of seeing the pain of Jān. In the name of the fair distribution of resources (e.g., distributing forest lands among poor people), this justice can lead to the denial of the Jān of nature. Jān-centered justice, however, by placing Jān at the center, seeks to establish a system in which the right to

liberation of all Jānans is guaranteed and shared pain is prevented. This justice is the foundation of translatable laws.

For example: The distribution of natural resources (such as fertile lands) among the population might seem just from the perspective of distributive justice. However, if this distribution leads to the destruction of the Jān of the soil, the Jān of the forest, or the Jān of water, it is unjust from the perspective of Jān-centered justice. Jān-centered justice seeks a balance between the needs of human Jān and the Jān of nature, formulating laws that enable the simultaneous flourishing of all Jānans.

Execution and Institutionalization of Translatable Laws: From Platform to Education

Translatable laws do not remain merely in theory and on paper; Janism is a practical, civilization-building paradigm that seeks to institutionalize these laws within the fabric of society and culture. The successful implementation of these laws requires the design of novel mechanisms, ranging from interactive platforms to transformative educational systems. This section addresses how to operationalize translatable laws within the Civilization of Meaning.

Execution and Institutionalization of Translatable Laws: From Platform to Education

Building the Wounded-Word Education Platform:

The Wounded-Word Education Platform is an interactive system for teaching words that have been erased from history. This platform helps restore the words of life (words that originate from Jān and possess the capability of institution-building, law-making, and biological translation) and revives their true meaning within the context of shared pain and lived experience.

Function in Institutionalizing Laws: Translatable laws are formulated on the basis of words of life (such as liberation, shared belief, free choice, respect, and shared law). For these laws to be accepted and implemented in society, people must understand the deep meaning of these terms. Through interactive education, this platform helps citizens recognize deformed words (words that have deviated from their original meaning and become tools to justify violence, exclusion, or power) and internalize words of life as the basis of translatable laws. This is a fundamental step toward creating a Jān-centered language.

Language is the primary tool of law. If the language of law is tainted with deformed words, it can never lead to liberation and will perpetually transform into an instrument for the denial of Jān. By reviving words of life through this platform,

we are effectively reconstructing the language of civilization and preparing the public mindset to accept and execute translatable laws. This platform assists in the translation of liberation, because pain only transforms into law when it is expressible and comprehensible in language.

Drafting the Charter of Translatable Language Education and Teaching Biocentric Words to Citizens:

The Charter of Translatable Language Education is a global document for standardizing the design of the language of instruction in meaning-centered schools, ensuring that law-making words must be teachable across all cultures—not merely locally. Complementing this is the teaching of biocentric words to citizens, which encompasses civic programs for teaching words such as understanding, will, liberation, respect, and shared law to the public.

Function in Institutionalizing Laws: For translatable laws to be global and just, they must be taught through a shared, standardized language that is comprehensible and acceptable across all cultures. This charter and these educational programs ensure that the linguistic foundations of translatable laws are institutionalized at all levels of society, from schools to the public sphere. These teachings help citizens universalize the language of civilization, rescuing it from a specialized and elitist state.

The execution of translatable laws requires a public and shared understanding of their underlying concepts. If the language of law remains comprehensible only to a select few, then public shared belief fails to form, and the law devolves into an instrument of domination. Through the universal and public education of biocentric words, the language of law transforms into the language of daily life, enabling people to comprehend each other's pains and legislate for their own and others' liberation.

Building Civilizational Structures Based on the Word:

Schools, streets, squares, and homes must be designed based on living vocabularies; a word is truly civilizational only when it can be experienced within space. This means the physical and tangible manifestation of translatable laws and words of life within the urban and social environment.

Laws, in order to truly become a part of people's lives, must also be reflected in their surrounding environment. Architecture, urban design, and public spaces in the Civilization of Meaning must not only be beautiful and efficient, but they must also physically embody Jān and liberation, transforming past pains into home and meaning. This approach is an existential reparation that turns wounds

into structures that continuously remind citizens of the message of translatable laws.

The institutionalization of law goes beyond its formulation; it includes integrating it into everyday lived experience. When the words of life upon which laws are built are also reflected in the physical space, then the law becomes a tangible and experienceable reality, rather than merely an abstract text. This Jān-centered architecture (a concept in the glossary) gives identity to the Civilization of Meaning and strengthens existential responsibility in citizens.

For example, designing an urban park that features spaces for experiencing shared pain (such as a memorial for suffering animals) and spaces for the flourishing of Jān (open space for children's play, a native plant garden) is the manifestation of a translatable law in the physical environment. Naming streets after words of life (such as Liberation Street, Solidarity Square) is also an example of this institutionalization, which—though interpreted as symbolic and beyond short-term pragmatism—will yield long-term cultural returns.

Challenges and Horizons of Translatable Laws

Despite the liberating and comprehensive vision of translatable laws, their formulation, execution, and institutionalization face significant challenges. Recognizing these challenges and outlining the horizons ahead helps us

adopt a realistic yet idealistic approach to the architecture of the Civilization of Meaning. This section examines these challenges and horizons.

Challenges of Burned Land Resistance and the Denial of Jān:

The greatest challenge against translatable laws is the deep-rooted resistance of the Burned Land. The Burned Land is formed on the basis of the denial of Jān, imposed power, and deformed words. These structures, resources, and institutions resist any change that threatens their power. This resistance can manifest in various ways: from attempts to distort the words of life (such as turning liberation into dissolution) to resistance against Jān-centered law-making that threatens group interests.

Laws that arise from the origin of pain and seek the liberation of all Jānans are inherently in conflict with the interests of structures built upon the denial of Jān and domination. Therefore, any effort to institutionalize translatable laws will face serious resistance from the old order and the Burned Land. This challenge will be especially acute during the initial stages of transition to the Civilization of Meaning.

For example, the resistance of major oil companies against strict environmental laws (which arise from the pain of the planet and Jānans), or the resistance of the food industry

against animal welfare laws, are examples of these challenges. These resistances stem from prioritizing profit over Jān and interests over shared pain.

Challenges in Accurately Translating Pain and Preventing Misinterpretation:

The concept of the challenge: Although pain is an objective reality, accurately translating it into the language of law and preventing misinterpretations is a major challenge in itself. Pain can be individual and unique, and generalizing it to shared pain and then turning it into translatable laws requires a precise methodology (the methodology of the translation of liberation) and widespread shared belief. The risk of reducing pain or using pain instrumentally always exists.

If pain is not correctly translated, the law will deviate from the path of liberation and will itself turn into another instrument for the denial of Jān. This challenge requires a philosophy of Jān-centered language and mechanisms of biological dialogue to ensure the accuracy of the translation.

For example, pain arising from social harms (such as addiction) can incorrectly lead to a law that, instead of addressing the root of the problem and guaranteeing the individual's liberation, merely focuses on their suppression and elimination. A translatable law, however, must address the root of the pain (e.g., stemming from the denial of Jān in

socio-economic structures) and open the path for the individual's liberation and the flourishing of Jān.

Horizons of Universal Law-Making and the Jān-Centered Legal System:

Despite the challenges, the horizon ahead for translatable laws is the creation of a universal Jān-centered legal system. This system will be built upon the shared law (which is the very law of nature... a legislative system that is neither imposed from above nor enacted merely by the majority... it originates from shared belief). This legal system includes:

Rights of liberation for all Jānans: Not just humans.

Mechanisms for the global translation of liberation: Platforms for listening to and translating shared pain on a global scale (such as the Wounded-Word Education Platform internationally).

Institutions of Jān-centered justice: Courts and mechanisms that recognize pain and condemn the denial of Jān (we will address these meanings in future chapters).

Global existential responsibility: Expanding the sense of responsibility toward the network of Jānans on a planetary scale.

Translatable laws are designed not just for a single society, but for a World of Janism. The ultimate goal is to create a shared law that encompasses all Jānans in every corner of

the planet. This universal law-making signifies the end of the Burned Land and the beginning of the Civilization of Meaning on a global scale.

Formulating global treaties of liberation that, instead of emphasizing national borders or state interests, focus on the shared pain of endangered species, dying forests, and polluted oceans, and implement translatable laws for their liberation globally. This horizon is a major step toward the realization of the Borderless Home.

Chapter Conclusion: Translatable Laws (The Formation of Law from Pain)

By expanding the concept of translatable laws, this chapter outlined the fundamental mechanism of the World of Janism for transforming pain into law and institutionalizing liberation. These laws, which arise from shared pain and guarantee the liberation of all Jānans, form the foundation of a novel legal and ethical system, namely Jān-centered justice. Although there are great challenges along the path of their execution and institutionalization, the bright horizon of universal law-making and the Jān-centered legal system demonstrates that the Civilization of Meaning is not an unattainable ideal, but a practical and possible project

CHAPTER 5

The Forced Division of the World

(A Critique of Geographical Division, Nationality, and Citizenship)

Radical Critique of Imposed Divisions: The Roots of the Burned Land in Borders

In the analysis of the Burned Land and the denial of Jān, it is essential to address one of the most fundamental and destructive structures of the Burned Land civilization: the forced division of the world based on geographical borders, nationality, and citizenship. These divisions are not only barriers against the liberation and flourishing of Jān, but are themselves the origin of countless pains and the denial of Jāns throughout history. This chapter provides a radical critique of these divisions and demonstrates how they have become an inseparable part of the Burned Land.

Geographical Borders: Imaginary Lines Upon the Body of the Planet's Jān

In the Burned Land, planet Earth—this vast network of Jānans—has been divided into smaller, separate fragments, each under the rule of a specific government. These borders have mostly been formed on the basis of wars, power-driven treaties, and economic interests, rather than on biological logic or Jān-centered solidarity. These divisions reduce nature to extractable resources for a specific nation and remain oblivious to cross-border shared pain (such as air and water pollution, and climate change).

Jān and the network of Jānans constitute a cross-border and universal concept. Shared pain also knows no borders; the pollution of a river in one country transmits pain to downstream countries. Geographical divisions, by creating us and them, lead to the denial of Jān on a massive scale because they confine existential responsibility to political borders. These divisions deny the concept of the Borderless Home (a world in which imposed political, geographical, racial, and national borders have vanished, and everyone's Chooseable Homeland is the entire world and the community of Jānans).

For example: Rivers that flow through multiple countries are often subjected to pollution and mismanagement in one country due to a lack of cooperation or national interests,

thereby transmitting pain and the denial of Jān to Jānans in other countries. Rainforests that harbor the Jān of thousands of species are cut down in the name of national sovereignty and for the economic interests of a single country, while their pain affects the entire network of Jānans on the planet.

Nationality and Race: Identity Constructs for the Denial of Jān

Nationality and race, as socio-political constructs, have frequently been used to create artificial distinctions among humans. Instead of emphasizing shared human Jān and the existential equality among all human beings, these concepts emphasize superficial or historical differences and lead to the creation of imposed identities (as opposed to the Chooseable Homeland). These identities provide the groundwork for the denial of others' Jān (such as racism, extreme nationalism, and discrimination).

Jān in Janism is a singular and universal concept that does not depend on race, nationality, or skin color. Deformed words such as superior race or extreme patriotism have been instruments used to justify the denial of Jān of others. These constructs have narrowed the circle of empathy and shared pain, fueling prejudice and violence instead of shared belief.

World wars, genocides, and countless human catastrophes throughout history have been rooted in these identity constructs. Humans, in the name of their nation or race,

have ignored the Jān of other human beings and fueled immense pains. These pains are the direct manifestation of the denial of Jān by these imposed divisions.

Citizenship: A Cage Over Free Choice and the Right to Liberation

Citizenship, as a legal status defining an individual's affiliation with a specific nation-state, has frequently transformed into an instrument for limiting human free choice and the right to liberation. Millions of people around the world are deprived of their fundamental rights or trapped within the prison of borders due to statelessness or restricted citizenship. This concept reduces the homeland from a free living space into a legal cage.

Jān is born with the right to liberation. Limiting this right based on birthplace or citizenship is a fundamental denial of Jān. This concept reduces human beings to commodities or resources for governments and dismisses their right to legislate. Translatable law and Jān-centered justice can never be fully realized within the citizenship-centric context of the Burned Land.

The refugee crisis is a painful example of the destructive effects of the concept of citizenship. Individuals whose Jān is in danger in their own country are forced to leave their homeland in order to survive, but due to a lack of citizenship or its restrictions, they are deprived of their rights to

liberation (such as the right to work, education, and health) and experience compounded pain. This situation is the shout of a Jān to which translatable law must respond.

Nationality and Citizenship: Structures of the Denial of Jān

Continuing the radical critique of the world's imposed divisions, this section focuses specifically on the concepts of nationality and citizenship. These two socio-political constructs have operated, not merely abstractly, but in practice as powerful instruments for the denial of Jān on both individual and collective scales. This section demonstrates how these concepts, instead of bringing liberation, have transformed into shackles and fueled the Burned Land.

Nationality: From Natural Solidarity to Imposed and Discriminatory Identity

Concept: In its initial meaning, nationality could signify cultural, linguistic, or historical solidarity among a group of humans. However, within the context of the Burned Land, nationality has transformed into an imposed identity tied to political borders. This identity, often defined by the delineation of an other (the non-national), has become an instrument for exclusion, discrimination, and the justification of violence against those not considered part of

the in-group. This in itself is the denial of Jān based on differences in origin, race, or language.

Jān and shared pain are universal concepts that transcend national borders. Janism emphasizes the existential equality of all human beings and entities. When nationality becomes a criterion for valuing Jān (for example, the Jān of a citizen of one country being more valuable than the Jān of a citizen of another country), this constitutes an explicit violation of the principle of non-harm to the other and the denial of Jān. Deformed words such as national interests or national zeal are often employed to justify this denial.

Countless wars and conflicts throughout history have been initiated under the pretext of national interests or the protection of borders, resulting in pain and the denial of the Jān of millions of humans and non-humans. Discrimination against ethnic minorities or immigrants within the borders of a country, perpetrated in the name of nationality and national identity, serves as yet another example of how nationality has transformed into a structure of the denial of Jān.

Citizenship: A Legal Constraint on the Right to Liberation and the Chooseable Homeland

Concept: Citizenship is the legal status that determines an individual's connection to a specific nation-state. On the surface, citizenship confers rights upon the individual; in practice, however, it has transformed into a legal constraint that restricts individuals' right to liberation and free choice. Individuals who lack a specific citizenship (the stateless) or whose citizenship is restricted are deprived of many human rights and suffer from deep pains (such as lack of rights, lack of access to services, and the prison of borders). This demonstrates that citizenship is not only an instrument for the denial of Jān, but has also reduced the homeland from a free space for living into a coerced perimeter.

Jān possesses the right to liberation and flourishing, independent of any citizenship or borders. Determining individuals' rights and freedoms based on an identity document issued by a government means granting rights instead of recognizing them. This approach stands in contrast to the concept of the Chooseable Homeland (a space that every individual, free from geographical or racial coercion, chooses for living and for the flourishing of their Jān), in which the world is our homeland, and wherever Jān flourishes, it is home. Instead of guaranteeing liberation, citizenship has caged Jān and obstructed its free movement and choice.

For example: The global refugee crisis is the most prominent example of the destructive impact of the concept of citizenship. Millions of human beings fleeing war or poverty find themselves trapped in camps or at borders due to lacking citizenship or being rejected by other countries. They remain deprived of the right to work, education, healthcare, and even the right to life. This shared pain of theirs is a shout against the structure of citizenship, which justifies the denial of their Jān.

Destructive Impacts on Shared Pain and the Flourishing of Jān

Nationality and citizenship, by creating artificial divisions, directly fuel the increase of shared pain in the world. They hinder cross-border empathy, undermine cooperation for solving global problems (such as climate change and contagious diseases), and divert resources toward border conflicts and militarism instead of the liberation of Jānans. This leads to the decline and impairment of Jān rather than its flourishing, delaying the world of Janism.

Jān is interconnected within the network of Jānans. Any pain in one part of this network spreads to other parts. Nationality and citizenship, by creating walls between Jānans, intensify this pain and prevent biological dialogue and the translation of liberation on a global scale.

Global economic crises, exacerbated by nationalism and trade tariffs, are examples of these impacts. Instead of cooperating for the universal flourishing of Jān, countries compete, leading to pain for all Jānans (whether in wealthy countries or poor countries).

The Chooseable Homeland and the Borderless Home: Horizons of Liberation

Following a radical critique of the world's imposed divisions based on geography, nationality, and citizenship, it is essential to outline the liberating horizons of the world of Janism in this regard. This section introduces and expands upon the concepts of the Chooseable Homeland and the Borderless Home—concepts that stand in complete opposition to the structures of the denial of Jān in the Burned Land and pave the true path for the liberation of Jānans.

The Chooseable Homeland: The Manifestation of Free Choice and the Flourishing of Jān

In contrast to the concept of the forced homeland (wherein an individual is bound to a territory through birth or race), the Chooseable Homeland (a space that every individual, free from geographical or racial coercion, chooses for living and for the flourishing of their Jān) is a space that human Jān selects through free choice to fully blossom its potentials. This choice is made not on the basis of imposed borders, but

based on shared belief with other Jānans and an understanding of shared pain.

If Jān possesses the right to liberation, then this right also encompasses the freedom to choose the place of living and flourishing. The Chooseable Homeland not only negates mandatory nationality and citizenship, but also embodies the individual's existential responsibility toward their own Jān and the network of Jānans. This concept emphasizes liberation and freedom instead of constraints, laying the groundwork for translatable laws that originate from free choice.

For example: An individual who, instead of remaining in their forced homeland where their Jān is denied (due to discrimination, war, or poverty, for instance), chooses their Chooseable Homeland in another region (where they perhaps dedicate themselves to serving Jān or alleviating shared pain) takes a step toward the liberation and flourishing of their own Jān and that of others. This choice is not migration in the conventional sense of the Burned Land (which is often accompanied by suffering and loss of identity), but rather a Jān-centered relocation.

The concept of the homeland in many civilizations has been accompanied by geographical and imposed borders, frequently resulting in pain, prejudice, and the denial of dissimilar Jāns. With a fresh perspective, Janism introduces

the concept of the Chooseable Homeland; a place shaped not by imposed borders, but by shared belief and free choice, founded upon the absolute dignity of Jān and freedom from pain for all creatures.

Beyond Anthropocentrism: The Independent Existence of Jānans

In the Chooseable Homeland, the concept of life and existence is not merely restricted to humans. This perspective rests upon the fundamental principle that animals and plants also possess Jān and an independent existential truth; hence, they shall have the right to autonomous and free existence, and their rights shall be fully preserved and respected. This signifies the creation of spaces wherein the natural cycle of life continues without destructive human interference, allowing the Jān of all species to reach flourishing. This approach is the highest manifestation of existential solidarity.

Freedom, Law, and the Right to Determine Borders

In the Chooseable Homeland, freedom is neither a purchasable commodity, nor a ransom for survival, nor a pre-determined right. Rather, freedom in the definition of Janism is a meaning that seeks itself in the heart of law. Within this system, humans shall hold the right to define freedom for themselves and, based on profound beliefs and free choice, select laws congruent with those beliefs,

choosing their homeland or country. This choice means not only the right to enter or exit a geographical region, but more importantly, the right to form their own chosen border. This implies that a group of like-minded Jānans can select a space as their homeland based on the shared principles of Janism and determine the laws governing it themselves.

Constructing Freedom: The Law of Non-Harm

The primary basis of this freedom and choice is the law of non-harming others. This law applies to the full extent of the equality and equivalence of all Jāns: human, animal, and plant. This means that the freedom of any individual or group extends only so far as it does not lead to the pain and destruction of another Jān. This legislation from pain guarantees Jān-centered security for all. Within such a framework, freedom is manifested not in absolute liberation from constraints, but in constructing one's own boundaries and believing in self-made laws whose purpose is to preserve the dignity of Jān and the liberation from pain of all Jānans. This self-construction in laws and boundaries is the true essence of constructing freedom and the existential commitment to the ideal world.

The Borderless Home: The World as Homeland and the Community of Jānans

Concept: The Borderless Home—a world in which imposed political, geographical, racial, and national borders have vanished, and the Chooseable Homeland (beyond any individual's narrow definition) is the entire world and the community of Jānans—is the ultimate horizon of the world of Janism in rejecting forced divisions. In this home, the concept of the homeland is no longer restricted to a geographical piece of land; rather, the entire planet, with all its Jānans, is considered the shared home of humans.

If Jān is universal and the network of Jānans knows no borders, then the true home of Jān is the entire existence. The Borderless Home means the negation of deformed words such as a nation's private property or absolute sovereignty over territory, recognizing in its place a shared existential responsibility toward all Jānans of the world. This concept makes universal legislation and Jān-centered justice achievable on a planetary scale.

In the Borderless Home, protecting the Amazon rainforests or the oceans is not merely the duty of the countries that hold sovereignty over them, but the shared existential responsibility of all humans and Jānans of the world. Laws concerning the rights to liberation of animals or plants will be valid and enforceable anywhere in the world, and no denial of Jān can hide behind national borders.

From the Chooseable Homeland to the Borderless Homeland: The Necessity of Borders on the Path to Liberation

In its ultimate ideal, Janism outlines the vision of a borderless homeland—a world in which the absolute dignity of Jān is unconditionally accepted in all dimensions of existence, and pain is uprooted from its origins. In such a world, the concept of geographical and imposed borders will become meaningless through a profound understanding of the existential solidarity of all Jānans. However, the path to reaching this ideal world is a gradual and phased journey that begins from the bitter realities of the current world.

The Chooseable Homeland: The First Step in Transcending Harm

Currently, we live in a world where, unfortunately, harming others in various ways has become a normal and even structured part of human interactions and relations with nature. The Chooseable Homeland—wherein like-minded Jānans, based on the law of non-harm, freely choose to build their boundaries and determine their own laws—is a vital step in this transition. This concept provides the possibility of creating flourishing; spaces wherein the principles of Janism are truly lived and Jān-centered security is provided for all Jānans within them.

The Paradox of Borders in the Present World: Containing Harm and Strengthening Freedom

Despite the ideal of the borderless homeland, Janism realistically views the necessity of borders in the current world. Naive tolerance and the indiscriminate mingling of deformed cultures and harmful ideologies (examples of which we witness today in various parts of the world, including Western societies) have not only failed to lead to liberation, but have intensified pain and destruction. At this stage, borders serve a vital function: they act as a barrier to prevent the unbridled spread of harm and protect the Jānans inside the chooseable homelands. These borders provide an opportunity for Jān-centered orderliness and a focus on legislation from pain on a smaller scale, allowing individual human freedom within the sphere of their own life while preserving the life and dignity of other Jānans (animal and plant).

The Gradual Path Toward Borderlessness

The ultimate goal is not for borders to be permanent, but for them to be temporary tools on the path of transition from the ideal world. When the law of non-harm is institutionalized as a fundamental principle in the collective conscience of all Jānans, and corrupted beliefs—which are the root of pain and the denial of Jān—are set aside without imposition and simply through the presentation and promotion of the

liberating beliefs of Janism, physical borders will then lose their function. The borderless homeland will only be realized when every individual reaches a profound understanding of the dignity of Jān, and existential responsibility toward all existence becomes a pervasive living principle. This step-by-step transition leads from the chooseable homeland—which is the bedrock for constructing freedom and practicing legislation from pain—to the borderless homeland, where the ultimate meaning of Jān will be believable and tangible for everyone.

The Dissolution of the Borderless Prison and the Realization of True Freedom

In the Burned Land, even in seemingly free countries, many humans are trapped in the borderless prison (a concept that will be further expanded in future chapters); a prison whose walls are built not of bars, but of poverty, discrimination, nationalism, racism, and citizenship restrictions. The Chooseable Homeland and the Borderless Home signify the collapse of this borderless prison and the realization of true freedom for all Jānans.

Freedom in the world of Janism means liberation from all constraints that prevent Jān from flourishing. The borderless prison is the direct result of the denial of Jān by dividing structures. With the disappearance of these divisions and the realization of the Chooseable Homeland and the Borderless

Home, humans will be able to fully experience their right to liberation and help contribute to the flourishing of their own Jān and that of others.

For example: Children trapped in refugee camps without citizenship or a future are an example of the borderless prison. The Borderless Home means a system in which such camps do not exist, because every Jān, anywhere in the world, has the right to liberation and flourishing, and their homeland is wherever they can live their Jān freely.

Standing Against Coercion: From the Forced Homeland to Free Choice

In its journey toward the ideal world, Janism sees the greatest obstacle in the phenomenon of coercion—historical, geographical, and social coercion—which has shaped the structure of the current world. Today's homeland, rather than being the manifestation of freedom and choice, is the result of a series of imposed, coercive borders that have stripped humans and all Jānans of choice, agency, and freedom. This coercion is the primary root of countless pains and the denial of Jān, for Jān can only attain flourishing within the context of free choice and self-determination.

Manifestations of Coercion and the Destruction of Choice

Coercion has taken root in both the hidden and overt layers of the present world:

The Coercion of Birth and Geography: The simplest and most fundamental form of coercion is the lottery of birth. A newborn, without any choice, is born within the borders of a coercive homeland. This birth predetermines their fate in dimensions such as language, culture, the governing system, access to resources, and even the level of pain or liberation they will experience. Current national borders have mostly been formed not on the basis of thought and reason, but upon historical wars, colonial partitions, and purely coercive events that bear no relation to the free will of Jānans. For example, the arbitrary partitioning of the African continent by colonial powers imprisoned millions of Jāns within fabricated borders, leading to relentless conflicts and systemic pain that stripped them of the right to choose their homeland.

Cultural and Economic Coercion: In many coercive homelands, humans and other Jānans are subjected to specific cultural, religious, or economic constraints. An individual born under a dictatorship is coercively compelled to submit to a specific ideology; likewise, a child born into absolute poverty in a deprived region is coercively deprived

of basic living essentials and opportunities for flourishing. This coercion leads to the deformation of culture and the production of pain, because it deprives Jān of living on the basis of liberating beliefs and free choice.

Environmental Coercion: Even the environment can become a manifestation of coercion. Communities that are coercively settled in industrially polluted areas or regions vulnerable to natural disasters suffer continuously and have their Jān exposed to destruction, lacking the right to choose a healthier homeland.

From Coercion to Choice, Relying on Jān

Janism maintains that any phenomenon based upon coercion stands in direct opposition to the existential truth of Jān and the principle of the absolute dignity of Jān. Jān, in its essence, desires liberation and choice; this desire is not merely a simple inclination, but an inseparable part of its nature. Legislation from pain and Jān-centered oversight stem precisely from this: we must identify the roots of coercion and confront them. We need a world of choice—a world wherein divisions, relationships, and laws are formed not on the basis of coercive historical events or imposed powers, but upon profound contemplation, collective reasoning, and tracing the roots of the true needs and ideals of Jānans.

Standing Against Coercion: The Path Toward the Chooseable Homeland and the Ideal World

Standing against coercion is not a matter of blind rebellion, but of an existential commitment to constructing freedom. The Chooseable Homeland, in this regard, is the starting point and practical manifestation of this resistance. By freely choosing their homeland on the basis of the law of non-harm and shared belief, humans break free from the coercion of imposed borders and establish a bedrock for the flourishing and meaningful living of themselves and all Jānans. This choice is a symbol of accepting existential responsibility toward the Jān of oneself and others. Every step along the path of constructing chosen boundaries and believing in one's own laws is a step toward liberation from coercion and movement toward the borderless homeland and the ideal world—a world wherein freedom is not a commodity, but the very truth of living from a place of choice for all Jānans.

Challenges and Horizons of Transcending Forced Division

The transition from the Burned Land—based on forced divisions—to the world of Janism with the concepts of the Chooseable Homeland and the Borderless Home is a challenging path fraught with bright, liberating horizons. This section examines the existing obstacles along this path,

alongside the opportunities and ultimate visions for realizing a world free from imposed borders.

Challenges of Institutional and Mental Resistance in the Burned Land

Uprooting forced geographical, national, and citizenship divisions encounters deep and multi-layered resistance. This resistance stems not only from existing institutions of power (nation-states, armies, international organizations founded on national sovereignty), but is also deeply rooted in the general mindset and culture of the people. Years of living within the frameworks of nationality and the coercive homeland have institutionalized a false sense of belonging and fear of the other in people's minds. Many economic and political interests are likewise entangled with these structures.

Translatable laws, which arise from shared pain and pursue the liberation of all Jānans, are inherently in conflict with the structures of the denial of Jān in the Burned Land. Dismantling borders, nationality, and citizenship signifies a complete redefinition of power and society, which requires overcoming these resistances at both institutional and intellectual levels. Deformed words such as sacred territorial integrity or national security are frequently employed to justify these resistances.

For example: Efforts to establish cross-border protected environmental zones, or to issue a global visa for refugees, have consistently faced resistance from governments under the pretext of national sovereignty or security issues. These resistances are manifestations of the denial of Jān against translatable laws that seek the liberation of humans and nature from the shackles of imposed borders.

Challenges in Creating Global Shared Belief and Jān-Centered Justice

The transition to the Borderless Home requires the creation of a profound and widespread shared belief on a global scale. This shared belief must be shaped on the basis of shared pain transcending borders and an understanding of the existential equality of all Jānans. Achieving Jān-centered justice on a global scale is likewise challenging, because it requires a complete redefinition of the concepts of resource distribution, rights, and responsibilities within a world devoid of national borders.

Without a public shared belief regarding the meaninglessness and destructive nature of forced divisions, translatable laws concerning the Chooseable Homeland and the Borderless Home can never be fully implemented. This challenge calls for biological dialogue at an unprecedented level so that Jān-centered language may become the

common tongue of all Jānans and form the foundation of universal legislation.

International negotiations concerning climate change frequently fail due to differences in national interests and a lack of genuine shared belief regarding the planet's shared pain. This demonstrates that until the planet's Jān is understood as a unified whole and existential responsibility toward it is universally accepted, Jān-centered justice for resolving these crises will not be realized.

Human Challenges: Resistance to the Conscious Choice of the Homeland

Despite the clarity and fundamental logic of Janism in defining the Chooseable Homeland and its path toward the borderless homeland, deep challenges exist in the current world that prevent humans from consciously accepting this new division of the world. These challenges are rooted in historical coercions and the institutionalization of a deformed culture that has turned the denial of Jān into an everyday reality:

Language: The Invisible Borders of Prejudice and Separation

Language, although a vital tool for communication and the transmission of culture, has transformed in today’s coercive

world into a powerful invisible border that fuels ethnic and national prejudices. The identity of many humans, rather than being formed upon shared Jān or liberating beliefs, is tied to their mother tongue and linguistic attachments. This leads to the creation of closed linguistic communities that resist integration or new divisions based on the principles of Janism. The pain arising from these linguistic separations frequently manifests itself in the form of internal and external conflicts over identity and territory. Accepting the Chooseable Homeland requires transcending these imposed linguistic borders and understanding the shared essence of Jān, which lies beyond words and accents.

Belief in Ancestral Soil: The Roots of the Denial of Jān and False Ownership

One of the strongest challenges is the deep-rooted belief in ancestral soil. Initially, this belief may evoke a sense of belonging and connection with the past, but in practice, it has led to exclusive and often bloody ownership over territory. Instead of understanding the earth as the bearer and foundation of the Jān of all creatures, humans consider it an inheritance from their ancestors that must be preserved and possessed at any cost (even by producing pain and destroying other Jānans). This excessive attachment lays the groundwork for a morbid patriotism that depreciates dissimilar Jāns (fellow humans or animals and plants) and

prevents the formation of chooseable homelands based on the law of non-harm and free choice. Historical conflicts over sacred lands or ancestral regions are clear examples of the pain arising from this deformed belief.

Conflict over Resources: Greed and the Justification of Imposed Power

The challenge of resources is one of the most tangible obstacles against the Chooseable Homeland. The unfair distribution of natural resources (water, energy, agricultural lands) and the struggle to monopolize them fuel intense conflicts and resistance against any novel division of the world. The current deformed culture promotes greed and self-seeking, employing imposed power to justify the appropriation of resources and the deprivation of others. This creates a lasting pain for communities and Jānans who are denied access to their basic needs, hindering existential responsibility toward all existence. These resistances stem from the fear of losing a false security built upon the appropriation of resources, rather than a Jān-centered security based on justice and solidarity.

Collective Deformation in False and Lying Meanings: The Root of the Denial of Jān

Perhaps the deepest challenge is collective deformation in the understanding of false and lying meanings. Humans are immersed in a deformed culture, and their beliefs regarding

success, happiness, identity, and power have been severely distorted. Concepts such as fame, boundless wealth, the pursuit of power, and extreme consumerism are promoted as the ultimate goals of life, whereas these are merely purchasable commodities that generate pain and existential emptiness. These tainted beliefs have taken human true Jāns captive, preventing them from living with meaning and understanding the absolute dignity of their own Jān and that of others. Confronting this deformation requires Jān-centered education and a fundamental transformation in the understanding of existential truth, for as long as these false meanings reign, humans will consciously resist any change toward the Chooseable Homeland and the ideal world, perceiving it as a threat to their false security.

Horizons of Jān-Centered Global Citizenship and True Peace

Overcoming these challenges brings the horizon of the world of Janism to the realization of Jān-centered global citizenship and true peace. In this world, an individual's allegiance belongs not to a specific nation, but to the community of Jānans across the entire planet. This signifies the end of wars, border disputes, and discriminations arising from nationality and race. In the Borderless Home, resources are managed in a Jān-centered manner, and liberation is guaranteed for all Jānans.

Only by eradicating the roots of the denial of Jān within forced divisions can one achieve a peace that transcends mere submission or the absence of war. This true peace rests upon empathy, shared belief, and the flourishing of Jān for all creatures. This horizon is the ultimate manifestation of the common law and existential reparation on a planetary scale.

A world wherein a refugee's right to liberation is recognized, independent of political borders, and they can find their Chooseable Homeland anywhere in the world where their Jān may flourish. A world wherein military budgets are dedicated to preserving the Jān of the planet and all its creatures, rather than war and destruction. This Borderless Home is the practical realization of the architecture of the Civilization of Meaning.

The Forced Division of the World (A Critique of Geographical Division, Nationality, and Citizenship)

This chapter, through a radical critique of the world's imposed divisions based on geography, nationality, and citizenship, demonstrated how these structures have functioned as powerful instruments for the denial of Jān and the creation of shared pain. In contrast to this Burned Land, the concepts of the Chooseable Homeland and the Borderless Home were introduced as the liberating horizons of the

world of Janism—horizons that guarantee true freedom and the flourishing of the Jān of all creatures. Although great challenges lie along the path of transitioning from these divisions, the vision of Jān-centered global citizenship and true peace will serve as our guide for the architecture of the Civilization of Meaning in planetary dimensions.

CHAPTER 6

Jān-Centered Language: Founding the Civilization of Meaning

(Critique of the Language of Power, Redefinition of Words, Translation of Liberation)

Language: An Instrument for the Denial of Jān and the Generation of Pain in the Burned Land

In previous chapters, we addressed the Burned Land, the ontology of Jān, the definition of Janism, the critique of the forced divisions of the world, and more. Now, we arrive at one of the most vital elements in the formation and persistence of the Burned Land: language.

In the Burned Land, language is not merely an instrument for communication, but has systematically transformed into an instrument for the denial of Jān and the generation of pain. This section explores the roots of this linguistic deformation.

Language as an Instrument for the Deformation of Words and False Reality-Making:

In the Burned Land, words are often emptied of their authentic, life-giving meaning and transformed into Deformed Words (words that, throughout political or cultural history, have deviated from their authentic meaning and become instruments for justifying violence, exclusion, or power). This deformation is not merely a semantic deviation, but a false reality-making that justifies and normalizes the denial of Jān. Here, language is an instrument in the hands of imposed power to force its own narrative upon society as truth.

If Jān is the sole source of meaning, then any language that distances itself from Jān or denies it tends toward deformation and falsehood. Deformed Words such as freedom, which transforms into dissolution, ownership, or power-seeking, or peace, which turns into submission, are prime examples.

These words not only ignore existing pain, but themselves lead to the generation of new pain, because they deprive Jān of the authentic understanding and expression of its own experience.

In the Burned Land, the word defense is frequently used to justify aggressive wars and the denial of the Jān of millions of humans and non-humans. This linguistic deformation

allows governments to cloak their violent acts in the guise of legitimate defensive action while keeping the root of pain concealed. This language fuels the silence of victims and prevents them from bearing witness.

The Language of Violence: Roots of Pain and the Denial of Jān

In the contemporary world, language—which should be an instrument for contemplation and the exchange of liberating beliefs—has unfortunately turned into a powerful instrument for the generation of pain and the denial of Jān. The language of violence refers to any speech, phrase, or method of expression used with the intent to humiliate, insult, disparage, or harm the Jān of another, whether that Jān is human or non-human. This phenomenon is a clear manifestation of the deformed culture and a sign of the deep distance between today's coerced world and the Ideal World.

The Mechanism of Verbal Violence: Stripping Jān of Its Dignity

The language of violence strips the recipient of Jān of their dignity, thereby laying the groundwork for justifying harm. By reducing the existential truth of a Jān to base and worthless concepts, this language expels it from the circle of existential solidarity and subjects it to further attacks. This mechanism manifests in various forms:

Humiliating the Animal Jān through Human Comparison: One of the most prevalent and catastrophic forms of the language of violence is the continuous comparison of humans to animals for the purpose of humiliation. Expressions such as you are like a dog or swine-natured are not only used with the intent to insult humans, but inherently reduce animals to base and worthless beings. This linguistic usage is a sign of the denial of the animal Jān, because it ignores their independent existence and existential truth, turning them into an instrument for human degradation. This simultaneously produces a double pain: the pain of insulting a human and the pain of rendering the animal Jān worthless.

Sexual Curses and Gazes Defiled toward Jānans: The language of violence frequently manifests in the form of sexual curses and defiled gazes directed at all beings. These curses strip individuals of their existential truth by reducing Jān to a purely sexual object or an instrument for pleasure and humiliation. They deprive Jān of its absolute dignity and lead to deep pain and wounds. This form of language is rooted in collective deformation in the understanding of the importance of Jān and healthy relationships among beings.

Degrading Jān Among Humans (from Racism to Slander): The language of violence is also widely used to degrade other humans. Racism is the most prominent example, using derogatory words and phrases to render the Jān of specific

human groups worthless based on skin color, ethnicity, or race, thereby laying the groundwork for systematic pain and oppression. In addition, direct insult, calumny, and slander are all used with the intent to destroy the freedom and credibility of another's Jān. These forms of the language of violence poison human relationships, destroy trust, and prevent the formation of existential solidarity. Even in political and social conflicts, the use of harsh and humiliating language casts the other outside the circle of humanity to make harming them easier to justify. Through this procedure, pain is inflicted not only on the human, but ultimately on Jān itself, which becomes the target of this defiled gaze, and extreme anthropocentrism once again takes the field.

Destructive Effects on Jān and Society:

The language of violence not only harms individuals' Jāns, but institutionalizes a culture of pain and the denial of Jān in society. This language reproduces the cycle of oppression and prevents legislation from pain and the movement toward the Ideal World; for the precondition of any liberation and flourishing is a fundamental respect for Jān and the existential truth of all beings, and this respect begins with language.

Language as an Instrument to Justify Oppression and Erect Walls Between Jānans

In the Burned Land, language not only deforms words, but is actively used to justify oppression, discrimination, and inequality. By creating and promoting Deformed Words or reproducing the discourses of domination, language becomes an instrument for erecting walls between Jānans. These walls prevent empathy and the understanding of shared pain, legitimizing the forced division of the world.

If language bears the responsibility of the translation of liberation and the creation of translatable laws, any use of it to justify oppression amounts to a betrayal of the essence of Jān. The language of power is a language that defines Jān not as an absolute value, but as a commodity, resource, or enemy. This language is itself an agent of pain and wounds upon the body of Jān.

Vocabulary such as illegal for refugees or development to justify environmental destruction are examples of the use of language to justify oppression and the denial of Jān. These vocabularies ignore the pain of humanity and nature, promoting indifference or even hostility instead of empathy. This type of language prevents the formation of a Jān-centered global citizenship.

Language and Silence: A Wound Upon the Body of Expression

Ultimately, the deformation of language in the Burned Land leads to the silence of many Jānans. When language is no longer capable of the authentic expression of pain, or when the expression of pain is met with suppression, Jān is driven into silence. This silence not only reflects a lack of liberation, but is itself a deep wound upon the body of Jān's capacity for self-expression and connection.

The language of power, by creating fear and censorship, destroys the space of biological dialogue. As a result, pain remains silent, and the opportunity for the conversion of the wound into law is destroyed. The goal of Jān-centered language is to convert this silence into testimony and pave the way for true freedom of expression, namely, the expression of Jān.

Authoritarian regimes utilize propaganda language and media control to silence the people's cry of pain. In this atmosphere, words of life such as human rights or freedom are transformed into Deformed Words, and people hide their pain out of fear. This silence provides the foundation for the continuous denial of Jān.

Jān-Centered Language: Foundations and Characteristics

Following the examination of how language is deformed in the Burned Land and transformed into an instrument for the denial of Jān and the generation of pain, we now arrive at the core of this chapter: the introduction and elucidation of Jān-Centered Language. Jān-Centered Language is not merely a new form of speech, but a revolution in the manner of communication and the comprehension of existence; it is a powerful instrument for restoring meaning to vocabulary and founding the Civilization of Meaning.

Originating from Jān and Lived Experience: The Liberating Foundation of Language

In contrast to the language of power in the Burned Land—which stems from imposed power or group interests—Jān-Centered Language is rooted in Jān and lived experience (a compact that is legitimate only when it springs from the experience of living, shared pain, and free choice). Its words are neither mental constructs nor abstractions, but the direct reflection of the shout of Jān, shared pain, and the yearning for liberation.

If Jān is the primary source of meaning and value, only a language that arises from the depth of Jān and its lived experiences can be authentic and life-giving. This language does not hide pain; rather, it exposes it and grants wounded

words a new meaning of liberation. This foundation ensures that Jān-Centered Language will never become an instrument for the denial of Jān, because it was itself born from the shout of Jān.

Words such as empathy and understanding in Jān-Centered Language are not merely moral concepts, but the direct manifestation of Jān in connection with the pain of others. These words arise from the shared experience of pain and the need for connection, rather than from imposed moral guidelines.

Transparency and De-fuzzification: The Negation of Deformed Words

Jān-Centered Language places heavy emphasis on transparency and the absence of ambiguity. Its goal is to restore authentic meaning to vocabulary and strip away the dust of deformation from it. This language never uses deformed words to conceal real intentions or to justify oppression. Every word in Jān-Centered Language must be capable of biological translatability (possessing the capacity for institution-building, legislation, and biological translation) and directly lead to liberation.

Ambiguity and the multi-layered nature of vocabulary in the Burned Land are the primary tools of the language of power for manipulating public opinion and denying Jān. By insisting on transparency and direct reference to Jān and

pain, Jān-Centered Language eliminates this possibility of exploitation. This transparency forms the basis of shared belief and common law.

For example, in Jān-Centered Language, instead of justifying suppression or war, the word security is clearly defined to mean the security of Jān (human and non-human) and freedom from fear (not merely fear of external attack, but fear of poverty, disease, and domestic oppression). This redefinition eliminates ambiguity and leads to specific translatability laws designed to guarantee the security of Jān.

Inclusiveness and Universality: Beyond Humans and Particular Cultures

Jān-Centered Language operates beyond the limitations of anthropocentrism and ethnocentrism. This language is capable of expressing the pain and liberation of all Jānans (human, animal, plant, ecosystem) and possesses the capacity to be translated across all cultures. The Charter of Translatable Language Education emphasizes this universal characteristic of Jān-Centered Language: law-making words must be teachable across all cultures—not merely locally.

If the World of Janism seeks the Borderless Home and Jān-centered justice, its language must likewise be universal. A language that is only capable of expressing the needs of a single species or a single culture results in the denial of the Jān of the rest. Jān-Centered Language enables biological

dialogue among all Jānans and cultures and strengthens the foundation of the solidarity of Jānans.

For example, the right to life in Jān-Centered Language does not mean merely the human right to life, but also signifies the right to life of a river or a forest. Vocabulary such as health is likewise used to signify the health of the ecosystem. This inclusiveness reflects existential equality and existential responsibility toward all Jānans.

Redefining Vocabulary: From the Deformed Word to the Word of Life

Following the comprehension of the nature of Jān-Centered Language and its characteristics, we now arrive at the heart of linguistic transformation in the World of Janism: the redefinition of vocabulary. This process is not merely a lexical exercise, but a vital act for converting the wound into law and the ashes into a home. This section details how Deformed Words must be transformed into Words of Life in order to provide the foundation for the Civilization of Meaning.

The Deformed Word: Tracing the Roots of Betrayal to Meaning:

The Deformed Word is the starting point of the redefinition process. These vocabularies carry the history of the denial of

Jān and shared pain. Redefining them requires a meticulous tracing of how and why they were deformed throughout history. This task requires looking at the word and tracking the history of the betrayal of meaning within it.

Liberation cannot be achieved without a full comprehension of how words have become deformed. These words have not only been instruments for justifying the Burned Land, but have themselves turned into a wound upon the body of language and the understanding of Jān. Recognizing this deformation is the first step in existential reparation and restoring the relationship between Jān and language. The list of Deformed Words plays a key role in this root-tracing within civilizational education.

In the Burned Land, the word homeland is often deformed to mean a piece of soil protected by blood from the enemy (the other). This deformation has led to extreme nationalism and the forced division of the world, creating countless pains. Tracing the roots of this deformation reveals that homeland originally meant a safe space for the flourishing of Jān.

The Word of Life: Manifestation of Jān and True Meaning-Making:

In contrast to the Deformed Word stands the Word of Life (a word that originates from Jān and possesses the capacity for institution-building, legislation, and biological translatability—not merely emotional or poetic). These

vocabularies not only carry authentic meaning, but also possess the practical capacity for institution-building and legislation within the Civilization of Meaning. Words such as liberation, shared belief, choice, and respect, if they stem from Jān, are considered Words of Life.

Jān-Centered Language is built upon Words of Life. These words are the connecting bridge between pain and law and possess the capability for the translation of liberation. Their legitimacy stems not from power, but from the experience of living, shared pain, and free choice. The lexicon of life serves as a civilizational reference, and educational charters play a key role in the consolidation and expansion of these vocabularies.

The word homeland is redefined in Jān-Centered Language and transformed into the Chooseable Homeland; a space that each individual chooses for the flourishing of their Jān. This Word of Life possesses the capability to institutionalize the Borderless Home and translatable laws concerning the free movement of Jānans, in contrast to imposed borders.

The Process of Rewriting and Education of Translatable Language:

The process of redefining vocabulary includes Rituals of Rewriting (for words such as homeland, defense, and religion) in which the deformed meaning of words is restored to their authentic, life-giving meaning. This process is

extensively institutionalized through the education of translatable language and the teaching of bio-centric words to citizens in meaning-centric schools and urban programs.

The redefinition of vocabulary is not merely an isolated act, but a continuous and participatory process that requires public education and institutionalization. This process helps people recognize the language of power and master Jān-Centered Language. This in itself is a fundamental step in creating shared belief and existential responsibility toward Jān and the Civilization of Meaning.

The ritual of rewriting for the word defense can include teaching that true defense is the defense of Jān, rather than the defense of borders or power. This means defending the Jān of nature against destruction, the Jān of animals against violence, and the Jān of humans against oppression, regardless of nationality or race. This education is reinforced through the Wounded-Word Education Platform and institutions of memory redefinition.

Jān-Centered Language and the Translation of Liberation: The Instrument of Legislation and Civilization-Building

Jān-Centered Language is not merely an instrument for redefining vocabulary; it is the primary driving force for the translation of liberation and the founding of the Civilization

of Meaning. This section demonstrates how Jān-Centered Language directly plays a role in the processes of legislation and the architecture of civilization, thereby transforming pain into law and ashes into a home.

Translatable laws arise directly from shared pain and are formulated to guarantee the liberation of all Jānans. This translation process is possible only through Jān-Centered Language. This language acts as a transparent conduit that transforms the shout of Jān and its pains into legislative vocabulary without distortion or deformation.

In the Burned Land, pain is either ignored or distorted by the language of power. By emphasizing transparency and being rooted in lived experience, Jān-Centered Language ensures that shared pain is authentically heard and translated into Words of Life, which themselves form the basis of translatable laws. This capability of biological translatability is precisely what endows vocabulary with the power of institution-building and legislation.

The pain arising from the destruction of an ecosystem (such as the devastation of a forest) is translated directly in Jān-Centered Language into Words of Life such as the right to life of the ecosystem or the human existential responsibility toward nature. These vocabularies then become the foundation of translatable laws that make the protection of

that forest a binding common law, transcending economic interests or political borders.

Jān-Centered Language and Shared-Belief Power: The Foundation of the Jān-Centered Society

Shared-belief power (power that stems from shared belief, voluntary commitment, and the shared liberating experience; in contrast to imposed power) is the foundation of governance in the Civilization of Meaning. Jān-Centered Language is an essential instrument for the formation and preservation of this shared-belief power. Through biological dialogue (a dialogue in which every Jān expresses its pain so that it may be transformed into meaning and law; the most fundamental method of communication in the Civilization of Meaning) and the use of Words of Life, humans attain shared belief and accept laws based on their own free choice.

Imposed power in the Burned Land utilizes the language of power to dictate and justify domination. However, shared-belief power can only be formed through a language whose foundation is Jān and liberation, and which provides for the free expression of pain and the attainment of understanding (from bio-centric words). Jān-Centered Language makes it possible for translatable laws to truly emerge from the Jān of society rather than from top-down directives.

For example: in a Jān-Centered Society, vital decision-making (such as how to manage water or energy resources,

or any issue affecting the existence of Jānans) departs from the customary rules of the coerced world. Here, neither purely numerical votes that impose the majority upon the minority's Jān, nor state impositions that place power before choice, possess legitimacy. Rather, decisions are reached through a dynamic process called biological dialogue.

The Essence of Biological Dialogue and the Fundamental Role of Non-Harm

Biological dialogue means a deep and comprehensive interaction among all Jānans who are in some way affected by a decision. This dialogue, extending beyond humans, includes considering the needs of the Jān of a life-giving river, the Jān of animals that drink from its water, and the Jān of plants that grow within its ecosystem. The medium of this dialogue is Jān-Centered Language; a language purged of all violence, humiliation, or the denial of Jān, possessing the capacity to express pain and need at various levels.

The central axis of this dialogue is the fundamental principle of non-harming others. This principle is not merely a legal clause, but the final filter and absolute guide of any decision. Any plan or action that leads to pain or the destruction of another's Jān (whether human, animal, or plant) is fundamentally rejected. Biological dialogue is conducted with this very goal: achieving a comprehensive

understanding of all potential pains and finding a solution that inflicts the least amount of harm upon Jānans.

Human Responsibility in Biological Dialogue: Interpreting Silent Jāns

Within this framework, humans bear a vital role and a unique existential responsibility. Given their capacities for thought, contemplation, and root-tracing, humans are capable of comprehending, interpreting, and explicating the pains and needs of other Jāns (such as a river or animals) that are incapable of direct verbal expression. This does not mean human dominance or superiority, but is the manifestation of existential solidarity; as a responsible Jān, the human has the duty to be the voice of silent Jāns with utmost empathy and insight, and to represent their interests in biological dialogue.

This work and the resulting decision-making are carried out in such a way that humans, by immersing themselves in the comprehension of the existential truth of every related Jān, anticipate the consequences of decisions across all levels of existence. They engage in legislation from pain; meaning that laws are born not from power, but from a deep comprehension of existing pains and the necessity of liberation from them. This process requires deep ecological study, meticulous observation of animal behavior, and an effort to comprehend the fundamental needs of plants and

natural elements to ensure that no Jān is left abandoned in pain due to negligence or ignorance.

Shared Belief and Legitimate Power:

The result of this biological dialogue and the Jān-centered responsibility of humans is the attainment of a genuine and deep shared belief. This shared belief is not a political compromise, but an existential agreement concerning what is best for the absolute dignity of the Jān of all beings. The laws that emerge from this shared belief are no longer imposed; they attain legitimacy as the manifestation of shared-belief power. This power stems from the collective will of Jānans (with a responsible interpretation on the part of humans) and will never be employed to harm or deny Jān.

Jān-Centered Language and the Architecture of the Civilization of Meaning: The Physical Manifestation of Vocabulary

Jān-Centered Language does not remain merely within the realm of speech and legislation, but directly plays a role in the architecture of the Civilization of Meaning as well. As noted in the previous chapter, schools, streets, squares, and homes must be designed on the basis of living words; a word is civilizational only when it can be experienced within space.

This physical manifestation of the words of life transforms language into an active force in building the tangible world.

In order for the Civilization of Meaning to truly flow through the warp and woof of people's lives, Jān-Centered Language must emerge from abstraction and be reflected in physical space as well. Based on the word, these civilizational structures continuously remind citizens of meaning and translatable laws, thereby reinforcing existential responsibility. This approach extends the reparation of existential loss from the level of language to the physical level as well.

Jān-Centered Architecture: Spaces for Liberation from Pain and the Shared Existence of Jānans

Architecture in the contemporary coerced world is frequently dominated by profit-seeking, purely human functionalism, and at times absolute indifference toward non-human Jāns and the environment. This approach has led to the destruction of habitats, the generation of pain, and the denial of Jān on a massive scale. In contrast, Jān-Centered Architecture proposes a fundamental transformation in the manner of constructing living spaces, built upon the central principle of non-harming others—a principle that encompasses not only humans, but all Jānans.

The Jān-Centered Hospital: A Criterion for Liberation from Pain

In Jān-Centered Architecture, a hospital will no longer be a structure aimed at financial gain or increasing profitability. Here, the primary and sole criterion is the liberation of Jān from pain. This means that the design, materials, and function of the hospital are entirely constructed upon the basis of maximizing the restoration of Jān and reducing pain. For example:

Spatial Design: Spaces with abundant natural light, the utilization of natural elements (water, plants, views of greenery), and acoustic designs that minimize distressing sounds are created. This environment will serve as a Jān-centered and tranquil space not only for human patients, but for all Jānans (migratory birds within the grounds, indoor plants).

Access and Services: Therapeutic services will be accessible to all humans and animals without any financial or social barriers, because pain and the right to liberation from it are bound by no conditions.

Lower Pain Generation: The Jān-Centered Hospital utilizes materials and methods that entail the least environmental pain; it reduces waste, consumes energy efficiently, and considers the health of the planetary Jān.

Structures for Collective Peace: The Centrality of Jān, Not Man

Beyond the hospital, all structures in the Jān-Centered society are built upon a revolutionary principle: their primary criterion is not the destruction of habitats for human comfort, but the attainment of peace for Jāns ranging from animal to human, secured by Jān rather than centered on man. This means:

Conservation of Ecosystems: Prior to any construction, a comprehensive biological dialogue is conducted to ensure the avoidance of harm to the Jān of ancient trees, animal migration routes, and native rivers. Structures are built where they inflict the least pain upon the ecosystem; for instance, upon existing structures or lands that have been previously degraded.

Intelligent Coexistence: Architecture is designed in a manner that provides for the shared existence of humans and other Jānans. This can include safe pathways for animals beneath or above structures, the creation of natural green spaces on rooftops (instead of asphalt), the use of non-reflective materials to prevent disorienting birds, and rainwater harvesting systems that serve both humans and plant and animal life.

Matter and Meaning: The selection of materials is likewise carried out in accordance with the principle of non-harm.

Indigenous, renewable, low-carbon, and non-toxic materials are prioritized for all Jānans. Every component of the structure, from foundation to roof, must bear witness to existential solidarity with the planet and its beings, contributing to the collective flourishing of Jānans rather than merely human comfort.

Ultimately, Jān-Centered Architecture is the physical manifestation of legislation from pain and the existential commitment to the Ideal World. This architecture transforms spaces from soulless shells into platforms for liberation, true peace, and living with meaning for all Jānans.

Challenges and Horizons of Jān-Centered Language

The establishment of Jān-Centered Language as the foundation of the Civilization of Meaning is not a path devoid of challenge. Deep resistances against linguistic transformation, alongside institutional and cultural barriers, render the transition process difficult. Nonetheless, the bright and liberating horizons of this language provide the motivation and possibility for its realization. This section examines these challenges and outlines the future prospects of Jān-Centered Language.

Challenges of the Resistance of the Language of Power and Deformed Memory:

The greatest obstacle facing Jān-Centered Language is the deep roots of the language of power in the Burned Land and the deformed memory. This language is dominant not only in political and media discourses, but has also penetrated educational and legal structures, and even the everyday speech of the people. Changing these institutionalized linguistic patterns and overcoming the resistance of those who profit from deformed words (the powerful, the ruling economic systems) is an immense challenge.

Deformed words are not merely words; they carry imposed power and the denial of Jān, which have been solidified throughout history. Any attempt to redefine them encounters the resistance of structures whose survival depends upon this linguistic deformation. This challenge requires breaking the monopoly of language and power.

For instance: the effort to replace words such as terrorism (which in the Burned Land has been transformed into an instrument for suppressing dissidents and justifying state violence) with words of life that express real pain and the roots of violence will encounter the fierce resistance of governmental institutions and their supporting media. This resistance demonstrates the inseparable bond between language and the structure of power.

The Challenge in Rewriting and Universal Education:

The process of rewriting vocabulary and compiling the lexicon of life is a highly complex task requiring broad shared belief. Reaching consensus on the new meaning of words among numerous cultures and languages, and subsequently teaching translatable language universally, are major challenges on a global scale. Biological dialogue must become a pervasive instrument for this purpose.

Every word of life must be capable of biological translatability, and this endeavor requires a common foundation of Jān and shared pain. Without an educational system and institutions of memory redefinition capable of translating and transmitting this new language, Jān-Centered Language will remain merely a theory and will not become the public language of civilization.

For example: the effort to reach a global agreement on the definition of true peace—which signifies not merely submission or the mere absence of war, but the flourishing of universal Jān and freedom from fear—requires deep and prolonged processes of dialogue at international and cultural levels.

Horizons of the Meaning-Givng World and the Liberating Language:

Upon overcoming the challenges, the horizon of Jān-Centered Language is the creation of a meaning-giving world in which language fully fulfills its role as an instrument of liberation and the founding of the Civilization of Meaning. This horizon encompasses:

Universal Common Language: A language that encompasses the pain and liberation of all Jānans.

Local and Global Lexicons of Life: References that preserve the authentic and life-giving meaning of vocabulary.

Jān-Centered Educational Institutions: Schools that teach Jān-Centered Language as the foundation of speech and living.

Meaning-Giving Public Spaces: Cities where the words of life manifest in their architecture and design.

The Civilization of Meaning is fully realized only when its language likewise becomes entirely Jān-centered. This horizon signifies the end of the denial of Jān through language and the dawn of an era in which every word is itself a bridge toward liberation and flourishing. This language enables Jānans to bear witness, legislate, and jointly architect the Borderless Home.

A world wherein the media seek not the deformation of words for the interests of power, but the translation of liberation and the expression of shared pain. A world wherein poetry, literature, and art become powerful instruments for the reconstruction of the words of life, liberating Jān from silence. This is the very Ideal World referenced in the lexicon.

Jān-Centered Language — Founding the Civilization of Meaning

This chapter, through a radical critique of the role of language in the denial of Jān and the generation of pain in the Burned Land, demonstrated how the language of power has transformed into an instrument for the deformation of words and the justification of oppression. In contrast, the concept of Jān-Centered Language, with foundations rooted in Jān and lived experience, was introduced as an instrument for redefining vocabulary from deformed to life-giving. This chapter also demonstrated how Jān-Centered Language plays a vital role directly in the processes of the translation of liberation, legislation, and the architecture of the Civilization of Meaning. Despite numerous challenges along the path of establishing this language, the horizon of the meaning-giving world and the liberating language demonstrates the possibility of realizing a civilization grounded in Jān.

CHAPTER 7

Human in the Jān-Centered World

(Critique of Humanism, Redefining Man as a Responsible Jān-Bearer)

Critique of Anthropocentrism and Explaining the Role of Man as a Jān with Law-Making Capability and Existential Responsibility Toward All Jānans

Beyond Hidden Anthropocentrism: Man as an Existential Witness and Jān-Centered Architect

The World of Janism begins with a radical critique of anthropocentrism. This critique challenges the traditional belief in man as the crown of creation or the sole being possessing Jān and awareness, exposing the catastrophic consequences of this perspective in the Burned Land. However, a fundamental question always arises: If anthropocentrism is criticized, does the framework of

Janism not inevitably fall into the trap of a hidden anthropocentrism, where man acts as the representative and translator of the pain of other Jānans?

This chapter addresses precisely this challenge, redefining man's position not as a center or a dominator, but as a responsible Jān-bearer and an existential witness within a network of equal Jānans.

In the World of Janism, Jān is the intrinsic essence and absolute value of existence, present equally in all living beings—whether human, animal, or plant. Therefore, man is neither superior nor inferior to other Jānans, but merely a Jān among Jānans. The distinction of man lies not in existential superiority, but in his unique capabilities for awareness and translation. This awareness grants man the existential responsibility to listen to the cry of pain (which is the fundamental and self-manifesting language of Jān) of other Jānans, to understand it, and to convert it into translatable laws for the liberation of all beings. Here, man is not the creator of the meaning of pain, but its witness and reflector; he is an instrument for hearing a voice that might otherwise be lost in the din of the Burned Land.

Through a deep critique of traditional anthropocentrism, this chapter then proceeds to explain the novel identity of man in the World of Janism as a responsible Jān-bearer and carrier of awareness. In this role, man is the law-making Jān who

derives laws not from power, but from the shared pain of all Jānans. The ultimate goal is the transition from a domineering role to one that serves Jān and acts as an architect for the infinite flourishing of all components of the network of Jānans. Hence, this chapter not only critiques anthropocentrism, but also paves the way for a peerless coexistence and flourishing in which every Jān, including man, finds its true place in the vast expanse of existence.

Radical Critique of Anthropocentrism: From the Crown of Creation to the Burned Land

In the history of the Burned Land's thought, man has often placed himself at the center of existence, as the crown of creation, or as the sole being endowed with Jān and awareness. This anthropocentric perspective (anthropocentrism) has not only led to the denial of the Jān of other beings, but has itself been the source of countless pains and destructions. This chapter begins with a radical critique of this anthropocentrism, showing how this attitude has paved the way for the Burned Land and current crises.

Anthropocentrism and the Denial of the Jān of Other Beings:

Anthropocentrism is the belief that man is the only valuable being possessing inherent rights, and that other beings (animals, plants, nature) are merely tools or resources for

human exploitation. This attitude has restricted Jān to the human species and led to the denial of the Jān of other Jānans in the network of existence. This denial stands in fundamental contradiction to the existential equality of all Jānans in the World of Janism.

If Jān is the essence of existence and the basis of every value, and if Jān is present in all living beings (and even in ecosystems as the network of Jānans), then any human supremacist attitude over other beings is a clear violation of this fundamental ontology. This belief in human superiority has produced deformed words such as domination over nature or the right to exploit resources, and has increased shared pain on a planetary scale.

For example: the unbridled destruction of forests for human economic interests, the extinction of animal species due to human activities, or the boundless pollution of oceans are all the direct result of this anthropocentric attitude. In this view, the Jān of a tree, the Jān of an animal, or the ocean's role as a keeper of Jān is not recognized, and they are treated merely as commodities or a burned land for human profit.

Anthropocentrism and the Justification of Imposed Power and Domination:

By placing man at the center, the language of power in the Burned Land has used anthropocentrism to justify various forms of imposed power. This not only includes human domination over nature, but also provides a justification for the domination of specific groups of humans (race, nationality, class) over others. Extreme humanism has led to human-deification, wherein man considers himself above any law and responsibility.

If man is the sole source of pain, any suffering inflicted by man upon other Jānans is deemed trivial. This perspective denies man's existential responsibility toward the network of Jānans. Furthermore, this type of anthropocentrism can lead to the justification of the forced division of the world and the oppression of one human group by another, because each group considers itself more human or superior to the other.

For example: colonialism, racism, and wars in which a nation or race considers itself superior or more civilized than another and proceeds to deny their Jān and basic rights, are clear examples of the extreme consequences of anthropocentrism. In this perspective, even humans whose Jān is denied are treated as less than human in order to provide a justification for oppression.

Consequences of Anthropocentrism: Pain and Destruction in the Burned Land

The ultimate consequence of anthropocentrism is immense pain and growing destruction in the Burned Land. By ignoring the systematic nature of existence and the solidarity of Jānans, this perspective has led to the collapse of ecosystems, climate crises, widespread poverty, and endless human conflicts. In this view, instead of the flourishing of Jān, man has committed existential suicide.

Jān cannot flourish in isolation; the flourishing of Jān is contingent upon the flourishing of the network of Jānans. By destroying this network, anthropocentrism not only harms other Jāns, but ultimately endangers human Jān as well. This process is primary evidence of the invalidity of the anthropocentric approach to existence and shows that the path to liberation lies in redefining man's place in existence.

The water crisis in many regions of the world stems from anthropocentric mismanagement of water resources, which has ignored the role of rivers, lakes, and dependent ecosystems as keepers of Jān. This pain ultimately returns to humans and threatens their survival. This cycle of pain will continue until human Jān ceases to consider itself the only Jān in the world.

Man in the Jān-Centered World: A Jān Among Jānans

Following the radical critique of anthropocentrism that has shaped the Burned Land, we now turn to redefining man's position in the Jān-Centered World. This redefinition shifts man from a central and domineering position to a more modest yet deeply responsible one—namely, a Jān among the network of Jānans. This section details this new identity and its ontological consequences.

Existential Equality: Negation of Hierarchies of Values:

In the Jān-Centered World, as explained in the ontology of Jān chapter, Jān is the essence of existence and the source of all meaning and value. This Jān is present equally in all living beings, whether human, animal, or plant. Therefore, man is neither superior nor inferior to other Jānans, but merely a Jān within the network of Jānans. This existential equality negates any hierarchy of valuation based on species, race, nationality, or gender.

The belief in existential equality is rooted in the ontology of Jān. If the value of every being stems from possessing Jān, and Jān itself is an absolute and unconditional value, then there is no difference between the intrinsic value of human Jān and the Jān of a tree or an animal. This understanding forms the basis of translatable laws that grant the right of

liberation to all Jānans without discrimination and recognize their shared pain.

For example: in the Burned Land, the Jān of a cow or chicken for food production and the Jān of a tree for timber production are easily taken away, without considering their existential value. But in the Jān-Centered World, the Jān of these beings has the same value as human Jān. The law no longer permits their exploitation.

Solidarity of Jānans: From Self-Centrism to Network Awareness:

Anthropocentrism in the Burned Land has resulted in an egoistic and insular identity for man. In contrast, the Jān-Centered World emphasizes the solidarity of Jānans. Man is not an isolated and separate being, but an inseparable part of a vast network of Jānans. The health and flourishing of human Jān are inextricably linked to the health and flourishing of this entire network.

Shared pain clearly demonstrates that Jāns are interconnected. The destruction of one part of the network of Jānans (such as the pollution of a river) transmits pain to other parts (humans, animals, and dependent plants). This understanding of solidarity forms the basis of man's existential responsibility toward the entire network and clarifies the necessity of transitioning from the forced division of the world.

The outbreak of infectious diseases from animals to humans (zoonoses) or the impacts of climate change on all species are tangible examples of the solidarity of Jānans. The pain of one part of the network (such as harm to an ecosystem) becomes the pain of all parts, including man. The Jān-centered man understands this interconnectedness and adjusts his actions accordingly.

The New Identity of Man: Responsible Jān-Bearer and Bearer of Awareness:

Redefining man as a Jān among Jānans does not mean a reduction of his status; rather, it grants him a new and deeper identity: man as a responsible Jān-bearer and bearer of awareness within this network. Through his unique capabilities (such as law-making and the translation of liberation), man plays a special role in serving Jān and preserving the flourishing of the network of Jānans.

Awareness in the Jān-Centered World is defined as the recognition of pain and the desire for liberation. By virtue of his more complex awareness, man possesses a unique ability to understand the dimensions of shared pain and formulate translatable laws for the liberation of all Jānans. This capability is not for domination, but for existential responsibility toward Jān and its protection.

For example: man is the only Jān capable of understanding the complexities of climate change, its roots in the denial of

Jān, and drafting universal laws to combat it. This awareness grants man the responsibility to serve the Jān of the planet and reconstruct the Burned Land instead of continuing destruction. This role transforms him from a dominator into a keeper and an architect.

The Role of Man: A Jān with the Capability of Law-Making and the Translation of Liberation

If man is merely a Jān among Jānans and possesses no existential superiority over others, what is his special role and function in the Jān-Centered World? This section explains man's unique role as a Jān who, by virtue of his more complex awareness, possesses the specific capabilities of law-making and the translation of liberation. These capabilities enable man to escape the Burned Land and engage in the architecture of the Civilization of Meaning.

Law-Making Jān: From Pain to Legislation for All Jānans:

In the Jān-Centered World, law does not stem from imposed power or dry human contracts, but arises directly from shared pain and the cry of Jān. Man, through his ability to recognize pain and convert the wound into law, plays the role of the law-making Jān. This capability allows him to formulate translatable laws that are valid not only for

humans, but for the liberation of all Jānans within the network of existence.

If the purpose of law is the liberation and flourishing of Jān, then it must originate from the very essence of Jān and the experiences of its pain. With his cognitive and linguistic capabilities, man is unique in his ability to translate this pain into vocabulary and legal principles. This role is not domination over law, but service to law and the guarantee of liberation through legislation. This duty constitutes the foundation of man's existential responsibility.

For example: the pain caused by the extinction of animal species is the cry of their Jān. As the law-making Jān, man understands this pain and formulates translatable laws that guarantee the right to life (which in previous chapters was also expanded to mean the right to ecosystem life) for these species and prevent unbridled human exploitation. These laws are the product of man's biological dialogue with the Jān of nature.

The Translation of Liberation: From Understanding Pain to Liberating Action:

Man's role as the law-making Jān is completed by the capability of the translation of liberation. This refers to man's ability to understand the pain and the need for liberation of other Jānans (both human and non-human) and then convert this understanding into practical, law-

based actions to realize that liberation. This capability goes beyond mere expression or feeling empathy, leading to responsible action and institution-building.

Liberation is not an abstract concept, but a realizable existential state. With his Jān-centered language, man can transform pain from the silence imposed upon it by the Burned Land into testimony, and then convert this testimony into translatable laws and civilizational structures. This translation is a bridge between meaning and action.

For example: the pain of refugees at borders or in the borderless prison is heard as the cry of Jān through Jān-centered language. With the capability of the translation of liberation, man converts this pain into laws regarding the right to liberation and the chooseable homeland. These laws then lead to institution-building that provides refugees with the free choice of residence and the flourishing of Jān within the borderless home.

Man as the Architect of the Civilization of Meaning:

By understanding his role as the law-making Jān and the translator of liberation, man ascends from a destructive position in the Burned Land to the position of the architect of the Civilization of Meaning. This role enables him to initiate existential reparation on a planetary scale and truly implement Jān-centered architecture.

The Civilization of Meaning is not a spontaneous phenomenon; it requires conscious agency and existential responsibility on the part of Jānans. By virtue of his unique capabilities in law-making and translation, man has the greatest capacity to guide this architecture. This does not mean domination over civilization, but service to it and the facilitation of its flourishing.

For example: through Jān-centered language, man can redefine urban architecture based on the words of life. Streets, parks, and buildings can take on the meaning of empathy, respect, and liberation, turning into structures of public discourse. This in itself is a fundamental step in building the borderless home and Jān-centered global citizenship.

Human Existential Responsibility: From Domination to Service to Jān

The critique of anthropocentrism and the redefinition of man as a Jān among Jānans—who possesses the capability for law-making and the translation of liberation—necessitates a fundamental shift in man's understanding of his relationship with existence. This shift manifests in the concept of existential responsibility. This section explores this concept in detail and shows how man transforms from a position of a dominator into a servant of Jān in the Jān-Centered World.

Existential Responsibility: A Commitment Beyond Human Interests:

In the Burned Land, human responsibility is often limited to short-term or long-term human interests and leads to the denial of the Jān of other beings. However, in the Jān-Centered World, existential responsibility (a deep and fundamental commitment to the preservation, liberation, and flourishing of the Jān of all beings in existence; beyond individual or collective human interests) refers to a commitment that stems from the principle of non-harm to another. This responsibility transcends species boundaries and encompasses all Jānans within the network of existence.

If Jān is the sole source of value and existential equality prevails among all Jānans, then every Jān is responsible for another Jān. Man's existential responsibility here is twofold, because by virtue of his awareness and law-making capability, he can exert a broader impact on the flourishing or the pain of the network. This responsibility is not imposed, but springs from shared belief and the understanding of shared pain.

For example: when man destroys a forest for urban development, in the Burned Land this act is justified on the grounds that his responsibility is toward human progress. But in the Jān-Centered World, this act is a violation of existential responsibility toward the Jān of trees, animals, and the entire forest ecosystem. Existential responsibility

dictates that translatable laws preserve these Jāns, even if this results in limitations on short-term human interests.

From Domination Over Nature to Service to Jān and Jān-Centered Architecture:

The history of the Burned Land can be regarded as the history of human domination over nature and other humans. Existential responsibility transforms this paradigm of domination into service to Jān (the ultimate goal of all actions and institution-building in the Jān-Centered World; in contrast to the concept of service to power). Man is no longer the master of nature, but a servant whose duty is to care for and facilitate the flourishing of the Jān of all beings. This service manifests itself in Jān-centered architecture and Jān-centered law-making.

The Jān-Centered World rests upon existential equality and negates any form of domination. Service to Jān is not only a moral duty, but also a path toward human's own liberation, because the flourishing of his Jān is dependent upon the flourishing of the network of Jānans. This concept enables Jān-centered language to use the words of life to describe this new relationship of man with existence and to base law-making upon it.

For example: in the Burned Land, rivers are dammed and rerouted to satisfy human needs, without regard for the river's and its ecosystem's role as a keeper of Jān. Existential

responsibility requires man to engage in service to the Jān of the river; meaning to ensure that the river has the right to liberation, can flow, and that the Jānans dependent upon it can flourish. This service can mean the restoration of destroyed rivers.

Existential Reparation and Rituals of Rewriting as Responsible Action:

Existential responsibility does not only look to the future; this concept also encompasses existential reparation (conscious effort to heal the wounds inflicted upon the body of Jān; restoring Jān to the path of flourishing). The Jān-centered man has the duty to heal the wounds inflicted upon Jānans during the era of the Burned Land. This reparation also manifests itself in the rituals of rewriting and institutions of memory redefinition.

Shared pain is the result of the denial of countless Jāns in the past. Existential responsibility demands that man recognize this pain and strive for its repair. Existential reparation is not an act of pity, but a fundamental law for achieving true peace and universal flourishing. This act is itself the translation of liberation from the past into the future.

For example: existential reparation regarding extinct species can mean efforts to restore lost habitats or even, if possible, bringing back the species. Regarding humans, this means recognizing the historical pain of minorities and striving to

rewrite deformed expressions and repair the oppression inflicted upon them, not merely in words, but in action and law-making. This includes teaching Jān-centered words to citizens so that the deformed memory may be repaired.

Challenges and Horizons of the Jān-Centered Man

The transition of man from a position of domination in the Burned Land to a responsible Jān-bearer and servant of Jān in the Jān-Centered World is a path fraught with fundamental challenges, yet filled with luminous and liberating horizons. This section examines the main obstacles in this existential transformation and the future prospect of man within the Civilization of Meaning.

Challenges of Overcoming the Deformed Memory and the Anthropocentric Ego:

The greatest challenge on the path to transforming man into a responsible Jān-bearer is overcoming the deformed memory that has for centuries regarded man as the crown of creation and the axis of existence. This memory has become institutionalized in the form of thought patterns, social structures, and even within our deformed language. Furthermore, the anthropocentric ego, which seeks individual or species-superior interests, resists existential responsibility. The denial of Jān and shared pain have deep roots in this memory and the anthropocentric ego. To

achieve existential reparation, man must first recognize this pain within himself and liberate himself from the deformed words that reinforce this memory. Rituals of rewriting and institutions of memory redefinition play a vital role here.

For example: many current political and economic decisions remain influenced by this deformed memory, which prioritizes economic growth or national interest over the health of the planet's Jān or the rights of other Jānans. Overcoming this challenge requires a profound cultural and mental transformation on a global scale, beginning with educating citizens in Jān-centered words.

The Challenge of Understanding the Pain of Other Jānans and Biological Dialogue:

The true comprehension of the pain of other Jānans (animals, plants, ecosystems) and the translation of liberation for them require the development of a new depth of empathy and the capability for biological dialogue. In the Burned Land, man often fails to comprehend or ignores the pain of non-humans. Developing this capability is a significant challenge for Jān-centered language and the Jān-centered man.

If translatable laws are to stem from shared pain, man must be capable of hearing and translating the cry of Jān of all Jānans. This entails liberating oneself from anthropocentric perceptual limitations and opening the windows of

understanding to the Jān-centered language of all existence. The Wounded-Word Education Platform can be helpful in this regard.

For example: the challenge in passing effective laws to protect endangered species often stems from man's inability or unwillingness to understand the pain of these beings. Developing methods to hear and understand the pain of a polluted river or a dying forest will be a fundamental step toward human existential responsibility and the formulation of Jān-centered laws.

The Horizon of the Civilization-Building Man and Jān-Centered Global Citizenship:

By overcoming these challenges, the horizon ahead is the emergence of the civilization-building man in the true sense of the word—a man capable of architecting the Civilization of Meaning on a global scale. This man is no longer a human-god or a destroyer, but a Jān-centered global citizen who lives in the borderless home and bears his existential responsibility for the flourishing of the Jān of all existence.

The Jān-Centered World requires a man who recognizes freedom and equality not just for himself, but for all Jānans, and strives to realize them. Through his Jān-centered language and law-making capability, this man is capable of building a society in which true peace and Jān-centered

justice prevail for all. This horizon is the manifestation of the word of life in the existential dimensions of man.

This horizon signifies the emergence of generations of humans who have been raised from childhood with Jān-centered words and possess a deep understanding of their existential responsibility toward the planet. They are educated in meaning-centric schools and engage in service to Jān rather than domination. These humans will be the true architects of the Civilization of Meaning.

Conclusion of the Chapter: Man in the Jān-Centered World

This chapter began with a radical critique of anthropocentrism as one of the primary factors of the Burned Land and redefined man's position as a Jān among Jānans. It then addressed man's unique role as the law-making Jān and translator of liberation, and explained the concept of existential responsibility as his fundamental commitment to the flourishing of the Jān of all beings. Despite deep challenges along this path of transformation, the horizon of the Jān-centered man and Jān-centered global citizenship—capable of architecting the Civilization of Meaning—will serve as our guide toward a liberating future.

CHAPTER 8

Other Jānans Coexistence

in the Network of Jānans

The Animal as Jān: A Critique of Exploitation and Existential Rights

In preceding chapters, we examined the ontology of Jān, the critique of extreme anthropocentrism, and the existential responsibility of humans toward all Jānans. This chapter specifically expands these foundations to apply to the animal Jān. In the Burned Land, animals have frequently been treated merely as commodities, resources, or tools for humans and have been subjected to widespread exploitation. This section offers a radical critique of this approach and articulates the existential rights of animals as Jāns.

The Animal: A Jān with Shared Pain and the Shout of Liberation

In the world of Janism, an animal is not an object, but a Jān that, like a human, experiences pain and harbors a desire for liberation and flourishing. The shout of Jān of an animal, whether manifested physically or in the form of hidden suffering, is as audible and valid as the shout of a human Jān. Shared pain encompasses all Jānans, and animals are no exception to this rule.

If Jān is the essence of existence and the foundation of all value, and if existential equality prevails among all Jānans, then there is no difference between the intrinsic value of an animal's Jān and a human's Jān. The exploitation of animals—whether for food, clothing, scientific experiments,

or entertainment—means the denial of their Jān and a blatant violation of the principle of non-harm toward another. Jān-centered language enables us to transform the pain of animals into the word of life and to bear witness to it.

The Shared Pain of Human and Animal: The Example of the Factory Farming Industry

The factory farming industry, through the imprisonment, torture, and slaughter of millions of animals under unethical conditions, is the most glaring manifestation of the denial of Jān and the exploitation of animals in the Burned Land. The pain of these animals is a shared pain that must be heard and translated into translatable law to bring about their liberation. Beyond this, however, Janism argues that this painful cycle is not limited to animals alone; humans, too, are harmed in various ways throughout this process and inflict deep wounds upon their own Jān.

The Cycle of Pain and Human Harms:

Based on the principle of existential solidarity in the world of Janism, the pain of every Jān is, in truth, a pain that reverberates throughout the entire network of existence. Therefore, the pain inflicted upon animals in the factory farming industry inevitably spills over into the human Jān, inflicting psychological, moral, and even physical health damage upon humanity:

Normalization of Violence and Hidden Psychological Harm:

Continuous exposure to systematic abuse and the slaughter of sentient beings—whether directly (for industry workers) or indirectly (through the awareness or apathy of consumers)—leads to psychological numbness and the normalization of violence. This process awakens and reinforces the hidden violence residing within human hearts. For example, studies have shown that slaughterhouse workers frequently suffer from severe psychological disorders, including post-traumatic stress disorder, alongside an increase in violent tendencies outside the workplace. These phenomena bear witness to the reality that the human Jān cannot endure this volume of pain and cruelty and is forced to suppress its natural empathy—a suppression that is itself a source of deep and hidden pain.

Moral Crisis and Cognitive Dissonance:

For many human beings, an innate empathy toward living creatures exists. The factory farming industry confronts this natural empathy with a profound cognitive dissonance: on the one hand, there is a desire to be kind to animals, and on the other hand, there is the consumption of products born from their immense suffering. This inner contradiction leads to a moral wound; when confronted with this paradox, the human Jān is plunged into struggle and pain. For this

reason, to escape this pain, society resorts to using words such as meat instead of animal body or harvesting instead of slaughter; these are unconscious attempts to conceal the denial of Jān and the pain arising from it.

Undermining the Absolute Dignity of Jān and Increasing Cruelty:

The collective acceptance of the denial of animals' Jān for human benefit fundamentally undermines humanity's grasp of the concept of the absolute dignity of Jān. If the Jān of one species can be devalued and abused to this extent, the logic for ignoring other Jānans (including segments of human society) is likewise reinforced. Human history is replete with examples demonstrating how cruelty toward animals has frequently correlated with cruelty toward marginalized human groups (such as through slavery, racism, or the suppression of minorities). This cycle generates a pervasive pain within the deformed culture that victimizes all Jānans.

The factory farming industry does not limit its victims to millions of animals; rather, it entangles the collective human spirit in a cycle of pain and the denial of Jān. The liberation of animals from this systemic pain is, in reality, the liberation of humanity from the destructive psychological, moral, and social consequences that this industry imposes upon human Jān. For this reason, the pain of these animals must be heard and transformed into translatable law to

ensure not only their liberation, but the liberation and flourishing of all Jānans.

A Critique of Exploitation and the Commodification of Animals: From Resource to Co-Inhabitant

The Burned Land has reduced animals to commodities and resources (whether for food or labor). This commodification ignores their inherent rights and their Jān. The world of Janism entirely rejects this exploitation and recognizes the animal as a co-inhabitant and a citizen of the network of Jānans. This shift in perspective requires existential reparation for all forms of violence and oppression inflicted upon animals.

Existential equality means that no Jān can be the owner or master of another Jān. The exploitation of animals, precisely like human slavery, is a violation of their right to liberation. Human existential responsibility dictates that, rather than exercising domination, humanity should dedicate itself to serving the animal Jān and allowing them the free choice required to fulfill their biological potentials.

For example, zoos, circuses, and animal laboratories are examples of borderless prisons for animals that deny their liberation and reduce them to instruments of entertainment or research (without accounting for the pain within their existential being). In the world of Janism, these institutions

will not exist, or their functions will be transformed into centers for rehabilitation and the liberation of Jānans.

Formulating the Existential Rights of Animals: The Foundation of Jān-Centered Laws:

The redefinition of the animal as a Jān necessitates the formulation and implementation of existential rights for them. These rights go far beyond animal welfare (which in the Burned Land often merely seeks to minimize suffering for better exploitation) and address the right to life, freedom, living in a natural habitat, and the flourishing of their inherent potentials. These rights constitute the foundation of Jān-centered laws for animals.

Humans, as the law-making Jān and translators of liberation, have the duty to convert the shout of animal Jān into translatable law. These laws must originate from Jān-centered language and employ the word of life to articulate these rights. Jān-centered justice is realized solely through the recognition of these rights for animals.

For example, the right to life for animals means a prohibition against their slaughter for food, clothing, or any other purpose. Their right to freedom means liberation from captivity and the possibility of living within their natural environment. Existential rights can encompass the right to be free from suffering, the right to free movement, and the

right to fulfill the natural needs of animals—all of which must be incorporated into the shared law.

Plant and Ecosystem as Jān: A Critique of Destruction and Intrinsic Value

As we discussed the animal Jān and the critique of its exploitation in the previous section, in the world of Janism, our attitude toward plants and entire natural ecosystems also undergoes a fundamental transformation. In the Burned Land, plants have often been treated merely as natural resources or economic commodities (such as timber, livestock feed, or raw materials), and ecosystems (forests, rivers, oceans) have similarly been regarded merely as collections of resources for unrestricted human exploitation. This section offers a radical critique of this destructive approach and articulates the intrinsic value and Jān of plants and ecosystems.

Plant: A Jān with a Silent Shout and the Right to Life:

In the world of Janism, a plant is also a Jān that possesses the right to life and a desire for flourishing, even though its pain and shout of Jān may be expressed differently from those of animals or humans. This silent shout of the plant manifests itself through the destruction of its habitat or the suppression of its biological potentials, and the Jān-centered human has the duty to hear and translate it.

Ignoring the plant's Jān is a direct consequence of anthropocentrism and deformed words such as renewable natural resources, which deny the intrinsic value of the plant. The existential equality of all Jānans requires that the plant's Jān be respected and protected to the same extent as human or animal Jān. Jān-centered language provides us with the necessary tools to express this respect and legislate for it.

For example: The unrestricted cutting down of trees for paper or furniture production, without regard for their role in the ecosystem and their inherent Jān, is an example of the denial of the plant's Jān. Jān-centered laws must recognize the right to life of trees and guarantee human existential responsibility for preserving forests as the network of Jānans.

Ecosystems: The Network of Jānans with an Independent Jān and Existential Health:

An ecosystem (such as a forest, ocean, river, wetland) is not merely a collection of plants and animals, but is itself a network of Jānans acting as a keeper of Jān, possessing an independent Jān and existential health. The destruction or pollution of an ecosystem not only harms the individual Jāns within it, but strikes at the Jān of the entire network, creating a shared pain on a wider scale.

Existential solidarity clearly demonstrates that human Jān depends on the existential health of the ecosystems in which

humans dwell. The Burned Land, by treating elements of nature in an isolated manner and ignoring the Jān of the ecosystem as a whole, has led to current environmental crises. Translatable laws must recognize this macro Jān and its existential rights.

For example: Draining a wetland for development or agriculture means denying the Jān of the entire wetland ecosystem, all the animal and plant species dependent upon it, and the services it provides to the network of Jānans (such as water purification or flood control). Human existential responsibility requires protecting the wetland's Jān and striving for existential reparation for the damages inflicted upon it.

Critique of Destruction and Pollution: From Exploitation to Jān-Centered Care:

The world of Janism considers any deliberate destruction or pollution—or that arising from negligence—directed at plants and ecosystems to be a denial of Jān and a violation of Jān-centered laws. The attitude shifts from unrestricted exploitation to Jān-centered care. This care is not merely an ethical act, but a fundamental law stemming from human existential responsibility toward the network of Jānans, shaping translatable laws.

Law in the world of Janism is rooted in pain and the shout of Jān. The pain arising from the destruction of nature is the

shout of the planet's Jān, which humans must hear and transform into laws. Jān-centered language enables us to articulate this pain clearly and implement the principles of Jān-centered justice for the liberation of nature. Jān-centered architecture must also reflect this care within itself.

For example: The pollution of rivers with industrial wastewater, or the dumping of plastics in oceans, are examples of destruction and pollution that cause the Jān of these ecosystems to suffer. Instead of imposing meager financial penalties, Jān-centered laws must strictly prevent these actions and mandate existential reparation for the restoration of these damaged Jāns.

Pain on the Scale of Jān: Moving Beyond Anthropocentric Understanding to Existential Co-Shouting:

Despite the clarity of Janism in explaining the Jān of plants and ecosystems and critiquing their destruction, a profound challenge in human understanding persists: our tendency to categorize and establish hierarchies for pain based on how it is expressed. This perceptual error is the root cause of many denials of Jāns in the Burned Land.

The False Hierarchy of Pain in Human Perception:

Endowed with articulate reason and the capacity to express complex emotions and experiences through language, humans express their pain with unparalleled clarity and

detail. This shout of the human Jān is immediately comprehensible and evokes empathy. In proportion to this expressive clarity, our perception of the pain of other Jānans diminishes, forming a false hierarchy:

Human: Placed at the highest level; their pain evokes the greatest attention and empathy due to verbal expression capacity and psychological complexities.

Animal: The pain of animals, although frequently expressed through sounds (cries, moans), bodily movements, and instinctual reactions, is less deep and immediate for many humans to comprehend because it lacks articulate human language. The shout of the animal Jān is heard, but its translation and empathy for it occur to a lesser degree than human pain.

Plant: The pain of plants is a silent shout. A plant does not scream, run, or weep. Its pain manifests in the form of wilting, arrested growth, disease, or the destruction of its habitat—phenomena that require Jān-centered reasoning and transcending conventional physical senses to understand. This pain is frequently ignored, leading to the complete denial of its Jān.

Ecosystem: The pain of an ecosystem (such as a dying forest or a poisoned river) is even more abstract. This shared pain on a massive scale manifests in the form of species extinction, air pollution, climate change, and environmental

crises. The Jān of the network of Jānans as a whole is almost invisible at this scale to deformed human minds.

The Reality of Pain and Human Jān-Centered Responsibility:

It must be emphasized that this perceptual hierarchy in no way reflects the reality of the world of Jān or the true intensity of pain. The pain of a tree being cut down, the pain of a river being poisoned, or the pain of an animal species facing extinction is, from the perspective of the absolute dignity of Jān, by no means lesser than human pain, even though its mode of expression differs. This erroneous perception is rooted in anthropocentrism and deformed words that portray the Jān of other beings as valueless.

The Ultimate Goal of Janism: Recognizing and Restoring All Pains:

Janism summons us to a point where, through a deep understanding of this perceptual bias, we achieve existential co-shouting. This means:

Respect for Absolute Jān:

By internalizing the principle of respect for Jān and non-harm, we consider ourselves obligated to reach the existential truth behind differing manifestations of pain. This means actively seeking out the silent shout of plants and

understanding the ecosystems' pain through thought, reasoning, and root-cause analysis.

Comprehensive Restorationism:

This understanding must lead to translatable laws that not only address the alleviation of human pain, but also secure our existential responsibility for the restoration and existential reparation of harms inflicted upon the Jān of animals, plants, and ecosystems.

When a forest is set ablaze, the pain exceeds the loss of timber resources or reduced oxygen. This pain is the shout of the Jān of millions of trees, plants, animals, and keepers of Jān such as soil, each of which possessed a right to life and a desire for flourishing, and now burn in the wounds of the flames. Jān-centeredness requires hearing this collective pain and enacting laws that not only penalize the human perpetrator, but guarantee existential reparation and the full restoration of the damaged network of Jānans.

Draining a wetland for human development is not merely destroying a water reservoir or recreational space. This is the denial of the Jān of an entire living system: the Jān of dying fish, the Jān of migrating birds that have no return, the Jān of unique plants that perish, and the Jān of the wetland itself as a network of Jānans and a keeper of Jān with independent existential health. Our existential responsibility here means hearing the silent pain of these Jāns and enacting laws that

render their right to life absolute and halt any form of harm, rather than merely calculating economic utility.

Ultimately, by understanding that pain is a universal and Jān-centered phenomenon, we must reach a point where, through respect for Jān and non-harm, we recognize this pain in every form and scale, and ultimately achieve its alleviation and restoration. This path is the first step toward the ideal world.

Jān-Centered Laws for All Jānans: Foundations of Coexistence

After explaining that animals, plants, and ecosystems are Jān, and critiquing their exploitation and destruction, we now arrive at the core practical essence of coexistence within the network of Jānans: the formulation of Jān-centered laws. These laws, which arise from the shared pain of all Jānans, form the basis of the common law and Jān-centered justice in the world of Janism, standing in fundamental contradiction to the imposed laws of the Burned Land.

Law from Pain: The Origin of Jān-Centered Laws from the Shout of Jān:

Concept: Jān-centered laws stem directly from the shared pain and the shout of Jān of all Jānans (human, animal, plant, ecosystem). These laws are the product of the human law-making Jān, which possesses the capacity to recognize

pain and translate liberation into the vocabulary of law-making. The foundation of these laws is not power, but the non-harming of another and existential responsibility toward all existence.

In the Burned Land, law has frequently been the product of the will of power-holders or specific group interests, leading to the denial of the Jān of many beings. However, in the world of Janism, a law possesses legitimacy only when it recognizes pain and offers a pathway to the liberation of all Jānans. These laws must be biologically translatable, meaning they must possess the capacity for implementation and comprehension within the living context of all beings.

For example, the pain arising from air pollution—which endangers the Jān of humans, animals, and plants—serves as the basis for formulating Jān-centered laws to reduce pollutants. These laws are formulated not merely for human health, but for the existential health of all Jānans affected by pollution, utilizing Jān-centered language to express their shout of Jān.

Universal Laws: Beyond Borders and Species:

Concept: Jān-centered laws, unlike national or anthropocentric laws in the Burned Land, are inherently universal and apply to all Jānans across the entire planet. They originate from the existential equality of all Jānans and the solidarity of Jāns within the network of existence. These

laws transcend the borders of the forced homeland and find meaning within the borderless home.

Shared pain cannot be confined to geographical or species borders. Environmental crises, climate change, and species extinction possess a global nature and affect the Jān of the entire planet. Hence, Jān-centered laws must likewise be universal so they can guarantee liberation on a planetary scale. These laws are the manifestation of the common law in existential dimensions.

The law for the protection of oceans in the world of Janism is a universal law that directly recognizes the existential rights of all marine Jānans (including fish, corals, and the entire ocean ecosystem). This law is not restricted to the maritime borders of any country, and its violation signifies the denial of Jān on a global scale.

The Network of Law and Law-Governed Coexistence:

Jān-centered laws are not a mere list; rather, they constitute a network of law in which all laws are organically and dynamically interconnected, enabling a law-governed coexistence for all Jānans. This network is continuously revised and completed through biological dialogue and shared belief.

Jān-centered laws must reflect the complexity and dynamism of the network of Jānans. They cannot be rigid and static; rather, they must possess the capacity to translate and adapt to the shout of various and changing Jāns. This network of law assists the Jān-centered human in fulfilling their existential responsibility comprehensively and systematically, erecting the architecture of the civilization of meaning upon a firm and living foundation.

For example, laws pertaining to water resources operate in an integrated manner alongside laws protecting aquatic ecosystems, laws concerning the right to life of fish, and laws related to human water usage. This means that no law can be formulated or implemented in isolation and without considering its impact on other water-related Jānans. This is a comprehensive approach to Jān-centered justice.

The Network of Law: Implementing Translatable Laws for All Jānans:

The formulation of Jān-centered laws is merely the first step in realizing coexistence within the network of Jānans. The primary challenge is the implementation of these laws within the reality of the civilization of meaning. This section elaborates in detail on the concept of the network of law and elucidates the executive mechanisms of translatable laws for all Jānans, emphasizing the role of shared-belief power and Jān-centered architecture.

Shared-Belief Power as the Executive Force of Jān-Centered Laws:

In the world of Janism, law is enforced not through the force of imposed power prevalent in the Burned Land, but through shared-belief power (power originating from shared belief, voluntary commitment, and liberating shared experience). This means that the enforcement of Jān-centered laws relies upon a profound understanding of existential responsibility and the shared belief of all Jānans (humans, while accounting for the biological needs of non-humans) regarding the necessity of Jān's liberation and flourishing.

Translatable laws arise from shared pain, and Jān-centered language expresses them. When this pain is fully comprehended and translated by the Jān-centered human, the shared belief necessary for the voluntary acceptance and execution of the law is formed. Shared-belief power is inherently decentralized (an implicit principle in contrast to centralized power), transforming law enforcement into the duty of every Jān.

For example, in the Burned Land, the law prohibiting the hunting of endangered species is frequently enforced with fines and police force. In the world of Janism, however, the people's shared-belief power—stemming from an understanding of these animals' Jān and existential responsibility toward them—serves as the guarantor of this

law's enforcement. This shared belief is reinforced through the education of bio-centered words to citizens and through biological dialogue.

Jān-Centered Institution-Building: From Courts to the Center for Existential Reparation:

The enforcement of Jān-centered laws requires appropriate institutions whose structures are shaped according to the principles of Janism. These institutions are no longer merely anthropocentric courts, but include centers for existential reparation, councils of biological dialogue, and institutions of memory redefinition. The objective of these institutions is not merely law enforcement, but the healing of wounds and the restoration of Jān to the path of flourishing.

For translatable laws to be truly actionable for all Jānans, the judicial and executive system must likewise be Jān-centered. This means that the pain of an ecosystem or an animal species must also be heard and recognized within these institutions. The wounded-word education platform and the charter of translatable language education are key tools for training the specialists of these institutions.

For example, in a center for existential reparation, if a corporation has caused pain to a river's Jān and its dependent Jāns through water pollution, the court ruling will not simply be the payment of a fine, but an obligation to fully restore the river and its ecosystem (as existential reparation)

alongside educating the corporation's employees in existential responsibility.

Jān-Centered Architecture and Law-Governed Spaces: The Physical Manifestation of the Network of Law:

The network of law does not manifest solely in texts and institutions; it also appears in Jān-centered architecture and the design of law-governed spaces. The construction of civilizational structures based on the word means that the human-built environment (cities, homes, parks) must also reflect Jān-centered laws and the words of life, transforming into a structure of public discourse.

For Jān-centered laws to become an inseparable part of daily life, they must also be experienceable within the physical environment. This physical manifestation continuously reminds citizens of existential responsibility and common law, reinforcing the culture of law-governed coexistence. This is a powerful tool for indirect education (an implicit principle within Jān-centered education).

For example, the design of urban parks created not merely for human recreation, but as safe habitats for local birds, or buildings constructed using sustainable materials and designs harmonious with nature, serve as examples of Jān-centered architecture. These spaces biologically translate Jān-centered laws themselves.

Challenges and Horizons of Coexistence in the Network of Jānans

The realization of complete coexistence within the network of Jānans and the flawless implementation of Jān-centered laws, although an ideal, is not an unobstructed path. This transition requires overcoming deep intellectual, cultural, and structural challenges inherited from the Burned Land. Nevertheless, the bright and inspiring horizons of this coexistence fully justify the effort to overcome these challenges.

Challenges of Overcoming Rooted Anthropocentrism and Exploitative Systems:

The greatest obstacle to true coexistence is rooted anthropocentrism, which has dominated human thought and actions for centuries. This attitude views animals and plants merely as resources and denies their Jān. Current economic and industrial systems are likewise built upon the unrestricted exploitation of nature and display immense resistance to change. Transforming these systems requires a revolution at the level of consciousness and social structure.

The deformed memory regarding humanity's superior status is difficult to change. This memory ignores or justifies the pain of animals and ecosystems. Overcoming this perspective requires existential reparation in intellectual and practical

dimensions, and the replacement of the language of power with Jān-centered language at all levels of society.

For example: The resistance of the livestock industry or industrial fishing against Jān-centered laws that guarantee the right to life of animals is a prime example of this challenge. This resistance is not only economic, but rooted in anthropocentric beliefs that deem the Jān of these beings valueless.

Challenges in Understanding the Language of Other Jānans and Comprehensive Law-Making:

Although the human is the law-making Jān and possesses the capacity to translate liberation, understanding the language and pain of animals, plants, and ecosystems requires the development of novel methods and tools. Humans must be capable of hearing the silent shout of nature in order to formulate Jān-centered laws that are truly biologically translatable for all Jānans.

Translatable laws are effective only when they correctly receive and process shared pain from all sources. This matter requires deep research in the fields of animal behaviorism, plant physiology, and systemic ecology so that the human Jān can accurately comprehend the biological needs and shout of liberation of other Jānans and incorporate them into the common law.

For example: The development of technologies capable of tracking and analyzing signs of stress in plants (e.g., caused by pollution) or animal behavioral patterns in response to environmental changes can help humans better understand their pain and formulate laws related to pollution or habitat protection more accurately and effectively.

The Horizon of True Peace and the Civilization of Meaning in the Network of Jānans:

By overcoming the challenges, the horizon of coexistence in the network of Jānans is the realization of true peace and the perfection of the civilization of meaning. On this horizon, the Jān-centered human fully fulfills their existential responsibility, and the Jān of all beings experiences liberation and flourishing in a harmonious and sustainable manner within a borderless home. This network of law will form the foundation of a world based on Jān-centered justice.

The world of Janism believes that true peace is achieved only when the pain of all Jānans is minimized and their liberation is guaranteed. This horizon means reaching an existential balance in which each Jān contributes not only to its own survival, but also to the flourishing and freedom of other Jānans. This is the very ideal world to which the lexicon of life points.

For example: A world in which cities are designed with Jān-centered architecture and law-governed spaces so that humans, animals, and plants can live alongside one another harmoniously and without mutual harm. A world in which Jān-centered laws automatically protect the rights of a forest or a mountain, and biological dialogue has become a natural part of the decision-making process.

Conclusion of the Chapter: Other Jānans: Coexistence in the Network of Jānans:

This chapter, by elucidating that animals, plants, and ecosystems are Jān, critiqued their exploitation and destruction in the Burned Land. Then, it emphasized the necessity of formulating existential rights for all these Jānans and introduced the concept of Jān-centered laws as the foundation of coexistence in the network of Jānans. Finally, by proposing the concept of the network of law and shared-belief power as the executive mechanisms of these laws, it outlined the challenges and bright horizons of coexistence in this civilization of meaning. This chapter demonstrated that true liberation and flourishing will be achieved solely under the shadow of recognizing and respecting the Jān of all beings, and legislating upon this basis.

CHAPTER 9

The Prerequisite of Vegetarianism in the Ideal World

Janism, Nutrition, and Liberation from Harm

Nutrition as an Existential Issue

In the Burned Land, human nutrition is one of the most glaring manifestations of the denial of Jān; a nutrition built upon slaughter, exploitation, and the pain of other Jānans, recklessly ignoring the right to life, freedom, and the absolute dignity of Jān in non-human beings. The food industry, particularly the production of meat, dairy, and animal products, has shaped an institutionalized system of violence that not only sacrifices millions of animals but also leaves destructive psychological, cultural, and vital impacts on human Jān.

In the Ideal World of Janism, nutrition is not merely a biological need, but an ethical, legal, and world-building act; a choice founded not on habit and taste, but on the principle of non-harm and existential responsibility. Therefore, vegetarianism is not just an option, but a necessary prerequisite for entering this world—a world in which no Jān is subjected to pain, death, or exploitation merely for the satisfaction of human need or desire.

In this world, man, as a responsible Jān-bearer, is obligated to factor in the translatability of pain when choosing his nutrition—meaning the amount of suffering his dietary choice creates in the existence of other Jānans. Pain, as the criterion for Jān-centered legislation, guides us toward a path of nutrition without slaughter, without exploitation, and without the denial of Jān.

Carnivorism as Institutionalized Harm

Carnivorism, regardless of the type of animal sacrificed, is an outward symbol of sanctioned violence and moral numbness. This practice, through justifications such as tradition, religion, taste, or necessity, has managed to entrench itself in human cultures for centuries. From the Islamic Feast of Sacrifice (Eid al-Adha), which under the guise of worship portrays sacrifice as sacred, to the excessive consumption of meat in Western societies, which considers it a symbol of power, prosperity, or modern lifestyle—all indicate a cultural

disease that makes the denial of Jān appear natural and necessary.

In this structure, animals are deprived of living in their natural habitats, turned into living slaves in factory farms, and are tortured, confined, and ultimately killed through inhumane methods. The psychological impacts of this behavior return to man as well: studies have shown that workers in the meat industry suffer from psychological disorders, moral numbness, and increased violent tendencies. Consumers, too, due to apathy or the suppression of empathy, fall prey to cognitive dissonance that drives them to conceal pain and justify the denial of Jān.

Collective cruelty toward animals has paved the way for institutional cruelty toward human groups as well. Human history testifies that cultures in which the slaughter of animals has been normal have frequently been aligned with institutions such as slavery, racism, and the suppression of minorities. This link between the denial of Jān in animals and humans demonstrates how deeply rooted violence is in the anthropocentric nutritional structure.

Section III: Vegetarianism as a Jān-Centered Choice and the Logic of Pain

In the world of Janism, dietary choice is not only ethical, but existential. The responsible, law-making Jān-bearer can only align his existence with the principles of non-harm and Jān-

centered justice when his nutrition entails the least manifestation of shared pain. Pain, as the criterion for legislation, compels us to choose a dietary path that protects not only the Jān of animals, but also the Jān of humans themselves, plants, and ecosystems from harm.

From this perspective, vegetarianism is not a diet, but an existential strategy for coexistence within the network of Jānans. In this strategy, man accepts not to build his survival upon slaughter and to eliminate pain from his food chain. Given that animal pain is more tangible, severe, and translatable, vegetarianism is the least possible form of harm and is therefore considered the starting point for realizing Jān-centered nutrition in the Ideal World.

Yet this choice is not absolute, either. In the view of Janism, the ultimate goal is to reach a pain-free existence—meaning the creation of foods that eliminate even the dependency on plant cultivation and achieve an alternative source, free from suffering. This path is gradual and phased: from banning the slaughter of animals, eliminating animal products, and reducing plant consumption, to achieving a nutrition without the denial of any Jān. Therefore, vegetarianism is a necessary condition, not a sufficient condition, for entering the Civilization of Meaning; the first step on the path to complete liberation.

Jān-Centered Laws and the Imperatives of Non-Violent Nutrition

In the world of Janism, laws are formulated not based on power or interests, but based on shared pain and existential responsibility. From this perspective, nutrition is a necessary domain for legislation because it is considered one of the most important points of daily contact between humans and other Jānans.

Jān-centered laws of nutrition are obligated to prevent harm in any of its forms—whether slaughter, exploitation, captivity, or even creating a stressful environment for Jānans. Accordingly, carnivorism, hunting, sacrifice, and even the use of animal products (such as milk, eggs, or skin) are all violations of the existential rights of Jānans and must be prohibited within the framework of Jān-centered laws.

Furthermore, plant-based nutrition must also be such that it does not damage the right to life and the right to flourishing of plants; for instance, industrial agriculture that leads to soil destruction, the annihilation of local ecosystems, or excessive water consumption is in contradiction with the principles of Janism. Therefore, Jān-centered laws must link nutrition not only to the type of food, but also to its method of production and its Jān-centered impacts.

In the Ideal World, the chooseable homeland of any nation or individual will be conditional upon the complete

observance of the principle of non-harm toward other Jānans. Even in societies with complete legal freedom for humans, no one can, under any pretext, harm the Jān of an animal, plant, or ecosystem. Sacrifice, carnivorism, hunting, exploitation, or the creation of artificial habitats for the use or display of other Jānans are all clear violations of the principles of the Jān-centered world and must be uprooted through legal, cultural, and educational mechanisms.

The Gradual Path of Transition to Pain-Free Nutrition

In the world of Janism, a life free from harm is neither instantaneous nor complete; rather, it is a gradual process that begins with a reconsideration of the concept of nutrition and culminates in a fundamental transformation of the structure of civilization. This path includes the following stages:

1. Prohibition of the slaughter of animals for food, clothing, or any other purpose

In this stage, the Jān-centered society prohibits any killing, hunting, or sacrifice of Jānans and recognizes the right to life for all species. This prohibition is the first step of liberation from the cycle of pain and is mandatory based on the translatability of the shout of animal Jān.

2. Elimination of animal products from the human biological structure

By accepting that the exploitation of Jānans (even without killing) is a violation of biological independence and the dignity of Jān, the use of dairy, eggs, skin, and other animal products is set aside. This stage is a major step in cutting off dependence on the Jān of others and strengthening the independent and non-harming life of man.

3. Gradual reduction of dependence on harmful plant products

Janism acknowledges that plants also possess Jān, even though their shout is quieter and their pain is less. However, this difference in the manifestation of pain must not lead to apathy. In the third stage, the consumption of plant products that impair the complete flourishing of the plant or ecosystem is reduced and replaced by sustainable, Jān-centered methods of agriculture and nutrition.

4. Creation of alternative sources of nutrition, free from any pain and exploitation

On the horizon of the Civilization of Meaning, the Jān-centered human achieves knowledge and technologies that produce food not from the bodies of Jānans, but through artificial biological methods or translatable energies. These alternative sources will be neither dependent on slaughter, nor exploitation, nor the destruction of nature; rather, they

will be a complete reflection of the principle of living without harm.

This path is not limited merely to the elimination of dietary violence, but results in the revival of empathy, the reconstruction of the relationship with nature, and the laying down of a civilization based on less pain and greater liberation. Nutrition transforms from a daily requirement into a philosophical act and a civilizational identity, and vegetarianism is the first and most essential step along this way.

Chooseable Homeland and the Mandate of Non-Harming Nutrition

In the Ideal World, every mature human possesses the right to form a chooseable homeland based on their beliefs, values, and language; nevertheless, human freedom is bounded by the non-harming of other Jānans. No political, cultural, or religious system within the framework of chooseable homelands can issue a license for the exploitation, slaughter, or infliction of pain upon animals, plants, or ecosystems. The right to life for other Jānans is a precondition of the Civilization of Meaning; and vegetarianism is considered the primary practical manifestation of this mandate.

In this civilization, a country that practices sacrifice as a tradition, or a society that calls hunting a sport, will not meet the qualifications for membership in the network of Jānans

from the perspective of Janism; because the criterion for entry is not merely human maturity, but absolute respect for Jān. Therefore, the foundational laws of every chooseable homeland must have the principle of prohibiting harm at their core, and nutrition, as a daily and pervasive act, cannot be an exception.

Global Jān-centered laws reject not only slaughter, but also exploitation for entertainment, clothing, research, or any form of use of Jānans; unless it can be proven that no pain or violation of biological rights has taken place. Nutrition, as a vital matter, will require the utmost care and revision along this path.

Therefore, every human must accept Jān-centered nutrition in order to enter a chooseable homeland; meaning specifically, refraining from carnivorism, animal exploitation, and the excessive consumption of plant resources, and taking steps along the path of dietary liberation. This necessary condition is not a restriction, but an existential commitment to preserving the health of Jān, the meaning of life, and civilizational justice.

In the Civilization of Meaning, intellect is not only an instrument of thought but also the criterion of responsibility. Man, as a responsible Jān, is obligated to recognize the boundaries of his presence within the life of other beings. Interference in the biological structure of animals and plants

is inherently disruptive, unless, in an ideal horizon and without any experimentation, violence, or domination, it merely culminates in the reduction of suffering on a macro level. Even in such cases, the fundamental principle must be preserved: animals and plants have the right to live in their liberation and biological independence, free from human analysis and far from intellect-driven intervention. Only when his presence culminates in a realm of freedom can man properly fulfill his responsibility.

Conclusion of the Chapter: Vegetarianism, Liberation, and the Architecture of the Civilization of Meaning

The present chapter, with a theoretical, ethical, and legal approach, demonstrated that nutrition in the world of Janism is not merely a personal choice, but a structural necessity for the realization of the Civilization of Meaning. Vegetarianism, as the first step on the path of liberation from the cycle of harm, is the practical manifestation of the principle of absolute respect for Jān, and without it, no society can claim affiliation with the network of Jānans.

In this chapter, non-violent nutrition was defined as a necessary condition for entering the Ideal World—a world in which law originates from pain, freedom is conditional upon non-harm, and man, the law-making Jān, considers himself responsible for the liberation of other Jānans. Carnivorism, animal exploitation, and non-Jān-centered consumption are

all objective manifestations of the denial of Jān that must be definitively prohibited within the systems of chooseable homelands and common law.

Vegetarianism is not the end of the road, but the beginning of the path of restoration, awareness, and civilizational transformation; the point at which man becomes cognizant of the necessity of living with the least pain for the other and reconstructs his life based on empathy, choice, and law-governed architecture. Ultimately, only under the shadow of Jān-centered nutrition and dietary liberation can one achieve a world in which the shout of no creature's Jān is ignored, and the civilization of meaning is built not upon the ashes of harm, but upon the bedrock of coexistence.

Thus, vegetarianism is a prerequisite for the realization of Jān-centered justice, the chooseable homeland, and true freedom—not as a temporary coercion, but as an expression of human existential maturity in confronting the Jān of others. And from this very place, the Civilization of Meaning takes shape; a civilization in which nutrition, like the word, law, and architecture, is a translation of Jān.

CHAPTER 10

The Methodology of Jān Translation:

From the Cry of Pain to the Law of Liberation

Introduction:

In the philosophical system of Janism, Jān is not merely an abstract concept, but the true essence of existence, and pain is not just a feeling, but the fundamental language of denied Jān. This chapter addresses the fundamental question of how to establish communication with Jān and translate its cries. Here, we step from an ambiguous concept into a science of translation—a science that articulates the operational and systematic process of converting pain into translatable law and policies oriented toward the liberation and flourishing of all Jāns. This methodology lays the foundation for a completely novel legal and executive system rooted in the ontology of Jān and ontological neutrality, transcending any ideology or sheer human will.

The Foundations of the Science of Jān Translation: Pain as Ontological Data, Liberation as Legislative Output

The World of Janism believes that pain, contrary to popular belief, is a foundational ontological datum. This datum is a universal language through which suffering Jān expresses itself. Just as physicists use changes in energy to understand the behavior of matter, the science of Jān translation considers pain as a signal of existential instability that requires interpretation and response.

Proof from the Existence of Pain: The existence of pain is proof of being a Jān-bearer. Wherever there is pain, there is a Jān whose absolute dignity has been violated. This pain is not a choice, but an imposed reality that indicates the hidden will of Jān to return to balance and flourishing.

This perspective shifts the paradigm from law-making based on human will (which leads to existential wounds) to law-making based on the will of Jān. The goal is to accurately understand this will through the language of pain.

The science of Jān translation is not an independent discipline, but an interdisciplinary methodology that blends various forms of knowledge (from systems biology and ecology to neuroscience, the philosophy of being, and sociology) to convert cries of pain into translatable laws and policies that bring liberation and flourishing to all Jāns. This science operates on the basis of ontological neutrality and

does not seek to impose the interests of any specific group, except respect and non-harm toward Jān.

The Three-Stage Model of Jān Translation: The Operational Process of Legislation from Pain

The process of Jān translation takes place within the Translation Center through a precise and systematic three-stage model. Each stage has specific tools, methods, and institutions that guarantee the accuracy, transparency, and legitimacy of the final process.

A) Identification and Monitoring of Pain:

This stage is the foundational step and the basis of any translation; its goal is the discovery, collection, and precise recording of cries of pain from all Jāns.

Tools and Mechanisms:

Jān-Bearing Technology and Jān Sensors: These technologies are the backbone of pain monitoring, operating beyond mere quantitative data and capable of understanding the quality and depth of pain at various levels.

For example, imagine sensors installed in forests monitoring not just carbon dioxide levels, but biochemical stress processes in trees; or acoustic algorithms detecting distress calls in endangered species. At the human level, these sensors can include the analysis of sleep patterns, stress

hormone levels, and even social interaction monitors that reveal the shared pain caused by isolation or inequality.

These sensors convert the language of nature into data to make its cry understandable for translators. They are the eyes and ears of the Jān-centered world.

Existential Witness: Collecting narratives, observations, and the results of qualitative and quantitative research from responsible Jān-bearers. These testimonies include field reports from scientists, anthropologists, Jān rights activists, and even ordinary people who document direct experience of pain.

For example: a farmer's report on the drying up of a well and its impact on their life; an zoologist's account of anxious animal behavior in a polluted area; or a teacher's testimony on the increase in aggression in children caused by living in the burned land.

Existential witness adds a human and qualitative dimension to data and transforms pain from a statistical state into a lived experience.

Biological Dialogue and Fields of Understanding: These processes provide a platform for sharing and confirming shared pains at various levels of society and among different Jāns. These dialogues help achieve existential solidarity and form a common understanding of the cry of Jān.

B) Analysis, Weaving Connections, and Interpretation of the Cry of Jān:

In this stage, raw pain data is processed, traced to its roots, and transformed into an understandable Jān-centered demand.

Tools and Mechanisms:

The Translation Center, the Central Institution: This center is the heart of the World of Janism and the central institution responsible for collecting, analyzing, and interpreting the cry of Jān. Structurally, the Translation Center is independent and possesses strict protocols to guarantee absolute neutrality and scientific accuracy.

Translators of Pain, Interdisciplinary Teams: These are experts from diverse fields (systems biology, ecologists, neuroscientists, psychologists, sociologists, linguists, philosophers of being, Jān-centered jurists, and ethicists). Their task is to analyze monitored data, identify deep roots and connections among various types of pain within the network of Jānans, and extract the core message of Jān (a liberating demand).

For example: a team of translators of pain, by examining a city's air pollution data (from sensors), the rise of respiratory illnesses in children (medical testimony), and the increase in social violence (sociological data), conclude that the city Jān's cry for clean air and green space is not merely an

environmental demand, but an existential liberating demand.

This stage combines science with wisdom. Translators of pain use sophisticated analytical methods (such as network analysis, systemic modeling) to weave connections for pain and understand its relationship with other Jāns.

Jān-Centered Algorithms: The development of advanced artificial intelligence and machine learning algorithms to process and analyze massive volumes of pain data. These algorithms are capable of identifying complex and hidden patterns of shared pain and revealing cause-and-effect relationships within the network of Jānans.

For example: an algorithm that identifies the connection between the destruction of a wetland and increased depression in the local community by simultaneously analyzing ecological and psychological data.

These algorithms are the analytical brain of the Translation Center, converting raw data into interpretable information, but final decision-making always rests with the translators of pain.

C) Formulation and Legislation from Pain:

In this final stage, the interpreted Jān-centered demand is transformed into translatable laws and specific executive policies.

Tools and Mechanisms:

Jān Councils, the Legislative Body: These councils (at local, regional, and global levels) are the highest legislative authority in the Ideal World. The structure of these councils is unique: their members include not only responsible Jān-bearers among humans chosen through free election, but also the voice (or representation) of non-human Jāns (through translators of pain and mechanisms of Jān advocacy). Decisions are made directly on the basis of the cry of Jān and shared pain.

For example: in a local Jān council, translators of pain report that the Jān of the river is dying due to industrial effluent. This pain has been documented by sensors and indigenous testimony. Based on this cry of Jān, the Jān council enacts laws to stop the pollution and restore the river.

Rationale: These councils are the legislative branch of the Jān-centered world, deriving their legitimacy not from power, but from the will of Jān.

Translatable Laws: These laws are formulated in such a way that they are not only executable for humans, but also

understandable (through impacting their behavior and biological systems) and supportive for non-human Jāns. These laws emphasize the existential rights of Jānans and seek the liberation of all Jāns.

Tangible example: The breathable air law, which is applicable not only to human lungs, but also to plant photosynthesis and bird health.

Absolute Transparency and Rituals of Rewriting: To prevent any misinterpretation or abuse of power (which are characteristics of the burned land), all stages of translation and legislation must possess absolute transparency. Rituals of rewriting are also periodic processes (for example, every 5 years) to review, amend, and adapt laws to the new cries of Jān and the evolution of shared awareness. These rituals create a self-correcting mechanism for the Jān-centered system.

Guaranteeing Neutrality and the Safety of the Translation Process: The Negation of Ideology and Interests

One of the greatest strengths of the Jān translation methodology is its internal mechanisms to prevent ideologization and interest-driven behavior, which are among the core features of the burned land.

The data-driven nature of pain: Shared pain, due to its objective, observable, and universal nature (documented by

Jān-bearing technology and existential witness), is less susceptible to ideological or self-interested abuses.

Diversity and independence in the Translation Center: The composition of translators of pain from various specializations, cultures, and perspectives, alongside the structural independence of the Translation Center from political or economic powers, prevents distortion in interpretation.

Absolute transparency and collective oversight: All data, analyses, and decision-making processes are published publicly and remain under the continuous supervision of responsible Jān-bearers and the Jān-centered community.

The basis of ontological neutrality: The commitment to Jān as the sole source of value and law negates any imposition of ideology or specific interests and promotes a phenomenological approach to pain.

Jān-Centered Laws: The Foundation of a Novel Legal System for True Peace

Ultimately, the Jān-centered translation methodology leads to the creation of a Jān-centered legal system whose foundation is the existential rights of Jānans. Unlike conventional contractual legal systems, which are mostly built upon power, tradition, or human agreements, these laws emerge directly from the cry of existence and the essence of Jān. Hence, they not only possess absolute

legitimacy, but also possess the genuine capacity to create true peace and justice—justice that is realized not just for humans, but for all Jānans across the network of existence. These laws are the manifestation of the collective will of Jān for endless liberation and flourishing, paving the way for a Jān-centric civilization that transcends the burned land and moves toward harmony with the foundational order of existence.

From Imagination to Operational Truth: A Step Toward the Ideal World

Perhaps the concepts raised in this chapter—from Jān sensors and Jān-centered algorithms to Jān councils that translate the voice of a river's Jān into law—may at first glance seem more abstract or even imaginative than operational. Our mindset in the burned land, due to habituation to coercion and persistent pains, is sometimes unable to imagine solutions that step outside the framework of anthropocentrism and self-interest. But let us look at humanity's own achievements in the burned land: humans have managed to attain bombs capable of destroying all Jāns on the planet; they have created technologies that were previously unimaginable even to past generations. This in itself is definitive testimony to humanity's infinite capacity for creation and invention.

If we possess the capability to build tools of absolute destruction, then we are certainly capable of creating solutions, mechanisms, and technologies that not only lead to the alleviation of all pains, but also provide the foundation for the infinite flourishing of all Jānans. The problem does not lie in our capability; the problem lies in the basis of our action. The current model is built on the denial of Jān, interest-driven behavior, and anthropocentrism. But in the civilizational model of Janism, the foundation and center is Jān alone. By placing Jān at the center of every thought and action, we can not only overcome current challenges, but also forge a world to achieve the ultimate tranquility and true peace for all Jānans. This section, and all the topics raised in this chapter, are meant solely to express a path toward tomorrow and spark thinking along the path of change. Janism's deep belief rests upon collective wisdom and the importance of intellectual synergy and togetherness, which can discover and operationalize countless solutions and remedies for all existential pains.

CHAPTER 11

Institutional Architecture of the Ideal World

Pillars of the Jān-Centered Civilization

Introduction:

The Ideal World is, beyond an abstract dream, an operational and ontological civilizational blueprint. Following the formulation of the ontology of Jān—which proclaims Jān as the absolute essence of existence—and the methodology of the translation of Jān—which elucidated how to hear the cry of pain and transform it into translatable law—the time has now come for institutional architecture. This chapter elucidates the structure and function of the institutions that implement these principles and methods on a vast scale; institutions that are not only a reflection of ontological neutrality and absolute transparency, but are directly accountable to Jān, with their ultimate goal being the liberation and flourishing of all Jāns. This architecture reveals the fundamental difference between the Ideal World and the structures of the Burned Land, laying the foundation for an ontological governance.

Fundamental Principles of Jān-Centered Institution-Building:

The Pillars of Ontological Governance

The institutions of the Ideal World are liberated from the logic of power, imposed hierarchies, and anthropocentrism, which were the defining characteristics of the Burned Land. They stand upon foundations rooted in the absolute dignity of Jān and existential solidarity:

Ontological Neutrality and the Rejection of Imposed Ideology: This principle is the heart of the legitimacy and function of Jān-centered institutions. Institutions never act in favor of a specific Jān (the human) or an imposed ideology; rather, their sole criterion for action is the cry of Jān and the hidden will of Jān for the flourishing of the totality of existence. This is guaranteed through the cross-species and interdisciplinary structure of the institutions.

In the Burned Land, institutions were instruments of the pursuit of power and the justification of domination. By rejecting any pre-determined ideology, Janism minimizes the intervention of human will or group interests, transforming governance into a scientific-existential process.

Absolute Transparency and the Phenomenology of Existence: All processes, monitored data, analyses, and institutional decision-making must be completely

transparent, documented, and publicly accessible. This transparency is not merely an ethical principle, but an ontological methodology that allows the cry of Jān to reach everyone in a naked manner and without misinterpretation.

Secrecy and a lack of transparency were the primary breeding ground for existential corruption and wounds in the Burned Land. With absolute transparency, the Ideal World prevents the manipulation of the truth of Jān and the concealment of pain.

Accountability to Jān and Existential Commitment: Institutions are directly accountable to the cry of Jān (interpreted by the Translation Center) and to translatable laws. This accountability goes beyond the concept of responsibility towards citizens and signifies an existential commitment to liberation and the genuine restoration of every Jān within the network of existence.

In the Burned Land, institutions were accountable to voters, economic interests, or political powers. In the Ideal World, Jān itself is the ultimate authority of accountability.

Decentralization and Network-Centricity Based on Existential Solidarity: The structure of institutions is not hierarchical and centralized; rather, it is networked, flexible, and possesses various levels (local, regional, global). This design is inspired by the consciousness of the network of

Jānans and existential solidarity, enabling rapid and localized responses to pain.

Centralization in the Burned Land led to the neglect of local pains and scalable destruction. The networked structure of the Ideal World guarantees the distribution of power and engages every Jān in the governance process.

Restorativeness and the Restoration of Jān: The primary goal of institutions is not merely managing the status quo or increasing production, but restoring the existential wounds caused by the era of the Burned Land and rebuilding the capacities for the flourishing of Jān. This restorative approach is institutionalized in all policies, programs, and budgets of the institutions.

The Burned Land was an extractive system. The Ideal World is a regenerative and life-giving system that heals historical and biological wounds.

The Main Pillars of the Jān-Centered Civilization: Structures and Functions

The institutional architecture of the Ideal World rests upon three main pillars that operate as an integrated, self-organizing, and dynamic system. These pillars cover the process of the translation of Jān from monitoring to law-making and execution:

The Translation Center and Translators of Pain: The Faculty of Understanding and Interpreting Existence

The Translation Center, acting as the master intellect and sensory nervous system of the Ideal World, bears the fundamental responsibility of identifying, monitoring, analyzing, and interpreting the cry of Jān. This institution transforms the fundamental ontological data (pain) into a demand for liberation.

The Translation Center is composed of numerous specialized and interdisciplinary departments, each focusing on the monitoring and analysis of specific Jāns:

Environmental Monitoring Department: Comprising Jān-centered technology specialists and sensor engineers to monitor the atmosphere, oceans, soils, groundwater, and biological layers of the Earth. (Example: Sensors that detect not only chemical pollution, but also disruption patterns in water currents.)

Bio-Ecological Monitoring Department: Comprising systems biologists, ecologists, and specialists in biological dialogue to monitor the health status and the cry of plants and animals. (Example: Analyzing animal body language to detect pain, or biochemical changes in plants to identify root diseases.)

Socio-Psychological Monitoring Department: Comprising psychologists, sociologists, and philosophers to analyze

shared pains within human societies (for example: rising collective anxiety, deep inequalities, and historical wounds).

Teams of Translators of Pain: These teams consist of a combination of all the aforementioned specialties, alongside existential philosophers and Jān-centered ethics specialists. Their primary task is the weaving connections of pain data, identifying its deep roots, and extracting a liberating demand. They utilize Jān-centered algorithms to analyze complex patterns.

Independence and Neutrality: The Translation Center must operate completely independently of any political, economic, or ideological influence. Its budget is supplied from unalterable sources of Jān, and its internal decisions are based solely on Jān data and scientific-existential consensus.

Operational Example: By collecting data from marine sensors (indicating increased acidity and coral death), the existential testimony of indigenous peoples (speaking of diminishing life in the water), and the analysis of Jān-centered algorithms showing the correlation between coastal pollution and the migration of specific species, the Translation Center concludes that the cry of the ocean Jān is for the immediate cessation of plastic pollution and the reduction of carbon emissions. This liberating demand is transmitted to the relevant Jānans' Councils.

Jānans' Councils: The Faculty of Legislation from Pain and the Embodiment of the Will of Jān

The Jānans' Councils are the highest legislative authority in the Ideal World, bearing the responsibility of translating the cry of Jān into translatable laws. They are the practical manifestation of legislation from pain and Jān-centered governance.

Three-Tier Network Structure (Or Adjusted to Regional Needs):

A) Local Jānans' Councils:

Each region or eco-system possesses a Local Jānans' Council. This council is composed of local responsible Jān-bearers (selected on the basis of existential commitment and shared awareness) and representatives of non-human Jāns in that region. The representation of non-human Jāns is carried out through the translators of pain (who, with their profound knowledge, convey the cry of a river, a forest, or an animal species) or more advanced mechanisms of Jān advocacy. Responsibility: Addressing local pains and enacting small-scale laws for their liberation.

Operational Example: A Local Jānans' Council alongside a river receives the pain of the river (documented by the Translation Center due to wastewater discharge). Based on the existential rights of water and the liberation of the river,

they enact a local law for the immediate cessation of wastewater discharge and the biological purification of the water.

B) Regional Jānans' Councils:

Composed of representatives from the local councils (chosen from among prominent responsible Jān-bearers and translators of pain who possess broader experiences) and regional translators of pain. These councils address trans-local pains (such as the water pollution of a river flowing through multiple cities or the management of shared natural resources) and enact coordinating laws.

C) Global Jānans' Council:

The highest legislative authority, composed of representatives of regional councils and translators of pain from Jāns at the planetary level (such as the atmosphere, oceans, polar ice caps, tectonic layers). Responsibility: Legislation for global pains (such as climate change, widespread species extinction, transboundary pollution).

Decision-Making Mechanism: From Votes to Jān-Centered Consensus: Decision-making in the Jānans' Councils is based not on human majority votes, but on the cry of Jān—interpreted and documented by the Translation Center—and on the principle of Jān-centered consensus. This consensus means a deep understanding of shared pain and arriving at a

solution that accounts for the flourishing of all Jāns. The rituals of rewriting are also periodic processes for reviewing and adapting laws to new cries of Jān and the evolution of shared awareness.

Jān-Centered Executive Institutions: The Faculty of Liberation and Remediation Operations

These institutions bear the responsibility of implementing translatable laws and liberating policies across the entire Ideal World. They act as the operational arms of the Jān-centered civilization.

Structure and Functions: Jān-Centered executive institutions do not possess a hierarchical structure; rather, they are organized as flexible operational networks and project-oriented teams. These institutions replace traditional ministries (e.g., the Ministry of Water, the Ministry of Education, the Ministry of Health), and their duties are directly linked with the liberation and flourishing of Jān.

Operational Example: The Clean Air Executive Institution holds the responsibility of monitoring air quality and enforcing laws related to pollutant reduction. By receiving the carbon reduction law from the Global Jānans' Council, this institution collaborates directly with energy remediation units (working on the development and deployment of unalterable Jān energies) and Jān-centered education

institutions (to elevate shared awareness in energy consumption).

Executive Principles: Emphasis on restorative methods instead of extractive methods, the use of green technologies and Jān-centered technology, and the active participation of all Jāns (through methods of biological dialogue and comprehensive Jān restoration spaces) in executive processes.

Institutions of Comprehensive Jān Healing: The Faculty of Remediation and Deep Existential Reconstruction

These institutions are complementary and vital entities for healing existential wounds and rebuilding the flourishing capacities of Jān. Their function extends beyond mere treatment, addressing the restoration of existential cohesion and the perfection of Jāns.

Goal and Approach: Comprehensive healing addresses not only damaged entities but also their network of solidarity. These institutions attempt to heal the memory of suffering and rewrite it into the memory of liberation.

Operational Example:

Ecosystem Healing Centers: For rebuilding degraded forests, reviving endangered species, and cleaning polluted regions.

These centers operate through biological algorithms and Jān-centered technology to reconstruct the cycle of life.

Collective Restoration Centers:

For healing historical wounds in human societies caused by war, discrimination, or colonization. These centers operate through biological dialogue, the phenomenology of pain, and rituals of rewriting so that the memory of suffering transforms into the memory of liberation and collective peace is realized.

Relationship Remediation Units:

For improving relationships among Jāns (human and animal, human and nature, human and human) that have been damaged based on existential solidarity. (Example: Mediating between communities to resolve water conflicts rooted in the shared pain of drought).

Integration and Interaction of Jān-Centered Institutions: The Symphony of Existence for Liberation

The institutions of the Ideal World, despite distinct duties, operate as an integrated, networked, and self-organizing system. This integration is rooted in the existential solidarity of all Jāns and prevents reductionism, fragmented decisions, and institutional rivalries, which were the fatal flaws of the Burned Land. This dynamic feedback cycle guarantees continuous accountability to the cry of Jān:

The Translation Center (understanding and interpreting pain) transmits data and liberation demands to the Jānans' Councils (legislation from pain) .

The Jānans' Councils refer translatable laws to the Jān-Centered Executive Institutions (execution for liberation) .

The Executive Institutions and Comprehensive Jān Healing Institutions (restoration and reconstruction) monitor the effects of liberation or new pain and return their feedback to the Translation Center so that the monitoring-analysis-legislation-execution-restoration cycle continues continuously and self-correctingly.

This structure is not a heavy bureaucratic apparatus, but a dynamic governance organism that allows the breath of Jān to flow within itself. This cycle minimizes systemic errors and enables real-time accountability to pain.

Challenges of Transition and the Horizon of the Jān-Centered Civilization: From Ideal to Lived Reality

The design and establishment of such a massive institutional architecture will face challenges in the transition from the structures of the Burned Land to the Ideal World. These challenges include mental and structural resistances, the need for Jān-centered education, and deep existential commitment among responsible Jān-bearers. Nonetheless, this chapter demonstrates that the Ideal World is not an

unattainable utopia, but an achievable and lived reality shaped through meticulous organization and on the basis of the cry of Jān. This institutional architecture is the foundation of a Jān-centered civilization in which true peace, Jān-centered justice, and the infinite flourishing of all Jāns are realized through an ontological governance system. This is a decisive step toward living with meaning in a world brimming with Jān.

CHAPTER 12

Transition Challenges:

From the Burned Land to the Liberation of the World

Introduction:

The Ideal World, whose ontology of Jan, methodology of Jan-translation, and Jān-centered institutional architecture we elaborated in previous chapters, is presented as a comprehensive and operational blueprint; however, its realization requires confronting fundamental challenges in the transition from the current state of the Burned Land. The Burned Land is not merely a physical condition of environmental destruction, but a state of mind, a deformed value system, and a wounded system entrenched over millennia. Therefore, the transition to the Ideal World is not simply a restructuring of systems, but a vast and fundamental transformation in awareness, language, and the

existential commitments of all Jānans. This chapter explores these challenges in detail and presents Janism's root-driven, existential solutions to overcome them. Resistance against Janism often stems not from mere self-interest, but from ignorance of the truth of Jān and fear of liberation—a fear rooted in the habit of captivity within the cycle of pain.

Roots of Resistance in Transition: Why is Paradigm Shift Difficult?

Transition challenges stem from the existential nature of humans within the Burned Land. In this era, humans have considered themselves the center of existence, remaining oblivious to existential solidarity with other Jānans. This ignorance has led to the formation of existential wounds and structures that resist the truth of Jān. These resistances can be categorized into various dimensions:

Resistance to Paradigm Shift: Humans have grown accustomed to anthropocentrism and extractivism. Embracing the absolute dignity of Jān and Jān-centered governance requires casting aside deeply rooted perspectives.

Fear of the Unknown: The Ideal World is accompanied by novel concepts such as legislation from pain, a post-commodity Jān economy, and the weaponless city, which appear unfamiliar and sometimes threatening to the mindset of the Burned Land.

Historical Wounds and Distrust: Centuries of suffering and oppression in the Burned Land have led to profound distrust at individual and collective levels. Healing these wounds and fostering shared awareness for cooperation is difficult.

Intellectual and Epistemological Challenges: Redefining Truth and Awareness

Challenge: Resistance against the epistemological paradigm shift from anthropocentrism to Jān-centrism and existential-centrism. The difficulty in understanding pain as the foundational ontological datum that forms the basis of legislation. Existing intellectual systems (scientific, philosophical, religious) often operate reductionistically, ignoring the consciousness of the network of Jānans. This resistance is intensified by the novel and interdisciplinary nature of the science of Jan-translation.

The mindset of the Burned Land perceives as reality only what is comprehensible through the five senses, remaining oblivious to the language of Jān.

Jān-Centered Solution:

Jān-centered education: Creating a comprehensive and dynamic educational system from childhood to adulthood that institutionalizes shared awareness, existential solidarity, and the existential commitment to Jān. Going beyond the transfer of information, this education addresses existential

cultivation and the redefinition of relationships. Education of theory for the sake of execution and the training of a law-making generation born from the heart of Jān.

Biological dialogue and fields of understanding:

Creating spaces for profound discourses grounded in the phenomenology of pain. These dialogues enable the understanding of the lived experience of pain, replacing persuasion with shared belief.

Institutions of memory redefinition:

These institutions are responsible for healing the memory of suffering and rewriting it into the memory of liberation through art, literature, media, and the documentation of experiences of liberation. This process transforms historical wounds into roadmaps for the future.

Operational example: To overcome resistance against the advocacy of non-human Jānans in Jān councils, Jān-centered educational programs can be used for children, familiarizing them with the language of animal and plant Jān and fostering existential solidarity within them. Adults also achieve a deeper understanding through fields of understanding and the display of Translation Center documentation concerning the shout of Jān of nature.

Social and Psychological Challenges: From Loneliness to Solidarity

Combating the culture of consumerism and hyper-individualism born from the Burned Land, which has led to isolation and meaninglessness. The fear of freedom and existential responsibility, which places a new burden on the individual. The difficulty in escaping deeply rooted destructive habits and confronting historical wounds and distrust among communities and individuals.

Humans in the Burned Land suffer from existential alienation and the fear of responsibility due to the denial of Jān within themselves.

Jān-Centered Solution:

Spaces of comprehensive Jān restoration:

Establishing centers for the restoration of collective Jān, restoring relationships among Jānans (humans with one another, humans with nature), and rebuilding trust through dialogue, the phenomenology of pain, and rituals of rewriting.

Commitment to liberation from pain and existential reparation:

This charter provides a systemic approach to identifying, acknowledging, and redressing past wounds. This reparation

is not merely material; it also encompasses psychological and existential restoration.

Living with meaning and collective peace:

Promoting a culture that emphasizes moment-to-moment flourishing and living in the present moment, rather than endless worry about the future or regret over the past. This approach leads to the restoration of collective Jān and the creation of a restorative culture in all dimensions of life.

Operational example: To resolve the dilemma of loneliness and isolation characteristic of the Burned Land, the Ideal World operates through the redefinition of relationships within borderless homes and active participation in Jān-centered networks (local institutions). Institutions of comprehensive Jān restoration help individuals break free from painful pasts and rebuild trust by holding workshops on redefining the relationship with the wound.

Economic and Resource Challenges: From Extraction to Restoration

Resistance against the post-commodity Jān economy and the rejection of production for the sake of production, which formed the basis of the Burned Land's economic system. The difficulty in shifting systems based on unbridled resource extraction and profitable destruction toward regenerative systems proportionate to the capacity of Jān.

The economy of the Burned Land was a consumption-destruction cycle that viewed value solely in material profit, not in the dignity of Jān.

Jān-Centered Solution:

Meaning-centric resource allocation and post-commodity Jān economy:

Designing an economic system that perceives value in Jān and its flourishing, rather than in the accumulation of wealth or mass production. This economy is based on sustainable utilization and biological cycles.

Words of life and deformed words:

Redefining economic concepts (such as wealth, growth, development, labor) based on the absolute dignity of Jān. Labor is no longer merely the production of money, but participation in the flourishing of Jān.

Jān-bearing technology:

Developing technologies that are regenerative, convert waste into nourishment for Jān, harness the unmediated energies of Jān, and draw inspiration from the network of Jānans.

(Example: Solar and wind energy systems aligned with natural order, or vertical farming that inflicts minimal harm on the soil).

Operational example: Transitioning from a polluting plastic-producing industry to a regenerative industry that produces biodegradable plastics from algae. In the Ideal World, the value of this industry is measured not by financial profit, but by the degree of enhancement in the flourishing of water and soil Jān (via Translation Center analysis). Jān councils enact economic laws to facilitate this transformation.

Structural and Institutional Challenges of Power: Resistance to Jān-Centered Governance

This section forms the core pillar of confronting the objective resistance of the Burned Land.

Deeper Analysis of Powers and Structures of Resistance:

Jān-centered governance signifies a fundamental shift in the logic of power—a logic that, in the Burned Land, was built upon domination and accumulation. Resistance against this change stems not merely from ignorance, but from deep and organized interests intertwined with the persistence of the wound:

Economic Power (Capital and Transnational Corporations):

Large corporations and the global financial system, driven by the logic of maximum profit, see their interests in the unbridled extraction of resources and the creation of forced consumerism. Through tools such as extensive lobbying (e.g., oil companies lobbying in Washington to block climate laws), the control and engineering of media to shape public opinion, the financing of politicians' election campaigns, and exercising influence over international organizations, these institutions organize resistance against any law that recognizes the existential rights of Jānans or promotes a post-commodity Jān economy. They have turned pain into a profit opportunity.

Concrete example: The fierce resistance of pharmaceutical companies against lowering the prices of life-saving medications under the guise of preserving innovation; technology companies investing in the creation of digital addiction to increase screen time and profitability, while ignoring the psychological and social pain resulting from it.

Political Power (National Governments, Ruling Elites, and Bureaucracies):

National governments and ruling elites are frequently trapped in complex bureaucratic structures and corrupt interests (tied to capital). The transfer of power from

anthropocentric, authoritarian governments to Jān councils and the acceptance of legislation from pain will face fierce resistance from these structures. This signifies the loss of political control, economic privileges, and self-proclaimed sovereignty over Jānans. Existing laws and international treaties also routinely entrench these power structures.

For instance: Governments resisting the reduction of military budgets in favor of bio-restoration budgets; lack of transparency in international treaties that allow transnational corporations to exploit national resources indiscriminately; the use of state terrorism or mass surveillance to suppress popular movements that voice the shout of Jān.

Ideological and Cultural Power (Deep-Rooted Belief Systems and Media):

This resistance is the deepest and most concealed. Humans have grown accustomed to anthropocentric beliefs, hyper-individualism, unlimited consumerism, and the fear of true freedom (which entails existential responsibility). Deformed words within media and educational systems reinforce this resistance. Transforming this belief system (entrenched over centuries) and replacing it with Jān-centered awareness requires a transformation in collective memory and language.

Concrete example: Widespread resistance against changing dietary habits (such as meat-eating) despite scientific evidence regarding animal pain and environmental damage; the promotion of extreme nationalism to create division and prevent transnational existential solidarity; the hegemony of media narratives presenting consumerism as prosperity and the destruction of nature as progress.

Practical Ways to Overcome Resistances and the Role of Various Actors in the Jān-Centered Transition:

Understanding these resistances, Janism offers practical and existential-oriented solutions to overcome them. This transition is not a sudden coup, but a restorative and transformative process requiring the synergy of diverse forces:

The Role of Translators of Pain and the Jān-Centered Awakening Front:

Function: The Translation Center and Translators of Pain are not merely monitoring institutions; they are the pioneers of the awakening and vocabulary-building front. Through the phenomenological exposure of pain (converting the shout of Jān into scientific, artistic, and cultural data comprehensible to humans) and existential bearing witness, they break intellectual and psychological resistances. This involves producing precise scientific reports, striking documentaries,

impactful artworks, and interactive platforms of pain that reveal the depth of the wound unmistakably.

Operational example: The publication of Jān pain maps by the Translation Center clearly displaying high-pollution areas and species extinctions while explaining their impact on Jān; producing podcasts and artistic programs based on biological dialogue with the environment, making the language of non-human Jān comprehensible to the audience.

The Role of Responsible Jān-Bearers (and Leadership of Transition from Within and Without):

The transition to the Ideal World requires committed actors who fulfill their existential commitment at various levels (from local to global) across different spheres. These individuals strive not for power, but for liberation, and may emerge from various strata of society:

Aware Workers and Jān-Centered Unions:

Those who have experienced the pain caused by exploitation and environmental destruction within the industries of the Burned Land and can challenge its logic from within the system, fighting to create regenerative industries.

Committed Scientists and Researchers:

Who reveal the truth of Jān and its pain through their data and research, inventing Jān-bearing technological pathways.

Dissenting Politicians and Lawmakers:

Who, even within existing structures, strive for legislation from pain and the promotion of the existential rights of Jānans, laying the legal groundwork for the transition.

Ordinary People and Civil Society Activists:

Who build a Jān-centered culture from the bottom up through biological dialogue, rituals of rewriting, and the creation of spaces of comprehensive Jān restoration.

Utilizing Jān-Bearing Technology for Empowerment and Absolute Transparency:

Function: Technologies can help decentralize power and guarantee absolute transparency, making manipulation and corruption more difficult. This includes Jān tracking systems to monitor ecosystem health, Jān-centered participation platforms for Jān councils, and communication tools for shared belief.

Chapter Conclusion:

The Ideal World: Transitioning from the Resistances of the Burned Land with the Logic of Jān

This chapter provided a deep analysis of the challenges of transitioning from the Burned Land—which is not merely a physical condition, but a deformed value system and wounded system—toward the Ideal World. Resistance against this transformation is rooted in anthropocentrism,

the fear of liberation, and organized interests intertwined with the cycle of pain.

To overcome these intellectual, social, economic, and structural resistances, Janism offers a comprehensive path:

Transformation in Awareness and Knowledge: Through Jān-centered education and the science of Jan-translation, pain is understood as an ontological datum, and the truth of Jān is revealed. This approach overcomes intellectual and psychological resistances arising from ignorance and the habit of anthropocentrism.

Redefinition of Value and Economy: By shifting the basis of value from material profit to the dignity of Jān and existential flourishing, the post-commodity Jān economy replaces extractive and consumerist systems, resolving economic challenges with a regenerative logic.

Rearrangement of Power and Governance: With the establishment of Jān councils and institutions based on legislation from pain, power shifts from anthropocentric structures toward Jān-centered governance. Jān-bearing technology and absolute transparency also provide tools for decentralization and combating hidden interests.

This transition requires existential commitment and the all-encompassing participation of responsible Jān-bearers at all levels so that, through collective wisdom and thought, past

wounds can be healed and true peace and Jān-centered justice can be realized for all Jānans within the network of existence.

From Restoration to Foundation: The Blueprint for Realizing the Jān-Centered Civilization

If the Ideal World in the philosophy of Janism is described as the terminus of a historical transition, its realization is impossible except through the fundamental transformation of Jānans. This realization entails not merely the reform of structures, but the redefinition of the nature of existence, behavior, and law. Below, we examine the foundational mechanisms that transform this transition from mere analysis into an operational program.

1. Jān-Centered Education: The Seed of Civilization in the Individual Jān

In the philosophy of Janism, the individual is the inception of civilization. Jān-centered education is a process that guides Jān away from isolation, alienation, and the denial of existence toward commitment, responsibility, and the flourishing of meaning. This education is not merely the transfer of information, but rather:

Cultivation of Existential Commitment:

Based on the concept of Translators of Pain, Jān-centered education turns the individual into someone who reflects the shout of Jān through existential bearing witness.

Operational example:

The implementation of bio-educational programs in schools that familiarize children with the Jān of nature, the language of plants, and the dignity of animals—not just as information, but as the foundation of biological ethics.

2. Conquering Existing Institutions: Realizing Civilization within the Heart of Structures

The transition to the Ideal World requires penetrating institutions that currently make laws, distribute meaning, or entrench culture:

Activism in international organizations, from parliaments to human rights courts, to formalize the rights of non-human Jānans.

The establishment of Jān-centered parties that design development, education, and economic programs based on the principle of non-harm.

Operational example:

The formation of the Global Front of Responsible Jānans as an advisory body within the UN Human Rights Council to

represent the global shout of Jān instead of national interests.

3. The Concept of the Chooseable Homeland: Independence Without Domination

In the traditional system, the homeland is a fixed and geographical concept. However, in the Ideal World, a Chooseable Homeland refers to a society formed upon the meaning-oriented covenant of the dignity of Jān. These societies:

Have laws that are elective, not imposed.

Define their independence based on non-harm, rather than physical borders.

Operational example:

The establishment of digital Jān-centered communities with collective laws designed according to the translation of pain, rather than historical identities.

4. Pain as the Language of Civilizational Mutual Understanding

In the philosophy of Janism, pain is not merely suffering, but the baseline unit in law-making and civilizational building. This universal language can bridge linguistic, cultural, and ideological divides:

From poverty in the Global South to anxiety in the Global North, all are translations of a single phenomenon: the severance from meaning.

Operational example:

The compilation of the Jān Pain Map, which graphically represents ecological and human sufferings within a unified, comprehensible system.

5. The Transition Process: The Escalation of Awareness, Not a Political Coup

Civilizational change is not a change of structure, but a change in the logic of building. The Ideal World grows from the heart of the current world through tools such as:

Rituals of rewriting the memory of suffering.

Biological dialogues.

Operational example:

The gradual movement of lawmakers supporting the rights of nature, ranging from forest conservation bills to the formalization of advocacy for botanical Jānans in parliaments.

6. Responsible Jān-Bearers: The Cornerstone of Decentralized Civilization

This civilization has no central leader; rather, it is built by a network of responsible Jānans at the local, regional, and global levels:

From the writer who narrates pain to the worker who restores the environment.

Operational example:

A Jān-centered poet who immortalizes the network of Jānans in literary metaphor plays just as much of a civilizational role as a policy-maker on a city council.

7. The Dynamism of Civilization: The Principle of Criticizability, Correctability, and Continuous Redefinition

In the Ideal World, no concept is sacred except the principle of non-harm. This civilization is constantly translating novel pains into novel laws:

A living law-making system that reforms the structure of civilization upon the entry of fresh pains from the life-world.

Operational example:

If a new kind of pain emerges in ecosystems in the future, regardless of whether it aligns with our knowns or unknowns, the laws of civilization must be reformed.

8. Signs of the Present: Sprouts of the Civilization of Meaning

In today's world, the footprints of the ideal civilization can be found:

The vegetarian movement, not merely as nutrition, but as a biological ethic.

Egalitarian revolutions, not just for human rights, but for the dignity of all Jānans.

Environmental movements, not simply for resource conservation, but in defense of the right to survival of species.

These signs are sprouts which, if accompanied by Jān-centered education, the translation of pain, and conscious activism, will blossom into the tree of the Ideal World's civilization.

CHAPTER 13

Methodology of the Translation of Liberation and Legislation from Pain

Identifying Wounds and Pain: The First Step of Bearing Witness

The Ideal World is built upon a foundation of liberation and the flourishing of Jān, and this liberation is only possible through the restoration of the wound and legislation from pain. Therefore, the first and most vital step in the methodology of Janism is the precise identification of the wounds and pains inflicted upon Jān. This section outlines the practical steps and the theoretical framework for transforming silence into bearing witness and initiating the process of the translation of liberation.

The Wound as the Starting Point: Tracing the Roots of the Denial of Jān

Concept: The wound (an existential state in which Jān has deviated from its natural path [flourishing] and suffered distress or disorder) is the starting point of every legislative process in The World of Janism. These wounds are the direct result of the denial of Jān in the Burned Land. Identifying the wound requires an ontological approach that goes beyond superficial symptoms to address the philosophical and existential roots of pain.

In the Burned Land, pain is often treated as superficial symptoms (such as poverty, disease, war) without attending to the deeper wounds caused by the denial of Jān. The methodology of Janism holds that only by tracing the roots of the wound can translatable law be achieved. This root-tracing requires a type of existential analysis that discovers the shout of Jān within the silence of the wound.

For example, the wound of a polluted river is not merely physical pollution; rather, the denial of the Jān of the river is the denial of the right to life of the creatures dwelling within it, and the denial of its solidarity with the surrounding network of Jānans. Identifying this wound means understanding these deeper dimensions, not merely recording pollutant statistics.

Pain: The Biological Indicator of the Wound and the Source of Law

Concept: Pain (a biological and existential indicator of harm to Jān; the primary source of legislation in The World of Janism) is the main index and criterion for identifying the wound. This pain can be physical, psychological, social, or even existential. In The World of Janism, the pain of every Jān (whether human, animal, plant, or ecosystem) is valid and requires being heard.

Legislation from pain entails that pain be considered as a valid datum and a vital indicator. It is this pain that shouts the need for liberation and becomes the director of the existential responsibility of the responsible Jān-bearer. Disregarding pain means continuing the cycle of the denial of Jān and producing the Burned Land.

For example: the pain of a child laborer, the pain of an animal in a cage, the pain of a burning forest. Each of these pains is the shout of a Jān stemming from a deeper wound and must be systematically recorded and analyzed. This analysis is carried out not with a purely quantitative view, but with empathy and biological understanding.

Bearing Witness: Transforming Silence into Jān-Centered Speech

Concept: Bearing witness (the free expression of pain and the experience of the wound by Jān; the first step in the process of the translation of liberation and existential reparation) is the process of transforming silence and hidden suffering into Jān-centered speech and a valid datum for legislation. The Wounded-Word Education Platform and the institutions of memory redefinition are key tools for gathering, documenting, and amplifying bearing witness.

In the Burned Land, much pain is silenced or remains voiceless because the language of power does not recognize it. By creating spaces for bearing witness, The World of Janism enables Jānans to freely express their pain. It is this bearing witness that shapes the basis of collective awareness and shared belief, and transforms into the word of life.

For example: establishing digital or physical platforms where victims of violence (whether human, or with the awareness of the responsible Jān-bearer regarding the wound of the Jān of Jānans) can narrate pain and the wound. These narratives (testimonies) are then documented and analyzed using Jān-centered language so that the shout of their Jān reaches the ears of the law-making Jān. Rituals of rewriting can also be part of this witness-bearing process.

Translation of Pain into Collective Awareness: The Process of Biological Dialogue

Following the precise identification of wounds and the gathering of testimonies concerning pain, the next step in the methodology of Janism is the transformation of these individual or group experiences into a collective awareness. This process finds its centrality in biological dialogue, during which pain transitions from a private experience to a shared understanding and a basis for shared belief, paving the way for legislation from pain.

Biological Dialogue: The Foundation of the Translation of Pain into Shared Understanding

Concept: Biological dialogue (a process of meaning-exchange that is not merely verbal, but based on the shared biological experience of pain and the desire for liberation; the basis for the formation of collective awareness) is the core of the process of translating pain into collective awareness. This dialogue goes beyond words, encompassing a deep understanding of the shared pain of all Jānans and the endeavor for empathy with them.

In the Burned Land, dialogues are often shaped on the basis of the language of power and conflicting interests, which leads to the denial of Jān and the forced division of the world. Biological dialogue, however, is built upon the existential equality of all Jānans and aims to reach a

liberating understanding. This dialogue breaks the silence of the wound and transforms it into the word of life.

For example: holding sessions or workshops (in-person or virtual) in which individuals from various backgrounds, and representatives of the institutions of nature's keepers, share their experiences of pain resulting from water pollution or forest destruction (whether directly by humans, or as biological evidence from animals and plants). This exchange of experiences, instead of debate and argument, leads to empathy and a shared understanding of the depth of the wound.

From the Experience of Jān to Collective Awareness: The Synergy of Testimonies

Collective awareness in The World of Janism is the result of the synergy and convergence of all testimonies and the experience of Jān (the biological and existential experience of Jān regarding pain, liberation, or any change in its existential state) of shared pain. This awareness is not merely a statistical summary, but an ontological understanding in which individual pain becomes a universal pain that is relatable to all Jānans.

The law-making Jān can only formulate translatable laws when it has achieved a collective awareness of wounds and pains. This awareness is shaped through the process of the translation of liberation, in which Jān-centered language

plays a central role. Institutions of memory redefinition also play a role in this process of organizing and disseminating this awareness.

For example: compiling the testimonies of individuals affected by floods, alongside scientific data concerning climate change and damage to water-related ecosystems. This information is then transformed into a collective awareness demonstrating that the pain of the flood victims, the pain of the river, and the pain of affected animal species are all parts of a larger wound stemming from the denial of the Jān of nature.

Shared Belief: The Hidden Power of Legislation from Pain

The ultimate outcome of biological dialogue and the formation of collective awareness is reaching shared belief (a common belief arising from the shared experience of pain, liberation, and existential responsibility; the foundation of the common law and shared-belief power). Shared belief is not a forced agreement, but a free and profound conviction in the necessity of the liberation and flourishing of universal Jān, which provides the true motive force for legislation from pain and the implementation of Jān-centered laws.

Without shared belief, translatable laws turn into a mere ineffective directive. Existential responsibility converts into action only when a profound shared belief takes shape

around it. It is this shared belief that creates shared-belief power, which, unlike imposed power, rises from within Jāns and advances the Jān-centered society toward true peace.

For example: in a Jān-centered society, the decision to reduce energy consumption or alter agricultural patterns arises not from a governmental decree, but from the deep shared belief of citizens regarding the pain of the planet and their existential responsibility. This shared belief spontaneously leads to the formation of internal rules and responsible behaviors aligned with the network of law.

Formulating the Law: From the Word of Life to Translatable Laws

Following the identification of wounds, pain, and bearing witness, and their transformation into collective awareness through biological dialogue, the next step in the methodology of Janism is formulating the law. This stage is the most vital part of the process of legislation from pain, in which the human Jān, as a law-making Jān and a translator of liberation, transforms the experience of Jān into translatable laws. This process takes place around Jān-centered language and words of life.

The Word of Life as an Instrument of Law-Making:

Jān-centered laws are formulated not with the deformed words prevalent in the Burned Land, but with the word of

life (a word originating from Jān, carrying the capacity for meaning-creation, liberation, and flourishing; possessing the capacity for institution-building, legislation, and biological translation). These words conceal within themselves not only semantic and moral weight, but also executable and biologically translatable capabilities.

Jān-centered language is the foundation of the civilization of meaning. Law can bring about liberation only when it rises from Jān itself and is expressed through words of life. These words recognize pain and reflect the desire for liberation within the structure of law. Designing the dictionary of life as a civilizational reference and the charter of translatable language education serve as the tools of this process.

For example: instead of legislating with words such as immigration control (which bear the weight of the forced division of the world and the denial of Jān), words of life like chooseable homeland or the right to liberation are utilized to draft laws pertaining to the free movement of Jānans. These words themselves provide the basis for Jān-centered action.

From Collective Awareness to Legislative Principles:

Formulating the law involves converting the collective awareness of pain and wounds into a set of legislative principles. These principles are not merely technical rules, but express the existential rights of all Jānans and the existential responsibility of humans toward them. These

principles represent the manifestation of the common law at an applied level.

The law-making Jān attains these principles by employing biological dialogue and shared belief. These principles must possess the capacity to be translated into different languages and across diverse cultures, much like a universal charter originating from the experience of the Jān of all existence. Rituals of rewriting assist here in refining and clarifying these principles.

For example: based on the collective awareness of the pain resulting from environmental destruction, the principle of preserving the existential health of ecosystems is formulated as a legislative principle. This principle is rooted in the Jān of ecosystems and their right to life, serving as the basis for drafting more detailed environmental laws.

Translatable Laws: Flexibility and Adaptability:

Concept: Jān-centered laws must be translatable laws (a law derived not from force, but from a shared understanding and biological experience of pain, possessing the capacity for adaptation and implementation within diverse cultural and biological contexts). This means that while preserving their fundamental principles, these laws must be adaptable to specific biological and cultural contexts and conditions in order to realize liberation in every situation.

The World of Janism rejects the forced division of the world and emphasizes the diversity and solidarity of Jānans. Therefore, laws cannot be uniform and imposed. Translatability and adaptability guarantee that the law serves Jān instead of violence, assisting the flourishing of all Jānans within their context.

For example: the law of the right to life for animals is a translatable law. In a rural region, this law might mean prohibiting animal hunting and promoting sustainable agriculture, whereas in an urban environment, it could mean creating green spaces for urban wildlife and prohibiting the use of animal products. The law adapts itself to the experience of Jān and the biological context.

Implementation and Institution-Building of Jān-Centered Laws: Dynamics of the Network of Law

Following the stages of identifying pain and wounds, converting them into collective awareness through biological dialogue, and formulating the law with words of life, we now arrive at the vital stage of implementing and institutionalizing Jān-centered laws. This stage is a bridge between theory and practice, transforming translatable laws from a concept into a lived reality within the civilization of meaning. This section focuses on the dynamics of the network of law and the role of shared-belief power in its implementation.

Shared-Belief Power as the Driving Engine of Implementation:

Concept: In The World of Janism, Jān-centered laws are implemented not through the force of imposed power, but through the intrinsic force of shared-belief power (power arising from shared belief, voluntary commitment, and the shared liberating experience). This power stems from the collective awareness and deep existential responsibility formed among Jānans.

In the Burned Land, law is ineffective without coercive force. But in the civilization of meaning, translatable laws that have risen from shared pain and been formulated with words of life require no imposition. The intrinsic shared belief of all Jānans in their own liberation and flourishing guarantees the execution of these laws, and this inner power leads to self-regulation and self-execution (implicit concepts within Jān-centered self-organization).

For example: prohibiting the slaughter of animals for food (arising from the animal's right to life) is implemented in The World of Janism through the power of the people's shared belief, not via police patrols in the streets. Shared-belief power causes people to voluntarily abstain from meat consumption, because they have understood the pain of the animal and accept their existential responsibility toward it.

Jān-Centered Institution-Building: Supporting Structures of the Network of Law

To facilitate and sustain the implementation of Jān-centered laws, Jān-centered institutions are needed whose structures and functions are designed based on the principles of Janism. These institutions include centers for existential reparation, councils of biological dialogue, and institutions of memory redefinition, all of which serve Jān.

Argument: These institutions form the backbone of the network of law. Their duty is not merely punishment, but the repair of the wound, the redefinition of relationships, and the guarantee of liberation. They provide a platform for ongoing biological dialogue so that translatable laws continuously adapt to the evolving experience of Jān. Meaning-centric schools are also a part of this educational institution-building.

For example: instead of imprisoning an individual who has harmed nature, a center for existential reparation obligates them to work on damaged ecosystem restoration projects. This center also provides educational processes for them and the community so that they understand the inflicted pain and achieve a new shared belief.

Jān-Centered Architecture and Space-Law: The Physical Manifestation of Execution

The implementation of Jān-centered laws is not limited to written laws and formal institutions; it also manifests in the design and physical architecture of our living spaces. Jān-centered architecture and the construction of civilizational structures based on the word mean the creation of space-law; spaces that themselves manifest the laws and become the structure of public discourse.

Our physical environment has a profound effect on our understanding of the world and our behavior. By designing spaces that reflect the words of life (such as respect, liberation, coexistence), shared-belief power can be strengthened, and the implementation of Jān-centered laws can be made a natural part of everyday life. This is an indirect and continuous education.

For example: streets designed not only for the passage of cars, but for the liberation of pedestrians and the life of trees; parks that provide a secure habitat for native species; and buildings constructed with natural materials in harmony with the environment. These are all space-laws that tangibly incorporate Jān-centered laws.

Feedback and Review: The Continuous Process of Existential Reparation

The process of legislation from pain and the translation of liberation in The World of Janism is a dynamic and continuous cycle, not a one-time event. Even after the implementation of Jān-centered laws, the necessity of continuous monitoring, feedback, and review remains. This concluding section of the methodology emphasizes the importance of feedback and review as an ongoing process of existential reparation and a guarantee of the dynamism of the network of law.

The Dynamism of the Network of Law and the Necessity of Continuous Review

The network of law in The World of Janism is not a fixed and static structure, but a dynamic and living system that must continuously adapt to the evolving experience of Jān. Translatable laws must also be constantly reviewed to ensure that they continue to correctly translate pain and lead to liberation.

Jān is growing and evolving, and pains and wounds may take new forms or the shout of the Jān of creatures may change. The responsible Jān-bearer, as the law-making Jān, has the responsibility to listen to these changes and keep the network of law up to date. A lack of review leads to the

silencing of new pains and the re-formation of the burned land.

For example: a law protecting a specific species (arising from that species' pain) may need review after a time because its habitat has changed or new threats have emerged. This review takes place through the gathering of new testimony and ongoing biological dialogue.

Existential Reparation as a Feedback and Repair Mechanism

Existential reparation (a conscious effort to repair the wounds inflicted upon the body of Jān; returning Jān to the path of flourishing) is not merely a singular act, but an ongoing feedback and repair mechanism within the network of law. Whenever a new wound is identified or pain persists, the process of existential reparation begins to question the laws and lead to their review.

True peace and Jān-centered justice are achieved only with an active and restorative approach to pains. Existential reparation ensures that the memory of suffering remains ever-alive and prevents the denial of Jān. This process itself is a ritual of rewriting for the network of law.

For example: if an environmental law has been implemented, but pollution in a region has not been completely eradicated and pain continues, this in itself is a sign to start the process of existential reparation. This

process may include the wounded-word education platform for re-awareness or the formation of biological dialogue councils for a deeper examination of the problem.

Jān-Centered Wisdom and the Continuous Learning Process

Ongoing monitoring and review lead to the emergence of Jān-centered wisdom; a form of knowledge that is not merely theoretical, but is derived from the experience of Jān and continuous interaction with the network of Jānans. This wisdom helps the law-making Jān to frame laws with greater precision and empathy and to advance the civilization of meaning toward perfection.

The World of Janism is not a final and fixed project, but a continuous process of learning, adaptation, and liberation. Jān-centered wisdom is shaped through biological dialogue and continuous translation of liberation, enriching Jān-centered language. The training of the law-making generation from the heart of Jān also plays an essential role in this path.

For example: over time and through the implementation of Jān-centered laws and their review, the Jān-centered society achieves a deeper understanding of the complexities of the network of Jānans and the reciprocal effects of pains and liberations. This wisdom enables them to better understand

new challenges and discover fresh horizons for the flourishing of Jān.

Chapter Conclusion: Methodology of the Translation of Liberation and Legislation from Pain

This chapter began by explaining the practical steps from identifying wounds and pain and transforming them into bearing witness. Next, the process of translating pain into collective awareness through biological dialogue and the formation of shared belief was described. Continuing, the methodology of formulating law using the words of life and creating translatable laws was addressed. The concluding section was dedicated to the importance of the implementation and institution-building of Jān-centered laws based on shared-belief power within the network of law and the dynamism of this process through feedback and existential reparation. This methodology is a practical roadmap for transforming the burned land into the civilization of meaning through legislation from pain and the translation of liberation.

CHAPTER 14

Janism in Comparison with Existing Paradigms:

Fundamental Differences and Distinctions

Introduction

This second phase of the book addresses the practical application of the fundamentals of Janism; and what better start than a comparative analysis of this paradigm with the prevailing intellectual and socio-political systems in the Burned Land. This chapter not only reveals the fundamental differences, but also highlights the unique position of Janism as a radical solution to the common pain of the contemporary world. We will accomplish this with precision, rigor, continuous reference to the fundamentals of Janism, and by utilizing concrete examples.

Janism versus Liberalism and Socialism: Critique of Anthropocentrism and the Forced Division of the World

Liberalism and socialism are two main pillars of modern political and economic thought, each of which, in its own way, has sought to liberate humans from oppression and inequality. But from the perspective of Janism, both schools, despite their differences, have deep roots in anthropocentrism that have led to the denial of the Jān of other beings and parts of existence.

Critique of Anthropocentrism in Liberalism and Socialism:

Liberalism and Anthropocentric Individualism:

Jān-Centered Analysis: Liberalism places human individuality and freedom at the center, but this freedom has often been interpreted as human freedom of action in relation to other Jānans. In this paradigm, rights are primarily defined for humans (especially men, white people, and the ruling class historically), and nature and animals are viewed as resources or commodities for human exploitation. This approach does not include the pain of ecosystems and animals within the scope of human existential responsibility. The language of power in liberalism expands words such as property rights without considering the right to life of other Jāns.

Concrete Example: The concept of the free market, which is the axis of economic liberalism, often leads to ruthless competition for the extraction of natural resources. To increase profits, corporations destroy forests, pollute rivers, and raise animals in unethical ways because existing laws largely ignore the pain of these Jānans. These wounds are the direct result of the denial of Jān hidden in the foundations of liberalism.

Socialism and Anthropocentric Collectivism:

Jān-Centered Analysis: Socialism focuses on social justice and the elimination of exploitation among humans. But this justice and liberation, like liberalism, is mainly defined within the framework of anthropocentrism. Although the socialist society emphasizes the equitable distribution of resources among humans, it often exempts itself from existential responsibility toward the Jān of nature and engages in the exploitation of natural resources for human production and collective welfare (without considering the pain of nature).

Concrete Example: Massive industrial and agricultural projects in 20th-century socialist systems (such as large-scale dam construction or integrated agricultural schemes), aimed at meeting human needs, often led to widespread destruction of ecosystems, the drying of wetlands, and massive pollution of water and soil. In this view, the Jān of

nature was regarded as a tool for social progress, and its Shout of Jān was not heard.

The Forced Division of the World and Difference from the Network of Jānans:

Nationalism and Manufactured Borders:

Both schools (liberalism and socialism) have in practice helped form and strengthen nationalism and the forced division of the world based on political borders and the forced homeland. These borders not only separate humans, but also fracture the Network of Jānans. Imposed laws originating from these borders do not recognize the common pain resulting from global issues such as climate change or species extinction.

For concrete example: The refugee crisis is a prime example of the forced division of the world, rooted in the concept of nationality and non-biotic borders. The Jān of the refugee suffers in the borderless prison, and the right to liberation is denied. Likewise, the lack of global cooperation in facing ocean pollution or the protection of the Amazon rainforest indicates the inability of nationalist paradigms to understand the solidarity of Jānans and universal laws.

Janism: The Network of Jānans and the Borderless Home:

In contrast, Janism, by emphasizing the existential equality of all Jānans and the concept of the Network of Jānans, rejects any forced division. Jān-centered laws arise from the common pain of all Jānans and are universal. These laws move toward creating a borderless home and a Jān-centered global citizenship in which true peace and Jān-centered justice are realized for all.

For example: Instead of current political systems that maintain borders with military power, Janism relies on the power of shared belief, which stems from the shared existential responsibility toward Jān. This power leads to law-governed coexistence on a planetary scale, where a river or a bird species has existential rights equal to those of a human.

Janism in Comparison with Existing Paradigms: Fundamental Differences and Distinctions

Continuing the comparative analysis of Janism with prevailing intellectual systems, this section examines the fundamental distinctions of Janism from other major schools such as existing human rights and deep ecology. This comparison shows how Janism, with its ontological approach to Jān and pain, steps beyond the limitations of these schools.

Critique of Existing Human Rights: Limitations of Hidden Anthropocentrism:

In the Burned Land, human rights are presented as one of humanity's most advanced ethical achievements. However, from the perspective of Janism, these rights, although necessary and valuable for humans, still operate within the framework of hidden anthropocentrism. They do not recognize the Jān and existential rights of non-humans (animals, plants, ecosystems), or they address them merely in the form of environmental protection for humans. This denial of Jān has led to countless pain and wounds in the Network of Jānans. The language of existing human rights is predominantly an anthropocentric language and does not translate the Shout of Jān of other beings.

As a concrete example: The Universal Declaration of Human Rights dedicates no article to the right to life for animals or the right to flourishing for forests. Human rights organizations address human rights violations, but the slaughter of millions of animals in the livestock industry or the destruction of rainforests falls outside the scope of their activities because these are not considered human rights. This is a contradiction in human existential responsibility that encompasses only a fraction of Jānans.

Janism and Existential Rights: Beyond Species Boundaries

Janism extends the concept of rights beyond human rights, broadening it to encompass existential rights valid for all Jānans across the web of existence. These rights stem from existential equality and the solidarity of Jānans. Jān-centered laws guarantee not only human rights, but also the right to life, the right to liberation, and the right to flourishing for animals, plants, rivers, and mountains.

For a concrete example: In a Jān-centered legal system, a river is not merely granted legal personhood so that it may have a legal representative (like certain limited approaches in the Burned Land); rather, the river itself, as a Jān, possesses an inherent right to life and a right to liberation from pollution and destruction. The violation of these rights is considered a breach of the shared law and activates human existential responsibility for existential reparation. These rights are formulated with words of life and expressed through Jān-centered language.

Janism versus Deep Ecology: Differences in Foundations and Methodology

Deep ecology is one of the schools closest to Janism, emphasizing the intrinsic value of nature and the necessity of shifting from an anthropocentric to a biocentric perspective. The concept of the Self-realized self or expanded self in deep

ecology bears similarities to the solidarity of Jānans in Janism. However, the philosophical and methodological foundations of these two schools exhibit subtle differences. Deep ecology places less emphasis on the ontological concept of Jān as the primordial substance of existence and the source of value, leaning instead toward an ethical and psychological approach to solidarity with nature.

As a concrete example: Deep ecology activists may fight to protect a mountain or a forest because they view it as part of their expanded self or attribute intrinsic value to it. Yet, they may engage less in analyzing the pain or wounds of that mountain from a Jān-logical perspective, nor do they offer a precise methodology for legislation from pain.

Janism: The Ontology of Jān and the Methodology of the Translation of Liberation

Janism is built upon a comprehensive ontology of Jān, reaching beyond a mere ethical approach or self-expansion. Jān is not a metaphorical concept; it is the essence of every being in existence. This distinction provides the foundation for a methodology of the translation of liberation and legislation from pain that lacks the precision and comprehensiveness found in deep ecology. Janism also emphasizes the concept of existential responsibility and the power of shared belief as the driving force of change.

As a concrete example: In Janism, if an aquatic ecosystem is dying, this is not merely an environmental issue; it is a deep wound upon the Jān of that ecosystem and a common pain within the Network of Jānans. Our methodology includes practical steps to bear witness to that pain, translate it into collective awareness through biological dialogue, and then formulate law and existential reparation using Jān-centered language. This approach is more operational and systematic than the mere expansion of the self.

In the final section of this comparative analysis of Janism with prevailing intellectual systems, we will examine the distinctions between this paradigm and the global economy (neoliberalism, global capitalism) as well as the concept of sustainable development. This comparison reveals the depth of Janism's radical divergences from the dominant approaches in the Burned Land and highlights its position as a civilization of meaning.

Janism versus the Global Economy and Sustainable Development

Critique of the Global Economy (Neoliberalism/Global Capitalism)

The Global Economy and Systematic Exploitation:

Neoliberalism and global capitalism, centered around unlimited economic growth and capital accumulation, are

systems that have engaged in the denial of Jān and the systematic exploitation of resources (encompassing both human labor and nature) to the most severe degree. In this paradigm, Jān is reduced to a commodity, pain is ignored as a mere side effect, and existing laws largely serve to facilitate this exploitation. The language of power in this system deploys terms such as efficiency, profitability, and competition without any regard for the wounds inflicted by them.

For example: Current environmental crises, growing inequalities, and the suffering of billions of humans and non-humans are the direct result of this economic model. The process of globalization, influenced by these ideologies, has led to the destruction of the Amazon rainforest for soy production, the drying up of lakes for industrial agriculture, and the unbridled extraction of minerals with catastrophic consequences for local communities and ecosystems. The common pain of the planet and its inhabitants is ignored.

The Flourishing of Jān versus Growth, and Service to Jān versus Profit

Janism shifts the goal of economy from growth and profit to the flourishing of Jān and service to Jān. In this view, a Jān-centered economy is a system built upon existential responsibility and the solidarity of Jānans, seeking Jān-centered justice for all Jānans. The Jān-centered laws in this

system secure the flow of wealth (derived from the flourishing of Jān) for the liberation of all components.

For example: Instead of extractive industries that devour nature, a Jān-centered economy emphasizes the restoration of ecosystems, sustainable and local production, and ecotourism (with absolute respect for indigenous Jān). This system places the right to life of every Jān above any economic profit and transforms the Shout of Jān of nature into legislative principles.

Critique of Sustainable Development: A Faded Solution against Existential Transformation

The Limitations of Sustainable Development: Preserving the Status Quo

Sustainable development emerged in the Burned Land as a reaction to environmental crises. This concept attempts to strike a balance between economic growth and environmental protection. However, Janism considers it insufficient because:

It largely remains within the framework of anthropocentrism, valuing nature primarily on account of its ecosystem services for humans or its preservation for future human generations, rather than for the intrinsic value of its own Jān.

It attempts to sustain a system whose very foundation rests on the denial of Jān and exploitation. This approach covers the deep wounds of the Burned Land with superficial bandages and fails to address the necessary existential transformation. Its vocabulary (such as sustainability) is frequently deformed and fails to reach the depth of pain.

For concrete example: A corporation may consider itself sustainable because it procures a portion of its energy from renewable sources, yet it continues to destroy forests for raw materials or pollute local water sources in other parts of the world. This sustainability is superficial and fails to take into account the common pain of all Jānans. The goal of sustainable development is often the preservation of the status quo with minimal alteration to the anthropocentric paradigm.

Janism: The Civilization of Meaning and Fundamental Transformation

Beyond sustainable development, Janism seeks a fundamental transformation and the creation of a civilization of meaning whose roots are embedded in the ontology of Jān and the methodology of legislation from pain. This is not a mere workaround; it is a new paradigm. The goal is not the sustainability of an unhealthy system, but the liberation and flourishing of all Jānans. This approach seeks existential

reparation on a grand scale and the restoration of existential health to the Network of Jānans.

For example: Janism does not merely deal with reducing carbon emissions; rather, it seeks to eradicate its primary cause—namely, the denial of Jān of the Earth and human existential responsibility toward it. This includes the complete transformation of production and consumption patterns, the redefinition of human relationships with nature, and the formation of Jān-centered laws that arise from the Shout of Jān of the planet and are enacted through the power of shared belief.

Chapter Conclusion: Janism in Comparison with Existing Paradigms

In this chapter, we engaged in a deep examination of the differences between Janism and the dominant paradigms in the Burned Land. We discovered that liberalism and socialism, despite their efforts toward human liberation, remain trapped in anthropocentrism and the forced division of the world. Furthermore, we demonstrated that existing human rights, with their exclusive focus on the human, and deep ecology, with its predominantly ethical approach, are incapable of providing a comprehensive ontology and a practical methodology of legislation from pain. Finally, the critique of the global economy and sustainable development revealed that current solutions are often superficial and fail

to address the existential transformation required for a civilization of meaning.

Janism—with the ontology of Jān as the source of value, the existential equality of all Jānans, human existential responsibility, Jān-centered language, and the methodology of legislation from pain—offers a radical and comprehensive paradigm that goes beyond temporary solutions to seek true peace and the flourishing of Jān for all of existence.

CHAPTER 15

Philosophical Critique of Nationalism

(Nationality as a Coercive Contract)

Nationality: Coercive Contract and the Negation of Jān's Liberation

Nationalism, as one of the most powerful ideologies of the Burned Land, has shaped human societies for centuries. Yet from the perspective of Janism, nationality is neither a biological nor an ontological reality; rather, it is a coercive contract and a social construct that has brought forth destructive consequences for Jān and shared pain, stripping away true liberation.

Nationality and the Coercive Homeland: In Opposition to the Right to Liberation

Nationality binds a human being, from the moment of birth and without any choice or will, to a coercive homeland. This forced bond not only negates the individual's right to liberation in choosing their habitat and identity, but imprisons them within the borderless prison of an imposed identity. This coercive contract, instead of resting upon free shared belief, relies on imposed power and manufactured borders.

If Jān is the essence of existence and the source of liberation and flourishing, any contract or structure that restricts the freedom of choice and movement of Jān leads to the denial of Jān. By imposing identity and affiliation, nationality stifles the Shout of Jān in facing the Borderless Home and intensifies the pain born of separation. The imposed laws of nationalism are built upon this coercion.

For concrete example: The refugee crisis in the contemporary world is the most overt manifestation of the coercive homeland. Millions of human beings, because of their imposed nationality, are deprived of the right to liberation to live in a secure and free place. The pain of forced migration, non-acceptance at borders, and the loss of identity and respect are all direct consequences of this coercive contract of nationality. Here human Jān shouts, but the language of the power of nationalism does not hear it.

Nationalism: The Forced Division of the World and the Deepening of Shared Pain

Nationalism divides the world into separate socio-geographical units called nation-states, which leads to the forced division of the world. This artificial categorization ignores the existential solidarity of Jānans and lays the groundwork for meaningless conflicts and disputes. The shared pain arising from global crises (such as climate change, pandemics, poverty) does not stop at national borders, but nationalism is helpless in confronting it.

If Jānans are interconnected and possess existential equality and live within a network of Jāns, any imposed border and division is in contradiction with the nature of existence. By creating us and them, nationalism fosters hatred and hostility, and imposes a pain that impacts not only humans but also the Jān of nature (wars and borderland environmental destructions). The wounds stemming from nationalism are rooted in the denial of ontological unity.

Concrete example: Historical and contemporary bloody wars (such as world wars, ethnic conflicts) that have erupted in the name of national interest or national glory have sacrificed millions of Jans and inflicted deep wounds upon the body of the planet. In these wars, pain involves not only humans; rather, the Jāns of animals and ecosystems are also defenseless under the burden of devastating violence.

Today's Burned Land is the direct legacy of this forced division.

National Identity Versus Jān-Centered Identity: Redefining Affiliation

Nationalism imposes a national identity upon the individual that is often based on factors such as race, language, or constructed shared history. This identity can pull the individual away from their Jān-centered identity—an identity built upon existential responsibility toward all Jānans and Jān-centered global citizenship.

Janism emphasizes the ontology of Jān, defining the individual not as a member of a nation, but as a Responsible Jān-Bearer within the network of Jāns. Jān-centered language teaches us that the homeland (in its deep meaning) is the Borderless Home of all Jānans, not a limited piece of land with manufactured borders. Words of life such as bio-kin go beyond the compatriot.

Nationalist prejudices often lead to discrimination against outsiders (whether human migrants or non-native biological species). Meanwhile, Janism rejects these prejudices through the concept of Jān-centered identity, which includes solidarity with all Jānans. Jān-centered identity connects us to the pain of beings anywhere on the planet and makes our responsibility global.

Nationalism: Deformation of Language and the Distortion of Memory in the Service of Imposed Power

Nationalism is not merely a political framework; it is a powerful apparatus for shaping awareness, language, and collective memory. Through the deformation of language and the distortion of memory, this apparatus legitimizes imposed power and diverts Jān from its path of liberation.

Deformation of Language: From the Word of Life to the Word of Patriotism

Nationalism systematically engages in the deformation of language. Words that inherently carry life and liberation are placed in the service of nationalist ideology and lose their original meaning. Words of life such as sacrifice, devotion, and courage, instead of serving Jān and the shared pain of all existence, find meaning solely within the framework of national interests and the coercive homeland. The language of the power of nationalism suppresses the shout of the different Jān.

If Jān-centered language is a tool for the translation of liberation and legislation from pain, then any distortion within it directly leads to the denial of Jān and the justification of wounds. By reducing the meaning of words to nationalist concepts, nationalism destroys the power of empathy and biological dialogue, blocking the path toward Jān-centered justice.

Concrete example: The word hero in nationalist literature is often ascribed to someone who has been killed to defend borders or conquer territory, without paying attention to the pain they caused or the Jans they sacrificed. This word deformation causes violence to be accepted in the garb of national devotion and the pain of victims (whether human or non-human) to be ignored.

Distortion of Memory and Institutions of Memory Redefinition

Nationalism extensively engages in the distortion of collective memory. The history of the nation is narrated in a way that emphasizes victories and glories while hiding the wounds, failures, and pains inflicted upon the other (whether other nations, minority groups, or nature). This deformed memory prevents the recognition of pain and existential reparation.

The Ideal World is built upon existential transparency and the redefinition of memory. Without an honest confrontation with past pains and the wounds inflicted in the name of the nation, one cannot achieve true shared belief and build the common law. This distortion is like a bodily defect in the body of civilization that disrupts its liberation.

For concrete example: The teaching of history in many countries emphasizes a one-sided narrative of glorious wars and eternal enemies, while the sufferings inflicted on

minorities, the massacre of civilians, or the destruction of ecosystems during these wars are ignored. Institutions of Memory Redefinition in the world of Janism have the duty to rewrite this deformed memory with the true testimony of injured Jānans.

Othering and Violence: The Tool of Imposed Nationalist Power:

One of the most destructive consequences of nationalism is the process of othering. The nation sees itself as superior or special, and defines Jānans outside its borders (humans and non-humans) as the other or the enemy. This othering provides the groundwork for the exercise of violence in various forms (war, discrimination, colonialism, environmental destruction) and violates existential equality.

Janism emphasizes existential equality and the solidarity of Jānans; therefore, any division that leads to othering and the denial of Jān contradicts its ontology. The pain inflicted upon the other is, in reality, shared pain and cannot be ignored. Jān-centered laws are formulated to confront this othering and to guarantee the right to liberation for all Jānans.

Concrete example: Restrictive immigration laws that ignore the Jān of refugees, or nationalist propaganda that portrays other nations as threats or inferior, are prime examples of othering. This process occurs even regarding animals; a wild

animal versus a domestic animal or a pet, or a pest versus a crop, all stem from these othering divisions that lead to the denial of Jān and the justification of violence against them.

Nationalism: The Threat to the Network of Jāns and the Necessity of the Chooseable Homeland

The critique of nationalism in Janism is not limited to its human consequences, but also encompasses its environmental and existential impacts. By fragmenting the network of Jāns and weakening global existential responsibility, nationalism poses a serious threat to true peace and the flourishing of Jān across all existence.

The Fragmentation of the Network of Jāns in the Shadow of National Borders:

The network of Jāns is a continuous and interconnected totality in which the Jān of every being affects the Jān of others. By drawing artificial borders, nationalism fragments this natural network. This division prevents the comprehension of the shared pain of ecosystems that cross political boundaries and leads to the negation of solidarity.

Environmental crises (such as air and water pollution, climate change, loss of biodiversity) are inherently universal and know no borders. Yet the nationalist system, by placing national interests above global existential health, destroys the capacity to effectively confront these crises. Jān-centered

laws can only be effective when they follow a universal and transnational approach.

Rivers that flow through multiple countries are frequently exposed to pollution and mismanagement due to a lack of nationalist cooperation. Each country may focus solely on its own section of the river and its national interests, without considering the overall pain safeguarding the river's Jān and the Jānans dependent on it along its course. This demonstrates a wound originating from forced division.

Global Existential Responsibility Versus National Responsibility:

Janism emphasizes human existential responsibility toward all Jānans in the network of existence. Yet nationalism reduces this responsibility to national responsibility; meaning it considers humans responsible primarily for their compatriots and national resources, rather than for Jāns outside the country's borders. This reduction leads to the denial of global responsibility and the justification of transnational exploitation.

The Law-Making Jān of a human who recognizes shared pain cannot limit their responsibility to national borders. The shout of a forest's Jān in Brazil or an animal species in Africa is just as valid and worthy of being heard by a Jān-centered human in Europe or Asia. Existential reparation cannot possess a nationality.

Concrete example: Multinational corporations that engage in environmental destruction or labor exploitation in developing countries due to weak environmental laws or corruption are a prime example of irresponsibility within the framework of limited national responsibility. These corporations inflict a pain upon the Jānans (human and nature) of those regions that remains hidden from the national responsibility perspective of their home country.

The Chooseable Homeland as a Solution: The Borderless Home and Jān-Centered Global Citizenship

In contrast to the coercive homeland of nationalism, Janism puts forth the concept of the chooseable homeland. A chooseable homeland is a place that Jān freely chooses for its own liberation and flourishing, and within it engages in shared belief and service to Jān. This concept leads toward the creation of a Borderless Home and the emergence of Jān-centered global citizenship, in which Jān-centered laws are executed based on the common law for all Jānans.

The liberation and flourishing of Jān are only possible within a borderless and free space. The chooseable homeland does not mean the negation of roots or cultural identities, but rather freedom from coercion and obedience to imposed power. This approach provides the groundwork for biological dialogue on a global scale and collective awareness of shared pain.

Imagine a world in which a human can freely travel to any point on the planet without the barriers of nationality, live alongside native Jānans (including humans and nature), and act upon their existential responsibility in that chooseable homeland. This signifies the formation of a legal network on a global scale built upon empathy and respect for Jān, rather than upon imposed borders and forced division.

Chapter Conclusion: Philosophical Critique of Nationalism (Nationality as a Coercive Contract)

In this chapter, we engaged in a profound and scrutinizing critique of nationalism from the perspective of Janism. We demonstrated how nationality, as a coercive contract, violates the right to liberation and the freedom of choice of Jān, leading to a coercive homeland and a borderless prison. We analyzed how nationalism, through the forced division of the world and othering, intensifies shared pain and fuels violence. We also addressed the deformation of language and the distortion of memory by this ideology, which prevents the recognition of pain and existential reparation.

In conclusion, we emphasized that nationalism, by fragmenting the network of Jāns and reducing existential responsibility to national responsibility, poses a serious threat to the planet's existential health. In contrast, Janism offers the concept of the chooseable homeland, the Borderless Home, and Jān-centered global citizenship as a

solution to attain true peace and the flourishing of Jān for all existence. This critique serves as a foundation for the transition toward a civilization of meaning in which affiliation is formed not on the basis of manufactured borders, but on the basis of existential solidarity.

CHAPTER 16

Legal Critique of the United Nations System (Why Human Rights Are Not Enough?)

Introduction

The present chapter offers a meticulous and argumentative critique of the international legal system—and particularly the concept of human rights—from the perspective of Janism. This analysis will demonstrate why these existing frameworks, despite their historical importance, are insufficient for achieving the liberation of the Jān of all existence, and how they ignore the shared pain of the world.

The International Legal System: The Legacy of Extreme Anthropocentrism and the Forced Division of the World

Since Westphalia, the international legal system has been shaped primarily around the concept of the nation-state and national interests. This approach is inherently in contradiction with the foundations of Janism and creates fundamental limitations in its ability to achieve Jān-Centered Management.

State-Centricity and the Denial of Jān:

The structure of international law is built around the nation-state. This means that only states are primary actors and subjects of international law, and rights and duties are defined primarily among them. From the perspective of Janism, this state-centricity is itself a form of the denial of Jān at a systemic level. Non-state Jānans (including stateless individuals, indigenous groups, ecosystems, animals, etc.) are not recognized as subjects of rights and are protected only if such protection aligns with national interests or limited human rights. This approach ignores the pain of these Jānans within the legal structure.

If the existential equality of all Jānans is an ontological truth, then a legal system that grants legitimacy to only one form of Jān (namely humans, and even then in the form of states) is inherently flawed and inefficient. This denial of Jān causes the wounds resulting from environmental destruction or animal suffering not to be treated as a crime against Jān, unless they are directly linked to human rights. This approach keeps the shout of Jān of many creatures in silence.

For a concrete example: International judicial cases deal mainly with conflicts between states or human rights violations by states. For instance, if a corporation in one country pollutes a river in another country, pursuing it

legally is often very difficult due to the complexities of national sovereignty and the absence of existential rights for the river as an independent Jān. This is where imposed nationalist laws stand against translatable Jān-centered laws.

National Jurisdiction and Non-Interference: Reinforcing the Forced Division of the World:

The principle of national jurisdiction and non-interference in the internal affairs of states are core pillars of international law. These principles, ostensibly designed to maintain peace, in practice fuel the forced division of the world and reinforce political borders. This prevents an effective and solidary response to the shared global pain that extends beyond political borders (such as ocean pollution or the violation of non-human Jān rights).

In the network of Jānans, the pain of one part can affect the entire system. The Jān-centered common law emphasizes the solidarity of Jānans; therefore, no wound in any corner of the borderless home can be regarded merely as an internal matter. National jurisdiction stands in opposition to global existential responsibility, rendering the imposed power of states dominant over the suppressed shout of Jān.

Example: Widespread fires in the Amazon rainforests, which destroy millions of Jāns (plant and animal) and affect the global climate, are often treated as an internal matter of the

respective countries. The international legal system lacks sufficient capability for decisive intervention and guaranteeing the right to life of these ecosystems, because this pain is not directly linked to human rights in other countries.

Agreement-Centrism Instead of Pain-Centrism: Inefficiency in Liberation:

The international legal system is grounded on the agreement and consent of states. International laws are formed primarily through treaties and conventions that states must sign and ratify. This agreement-centrism is in contrast with the pain-centric approach of Janism, which extracts law from the shout of Jān and shared pain.

Janism maintains that translatable laws must stem from the experience of Jān and collective awareness of pain, rather than from political negotiations and the haggling of state interests. Agreement-centrism allows states, by refusing to sign or ratify, to shirk the implementation of laws that harm their national interests and to perpetuate pain. This means that laws are not translations of liberation, but translations of power.

For example: Climate protocols such as the Kyoto Protocol or the Paris Agreement require state consensus. The withdrawal of certain major states from these agreements demonstrates how impotent agreement-centrism can be when facing the

shared pain of the planet. Meanwhile, the pain of climate change (melting glaciers, droughts, floods) is the unmediated testimony of the Jān of the Earth and its inhabitants, requiring no political agreement for its legitimacy.

Human Rights: The Borders of Anthropocentrism in Achieving the Liberation of Jān

Human rights are undoubtedly a great achievement in the history of human thought and have played an important role in confronting oppression and human inequalities. However, from the perspective of Janism, this concept also faces fundamental limitations stemming from its anthropocentric roots and cannot guarantee liberation for all Jānans.

Anthropocentrism and Ignoring the Existential Rights of Non-Humans:

Human rights explicitly and emphatically define rights for humans. This approach, despite its importance for humans, is inherently anthropocentric and ignores the existential rights of other Jānans in the network of existence. Animals, plants, rivers, mountains, and ecosystems are not recognized as subjects possessing rights and can only be protected indirectly through human rights (e.g., the human right to a healthy environment). This is a major wound upon the body of Jān-centered justice.

Janism maintains that Jān in all beings of existence is a shared essence, and therefore, existential equality and the right to liberation must be recognized for all of them. By limiting the sphere of rights to humans, human rights continue the denial of Jān for a vast portion of existence and exclude the pain of these creatures from the scope of human existential responsibility.

For example: The industrial slaughter of animals, the destruction of ancient forests, or the unbridled pollution of the oceans cannot be directly pursued under human rights unless they somehow harm human health or livelihoods. In the world of Janism, the pain of a captive whale or a felled tree inherently forms the basis of legislation from pain and does not need the intermediary of human rights. This pain must be translated into collective awareness and transformed into translatable laws.

Anthropocentric Individualism and the Ignorance of the Solidarity of Jānans:

Human rights primarily emphasize individual human rights and pay less attention to collective rights or ecosystemic rights (which are essential for non-human Jānans). This anthropocentric individualism entails ignoring the solidarity of Jānans within the network of Jān. Human rights consider the individual as separate from other creatures and

downplay their deep dependence on the environment and other Jānans.

Janism believes that the flourishing of each Jān's individual existence, whether human or non-human, depends on the existential health and liberation of the entire network of Jān. Defining rights solely at the individual and human level leads to meaningless conflicts and disputes between various human rights and between humans and nature. Jān-centered justice requires a framework beyond individualism.

For a concrete example: The right to development or the economic freedom of an individual or a community, within the framework of human rights, may lead to environmental destruction (whose rights have been ignored). Human rights alone do not possess the sufficient tool to resolve the conflict between human rights and the right to life of ecosystems. This is where biological dialogue and Jān-centered shared belief become necessary.

Human Rights as a Deformed or Insufficient Word:

In many cases, human rights have transformed into a deformed word within the language of power. Governments and powers use it as a tool to justify intervention or sanctions against others, while they themselves are violators of the existential rights of many Jānans (whether human or non-human). Even at best, human rights are an insufficient tool because they are not rooted in the ontology of Jān.

Words of life in Janism arise from pain and the shout of Jān and lead to liberation. Although human rights can alleviate human pain at times, due to a lack of inclusivity, they cannot address comprehensive existential reparation. The Wounded-Word Education Platform demonstrates that many words need redefinition.

For a concrete example: The instrumental use of human rights in the foreign policy of certain countries to justify wars or military interventions, while these very countries fuel unbridled consumerism or global pollution, is a prime example of the deformation of this concept. In the world of Janism, legislation from pain is undertaken not for power, but to serve Jān and true peace.

The Jān-Centric Alternative: From Human Rights to Jān-Centered Laws

By critically examining the existing legal system, Janism does not merely engage in destruction; rather, it presents an alternative and more comprehensive legal framework: Jān-centered laws capable of achieving liberation for all existence.

From Anthropocentrism to Jān-Centrism: The Foundation of Existential Rights:

By shifting the paradigm from anthropocentrism to Jān-centrism, Janism bases all rights upon the ontology of Jān.

This means that rights are defined not merely for humans, but for all Jānans. These existential rights include the right to life, the right to flourishing, and the right to freedom from pain and suffering for animals, plants, rivers, oceans, and ecosystems.

Jān-centered laws originate from the shared pain of all Jānans and are formulated with words of life. These laws are built upon existential equality and the solidarity of Jānans, and they expand the existential responsibility of humans as law-making Jāns toward the entire network of Jān.

For a concrete example: The law of the right to life for a river or the law of the right to flourishing for a forest means that these Jānans possess rights in themselves, and the violation of this right is considered a crime against Jān. In this framework, a corporation polluting a river is punished not only due to harm inflicted upon humans, but due to the direct violation of the river's right to life and right to flourishing (as a keeper of Jān and a habitat for Jānans possessing intrinsic value).

From Political Agreement to Biological Dialogue: The Foundation of Legislation from Pain:

Jān-centered laws stem not from the political agreements of states, but from biological dialogue and collective awareness of pain. This dialogue encompasses the testimony of all

Jānans (through methods of translation of liberation) and leads to global shared belief.

Legislation from pain is not a democratic process limited to voting; rather, it is an ontological process in which the shout of Jān transforms into the word of life and subsequently into law. The power of shared belief arising from this process is the guarantor of the enforcement of these laws, rather than imposed power.

For a concrete example: Instead of international conferences with profit-seeking states, biological dialogue councils are formed at local and global levels. In these councils, the voice of indigenous peoples (who have the closest relationship with the Jān of nature), scientists, and responsible Jān-bearers is heard so that the nature of pain can be transformed into translatable laws for existential reparation.

The Global Law Network: Realization of the Borderless Home:

Jān-centered laws operate not in the form of intergovernmental treaties, but in the form of a global law network. This network originates from the common law of existence and localizes and implements translatable laws across various biological and cultural contexts. The power of shared belief guarantees this network.

The world of Janism is a borderless home in which the forced division of the world is negated. Therefore, its legal system cannot be based on artificial borders either. The network of law guarantees that Jān-centered justice is achievable for all Jānans at any point on the planet.

Example: A Jān-centered law for the protection of migratory species (such as birds or fish) is not limited to their nationality or country borders; rather, it is enforced along their entire migration route (on land, sea, and air) and across all their chooseable homelands through the power of shared belief of local and global communities.

Chapter Conclusion: Legal Critique of the United Nations System

In this chapter, we undertook a fundamental critique of the international legal system and human rights from the perspective of Janism. We demonstrated how state-centrism and national jurisdiction in international law lead to the denial of Jān and the forced division of the world, and how its agreement-centrism detaches it from the shared pain of the world. Furthermore, it was explained that human rights, despite their importance, entail—due to their anthropocentrism and individualism—the neglect of the existential rights of non-humans and the solidarity of Jānans, and in many cases have transformed into a deformed word.

In contrast to these shortcomings, Janism offers a new legal framework based on Jān-centered laws that originates from Jān-centrism and the existential rights of all existence, draws upon biological dialogue and legislation from pain, and culminates in the realization of the borderless home and the liberation of Jān for all Jānans in the form of a global law network. And we are thus taking an important step in justifying the necessity of transitioning from current legal systems to a civilization of meaning.

CHAPTER 17

Critique of the Language of Power

(Violence-Producing Words: Enemy, Sacred Defense, Traitor)

Introduction

In previous chapters, we addressed the fundamental importance of language in the formation of the Ideal World and how language is deformed by power. This chapter takes a deeper step along this path and, through a case study and precise analysis of key vocabulary used by imposed power to generate violence, exclusion, and the denial of Jān, unveils the mechanism of the language of power. The purpose of this critique is to clarify the linguistic roots of shared pain and to initiate the process of redefining words through Jān-centered language.

The Word Enemy: Eradicating Existential Equality and Justifying Violence

The word enemy is perhaps the most powerful and destructive word in the arsenal of the language of power. By creating decisive mental boundaries and negating any form of solidarity, this word prepares the ground for all forms of violence and burns the roots of existential equality.

From Another Jān to Enemy: The Mechanism of Othering and the Negation of Existence:

The word enemy is the essence of the process of othering. This word completely removes a Jān from the circle of existential equality and empathy, reducing it merely to a hostile, threatening entity devoid of intrinsic value. By applying the word enemy, that Jān is emptied of its Jān-centered identity and defined solely in relation to the intent of harm or the necessity of destruction. This process is the pinnacle of the denial of Jān, which means the complete deprivation of the right to liberation and the right to life for the other. This deprivation of rights is based not on an action, but on the imposed identity of the enemy.

Within the network of Jānans, no Jān is inherently an enemy. Conflicts, competitions, and pains can exist, but Jān-centered language seeks pain recognition, the translation of pain into awareness, and biological dialogue for wound restoration and existential reparation. The word enemy

destroys this possibility of dialogue, shared belief, and even law-governed coexistence, summarizing the only solution in combat or the destruction of the opposing side. This is proof that the language of power transforms the primary function of language—which is connection and understanding—into separation and distortion.

Concrete Example: In human relations throughout history, powers have called nations, ethnic groups, religious groups, or even classes enemies to justify countless wars, genocides, and human catastrophes (such as the foreign enemy, internal enemy, class enemy). This violence-producing word allows the slaughter, displacement, and physical and identity-based destruction of Jāns to be justified, because the enemy is no longer a Jān with intrinsic value and the right to survival, but merely an obstacle that must be removed by any means. A prime example of this is war propaganda that dehumanizes the enemy to make killing them easier.

In Relation to Nature: This same mechanism of enemy-making is also applied to nature. When an animal species (such as a wolf or a bear) is called a pest or a nuisance, or when fertile land is reduced to wasteland (due to a lack of human utility), these are all examples of reducing Jān to an enemy so that their pain can be ignored and their destruction justified. The wounds inflicted upon nature are rooted in this very linguistic enemy-making.

Enemy-Making: Producing Fear and Strengthening Imposed Power:

The word enemy is an efficient and indeed dangerous tool for producing and managing fear among Jānans (humans). By introducing an external or internal enemy, imposed power can achieve multiple goals: unite society around an imposed identity (such as nationality or a specific ideology), restrict individual and collective freedoms under the pretext of security, redirect vital resources toward militarism and weaponry, and prevent any form of questioning, bearing witness to imposed pains, or efforts toward biological dialogue with the alleged enemy. This process directly leads to the strengthening of the forced division of the world and the forced homeland.

Janism emphasizes power built on shared belief, which is formed on the basis of collective awareness, existential responsibility, and empathy. Fear, however, is the primary tool of imposed power that prevents the formation of this shared belief and the understanding of the common law of existence. Enemy-making prevents societies from comprehending shared pain with other Jānans and plunges them into an imposed silence in which the cries of different Jāns are not heard.

Concrete Example: The global increase in military budgets, the enactment of emergency and anti-terrorism laws that restrict civil rights, and the suppression of social movements

or internal dissidents are often carried out under the pretext of repelling the danger of the enemy or preserving national security. These wounds are inflicted not only upon the Jān of humans (loss of freedoms, poverty resulting from the allocation of resources to war) but also upon the Jān of nature (through the expenditure of massive resources, pollution caused by militarism, and the manufacture of weapons of mass destruction). The language of power, through the word enemy, legitimizes this systemic and widespread violence and gives it a justifiable face.

The Word Sacred Defense: The Sanctification of Violence and the Distortion of Memory

The phrase sacred defense is one of the most complex and dangerous vocabularies in the language of power, which, by combining the concepts of sacredness and defense, not only justifies violence but transforms it into a transcendent, uncriticizable act, and sometimes even a (deformed) existential duty. This word destroys the possibility of confronting the real pains of war.

Sacred Defense: A Cover for the Wounds and Pains of War, the Negation of Bearing Witness to Jān:

The phrase sacred defense elevates war from a violent, painful, and destructive phenomenon to a religious, national, or even mythical ritual. This phrase hides all the pains and wounds resulting from war (the indiscriminate slaughter of

human and non-human Jāns, the destruction of infrastructure, widespread environmental pollution, the suffering of defenseless animals, and long-term psychological and social consequences) behind a veil of sanctity and sacrifice. In this way, the possibility of identifying pain and bearing witness to the true victims of war—both human and non-human—is destroyed, and the path to existential reparation is blocked.

Janism views war and violence as a disease and the pinnacle of the denial of Jān, rather than as a sacred or honorable act. The common law of existence is founded upon true peace and the solidarity of Jānans. The word sacred defense, by deforming language, celebrates violence and forms a distorted memory that prevents the redefinition of memory and honest confrontation with history. This sanctification contains within itself the proof of the absence of any need to examine the ethical or existential consequences of war.

Concrete Example: Massive monuments, war museums, and official narratives of holy wars or sacred defenses often emphasize the heroism and sacrifice of soldiers. However, they rarely address the pain of grieving mothers and fathers, widowed spouses, orphaned children, the physical and psychological disabilities of veterans, or the destruction of agricultural lands, forests, and ecosystems (damaged due to military operations, bombings, and the use of chemical and biological weapons). This intentional silence and denial of

pain are direct consequences of the sanctification of war, which strips away the possibility of the translation of pain.

Sacred Defense: An Obstacle to Biological Dialogue and the Restoration of Deep Wounds

By sanctifying a specific defense, any critical questioning regarding the real causes of war, its human and environmental consequences, or the possibility of peaceful and preventive solutions in the future is met with extremist labels such as irreverence, treason, or failure to understand the sensitive circumstances. This approach of the language of power prevents the formation of biological dialogue and collective awareness regarding the real and deep dimensions of pain. In this way, the path to methods of liberation and legislation from pain is blocked.

The civilization of meaning is built upon the foundation of biological dialogue, shared belief, and existential transparency for the restoration of wounds and existential reparation. When a defense becomes sacred, the instruments of Jān-centered language for the healing of society and existence cease to function. This condition is like a disease whose diagnosis and treatment have been forbidden, and this itself renders pain permanent.

Concrete Example:

In societies where the concept of sacred defense has been institutionalized, discussing strategic errors, unnecessary casualties, wartime corruption, or its long-term damage to the Jān of society (such as increased rates of mental illness or post-war domestic violence) is difficult or even forbidden. This imposed silence and censorship of memory does not allow the testimony of wounded individuals to be heard or Jān-centered laws to be enacted to prevent the recurrence of such pains and to guarantee true peace.

The Word Traitor: A Label of Exclusion, Negation of Existential Diversity, and Destruction of Shared Belief

The word traitor is another destructive and devastating vocabulary item in the language of power, used for exclusion, elimination, discredit, and the negation of existential diversity. This word is a decisive tool for stabilizing imposed power and suppressing any different or opposing shout of Jān.

Traitor: Negation of the Right to Liberation and Freedom of Expression, Imposition of a Borderless Prison:

Applying the word traitor excludes an individual from the national society (which is itself a forced homeland) and places them in a state of a borderless prison, even if they are physically free. This word negates an individual's right to liberation in expressing a different opinion, critiquing power,

or assuming existential responsibility outside the framework of imposed national interests. A traitor is someone who has refused the language of power, drawn near to the words of life or the shout of Jān of existence, and articulated it.

In The World of Janism, existential diversity and freedom of expression (in the sense of enabling all distinct shouts of Jāns to be heard) are fundamental principles for the flourishing of Jān and law-governed coexistence. The word traitor is employed with the aim of silencing, eliminating, and discrediting this diversity and freedom, preventing biological dialogue and the formation of collective awareness based on shared pain. The pain resulting from social exclusion, loss of credibility, and imposed isolation is one of the deepest wounds inflicted upon the Jān of a human being.

Concrete Example:

In the Political and Social Sphere:

Human rights activists, environmental defenders, or intellectuals who criticize dominant governmental policies (such as destructive industrial development projects or military actions) and raise the shout of Jān of the wounded or of nature are often met with extremist labels such as traitor, foreign puppet, or subversive. This denial of Jān of activists and the deformation of the word traitor serve to

suppress the pain to which they bear witness, preventing the formation of Jān-centered laws.

In the Sphere of Nationalism:

Likewise, those who cross national borders, contemplate another chooseable homeland, or even renounce their nationality may be accused using this word and deprived of their citizenship rights, because imposed power views them as a threat to its forced homeland.

Traitor: A Tool for Stabilizing Imposed Power and Destroying Shared Belief:

The word traitor assists imposed power in suppressing any dissent, criticism, or questioning. Through the label of treason, the targeted individual or group is discredited and removed from the circle of shared belief and public trust. This prevents the formation of power built on shared belief, which is the only true force for legislation from pain and the realization of liberation.

The civilization of meaning is built upon shared belief, existential transparency, and biological dialogue. Imposed power, through treason-labeling, seeks to create division and rifts within society to prevent the formation of a unified collective awareness capable of translating pain into law. The language of power here, instead of serving Jān and

translating liberation, engages in domination, suppression, and distortion.

Concrete Example:

Dictatorial and totalitarian regimes repeatedly and systematically use the word traitor to eliminate political opponents, journalists, intellectuals, and anyone who does not adhere to the official ideology of the country or the interests of imposed power. This process inflicts deep wounds upon individual and collective Jān (loss of trust, destruction of civic spaces, creation of terror), fueling silence and fear in society and perpetuating the vicious cycle of the denial of Jān.

Chapter Conclusion: Critique of the Language of Power (Violence-Producing Words)

In this chapter, through a precise case study, we analyzed and criticized key vocabulary used by the language of power to generate violence, exclusion, and the denial of Jān. We demonstrated how the word enemy, through othering and the production of fear, negates existential equality and the solidarity of Jānans, justifying violence. Next, we analyzed how the phrase sacred defense hides the pain and wounds of war behind a veil of sanctity, blocking biological dialogue and the restoration of wounds. Finally, it was explained that the word traitor is a tool for exclusion, the negation of

existential diversity, and the suppression of freedom of expression, serving to stabilize imposed power.

This critique highlights the fundamental importance of redefining words through Jān-centered language. Janism, through its methodology of legislation from pain and the translation of liberation, seeks to eradicate these violence-producing words from the lexicon of life and replace them with words of life that lead to true peace and the flourishing of Jān throughout all existence. The ultimate goal is the creation of a civilization of meaning in which language is an instrument for connection, restoration, and liberation, rather than an instrument for separation and pain.

CHAPTER18

The Translation Center

The Institution of Translating Silence to Law

(Structure, Duties, Examples)

Introduction

This chapter is the first step in designing the Jān-Centered Ideal World and founding the Civilization of Meaning. The Translation Center is the institution that forms the heart of this civilization and bears the fundamental duty of converting the silence of Jānans into law. With all necessary precision and focus, and relying on linguistic engineering, scientific arguments, and thorough examples, we proceed to expand this central concept. This chapter constitutes the bedrock and foundation of the operational structure of Janism.

The Necessity of the Translation Center: A Bridge Between Pain and Law

In the Burned Land, the shared pain of Jānans—both human and non-human—is in most cases condemned to silence due to the absence of an effective mechanism. This silence stands in contrast to the nature of the Shout of Jān, which inherently demands liberation and flourishing. The Translation Center is a response to this existential necessity: an institution that removes the gap between ignored pain and imposed laws, opening the path for Legislation from Pain.

Silence of the Jāns in the Burned Land: Roots of an Ontological Dilemma

In the present world, many Jānans, especially non-human Jānans, are unable to express their pain in human language. The pain of a polluted river, the wound of a felled tree, or the suffering of an extinct animal species all remain in silence. Even the pain of many humans (marginalized minorities, refugees, the poor, child laborers) is ignored due to a lack of access to the Language of Power and the absence of a genuine representative. This silence is the direct result of the denial of Jān and the failure to accept existential equality. Language in the Burned Land has turned into a tool of distortion and deformation, rather than a medium for the translation of liberation. This silence itself is a hidden and

immense pain rooted in the anthropocentric structures of the world.

If Jān is the essence of existence and the source of intrinsic worth, and if pain is a manifestation of the denial of Jān, then any silence in the face of pain is itself a form of complicity in the denial of Jān. Laws that do not originate from this silence are in fact imposed laws that serve imposed power, rather than serving the liberation and flourishing of Jān. This argument demonstrates that the absence of a formal and structured institution for the translation of silence into law means the continuation of the cycle of pain, wound, and the denial of Jān on a global scale, and no consensus-based or anthropocentric legal system is filling this ontological vacuum.

Concrete Example:

The Dead River of Zayandeh-Rud:

The pain of Zayandeh-Rud (in Iran) resulting from drought and pollution is literally absolute silence. This river is unable to protest in human language, but the Translation Center converts this silence into a translatable pain using objective scientific evidence (water volume, water quality, pollutant levels, decline in biodiversity of fish and waterbirds), testimony from human and non-human Jānans dependent on it (impacted farmers, indigenous peoples, and native plants and endangered animals whose habitats have been

destroyed), and the lived experience of pain by stakeholders. Then, this objective pain will be translated into a law for the fair allocation of water based on the existential rights of the river and all Jānans dependent on it, and its ecological restoration. This stands in substantive contrast to the current legal system, which only addresses human rights related to water (such as agricultural or industrial rights) and views the river merely as a resource, not as a Jān possessing rights.

The Shout of Animals in Industrial Slaughterhouses:

The pain of millions of animals in industrial slaughterhouses and animal breeding farms is a deafening and systematic silence that human society deliberately ignores. These Jānans lack the ability to shout in human language, but the Translation Center—using biological knowledge (the physiology of pain in animals), testimony from animal behaviorists and veterinarians, documentation of adverse living conditions (cramped cages, force-feeding), and deep empathy with their Shout of Jān (manifested in their behavior)—translates this pain into Jān-Centered Laws to end these violences, ban unethical practices, and guarantee the right to liberation from pain for animals. This legislation stems from existing pain, not merely from human ethical considerations.

The Translation Center: The Bridge Between the Shout of Jān and Common Law

The Translation Center, as the central institution in the Civilization of Meaning, lies at the core of the process of Legislation from Pain. Its primary duty is receiving and translating the silence and the Shout of Jān of all Jānans into Words of Life and subsequently into Translatable Laws. This translation is not a subjective or political interpretation, but a scientific-existential and Jān-centered technological process shaped upon collective awareness and shared belief. This center will serve as a vital communicative bridge between the Ontology of Jān and the methodology of Legislation from Pain, ensuring that legislation always remains rooted in the existential reality of pain.

To realize true peace and the flourishing of Jān across all existence, laws must arise from the pain and real needs of Jānans, rather than from the interests of imposed power, the political agreements of governments, or merely majority votes (which can lead to the denial of Jān of minorities). The Translation Center makes it possible for law to be a mirror of the Shout of Jān rather than an instrument for its suppression. By establishing a structured communicative channel between existing wounds and the laws necessary for their restoration, this institution brings Jān-Centered Justice into reality. This institution prevents the deviation of law from the path of liberation.

Concrete Example:

Climate Change and the Pain of the Planet:

The pain of the planet resulting from climate change (melting glaciers, drought, floods, habitat loss) is an immense silence translated through scientific evidence (temperature increases, greenhouse gas levels, weather patterns), the testimony of affected indigenous communities, and status reports of Jānans. The Translation Center converts this pain into Translatable Laws and Jān-Centered Laws for the immediate reduction of carbon emissions, ecosystem restoration, and the existential reparation of affected communities. Unlike past climate protocols that relied on government consensus, these laws stem directly from the existential pain and carry an existential obligation. This process exemplifies the translation of liberation on a planetary scale.

Poverty and Inequality, the Shout of Human Jān:

Even regarding human poverty and inequality, the pain of millions remains hidden in silence or beneath the noise of the Language of Power (economic propaganda). The Translation Center translates this pain into Jān-Centered Laws for the fair distribution of resources and the guarantee of the right to liberation from need, utilizing accurate statistics, testimony from damaged lives, and an analysis of

its consequences on the flourishing of Jān (such as the loss of dignity, health, and education). These laws include guaranteeing a minimum income, public access to health and education, and the protection of the existential rights of all humans without discrimination based on nationality or class.

Structure of the Translation Center: A Transnational and Multi-Tiered Institution

The Translation Center is not a governmental or international organization in the conventional sense, but a transnational and multi-tiered institution whose structure is built upon the network of Jānans and shared-belief power. This structure prevents any concentration of imposed power and ensures that the Shout of Jān from every corner of the planet is properly heard and translated.

Operational Levels: From the Domain of Jān to the Global Translation Council:

The Translation Center consists of a multi-layered and networked structure in which each layer represents a part of the Network of Jānans and its Collective Awareness. This structure ensures that both local, deep-seated pains and global, pervasive pains are properly translated and converted into law. This structure comprises three main levels:

A) Local Translation Domains:

These are the smallest and most foundational units, established within each Domain of Jān or specific ecosystem (such as a forest, a desert, a rural community, or an urban area). The duty of these domains is the identification and direct registration of pain and the testimony of Jānans within their native environment. These domains serve as a direct and unmediated bridge of communication with the shouts of silent Jāns.

B) Regional Translation Councils:

These councils consist of elected and trained representatives from the local translation domains. Their duty is the aggregation and weaving together of local pains on larger scales (such as a geographic region, a major ecosystem, or an expansive demographic group) and their initial translation into Words of Life. These councils effectively create a common language for similar pains.

C) Global Translation Council:

This council is the highest level within the structure of the Translation Center, composed of elected representatives from the regional councils. Its duty is the final synthesis of translated pains from across the globe, the identification of global shared pain, and the final formulation of translatable laws and Jān-Centered Laws that are capable of

implementation on the scale of the Borderless Home. This council brings Legislation from Pain to its pinnacle.

This multi-layered and networked structure prevents the concentration of power in a single point and grants every Jān in every Domain of Jān the opportunity for its shout to be heard. Unlike hierarchical and governmental systems, this system is founded upon shared-belief power and collective awareness, which prevents the imposition of law and ensures that laws always remain rooted in the real pains and the Shout of Jān of all creatures. This structure is a practical proof for the realization of Jān-Centered Justice on a planetary scale.

Concrete Example:

Identifying the Pain Caused by Plastic Pollution in Oceans:

Local Translation Domains:

Volunteer groups in various coastal regions around the world record direct testimony: the pain of sea turtles trapped in plastic nets, the wound of seabirds that have ingested plastic, and the level of microplastics in aquatic life and sand. These data translate the Shout of Jān of the ocean in a detailed and tangible manner.

Regional Translation Councils:

Representatives of local domains within a specific ocean (e.g., the Pacific Ocean) aggregate and analyze these data. They realize that the pain of plastic pollution is similar across the entire ocean and that the Shout of Jān of the ocean constitutes a regional shared pain. These councils draft Words of Life to describe this pain and its consequences on the right to liberation of marine creatures.

Global Translation Council:

This council receives the aggregated data from all oceans. They conclude that the pain of plastic pollution is a global shared pain that requires universal Jān-Centered Laws. Based on this translation of pain, laws such as the complete ban on the production of single-use plastics, the mandate for 100% recycling of existing plastics, and the definition of existential rights for oceans are formulated. These laws will then be implemented through the Network of Law across the Borderless Home.

Representatives of the Translation Center: Responsible Jān-Bearers and Translators of Pain:

Representatives at all levels of the Translation Center are individuals selected based on the criteria of Janism, rather than on the basis of nationality, race, or political affiliations. First and foremost, they are Responsible Jān-Bearers who

are deeply familiar with the shared pain of Jānans and possess the capacity for empathy and testimony. These individuals are Translators of Pain who have the ability to convert silence into the Word of Life and subsequently into translatable law. This selection takes place based on collective awareness and existential competence, rather than mere voting.

Core Skills of the Translators of Pain:

Ontological Understanding of Jān:

These individuals must believe in the depths of the Ontology of Jān and comprehend the existential equality of all Jānans.

Capacity for Deep Empathy:

The capacity for empathy with the pain of all creatures, regardless of species and form, is vital for them.

Ability to Gather Testimony:

Skill in precise observation, scientific analysis, and documentation of the Shout of Jān and wounds, whether directly from humans or indirectly from nature.

Ability to Translate Vocabulary:

The capability to convert pain into Words of Life that possess legalizing capacity. This skill requires a deep understanding of Jān-Centered Language.

Independence from Imposed Power:

These individuals must operate completely independently of governments, corporations, and any form of imposed power in order to translate pain impartially.

The selection of representatives based on these criteria prevents the infiltration of national interests, economic interests, or anthropocentric ideologies into the Translation Center. This ensures that the formulated laws are truly Jān-Centered Laws rather than merely a reflection of existing imposed power. These criteria serve as proof that only those who are themselves aware of and committed to the depths of that pain can convert pain into law.

Concrete Example:

Selecting Translators of Pain for the Rainforest Domain:

In a Local Translation Domain within the Amazon rainforest, Translators of Pain are chosen not from local politicians, but from indigenous communities (who have lived in shared coexistence with the forest for centuries and intimately understand its pain), native biologists (who know the scientific language of the forest's pain), and Jān-centered individuals who possess the ability to hear and translate the silence of trees, animals, and rivers. These individuals gather the testimony of tree-felling, species extinction, and the

displacement of indigenous peoples, and convey it to the Regional Translation Council (for instance, at the scale of the South American continent). These representatives represent the pain of the forest not only through scientific language, but also through their Jān-centered language and deep empathy.

Core Duties of the Translation Center: From Identifying Pain to Formulating Law

The duties of the Translation Center constitute a systematic and integrated process that begins with the initial phase of identifying pain and continues through to the final formulation of translatable laws. These duties are invariably grounded upon the Ontology of Jān and the methodology of Legislation from Pain.

Identification and Registration of Pain: Gathering Testimony of Jānans:

The first and most foundational duty of the Translation Center at all levels is the precise identification and registration of pain. This process involves gathering testimony from all damaged Jānans through various methods. These testimonies not only encompass human sufferings (physical, psychological, social), but broadly

address non-human pains as well. These pains can be gathered and registered through:

Scientific and Data-Driven Observations:

Measuring pollutants, extinction rates, temperature changes, and ecosystem health.

Behavioral Analysis:

Observing abnormal or distressing behaviors in animals.

Lived Experience:

Recording narratives of indigenous communities and individuals close to nature.

Jān-Centered Linguistics:

Understanding the symbols and signs of the Shout of Jān manifested in the silence of nature.

Legislation from Pain can only be effective when pain is properly identified and registered. Without this stage, law remains detached from reality and merely transforms into an imposed law. This duty serves as proof that the Translation Center is not a theoretical institution, but an operational one grounded in objective evidence that engages with the reality of wounds.

Concrete Example:

Drought and the Pain of Farmers and Soil:

Translators of Pain in local translation domains record accurate statistics of declining precipitation and groundwater levels. They gather the testimony of farmers detailing how their lands have dried up, crops have been lost, and families have been displaced. Simultaneously, they record the pain of the soil through laboratory analyses (decrease in organic matter, increase in salinity) and observation of deep cracks. These data all serve as testimony to the shared pain of humanity and nature in the region.

Analysis and Weaving Together of Pain: From Part to Whole:

Following the identification and registration of pain in local domains, the next duty of the Translation Center (especially within regional councils) is the analysis and weaving together (ham-baft-sazi) of these data. This stage involves categorization, comparison, and finding common patterns across different pains. This analysis goes beyond the mere collection of information and seeks to understand the root causes and existential links between various types of pain. This analysis draws upon the Ontology of Jān to show how the pain of one Jān can impact other Jānans within the Network of Jānans. This process transforms fragmented silences into a coherent and understandable shout.

Pains often appear fragmented and disconnected on the surface. However, Janism maintains that the root of many pains lies in the denial of Jān and shared structures of imposed power. The duty of analysis and weaving together reveals these hidden connections and contributes to collective awareness of global shared pain. Without this analysis, legislation might only address superficial symptoms while neglecting the treatment of root wounds. This stage is proof that the Translation Center is not merely a receiver of pain, but its analyst and comprehender as well.

Concrete Example:

Weaving Together the Pain of Child Laborers with the Pain of Unethical Industry:

Translators of Pain in a regional translation council weave together the data concerning the pain of child laborers in regional mines (extreme fatigue, illness, lack of education, loss of childhood) with the pain resulting from environmental destruction in those same mines (water and soil pollution, destruction of habitats) and the pain of local communities whose resources are plundered. They conclude that all these pains are rooted in an anthropocentric and exploitative economic system that equally disregards human Jān and nature. This analysis shows that law must address both human and environmental dimensions to solve these problems.

Translating Pain into Words of Life: From Silence to the Language of Law:

This stage is the heart of the Translation Center's duty: converting analyzed pains into Words of Life that possess the capacity to become translatable laws. This translation requires a deep understanding of Jān-Centered Language and the capacity to bear witness to the Shout of Jān with expressions that are both precise and convey the ontological weight of pain. These words must be able to express liberation as the ultimate goal of the law. This stage begins in regional councils and is finalized in the global council.

An effective law requires precise and expressive language. Words of Life, unlike violence-generating words in the Language of Power, are not ambiguous and leave no room for distortion or deformation. This proof demonstrates that the precise translation of pain into appropriate words is the first step in drafting a law that truly arises from pain and seeks existential reparation.

Concrete Example:

Translating the Pain of Habitat Destruction into Existential Rights:

After registering and analyzing the pain resulting from deforestation (loss of species, local climate change, displacement of animals), Translators of Pain translate this

pain into Words of Life such as right to life for the forest ecosystem, right to flourishing for biodiversity, and right to liberation from destruction for habitats. These words will directly form the basis for drafting legal articles. For instance, instead of the crime of cutting down trees for development, crimes against the right to life of the forest may be raised as an existential crime.

Drafting Translatable Laws: Transforming Word into Decree:

Ultimately, the primary duty of the Global Translation Council is the final drafting of translatable laws and Jān-Centered Laws. These laws stem directly from Words of Life and translated pain and include practical and obligatory solutions for existential reparation, wound restoration, and guaranteeing the liberation and flourishing of Jān for all creatures. Unlike current laws—which largely emphasize a deterrent (punitive) aspect—these laws emphasize the aspect of restoration and the elevation of liberation.

Law in the Civilization of Meaning is not merely an instrument for regulating human relations, but an ontological manifesto to guarantee the existential rights of all Jānans. These translatable laws are capable of implementation within the global Network of Law and disregard national borders. This proof affirms the necessity

of transitioning from anthropocentric human rights to Jān-Centered Laws by presenting a practical model.

Concrete Example:

Legislation for Oceans:

Based on the translated pain of plastic pollution and the destruction of marine habitats, the Global Translation Council may draft a Jān-centered law that includes the following:

Article 1:

Oceans are recognized as Jānans possessing existential rights, including the right to life, the right to purity, and the right to the flourishing of biodiversity.

Article 2:

Any human activity that leads to pain, wound, or denial of the guardian of Jān of the oceans and the Jānans dependent on them (including plastic pollution, overfishing, coral destruction) shall be considered a crime against Jān and will be subject to the severest existential reparation.

Article 3:

All countries and Domains of Jān are obligated to implement comprehensive programs for the restoration of marine ecosystems and the education of empathy with the Jān of the oceans.

These laws are enacted not merely for a healthy human environment, but for the very Jān of the oceans and marine creatures.

The Position of the Translation Center in the Civilization of Meaning: Independence and Legitimacy

The Translation Center in the Civilization of Meaning holds a special position that distinguishes it from current legal and political institutions. This position rests upon existential independence and Jān-centered legitimacy.

Existential Independence from Imposed Power:

The Translation Center operates completely independently of any imposed power—whether governmental, corporate, ideological, or military. Its financial resources are supplied by a Global Jān-Centered Fund nourished through voluntary contributions and human existential responsibility, rather than through government budgets or compulsory taxes. Its members also swear an oath to remain loyal solely to the Shout of Jān and the pain of existence.

Legislation from pain can only be impartial and effective when it is free from the influence of the interests of imposed power and the deformation of language. If this center were dependent on governments or corporations, it would, like current legal institutions, transform into an instrument for

preserving the status quo. This independence serves as proof of the purity of intention and Jān-centered authenticity of this institution.

Concrete Example:

In the contemporary world, international courts are frequently funded by governments and their judges are appointed by states, which can call their independence into question. However, the Translation Center, with its independent structure, can formulate and declare Jān-Centered Laws even against the most powerful actors without fear of political or economic reactions.

Jān-Centered Legitimacy from Shared Belief and Collective Awareness:

The legitimacy of the Translation Center stems not from military power or mere voting, but from global shared belief, the collective awareness of shared pain, and the existential acceptance of the principles of Janism. The laws formulated by this center, because they are directly the translation of pain and the Shout of Jān, will possess an existential obligation for all Jānans (especially humans).

Imposed laws lack true legitimacy and are enforced solely by force. However, Jān-Centered Laws that arise from the Translation Center, because they are rooted in shared pain and the reality of existence, possess a deeper and more

enduring legitimacy that leads to shared-belief power. This legitimacy serves as proof that law in the Civilization of Meaning derives its force from the collective conscience of existence, rather than from any external source.

Concrete Example:

Imagine that the Translation Center formulates and declares a Jān-Centered Law for the protection of a rare endangered animal species. Even though this law lacks military backing, because it is formulated based on the translated pain of this species and global shared belief regarding its right to life, it will possess existential obligation and legitimacy for all human societies and will be enforced through the Network of Law and shared-belief power. This is a model for the transition from consensus-based international law to binding Jān-Centered Laws.

The International Organization of Jān-Centered Security

In the Ideal World, following the establishment of the Translation Center as the legislative institution derived from the pain of existence, the need for a transnational executive institution to guarantee true peace and defense of Jān for all creatures is felt. This institution will be the International Organization of Jān-Centered Security, acting as the

executive arm of Jān-Centered Laws and maintaining stability within the Borderless Home.

The International Organization of Jān-Centered Security:

In a world where chooseable homelands are disarmed and military and political imposed power has vanished, a single, transnational power is essential for protecting the Network of Jānans and enforcing Jān-Centered Laws. Unlike the military and security institutions of the Burned Land, this organization is established not for war and suppression, but for the defense of Jān and the restoration of the wounds of existence. All the detailed structures of this organization will be outlined in future chapters, but in this section, we introduce it briefly and address its necessity.

The Necessity of the International Organization of Jān-Centered Security: Keeper of True Peace and Enforcer of Jān-Centered Law

In the Ideal World, the ultimate goal is the achievement of true peace and the flourishing of Jān for all creatures. This peace cannot be built upon the fear of war or the threat of imposed power. Nonetheless, even in an ideal society, instances of the denial of Jān or violations of Jān-Centered Laws may occur. The International Organization of Jān-Centered Security is an institution that, with limited military power and a focus on Jān-centered defense, prevents these

violations and guarantees the enforcement of laws translated from pain. This organization is the executive counterpart of the Translation Center and operates in alignment with the same Ontology of Jān.

Legislation from pain by the Translation Center alone is not sufficient to create the Civilization of Meaning. For law to become a decree and subsequently a lived reality, it requires an executive branch. In the absence of the imposed power of nation-states and national armies, a vacuum is created in this regard that must be filled by a Jān-centered institution. This organization, with its power rooted in collective shared belief and existential responsibility, acts merely as a restorative and protective force, and its goal is the liberation of all Jānans from pain and wound, rather than the imposition of will or the expansion of influence. This organization functions as the hand of Jān that puts Jān-Centered Laws into action.

Concrete Example:

In the Burned Land, international organizations such as the United Nations frequently lack independent executive power and depend on the will of member states. This matter prevents the effective enforcement of international laws and the addressing of global shared pain. However, the International Organization of Jān-Centered Security

possesses operational independence and its own dedicated resources (supplied by the Global Jān-Centered Fund).

If the Translation Center issues a law for the immediate halt of the destruction of an ancient forest (due to the translated pain of the trees, animals, and indigenous communities) and a local company refuses to enforce it, the International Organization of Jān-Centered Security can intervene with its limited and specialized executive forces, prevent further destruction, and pave the way for the restoration of the wound of the forest. These executive forces are equipped with Jān-Bearing Technology and a deep understanding of empathy with the environment, and their operations will be accompanied by minimal pain and wound.

This organization can also intervene in critical moments when Jānans (both human and non-human) are exposed to direct threats (such as natural disasters or the lingering remnants of past denial of Jān) to protect them. This intervention will serve not as occupation, but as service to Jān and Jān-centered defense, aiming to restore liberation and flourishing to the damaged Jānans. This organization ensures that the Shout of Jān does not remain silent and that Jān-Centered Laws become reality.

Conclusion of the Chapter: The Translation Center as the Institution of Translating Silence to Law

In this chapter, we detailed and explained the central concept of the Translation Center as the foundational institution of the Civilization of Meaning. We elucidated the necessity of this institution as a response to the ignored silence and pain of Jānans in the Burned Land, and as a bridge between the Shout of Jān and common law.

We described the structure of the Translation Center as a transnational and multi-tiered institution with levels comprising the Local Translation Domain, the Regional Translation Council, and the Global Translation Council. We designated the representatives of this center as Responsible Jān-Bearers and Translators of Pain, who are chosen based on existential competence and the capacity for empathy and the translation of silence.

Furthermore, we clarified the core duties of this center—ranging from the identification and registration of pain and gathering the testimony of Jānans, to the analysis and weaving together of pain, the translation of pain into words of life, and ultimately the final drafting of translatable and Jān-centered laws—using thorough examples. We emphasized that the Translation Center possesses existential independence from imposed power and Jān-centered legitimacy derived from the shared belief and collective awareness of existence.

This chapter marks the first step in charting the operational roadmap for the Jān-Centered Ideal World, in which law is not an instrument of imposition, but a mirror of the Shout of Jān for the realization of the liberation and flourishing of all existence.

CHAPTER 19

The Optional Division of the World

(Place, Resources, Homeland)

Introduction:

In previous chapters, we explained the concept of the forced division of the world as a root of common pain and the denial of Jān. This division, based on imposed national, racial, economic, and ideological borders, has led to meaningless conflicts and disputes instead of the solidarity of Jānans. Now, within the framework of designing the ideal world and relying on the foundations of the Civilization of Meaning and Jān-centered laws that originate from the Translation Center, we expand upon the pivotal concept of the optional division of the world. This chapter outlines how places, resources, and the connection of Jānans are organized based on choice and shared belief, and presents a model for the borderless home.

The Negation of Forced Division: Redefining Borders and Attachments

The optional division of the world signifies a radical negation of imposed borders and forced attachments that led to pain and wound in the burned land. This negation stems not from chaos, but from an ontology of Jān and the common law of existence, which emphasizes solidarity and existential diversity.

From Forced Nationality to Jān-Centered Identity: Liberation from Artificial Borders:

In the contemporary world, nationality operates as an imposed identity, forcing an imposed homeland upon human Jānans. This fuels separation, discrimination, and the denial of Jān, as we saw in the critique of forced nationality. The optional division of the world rejects this concept, viewing the true identity of every Jān as its Jān-centered identity. This identity transcends any racial, cultural, or geographical divisions and is grounded in the existential equality of all Jānans.

If every Jān, regardless of its form and place, possesses intrinsic value and the right to liberation, then no external force can impose an enforced identity upon it. Forced nationality leads to a crime against Jān (a concept expanded in later chapters), because it deprives individuals of their right to choose and their chooseable homeland. The optional

division is a practical proof that Jān-centered identity is the sole true and liberating identity, and that artificial borders are wounds inflicted upon the body of the network of Jānans.

Concrete Example:

Refugees and the pain of homelessness: In the burned land, millions of refugees, due to forced nationality and political borders, have been deprived of their existential rights and trapped in a borderless prison. Their pain of homelessness and loss of identity is profound. In the Jān-centered ideal world, their identity is simply Jān. The Translation Center translates their pain into Jān-centered law for the right to choose a place of living and existential rights independent of nationality. Thus, humans can freely live in any Jān domain that aligns with their collective awareness and shared belief. This is liberation from the silence and wound of homelessness.

From Imposed Ownership to Existential Responsibility: Redefining the Relationship with Resources:

In the burned land, resources (land, water, mines) are frequently under the imposed ownership of individuals, corporations, or governments. Instead of existential responsibility, this ownership has led to unbridled exploitation and the denial of Jān in nature, as seen in the critique of the human-centric economy. The optional

division of the world rests upon the principle that no Jān (whether human or non-human) can be the absolute owner of another Jān or of the earth's resources; rather, each can only be responsible for preserving and flourishing them.

If all resources are part of the network of Jānans and possess existential rights, then ownership in the sense of absolute dominance and exploitation is a crime against Jān. Existential responsibility, replacing ownership, is practical proof that humanity is not a master, but a part of this vast network entrusted with maintaining true peace and existential balance. Jān-centered laws enshrine this responsibility as a fundamental duty.

Concrete Example:

Water: From Ownership to the Right to Life:

In many parts of the world, water resources are under the ownership of governments or corporations, leading to water wars, pollution, and the deprivation of communities from drinking water. The pain caused by water scarcity and pollution is a global common pain. In the optional division of the world, water is recognized as a Jān possessing the right to life and the right to freedom from pollution. Humans are not owners of water, but responsible for preserving its cycle and equitably distributing it among all Jānans (including

plants and animals). Jān-centered laws formulate water management based on this existential responsibility.

15.2. Organization of Places: Jān Domains and Chooseable Homelands

In the optional division of the world, the organization of places is based on Jān domains and chooseable homelands, both of which are concepts previously introduced in the book and whose operational expansion we now observe. This organization serves as a replacement for current political and administrative borders.

Jān Domains: The Axis of Biological and Existential Organization:

The Jān domain acts as the smallest and most fundamental unit of spatial organization in the Civilization of Meaning. This domain is defined not by political divisions (countries, provinces), but by biological and ecological borders (such as a river with its tributaries and delta, a mountain range, a vast forest, or even a city with its specific ecosystem) and the law-governed coexistence of Jānans in that location. Each Jān domain possesses its own specific collective awareness and common pain, which is translated by the Translation Center.

The current forced division of the world frequently severs ecosystems through political borders, ignoring their biological continuity, which leads to pain and their

destruction (for example, a river flowing across multiple countries). The Jān domain heals this wound by defining places according to the ontological reality of Jān. This proof demonstrates that for true peace with nature, the structure of life must first be organized based on the rules of nature and its common law.

Concrete Example:

The Mediterranean Jān Domain:

Instead of dividing the Mediterranean into national coastlines and exclusive maritime zones, the entire Mediterranean Sea and its surrounding biological domains (mountains, plains, islands) are considered a single Jān domain. The local Translation Center in this domain focuses on its common pains (oil pollution, overfishing, the impact of global warming on aquatic life) and translates these pains into shared Jān-centered laws for all human and non-human Jānans inhabiting this domain (from fish and marine plants to coastal humans). The translatable laws of this domain include comprehensive cleanup programs, pollution bans, and sustainable resource management based on the flourishing of Jān for all marine creatures.

Chooseable Homeland: Selection Based on Shared Belief and Responsibility:

The chooseable homeland is the spatial concept for human Jānans that replaces the imposed homeland. In the optional division of the world, humans have the right to choose their chooseable homeland based on shared belief with other Jānans residing in a Jān domain, and based on their existential responsibility toward that place and its beings. This choice is made not by force, but through awareness and commitment, and each chooseable homeland possesses its own specific Jān-centered language and legislation from pain that harmonizes with the overarching Jān-centered laws.

Freedom of choice and responsibility are core pillars of the flourishing of Jān. The chooseable homeland is proof that true belonging to a place stems not from political borders, but from a profound bond with the Jān of that place and a commitment to its liberation. This concept aids in existential reparation for the damage caused by the imposed homeland and allows humans to experience the borderless home in practice.

Concrete Example:

Choosing a Chooseable Homeland in the Rainforests:

An individual who feels a deep sense of empathy with the Amazon rainforest and wishes to fulfill their existential responsibility toward it can, after completing the necessary training in the Janism Academy (a concept expanded in subsequent chapters) and understanding the Jān-centered laws pertinent to that Jān domain, choose it as their chooseable homeland. They commit to cooperating with the collective awareness of the indigenous peoples and local translators of pain, striving to preserve the forest and utilizing its resources with respect and based on the common law of existence. They will be not a citizen of a specific country, but a responsible Jān within their chooseable homeland. This choice signifies the negation of the passport and visa in the modern sense, replacing them with existential commitment.

The Negation of Forced Division: Redefining Borders and Attachments

From Forced Nationality to Jān-Centered Identity: Liberation from Artificial Borders:

If every Jān, regardless of its form and place, possesses intrinsic value and the right to liberation, then no external

force can impose an enforced identity upon it. Forced nationality leads to a crime against Jān, because it deprives individuals of their right to choose and their chooseable homeland. The optional division is practical proof that Jān-centered identity is the sole true and liberating identity, and that artificial borders are wounds inflicted upon the body of the network of Jānans.

From Imposed Ownership to Existential Responsibility: Redefining the Relationship with Resources:

If all resources are part of the network of Jānans and possess existential rights, then ownership in the sense of absolute dominance and exploitation is a crime against Jān. Existential responsibility, replacing ownership, is practical proof that humanity is not a master, but a part of this vast network entrusted with maintaining true peace and existential balance. Jān-centered laws enshrine this responsibility as a fundamental duty.

Organization of Places: Jān Domains and Chooseable Homelands

Chooseable Homeland: The Realization of Existential Freedom and the Ecosystem Domain:

If Jān is the essence of existence and existential equality is the foundational principle of Janism, then homeland cannot

be merely a human concept. The pain of a destroyed forest, or the suffering of an endangered animal species, is the shout of Jān of a voiceless entity that requires its own chooseable homeland. Jān-centered laws must guarantee that this natural homeland, free from human political borders, is preserved and restored. This is the sole path to realizing true peace between humanity and nature and preventing the denial of Jān on a planetary scale. The absence of a chooseable homeland for nature is its borderless prison, which leads to common pain.

Chooseable Homeland: The Manifestation of Choice and Diversity of Belief in Humanity:

Janism emphasizes freedom of choice and liberation from coercion. If a homeland is a place for the flourishing of Jān, it must stem from an individual's belief and free will, rather than an imposed contract or an imposed nationality. The pain arising from living in a homeland that does not align with an individual's belief inflicts a deep wound upon the Jān. The chooseable homeland is practical proof that shared belief and free choice are the sole legitimate bases for the formation of the human borderless home, and this diversity leads to a richer collective awareness. This right paves the way for the individual translation of liberation.

The Law of Freedom and Non-Harm: The Foundation of Jān-Centered Coexistence:

If Janism emphasizes the existential equality of all existence, then the freedom of one Jān cannot come at the cost of the pain or denial of Jān of another. This foundational law is the practical proof for the limitation of absolute freedom, because freedom is liberating only when it contributes to the coexistence and flourishing of Jān for all Jānans. Without this law, optional division can lead to chaos and the return of imposed power, reproducing past wounds. This law is the shared shout of Jān for peace and justice.

Existential Immunity: Protecting the Most Vulnerable Jānans:

If Jān-centered laws arise from pain, then the greatest protection must be afforded to the Jānans who have endured the most pain or are the most vulnerable. This immunity is proof that shared-belief power in the ideal world prioritizes the repair of deep wounds and liberation from the denial of Jān. Children and the mentally ill, due to cognitive immaturity or the inability to make independent decisions, require special protection to guarantee their right to liberation. Animals and plants, which cannot defend themselves, likewise deserve complete existential immunity so that their shout of Jān may be heard and their right to life honored. This immunity is the foundation of Jān-centered justice.

Self-Definition of Law and Freedom: Boundaries of Creativity and Responsibility:

Janism believes in human existential creativity and shared-belief power. The self-definition of law in chooseable homelands is practical proof that true freedom lies in individual and collective choice and responsibility. This enables homelands to discover innovative solutions for their specific pains or unique ways for the flourishing of Jān of their members. This diversity leads to a richer collective awareness and a dynamic network of law on a global scale, as the success of each homeland can serve as a model for others. This process transforms legislation from pain into a democratic and dynamic act at all levels.

Jān-Centered Advertising, Negation of Imposition: Attraction Based on Shared Belief:

If the chooseable homeland is formed on the basis of choice and belief, then any form of imposition to join it contradicts the principle of Janism. War and propaganda are the tools of the burned land for the denial of Jān and the distortion of memory. The proof of this principle lies in the fact that true peace is achieved only when shared belief forms from within and through collective awareness, rather than from the outside through force or deception. This law guarantees that Jān-centered language remains the sole medium of

communication among homelands and that the pain arising from coercion is eradicated.

Borderless Human Liberation: Evolution and Metamorphosis of Homelands:

If Janism believes in existential evolution and infinite liberation, then homelands must also exist within a dynamic and evolutionary process. The freedom to change homelands and the freedom to build a new homeland are practical proof that Jān-centered laws are not barriers to growth, but the foundation for flourishing. The pain resulting from remaining within a system that does not align with an individual's belief is eliminated in the ideal world. This dynamism leads to a healthy competition among homelands to better serve Jān and, ultimately, to a growing collective awareness of the global common pain and convergence toward a single, Jān-centered and borderless home. This process propels the ideal world toward true peace and absolute Jān-centered justice.

Foundations of the Optional Division of the World:

This concept rests upon the following principles, which ultimately lead to the solidarity of Jānans and their existential flourishing:

Negation of Forced Nationality and Emphasis on Jān-Centered Identity:

The optional division of the world radically rejects imposed borders and forced attachments such as nationality. The foundational identity of every Jān is its Jān-centered identity, which transcends racial, cultural, or geographical divisions and is grounded in the existential equality of all Jānans. This principle emphasizes the right to choose a place of living and existential rights independent of nationality, akin to the liberation of refugees from the pain of homelessness in the Jān-centered ideal world.

Transition from Imposed Ownership to Existential Responsibility:

In this world, the earth's resources (land, water, mines) are not subject to imposed ownership; instead, humanity bears the existential responsibility for preserving and flourishing them. This means that no Jān can be the absolute owner of another Jān or of resources; rather, each is responsible for maintaining true peace and existential balance within the network of Jānans. The example of water, which shifts from ownership to the right to life of all Jānans, illustrates this transformation.

Organization of Places Based on Jān Domains and Chooseable Homelands:

The organization of places is based on Jān domains (natural ecosystems that serve as the chooseable homeland of animals and plants and must be unconditionally preserved) and chooseable homelands (places that humans build or join based on choice and shared belief). These homelands may form upon any political, theoretical, philosophical, or religious orientation, etc.

The Law of Freedom and Non-Harm as the Foundation of Existence:

The sole fundamental condition for the existence and persistence of any chooseable homeland is the belief in and observance of the common law of freedom and non-harming others. Others includes all Jānans (human, animal, plant). This law guarantees Jān-centered coexistence and true peace.

Existential Immunity for Vulnerable Jānans:

A community of Jānans—animals, plants, children, and the mentally ill—enjoys absolute legal immunity. They are perpetually under the shadow of Jān-centered security, and no local law within chooseable homelands can violate their fundamental rights. This immunity is the practical manifestation of Jān-centered justice and existential

responsibility toward the most vulnerable members of the network of Jānans.

Self-Definition of Law and Freedom and the Negation of Imposition:

Believing peoples in chooseable homelands are free to define their own specific laws and freedoms, provided that the common law of freedom and non-harm is observed. These homelands have the right to engage in advertising to attract new compatriots, but any form of imposition and coercion (ranging from war to deceptive propaganda) is prohibited; acceptance occurs solely on the basis of free choice and shared belief.

Borderless Human Liberation and Continuous Evolution:

Humans in this world are free to change their homeland or construct new homelands. This dynamism leads to existential evolution and infinite liberation, such that beliefs and homelands either grow powerful or fade away based on their performance and service to Jān. This dynamic process ultimately leads the ideal world to a point where complete borderlessness is realized among all Jānans.

These are the foundational concepts that shape the optional division of the world and pave the way for the borderless home and infinite flourishing.

Organization of Resources: Co-Enjoyment and the Jān-Centered Distribution Network

In the optional division of the world, the approach to the earth's resources shifts from ownership and competition toward co-enjoyment (shared utilization) and existential responsibility. This organization forms the infrastructure of a Jān-centered economy.

Co-Enjoyment: Responsible Utilization Based on Existential Rights:

In the Civilization of Meaning, no Jān (whether human or non-human) is the absolute owner of resources. The earth's resources, as part of the network of Jānans, possess existential rights, and their use must be grounded in co-enjoyment and existential responsibility. This means that any use of resources must take into account the right to liberation and flourishing of all Jānans dependent upon that resource. Co-enjoyment means the equitable and sustainable use of resources, regulated by Jān-centered laws and extracted via the Translation Center from the pains arising from improper exploitation.

The common pain caused by resource scarcity and pollution in the burned land primarily stems from monopolistic ownership and unbridled exploitation, which leads to the denial of Jān in resources and other beings. Co-enjoyment is proof of the Janism principle that existence is a single,

interconnected whole, and its resources must be shared for the flourishing of all Jānans. This approach prevents the wounds arising from competition over resources and contributes to true peace in nature and among humans.

Concrete Example:

Co-Enjoyment of Forests:

Instead of a forest falling under the ownership of a specific country or corporation and being indiscriminately logged (which leads to the pain of the forest, animals, and indigenous humans), in the optional division of the world, the forest is regarded as a Jān possessing the right to life and the right to flourishing. Exploitation of it (e.g., for forest fruits) is permissible only to the extent of sustainable co-enjoyment and with the consent of the collective awareness of the respective Jān domain. Jān-centered laws specify how much and in what manner forest resources may be used so as not to harm its shout of Jān and to ensure existential reparation if necessary. This includes species preservation, soil restoration, and meeting the biological needs of the forest.

Co-Enjoyment of Oil:

Instead of oil being treated merely as a resource under the ownership of a specific country or corporation and subjected to unbridled exploitation (which leads to environmental

common pain, meaningless conflicts, and the denial of Jān of the planet), in the optional division of the world, oil is considered an ecological guardian. This fluid guardian is part of the network of Jānans and the Earth's vital cycles, having taken thousands of years to form.

The exploitation of oil in the Jān-centered ideal world is permissible only to the extent of sustainable co-enjoyment and with the consent of the collective awareness of the respective Jān domain. This means that its extraction and use must be strictly for meeting vital needs and the flourishing of Jān, and any unbridled consumption or surplus production that leads to the pain of the planet's Jān is prohibited.

Jān-centered laws, originating from the Translation Center and from the translated pain of oil pollution and environmental destruction, specify the extent and manner in which oil may be used. These laws prioritize alternative approaches and Jān-centered energies, reducing oil consumption to the absolute minimum necessary. Any existential reparation in the event of damage to the shout of Jān of the environment caused by the extraction or consumption of oil is posited as a foundational principle. This reparation includes the complete cleanup of pollution, the restoration of destroyed ecosystems, and investment in clean and liberating technologies for future generations to

guarantee the right to liberation from pollution and the right to flourishing for all Jānans.

Jān-Centered Distribution Network: Securing Freedom from Want:

To realize co-enjoyment, a Jān-centered distribution network is required that operates beyond political and economic borders. This network is tasked with distributing essential resources and needs (such as clean water, healthy food, and clean energy) fairly and efficiently based on the right to freedom from want and the existential rights of all Jānans. This network operates upon Jān-centered technology, in cooperation with various Jān domains, and under the supervision of the Translation Center.

In the burned land, resource scarcity is largely due to unfair distribution, corruption, and the concentration of economic power, rather than actual resource scarcity. The Jān-centered distribution network heals this wound arising from inequality and is practical proof that freedom from want is the right of every Jān and can be realized through a distribution system grounded in shared belief and Jān-centered justice.

Concrete Example:

Water Distribution in Arid Regions:

In regions facing water scarcity where the pain of drought and thirst is palpable, the Jān-centered distribution network, instead of transferring water from water-rich regions to arid ones (which often leads to pain at the source), focuses on Jān-centered technologies such as seawater desalination, atmospheric moisture harvesting, and the optimal use of existing water resources (e.g., through low-water agriculture). This network also guarantees that all Jānans (humans, animals, plants) in these regions have access to sufficient water for their flourishing, and the Translation Center monitors the implementation of this fair distribution so that the shout of the thirsty Jān is heard.

The Connection of Jānans: From Conflict to Biological Dialogue

The optional division of the world impacts not only places and resources, but also the manner in which Jānans connect. In this world, relationships are formed upon biological dialogue and empathy, rather than conflict and power.

Biological Dialogue and Healing the Wound: The Basis of Relationships Among Jānans:

In the burned land, relationships among Jānans (especially humans) are frequently accompanied by conflict, distrust,

and the denial of the other, which are rooted in forced division and the language of power. The optional division of the world is built upon biological dialogue. This dialogue transcends mere human discourse and includes listening to the silence and the shout of Jān of all Jānans (such as the language of animals and the signs of nature). The ultimate goal of this dialogue is the identification of common pain and the healing of wounds resulting from the denial of Jān.

True peace and the flourishing of Jān are possible only within an atmosphere of empathy and shared belief. Biological dialogue is proof that language in the Civilization of Meaning is an instrument for the translation of liberation and existential bonding, rather than for division and deformation. This dialogue opens the path for legislation from pain through collective awareness.

Concrete Example:

Resolving Water Resource Disputes Between Communities:

Instead of two communities (which in the burned land might be two countries) engaging in conflict over shared river water resources (leading to pain for both sides and the river itself), in the optional division of the world, translators of pain from the Translation Center intervene to mediate. They translate the pain of water scarcity from both communities, as well as

the shout of Jān of the river (through scientific and biological assessments). Then, through biological dialogue and based on the Jān-centered laws concerning the existential rights of the river, a shared solution for sustainable and equitable co-enjoyment of the water is found, leading to the healing of past wounds and the creation of shared belief among the communities.

From Forced Homeland to the Borderless Home: Commitment to Jānans, Not Borders

The ultimate outcome of the optional division of the world is the realization of the borderless home. This does not mean the physical elimination of borders, but rather the neutralization of the violence-generating function of borders. In the borderless home, a human Jān's allegiance belongs not to an imposed nationality, but to the entire network of Jānans and to the existential responsibility toward the shout of Jān of all existence. Humans in this world connect with one another not on the basis of country, but on the basis of shared belief and commitment to liberation.

The forced division of the world, with its borders, has created deep wounds of separation and alienation. The borderless home is proof that true peace transcends political and geographical divisions, and comprehending the global common pain is the sole path to attaining a comprehensive Jān-centered identity. This concept demonstrates that

humanity can find its chooseable homeland anywhere, provided it is committed to Jān-centered laws and its existential responsibility toward that Jān domain.

Concrete Example:

Global Jān-Centered Networks:

In the borderless home, scientists, artists, and specialists from various Jān domains collaborate with one another not on the basis of nationality or passport, but on the basis of shared belief and their expertise in the translation of liberation and legislation from pain. A polar biologist can freely collaborate with Amazonian indigenous peoples to solve the problem of melting glaciers and its accompanying pain. They share a common homeland called Janism and view each other as Jānans committed to liberation.

Conclusion of the Chapter: The Optional Division of the World (Place, Resources, Homeland)

This chapter expanded upon the foundational concept of the optional division of the world as a replacement for the forced division and the roots of common pain in the burned land. We demonstrated how this new model operates upon Jān-centered identity, existential responsibility, and shared belief.

By rejecting forced nationality and imposed ownership, we emphasized, respectively, the chooseable homeland (based

on choice and commitment) and the co-enjoyment of resources (based on existential rights and existential responsibility). We delineated the organization of places based on Jān domains and the organization of resources through the Jān-centered distribution network.

Ultimately, relationships among Jānans in this world take shape upon biological dialogue and the healing of wounds, leading to the realization of the ultimate concept of the borderless home. The optional division of the world is not merely a new geographical framework, but a practical ontology for true peace and the flourishing of Jān for all existence.

CHAPTER 20

The Chooseable
Homeland (Jān-Centered Citizenship)

Introduction:

In the Burned Land, the concept of the homeland is generally tied to the compulsion of birth and nationality. Instead of being a source of liberation and the flourishing of Jān, this forced homeland has transformed into a factor for pain, wounds, discrimination, and the denial of Jān, as elucidated in the critique of forced nationality and the forced division of the world.

Janism, by introducing the concepts of the Chooseable Homeland and Jān-centered citizenship, presents a fresh and revolutionary perspective on this ontological reality. This chapter precisely explicates how an existential identity is formed based on choice and shared belief, shattering the imposed borders of birth. This concept will be one of the most fundamental Jān-centered laws in the Civilization of Meaning.

The Negation of the Forced Homeland: Liberation from the Compulsion of Birth

At its core, the concept of the Chooseable Homeland is a resolute negation of the forced homeland. This negation is not a political choice, but an ontological necessity for the realization of the flourishing of Jān.

Jān and the Right to Choose the Place of Liberation: Beyond the Irreversibility of Birth

In the Burned Land, the place of birth determines the nationality and citizenship of a Jān (human) in a compulsory and unchangeable manner. This compulsion of birth ignores the individual's right to liberation and right to choice in selecting the environment where they can achieve flourishing. In the perspective of Janism, Jān is a free existence possessing intrinsic value who must not be restricted by geographical and political impositions. The forced homeland is itself a profound pain that leads to numerous psychological and physical wounds, especially for those born in unsuitable environments or under oppression.

If liberation is the ultimate goal of every Jān, then any factor that hinders this liberation must be critiqued and negated. The forced homeland, by imposing identity and countless restrictions based on a random event (birth), directly conflicts with the right to liberation and the right to choice. The shared law of existence emphasizes the free circulation

of Jān (an implicit concept in Janism) and existential diversity, rather than rigid and fixed border demarcations. Therefore, the negation of the forced homeland is a necessary argument for realizing Jān-centered justice and ending the crime against Jān (which stems from the imposition of identity).

Concrete Example:

Children born in war-torn or deprived regions: A child born in a war-torn or severely impoverished region is confronted from the very moment of birth with an imposed identity and nationality that exposes them to pain, violence, and countless deprivations. The forced homeland deprives them of primary existential rights. Even if this child migrates to a safer place, they still face discrimination due to the label of their previous nationality (e.g., as a refugee). Janism negates this crime; the Translation Center translates the pain of these children into a Jān-centered law for the right to choose a homeland (not merely citizenship). This law is grounded in the belief that no Jān should fall victim to the compulsion of the geography of its birth.

The Borderless Home as an Ontological Reality: Crossing Imaginary Borders

The concept of the Borderless Home, introduced in previous chapters, is expanded here as an ontological reality replacing the forced homeland. The Borderless Home signifies a world in which the belonging of a human Jān is not to artificial political borders, but to the entire network of Jānans and to existential responsibility toward the Shout of Jān of all existence. This concept respects existential diversity and provides the possibility of law-governed coexistence, where the pain caused by borders vanishes.

Political and national borders are mental and imposed constructs that have no root in the ontological reality of Jān. They have been tools for the forced division of the world and the exercise of imposed power, leading to silence and countless wounds. The Borderless Home is an argument that the integrated world and the network of Jānans are a deeper reality than political borders. The Jān-centered laws arising from the Translation Center recognize this integration and refrain from any law-making based on imposed borders.

Concrete Example:

Cross-border ecosystems and their pain: The Amazon rainforests or the River Nile do not recognize political borders between countries. The pain of one part of this ecosystem (e.g., deforestation in one country) affects the

whole of it (the river or forest in other countries). The Borderless Home means understanding this existential solidarity. The Translation Center translates the pains inflicted by political borders on these ecosystems into Jān-centered laws that manage these regions based on their single domain of Jān, regardless of which human chooseable homeland dwells within them. These laws mandate the existential responsibility of all human Jānans toward the entire ecosystem, rather than merely its national segment.

The Chooseable Homeland: The Mechanism of Jān-Centered Citizenship

The Chooseable Homeland is not only a philosophical concept but also a practical mechanism for granting Jān-centered citizenship, which takes shape upon the foundation of awareness, choice, and existential commitment. This mechanism guarantees the foundation of the existential rights of all Jānans.

Criteria for Choosing a Homeland: Shared Belief and Existential Responsibility

In the Civilization of Meaning, every human Jān has this right to liberation to choose their homeland. This choice is based on two essential criteria:

A) Shared belief with the domain of Jān:

The human Jān must share a belief with the collective awareness and the Shout of Jān of that domain of Jān. This shared belief includes accepting the specific Jān-centered laws of that domain, understanding its unique pains, and committing to the flourishing of all Jānans dwelling therein. This shared belief runs deeper than a mere political agreement and is rooted in the collective conscience of existence.

B) Commitment to existential responsibility:

The applicant Jān must prove their capability and willingness to accept existential responsibility toward that domain of Jān and its Jānans. This responsibility includes participating in the healing of wounds, protecting resources (based on co-benefaction), and striving for the translation of liberation within that environment. This commitment must be genuine and evaluable.

Citizenship in the Burned Land is frequently determined on the basis of birth, race, or blood, leading to compulsion and the denial of the right to choice. The Chooseable Homeland is an argument that true attachment to a place springs not from force, but from conscious choice and existential commitment. This system responds to the pain born of alienation and non-belonging, and builds law upon the foundation of genuine shared belief.

Concrete Example:

Applicants for a Chooseable Homeland on a coral island: Suppose an individual (e.g., a marine biologist) wishes to choose their chooseable homeland in a domain of Jān consisting of a coral island. They must:

Shared belief: Have a profound understanding of the corals' pains (such as bleaching due to water warming) and the Shout of Jān of native aquatic life, and accept the principles of the Jān-centered laws concerning the preservation of the marine ecosystem.

Commitment: Prove their responsibility toward protecting the corals (e.g., by participating in restoration projects or educating the local community) and preventing water pollution.

This process is not merely the granting of a passport, but an existential commitment evaluated and approved by the Translation Center and the Council of Jānans. This person acquires the Jān-centered citizenship of that island and is recognized within the network of law of that domain.

The Process of Acquiring Jān-Centered Citizenship: From Education to Commitment:

The process of acquiring Jān-centered citizenship is not an automated or purely administrative process; rather, it includes the stages of awareness-raising, Jān-centered education, and the expression of existential commitment, which are carried out by the Janism Academy and under the supervision of the Translation Center and the Council of Jānans.

A) Jān-Centered Education:

The applicant Jān must pass Jān-centered education courses, which include a profound understanding of the ontology of Jān, Jān-centered laws, Jān-centered language, as well as a precise recognition of the pains and needs of their selected domain of Jān.

B) The Lived Experience of Pain:

The Jān must live for a period within their selected domain of Jān and directly experience and bear witness to its pains and the Shout of its Jānans. This stage is the true test of empathy and responsibility.

C) Expression of Existential Commitment:

The applicant Jān publicly declares their commitment to the liberation and flourishing of that domain of Jān and all its Jānans before the Council of Jānans of that domain (who

represent the collective awareness). This commitment is an existential covenant, not merely a formal oath.

This comprehensive process ensures that Jān-centered citizenship is not merely a label, but a deep and conscious existential bond with a domain of Jān and its network of Jānans. This argument demonstrates that a true homeland lies not in the accident of birth, but in commitment and responsibility, and only through this approach can the wounds arising from irresponsibility toward places and beings be healed.

Concrete Example:

Jān-centered citizenship for a desert region: An individual who wishes to acquire the Jān-centered citizenship of a desert domain of Jān first becomes acquainted in the Janism Academy with the pain of drought, water scarcity, and the destruction of the desert's native species. Then, they live in that region for a period to experience the pain of thirst of plants and animals, and the silence of the desert. During this time, they cooperate in water resource restoration projects or the planting of resistant native species. Finally, with a full understanding of their existential responsibility, they commit to protecting this domain of Jān as a committed Jān and striving for its liberation.

Rights and Responsibilities of Jān-Centered Citizenship: The Charter of Liberation

Jān-centered citizenship is not only an identity, but a collection of rights and existential responsibilities that every human Jān enjoys in their chooseable homeland. These rights and responsibilities originate from Jān-centered laws, are compiled by the Translation Center, and are executed by the network of law.

Existential Rights in the Chooseable Homeland: Guaranteeing Liberation from Need

Every human Jān who acquires the Jān-centered citizenship of a domain of Jān will enjoy all existential rights. These rights go beyond traditional human rights and are based on liberation from need and the flourishing of Jān of all Jānans. These rights include:

Right of access to vital resources: Including clean water, wholesome food, clean air, and clean energy, based on co-benefaction. This right exists not merely for human survival, but for their flourishing as part of the network of Jānans.

Right to freedom from pain and violence: Including freedom from war, poverty, preventable diseases, and any denial of Jān. This right means guaranteeing a safe and healthy environment for flourishing, which will include free treatment—treatment understood as repairing the universal

core Jān, independent of the meanings and vocabulary of the burned city's violence, shielded from contamination by financial discourse.

Right to participate in biological dialogue: The right to express the Shout of Jān and participate in the process of legislation from pain within one's domain of Jān. This right guarantees collective awareness and shared belief.

Right to Jān-centered education and awareness: The right to access Jān-centered education freely and mandatorily for a deeper understanding of the ontology of Jān and one's existential responsibility.

Right of movement and choosing a homeland anew: A human Jān always has the right to change their chooseable homeland, provided they undergo the new process of acquiring Jān-centered citizenship and fulfill their existential responsibilities toward the previous domain of Jān.

In the Burned Land, rights are often conditional upon nationality and imposed borders, and many Jānans are deprived of them. Existential rights in the chooseable homeland are an argument that true rights stem from Jān and existence, not from governments or anthropocentric laws. These rights guarantee liberation from need and flourishing for all Jānans and heal the wounds caused by deprivation and discrimination.

Concrete Example:

Right of access to clean water in an arid region: An individual who has acquired the Jān-centered citizenship of a desert domain of Jān has the right to access clean water, even if water resources are scarce in that region. This right is guaranteed by the Jān-centered distribution network and through the use of Jān-bearing technology. This right is granted not because of their being a citizen, but because of their being a Jān and possessing an existential right to liberation from need. At the same time, they have the responsibility to conserve water consumption and participate in water resource preservation projects.

Existential Responsibilities in the Chooseable Homeland: Commitment to Healing the Wound

Alongside existential rights, every human Jān who accepts Jān-centered citizenship also undertakes a set of existential responsibilities. These responsibilities originate from the Jān-centered laws and collective awareness of that domain of Jān, and are built upon empathy (Glossary) and the commitment to liberation of all Jānans. These responsibilities include:

Protection of Jānans and natural resources: Including the care of ecosystems, plant and animal species, and water and soil resources, based on the principles of co-benefaction and sustainability.

Participation in healing wounds: Active engagement in reconstruction and healing projects for environmental and social pains within one's domain of Jān.

Bearing witness to the Shout of Jān: Listening to the silence and pain of other Jānans (human and non-human) and transmitting it to the Translation Center.

Observance of Jān-centered laws: Full adherence to all Jān-centered laws compiled by the Translation Center.

Education and awareness-raising: Playing a role in expanding Jān-centered awareness and shared belief in society.

Rights without responsibility lead to unbridled exploitation and the denial of Jān. Existential responsibilities are an argument that liberation is a two-way process requiring the commitment and active participation of every Jān in the flourishing of the entire network of Jānans. These responsibilities heal the wounds caused by indifference and selfishness and contribute to true peace.

Concrete Example:

Responsibility regarding air pollution in a city: An individual who has acquired the Jān-centered citizenship of an urban domain of Jān has the responsibility to participate in reducing air pollution. This includes using public transportation, supporting Jān-bearing technology (e.g.,

electric vehicles), and even participating in tree-planting projects within the city. They also have the responsibility to bear witness to the pain caused by air pollution in children, the elderly, and even urban birds and plants, and to transmit it to the Translation Center. This responsibility is not merely a rote civic duty, but an existential commitment to the liberation and flourishing of all Jānans in that city.

The Fundamental Principle of the Formation of Chooseable Homelands: The Law of Non-Harm and the Criterion of Maturity of Choice

In the Jān-centered world, freedom of homeland creation is not a granted privilege, but springs from the existential maturity and Jān-forging responsibility of the mature human being. Every chooseable homeland possesses legitimacy only if it accepts the shared law of non-harm to other Jānans as its legal pillar. This law is a clear boundary between legitimate freedom and hidden violence; for the choice of law within a homeland—even if unappealing from the perspective of aesthetics or the beliefs of others—is acceptable only if it inflicts no harm upon any of the Jānans lacking choice, including animals, plants, children, and the insane.

Therefore, no society under its own chooseable law—even with the utmost theoretical legitimacy, with the greatest internal harmony, with the greatest unity of faith, with the

greatest technology—has the right to impose the principles of its homeland upon Jānans who either lack rational maturity, lack the power of choice, or lack the diagnostic capacity to accept the law. This principle guarantees that Jān-centered justice is not merely relative, but always includes an irreducible core of the rights of Jānans that no local law can violate.

The Condition of Reason as the Threshold for Accepting Chooseable Law

In the Jān-centered world, law-acceptability is valid only for those who possess the capacity for discernment, evaluation, and conscious choice. To put it more clearly, chooseable homelands are applicable only before Jānans who are capable of understanding the law, discerning its consequences, and consciously choosing participation or exit. This condition is simultaneously moral, philosophical, political, and scientific; because law without a receptive intellect turns into an instrument of domination and violence rather than a legitimate contract.

The insane, minors, animals, and plants lack the capacity to understand the law; hence, before the chooseable law they are neither accountable nor demanders of accountability—they are merely in need of protection. It is from this very fact that law-making in chooseable homelands must not only

prohibit harm, but must also consider the understanding of the law as a pre-condition for its application.

The Right to Choose Law Even When It Differs from Dominant Values

(Critique of the Imposition of Truth, the Argument for Freedom, and the Possibility of Living Differently in the World of Janism)

In the Jān-centered world, freedom is neither an external object, nor a governmental privilege, nor a closed definition on the part of the institution of knowledge; rather, it is a manifestation of the capacity to choose law for Jānans possessing intellect and maturity. Any attempt to impose truth through the path of scientific, philosophical, or moral reasoning—even if based on an intention of liberation, even if ostensibly or deeply based on the dignity of Jān—becomes that very collective action from which Janism recoils: the denial of the right to choice by another.

From this perspective, freedom means the capacity to choose an intellectual habitat, a legal structure, and a mode of being; up to the point where that choice neither targets the harm of other Jānans lacking the power of choice, nor causes involuntary pain. Within this framework, even the choice of laws such as execution, corporal punishment, or isolation-based living—if executed within a chooseable homeland, by a mature community, with a full understanding of the

consequences, and with complete respect for the immunity of Jānans lacking choice—must not be deemed devoid of validity by central institutions.

The reason for this acceptance is not the indifference of Janism to violence, but an absolute adherence to freedom as choice; as the right of every community to define its own meaning of justice, freedom, and redemption.

If the Civilization of Meaning wishes to eliminate these differences, its path must be awareness, not imposition, neither decisive decree, nor censorship, nor the denial of the ontological legitimacy of those differences.

This principle explicitly shows that in the Ideal World, truth is a selective matter—not a matter capable of injection, possession, or forced transfer. No one and no institution—not even the central law institution, nature, or a collection of global wise individuals—has the right to impose a truth upon Jānans who possess choice. The criterion is not a shared truth, but observable reality; a reality which shows that in certain communities, execution is seen not as violence, but as order, and the only way to confront it is to prohibit its imposition upon those lacking choice, rather than negating the right to live within that belief.

In this model of thought, what will bring about the natural elimination of laws incompatible with the dignity of Jān is the expansion of awareness, the comparison of

sustainability, and the practical attraction of meaning-oriented civilizations—not legal intervention to eliminate differences. The Ideal World, despite its belief in the complete negation of punishment and violence, can tolerate habitats that do not share its belief, but simultaneously, it has the right—through the soft power of meaning and awareness, in the long term—to build alternative habitats that invite Jānans toward a different life through choice, not force.

This acceptance is neither a retreat nor a contradiction with Janism; rather, it is its pinnacle, which will forge the capacity to live alongside difference without imposing freedom.

The Right to Exit: Freedom to Leave the Chooseable Homeland Without Need of Justification

In the Jān-centered world, every mature Jān has the right to exit their chooseable homeland at any moment, without needing to present a reason, justification, or persuasion to others. This right is neither dependent on morality, nor subject to custom, nor limited by ideological conflict; rather, it is an inherent right of freedom guaranteeing that a chooseable homeland never transforms into a prison.

Dissatisfaction, transformation in priorities, the desire to experience otherwise, or even complete silence in expressing one's motivation are all sufficient reasons for exit. The exercise of this right must be immediate, unhindered, and

free of judgment; and the homeland itself is obligated to provide a safe and non-violent path of exit for Jānans.

Nature: The Ultimate Arbiter of the Legitimacy of Laws

In the Jān-centered cosmos, the law of any chooseable homeland—even if crafted by human intellect—is truly legitimate only when it can defend itself in the Court of Nature. This court is not an external structure, but rather the biological processes, ecological relationships, and natural self-regulatory mechanisms that place every human law under the magnifying glass of life-bestowing reason.

Any law that:

disrupts natural cycles,

harms vulnerable species,

knocks symbiotic systems out of balance, or

leaves behind irreparable long-term effects,

is devoid of validity in the court of nature, even if it ostensibly appears human, moral, or rational.

This natural adjudication is more fundamental than custom, religion, and logic; because it is the protector of Jān in the absence of human beings, and always takes sustainability,

coexistence, and non-harm as its criteria rather than power, majority approval, or modern aesthetics.

Conclusion of the Chapter: The Chooseable Homeland (Jān-Centered Citizenship)

This chapter explicated one of the most fundamental and revolutionary concepts of Janism, namely the Chooseable Homeland and Jān-centered citizenship. We demonstrated how this concept is a resolute negation of the forced homeland and the compulsion of birth, opening the path toward liberation and the flourishing of Jān for all human beings.

Emphasizing the right to choose the place of liberation and the Borderless Home as an ontological reality, we addressed the mechanism of acquiring Jān-centered citizenship based on the criteria of shared belief with the domain of Jān and commitment to existential responsibility. The process of this acquisition includes Jān-centered education, the lived experience of pain, and the expression of existential commitment.

Finally, we explicated the rights and responsibilities of Jān-centered citizenship as a comprehensive charter for liberation from need and healing the wound. These rights include access to vital resources, freedom from pain and violence, participation in biological dialogue, and the right to choose a homeland anew. Responsibilities similarly include

the protection of Jānans and resources, participation in healing wounds, bearing witness to the Shout of Jān, and adherence to Jān-centered laws.

The Chooseable Homeland and Jān-centered citizenship represent not only a shift in political structures, but a profound transformation in ontology and the collective conscience of existence that enables human beings to define their Jān in a conscious and responsible bond with the entire network of Jānans and achieve true peace.

CHAPTER 21

Translatable Law

(The Law Applicable to All Jānans)

Introduction:

In the Burned Land, law has frequently been an instrument in the hands of imposed power—a collection of complex, ambiguous, and often anthropocentric rules that are entirely disconnected not only from many humans, but also from non-human Jānans. These imposed laws originate not from the pain of existence, but from the interests of specific groups or anthropocentric ideologies, leading to countless wounds. This lack of comprehensibility is itself deeply rooted in the deformation of language and the denial of Jān.

Janism, by introducing the concept of translatable law, offers a radical response to this challenge. Translatable law is not merely a set of rules, but the practical manifestation of the Shout of Jān and the ultimate product of the process of legislation from pain, which takes place within the Translation Center. This chapter addresses the design of the principles and the nature of such a law, which is applicable to all Jānans. This fresh and foundational perspective forms the core of the network of law within the Civilization of Meaning.

The Nature of Translatable Law: From Coercion to Shared Understanding

Translatable Law, by its very nature, is entirely different from existing imposed laws. This law not only possesses a different content, but is also revolutionary in terms of its style of drafting, transmission tools, and ultimate purpose.

Rooted in Shared Pain and the Shout of Jān: The Source of Legitimacy:

In the Civilization of Meaning, the primary source of any law is the shared pain of all Jānans, both human and non-human. Translatable law stems directly from their silence and Shout of Jān, which has been meticulously and thoroughly translated by the Translation Center. This grounding in pain imparts an undeniable Jān-centered legitimacy to the law. The law no longer originates from ruling power or political agreements, but from the truth of existence and the wounds within it.

Imposed laws in the Burned Land are frequently designed to control or preserve specific interests and lack any root in true pain and shout. This results in injustice and the denial of Jān. By establishing a direct link between pain and law, translatable law is a decisive argument that the only law capable of bringing about liberation and sustainable flourishing is one that has arisen from the depths of existential suffering. Instead of being imposed from top to

bottom, this law forms from bottom to top—from the Shout of Jān—and consequently brings about existential acceptance.

Concrete Example:

Law of Biodiversity Conservation:

In the Burned Land, environmental protection laws frequently originate from economic interests (tourism) or anthropocentric ones (human health). However, the translatable law for protecting an endangered species stems directly from the pain and Shout of Jān of that species (obtained through the testimony of biologists, indigenous peoples, and translators of pain). This law not only guarantees the right to life of that species, but also emphasizes the existential responsibility of humans for its flourishing, encompassing matters such as existential reparation to habitats and the prevention of any harmful activity. This law directly responds to the pain of extinction.

Shared Understanding: Comprehensibility for All Jānans (at Different Levels):

The central feature of translatable law is its comprehensibility for all Jānans, even if their levels of understanding differ. This does not mean that plants or animals read a legal text in human language, but rather that the law is formulated, transmitted, and executed in such a

way that its message is understandable to all beings in a manner proportionate to their capacity for understanding. This process utilizes Jān-centered language.

For humans:

Utilizing words of life—a simple, transparent language free from legal ambiguity, accompanied by images, symbols, and tangible examples.

For non-humans:

The transmission of the message of Jān-centered laws to non-human Jānans is achieved not through verbal tools or purely communicative technologies, but through a fundamental transformation in the conditions of life and the removal of their pain. In this context, the law is not a command, but a biological and environmental reality that the non-human Jān directly experiences. This approach is the practical manifestation of human existential responsibility toward the network of Jānans.

This means that Jān-centered law is revealed to the non-human Jān as a shout of liberation and flourishing through actions that eradicate their pain and guarantee their right to life. The Translation Center converts the pains of non-human Jānans into operational laws to improve their living conditions, and these changes themselves convey the message of solidarity and Jān-centered justice to them.

For example, an polluted river in the Civilization of Meaning, by the hand of Jān-centered law—through cleaning up the pollution and restoring the natural water cycle—returns the right to life and flourishing to the Jān of the river. This restorative act clearly transmits the message of the law to the river.

Imposed laws are frequently so complex that they remain ambiguous even to legal specialists, let alone ordinary people. This complexity is itself an instrument for preserving imposed power and the deformation of language. Translatable law, with the goal of shared understanding, is a decisive argument that true law is an instrument for liberation and true peace that must be easily comprehensible to everyone so that all can act upon it and fulfill their existential responsibility. This law brings about transparency and collective awareness.

Concrete Example:

Water Pollution Prohibition Law for Rivers:

For humans:

Translatable law explicitly states that dumping garbage and chemicals into a river is a crime against the Jān of the river and the Jānans dependent upon it. Every human Jān is obligated to maintain its cleanliness and help heal its wounds. This law is presented in simple language, with

graphic images of clean and polluted rivers, and with examples of the positive and negative consequences of human behavior.

For birds and fish:

The law is not directly transmitted to them, but its message is such that it improves their environment and recognizes their Shout of Jān. For example, by cleaning the river and installing biological water purification systems that eliminate the unpleasant odor of chemicals, the water becomes more livable and comprehensible for them. Additionally, Jān-bearing technology such as biological sensors may be utilized to emit specific environmental signals (such as light or vibrations) in the event of pollution for specific beings (comprehensible to them) so that they move away from the area. This indirectly provides them with an understanding of the law.

Foundational Principles of Translatable Law: Transparency, Inclusivity, and Restorativeness

Translatable law is founded upon several foundational principles that distinguish it from any other legal system. These principles guarantee Jān-centered justice and true peace.

Absolute Transparency and Freedom from Ambiguity:

Words of Life Instead of the Language of Power:

Translatable law utilizes words of life that are simple, precise, and free of any ambiguity, complex legal technical terminology, or the language of power. Every legal article must be sufficiently transparent that its message is easily understandable even to a child or an ordinary person. The objective is prevention of any distortion or deformation of the meaning of law. This transparency prevents dictatorship and the abuse of law.

Ambiguity in imposed laws exists intentionally so that their interpretation and enforcement remain in the hands of a specific group (legal scholars, politicians) while ordinary people remain oblivious. This ambiguity leads to pain and injustice. Absolute transparency in translatable law is proof that law must serve liberation and collective awareness, not power. This transparency allows every Jān to recognize its own existential responsibility toward the law and fulfill it properly.

Concrete Example:

Law regarding the Right to Breathe Clean Air:

Instead of a complex text with numerous clauses and provisos concerning emission standards, translatable law

might simply state: Every Jān (human, animal, plant) has the right to breathe clean air. Any activity that violates this right is considered a crime against Jān, and the perpetrator must compensate for the existential damage inflicted. This law is presented in various local languages and with symbols (e.g., clean air and polluted air) to be comprehensible to all Jānans.

Inclusivity and Comprehensiveness: For All Jānans, Not Merely Humans:

Translatable law not only encompasses humans but also recognizes non-human Jānans (animals, plants, rivers, mountains, oceans) and grants them existential rights. This inclusivity is the most fundamental difference from anthropocentric legal systems. The Translation Center extracts these rights and responsibilities from the Shout of Jān of these beings.

Shared pain in the Burned Land is not exclusive to humans; nature and animals suffer as well. If Jān is the essence of existence and the source of intrinsic value, then law must include all Jānans. Inclusivity in translatable law is proof of existential equality and the solidarity of Jānans within the network of Jānans. This law brings an end to the wounds resulting from the neglect of non-human rights.

Concrete Example:

Prohibition of Hunting and Sacrificing Animals:

This law is formulated not merely for species conservation or population management, but for the right to life and the right to existential flourishing of animals as Jānans with a fundamental role in the network of Jānans and the preservation of the dignity of Jān. In the Jān-centered Ideal World, any sacrifice or hunting of animals in any form and under any procedure—whether nutritional, ritualistic, sporting, or commercial—is absolutely prohibited and treated as a crime against Jān.

This law creates an existential responsibility for humans to refrain from any interference in the natural cycle of life and the existential role of these Jānans in the ecosystem. Jān-centered laws, by understanding the Shout of Jān of all beings and relying on existential equality, teach humans that shared-belief power must be directed toward preserving true peace and the liberation of all members of the network of Jānans. The right to life of animals has arisen from the pain resulting from past killings and abuses, and must be fully guaranteed so that true peace is realized across all dimensions of existence.

Restorativeness and Existential Reparation: From Punishment to Restoration:

The primary goal of translatable law is not punishment or retribution, but the healing of the wound and existential reparation inflicted upon the harmed Jānans. This means that any violation of the law leads to a process whose purpose is to restore liberation and flourishing to the harmed Jān and restore balance to the network of Jānans. This approach is rooted in empathy and the understanding of pain.

In the Burned Land, laws frequently focus on revenge or punishment, which leads to pain and a cycle of violence. Healing the wound and existential reparation are proof that true law must seek true peace and the restoration of existence. This approach is distinct from imposed laws that only deal with punishing the offender and emphasizes restoring the harmed relationship with Jān.

Concrete Example:

Law for River Pollution:

If an individual pollutes a river, translatable law does not throw them in prison. The primary goal is existential reparation to the river and its Jānans. This includes:

Practical Cleanup:

The individual is obligated to completely clean the river and restore it to its natural state.

Education and Awareness-Raising:

The individual must participate in Jān-centered education programs to comprehend the depth of the pain they have inflicted upon the river and prevent its repetition in the future.

Participation in Restorative Projects:

The individual must participate for a period in river ecosystem restoration projects (e.g., planting native vegetation, protecting aquatic life).

This approach not only heals the pain but also transforms the individual into a more responsible Jān.

Tools of Law Translation: From Language to Jān-Bearing Technology:

For translatable law to be truly comprehensible and executable for all Jānans, it requires novel and creative tools that operate beyond written text. These tools are rooted in a profound understanding of Jān-centered language and the potential of Jān-bearing technology.

Living Law Book: A Dynamic and Comprehensible Text:

The Living Law Book (a novel concept) is the primary tool for drafting and displaying translatable law. This book is not a static and dry document, but a dynamic and multimedia platform that is continuously updated with new pains and the Shout of Jān (newer statements of Jānans). Its key features include:

Simple and Visual Language:

Utilizing words of life instead of legal terminology, accompanied by simple images, charts, and animations to explain concepts. This approach is essential especially for children and individuals with various literacy levels (in the conventional sense) as well as for Jānans who are unable to read text.

Interactive Content:

The ability to access real testimony of the pains that led to the formulation of the law (videos, audio narratives from translators of pain). This section creates a profound connection between the reader and the true origin of the law (namely pain and the Shout of Jān).

Multilingualism and Trans-Verbal Capability:

Availability in all human languages as well as utilizing symbols, sounds, and signs capable of conveying the message

of the law in a non-verbal manner to certain Jānans (for instance, regarding laws concerning the biological habitat of animals, via acoustic sensors installed in the habitat).

Imposed laws in the Burned Land are frequently presented in complex and inaccessible formats that lead to the alienation of people from the law. The Living Law Book is proof that law must possess absolute transparency and serve as a tool for collective awareness. This approach heals the wounds resulting from legal illiteracy and a lack of understanding of the law, and contributes to existential responsibility.

Concrete Example:

An Article Regarding Forest Rights:

In the Living Law Book, an article that establishes the right to life for the forest and the right to freedom from tree cutting can be accompanied by a short video of the beauty of the forest followed by images of the pain caused by tree cutting (wounds on tree trunks, the displacement of animals). Alongside it, an audio narrative by a translator of pain who has translated the silence of the forest into a shout can be heard.

Jān-Bearing Technology in the Service of Translatable Law:

Jān-bearing technology plays a vital role in the implementation and transmission of translatable law. These technologies are designed not merely for productivity, but as a scientific tool for the well-being of all Jānans and the eradication of their pain and wound. All sciences in this world are intended to proceed with adherence to the law of doing no harm to others and the prohibition of harm. Science ultimately transforms into a tool that improves the lives of living beings, but not through an anthropocentric gaze; this foundation lays the cornerstone for building Jān-bearing technology.

Jān Sensors and the Monitoring of Existential Pain:

Advanced tools capable of monitoring environmental and existential pains (such as air and water pollution, soil health, and the physical and mental health status of animals and plants) within Jān domains and transmitting this data to the Translation Center. These sensors convert the silence of nature and the Shout of Jān of the voiceless into data comprehensible for restorative and well-being legislation.

Living Maps of the Law and the Display of The Balance of Existence:

Smart geographical platforms that live-stream the implementation status of Jān-centered laws and the extent of flourishing or pain of each Jān domain. These maps identify wounded areas in need of restoration, highlight flourishing and balanced areas, and contribute to collective awareness of the condition of Jānans so that necessary actions for general well-being can be undertaken.

Jān-Centered Healing and Balancing Systems:

Tools for eradicating pains and wounds within the network of Jānans, providing free treatment for all Jānans (including humans, animals, and plants), and estimating and establishing balance within ecosystems. These systems include soil and water restoration technologies, treatments for epidemic diseases in species, and systems for reducing physical and psychological suffering in all living beings.

In the Burned Land, technology and science have frequently been tools for exploitation and the denial of Jān. But in the Civilization of Meaning, Jān-bearing technology is proof that science and technology can be placed in the service of liberation, restoration, and borderless well-being. These tools transcend the comprehensibility of the law beyond a purely human level, converting it into an existential, biological, and operational phenomenon that directly

contributes to the restoration of collective Jān and the balance of existence.

Concrete Example:

Eradicating the Pain of a Shared Biological Disease:

Suppose a specific disease that has affected both humans and animal species of a region, causing widespread pain and wounds. Jān sensors rapidly identify the disease agent, its origin (e.g., pollution of a water source), and the affected species, and transmit the information to the Translation Center. The living map of the law displays the affected regions and the intensity of pain in complete detail. Then, Jān-centered healing systems go into action: immediately, free and comprehensive treatment for all damaged Jānans (human and animal) begins, and simultaneously, cleansing and balancing technologies are activated to eradicate the source of pollution and restore health to the water source and ecosystem. In this state, technology not only gathers data, but acts directly to remove pain, heal wounds, and create comprehensive well-being, which itself is the objective manifestation of translatable law and the Shout of Jān in action.

Ultimately, it must be emphasized that Janism is beyond merely a theory; it aims to alter the fundamental human outlook and paradigm. Undoubtedly, in the tomorrow of the

Ideal World where Jān will be the axis of existence, technology, technique, and science will place their entire stature in the service of the well-being and flourishing of all world Jānans. All information and concepts presented in this section and other chapters of the book are an initial image and a step along this monumental path. Mutual thinking and existential commitment in the future, by changing this paradigm, will generate much better and more comprehensive realities for the borderless well-being of all Jānans.

Execution of Translatable Law: From Coercion to Existential Commitment

The execution of translatable law is likewise distinct from the execution of imposed laws. This execution is based not on external coercion, but on the existential commitment and shared belief of all Jānans, and is supervised by the network of law.

Shared-Belief Power and Collective Awareness: The Executive Force of Law:

In the Civilization of Meaning, translatable law is executed primarily through the shared-belief power and collective awareness of all Jānans. This means that when law stems from shared pain and is comprehensible to all, it is automatically accepted and executed by the collective

conscience of existence. The network of law holds the duty of facilitating this shared belief and supervising execution.

Imposed laws in the Burned Land require police, courts, and prisons for their execution because they lack true legitimacy among the people. But translatable law, which is rooted in pain and the Shout of Jān, has no need for these coercive forces. Shared-belief power is proof that law is most effective when it originates from within Jāns and is executed with existential commitment. This approach heals the wounds resulting from lawlessness and distrust.

Concrete Example:

Law Regarding the Right of Migratory Birds' Sanctuary:

When a translatable law is formulated for the existential rights of migratory birds and their biological sanctuary in specific seasons, the collective awareness and shared belief of the people (especially responsible Jān-bearers) in the relevant Jān domain constitute its primary enforcement force. People voluntarily refrain from activities that disturb birds because they comprehend the pain of the birds and believe in their law. The network of law merely holds the duty of monitoring and providing reports in the event of law violations.

The Guarantee Force of Translatable Law: The Jān-Centered Security Organization

Despite the emphasis on existential commitment and shared-belief power as the primary executive force of translatable law, the Jān-Centered Ideal World also possesses a guarantee force so that in specific and emergency cases, true peace and Jān-centered justice are not impaired. This force, which may be called the Jān-Centered Security Organization, is situated within the heart of a comprehensive international organization and its role is the ultimate guarantee of law enforcement.

This Jān-Centered Security Organization operates differently from the coercive institutions of the Burned Land. In a world that essentially lacks destructive weapons, this will be the sole existing executive power. Its primary emphasis remains on the empathy of Jānans and collective awareness, but in cases where deep wounds or the denial of Jān reach a degree that disrupts the balance of existence and the shouts of voiceless Jāns are ignored, this force enters action. Its goal is neither coercion nor suppression, but regulation, restoration, and the re-establishment of balance. This organization is a symbol of collective existential responsibility toward protecting the entirety of the network of Jānans and guaranteeing the liberation of all its members against any imposed pain or violation of Jān-centered laws.

Restorative Institutions Instead of Courts of Punishment:

In the event of a violation of translatable law, restorative institutions (a novel concept, distinct from traditional courts) enter action. These institutions hold the duty of facilitating wound healing and existential reparation by utilizing biological dialogue. The goal is not punishment, but education, awareness-raising, and restoring balance to the network of Jānans.

Current courts frequently seek punishment, which leads to a new pain (e.g., a person being imprisoned) instead of solving the problem. Restorative institutions are proof that law in the Civilization of Meaning seeks the restoration of existence. These institutions treat the wounds resulting from crime with an ethical and Jān-centered approach and grant the offending individual an opportunity for renewed awareness and commitment.

Concrete Example:

Dealing with the River Polluter (Continuation of the previous example):

Instead of trial in a formal court, the offender participates in a restorative session in the presence of translators of pain, representatives of the river (through translated testimonies), and other harmed Jānans. In this session, the pain of the

river and the consequences of the pollution upon it and upon the lives of fish, plants, and humans are conveyed to them. The final decision of this session is not prison, but a commitment to clean the river, participate in ecological restoration projects, and educate others regarding Jān-centered laws. If the individual refuses this commitment, the shared-belief power of society shuns them as an individual indifferent to the Shout of Jān.

Chapter Conclusion: Translatable Law

In this chapter, we addressed the design and exposition of the fundamental concept of translatable law. We demonstrated that this law is rooted in the shared pain and Shout of Jān of all Jānans and is formulated through the Translation Center. Its central feature is comprehensibility for all Jānans, utilizing words of life and Jān-bearing technology.

The foundational principles of this law include absolute transparency and freedom from ambiguity, inclusivity and comprehensiveness for all Jānans, and restorativeness and existential reparation, which distinguish it from current legal systems. Finally, we addressed the tools of law translation such as the Living Law Book and the role of Jān-bearing technology in monitoring and transmitting the message of the law. Its method of execution is likewise founded upon

shared-belief power and restorative institutions, rather than merely upon coercion and punishment.

Translatable law is not only a new legal framework, but a charter of liberation and the restoration of existence that allows humans to comprehend their existential responsibility toward the entire network of Jānans and achieve true peace in the borderless home.

CHAPTER 22

Translatable Law:
Specific Instances
(Children, the Insane, Animals, Plants)

Introduction:

In the preceding chapter, we elucidated Translatable Law as an ontological manifesto for the Solidarity of Jānans, rooted in shared pain and comprehensible to all Jānans. This chapter expands upon and details the specific applications and implementations of this law regarding groups of Jānans who have historically been the most vulnerable and overlooked in the Burned Land: children, the insane, animals, and plants. We will demonstrate how Translatable Law guarantees the existential rights of these Jānans and defends their Shout of Jān against denial and violence. This discussion deeply explores the concepts of Jān-Centered Justice and existential reparation.

Rights and Responsibilities of Jān-Centered Children: Liberation from Coercion and Choosing a Homeland

In the Civilization of Meaning, children are recognized not as the property of parents or as future citizens, but as Jānans with intrinsic value and full existential rights, requiring special protection for their flourishing.

Right to Liberation from Coerched Birth and Imposed Upbringing: Free Choice of Life's Path:

In the Burned Land, children are frequently subjected to coerced birth and imposed upbringings (religious, cultural, political) that obstruct the free flourishing of their Jān. For children, Translatable Law rejects this coercion. The child has the right to be liberated from any indoctrination or imposition of belief or lifestyle that conflicts with the Shout of Jān. This law emphasizes the child's right to choice and Jān-centered self-awareness (a concept expanded in later chapters), even if this choice in early life stages can only be expressed through Translators of Pain and the Council of Jānans.

Jān is intrinsically free and possesses the potential for flourishing. Any imposition signifies the denial of Jān and inflicts deep wounds upon the child's psyche and existence. For children, Translatable Law serves as conclusive proof that liberation from any form of coercion—including coerced birth and imposed upbringing—is the fundamental prerequisite for internal and external true peace. Rather than molding the child into a predetermined template, this law supports them along the path of discovering Jān and translating their own liberation.

Concrete Example:

The Law of the Child's Right to Liberation from Compulsory Education and Choice of Belief upon Mental Maturity:

Instead of subjecting a child from birth to compulsory ideological teachings and imposed beliefs (whether specific religious, political, or philosophical ones), Translatable Law guarantees their fundamental right that any education and adoption of beliefs shall occur only after reaching mental maturity. Based on contemporary science and taking into account temporal conditions, requirements, and the growth of collective awareness, this age of mental maturity will be periodically determined and redefined by the Translation Center and the Janism Academies.

In the Jān-Centered Ideal World, children will experience no coercion in their living conditions and will not be confined to their birthplace; they will spend this vital period living with meaning, free flourishing, and reaching the point where they can choose their own chooseable homeland. Jān-Centered Laws guarantee that their education—free from debates surrounding Jān and Translatable Laws—is conducted solely on the basis of definite science and globally accepted knowledge, and always without any coercion or imposition. This law recognizes the child's Shout of Jān for liberation from silence and the right to freely choose their future, while

preventing the wounds resulting from the imposition of beliefs in the Burned Land.

The Right to Choose a Homeland and Jān-Centered Citizenship for Children:

As discussed in previous chapters, the chooseable homeland replaces the forced homeland. This right applies to children as well, but through a different mechanism. From birth, children temporarily receive the Jān-centered citizenship of the sphere of Jān in which they were born. However, with the growth of awareness and Jān-centered self-awareness, they have the right to choose their chooseable homeland based on shared belief and a commitment to existential responsibility. This choice can take place at specific ages (determined based on the child's growth of awareness in the Janism Academy) and with the accompaniment of Translators of Pain and the Council of Jānans.

Forced nationality and forced homeland have been sources of pain, homelessness, discrimination, and countless deprivations in the Burned Land. This coercion is far more illogical and criminal regarding children, who had no role in determining their birthplace. The child's right to choose a homeland is conclusive proof that Jān is independent of geographical coercion, and that true liberation is achieved solely within the context of free choice. This law responds to the wounds caused by imposed borders.

Concrete Example:

The Law of the Right to Free Choice of Belief and Homeland After Mental Maturity:

In the Burned Land, a child born in an Islamic country is subjected from birth to compulsory teachings and the imposed ideology of that land. Citizenship and religious identity are imposed upon them, irrespective of their inner Shout of Jān. Should they express a desire to abandon this imposed belief upon reaching the age of majority (which in current laws is generally around 18, but does not necessarily align with mental maturity), the individual faces severe consequences: charges of apostasy, social ostracization, deprivation of civil rights, and being forced into seeking asylum in another land—where acceptance is often driven not by shared belief and human dignity, but by coercion and political considerations. This situation showcases the pain of homelessness and the denial of Jān on a massive scale, trapping the individual within the borderless prison of imposed identities.

However, in the Jān-Centered Ideal World, Translatable Law and the right of the child to liberation from compulsory education constitute a fundamental truth. A child born in such a sphere of Jān (for example, a chooseable homeland with an Islamic belief) initially holds the Jān-centered citizenship of that region, which represents merely a

geographical location rather than an ideological identity. They grow up free from any compulsory ideological education, and within Jān-centered education, they are introduced solely to definite science, globally accepted knowledge, and Jān-centered laws that emphasize true peace and non-harm.

Upon reaching mental maturity—an age determined based on the most advanced contemporary science (developmental psychology, cognitive neuroscience) and redefined by the Translation Center and the Janism Academy in accordance with individual and social conditions of each era, and proportional to the growth of collective awareness—the child acquires the readiness to choose their belief and chooseable homeland.

Assume that at this stage, the individual's Shout of Jān guides them toward a chooseable homeland with a secular and republican identity. With the assistance of Translators of Pain (trained to identify the true inclinations of a person's Jān), they initiate the process of choosing their chooseable homeland. They must prove their shared belief in the principles of the new homeland (such as the separation of religion from state, democratic values, commitment to the rights of all Jānans) and their commitment to existential responsibility toward it (such as active participation in governance, protection of individual and social freedoms, and respect for the law of non-harm).

Difference from the Burned Land and the Replication of This Liberation:

In the Ideal World, this process unfolds without the slightest pain or coercive consequences. Not only is there no charge such as apostasy, but compatriots in belief within the destination chooseable homeland eagerly welcome and embrace such compatriots; for the acceptance stems not from coercion or anthropocentric considerations (such as the acceptance of refugees in the Burned Land, which is frequently driven by international pressures or humanitarian crises), but rather from shared thinking and a heartfelt desire to share a homeland with a liberated Jān.

For example, concurrently with this child, other children from chooseable homelands possessing various fabrics—one from a chooseable homeland centered on the development of green technology, another from a chooseable homeland grounded in indigenous arts, and yet another from a completely communal chooseable homeland—also reach the age of mental maturity. One of them may choose their chooseable homeland within a deeply secular academic society; another, driven by their Shout of Jān for a deeper connection with nature, may migrate to a chooseable homeland focused on coexistence with wildlife; and a third, inclined toward a shared spiritual life, may join a chooseable homeland centered on a particular spiritual philosophy

(operating within the framework of the law of non-harm). Every single time, this shift of place and belief occurs without any legal, social, or security consequences, serving entirely the infinite flourishing and borderless freedom of all Jānans. This is the true meaning of the borderless home, in which borders are merely lines for belief and responsibility, rather than for coercion and the denial of Jān. The sole barrier to altering this chooseable homeland is the commission of a crime within the origin homeland; children are immune from this prior to reaching the age of intellectual maturity, whereas adult populations within these chooseable homelands have themselves accepted and established laws and punishments, alongside which the Jān-Centered Legal Support Organization will leave open a pathway for handling claims, details of which I shall explain more comprehensively in subsequent chapters.

Rights and Responsibilities of the Insane and Individuals with Limited Capacity:

In the Civilization of Meaning, individuals possessing different cognitive or communicative capacities (referred to in the Burned Land as the insane) are likewise Jānans possessing intrinsic value and full existential rights. The Translatable Law emphasizes listening to silence and liberation from judgment on their behalf.

Right to Life and Unconditional Flourishing: Beyond Efficiency and Disease:

In the Burned Land, individuals with mental or psychological disabilities (the insane) are frequently marginalized, subjected to judgment, and deprived of their existential rights. Independent of any evaluation of efficiency or productivity, the Translatable Law emphasizes the right to life and unconditional flourishing for these Jānans. They, too, possess a Shout of Jān that must be heard, even if expressed through unconventional methods. This law treats any denial of Jān, discrimination, or violence against them as a crime against Jān, while emphasizing the society's existential responsibility to fully support them—all while they enjoy full legal immunity across all countries and chooseable homelands.

Imposed laws in the contemporary world are frequently designed on the basis of dominant cognitive and linguistic capabilities, leading to the pain and alienation of individuals with differing capacities. For these Jānans, the Translatable Law serves as conclusive proof that the intrinsic value of a Jān is independent of its outward capabilities. This law responds to the wounds arising from the disregard and disrespect shown toward the Jān of these individuals, emphasizing liberation from judgment.

Concrete Example:

The Law of the Right to Active and Free Living for Vulnerable Jānans and the Global Umbrella of Support:

Instead of the Burned Land casting Jānans who face challenges such as chronic illnesses, severe disabilities, psychological afflictions (what are today termed the insane), poor guardianship, or being orphaned (in children) into isolated facilities, inappropriate custodies, or environments devoid of existential dignity (which leads to multiplied pain and the denial of Jān), in the Jān-Centered Ideal World, the responsibility for the absolute protection of these Jānans rests comprehensively upon the entire Network of Jānans and the Ideal World.

If within any chooseable homeland or specific sphere of Jān, Jān-bearing technology and Jān sensors monitor and report to the Translation Center that a Jān—whether human (including orphaned children and those with poor guardianship) or non-human (such as sick, disabled, or neglected animals, and even plant species facing extinction due to neglect)—has been subjected to non-ethical Jān-centered behavior, resulting in pain or a wound inflicted upon them, the Ideal World shall immediately intervene.

In such instances, the Jān-Centered Security Organization, in cooperation with the Council of Jānans and Translators of Pain, provides that injured Jān with a foundation for active

and free living within a more suitable sphere of Jān (tailored specifically to the distinct needs of that Jān). A permanent and unconditional umbrella of support shall be established over this Jān so that they may attain the true meaning of life and existential flourishing within a thoroughly Jān-centered environment. This comprehensive support encompasses free treatments, adaptive Jān-centered education, spaces for comprehensive Jān restoration, and whatever else is required for liberation from pain and toward infinite flourishing.

This law arises from the shared pain of all Jānans who, in the Burned Land, have faced the denial of Jān, exploitation, or isolation due to their vulnerability. Grounded in the fundamental principle of the existential equality of all existence, Janism cannot tolerate the suffering of any Jān. Global existential responsibility dictates that the stronger must bear the responsibility of protecting the most vulnerable. If law originates from pain, then the loudest Shout of Jān belongs to those possessing the least capacity to defend themselves.

This approach cements the reality that any non-Jān-centered behavior toward the vulnerable constitutes a crime against Jān, transforming their liberation from an ideal into an operational reality. Through this protective umbrella, the Ideal World guarantees true peace not merely in the absence

of war, but in the complete presence of well-being for all vulnerable Jānans—ranging from the human child under poor guardianship to the lone, injured tree. This law demonstrates the comprehensiveness of Jān and the integrity of existence in practice, illustrating that absolute Jān-centered justice recognizes no borders or limitations.

Legal Immunity and Absence of Criminal Liability: Understanding Pain and the Capacity of Jān:

For individuals with limited capacity, the Translatable Law establishes the principle of legal immunity from criminal responsibility in the sense of punishment. This does not signify ignoring the consequences of their actions; rather, it reflects a profound understanding of the capacity of Jān to comprehend and commit to the law. Should an action on their part result in pain or a wound for another Jān, the approach of restorative institutions focuses upon existential reparation and Jān-centered education to strengthen their awareness, rather than focusing on punishment.

In the Burned Land, individuals with mental disabilities may be judged as criminals and punished due to actions stemming from a lack of comprehension or control. This circumstance itself constitutes a multiplied pain and injustice. Legal immunity for these Jānans serves as conclusive proof that Jān-centered justice transcends mere punishment, centering instead upon understanding the

depth of Jān and its capacity. The objective of the law is restoration and liberation, rather than the imposition of further pain.

Concrete Example:

Execution of Law in Chooseable Homelands with Strict Beliefs and the Protection of Vulnerable Jānans

In the Jān-Centered Ideal World, the concept of the chooseable homeland permits communities of shared belief to formulate and execute their internal laws based on freedom of choice and existential commitment to their principles. Suppose there exists a chooseable homeland whose shared believers, based on a particular creed or ideology (which may be rooted in an ancient religion or a modern philosophy), have instituted extremely strict punishments for crimes such as theft or even murder (understood within their own conceptual framework and not the murder of non-human Jānans). For example, they might accept the penalty of amputation for theft, or permanent isolation for murder.

Individuals who choose this chooseable homeland have accepted its laws by virtue of their own volition and free choice. In their view, freedom is synonymous with respect for the chosen law, and the ideal world obligates them to accept the liberating law of harming no one. Therefore, they can apply these punishments to themselves and to others

who have joined this homeland with complete volition; although from the overarching perspective of Janism, these acts appear barbaric and non-Jān-ethical, so long as they do not constitute a direct violation of universal Jān-centered laws (such as deliberate torture, the destruction of non-human Jānans, or imposition upon non-consenting beings), the principle of self-definition of law within chooseable homelands is respected.

However, the intersection and supremacy of the global Translatable Law concerns Jānans who lack mental maturity and the ability of free choice. This is the most crucial distinguishing feature of the Ideal World from the Burned Land:

An Individual with Cognitive Challenges (Madness):

Suppose that in this strict chooseable homeland, an individual who suffers from severe cognitive challenges from a cerebral standpoint (what is today termed insane) commits an act that, under the internal laws of that homeland, is considered, for instance, theft and carries a severe penalty. In the Burned Land, this individual might have faced judicial and even punitive actions despite their illness. But in the Ideal World, no punishment or penalty is applied to them. Instead, Translators of Pain and specialized Jān-centered teams comprehend the Shout of Jān of this individual. This person is referred to restorative institutions, which are

responsible for existential reparation (both to the injured Jān and to the individual themselves) and their Jān-centered education. This education can include participation in repairing the inflicted damage and improving their living and cognitive conditions using Jān-centered technology to better comprehend their surrounding environment. The objective is not punishment, but the enhancement of awareness and empathy within them and the restoration of the wounds inflicted.

A Child Who Unknowingly Inflicts Harm:

If a child in this chooseable homeland (prior to reaching the age of mental maturity, which is determined based on contemporary science and is definitively beyond early childhood) inadvertently or out of curiosity harms a Jān (such as a pet or a specific plant valued in that homeland), they are likewise completely immune from punishment. The global legal organization (as previously mentioned) and restorative institutions immediately intervene both to repair the pain of that injured Jān and to familiarize the child, through play and sensory education, with the existential rights of that Jān and its Shout.

This complex situation serves as conclusive proof of the supremacy of universal Jān-centered laws in protecting vulnerable Jānans and separating existential responsibility from coercive punishment. While the Ideal World respects

the right to the free choice of belief and the self-definition of law for mature and self-aware Jānans, it never permits these choices to lead to the denial of Jān or the pain of Jānans who lack the ability to choose or defend themselves. Mental maturity is the turning point that removes a Jān from the circle of absolute protection and enters them into the circle of complete responsibility regarding the laws they have chosen. This law is the shout of all vulnerable Jānans for liberation from coercion and oppression, and represents the manifestation of Jān-centered justice in global dimensions.

Rights and Responsibilities of Animals: Liberation from Exploitation and Legal Immunity

In the Civilization of Meaning, animals are recognized not as commodities or tools, but as Jānans with intrinsic value and full existential rights. The Translatable Law defends their Shout of Jān against any form of exploitation and violence.

Right to Life, Liberation from Pain, and Natural Flourishing: Putting an End to Exploitation:

In the Burned Land, animals are frequently subjected to unbridled exploitation as resources (food, clothing, experimentation, entertainment), and their lives are accompanied by pain, confinement, and slaughter. The Translatable Law completely rejects this state of affairs. Every animal, regardless of species, possesses the right to life, the right to liberation from pain and suffering, and the

right to natural flourishing. This means animals must not be imprisoned, tortured, killed, or utilized in laboratories. This law emphasizes humanity's existential responsibility to guarantee these rights and treats any violation thereof as a crime against Jān.

If every Jān possesses intrinsic value, then the denial of Jān in animals and their conversion into commodities is a fundamental violation of this principle. The Translatable Law for animals serves as conclusive proof that true peace is achieved solely when human relations with all Jānans are built upon the foundation of empathy and mutual respect. This law responds to the deep wounds arising from cruelty and violence against animals and paves the way for law-governed coexistence.

The Law of the Absolute Right to Life and Complete Liberation for All Animals:

Repudiation of Any Slaughter and Exploitation

In the Burned Land, animals are treated as resources, commodities, or property; cows, chickens, and pigs are confined in industrial farms and slaughtered for human consumption; wild animals are hunted for amusement or held captive in circuses and zoos; living creatures are sacrificed in laboratories for human purposes; in certain beliefs, their ritual sacrifice or abuse is justified. All of these

acts have inflicted infinite pain upon the Network of Jānans and silenced the shouts of countless Jānans.

Yet in the Jān-Centered Ideal World, the Translatable Law initiates a paradigmatic revolution in humanity's relationship with animals:

Any slaughter and exploitation of animals in any form and under any procedure is deemed illegal and a crime against Jān.

This law recognizes the absolute right to life, the right to complete freedom, the right to live in their natural environment, the right to nourishment from suitable food, and the right to liberation from any pain and slaughter for all animals.

Humanity and the Jān-Centered Economy: Painless Food:

In the Ideal World, humans in every corner of the earth are mandated to observe strict vegetarianism. The Jān-centered economy and Jān-centered technology provide sustainable solutions to supply human nutritional needs without imposing pain upon animals; including the extensive development of rich plant-based resources, and novel food production methods such as tissue culture that render the need for living animals obsolete.

Absolute Prohibition of Hunting:

Hunting in any form and with any purpose (recreational, subsistence, sporting) shall not exist in the Ideal World. Any pursuit, harassment, or killing of wild animals is considered a direct violation of the right to life and their existential freedom, constituting a crime against Jān.

The End of Animal Experimentation:

No animal shall be used anywhere or under any pretext for scientific experimentation or product manufacturing. Jān-centered technology develops ethical and Jān-centered alternatives such as advanced cellular simulations, complex computer modeling, and experimentation on cultured tissues that eliminate the need for pain and the sacrifice of animals.

Repudiation of Captivity and Animal Bondage:

Circuses, zoos, and any kind of captivity and confinement of animals (even for exhibition or education) shall be completely illegal. All animals possess the right to live freely within their natural spheres of Jān, and the Jān-Centered Security Organization is responsible for their liberation from any form of captivity.

Prohibition of Sacrifice and Abuse under Any Viewpoint:

Any sacrifice, infliction of abuse, imposition of pain, or killing of animals—whether through a ritual perspective, an

ideological interpretation, or any other belief—is deemed illegal and a crime against Jān. Translators of Pain, assisted by Jān-centered technology (such as biometric sensors monitoring the animal's stress and pain levels), record the pain of these animals and transmit it to the Translation Center so that appropriate Jān-centered laws may be formulated and executed.

This law is rooted in the shared pain of all Jānans who, in the Burned Land, have faced the denial of Jān due to differences in their species or status within the human power pyramid. By emphasizing the existential equality of all existence, Janism puts forward the fundamental principle that no Jān holds an existential superiority over another. Humanity's existential responsibility toward the Network of Jānans obligates it to be the guardian and guarantor of the right to life and freedom of all Jānans. The Shout of Jān of farm animals in slaughterhouses, wild animals trapped by hunters, and laboratory creatures in cages compelled the Translatable Law to designate any slaughter and exploitation as a crime against Jān.

This approach not only repairs the ancient wounds of cruelty to animals, but extends true peace to all dimensions of life. Through this law, humans attain a deeper self-awareness of their position within the Network of Jānans, and technology and science likewise transform into instruments for the infinite flourishing of all Jānans, rather than for their

exploitation. This transformation is not a choice, but an existential necessity for reaching the Ideal World and the equilibrium of existence.

Legal Immunity and Absence of Criminal Liability: Understanding Natural Jān Behavior:

Similar to the insane, animals likewise enjoy legal immunity from criminal responsibility. Should an animal commit an action based on its natural instincts (such as a lion attacking a zebra, or a dog harming an individual) that appears destructive from a human perspective, the translatable law does not deem it a crime. In such instances, the approach focuses upon understanding the natural Jān behavior of the animal and repairing the wound resulting from it (if necessary). Human responsibility lies in providing an environment wherein Jānans can flourish through a law-governed coexistence.

In the Burned Land, animals may be deemed dangerous due to their natural behaviors and consequently killed or subjected to abuse. This approach represents the denial of Jān in the animal and a disregard for its language and shout. Legal immunity for animals serves as conclusive proof that Jān-centered justice centers upon understanding existential differences and respecting the nature of Jān. The objective of the law is true peace, rather than the control and suppression of Jān.

Concrete Example:

The Attack of an Animal upon the Human Biotic Realm:

Human Responsibility and Jān-Centered Solutions for Free Coexistence

In the Burned Land, should an animal (whether wild or domestic) inflict harm upon a human or their property, the prevailing reaction is revenge, slaughter, or the control of that animal's population. This approach is rooted in anthropocentrism and the denial of Jān in others, leading to deeper wounds within the Network of Jānans and greater shared pain. Yet in the Jān-Centered Ideal World, the translatable law and Jān-centered ethics completely transform these equations.

Fundamental Principle: In the Ideal World, the right to a biotic realm is a sacred principle for all Jānans. Should a conflict arise between a human and an animal, the primary responsibility initially rests with the human. This signifies that humans are obligated to hear the Shout of Jān emanating from natural environments and to respect the biotic realm of animals.

A Human Enters the Animal's Biotic Realm and Suffers Harm:

Imagine a human who, driven by adventure or curiosity and lacking sufficient Jān-centered awareness, enters an utterly

pristine and wild mountainous sphere of Jān (such as a leopard's habitat). Within this natural space, they inadvertently approach the animal's domain, become the target of its defensive attack, and sustain physical injury.

Jān-Centered Response: In this scenario, the translatable law neither punishes the animal nor deems its action a crime. Instead, the primary responsibility rests with the human who themselves entered the animal's biotic realm. Restorative institutions, assisted by translators of pain and Jān-centered physicians, immediately proceed to repair the physical wound of the human, and all care is rendered free of charge and in a Jān-centered manner. Concurrently, however, intensive and profound Jān-centered education is initiated for the injured human and all individuals intending to enter such spheres of Jān. Through Jān-centered technology and non-verbal methods, this education addresses the comprehension of the natural behavior and vital needs of that animal and its shout of the realm. The goal is not punishment, but the enhancement of human awareness, empathy, and existential responsibility for pain-free coexistence and respect for natural boundaries.

An Animal Enters the Human Biotic Realm and a Conflict Occurs:

Suppose a pack of wolves (possessing the right to life and natural flourishing), due to climate change or a scarcity of

food resources within their natural sphere of Jān (which may trace its roots back to the past of the Burned Land), enters a human chooseable homeland and feeds upon plant crops cultivated by humans (such as orchards or grain fields), or even approaches residential areas.

Under these conditions, the Ideal World will act with full force and promptness to repair the existing wound and restore equilibrium. The Jān-Centered Security Organization, restorative institutions, and translators of pain, in collaboration with human responsible Jān-bearers, shall initiate comprehensive measures:

Existential Reparation:

The wound of the human who has suffered material or psychological damage is immediately repaired. This encompasses the full and unconditional provision of lost crops or compensation for any other harm.

Environmental Restoration:

Steps are undertaken to repair and revitalize the natural sphere of Jān of the wolves so that their food sources and living environment improve, eliminating their need to enter human areas. This includes ecosystem restoration, protection of prey species, and the creation of wildlife corridors.

Coexistence Management:

Jān-centered technology is deployed to provide non-invasive solutions for coexistence, such as the installation of smart fencing that keeps animals away from human areas without harming them, or advanced warning systems. Furthermore, Jān-centered education is provided to humans concerning methods of coexistence with wild animals.

Jān-Centered Relocation:

In extremely rare and severe instances where human life is continuously and gravely endangered, Jān-centered laws anticipate only the solution of non-invasive relocation of the animal to another sphere of Jān (one more suitable for it in terms of resources and habitat), rather than slaughter or harm.

This approach constitutes the concrete manifestation of human existential equality and existential responsibility toward all Jānans. The Ideal World acknowledges that the pain arising from human-animal conflicts frequently stems from the denial of Jān and encroachment upon the realm of animals in the Burned Land. The ultimate objective is not the control of animals, but the repair of wounds, the establishment of existential equilibrium, and the provision of conditions for the free and flourishing life of 'both human and animal' within an integrated Network of Jānans. Jān-centered rationality, instead of elimination or punishment,

emphasizes understanding, restoration, and coexistence so that true peace, in the truest sense of the word, encompasses all dimensions of life.

Rights and Responsibilities of Jān-Centered Plants:

Right to Flourishing and Absence of Biotic Interference

Plants, in the Civilization of Meaning, are not merely natural resources or ornaments, but Jānans possessing intrinsic value and fundamental existential rights. The Translatable Law defends their silence and Shout of Jān against destruction and unbridled manipulation.

Right to Life, Flourishing, and Absence of Biotic Interference: Safeguarding the Consciousness of Jān in Plants:

In the Burned Land, plants are indiscriminately cut down, transformed into genetically modified crops, or disregarded in development projects. The Translatable Law repudiates this practice and recognizes the right to life, the right to natural flourishing, and the right to absence of biotic interference (such as genetic manipulation without a profound understanding of their consciousness of Jān) for plants. This signifies the protection of forests, rare plant species, and even a small bush as a Jān possessing intrinsic value.

The shared pain resulting from deforestation, desertification, and the loss of plant biodiversity is rooted in the denial of Jān in plants and viewing them purely as resources. The Translatable Law for plants serves as conclusive proof that life is impossible without plants and that their right to liberation and flourishing is essential for the true peace of the entire Network of Jānans. This law responds to ecological wounds and the silent shout of plants.

Concrete Example:

The Law of the Right to Life for Ancient Trees:

Instead of cutting down an ancient tree merely because it obstructs a construction project, the translatable law grants it the unconditional right to life and flourishing. The felling of this tree is deemed a crime against Jān and shall encounter the most severe existential reparation. This reparation encompasses the repair of the soil and environment surrounding the tree, alongside Jān-centered education for the individuals who sought its destruction, so that they may comprehend the consciousness of Jān and the silent shout of ancient trees. Jān-centered technology can transmit the Shout of Jān of the tree to translators of pain by monitoring its growth and health.

Legal Immunity and Absence of Criminal Liability:
Understanding the Biotic Role of Jān:

Plants, much like animals and the insane, enjoy legal immunity from criminal responsibility. Should a plant (for example, through its roots) damage a human structure or (via allergens) create difficulties for humans, the translatable law does not deem it a crime. The approach centers upon understanding the biotic role of Jān in the plant and repairing the wound (if necessary) while preserving the plant's existential rights.

In the Burned Land, a tree might be cut down simply for disrupting asphalt or causing allergies. This action constitutes the denial of Jān and a disregard for the vital role (such as oxygen production or ecosystem equilibrium) of that plant. Legal immunity for plants serves as conclusive proof that the law must center upon law-governed coexistence and a profound understanding of the natural life cycle, rather than upon the control or elimination of what is deemed unwanted. This law responds to the wounds arising from the neglect of the vital role of plants.

Concrete Example:

A tree whose roots have damaged the wall of a house:

Instead of felling the tree, restorative institutions step in. In collaboration with translators of pain and specialists in Jān-centered technology, they offer solutions to repair the wound of the building (for example, by reinforcing the foundation

using tree-friendly methods) while simultaneously preserving the tree's right to life and flourishing. This can include constructing smart root barriers or redirecting root growth in non-invasive ways. The objective is true peace between the Jān of the tree and the Jān of the house residents, alongside existential reparation, rather than the elimination of one for the benefit of the other.

Conclusion of the Chapter: Translatable Law: Specific Instances (Children, the Insane, Animals, Plants)

This chapter explored in detail the practical applications and instances of the translatable law regarding specific groups of Jānans. We demonstrated how this law, rooted in shared pain and the Shout of Jān, guarantees the existential rights of these beings and defends them against any form of denial and violence.

For Jāncentered children, we emphasized the right to liberation from coerced birth and imposed upbringing, the right to choose a homeland, and Jān-centered citizenship. Regarding the insane and individuals with limited capacity, we addressed the right to life and unconditional flourishing alongside legal immunity and absence of criminal responsibility, focusing upon listening to silence and liberation from judgment concerning them.

For Jān-centered animals, we delineated the right to life, liberation from pain, and natural flourishing and legal

immunity and absence of criminal responsibility, which signifies putting an end to any form of exploitation and understanding their natural Jān behavior. Finally, for Jān-centered plants, we elucidated the right to life, flourishing, and absence of biotic interference and legal immunity and absence of criminal responsibility, emphasizing the protection of their consciousness of Jān and biotic role.

Through the presentation of meticulous examples, this chapter demonstrated how the translatable law is not merely an abstract concept, but a practical and revolutionary approach for actualizing Jān-centered justice and true peace within the borderless home. These laws heal the deep wounds arising from the neglect of these Jānans and pave the way for the law-governed coexistence of all existence.

CHAPTER 23

The Jān-Centered Institution

(Governance, School, Hospital, Media)

Introduction:

In the Burned Land, the fundamental institutions of society (the state, education, healthcare, media) have predominantly been instruments in the hands of Imposed Power. These institutions have operated not on the basis of the Shout of Jān and the Shared Pain of the Jānans, but rather upon specific interests, anthropocentric ideologies, or the logic of exploitation. The consequence of this functioning has been the Denial of Jān, the Wound, and the Lack of Flourishing.

Janism, by introducing the concept of the Jān-Centered Institution, offers a radical redefinition of the structure and function of these institutions. The Jān-Centered Institution is the practical manifestation of Jān-Centered Laws and the product of the process of Legislation from Pain within the Civilization of Meaning. This chapter addresses the design of principles and the manner of organizing the fundamental institutions of governance, education, healthcare, and media—all of which are built entirely upon the foundation of the Principle of Janism, the Solidarity of Jānans, and the Restoration of the Wound.

Jān-Centered Governance: From State to Council of Jānans

Jān-Centered Governance in the Civilization of Meaning is entirely different from the concept of the state in the Burned Land. This governance is formed not upon the basis of Imposed Power and control, but rather upon Collective Awareness, Shared Belief, and Existential Responsibility.

From the National State to the Council of Jānans of the Realm of Jān: Focus on Local Pain:

In the Burned Land, the national state, with its artificial borders and often bureaucratic laws, has been distant from the real and local pains of the Jānans. Jān-Centered Governance is formed at the level of the Realm of Jān and through the Council of Jānans. This council consists of Responsible Jān-Bearers and Translators of Pain from all sections of a Realm of Jān (including representatives of humans, animals, plants, and even natural elements whose Shout of Jān has been translated). The primary duty of this council is Listening to the Silence, translating local pains, and formulating Translatable Laws appropriate to that realm.

The national state, due to its scale and imposed nature, is incapable of truly understanding and responding to the Shared Pain of all Jānans in local dimensions. The Council of Jānans of the Realm of Jān is proof that true governance

must originate from the bottom up, meaning from the depths of pain and the collective awareness of the Jānans of that realm. This structure helps with the Existential Reparation resulting from the disregard of local pains and is closer to True Peace.

Concrete Example:

The Council of Jānans of the Amazon Rainforest Realm:

In an Amazonian Realm of Jān, the Council of Jānans consists of representatives of indigenous tribes (who have traditionally been the Translators of Pain of the forest), specialist biologists in that realm, and Responsible Jān-Bearers from other Chooseable Homelands who live there. This council, by utilizing Jān-Bearing Technology (such as sensors for monitoring the health of trees and rivers) and the testimony of animals and plants (translated by the Translation Center), identifies the pains of the forest (such as droughts and endangered species). It translates these pains into Translatable Laws for the protection of the forest and the sustainable use of its resources, such as the Law of the Right to Life of Mature Trees.

The Role of the Translation Center and the Network of Law: Coordinating Institutions:

The Councils of Jānans are autonomous in each Realm of Jān, but they are coordinated globally by the Translation Center and the Network of Law. The Translation Center bears the responsibility of drafting general (global) Jān-Centered Laws based on Global Shared Pain and translating them into Jān-Centered Language. The Network of Law also guarantees that local Translatable Laws are harmonized with global Jān-Centered Laws and, in the event of cross-realm pains, assists Restorative Institutions.

To prevent chaos and guarantee True Peace on a global scale, there is a need for a coordinating institution that preserves the foundations of Janism. The Translation Center and the Network of Law are proof that global coordination can be formed without Imposed Power and based on Shared Belief and Collective Awareness. These institutions heal the wounds arising from competition and conflicts of interest among national states.

Concrete Example:

If a specific Realm of Jān (for example, on the coast) faces the problem of pollution originating from another Realm of Jān (for example, an industrial realm upstream along a river), the shared pain (pollution of the water and fish) is reported by the Council of Jānans of the coastal realm to the Network of Law and the Translation Center. The Translation Center translates this pain into a global Translatable Law

regarding the Right of Rivers to Cleanliness, and the Network of Law, in cooperation with the Council of Jānans of the industrial realm, supervises the implementation of this law and the Existential Reparation to the coastal realm.

The Jān-Centered School: From Imposed Education to the Flourishing of Jān

The Jān-Centered School is a complete redefinition of the educational system. Its goal is not merely the transmission of knowledge, but rather the Flourishing of Jān, the Translation of Liberation, and the cultivation of Responsible Jān-Bearers.

The Academy of Janism: Training Translators of Pain and Responsible Jān-Bearers:

In the Burned Land, schools largely focus on rote memorization and competition, leading to the psychological and physical pains of students and the Denial of Jān. The Jān-Centered School operates primarily in the form of the Academy of Janism. These academies are centers for Jān-Centered Education that focus on the Discovery of Jān, Empathy with other Jānans, and the understanding of Jān-Centered Laws. The ultimate goal is to train Translators of Pain, Responsible Jān-Bearers, and Contractors of Liberation. Educations are shaped on the basis of Biological Dialogue and the Lived Experience of Pain.

Current educational systems, by ignoring the Shout of Jān of children, have led to numerous psychological wounds and failures. The Academy of Janism is proof that true education must assist in the flourishing and liberation of every Jān and prepare it for Existential Responsibility toward the entire Network of Jānans. This approach helps restore the wounds resulting from the imposed educational system.

Concrete Example:

The Academy of Forest Janism:

In a forest Realm of Jān, children are educated in an Academy of Janism. Their lessons include the Jān-Centered Language of the forest (recognizing the signs of sick trees, animal sounds), the Lived Experience of Pain (for example, caring for an injured animal or restoring a burned area), and learning the Translatable Laws related to the forest. These academies utilize Jān-Bearing Technology (such as tools for monitoring plant health) and Translators of Pain (who recount the Shout of Jān of the forest to the children). Here, the child is trained not for a job, but for Service to Jān and Existential Responsibility.

Centers for the Discovery of Jān-Centered Talent: Cultivating Unique Abilities:

Every human Jān possesses unique talents and abilities that must be discovered and nurtured for its full flourishing and

service to the Network of Jānans. The Centers for the Discovery of Jān-Centered Talent in the Jān-Centered School have the duty of identifying these talents and providing appropriate educational pathways for them. These talents can include communication abilities with animals, a deep understanding of the plant cycle, the ability to Translate Pain through art, or innovation in Jān-Bearing Technology.

Traditional educational systems evaluate talents within limited frameworks (such as mathematics or literature) and ignore many unique abilities of Jānans. This disregard leads to pain and a sense of worthlessness in individuals. The Centers for the Discovery of Jān-Centered Talent are proof that true flourishing is possible only by understanding and nurturing all dimensions of Jān, and every talent possesses an irreplaceable value for the Network of Jānans.

Concrete Example:

A child who has a special ability in establishing communication with animals, instead of being forced to study the humanities in an ordinary school, cultivates their abilities in a Center for the Discovery of Jān-Centered Talent. They are educated alongside animal Translators of Pain to better understand the Shout of Jān of animals, help them, and in the future become a prominent Translator of Pain for animals. This is not a job, but an Existential Responsibility intertwined with the Flourishing of Jān.

Jān-Centered Hospital: From Treatment of Illness to the Restoration of Jān

The Jān-Centered Hospital is a fundamental redefinition of the healthcare system. Its goal is not merely the treatment of the symptoms of illness, but the Restoration of Jān and the Restoration of the Wound across all existential dimensions.

Comprehensive Jān-Restoration Centers: A Holistic Approach to Pain:

In the Burned Land, hospitals generally operate on the basis of a mechanical approach to the human body and the separate treatment of diseases, frequently neglecting the psychological, emotional, and existential pains of the patient. The Jān-Centered Hospital operates in the form of Comprehensive Jān-Restoration Centers. These centers possess a holistic approach to Pain and the Restoration of Jān. Healing here encompasses not only physical aspects but also the psychological, emotional, and even communicative dimensions of Jān with the Network of Jānans. Jān-Bearing Technology is utilized to monitor Pain in its various dimensions (physical, psychological, environmental).

The separation of body from mind in traditional medicine has led to deep wounds and ineffective treatments. The Comprehensive Jān-Restoration Centers are proof that True Healing is possible only through an approach that takes into consideration all dimensions of Jān and its connection with

Existence. These institutions listen to the Shout of Jān of patients (which is sometimes expressed in silence) and assist in Liberation from Pain at all levels.

Concrete Example:

Treatment of an individual suffering from severe depression:

In a Comprehensive Jān-Restoration Center, treatment is not limited to pharmacotherapy. Translators of Pain, with the assistance of psychotherapy teams and even Jān-Bearing Technology that monitors neural patterns associated with Pain, listen to the deeper Pain of the patient. The root of the depression may lie in the Wound resulting from the past Denial of Jān of the individual, or even the Pain resulting from the destruction of their Realm of Jān. Treatment may include Biological Dialogue with nature (for example, by spending time in a restorative forest), artistic activities for the Translation of Liberation, and even participation in Restoration of the Wound projects in society (to restore Existential Responsibility and a sense of belonging). The goal is the Healing of Jān through the restoration of balance to the Network of Jānans.

Jān-Centered Monitoring and Prevention Centers: Before the Creation of Pain:

Instead of focusing solely on the treatment of illness after its occurrence (which itself is among the signs of Pain), the Jān-Centered Hospital focuses primarily on the Prevention and Continuous Monitoring of the health of Jānans (including humans and non-humans). Jān-Centered Monitoring and Prevention Centers, by utilizing Jān Sensors, Living Maps of Law, and Jān-Bearing Technology, continuously monitor the health of the environment, natural resources, and the status of the Jān of individuals and species. Any sign of Pain or imbalance is rapidly identified, and appropriate Translatable Laws are activated to prevent deeper wounds.

In the Burned Land, the healthcare system often seeks to react to illnesses rather than prevent them, which itself is a sign of the Denial of Jān and a lack of understanding of the Existential Solidarity between the health of the individual and the environment. Jān-Centered Monitoring and Prevention Centers are proof that True Restoration lies in the Preservation of Balance and Liberation from Need. This approach helps restore the wounds resulting from neglect toward public health and the environment.

Concrete Example:

Monitoring the health of the river Realm of Jān:

Jān Sensors in the river continuously monitor water quality, fish populations, algal growth, and even the stress levels of aquatic animals. If pollutant levels begin to rise or the numbers of specific fish species decline (which is a sign of the river's Pain), this information is immediately reported to the Jān-Centered Monitoring and Prevention Centers. This center, in cooperation with the Council of Jānans and the Translation Center, activates preventative Translatable Laws (such as restrictions on specific activities or the launch of natural purification projects) to prevent the creation of a deeper Wound in the river.

The Economy of Jān-Centered Healing:

Free Treatment and Global Common Resources for All Jānans

In the Burned Land, health and treatment have been turned into commodities traded with money. Access to treatment and the Restoration of Jān is frequently influenced by an individual's financial capability, place of living, or nationality. This economic segregation is itself one of the greatest imposed Wounds upon Jānans, leading to countless pain, existential inequality, and the Denial of Jān for countless individuals and species; meanwhile, the vital

resources of the Earth are also frequently monopolized by nations or specific groups, ignoring the shouts of deprived jānans.

However, in the Jān-Centered Ideal World, the principles of the issue of treatment and the Restoration of Jān have been completely liberated from economic issues. Fundamentally, money and any system of financial valuation have no connection to the issue of Jān, health, and education. The Ideal World considers the issue of health and the Restoration of Jān to be equal among all beings (including humans, animals, and plants) and a Fundamental Right of Existence, and always and everywhere in the world, these matters must be completely free.

Budgeting for Borderless Restoration:

The budget necessary for all Comprehensive Jān-Restoration Centers, Jān-Centered Monitoring and Prevention Centers, and any action in the direction of the restoration and well-being of all Jānans will be provided from the Global Common Resources. These resources neither belong to any specific country nor are they monopolized by any human collective. Rather, these are the Bounties of Existence that have been considered in the Ideal World for everyone, for all Jānans. These resources include natural wealth equivalent to gold, oil (whose Jān-centered use will be for providing sustainable energy), renewable energies (such as sun and

wind), mines, and the productive capacities and collective creative initiatives of all Jānans. The Council of Jānans and the Translation Center, by utilizing Jān-Bearing Technology, manage these resources in such a just and shared-belief manner that the restoration and well-being needs of no jān, anywhere in the world, are ignored due to economic considerations.

This approach is grounded in the belief that Jān and its health possess an intrinsic and existential value that transcends any material transaction. The severing of the connection between health and the economy means the true sense of the existential equality of all Jānans. The Pain of a Jān, regardless of its race, species, or place of living, is a shared pain for the Network of Jānans, and existential responsibility dictates that its restoration also be universal and unconditional. The division of global resources is a necessary step for liberation from the wounds resulting from greed, monopolism, and economic wars in the Burned Land, paving the path for True Peace and Infinite Flourishing.

Concrete Example:

Treatment of a rare disease in an endangered species (or an individual in the remotest parts of the world):

In the Burned Land, if a rare plant or animal species (or even a human individual in the most remote geographical point) contracts an unknown and complex disease that requires

extremely advanced and expensive therapeutic technologies, they will likely receive no treatment due to exorbitant costs, lack of budget, or lack of economic justification for a jān that lacks economic importance from the human perspective, and their Jān will be lost due to financial inability. Vital resources may also be kept out of reach under the ownership of countries.

However, in the Jān-Centered Ideal World, as soon as the Pain and the need for the restoration of this Jān (whether human, animal, or plant) are identified, without any delay or questions concerning cost or funding sources, the Comprehensive Jān-Restoration Centers and the Jān-Centered Security Organization immediately provide the most advanced treatment and unconditional support using Global Common Resources. Specialized teams and the necessary Jān-Bearing Technology are dispatched even to the most remote regions, and all therapeutic and restorative needs are provided from the Global Common Fund. Gold, mines, and other Bounties of Existence are no longer tools for monopolism and the production of inequality, but have transformed into levers for comprehensive restoration, the guarantee of survival, and the flourishing of all Jānans. This is proof that Jān, at no level, is buyable or sellable.

Jān-Centered Media: From Imposed Information to the Translation of Liberation

The Jān-Centered Media is a fundamental redefinition of the role and function of media. Its goal is not merely information dissemination, but the Translation of Liberation and the Increase of Collective Awareness in the direction of the Flourishing of Jān of all beings.

The Network of the Translation of Pain: Conveying the Shout of Jān to Collective Awareness:

In the Burned Land, the media are frequently instruments for the dissemination of selective information, propaganda, the Deformation of Language, and the creation of Pain and division. The Jān-Centered Media operates in the form of the Network of the Translation of Pain. This network bears the primary responsibility of translating the Shout of Jān and the various pains of the Jānans (including humans, animals, plants, and the environment) and conveying them to global Collective Awareness. All media content originates from the Translation Center and utilizes Words of Life and languages understandable to all Jānans.

Current media, by concealing real pains and promoting the Language of Power, have led to the Denial of Jān and countless Wounds. The Network of the Translation of Pain is proof that true media must be an instrument for absolute transparency, empathy, and Legislation from Pain. This

institution responds to the wounds arising from misguidance and ignorance and contributes to True Peace.

Concrete Example:

A report concerning the Pain of a polluted ocean:

Instead of a mere news report, the Network of the Translation of Pain publishes videos of the Shout of Jān of fish and marine mammals (translated by Translators of Pain) and images of the corals' wounds. This report contains the testimony of divers and biologists who have directly experienced the ocean's Pain. The goal is not merely information dissemination, but the creation of a Shared Pain in audiences and driving them toward Existential Responsibility and participation in the Restoration of the Wound of the ocean (for example, through cleanup projects or supporting Translatable Laws related to oceans).

Biological Dialogue Platforms: Facilitating Shared Belief and Identification of Pain:

The Jān-Centered Media is not only a one-way transmitter of information, but a two-way platform for Biological Dialogue and Shared Belief. Biological Dialogue Platforms provide spaces where all Jānans can express their Shout of Jān, listen to the Pain of others, and participate in the process of Legislation from Pain and collective decision-making.

Current social media have frequently transformed, instead of dialogue, into a venue for division and the spread of hatred. Biological Dialogue Platforms are proof that true language is an instrument for existential connection and restoration. These platforms respond to the wounds arising from a lack of mutual understanding and alienation, and guide Collective Awareness toward True Peace.

Concrete Example:

A discussion regarding new construction in a Realm of Jān:

If new construction is to be carried out in a Realm of Jān, the Biological Dialogue Platform becomes a venue for discussion. Within this platform, not only do humans express their views, but Translators of Pain translate and introduce into the discussion the Shout of Jān of animals whose habitats are in danger, or the Pain of plants that are being cut down. Films of animal behavior and signs of stress in plants (via Jān-Bearing Technology) are displayed. The final decision is made based on the Collective Awareness and Shared Belief of all participating Jānans, with the objective of Restoration of the Wound and Existential Reparation.

Chapter Conclusion: The Jān-Centered Institution (Governance, School, Hospital, Media)

In this chapter, we addressed the redefinition and design of the structure of society's fundamental institutions—governance, education, healthcare, and media—upon the principles of Janism. We demonstrated how these institutions depart from imposed and anthropocentric approaches in the Burned Land and form upon the basis of the Shared Pain and the Shout of Jān of all Jānans.

Jān-Centered Governance operates in the form of the Council of Jānans of the Realm of Jān and in coordination with the Translation Center and the Network of Law. The Jān-Centered School transforms into the Academy of Janism and Centers for the Discovery of Jān-Centered Talent, whose goals are the Flourishing of Jān and the training of Responsible Jān-Bearers. The Jān-Centered Hospital, in the form of Comprehensive Jān-Healing Centers and Jān-Centered Monitoring and Prevention Centers, presents a holistic approach to Pain and the Restoration of Existence. Finally, the Jān-Centered Media transforms into the Network of the Translation of Pain and Biological Dialogue Platforms, whose goals are the Translation of Liberation and the increase of Collective Awareness.

The Jān-Centered Institution is not merely a new social organization, but the practical manifestation of True Peace

and Existential Solidarity within the Civilization of Meaning. These institutions heal the deep wounds arising from injustice, disregard, and exploitation in the Burned Land and pave the path for a world based upon Existential Responsibility and the Flourishing of all existence.

CHAPTER 24

Jān-Centered Education

Introduction

In the Burned Land, education has often been a process for indoctrination, control, and the transfer of imposed knowledge. This educational system has not only failed to aid in the flourishing of Jān for children and adults, but has frequently led to pain, the denial of Jān, and the deformation of language. The output of this education has been citizens who thought within predetermined frameworks and remained oblivious to the Shout of Jān of themselves and other Jānans.

Janism creates a revolution in the approach to learning and upbringing by introducing the concept of Jān-centered education. The goal of Jān-centered education is not to fill minds, but to illuminate Jāns. This education seeks to cultivate the Jān-aware and Law-Making Jān (one who makes law from pain) who is capable of understanding the network of Jānans, translation of liberation, and reparation of the wounds of existence. Janism Academies will be the executors of these principles.

This chapter elaborates on 12 foundational principles of Jān-centered education, each of which will serve as a pillar for building the Ideal World.

The Twelve Principles of Jān-Centered Education

Principle 1: The Authenticity of Jān and the Centrality of Existential Flourishing

Every Jān possesses intrinsic value, and education must be designed in a way that recognizes this authenticity and places its centrality upon the individual's existential flourishing (encompassing physical, psychological, emotional, and ontological dimensions). Education is not merely for producing a workforce or transferring information, but for helping Jān reach its highest potential and liberation from need.

In the Burned Land, education frequently transformed into a tool for adaptation to the existing system, cultivating a workforce or obedient citizens which resulted in the denial of Jān of the individual and the pain arising from unfulfilled flourishing.

For example: Instead of compulsory lessons and standardized tests, educational programs are designed based on Jān-centered talent discovery centers with the goal of identifying and nurturing the natural abilities of each Jān, even if that talent lies in the realm of connecting with animals or understanding the Shout of Jān of plants.

Principle 2: Legislation from Pain and Translation of Liberation as Core Content

The content of education is not dry theories or imposed ideologies, but the shared pain of Jānans itself and the process of legislation from pain. Students learn how to hear the Shout of Jān (whether from a human or a non-human), translate it, and forge translatable laws from it for liberation and wound reparation.

Traditional educations frequently dealt with the history of wars, structures of power, and abstract theories, remaining oblivious to real pains and the sufferings of existence. This approach led to silence in the face of the Shout of Jān.

For example: Instead of memorizing the history of wars, students study the pains arising from violence and war through the testimony of survivors, and examine solutions of legislation from pain for true peace.

Principle 3: The Lived Experience of Pain and Empathy as the Method of Education

Learning through the lived experience of pain and cultivating empathy with other Jānans is the core pillar of the methodology of Jān-centered education. Students directly interact with environmental, social, and individual pains, and through this empathy, they arrive at existential responsibility.

Traditional education was often theoretical and non-experiential, leading to the alienation of the individual from their environment and society.

For example: Instead of hearing about river pollution, students visit the damaged river, monitor water health using Jān-bearing technology, interact with Translators of Pain who understand the Shout of Jān of fish and plants, and participate in projects for the reparation of the wound of the river.

Principle 4: Jān-Centered Language and Words of Life as Communicative Tools

Education takes place using Jān-centered language and Words of Life. This language is simple, transparent, devoid of ambiguity, and founded upon existential truth. The goal is to prevent any deformation of language and cultivate the capacity for biological dialogue and shared belief.

Educational language in the Burned Land was often complex, full of technical terms, and a tool for imposition or concealment, which led to pain arising from misunderstanding and a lack of transparency.

For example: In teaching Jān-centered laws, the Living Law Book is utilized, where each principle is accompanied by images, animations, and audio narratives of real pains so that it is understandable to everyone, even children.

Principle 5: Inclusion and Comprehensiveness of Jānans in the Educational Process

Jān-centered education takes place not only for humans, but about and with the participation (indirect and translated) of all Jānans (including animals, plants, and even natural elements). Children learn how to understand the Shout of Jān of animals, care for the health of plants, and live in law-governed coexistence with the environment.

Traditional education was entirely anthropocentric and led to the pain arising from unbridled exploitation of nature and animals and the disregard of their existential rights.

For example: In nature exploration classes, students accompany Translators of Pain of animals and plants to learn the language of the forest, recognize signs of pain in trees, and communicate with animals without imposition or fear.

Principle 6: Collective Awareness and the Network of Jānans as the Context of Learning

Learning takes place within the context of collective awareness and a deep understanding of the network of Jānans. Students learn that no Jān is separate from others, and the pain or flourishing of each individual affects the entire network of Jānans. This education strengthens the sense of existential solidarity.

Education in the Burned Land was often individualistic and competitive, leading to alienation and a failure to comprehend responsibility toward society and nature.

For example: Group projects in Janism Academies are formed based on solving real pains within the local sphere of Jān. Students cooperate with one another and with the participation of other Jānans (through Translators of Pain) to find solutions for the reparation of the wound of a polluted region or the revival of an endangered species.

Principle 7: Law-Making Based on Choice and Existential Responsibility

Jān-centered education prepares the individual for legislation from pain and the acceptance of existential responsibility. Students learn that laws are not imposed from above, but stem from conscious choice and the commitment to liberation of all Jānans. This includes the right to choose a homeland and the comprehension of the responsibilities associated with it.

In the Burned Land, laws were imposed and citizens largely held a passive role in their formation.

For example: Within the framework of Jān-centered governance lessons, students participate in a simulated Council of Jānans of the Jān Sphere, examine the pains of a

region, and put forth proposals for translatable laws regarding them.

Principle 8: Jān-Bearing Technology as a Tool for Learning and Translation

Jān-bearing technology is not merely a tool for education, but a part of its content. Students learn how to use Jān sensors, living maps of law, and other technological tools to monitor pain, translate the Shout of Jān, and facilitate biological dialogue.

Technology in traditional education was often a tool for consumerism or rote learning, and neglected its true potential for reparation and liberation.

For example: Students use bio-sensors to diagnose the pain of a sick tree through its chemical or thermal changes, and with the help of Jān-bearing technology software, propose solutions for its reparation.

Principle 9: Absolute Transparency, Free Access to Awareness, and Free Education

All educational information, learning resources, and educational processes must possess absolute transparency and be made available to everyone as free access. No knowledge is confidential or hidden. This principle is rooted in the rejection of the deformation of language and the promotion of collective awareness. Furthermore, education

must always and for everyone be free and usable, and the only compulsion in the Ideal World is the compulsion toward awareness, which requires human Jān to pass through a portion of this knowledge—which is a primary need for understanding the world and Jānans—in order to prevent harming oneself and others.

Knowledge and information in the Burned Land were often controlled, censored, or exclusive, leading to the pain arising from ignorance and a lack of transparency. Additionally, in the Burned Land, education sometimes became a luxury commodity, embedding economics and financial matters within itself and depriving many of attaining awareness.

For example: All educational resources of Janism Academies are accessible online and for free. Every individual can access content related to Jān-centered laws, the Shout of Jān of animals, or methods of wound reparation at any time.

Principle 10: Education Beyond Age: Lifelong and Borderless Learning

Jān-centered education is not limited to a specific age or a particular stage of life. Learning is a lifelong and borderless process that can take place at any time and place for any Jān (including children, adults, and even non-human beings with environmental perception). Janism Academies provide an environment for continuous and dynamic learning.

Education in the Burned Land was often limited to childhood and youth, and with the end of formal education, the learning process would stop.

For example: Individuals of any age can participate in Janism Academy courses. An elderly person can participate in classes on translating the Shout of Jān of trees and share their knowledge with children, or a middle-aged individual can participate in existential reparation projects for a river.

Principle 11: Restorative Justice and Existential Reparation as the Ultimate Goal

The ultimate goal of Jān-centered education is to cultivate Jāns who are capable of repairing the wounds of existence and existential reparation. This education prepares the individual for practical action toward restoring liberation and flourishing to harmed Jānans. Every activity in education must culminate in this goal.

Traditional educations often lacked a practical approach to solving real problems and dealt only with theories.

For example: A graduation project at a Janism Academy can include a complete project for the wound reparation of a polluted region, the revival of an endangered animal species, or the design of a Jān-bearing technology system to reduce pain within a specific sphere of Jān.

Principle 12: Ontological Neutrality in Education: Rejection of Ideology and Imposition

Jān-centered education maintains complete ontological neutrality from any specific ideology, religion, or political viewpoint. This education focuses solely on the existential truth of the Shout of Jān and shared pain. Its goal is to cultivate independent awareness and the ability of Jān to choose the path of its own liberation, without any external imposition.

Education in the Burned Land was often a tool for promoting specific political, religious, or social ideologies, which led to the denial of Jān of the individual and the pain arising from a lack of free choice.

For example: The curriculum of Janism Academies, instead of addressing the history of religions or various political theories, focuses on the phenomenological study of pain and the ways of translating liberation from the perspective of all Jānans. Decisions are made based on collective awareness and the Shout of Jān, rather than pre-determined dogmas.

Education as the Main Pillar of Jān-Centered Justice: Restorative Crime Response Instead of Punishment

In the Burned Land, justice systems are built upon punishment, revenge, and isolation. The criminal is sent to prison, fined, or faces physical punishments. This approach not only fails to help repair the primary wounds of society

and the harmed Jān, but often creates new pains, perpetuates the cycle of violence, and drives the criminal toward alienation from the network of Jānans and the denial of Jān of their own. Prisons themselves turn into fortresses of pain and centers for the denial of Jān.

However, in the Jān-centered Ideal World, the approach to any imbalance or harm (what was previously called crime) is fundamentally different. This approach is the ultimate manifestation of the principle of restorative justice in all dimensions of existence. In the Ideal World, an important part of confronting crime happens through education. Essentially, Jān-centered justice is not punitive, but educational and restorative.

Punishment as a Commitment to Awareness

Anyone who has performed an action that has led to the pain of another Jān or the imbalance of the network of Jānans will be sentenced to spend hours participating in specialized Jān-centered education. The goal of this education has three essential pillars:

Understanding Crime and Shared Pain

The individual learns to hear the Shout of Jān of the harmed party (whether human, animal, or plant) and understand the depth of the pain and the wound inflicted upon the network of Jānans. This process takes place with the help of

Translators of Pain and Jān-bearing technology, which monitor even the patterns of pain in various dimensions. They engage with the lived experience of pain of themselves and others.

Reparation and Existential Reconstruction

Education focuses on the reparation of wounds that have been created. This includes practical participation in the reconstruction (material and spiritual) of the inflicted damage, and the comprehension of existential responsibility to restore liberation to the harmed Jān and balance to the sphere of Jān.

Return to the Community:

The ultimate approach is the complete and shared-belief-based return of the individual to the network of Jānans. The goal is the liberation of the individual from the burden of crime and their transformation into an aware and responsible Jān who not only inflicts no further harm, but personally becomes an agent of reparation and flourishing in the community. This approach is founded upon the belief that crime stems not from the essence of evil or wickedness in an individual, but from ignorance, unhealed pain, or a failure to comprehend the bond of existence. Punishment merely expands pain and creates new wounds; whereas

education is the only true pathway toward reparation, illumination of Jān, and the restoration of balance. This is the true meaning of Jān-centered justice, which focuses on Jān reparation and the growth of awareness rather than the punishment of sin.

Concrete Examples:

Violation of the rights of the biological boundary by a human:

Burned Land: A human intentionally enters a protected animal zone, causes disruption or inflicts indirect damage, and faces a fine or imprisonment.

Ideal World: The individual is referred to the Janism Academy. They spend specific hours undergoing Jān-centered education regarding the shout of the boundary of animals, the living maps of law of habitats, and law-governed coexistence. They may be mandated to actively participate in wound reparation projects within that sphere of Jān, for example, assisting in the restoration of vegetation or clearing animal migration pathways.

Damage to Shared Resources (such as over-extraction):

Burned Land: An individual illegally exploits natural resources (such as water or minerals), gets arrested, and is imprisoned.

Ideal World: The individual goes to Jān-centered education concerning the Jān-centered economy, global shared resources, and the principle of liberation from need for all Jānans. They learn how these resources respond to the Shout of Jān. Afterwards, they participate in wound reparation projects of natural resources, such as the restoration of damaged ecosystems.

Creation of Psychological Pain through speech or behavior (insult, slander):

Burned Land: An individual insults or slanders another through their speech or behavior and faces a legal complaint and legal punishments (fine, prison).

Ideal World: The individual is referred to Comprehensive Jān Reparation Centers. Their education focuses on Jān-centered language, empathy with the Shout of Jān of others, and biological dialogue. Sessions may be held with Translators of Pain and in the presence of the harmed Jān (with their consent) so that the individual understands the depth of the created pain and actively participates in existential reparation (for example, through voluntary services for the reparation of the community where the pain was created).

Non-compliance with Preventive Laws (e.g., in public health):

Burned Land: An individual refuses vaccination or hygiene compliance during a pandemic and jeopardizes community health, facing a fine or social restrictions.

Ideal World: This individual is referred to Jān-centered Monitoring and Prevention Centers. Their education focuses on collective awareness, the existential solidarity of all Jānans regarding public health, and Jān-bearing technology for monitoring pain and imbalance. They learn how the health of each Jān affects the network of Jānans and how preventive translatable laws are essential for the liberation from need of all. They then participate in wound reparation projects within the sphere of public health.

This approach transforms justice from a punitive concept into an educational and restorative process whose ultimate goal is the flourishing of all Jānans and the restoration of balance to the network of existence. This demonstrates the depth of the paradigmatic shift of Janism in confronting existential challenges.

Chapter Conclusion: Jān-Centered Education (The 12 Principles of Jān-Centered Education)

This chapter elaborated on the 12 foundational principles of Jān-centered education which serve as a roadmap for cultivating the aware Jān and the Law-Making Jān in the Ideal World. We demonstrated how these principles—ranging from the authenticity of Jān and existential

flourishing to legislation from pain, the lived experience of pain, Jān-centered language, the comprehensiveness of Jānans, collective awareness, existential responsibility, Jān-bearing technology, absolute transparency, lifelong learning, restoration, and ontological neutrality—are all designed with the goal of liberation from pain and the reparation of existence.

Jān-centered education is not an academic system, but a vital and foundational process for the realization of the Civilization of Meaning and true peace. This education enables Jān to perceive itself in a deep bond with the entire network of Jānans and to actively participate in repairing the wounds of the world.

CHAPTER 25

Resources in the Ideal World

(Meaning-Centric Allocation of Natural Resources)

Introduction:

In the Burned Land, natural resources were viewed primarily as commodities or instruments for unbridled exploitation by imposed power, serving the accumulation of wealth and anthropocentric competition. This perspective led to deep environmental pain and wounds, severe inequalities, and the denial of Jān for countless Jānans, both human and non-human. Resources, rather than being a factor for flourishing, had transformed into a source of shared pain.

Janism, by introducing the concept of meaning-centric allocation of natural resources, not only redefines how resources are managed, but also creates a fundamental paradigm shift in human ontology and existential ethics toward nature. In the Ideal World, natural resources are not commodities, but manifestations of the Jān of existence and an inseparable part of the network of Jānans that possess the right to life and flourishing. This chapter designs a model for this allocation that rests upon the foundation of absolute dignity of Jān and the sustainability of the network of Jānans.

Redefining Resources: From Commodity to Guardian of Jān

In the Burned Land, concepts such as natural resources (mines, fossil fuels, underground aquifers, etc.) were treated purely as material commodities or assets. This instrumental view resulted in unbridled exploitation, boundless pollution, wars over ownership, and profound environmental and human pain. Rivers and mountains were treated as lifeless reservoirs, and trees as raw timber, utilized solely for human benefit while their Shout of Jān was ignored in the clamor of the profit-driven economy.

In the Jān-centered Ideal World, the first step in the meaning-centric allocation of natural resources is a fundamental shift in the understanding of resources themselves and their ontology. As explained in previous chapters, Janism recognizes Jān in all living entities (including humans, animals, and plants). Therefore, a tree or an animal is never treated as a resource, but is itself a Jān possessing a right to life and existential flourishing.

Keepers of Jān and Guardians of Jān: A Phenomenological Perspective on Nature and Elements:

Keepers of Jān (Ecosystems):

In the Ideal World, vast ecosystems such as an ocean, a dense forest, or a mountain range are recognized as Keepers of Jān. These Keepers of Jān possess their own collective

ontology; because through their countless connections with all the Jānans they nurture and protect within their hearts (fish, birds, plants, insects, etc.), they transform into a unitary Jān and life-giver. Any use of or interaction with these Keepers of Jān must be undertaken with a deep understanding of this existential bond and with the aim of flourishing their totality.

Guardians of Jān (Mineral and Energy Resources):

However, resources here refer specifically to the inanimate elements hidden within the earth; such as mines (gold, silver, copper, iron, rare earth elements), coal, oil, natural gas, and other energy sources (such as uranium). These elements, although not Jān themselves (in the sense of living beings), are treated as Guardians of Jān in the Ideal World.

These elements are Guardians of Jān because their intelligent, responsible, and Jān-centered use can contribute to better collective well-being and the flourishing of all Jānans (humans, animals, and plants). For instance, the energy derived from them can power Jān-bearing technology, which is essential for healing wounds, monitoring pain, and establishing coexistence. Minerals can be utilized in constructing comprehensive Jān restoration centers or tools for purifying air and water. This perspective shifts the purpose of these resources from accumulating wealth to serving existence.

Management of Guardians of Jān: Serving the Network of Jānans:

The management and utilization of these Guardians of Jān are governed by the following principles:

Universal Common Ownership:

As stated previously, no chooseable homeland or community has the right of exclusive ownership over these Guardians of Jān. These are gifts of existence that belong to all Jānans, and the global Council of Jānans, in consultation with the Translation Center and Jān-bearing technology, manages their equitable distribution and exploitation.

Minimum Harm to Keepers of Jān:

Any extraction or exploitation of Guardians of Jān must be carried out with the absolute minimum of harm and pain to the Keepers of Jān (ecosystems) and the Jānans residing in that locality. Jān-bearing technology provides tools for surgical and low-impact extractions.

Immediate Wound Healing:

Any potential wound or damage inflicted upon the Keepers of Jān or resident Jānans during the exploitation process must be immediately and completely addressed through restorative institutions and Jān-bearing technology via existential reparation and restoration. Jān sensors continuously monitor the Shout of Jān of the environment.

Responding to the Needs of Existence:

The utilization of these Guardians of Jān is solely for responding to the true needs and existential flourishing of all Jānans, rather than for unbridled consumerism or the production of pain.

In the Burned Land, the instrumental and commodity-centric view of resources was the primary cause of the pain stemming from environmental destruction, species extinction, climate crises, and wars. By redefining these elements as Guardians of Jān, Janism achieves a conclusive proof demonstrating that everything in existence is either itself a Jān (with intrinsic value and a right to life and flourishing) or a Guardian of Jān (an instrument for serving life). This shift in perspective helps mend the deep wounds between humanity and nature, transforms the war over ownership into shared co-benefit in the service of existence, and paves the way for true peace and Jān-centered justice.

Concrete Example:

Management of a massive reserve of rare earth elements in the heart of a pristine mountain range:

In the Burned Land, the discovery of a massive reserve of rare earth elements (vital for advanced technologies) typically led to environmentally destructive extractions, water and soil pollution, and even armed conflicts over

ownership and profit; the Keeper of Jān of that mountain range was severely wounded.

In the Jān-centered Ideal World:

Identification of the Guardian of Jān:

First, rare earth elements are identified as Guardians of Jān because their existence is essential for building Jān-bearing technology (such as pain detection sensors, or global water purification systems) that contributes to the flourishing of all Jānans.

Priority Given to the Keeper of Jān:

The pristine mountain range in which these elements are embedded is itself an incomparable Keeper of Jān possessing absolute existential value. Its Shout of Jān (the presence of specific species, pure rivers, rich vegetation) holds the highest priority.

Low-Impact Extraction and Immediate Restoration:

Jān-bearing technology employs extraordinarily precise and low-impact methods (such as deep and horizontal drilling with minimal surface impact) to extract these elements. Jān sensors continuously monitor the pain and stress of the environment. Any minor wound (such as the displacement of rocks or changes in groundwater patterns) is immediately

addressed through existential reparation and restoration by comprehensive Jān restoration teams using advanced technologies and indigenous knowledge.

Global Service:

The extracted elements are not transferred to a specific chooseable homeland, but to the Global Common Resource Fund. The global Council of Jānans decides how these elements are utilized fairly in constructing Jān-bearing tools to serve the liberation and flourishing of all Jānans (for example, building Jān-bearing hospitals in remote areas, or developing ocean health monitoring systems). This process is carried out unconditionally and free of charge, never leading to wealth generation or monopoly, but culminating solely in stabilization of life and balance of existence.

Cyclical Resources: From Consumption to the Reproduction of Existence:

In the Ideal World, the concept of resources shifts from consumption and depletion to cyclical resources and the reproduction of existence. This means that any use of a resource must be conducted in such a way that not only does it not harm the Jān of that resource, but it also contributes to its natural cycle of reproduction and flourishing. This principle rests upon a deep understanding of the

consciousness of the Jān of existence and the biological and ecological cycles of nature.

The consume-and-discard model in the Burned Land led to resource depletion, pollution, and countless environmental pains. Cyclical resources serve as proof that true sustainability is possible only through harmony with the natural cycle of existence and respect for the Jān of every component within it. This approach helps heal the wounds caused by unbridled extraction and pollution.

Concrete Example:

The Forest as a Cyclical Resource: In the Ideal World, the forest is viewed not for logging, but as a cyclical resource. If tree wood is used (for vital needs), this must be done with precise planning and in alignment with the reproduction of existence of the forest. This includes replanting trees in sufficient numbers, using sustainable forestry methods that do not harm the ecosystem, and guaranteeing the right to life for the Jān of the forest and the Jānans dependent on it (other animals and plants). Jān-bearing technology is employed to monitor forest health and ensure its reproduction of existence.

Principles of Meaning-Centric Allocation: Dignity, Need, and Shared Co-Benefit

The meaning-centric allocation of natural resources rests upon three key principles that distinguish it from any other economic and distributive system.

Dignity of All Jānans: The Foundational Criterion of Distribution:

The first and most important criterion in the allocation of resources (Guardians of Jān) is the dignity of all Jānans. This means that every Jān, regardless of species, role, or station, possesses the right of access to the resources necessary for its preservation of dignity and flourishing. This principle entails the absolute negation of any inequality and discrimination in access to resources, whether among humans or between humans and other Jānans.

In the Burned Land, the distribution of resources was based on power, wealth, or nationality, leading to the pain of poverty, inequality, and wars over resources. The dignity of all Jānans serves as proof that the right to liberation from need is a fundamental principle for all of existence and that Jān-centered justice is achieved solely through the recognition of this dignity. This principle helps heal the wounds caused by inequality.

Concrete Example:

Pure Water for All Jānans:

In a Jān domain, the dignity of a human individual, a thirsty animal, and even a plant in need of water is equal regarding access to pure water. This does not mean that everyone consumes the same amount of water, but rather that the vital needs of every Jān for the preservation of its dignity are prioritized. If water resources are limited, the Council of Jānans, with the help of translators of pain, hears the thirsty Shout of Jān of all Jānans and distributes water based on translatable laws grounded in dignity.

Existential Need: Replacing Consumerist Demand:

The distribution of resources is carried out based on the existential need of each Jān, rather than upon consumerist demand or profit.

Existential Need refers to the minimum resources necessary for the dignified survival and flourishing of a Jān. These needs are identified and prioritized by the Translation Center and the Council of Jānans, with a deep understanding of the Shout of Jān and shared pain of all Jānans.

In the Burned Land, the economy focused on consumerist demand and profit, which led to unbridled exploitation and severe inequality in access to resources. Existential Need stands as proof that the Jān-centered economy focuses on

liberation from need and justice, rather than on accumulation. This approach helps heal the wounds caused by poverty and resource scarcity.

Concrete Example:

Division of Agricultural Land:

In the Ideal World, agricultural lands are divided based on the existential need of families to secure healthy food, as well as the existential need of the soil for regeneration (through crop rotation and land fallow) and the existential need of wildlife for habitat. A larger family with a greater existential need for food may receive more land. Yet, no one has the right to exploit the land beyond their existential need, because this leads to the pain of the earth and the other Jānans dependent upon it.

Shared Co-Benefit and Existential Responsibility: Collective Management of Resources (Guardians of Jān):

Natural resources are not the property of any specific individual or group; rather, they exist as a shared co-benefit under the collective management of all Jānans within a Jān domain. Every human Jān who utilizes resources bears an existential responsibility to preserve, restore, and reproduce that resource. This responsibility is enforced through translatable laws and under the supervision of the Council of Jānans.

Private ownership and competition over resources in the Burned Land led to the pain stemming from the destruction and annihilation of resources. Shared co-benefit stands as proof that the network of Jānans requires cooperation and collective responsibility for survival and flourishing. This principle helps heal the wounds caused by propertarianism and environmental destruction.

Concrete Example:

Mineral Resources (Guardians of Jān) in a Mountainous Jān Domain:

Mines in this Jān domain are managed as a shared co-benefit. If the use of mineral substances is necessary (for instance, to build Jān-bearing technology), the Council of Jānans, in consultation with translators of pain (who hear the Shout of Jān of the mountain and the beings within it), makes a decision. The extraction process is carried out with the minimum pain to the Jān of the mountain, and following

this, projects of existential reparation and wound restoration (such as the reconstruction of vegetation cover and area cleanup) are mandatory. The responsibility for this restoration rests upon all Jānans who have benefited from those resources.

Mechanisms of Meaning-Centric Allocation: The Council of Jānans and Jān-Bearing Technology

To operationalize the meaning-centric allocation of natural resources, new mechanisms and institutions are required that can precisely implement the aforementioned principles.

The Council of Jānans and the Translation Center: Decision-Making Institutions:

Decision-making regarding how to use and allocate resources rests with the Council of Jānans in each Jān domain. With the help of the Translation Center, this council hears the Shout of Jān of all Jānans dependent upon a resource and identifies their pains. Based on this shared pain and the translatable laws originating from it, decisions regarding the extent and manner of resource exploitation are made. This process is entirely one of absolute transparency and is grounded in collective awareness.

In the Burned Land, decision-making regarding resources largely rested in the hands of small powerful groups or centralized governments, leading to corruption and the

disregard of the pain of local people and the environment. The Council of Jānans and the Translation Center serve as proof that Jān-centered justice is achieved solely through the participation of all beneficiary Jānans and upon the foundation of the existential truth of pains. This mechanism helps heal the wounds caused by injustice in resource distribution.

Concrete Example:

Decision-Making Regarding the Use of a Coastal Area:

If a specific coastal area is to be utilized (for instance, for the rest and recreational activities of human Jānans), the coastal area's Council of Jānans (comprising human representatives, translators of pain for marine animals, and marine ecosystem experts) convenes. The Translation Center provides information regarding the Shout of Jān of sea turtles nesting in that region, the condition of coral reefs, and the needs of migratory birds. Based on this shared pain and translatable laws (such as the law of the right to the biological habitat of turtles), it is decided that the use of the beach must be restricted during specific seasons and that no destructive activity shall take place so that the dignity of all Jānans is guaranteed.

Jān-Bearing Technology and Jān Sensors: Monitoring and Reporting Tools:

Jān-bearing technology plays a vital role in monitoring, managing, and reporting the status of natural resources. Jān sensors continuously monitor the health of soil, water, air, plant and animal species populations, and signs of pain within ecosystems. These data are transmitted to the live maps of law, which display the status of resource flourishing or pain in real time to all Jānans. These tools contribute to collective awareness regarding resource status and issue necessary warnings should a wound arise.

In the Burned Land, resource destruction frequently occurred due to a lack of transparency, a lack of precise data, and a lack of accountability. Jān-bearing technology and Jān sensors stand as proof that resource management must be built upon Jān-centered science and truth. These tools help heal the wounds caused by ignorance and concealment regarding resource conditions.

Concrete Example:

Monitoring Soil Health in an Agricultural Area:

Jān sensors in agricultural lands monitor soil nutrient levels, moisture, and soil microbial activity. If the soil suffers from erosion or a decline in nutrients (which is a sign of soil pain), this information is transmitted to the live map of law. The

Council of Jānans and Jān-centered farmers are immediately informed, and the translatable laws related to soil wound restoration (such as planting cover crops and giving the land a fallow period) are activated. This process guarantees the reproduction of existence within the land.

Jān-Centered Economy and Existential Reparation: The Consequences of Meaning-Centric Allocation

The meaning-centric allocation of natural resources carries profound consequences for the structure of the Jān-centered economy and the manner in which damages and their reparation are addressed.

The Post-Commodity Economy: Negating Monetary Value for the Jān of Existence:

In the Ideal World, no monetary or exchange value is considered for the Jān of existence (including natural resources). This means resources are neither bought nor sold, nor can they be appropriated. This is a post-commodity economy regarding Jān, wherein value is determined based on existential need and dignity, rather than scarcity or profitability. Any exploitation for the accumulation of wealth is prohibited, and the Jān-centered economy operates on the basis of liberation from need.

Pricing and the buying and selling of resources in the Burned Land led to unbridled exploitation and the destruction of the environment because their intrinsic value was disregarded.

The post-commodity economy for the Jān of existence serves as proof that Jān cannot be measured with money and that its existential truth transcends any material value. This approach helps heal the wounds caused by greed and avarice.

Concrete Example:

Lake Water for Fish and Humans:

The water of a lake cannot be bought or sold. Its value lies in the dignity and existential need of fish for living and humans for drinking and sustainable activities. The Jān-centered economy satisfies these needs, and no one has the right to hoard water or sell it at a price, because this water is part of the Jān of existence managed as a shared co-benefit.

Existential Reparation: Restoring Every Pain and Wound:

In the event of any damage or pain inflicted upon natural resources (such as water pollution, forest destruction, or harm to animal species), restorative institutions step into action. Their goal is not the punishment of the individual, but existential reparation. This reparation includes restoring liberation and flourishing to the damaged Jān, repairing physical and ecological wounds, and providing Jān-centered education to the offending party so they may understand their pain and existential responsibility.

Legal systems in the Burned Land often prescribed financial fines for environmental damages that were never capable of truly compensating for the pain and wounds inflicted upon nature. Existential reparation stands as proof that Jān-centered justice transcends punishment and focuses upon restoration and the return of balance to existence.

Concrete Example:

Pollution of a River by a Human Activity:

If a river is polluted due to the activity of a responsible Jān-bearer (such as a small factory) and leads to the pain of fish and aquatic plants, that responsible Jān-bearer is referred to the restorative institution. Instead of a financial fine, they are obligated to participate in river cleanup projects, attend Jān-centered education courses regarding the Shout of Jān of rivers, and may even be required for a period to dedicate a portion of their Jān-centered activities to the restoration of that river. The goal is the restoration of the river and the return of existential responsibility to the individual.

Conclusion of the Chapter: Resources in the Ideal World (Meaning-Centric Allocation of Natural Resources)

In this chapter, we designed a revolutionary model for the meaning-centric allocation of natural resources in the Ideal World. We demonstrated how the understanding of

resources shifts from commodity to manifestations of the Jān of existence and cyclical resources.

The foundational principles of this allocation include the dignity of all Jānans, existential need (replacing demand), and shared co-benefit and existential responsibility, which guarantee fair and sustainable distribution. The mechanisms of this allocation also rest upon the Council of Jānans, the Translation Center, Jān-bearing technology, and Jān sensors. Ultimately, the consequences of this approach are the emergence of a post-commodity economy for the Jān of existence and a focus upon existential reparation rather than mere punishment.

The meaning-centric allocation of natural resources is not only a new management framework, but also a vital step toward the realization of Jān-centered justice and true peace. This approach heals the deep wounds arising from exploitation, inequality, and environmental destruction in the Burned Land and paves the way for the flourishing and law-governed coexistence of the entire network of Jānans.

CHAPTER 26

The Weaponless City

(Designing Cities Without Violence and Humiliation)

Introduction:

In the Burned Land, cities have frequently been the manifestation of violence (both physical and psychological), humiliation, and the denial of Jān. Urban architecture, public spaces, and even human relations in these cities were predominantly built upon the foundations of imposed power, competition, and alienation. Walls, fences, barracks, prisons, and even the design of streets and buildings were all symbols of insecurity, control, and shared pain. In these cities, the Word of Life turned into silence, and the Shout of Jān turned into deafness.

By introducing the concept of the Weaponless City, Janism points not only to the absence of physical weapons but also to the absence of any instruments of humiliation and violence within urban structures and social relations. The Weaponless City is a depiction of the Ideal World in which urban architecture and public spaces are designed based on Words of Life, the principles of Janism, and the solidarity of Jāns, and are free from any pain arising from violence and humiliation. This chapter explores the foundational architecture of these cities and the arguments necessary to understand this reality.

Redefining Selāh [Weapon/Instrument]: Beyond the Instruments of Pain Production

To deeply understand the Weaponless City in the Jān-centered Ideal World, we must first redefine the concept of selāh. In the Burned Land, selāh was largely perceived as physical tools for war and violence; tanks, missiles, bombs, and individual firearms stood at the forefront of the definition of selāh. However, Janism reveals that the roots of violence and the humiliation of Jān were much deeper than iron and fire, hidden within the fabric of culture, structures, and even modes of thought. Therefore, selāh in the Ideal World expands to a broader concept, encompassing any instrument of humiliation and production of pain.

Selāh as an Instrument of Humiliation and Pain Production: The Scope of Definition

1. Physical weapons of mass and individual slaughter as the peak of humiliation and pain-infliction upon Jān:

At the apex of all forms of selāh lie physical weapons. These were the ultimate manifestation of the denial of Jān and the production of pain in the Burned Land. From atomic bombs, chemical, and biological weapons capable of the collective destruction of Jān on a planetary scale, to missiles, tanks, combat drones, and individual firearms—each possessed the capacity to strip Jān of its right to life and dignity. The arms race and the industries of death, which resulted in nothing

but the accumulation of wealth and the production of pain, bore witness to the height of ignorance regarding the ontology of Jān. The existence of this type of selāh in itself rendered true peace and Jān-centered security impossible, for their very nature was the permanent threat and humiliation of the Jān of existence.

2. Humiliating and deformed language:

Any word, label, term, or discourse that leads to the denial of Jān, the reduction of the dignity of a Jān, or the creation of psychological and existential pain in a Jān. This includes any literature that promotes segregation, discrimination, coldness, or supremacy, and prevents existential solidarity.

3. Humiliating architecture and spaces:

Any urban design, edifice, or space that leads to alienation, a sense of insecurity, or segregation and discrimination among Jāns (such as exclusive spaces for specific groups, or prisons and imposed enclosures), ignoring the Shout of Jān of its inhabitants or environment.

4. Instruments of control and repression:

Any technology or system (such as forced surveillance, unauthorized data mining, or discriminatory algorithms) used to enforce imposed power, spy on Jān, or strip away liberation and the right to existential choice.

5. Violent behaviors and attitudes:

Any act, attitude, or system of thought (such as prejudices, hidden discriminations, or neglect of the pain of others) that directly or indirectly leads to the physical or psychological pain of another Jān and disrupts the network of Jāns.

A Path Toward True Peace

In the Burned Land, the roots of violence and humiliation were much deeper than physical weapons, yet ignorance of this truth did not even extend to a focus on physical disarmament—while the root causes of violence in language, structures, and attitudes were never attended to. The Weaponless City is a decisive proof that true peace and existential security are possible only by eradicating all forms of humiliation and pain production.

This approach requires, first and foremost, the complete and general disarmament of all physical instruments of slaughter, as they are the explicit and direct manifestation of the denial of the right to life and the dignity of Jān. Following that, one must move toward eradicating the deeper hidden violences in language, architecture, and behaviors. This comprehensive path helps repair the wound of the deep and multiple pains resulting from hidden and overt violence in the community of Jāns and solidifies the foundation of existential solidarity.

General disarmament and the transformation of death industries into Jān-restoration industries:

In the Ideal World, the first and most decisive step to achieving the Weaponless City is the complete dismantling of all physical weapons of slaughter—from atomic bombs to the smallest firearm—on a planetary scale. The vast arms industries that once sucked the blood of Jān are transformed into Jān-restoration industries. Missile-manufacturing factories now build Jān-bearing technology for monitoring and restoring the environment, or producing clean energy. Nuclear materials, instead of threatening the Jān of existence, are converted into clean and sustainable energy sources to serve Jān. Global Jān-centered monitoring institutions, equipped with Jān sensors, continuously and through collective awareness ensure that no Jān possesses the means of pain production, and any potential sign of pain resulting from physical violence is immediately identified and neutralized through restorative institutions and Jān-centered education. This is an existential disarmament that builds the foundation of peace.

Eradicating discriminatory language and transforming prison spaces into centers of liberation:

Simultaneously with physical disarmament, other hidden selāhs are also eliminated. In the Academies of Janism,

education is conducted in the Jān-centered language, which is devoid of any humiliating or labeling words (such as cursing with animal names, sexual profanities, destructive and humiliating titles). Any use of such linguistic selāh is treated as sacrilege against Jān and addressed by restorative institutions with an approach of Jān-centered education and existential reparation.

In the architectural dimension, prisons and centers of control and repression—which were symbols of structural selāh—are transformed into centers of liberation and comprehensive Jān restoration. This transcends the chooseable homeland and applies on a global scale; in the ideal world, there will generally be no prisoners, towering walls will be dismantled, and instead of solitary cells, spaces will be designed for biological dialogue, Jān-centered education, the restoration of existential relations, and creative coexistence. The goal is to restore dignity and liberation to the Jāns who were harmed in the Burned Land, rather than perpetuating humiliation and pain.

Architecture of the Weaponless City: The Manifestation of Dignity and Liberation

Urban architecture in the Ideal World is a reflection of Jān-centered laws and the manifestation of the dignity of all Jāns.

Symbiotic Architecture That Breathes with Jān: Weaving Space with Existence

In the Burned Land, architecture and living spaces were frequently emblems of fear, insecurity, and distrust. Tall walls, impenetrable fences, and rigid, segregating structures were not only symbols of physical insecurity, but also led to deep alienation among Jāns, isolation, and the pain born of separation. Homes and cities had turned into fortresses that severed Jān from the network of Jāns. In the Weaponless City, this foundational approach to architecture is transformed, and spaces become expressions of existential solidarity and communal living with existence.

In the Ideal World, architecture is no longer merely the construction of rigid, lifeless structures; rather, it is defined as a dynamic entity that is symbiotic and breathes with the Jān of existence. This approach shatters the boundaries between built space, nature, and the resident Jāns, forming a single, intelligent ecosystem. Symbiotic architecture actively merges with the Earth's natural cycles, light, air, and water,

responding to the existential need and vital state of all Jāns (human, animal, plant) within and around it.

True Security in Existential Solidarity

Walls and fences in the Burned Land were emblems of fear, insecurity, and distrust that led to alienation and the pain born of separation. Symbiotic architecture that breathes with Jān is a powerful proof that true security lies not in separating Jāns from one another or from nature, but in shared belief, collective awareness, and existential commitment to the network of Jāns. By physically and existentially linking Jān with the network of existence, this type of architecture helps heal the deep wounds arising from fear, insecurity, and alienation, nurturing a profound sense of belonging and solidarity among Jāns. Space becomes an active restorer.

Jān-Centered Architecture: Respecting the Shout of Jān of Place and Beings:

Architecture in the Weaponless City is entirely Jān-centered, designed with a deep understanding of the Shout of Jān of a place (natural history, ecosystem, climate) and the existential rights of other Jāns (animals, plants, natural elements). Buildings and public spaces are constructed using natural materials and sustainable methods in a way that creates minimal pain for the environment and contributes to the flourishing of the ecosystem. This includes abundant

open spaces, extensive greenery, and natural pathways for the free movement of animals.

In the Burned Land, urban architecture was frequently based on the imposition of structures upon nature and the denial of Jān in the environment, which led to pain and the destruction of ecosystems. Jān-centered architecture is a proof that true living is possible only in law-governed coexistence with nature. This architecture helps heal the wounds caused by environmental destruction.

Concrete Example:

Buildings with vertical gardens and biological pathways:

In a Weaponless City, buildings feature vertical gardens and green roofs that help absorb CO2, produce oxygen, and provide habitats for birds. Wildlife transit routes (such as green bridges over rivers or underground tunnels) are incorporated into urban design to guarantee their existential rights and the Shout of Jān for free movement. Even building materials are chosen in consultation with translators of pain from mines and forests to minimize their pain.

Active Jān-Enhancing Structures: The Manifestation of Existence in the Service of Life

In the Burned Land, societies frequently spent their vast resources on constructing symbols, monuments, and statues

that commemorated war, power, individualism, or distorted myths. This static symbolism not only diverted resources away from the true needs of Jān, but often resulted in the deification of humans or events, concealed true damages, and nourished a cult of narcissism. In the Ideal World, this approach is fundamentally transformed; no monument, statue, or static symbol meant merely for the commemoration of anyone is built. Instead, every structure, space, and resource allocation must become an active and dynamic tool for the direct service of the Jān of existence.

Active Jān-Enhancing Structures: The Manifestation of Existence in the Service of Life

In the Weaponless City, all visual elements, architecture, and public structures transcend the nature of static symbols and become active Jān-enhancing structures. These are dynamic entities designed and built solely with the objective of wound restoration, Jān-centered education, the preservation of Jāns, and the collective well-being of all Jāns. Resources that were previously spent on symbolism are now directly converted into investments in biological systems and living processes that prevent the future emergence of pain.

Characteristics of These Structures:

Existential Functionalism:

Every component of these structures has a direct and vital function toward the promotion of life and the flourishing of Jāns. No space is allocated purely for decoration or static commemoration.

Dynamism and Adaptability:

Unlike traditional buildings, these structures are not rigid and fixed. They adapt to the evolving needs of Jāns and environmental changes, and can alter their usage to serve Jān.

Integration with Education and Restoration:

The concepts of restoration and Jān-centered education are woven into the fabric of the design and usage of these spaces. Every space provides an opportunity for collective learning and existential restoration.

Impersonal Representation:

Value is emphasized not on specific individuals or events, but on the processes of liberation, restoration, and solidarity. Spaces serve as reminders of the principles of Janism, not specific persons.

Value in Action, Not in Symbolism

Wartime and power-seeking symbols in the Burned Land led to the promotion of violence and humiliation and concealed true pains. These symbols diverted collective awareness toward a distorted past and a cult of heroes, drawing vital resources away from the essential needs of Jāns. Active Jān-enhancing structures are a proof of the foundational belief that the dignity of Jān is realized only through active participation and unwavering service to existence, not through passive commemoration. This approach understands that true history is the history of pains and restorations, and collective awareness must be continuously focused on peace, solidarity, and the prevention of future pains. All capacities of the Jān-centered society are expended on healing and education for the restoration of past wounds and the continuous flourishing of Jān in the present and future.

Concrete Example:

Comprehensive Jān-Centered Restoration and Education Center: Replacement for the Memorial Battlefield

Suppose that in the Burned Land, there existed a famous battleground with a massive war monument and soldier statues where thousands of Jāns had been sacrificed. In the Ideal World, this place is completely transformed and turned

into a comprehensive Jān-centered restoration and education center, devoid of any commemorative symbols or static manifestations.

Active and Jān-Enhancing Utilization:

This center is an active place overflowing with life that continuously hosts biological dialogues for the restoration of psychological wounds, workshops for existential solidarity skills, and practical Jān-centered training in areas such as ecosystem revival or the prevention of collective pains. Here, there are dedicated spaces for Jān-centered art therapy for individuals suffering from existential pains.

Archives of Collective Pain as Educational Tools:

Instead of inscriptions and names of heroes, sections of this center house archives of collective pain. These are dynamic and interactive collections (devoid of any statues or idols) of audio narratives, virtual lived experiences, and Jān-centered analyses of past pains (such as famines, widespread pollution, or the senseless wars of the Burned Land). Visitors, rather than engaging in commemoration, become acquainted with past pains through empathic experience, so that their collective awareness regarding the fragility of Jān is heightened and their existential commitment to

preventing the recurrence of pain is fortified. These archives serve as living educational tools for a Jān-centered future.

Investment in Life:

All resources that were previously spent on constructing and maintaining that static monument are now directly allocated to the ongoing activities of this center, the training of translators of pain and responsible Jān-bearers, the development of wound-restoration technologies, and the preservation and improvement of the living spaces surrounding the center. This approach is the true manifestation of investing in life, where everything is directed toward the continuous well-being of all Jāns, rather than toward the glorification of the past or individual commemoration.

Human Relations in the Weaponless City: From Violence to Biological Dialogue

In the Weaponless City, human relations are formed not on the basis of imposed power or competition, but on the foundation of biological dialogue, empathy, and the commitment to liberation.

Non-Violent Communication: Jān-Centered Language in Action

In the Weaponless City, any verbal or non-verbal communication that leads to pain, humiliation, judgment, or

the denial of Jān is fundamentally eliminated. The instruction of Jān-centered language and Words of Life in the Academies of Janism begins from an early age and becomes a social norm. This language is a tool for the translation of liberation and understanding the Shout of Jān, not for control or the deformation of language.

In the Burned Land, the roots of violence often lay in the manner of communication and the inability to feel empathy or listen to the silence of others' pain. Humiliating and hostile communication led to deep psychological wounds. Non-violent communication is a proof that true peace appears first in language and subsequently in action. This approach helps heal the wounds born of misunderstanding and disrespect.

Concrete Example:

Dispute Resolution in the Council of Jāns:

If a dispute arises between two responsible Jān-bearers, instead of aggression or judgment, this disagreement is presented in a biological dialogue session within the Council of Jāns. Translators of pain assist both parties in expressing their Shout of Jān and the pain arising from misunderstanding. The focus is placed on empathy and understanding each other's existential need, rather than on winning and losing. Solutions are executed based on

translatable laws with the aim of wound restoration in communication and restoring solidarity.

Safe Biological Places: A Space for the Liberation and Flourishing of Vulnerable Jāns

In the Burned Land, many public spaces frequently turned into unsafe places, ridden with discrimination, or violent. Vulnerable Jāns, whether human or other species, were ignored in these spaces or suffered even greater pain and a heightened sense of insecurity. Children without parents or under improper guardianship, human beings grappling with psychological, motor, or neurological challenges, and sick or injured animals and plants were constantly exposed to compounded harm. In the Weaponless City, this fundamental approach is altered, and all public spaces are transformed into safe biological places—yet with a deeper, more purposeful focus and function.

Safe Biological Places: A Space for the Liberation and Flourishing of Vulnerable Jāns

In the Weaponless City, safe biological places are not spaces designed merely for free movement and general coexistence. Rather, these are fully planned and active ecosystems whose primary function is protection, wound restoration, and the comprehensive well-being of all vulnerable Jāns experiencing pain. These spaces serve as a sanctuary for any Jān that—regardless of species, race, physical, or

psychological condition—feels absolute liberation, existential security, and unconditional dignity within them.

These places include:

Humans:

Children without parents or under improper guardianship within the chooseable homeland:

Spaces for healthy growth, free play, and the cultivation of their intrinsic dignity and Jān-centered self-awareness, under the supervision and guidance of responsible Jān-bearers and institutions for the restoration of the Jān-centered family.

Individuals with severe psychological pain:

Soothing, natural environments rich in biological dialogue and Jān-centered art therapy to heal psychological wounds (such as vascular depression, chronic anxiety, and deep traumas).

Individuals with motor challenges, neuro-cerebral conditions, or chronic illnesses:

Spaces with absolute adaptive design that enable unrestricted movement, the full experience of nature, and access to Jān-centered healing centers (such as those living with Alzheimer's, autism, or spinal cord injuries).

Animals:

Sick, injured, abandoned animals, or endangered species requiring specialized care, restored natural environments, and wound restoration.

Plants:

Threatened native plant species, or diseased and pest-infested plants requiring Jān-centered plant clinics and specialized cultivation environments for revival and flourishing.

Existential Security in the Commitment to the Vulnerable

In the Burned Land, vulnerability was often synonymous with weakness and led to isolation or disregard. Safe biological places stand as a powerful proof of the Jān-centered truth that the right to liberation from fear and the right to infinite flourishing are fundamental for all Jāns, especially those experiencing greater pain or vulnerability. The Weaponless City in the Ideal World is a space that grounds its true security not in walls or control, but in an existential commitment to vulnerable Jāns and unconditional solidarity with them. These spaces actively participate in healing the wounds caused by past neglect, fear, and insecurity, fortifying empathy and collective responsibility within the network of Jāns.

Concrete Example:

Gardens of Liberation and Jān Restoration: Active Biological Sanctuaries

Instead of the limited concept of human parks or the polluted, pain-inducing zoos of the Burned Land, Gardens of Liberation and Jān Restoration are established. These are vast, multi-layered, and Jān-responsive spaces specifically designed for vulnerable Jāns:

Specialized Sections for Humans:

Open Play Grounds for Children: Completely natural and safe spaces where children can play freely, connect with nature and other Jānans, and recognize their own dignity. These areas are supervised by Responsible Jān-Bearers (specialists in Jān-Centered Education and family restoration) who respond individually to the existential need of each child.

Sensory Healing Gardens: Carefully designed spaces for humans with psychological or neuro-developmental challenges (such as autism or Alzheimer's) to stimulate the senses in a soothing and therapeutic manner. Specific pathways, plants with varied scents, gently sounding water features, and adjustable lighting spaces are all utilized for repairing neural wounds and creating sensory security.

Translators of Pain specialized in this field listen to their Shout of Jān and facilitate interactions.

Adaptive Restorative Pathways: Designed for humans with mobility challenges or chronic illnesses, featuring very gentle slopes, adjustable surfaces, and resting areas equipped with Jān sensors to enable free movement and the full experience of nature without any physical or psychological barriers.

Conservation Sections for Animals and Plants:

Restored Habitats for Sick and Injured Animals: Injured animals undergoing wound repair live freely in vast, protected natural areas under the supervision of animal-specialized Translators of Pain. There are no cages or unnecessary restrictions; their security is guaranteed through continuous Jān-centered monitoring and the solidarity of all Jānans present in the park.

Plant Clinics and Restoration Gardens: Endangered or sick plant species are cultivated in greenhouses and special gardens where their vital conditions are carefully regulated. Plant-specialized Responsible Jān-Bearers use Jān-bearing technology to repair their wounds and help them flourish once again.

Biological Dialogue and Existential Solidarity:

In all these Gardens of Liberation, humans learn to use these spaces with absolute respect for the sanctuary and Shout of

Jān of other Jānans (including humans, animals, and plants). These places serve as a dynamic space for biological dialogue and the practical experience of the solidarity of Jānans, where the fear of vulnerability gives way to a collective commitment to protection and Jān-centered love.

Dissolution of the Institutions of Violence and Establishment of the Jān-Centered Security System

To fully realize the Weaponless City and eradicate pain in the Ideal World, it is necessary to fundamentally dissolve the structures that generate violence in the Burned Land and replace them with a Jān-centered security system and restorative institutions. In the Ideal World, the essence of security shifts from control and coercion to shared belief and existential responsibility.

Fundamental Dissolution of the Institutions of Violence and Establishment of the Jān-Centered Security System:

Complete Dissolution of Armies and Repressive Forces in Chooseable Homelands: In the Ideal World, there are no national armies, classical military forces, or law enforcement agencies aimed at suppression and imposing power. Each Chooseable Homeland (where mature individuals live through free choice and according to their own specific rules) is completely disarmed and will have no army. Security at the level of these homelands is secured not through military

force, but through shared belief, collective awareness, the existential responsibility of all Jānans, and translatable law operating based on the Shout of Jān and wound repair.

Global Jān-Protecting Force: The Reformer Aimed at Restoration: However, at the broader level of the Ideal World, the International Jān-Centered Organization establishes an institution to manage sensitive and rare situations. This institution will not be a traditional and heavy military force, but a Global Jān-Protecting Force tasked as a reformer with the ultimate goal of restoration. Equipped with limited weapons and non-invasive containment tools, this force intervenes only in exceptional and emergency conditions—for example, against the unprecedented warmongering of a small group or one of the Chooseable Homelands that has deviated from the principles of Janism and engages in the widespread destruction of Jān. The action of this force is carried out with maximum precision and minimum possible destruction, aiming not at punishment or occupation, but at the rapid containment of the threat and the immediate initiation of the process of repairing the pain and wounds inflicted.

Redefining the Management of Disruptive Jānans: Beyond Punitive Prisons: In the Ideal World, the general and punitive concept of prison (which existed in the Burned Land) is dissolved. Translatable law and restorative institutions replace judicial and penal systems that focus on

existential reparation and Jān-centered education. Nevertheless, if a Jān (whether human or any other Jān possessing sentience)—after receiving repeated Jān-centered educations and countless opportunities for existential reparation—still insists on destruction and causing deep and continuous pain to other Jānans, for the sake of preserving the existential security and collective well-being of other Jānans, this Jān is temporarily kept away from the public space and Jān-centric living environments. This separation is not a punishment, but a protective measure for society and an opportunity for deeper and specialized education for that disruptive Jān until it regains the capability for Jān-centered coexistence and commitment to the dignity of Jān.

True Security in the Absence of Fear and Coercion

Armies and prisons in the Burned Land were tools for imposed power, suppression, and the generation of pain and wounds. Not only did they fail to lead to true peace, but they themselves were the primary source of institutionalized violence. The Jān-centered security system and the fundamental dissolution of these institutions prove that true security is achieved only in the absence of fear, liberation from coercion, and the unconditional commitment to the dignity of Jān of all beings. This step helps in existential reparation resulting from years of denial of Jān and

institutionalized violence in the Burned Land, laying the foundation for sustainable peace.

Concrete Example:

Conversion of Military Barracks into Comprehensive Jān-Healing Centers and Prisons into Sanctuaries of Liberation and Rehabilitation

Former Military Barracks:

In the Ideal World, military barracks—which in the Burned Land were symbols of violence, war, and constant readiness—are transformed into Comprehensive Jān-Restoration Centers. In these centers, wound repair programs are implemented for individuals who were previously involved in violence (both victims and perpetrators). Military training grounds are transformed into restoration gardens with restored vegetation, biological dialogue spaces, and interactive environments with nature. Jānans here can express their pain through Jān-centered art therapy, deep dialogues, and coexistence with nature, and achieve liberation. Furthermore, the damaged ecosystems surrounding these barracks are also subjected to intensive biological restoration programs.

Former Prisons:

The buildings of past prisons, which were manifestations of imposed power and isolation, are transformed into Jān-centered sanctuaries of liberation and rehabilitation. These sanctuaries are environments with special and specialized care designed for Jānans who have been kept away from public space due to their insistence on destruction and causing pain. In these sanctuaries, the approach is not focused on punishment, but on deep and continuous Jān-centered education, repairing the roots of harmful behaviors, and providing existential therapies. The ultimate goal is to restore the capability for Jān-centered coexistence and the re-commitment to the dignity of Jān in that disruptive Jān so that they can eventually (after complete assurance of a fundamental change in their awareness) return to the Network of Jānans. These places are manifestations of the unconditional commitment of the Ideal World to restoration and the preservation of Jān even in the most difficult situations.

The Role of Restorative Institutions and Translators of Pain: Legislation from Pain Instead of Punishment:

In the Weaponless City, if pain (whether resulting from a human or non-human action) is inflicted upon a Jān, restorative institutions, accompanied by translators of Pain

and the Council of Jānans, step into action. Their goal is not punishment, but existential reparation, wound repair, and Jān-centered education to restore existential responsibility. This approach is the practical manifestation of legislation from pain.

Penal systems in the Burned Land were built upon punishment and revenge, which often led to compounding pain and a lack of restoration. Restorative institutions are proof that Jān-centered justice is achieved only through liberation from the cycle of violence and with a focus on repairing existence and restoring solidarity.

Concrete Example:

A Child's Behavior Toward an Animal:

If a child harms an animal (which is a sign of pain resulting from a failure to understand the dignity of Jān of the animal), they do not go to prison. Instead, through restorative institutions and accompanied by animal translators of pain, they participate in an intensive course of Jān-centered education. They become responsible for repairing the wound of the animal, communicate with that animal, and hear its Shout of Jān so that empathy can be cultivated within them. The ultimate goal is to restore the child's existential responsibility and repair the animal.

Conclusion of the Chapter: The Weaponless City (Designing Cities Without Violence and Humiliation)

In this chapter, we addressed the design and fundamental architecture of the Weaponless City—a city that is not only free of physical weapons, but also free of any instrument of humiliation and the production of pain. We redefined the concept of salāh (weaponlessness/rectitude) and showed how Jān-centered architecture (with transparent spaces, free of fences, and symbols of liberation and restoration) shapes human relationships based on violence-free interactions and biologically safe places. Finally, we emphasized the dissolution of the institutions of violence and the establishment of restorative institutions that operate based on legislation from pain and existential reparation.

The Weaponless City is not a dream, but an executive model and the practical manifestation of Janism. This city is a place for the flourishing of all Jānans, a manifestation of dignity and liberation, and the pinnacle of true peace. This city heals the deep wounds resulting from violence and humiliation in the Burned Land and paves the way for law-governed coexistence and collective awareness.

CHAPTER 27

The International Organization of the Ideal World

(Guardian of Collective Peace)

Introduction:

In the Burned Land, efforts to establish international organizations (such as the United Nations) often began with the intention of peace, but due to the roots of imposed power, national interests, competition, and the denial of Jān of other beings, they practically turned into tools for managing pain and violence rather than eradicating them. Despite their efforts, these organizations failed to guarantee true peace and collective peace for all Jānans and were constantly entangled in the wounds born of injustice and war.

Janism, with a deep understanding of shared pain and the need for a global institution that is truly the guardian of collective peace and the life of Jānans, introduces the concept of the International Organization of the Ideal World. This organization is not a super-state or a war-driven institution, but the global manifestation of the collective awareness, shared belief, and existential responsibility of all Jānans. Its goal is to guarantee the implementation of Jān-Centered Laws and to repair the wounds of existence on a planetary scale.

Structure and Architecture: The Pillars of the International Organization of the Ideal World

The International Organization of the Ideal World, in fundamental contrast to the hierarchical and power-driven structures of the Burned Land, is built upon a networked, bottom-up, and Jān-centered model. This organization is the manifestation of the Network of Jānans in global dimensions, covering the Shout of Jān from the smallest domain of Jān to the highest level of global decision-making. The goal is to guarantee liberation, sustainable flourishing, and the absolute dignity of Jān in all dimensions of existence, and to achieve this, it relies not on force and coercion, but on collective awareness, Jān-centered expertise, and existential responsibility.

Specialized Democracy and Jān-Centered Councils: The Backbone of Governance

An Electoral System Based on Expertise and Merit:

Unlike the superficial democracies in the Burned Land—which were often built upon popularity or irrelevant geographical divisions—the Ideal World utilizes a specialized democracy. For the formation of any institution, council, or leadership role in any specific domain (economic, medical, environmental, educational, etc.), the right to vote is primarily granted to specialized Jānans. These Jānans are those who, in addition to possessing deep knowledge and

experience in that specific field, also possess Jān-centered awareness and listen to the shout of Jāns related to their specialized domain. This approach guarantees that decisions are made with the highest level of competence, insight, and deep understanding of existential need.

Comprehensive Councils and Consensus-Based Decision-Making:

All institutions and councils of the International Organization of the Ideal World are composed of a large and diverse population of specialized Jānans. Decision-making is never imposed by an individual or a small group. Instead, processes are based on profound biological dialogue, continuous collaboration and consensus, the ongoing presentation of Jān-centered plans and ideas, and finally, internal voting among all specialized members of the council. This approach maximizes collective intelligence and the wisdom born of interaction, preventing individual biases.

Representation of Chooseable Homelands and the Priority of Jān in Global Governance

Representation Based on Jān Population:

Chooseable Homelands (where every adult Jān freely chooses their homeland and enacts their internal laws based on Janism) send representatives to the International Organization of the Ideal World. The fundamental point here

is that the voting power and number of representatives from each Chooseable Homeland are directly proportional to the quantity and quality of biological Jān within that homeland. This Jān includes humans, animals, and plants that live in health and sustainable flourishing. This mechanism encourages Chooseable Homelands to truly act in the most Jān-centered manner possible and to place the flourishing of all Jānans within their borders as the highest priority so that they can play a more effective role in global governance.

Freedom of Choice for Internal Representatives:

Each Chooseable Homeland is completely free in selecting and introducing its representatives to the global organization and can carry out this selection based on its internal Jān-centered mechanisms and culture (for example, through consensus, internal specialized selection, or any method rooted in the local shout of Jān). This respects the internal independence and diversity of the Ideal World.

Specialized Selection for Executive and Global Posts:

In cases where there is a need to select individuals for major executive posts or highly specialized roles at the level of the International Organization of the Ideal World, the selection is made based on unrivaled expertise, deep Jān-centered awareness, and the existential commitment of the candidates. This guarantees that the leadership and

management of global projects are placed in the hands of the most competent and Jān-centered individuals.

Public Votes of Jānans: Direct Governance on Vital Issues

Direct Decision-Making for Vital Issues:

Beyond specialized voting and representative systems, the Ideal World reserves the right of public votes of Jānans to make decisions regarding vital issues that have a profound and fundamental impact on the flourishing or liberation of vast segments of Jānans. These votes are not only limited to selecting representatives, but can also include major global policies, major executive decisions (such as extensive ecosystem restoration projects), and the fundamental laws of the Ideal World.

Mechanism and Scope:

This type of referendum is initiated when Jān-centered councils or a massive collective shout of Jān by Jānans feel the necessity for it. Advanced Jān-bearing technology provides transparent and accessible participation for all eligible Jānans (based on age, awareness, and the ability to understand the shout of Jān). This mechanism guarantees the highest level of collective awareness in vital decision-making and prevents the concentration of power at any level.

This multi-layered, specialized, Jān-centered, and participatory structure guarantees that the International Organization of the Ideal World is always in the service of the shout of Jān and prevents the accumulation of power, thereby providing the foundation for a sustainable World of Janism filled with flourishing.

Global Jānans Councils: The Global Manifestation of Shared Pain

The foundation of this organization is a set of Global Jānans Councils that aggregate the shout of Jān and pain from all domains of Jān across the planet. These councils include:

Climate and Atmosphere Jānans Council:

Composed of translators of pain related to the atmosphere, oceans, and biologists specialized in monitoring air health and climate patterns.

Planetary Waters Jānans Council:

Representatives of rivers, lakes, oceans, ice masses, and water-dependent Jānans.

Land and Soil Jānans Council:

Representatives of forests, deserts, mountainous regions, and soil- and vegetation-related Jānans.

Free Animals Jānans Council:

Representatives of animal species worldwide.

Human Jānans Council:

Representatives from Chooseable Homelands and human domains of Jān.

In the Burned Land, global decisions were often made by national governments and based on narrow human interests, which led to the pain of the environment and other species. The Global Jānans Councils are proof that true governance must be built upon all dimensions of existence and based on the collective awareness of the shared pain of all Jānans. This structure ensures that no cry of Jān is ignored at the global level.

Concrete Example:

If the pain resulting from the melting of polar ice (monitored by Jān sensors and translators of pain) is reported to the Climate and Atmosphere Jānans Council, this council instantly analyzes the situation using Jān-bearing technology and submits a proposal for global translatable laws (such as the immediate reduction of greenhouse gas emissions) to the Translation Center.

Global Translation Center: The Hub of Communication and Legislation:

The Global Translation Center is the operational heart of the International Organization of the Ideal World. This center has the duty of:

Collecting and Analyzing the Shout of Jān:

Receiving data from Jān sensors and reports from translators of pain from all domains of Jān and Global Jānans Councils.

Translating Pain into Law:

Converting global shared pain into Jān-centered laws and translatable laws at the global level.

Connection with the Network of Law:

Coordinating with the Network of Law to ensure the implementation of Jān-centered laws in all domains of Jān.

Global Jān-Centered Education:

Disseminating words of life and global educational content through Jān-centered media and Janism Academies.

In the Burned Land, the lack of a reputable institution for translating pain and converting it into law led to the persistence of global wounds. The Global Translation Center is proof that Jān-centered justice requires a neutral and completely transparent authority to understand and respond

to pain on a global scale. This center eradicates any deformation of language and concealment.

Concrete Example:

When the shout of Jān of a specific species of migratory birds (translated by the animal translators of pain) reaches the Global Translation Center due to climate change across multiple continents, this center analyzes the pain and, based on it, drafts a global translatable law for the protection of bird migration routes which all domains of Jān along the migration path are obligated to observe.

Global Restorative Institutions: The Executive Guarantee of True Peace

Global Restorative Institutions are the executive and vital arm of the International Organization of the Ideal World. Their fundamental duty is not punishment in the traditional and vengeful sense of the Burned Land, but existential reparation, healing the wounds arising from the violation of Jān-centered laws, and restoring balance to existence on a planetary scale. These institutions are the practical manifestation of existential commitment to true peace and Jān-centered security.

Structure and Function of Global Restorative Institutions

A. Global Jān-Guarding Force: Reformers with the Goal of Restoration:

This force, which was also mentioned in previous sections, is the core and containment arm of Global Restorative Institutions. Unlike destructive armies in the Burned Land, this reformist force never operates with the goal of imposing power, slaughter, or occupation.

Duty: Intervening in rare and emergency situations where a Chooseable Homeland or a specific group engages in warmongering, widespread destruction of Jān (human, animal, plant), or flagrant violation of a translatable law and endangers global peace.

Tools and Principles of Action: This force is equipped with limited weapons and non-aggressive containment tools that are utilized with maximum precision and the goal of the least possible destruction. The immediate goal is the rapid containment of the threat and the neutralization of the pain-causing agent, rather than destruction or punishment. As soon as containment is achieved, the restoration process begins immediately.

B. Biological Rapid Response Teams:

Duty: Immediate and practical intervention in environmental crises (such as spills of substances harmful to Jān, widespread ecosystem fires, outbreaks of contagious diseases among Jānans) that inflict widespread pain upon the Network of Jānans.

Function: Utilizing advanced Jān-bearing technology and the knowledge of Janism, these teams rapidly spring into action to limit damages, initiate cleanup, and activate the ecosystem restoration process.

C. Social and Psychological Wound Restoration Teams:

Duty: Resolving conflicts between domains of Jān and Chooseable Homelands, repairing social wounds arising from misunderstandings or minor violations of the translatable law, and also providing psychological and existential support to Jānans harmed by any collective pain.

Function: Operating on the basis of biological dialogue, empathy, and existential reparation, these teams help repair existential relationships, rebuild trust, and restore balance to communities.

D. Monitors of Translatable Law and Jān-Centered Monitoring:

Duty: Continuous and precise monitoring of the correct implementation of Jān-centered laws worldwide and ensuring the alignment of all activities with the absolute dignity of Jān and the shout of Jān.

Function: Utilizing Jān-bearing technology, these monitors continuously observe the status of Jānans' well-being and ecosystem health in order to rapidly identify any increase in pain or deviation from the translatable law and report it to the relevant teams for intervention.

Collective Peace in the Ability to Restore and Contain

In the Burned Land, international institutions often lacked the necessary executive power to confront serious violations of laws and could only punish or issue ineffective statements. Global Restorative Institutions are decisive proof that collective peace and sustainable peace are achieved solely through the ability to actively restore wounds, restore balance to existence, and, in very rare cases, purposefully contain threatening agents. These institutions, by integrating the arms of soft restoration (social, biological) and precise containment (Jān-guarding force), replace traditional armies and military forces in a true sense. They put existential responsibility into practice on an unprecedented scale and

respond to any denial of Jān with comprehensive restoration.

Concrete Example:

Imagine a small group in a remote domain of Jān, influenced by obsolete ideas from the Burned Land, begins deliberately destroying vital ecosystems (for example, cutting down the trees of an ancient forest for personal gain), which inflicts widespread pain upon plant and animal Jānans as well as the Jān of that region's indigenous people. Or worse, a Chooseable Homeland, under the temporary leadership of unaware individuals, suddenly embarks on producing Jān-disrupting tools or even warmongering against a neighboring homeland.

In such conditions, Global Restorative Institutions step in:

Containment and Protection Phase (Global Jān-Guarding Force):

If the threat involves active destruction or warmongering, the Global Jān-Guarding Force is immediately dispatched. Utilizing limited weapons (for example, to deactivate destructive machinery or temporarily contain threatening agents without severe harm), this force neutralizes the direct threat with maximum precision to prevent further pain and widespread destruction of Jān. The goal is the rapid

containment of the threat and the protection of vulnerable Jānans.

Biological and Social Rapid Response Phase:

Immediately following the containment of the threat, Biological Rapid Response Teams step in to clean up pollution, immediately revive the ecosystem, and protect harmed animal and plant Jānans. Simultaneously, social wound restoration teams enter into biological dialogue with the affected Jānans in the region (both victims and perpetrators, if possible). They listen to pains, help resolve misunderstandings, and provide the necessary psychological support to heal the existential wounds arising from this incident.

Monitoring and Education Phase:

Throughout the entire process, translatable law monitors continuously observe the situation using Jān-bearing technology to ensure the full implementation of Jān-centered laws and to identify the roots of pain and deviation. Jān-centered education and existential reparation are activated for responsible Jān-bearers (or groups that were the agents of pain) so that their existential responsibility is restored and their commitment to the dignity of Jān is reinforced. This comprehensive process guarantees the return of balance and sustainable peace to the Network of Jānans.

Reason for Existence: Guaranteeing Collective Peace and the Life of Jānans

The International Organization of the Ideal World is not merely an administrative institution, but the ultimate manifestation of true peace and collective peace, whose reason for existence must be sought in the depths of Janism.

Liberation from the Cycle of Violence and Pain: From Fear to Existential Trust:

The primary reason for the existence of this organization is absolute liberation from the endless cycle of violence and pain that prevailed in the Burned Land. This organization guarantees that no Jān, anywhere in the world, is subjected to humiliation or threat. Collective peace is achieved through existential trust in the Network of Jānans and in the system of legislation from pain, rather than through coercion and state force.

In the Burned Land, fear and insecurity were never eradicated, even with the presence of armies and police forces. The International Organization of the Ideal World is proof that true security is achieved solely in the absence of any weapons and within the foundation of shared belief and solidarity among all Jānans. This organization heals the wounds born of fear and war.

Concrete Example:

Following the dismantling of national borders and armies, any pain arising from conflict and violence is resolved not by military force, but by Global Restorative Institutions. If two domains of Jān experience a dispute over the division of a natural resource, the International Organization of the Ideal World, by dispatching translators of pain and biological dialogue teams, hears the shout of Jān of both parties and the pain of the resource, presenting a solution based on Jān-centered justice and wound restoration.

Guaranteeing Existential Rights at the Global Level: Legislation for All Existence:

This organization is the ultimate guarantor of the existential rights of all Jānans on a global scale. These rights are recognized not only for humans, but for animals, plants, and even natural elements (water, air, soil), and are enforced through global Jān-centered laws and local translatable laws. No Jān, anywhere in the world, will be deprived of its fundamental rights (the right to life, liberation from pain, flourishing).

In the Burned Land, human rights were limited solely to humans, and the rights of nature were frequently ignored. This denial of Jān led to pain and widespread destruction. The International Organization of the Ideal World is proof that true justice transcends species and that peace is

achieved only by guaranteeing the existential rights of all existence. This organization helps heal the wounds arising from injustice and exploitation.

Concrete Example:

If in a remote region, the shout of Jān of a rare species of animals (translated by translators of pain and monitored with Jān-bearing technology) reaches the Global Translation Center due to human activities, this organization immediately activates the global translatable law of the right to life for rare species, dispatching teams from the Global Restorative Institution to their habitat to protect that species and provide existential reparation.

Mode of Existence: Performance and Mechanisms of the International Organization of the Ideal World

To fulfill its role, the International Organization of the Ideal World relies on advanced and innovative mechanisms whose foundations are collective awareness and Jān-bearing technology.

Living Maps of Global Law: Transparency and Continuous Monitoring:

At the heart of this organization are the Living Maps of Global Law. These maps are interactive, three-dimensional platforms that display in real time the status of Jān health across all domains of Jān and natural resources globally.

Data is gathered from millions of pain sensors distributed throughout the environment (soil, water, plants, animals), as well as from reports by human and non-human translators of pain. Any new pain or wound is instantly highlighted on the map and is understandable to everyone in Jān-centered language.

In the Burned Land, environmental information was frequently centralized, incomplete, or inaccessible to the public, which led to the disregard of pain and the acceleration of resource destruction. The Living Maps of Global Law are proof that absolute transparency and free access to collective awareness are the most essential tools for Jān-centered management and the prevention of major pains. This tool helps heal the wounds arising from ignorance and concealment.

Concrete Example:

Imagine that on the world map, a region of the ocean turns dark red. This color indicates the severe pain of deoxygenation and the death of marine creatures there, reported by underwater Jān sensors. Simultaneously, the shout of Jān of dolphins (translated by marine translators of pain) can be heard via an audio report on the map, conveying their anxiety and suffering. This information is immediately transmitted to the Planetary Waters Jānans Council and the Global Restorative Institutions so that necessary actions for

wound restoration and the activation of relevant translatable laws can begin.

Network of Consciousness Transmission and Translation: Unmediated Connection of Jānans:

The International Organization of the Ideal World utilizes a Network of Consciousness Transmission and Translation that facilitates unmediated and instantaneous connection among different Jānans. This network includes:

Trained translators of pain who are present in every domain of Jān and possess the ability to listen to silence and translate the shout of Jān of all beings.

Jān-bearing technology that enables the translation of liberation through behavioral patterns and biological changes of beings.

Global biological dialogue platforms that provide the opportunity for shared belief and discussion based on shared pain for all Jānans (with the assistance of translators).

In the Burned Land, humans were largely unaware of the pain of other species and even themselves, or lacked appropriate language to express it. This lack of awareness led to the denial of Jān and the intensification of existential wounds. This network is proof that collective peace is sustainable only when all Jānans can express their pain and

have their voice heard. This approach helps heal the wounds arising from disregard and unawareness.

Concrete Example:

If the Amazon rainforests catch fire, the shout of Jān of trees, animals, and soil is transmitted through the Network of Consciousness Transmission and Translation to the Land and Soil Jānans Council within the International Organization of the Ideal World. This information includes the intensity of the pain, urgent needs for restoration, and the biological impacts on animals. This process accelerates global decision-making to dispatch wound restoration teams and activate emergency translatable laws.

Fruitfulness: Guarantor of the Ideal World

The fruitfulness of the International Organization of the Ideal World lies in its ability to guarantee the Ideal World across legal, security, and existential dimensions.

Global Legal Guarantee: Jān-Centered Laws Beyond Borders:

This organization is the ultimate authority for the interpretation and implementation of Jān-centered laws on a global scale. These laws, formulated from global shared pain and with the collaboration of the Global Translation Center and the Global Jānans Councils, are binding upon all Jānans

and domains of Jān across the entire planet. No Chooseable Homeland or domain of Jān can consider itself above these laws, for they are the manifestation of existential truth and the solidarity of Jānans.

In the Burned Land, international laws were frequently violated, and international legal institutions lacked genuine enforcement power. This lack led to pain and lawlessness at the global level. The International Organization of the Ideal World, relying on shared belief and the existential responsibility of all Jānans, is proof that a Jān-centered legal system is capable of guaranteeing Jān-centered justice on a planetary scale. This structure helps heal the wounds arising from injustice and the violation of rights.

Concrete Example:

If a responsible Jān-bearer or a specific domain of Jān violates the translatable law concerning the non-pollution of shared water resources, the Global Translation Center and the Planetary Waters Jānans Council step in. Utilizing the Network of Consciousness Transmission and Translation, they document the extent of the pain inflicted upon the water sources and dependent Jānans, and subsequently activate the Global Restorative Institutions to achieve existential reparation and restore liberation to those resources and Jānans.

Jān-Centered Security: From Military Defense to Existential Peace

As elucidated in the chapter The Weaponless City and the topic of the dissolution of institutions of violence, in the Ideal World there are no armies, classical military forces, or instruments of violence in their punitive and destructive sense. Chooseable Homelands are completely disarmed, securing their safety through shared belief and existential responsibility. Security in this world is Jān-centered security, signifying existential peace and liberation from all pain and threat for all Jānans in all dimensions of existence. By replacing military defense (founded on fear and coercion) with a comprehensive system of monitoring, containment, and restoration, the International Organization of the Ideal World guarantees this sustainable security.

Jān-Centered Security: The Mechanism of Existential Peace and Comprehensive Protection of Jān

Jān-centered security is guaranteed by the International Organization of the Ideal World through a multi-layered, active, and proactive approach. This system completely dissolves armies and traditional military tools, resting upon the following pillars:

Continuous Monitoring of the Shout of Jān and Pain: Early Identification:

Jān-centered security begins with continuous monitoring. Utilizing advanced Jān sensors (bio-perceptual technologies) and the Network of Consciousness Transmission and Translation spread across the Network of Jānans, the International Organization of the Ideal World is capable of rapidly identifying any pain (physical, psychological, existential), imbalance, or potential threat to the dignity of Jān in the smallest domain of Jān up to the largest ecosystems in their early stages. This oversight is preventative and possesses no espionage nature whatsoever; it merely translates the shout of Jān in pain.

Targeted Intervention and Containment: The Role of the Global Jān-Guarding Force:

For the most flagrant violations of Jān-centered laws and direct threats to existential peace (such as warmongering by a small group or a severe deviation from the principles of Janism in a Chooseable Homeland resulting in widespread destruction of Jān), the International Organization of the Ideal World utilizes the Global Jān-Guarding Force. This force is not an aggressive army, but a reformist force equipped with limited weapons and non-aggressive containment tools.

Function: The Global Jān-Guarding Force acts with maximum precision and the least possible destruction to rapidly contain the threat. The immediate goal is the deactivation of the source of pain, rather than punishment or infliction of harm. As soon as containment is achieved, the restoration process begins immediately.

Comprehensive and Preventative Restoration by Global Restorative Institutions:

Global Restorative Institutions are a broad operational arm that guarantees security through active restoration and existential reparation:

Biological Rapid Response Teams: For immediate intervention in environmental crises (such as major pollution, ecosystem disruptions) that inflict widespread pain upon nature and Jānans and upset the balance of existence.

Social and Psychological Wound Restoration Teams: For resolving conflicts and pain between domains of Jān and Chooseable Homelands based on biological dialogue, mediation, and the provision of psycho-existential support to heal mental and collective wounds. These teams primarily step in before conflicts escalate into violence or profound pains.

Global Jān-Centered Education: Strengthening collective awareness, existential solidarity, and mutual responsibility

through continuous and inclusive educational programs worldwide. This is the most vital pillar of security, as it prevents the emergence of pain and violence in the first place.

True Peace in Eradicating Pain

In the Burned Land, the concept of security was built upon military power and fear of the enemy, which itself was a source of endless pain, arms races, and permanent insecurity. Jān-centered security is decisive proof that true peace is achieved solely by eradicating the roots of pain and violence and by relying on shared belief, mutual responsibility, and existential commitment to the absolute dignity of Jān. With this comprehensive system, the International Organization of the Ideal World actively helps heal the wounds arising from war, insecurity, and past denial of Jān, establishing collective peace as a permanent existential state.

Concrete Example:

Scenario 1: Preventative conflict resolution (the role of social restoration teams):

If pain arising from a minor dispute over a vital natural resource (such as the right to benefit from a river) between two human communities in two Chooseable Homelands is reported—a dispute that formerly led to local wars—

continuous pain monitoring identifies this situation. Instead of dispatching military forces, social wound restoration teams from the Global Restorative Institutions are deployed. Utilizing biological dialogue and translators of pain, they listen to the shout of Jān of both communities and the pain of the natural resource. A solution is presented based on existential need and co-benefit for all beneficiary Jānans. The goal is not the victory of one party, but the restoration of connection, the existential reparation of any generated pain, and the restoration of collective peace.

Scenario 2: Threat Containment and Comprehensive Restoration (The Role of the Global Jān-Guarding Force):

Suppose a small, isolated group that remains influenced by the ignorance of the Burned Land suddenly undertakes widespread destruction of Jān in a vital region (for example, destroying a rare domain of Jān species or polluting the primary water source of a large domain of Jān). Continuous pain monitoring and the Network of Consciousness Transmission and Translation rapidly transmit this cry of pain to the International Organization of the Ideal World.

In this situation, the Global Jān-Guarding Force is immediately dispatched. Utilizing limited weapons (for example, launching non-lethal numbing granules or tools to

deactivate destruction equipment) and with maximum precision, they contain the agents of destruction without severe harm, preventing the continuation of pain and destruction.

As soon as containment is achieved, Biological Rapid Response Teams for cleanup and initiating the ecosystem restoration process, and social wound restoration teams to assess human pains and establish restorative dialogues step into action. Simultaneously, Jān-centered education and existential reparation are activated for the perpetrators and those affected by the pain so that existential responsibility and solidarity are restored. This comprehensive system guarantees Jān-centered security against any level of threat.

Supreme Court of Jān-Centered Justice: Guarantor of Liberating Justice and Safeguarding the Rights of Jān

In the Ideal World, unlike the Burned Land, judicial systems based on punishment and imposed power have been eradicated. However, within the heart of the International Organization of the Ideal World, and under the shadow of Chooseable Homelands—each living under its own chosen laws (selected by adult Jāns with conscious reason)—there is a need for an institution that ensures justice in its true liberating sense always prevails. Although Chooseable Homelands are governed based on the laws chosen by their own members—even if some of these laws appear strict from

the perspective of other homelands (such as specific punishments accepted by the members of the homeland themselves)—this freedom of action must never lead to pain or the denial of dignity of a Jān whose choice is the negation of these laws, or impact protected Jānans. For this purpose, the Supreme Court of Jān-Centered Justice is founded.

Supreme Court of Jān-Centered Justice: Guarantor of Liberating Justice and Safeguarding the Rights of Jān

The Supreme Court of Jān-Centered Justice is the highest global institution whose primary mission is to guarantee liberating justice and safeguard the existential rights of all Jānans across the complex dimensions of interactions between and within Chooseable Homelands. This court oversees the flow of justice to ensure that no Jān, whether an individual within a Chooseable Homeland or a protected Jān, falls victim to oppression, disregard, or the violation of its inherent dignity. This institution is not a judicial body in the punitive sense of the Burned Land, but a restorative and truth-seeking authority.

Scope of Authorities and Responsibilities:

Addressing Global Complaints and Claims:

This court addresses all complaints and claims raised at the global level where it appears that the existential rights of a Jān have been violated, whether this violation occurred

within a Chooseable Homeland or in interactions among them.

Unconditional Protection of Protected Jānans:

One of the primary and unquestionable duties of this court is to ensure that the laws of Chooseable Homelands are not applied to protected Jānans. This includes animals, plants, children (who have not reached intellectual maturity), and Jānans with severe brain or psychological disorders. This court guarantees that the existential rights of these Jānans, which are inherent and absolute, are never trampled under any law.

Investigation and Truth-Seeking for Current Justice:

This court possesses absolute and impartial authority to investigate claims of oppression, injustice, or (false accusations). Through deep biological dialogue, taking testimony from the shout of Jān (with the assistance of translators of pain and Jān sensors), analyzing evidence, and utilizing Jān-bearing technology to discover reality, this court seeks the truth to ensure that justice in the sense of liberation from pain and the proper flow of affairs is established.

Guaranteeing Liberating Freedom and the Free Flow of Jānans:

This court addresses complaints regarding unjust restrictions on liberating freedom (for example, preventing a Jān from leaving its Chooseable Homeland without valid reason and in accordance with the initial agreement) and provides solutions based on existential reparation and existential peace. This institution guarantees the free flow of Jānans within the framework of translatable law.

Supervising the Internal Justice of Homelands:

The court oversees that the process of law enforcement (even strict laws chosen by compatriots) within Chooseable Homelands is fair, transparent, and without any discrimination or unjust imposition. This court does not interfere in the substance of the chosen laws of the homelands, but it will intervene if the law enforcement process leads to unjust pain or the denial of dignity of a Jān who, according to the initial covenant of the homeland, is not subject to such a process.

Structure and Mechanism:

The members of the Supreme Court of Jān-Centered Justice (including judges, researchers, and mediators) are selected not through mere public election, but based on deep expertise in translatable law, the existential rights of Jānans, biological dialogue, and the highest level of Jān-centered

awareness. This court comprises a large and diverse council of these specialists who, through collaboration and consensus and attention to the shout of Jān in each case, engage in truth-seeking and issuing restorative solutions. The primary approach is existential reparation and restoration of connections, rather than punishment.

In the Burned Land, judicial systems were frequently themselves instruments of imposed power, discrimination, and the production of pain. Despite the autonomy of Chooseable Homelands in the Ideal World, the possibility always exists that differing interpretations of freedom or law could lead to pain or the disregard of the shout of Jān. The Supreme Court of Jān-Centered Justice is proof of the truth that liberating justice is the foundational pillar of existential peace. This court ensures that even within the framework of freedom of choice, no Jān unjustly suffers pain and that a path always exists for redress of rights and the restoration of potential wounds. By preventing oppression, this institution preserves the cohesion of the Network of Jānans and strengthens trust in the global Jān-centered system.

Concrete Example:

Suppose a Jān (an adult human) in Homeland Alpha—which possesses very strict internal laws chosen by the majority of adult, conscious-minded Jānans of that homeland—claims that they have been accused without committing a crime

according to the laws of their homeland, or that their right to leave the homeland has been unjustly stripped away. This Jān conveys their cry of pain to the Supreme Court of Jān-Centered Justice.

Preliminary Review and Acceptance of the Complaint:

The Court receives the complaint and, using Jān sensors and translators of pain, verifies the initial validity of the cry of pain.

Comprehensive and Impartial Investigation:

Investigation teams from the Supreme Court of Jān-Centered Justice are immediately dispatched to Homeland Alpha. Without interfering in the essence of the laws of Homeland Alpha, they focus on the process of justice administration and the reality of the matter. They hear the shout of Jān from all relevant Jānans (the complainant, the accusers, the witnesses) and arrange deep biological dialogues. Existing evidence (electronic, biological, or social) is carefully examined to bring the truth to light.

Discovery of Truth and Issuance of Restorative Solutions:

Upon completing the investigation, the Court determines whether the complaining Jān has truly been unjustly oppressed within the internal judicial process of Homeland

Alpha, whether the accusation was baseless, or whether their right to leave was unjustly denied.

If injustice is proven:

The Court enters into a biological dialogue with the leaders of Homeland Alpha and presents restorative solutions. This can include existential reparation for the harmed Jān, a review of the internal judicial process for that specific case, a guarantee of the freedom to leave (provided initial covenants were not violated), or the provision of specialized Jān-centered education to the relevant authorities in Homeland Alpha to redefine liberating justice in practice.

If injustice is not proven:

With complete transparency, the Court announces its findings to the complaining Jān and facilitates a biological dialogue to accept and heal the pain arising from this final decision.

This example demonstrates how the Supreme Court of Jān-Centered Justice, while respecting the autonomy of Chooseable Homelands, simultaneously fulfills its role as the supreme guarantor of justice and the guardian of the dignity of Jān so that no Jān in the Ideal World feels a sense of injustice or helplessness.

Conclusion of the Chapter: The International Organization of the Ideal World (Guardian of Collective Peace)

In this chapter, we explored the fundamental architecture of the International Organization of the Ideal World; an institution that is the ultimate manifestation of Janism on a global scale and the guarantor of collective peace and the life of Jānans. We elucidated its structure, including the Global Jānans Councils, the Global Translation Center, and the Global Restorative Institutions, all of which operate on the basis of collective awareness and Jān-bearing technology.

The reason for the existence of this organization is absolute liberation from the cycle of violence and pain and the guarantee of the existential rights of all existence. Its fruitfulness lies in its ability to guarantee Jān-centered laws globally and to create Jān-centered security in place of military defense. This organization is not a superpower, but an interconnected network of Jānans whose primary duty is to heal global wounds and preserve the flourishing of all existence.

CHAPTER 28

Q&A: A Conversation with The World of Janism

Introduction

The World of Janism, as a comprehensive and transformative theory, invites a fundamental rethinking of our understanding of existence, humanity, law, and society. As stated in the introduction of this work, this theory is designed not for imposition, but to open new horizons and respond to the shared pain of existence. Naturally, any comprehensive and innovative project will provoke questions, ambiguities, and even criticisms. This chapter serves as a space for an open dialogue with the reader, addressing and answering some of the most fundamental challenges and criticisms that may arise along the path of understanding or accepting The World of Janism. The purpose of this chapter is not merely to defend the theory, but to clarify and complete it through direct confrontation with ambiguities, so that the truth of Jān may manifest with greater clarity.

Question 1:

How is the translation of non-human Jān's pain performed objectively and without human bias, and is there no hidden anthropocentrism in this process?

The Response of The World of Janism:

In its ontological foundations, The World of Janism emphasizes the absolute dignity of Jān of all beings, existential solidarity, and the consciousness of the network of Jānans. Pain is not an abstract concept or a tool in human hands, but the fundamental and self-manifesting language of Jān. In the process of translating pain, humans are not creators of meaning, but facilitators of existential witness.

To ensure objectivity and minimize human bias, the methodology of translating Jān rests upon several essential pillars:

Jān-Bearing Technology:

These technologies play a vital role in the direct monitoring and collection of objective data regarding the pain of non-human Jānans. Advanced biological sensors can record physiological changes in plants or ecosystems (such as stress levels, hormonal changes, energy patterns). Artificial intelligence and machine learning are capable of detecting and analyzing complex pain patterns on a large scale from animal behaviors, chemical changes in water and soil, and

bioseismic noises. This objective data provides a tangible basis for the Translation Center, minimizing purely human interpretation.

Translation Center:

This institution is not merely a human entity, but a center for understanding and translating pain and advanced technological systems. Its main task is to reveal the truth of Jān through the analysis of monitored data and converting them into a language understandable for legislation. This center is the beating heart of the monitoring and expression of Jān, emphasizing absolute transparency and open access to data.

Biological Dialogue:

In addition to technological tools, The World of Janism emphasizes the development of the human capacity for deep listening and empathetic phenomenology regarding the language of non-human Jān. This includes the education and training of a generation of responsible Jān-bearers who achieve an intuitive and experiential understanding of the pain of other Jānans through immersion in nature, deep observation, and rituals of rewriting. The lawyers of Jān in the Councils of Jān must also translate pain faithfully based on this deep understanding and objective evidence, rather than personal biases.

Transparency and Mutual Oversight:

All processes of pain translation and decision-making in the Ideal World are subject to the principle of absolute transparency. The shout of Jān and the results of its translation are public and verifiable by all Jān-centered citizens, which in itself serves as a barrier against bias and deviation.

Therefore, in this system, humans assume the role of facilitators and responsible parties for building the infrastructure for the self-manifested expression of non-human Jānans, rather than being the origin or sole interpreters of pain.

Question 2:

Despite rejecting ideologies, does The World of Janism not turn into a new ideology itself (albeit with positive goals)?

The Response of The World of Janism:

The World of Janism strongly emphasizes ontological neutrality and the rejection of imposed ideology. Janism's fundamental difference from ideologies lies in several key points:

Starting Point:

Ideologies usually begin with a priori ideas, fixed beliefs, or imposed metaphysics (e.g., racial, class, or religious

supremacy) and then shape reality accordingly. Janism, however, begins with the fundamental reality of pain; pain is an ontological datum, an undeniable phenomenon that makes the shout of Jān heard. Legislation from pain is based on the premise that the truth of Jān is revealed in the experience of pain and the desire for liberation, not in a pre-determined dogma.

Dynamic and Evolvable:

Ideologies are often static and immutable, seeking to solidify a specific order. Janism, however, is a dynamic and evolvable system. The shout of Jān is constantly revealing itself, and the laws of the Ideal World are updated based on ongoing existential testimony and new lived experiences. This ontological flexibility prevents Janism from turning into a fixed dogma.

No Imposition of Belief:

Janism does not seek to impose a specific belief (religious or non-religious) upon individuals. The priority of Jān means the absolute originality of Jān as the source of awareness and existence, rather than the acceptance of a personal god in a theological sense. Its goal is to create a space where the dignity of every being's Jān is recognized, regardless of individual beliefs, and where it can achieve flourishing.

Service to Existence, Not Domination Over It:

Ideologies often seek power, control, and domination over nature or human groups. Janism, however, emphasizes service to Jān and human existential responsibility; a goal that arises from shared pain and moves toward true peace and Jān-centered justice for all of existence, not just a part of it.

Therefore, Janism should be considered not as an imposed ideology, but as an ontological and operational paradigm that emerges from the core of existence's pain and seeks its liberation.

Question 3:

In a world where laws are extracted from the pain of Jānans, where does individual freedom and human choice lie, and how is it safeguarded?

The Response of The World of Janism:

Janism not only does not negate individual freedom, but elevates it to a deeper and more authentic concept rooted in the truth of Jān. Freedom in The World of Janism is not a conditional matter, but an inherent principle; yet this freedom without equality (the equality of all Jānans) is an illusion born of domination.

Freedom as Liberation from Coercion:

In Janism, freedom first means liberation from coercion and pain. Every law that arises from pain actually seeks the liberation and flourishing of Jān. Therefore, Jān-centered laws are not limiters of freedom, but guarantors of the realization of authentic freedom. When pain (whether human or non-human) is eradicated, freedom in its true sense—the possibility of the full flourishing of existential potentials—is realized.

Choice Within the Framework of Existential Commitment:

Free choice in the Ideal World is not boundless (absolute freedom without responsibility), but takes place within the framework of an existential commitment to the absolute dignity of Jān and existential solidarity. This means that individual choices must align with the liberation and flourishing of all Jānans and must not lead to the pain of any Jān. This responsible type of choice saves humans from the deformation of words like freedom (which leads to dissolution and irresponsibility).

The Space of Collective Peace and Living in the Present Moment:

In the Ideal World, the ultimate goal is collective peace and living in the present moment. This space allows humans to be free from the worries of the burned land (such as fear of

the future, suffering from the past) and focus on momentary flourishing and living with meaning. In such a space, choices do not stem from coercion or fear, but arise from the hidden will of Jān for perfection and solidarity.

Legislation from Pain as the Minimum Requirement for Freedom:

Jān-centered laws that originate from pain actually define the minimum existential requirements for liberation. These laws provide a framework so that no Jān suffers unnecessary pain. Within the framework of these minimums, humans have complete freedom to choose their lifestyle, creativity, individual meaning-making (as long as it does not lead to the pain of others), and flourishing.

Therefore, Janism ties freedom to existential responsibility and considers a choice legitimate if it helps the flourishing of the Jān of all existence, rather than merely benefiting an individual or group.

Chooseable Homeland: The Pinnacle Manifestation of Responsible Freedom and the Integration of the Individual into the Whole

In continuation of the concepts of responsible freedom and choice in The World of Janism, the chooseable homeland operates as the pinnacle manifestation and objective expression of individual freedom and its integration with

collective freedom. In the burned land, geographical borders were often imposed, and an individual was born into a homeland that was not their choice. However, in the Ideal World, every mature Jān with conscious reason possesses complete freedom to choose a homeland and their own lifestyle laws. These chooseable homelands are communities formed on the basis of the free agreement of their members, choosing their internal rules (even if they seem strict in details, such as certain lifestyles or specific punishments accepted by compatriots) with faith and complete trust in those laws.

This choice is a symbol of individual freedom in choosing lifestyle, social environment, and the legal framework that the individual deems appropriate for the flourishing of their Jān and coexistence with others. But this freedom is never absolute and unconditional in the sense of denying responsibility:

Responsible Freedom in Choosing a Homeland:

The choice of a chooseable homeland is itself a responsible choice. The mature Jān joins it with full awareness of the translatable laws of that homeland and the existential commitments that accepting them entails. This means individual freedom finds meaning in the form of a collective covenant.

Limits of Chooseable Homeland Freedom:

The laws and choices of a chooseable homeland can never lead to pain, denial of dignity, or denial of existential rights of protected Jānans (including children, animals, plants, and Jānans lacking cognitive maturity). The Supreme Court of Jān-Centered Justice and the Jān-Centered Security System constantly monitor this to ensure that the freedom of one group does not turn into domination or pain over other Jānans.

Integration of the Individual into the Whole:

The chooseable homeland provides a space where individual choices (such as choosing a lifestyle, the type of coexistence, and the path of growth) dynamically integrate into the collective flourishing and existential peace of that homeland and ultimately the global network of Jānans. This means individual freedom does not lead to isolation, but to existential solidarity and collective perfection.

Therefore, the chooseable homeland in The World of Janism is a symbol that individual freedom is not only not negated, but within the framework of existential commitment and collective awareness, it reaches the peak of its flourishing and helps the freedom and liberation of all Jānans. This concept is proof of the truth that individual liberation can be blended with collective responsibility and Jān-centered justice to achieve existential peace.

Question 4:

Considering the deep resistance and complexities of the burned land, how much can one hope for the practical realization of the Ideal World, and what will the path of transition be like?

The Response of The World of Janism:

The World of Janism recognizes the challenges of transition and does not consider it a simple or short-term process. The burned land is not only a physical condition, but a state of mind, a deformed value system, and a wounded system that has been entrenched over millennia. However, Janism emphasizes realism within idealism and considers the realization of the Ideal World not an unattainable dream, but a realizable reality.

The Power of Pain as the Starting Point:

The World of Janism uses shared pain as its starting point. Pain is an undeniable reality and the most powerful transformative force. Just as the burned land has reached a dead end and cannot continue its existence, the necessity of liberation from pain becomes increasingly clear. This shout of Jān is itself the main driver for initiating and continuing the transition.

Legislation from Pain as an Operational Solution:

Janism is not merely a philosophical theory, but provides an operational methodology for legislating from pain. This means that every wound and every pain in the burned land acts as a fundamental ontological datum for drafting new laws and restructuring systems. This approach builds the transition process on tangible and observable realities.

Nurturing a Generation of Lawmakers from the Heart of Jān:

The World of Janism emphasizes Jān-centered education and nurturing a generation of lawmakers from the heart of Jān. This new generation of humans is raised from childhood with biocentric words and understands their existential responsibility toward the flourishing of the Jān of all existence. Changing awareness and human education is the primary cornerstone of transition.

Stabilization and System-Building:

Janism is not an unplanned revolutionary movement, but a comprehensive system-building process that includes the institutional architecture of the Ideal World (including the Councils of Jān, the Translation Center, the post-commodity economic system, and more). These structures gradually

replace the institutions of the burned land and make the transition process sustainable and managed.

Hope from the Heart of the Truth of Jān:

Janism is hopeful because it is rooted in the truth of Jān and moves toward absolute liberation, true peace, and infinite flourishing. For every wound and every challenge, this theory has an existence-centered solution that goes beyond the superficial and temporary solutions of the burned land.

Therefore, the transition to the Ideal World is a difficult but possible path based on the reality of pain, the operational approach of legislation from pain, the education of a new generation, and comprehensive system-building.

Question 5:

How can one prevent the concentration of power and potential abuse in the Translation Center or the Councils of Jān, which bear the responsibility of pain interpretation and legislation?

The Response of The World of Janism:

The World of Janism is well aware of the dangers of power concentration and its abuse, even in a system with benevolent goals. To prevent these risks, several foundational mechanisms are embedded in the institutional architecture of the Ideal World and its philosophical principles:

Priority of Jān and Legislation from Pain:

The foundational principle of the priority of Jān means that no institution or individual, not even the Translation Center or the Councils of Jān, is superior to the truth of Jān. Legislation from pain means that laws arise from the shout of the very Jān of existence and not from the arbitrary will of humans. This principle essentially shifts power from the interpreter to the source (i.e., Jān itself).

Absolute Transparency:

All data collected by Jān-bearing technology, pain analysis processes in the Translation Center, and discussions and decision-making in the Councils of Jān are accessible transparently and publicly to all Jān-centered citizens. This transparency enables public and continuous oversight and exposes any attempt at manipulation or abuse.

Existential Responsibility:

All responsible Jān-bearers in the system, including members of the Translation Center and the lawyers of Jān, act based on an existential commitment to the absolute dignity of Jān and liberation from pain. The Jān-centered educational system and meaning-centered schools internalize this responsibility in the depths of human existence. Deviation from this commitment conflicts with

Jān-centered language and Jān-centered laws and is quickly identified.

Rejection of Imposed Ideology:

The World of Janism actively combats any ideology or dogma that seeks to impose a specific viewpoint. This anti-dogmatic approach means no institution is permitted to provide a final and fixed interpretation of pain or the truth of Jān. The truth of Jān is constantly revealing itself and requires continuous listening.

Jān-Centered Consensus:

Decision-making in the Councils of Jān takes place based on Jān-centered consensus, not merely human majority votes. This consensus requires mutual understanding and alignment with the shout of Jān of all Jānans, preventing the imposition of the will of a specific group or lawyer.

Rituals of Rewriting and Words of Life:

Jān-centered language and words of life are tools to counter deformed words that can be used to justify power or abuse. Rituals of rewriting continuously review and refine the meaning of words and the role of institutions based on the truth of Jān.

These mechanisms operate simultaneously to create a system whose power ultimately returns to Jān itself,

preventing its concentration in the hands of any specific group or institution.

Jān-Centered Institutional Structure: Power Distribution Through Expertise and Comprehensive Representation

Beyond the philosophical principles and the mechanisms of transparency and accountability mentioned earlier, The World of Janism also relies on a precise and thoughtful institutional structure to prevent the concentration and abuse of power in institutions such as the Translation Center or the Councils of Jān. Through a specific type of selection and council composition, this structure inherently distributes and disperses power:

1. Specialized Democracy and Selection Based on Existential Merit:

In the Ideal World, the selection of members for the Translation Center, the Councils of Jān, and other vital institutions (such as the Supreme Court of Jān-Centered Justice) is based on specialized democracy rather than mass popularity-based democracy. This means that individuals qualified to interpret pain and participate in legislation are those who: possess deep expertise in the relevant field (e.g., biologists for ecosystem pain, existential psychologists for psychological pains, specialists in Jān-centered language for

interpreting the shout of Jān). They possess very high Jān-centered awareness and an unconditional existential commitment to the absolute dignity of Jān. This type of selection ensures that decision-makers are not pursuing personal or group interests, but are truly in the service of the shout of Jān and possess the ability to deeply understand it.

2. Comprehensive Councils and Decision-Making Based on Consultation and Jān-Centered Consensus:

The Councils of Jān and other decision-making bodies are composed of a large and diverse number of specialized Jāns. This large, network-like structure prevents the dominance of a single individual or a small group. Decisions, as stated earlier, are made based on Jān-centered consensus through deep biological dialogue and continuous consultation. This process neutralizes any attempt at intellectual dictatorship or the imposition of will, ensuring that decisions truly reflect collective wisdom and the shout of Jān.

3. Representation of Jān in Global Governance (Instead of Merely Humans):

In the structure of the International Organization of the Ideal World—of which the Translation Center and the Councils of Jān are a part—the representative power of chooseable homelands (which ultimately influences the composition of global councils) is directly proportional to the number and quality of biological Jān within that homeland.

This mechanism ensures that the interests and shout of Jān of all beings (not merely humans) are represented at the global level, and the Councils of Jān can never consider themselves higher than the truth of Jān of all Jānans.

4. General Public Referendums of Jānans for Vital Issues: Ultimate Power in the Hands of the Collective Jān:

As the final and strongest barrier against the concentration of power, The World of Janism has anticipated the mechanism of general public referendums of Jānans for vital issues (such as macro global policies or fundamental changes). This means that even if the Translation Center or the Councils of Jān make a decision that contradicts the collective shout of Jān, Jānans can directly exercise their power through these global referendums. This mechanism ensures that ultimate power and true sovereignty remain in the hands of the collective Jān, and no institution can consider itself above the law or above the shout of Jān.

This comprehensive, multi-layered structure actively prevents the concentration of power and potential abuse through selection based on expertise and existential commitment, collective and consensual decision-making, comprehensive representation of Jāns, and the possibility of direct intervention by public referendums, guaranteeing that power always remains in the service of the liberation and flourishing of all Jānans.

Question 6:

Is the concept of Jān in rocks and atoms merely a philosophical metaphor, or does it also have practical implications for legislation?

The Response of The World of Janism:

The concept of Jān in rocks and atoms, as explained in Chapter 2: The Ontology of Jān, is not merely a metaphor, but a fundamental ontological principle that implies hidden existential capacities, the intrinsic consciousness of existence, and the drive toward order and stability at all levels of existence. The practical implications of this understanding for legislation and the architecture of the Ideal World are of high importance, accompanied by a subtle distinction in the manner in which pain manifests and the approach of practical legislation:

Expanding the Concept of Pain to Fundamental Levels (Ontological Understanding):

If Jān exists in rocks and atoms, then pain can also manifest at these levels; however, this pain is of the nature of lost order, fundamental imbalance, or coercion into destructive reaction, which disrupts their drive toward stability and hidden flourishing. For example, the pain of a rock may stem from chemical pollution, the unbridled destruction of mines, or its excessive use without regard for its place in the wider ecosystem. The pain of atoms can be explained in radioactive

instabilities or destructive nuclear reactions (such as a nuclear bomb explosion) that disrupt the fundamental balance of existence. This understanding does not limit the legislation of pain merely to human and animal suffering, but presents a more comprehensive view of cosmic pain.

Practical Implications for Legislation (Operational Approach):

While Jān exists at all levels and pain can manifest within them, the practical approach of legislation and the intervention of global restorative institutions (including the Keepers of Jān) are shaped based on the direct impact of this pain on the shout of Jān of living beings and ecosystems.

The Basis of Jān-Centered Ethics at the Fundamental Level:

Recognizing Jān at these levels provides a new ethical foundation for human interaction with matter. This viewpoint rejects the purely instrumental use of natural resources and emphasizes their absolute dignity of Jān. This means developing environmental laws built not merely upon human utility, but upon the existential right and flourishing capacity of every particle of existence. These laws primarily focus on reducing pain at the level of ecosystems and living beings caused by the mistreatment of seemingly inanimate elements.

Post-Commodity Jān Economy and Meaning-Centric Resource Allocation:

In the post-commodity Jān economy, the value of an object (such as a mineral) is determined not by market price or human profit, but based on its Jān and the pain created in the process of its extraction or use (the pain inflicted upon the ecosystem and related Jānans). Meaning-centric resource allocation also requires attending to the hidden will of Jān in every resource and using it in a way that contributes to its flourishing rather than its destruction. This approach radically alters the foundation of extraction, production, and consumption laws to prevent indirect pain on conscious Jāns and ecosystems.

The Shout of Jān and the Role of the Keepers of Jān (Guardians of Jān): Distinction in the Level of Intervention:

Despite this deep understanding of Jān at all levels, the shout of Jān that directly leads to practical legislation and the intervention of institutions such as translators of pain, etc. primarily originates from visible and translatable pains at the levels of living beings, natural ecosystems (such as rivers, forests, oceans), and human communities.

The duty of the Global Keepers of Jān Force and other global restorative institutions is to safeguard Jān in its biological and existential sense on a wide scale. This force acts against

warmongering, widespread destruction of ecosystems, or social and human pains that overtly disrupt the shout of Jān.

Cause-and-Effect Relationships:

Pain in rocks and atoms is considered more as a warning sign of cosmic imbalance which, if ignored, leads to broader and more understandable pains at the level of living beings and ecosystems. Laws concerning these fundamental levels focus more on preventing this cause-and-effect chain of pain than on directly treating the pain of an atom or a rock.

Living with Meaning and Respect for All Existence:

Accepting Jān at all levels of existence helps humans achieve a deeper understanding of existential solidarity. This leads to living with meaning and collective peace, because humans see themselves not as separate from existence, but as an inseparable and responsible part regarding the flourishing of all of it. This perspective changes the foundation of urban planning (for example, construction must be accompanied by minimal harm to the guardians of the soil and rock Jān and prevent the creation of pain on dependent ecosystems) and industrial production to contribute to existential solidarity and cosmic stability.

Therefore, Jān in rocks and atoms is not merely a philosophical concept for aesthetics, but has practical and direct consequences for legislation, ethics, economy, and

lifestyle in the Ideal World. This understanding provides the foundation for comprehensive laws that indirectly prevent fundamental pains and directly safeguard the overt pains of Jānans and ecosystems.

Question 7:

How can Janism be implemented globally, despite the countless diversity of cultures and beliefs?

The Response of The World of Janism:

Janism believes in the potential of the Ideal World to become a global order, but pursues this not through imposition or the elimination of diversity, but through shared insight and convergence from pain.

The Global Starting Point: Shared Pain:

The World of Janism uses the experience of suffering as a global starting point. Pain is a universal language that transcends cultural, religious, linguistic, and geographical boundaries. Every culture, in its own way, has experienced the pain arising from the destruction of nature, war, injustice, and the denial of Jān. This shared pain can become the foundational language for global dialogue and the creation of shared belief.

Ontological Neutrality and the Rejection of Imposed Ideology:

Janism explicitly avoids imposing any specific ideology or religious belief. This theory emphasizes the shared essence of human religions and philosophies (such as the sanctity of life, compassion, justice) and formulates them within the framework of the ontology of Jān. This neutrality enables the participation of all cultures and beliefs, provided they respect the absolute dignity of Jān and contribute to liberation from pain.

Jān-Centered Language and Words of Life:

The Ideal World seeks to negate deformed languages that have been instruments of domination and division. Instead, Jān-centered language, which stems from the experience of Jān and possesses the capacity for translation and institution-building, acts as a global communicative language. Words of life (such as the borderless home, true peace, Jān-centered justice) are concepts that can take root in all cultures and serve as the basis for global convergence.

Existential Responsibility and Existential Commitment:

The World of Janism emphasizes the existential responsibility of every individual and society regarding the flourishing of the Jān of all existence. This commitment

transcends national and cultural boundaries and establishes a global ethics based on existential solidarity.

Post-Inclusion Educational System and Meaning-Centered Schools:

Through Jān-centered education and meaning-centered schools, the Ideal World seeks to nurture a generation that, instead of uniformity, understands and respects cultural difference, historical pain, and biodiversity. This educational system helps create a global awareness capable of coexistence and cooperation amidst diversity.

Question 8:

The concept of Jān is the most crucial concept in the book, but its exact and philosophical definition (especially in relation to non-humans) is not entirely clear. Is Jān in plants, rivers, soil, etc., the same as Jān in humans and animals? How can this ambiguity be resolved?

The Response of The World of Janism:

The concept of Jān in The World of Janism, as explained in Chapter 2: The Ontology of Jān, is not only a key concept, but the intrinsic essence and absolute value of existence. This concept transcends biological or purely human definitions of awareness and life, encompassing all entities. Jān is introduced as a real ontological entity and the foundation of any meaning, value, and law.

1. Jān: The Intrinsic Essence and Source of Hidden Consciousness and Will

Jān is not a property, but the essence of existence—meaning that which an entity ceases to be itself without. This essence manifests at various levels of complexity and organization, ranging from the smallest fundamental particles to the most complex structures (such as organisms, ecosystems, planets, and galaxies). The World of Janism views existence not as a collection of mechanical parts, but as a single Jān-inhabited entity in which every part possesses intrinsic value and dignity.

Jān acts as the fundamental consciousness of existence. This consciousness is not necessarily self-awareness in the human sense, but the capacity for connection, responsiveness to stimuli, and the drive toward balance and survival at all levels. The hidden will also refers to Jān's intrinsic inclination toward liberation and flourishing—an instinctive and existential urge to be free from coercion, repair wounds, and realize hidden potentials, the denial of which manifests this hidden will and forms the basis of legislation from pain.

Criteria of Being Jān-Bearing: The Potential for Pain/Suffering and Liberation/Flourishing

The most fundamental criterion of being Jān-bearing is an entity's capacity to experience pain and liberation/flourishing. Pain here is not merely physical or

psychological human pain, but an ontological signal of imbalance, disruption in the flourishing process, or assault on the absolute dignity of that entity's Jān. This pain is the fundamental language of denied Jān. Liberation and flourishing also mean moving toward balance, harmony, growth, and the full realization of a Jān's existential potentials.

The Ontological Spectrum of Jān and Its Manifestations (Addressing the Ambiguity)

To clarify the scope of Jān, The World of Janism introduces three main categories of entities within the network of Jānans, in each of which Jān manifests differently:

Jān (Living Entities):

These are individual Jāns that directly experience pain and liberation, possess existential consciousness, and have the right to life in the classical sense. Humans, animals, and plants fall into this category. The pain of a thirsty or damaged plant (wilting) is the shout of its Jān. The pain of an animal (hunger, fear, captivity) is the manifestation of its Jān's pain. These entities are never treated as resources, but are Jāns with irreducible intrinsic value.

Keepers of Jān (Ecosystems as Embodied Jān):

Comprehensive and complex entities such as an ancient forest, a vast ocean, or a mountain range are not merely

collections of individual Jāns, but Keepers of Jān. By virtue of the countless existential bonds among the myriad Jānans they nurture within themselves, and due to their remarkable self-regulatory and regenerative capacities, Keepers of Jān manifest as a collective, life-giving Jān. The systemic pain of a dying forest is not just the pain of individual trees, but the shout of the forest's own Jān as an integrated whole that guarantees the existence of millions of other Jāns. A polluted river or a dying forest manifests the systemic pain of the Jān inherent in their own nature. Soil, too, due to its vital role in the life cycle and interaction with microorganisms, plants, and water, is a bearer of Jān and a foundation for Jān's living. Soil pollution causes pain and wounds in all Jānans dependent on it.

Guardians of Jān (Fundamental Elements in the Service of Jān):

In this ontology, resources refer to non-living entities that emerge from the earth, such as minerals, fossil fuels, and other chemical elements. Although they are not themselves Jān (in the sense of a living creature) and do not experience pain in the manner of living beings, their ontology in the Ideal World undergoes a fundamental change and they are recognized as Guardians of Jān. The existential role of a Guardian of Jān is that their structured existence and the potential energy latent in their nature can contribute to the

complex flourishing of Jān in biological forms and the advancement of Jān-bearing technology. Their value lies not in market price, but in their existential service to the network of Jānans. Rocks and atoms at the deepest level are considered bearers and a fundamental foundation for the manifestation of Jān at various levels of existence. Pain and liberation concerning a rock or atom can manifest in the form of vulnerability or stability of their structure or their role in the broader fabric of existence.

Resolving Ambiguity Through Understanding the Role in the Network of Jānans and Existential Solidarity

The ambiguity in understanding Jān at various levels is resolved through the explanation of existential solidarity and the consciousness of the network of Jānans. The Jān of an entity is never understood in isolation; it makes sense within reciprocal relations and dynamic interactions with other Jāns in the network of existence. An impact on one Jān reverberates across all connected Jāns in the network. This means that Jān at all levels of existence, although manifested in different forms and degrees, shares the same essence and nature: the desire for life, liberation, and flourishing.

Jān is ultimately an entity that recognizes pain and possesses the capacity to express it, and our affinity with Jān lies precisely in this manifestation of pain. By taking these multi-

faceted criteria and the precise categorization of entities into account, The World of Janism provides a more precise, ontological answer to questions regarding the scope of being Jān-bearing.

Therefore, Jān in humans, animals, plants, rivers, soil, and even atoms is the same intrinsic essence of existence. However, what differs is the manner in which this Jān manifests and the language of its pain—such that some are Jāns themselves (such as humans, animals, plants), some are Keepers of Jān (such as ecosystems), and others are considered Guardians of Jān (such as fundamental elements).

Question 9:

The book claims to present a comprehensive strategy, but is this strategy based on scientific and historical analyses of existing structures, or is it merely a philosophical-ethical perspective?

The Response of The World of Janism:

The World of Janism introduces itself not merely as a philosophical-ethical theory, but as a scientific-philosophical theory and a comprehensive operational strategy for redefining the world. This comprehensiveness and operational nature are based on deep analyses of the existing

structures of the burned land as well as proposed scientific and historical solutions for transition:

Scientific and Historical Analysis of the Burned Land:

The first chapter of the book delves into a precise autopsy of the concept of the burned land. This analysis is not a mere metaphor, but the experience of suffering in historical, social, economic, political, and environmental dimensions. The book examines the denial of Jān and its consequences within capitalist structures, militarism, hierarchies of power, and deformed intellectual systems. These analyses reveal the historical roots and scientific mechanisms of current crises.

Legislation from Pain as a Scientific-Operational Methodology:

Janism does not rely solely on ethics; legislation from pain is a methodology for converting objective data of pain (collected by Jān-bearing technology and scientific monitoring) into translatable laws. This process is scientific because it relies on observation, monitoring, data analysis, and the formulation of verifiable rules.

Operational Institutional Architecture:

The Ideal World proposes a specific institutional architecture: the Councils of Jān, the Translation Center, the post-commodity economic system, and the weaponless city.

These institutions are operational blueprints to replace existing structures, and their functioning is described in detail. These are not merely abstract concepts, but constructs for a new civilization.

Transition Strategies and Jān-Centered Education:

The book addresses the challenges of transition and the resistances of the burned land, offering practical solutions to overcome them. Jān-centered education and nurturing a generation of lawmakers from the heart of Jān constitute a specific strategy for changing awareness and institutionalizing the principles of Janism within the fabric of society.

Therefore, while possessing philosophical foundations, Janism is a comprehensive strategy built upon realistic analyses of the current state, proposing practical and institutional solutions for the transition to an Ideal World.

Question 10:

Are concepts such as shared pain, the translation of liberation, and translatable law measurable and scientifically testable? How can this ambiguity prevent ideological abuse?

The Response of The World of Janism:

Janism emphasizes that these concepts are measurable and scientifically testable, and this capability itself serves as one of the most important barriers against ideological abuse:

Shared Pain as an Ontological Datum:

Pain is not merely a subjective reality, but the shout of Jān, possessing objective and monitorable manifestations.

Scientific Measurement:

Jān-bearing technology monitors pain through biological sensors (such as measuring stress hormone levels in animals, voltage changes in plants, and pollution and erosion indicators in ecosystems). Artificial intelligence can identify and quantify behavioral and biochemical patterns related to pain on large scales.

Testability:

The results of pain monitoring are recorded as observable and analyzable data in the Translation Center, and can be verified by scholars of Jān and even the general public of Jān-centered citizens. Any conflict between the law and the reality of pain (revealed through continuous monitoring) indicates a flaw in the translation process.

Translation of Liberation and Translatable Law as Operational Outputs:

Measurement and Operational Testing:

The translation of liberation means converting pain into practical solutions for liberation. These solutions, formulated in the form of translatable laws, have measurable outputs. For example, a law for liberating a river from pollution (pain) must lead to improved water quality, increased biodiversity, and the restoration of ecosystem health (liberation). These outcomes are monitorable and evaluable scientifically and through environmental and biological indicators.

Prevention of Ideological Abuse:

The measurability and testability of these concepts form the primary defense against ideological abuse:

Absolute Transparency:

All stages of pain monitoring, its analysis, and law formulation are completely transparent and public. No institution or individual can secretly interpret or distort pain.

Responsiveness to the Reality of Jān:

If a translatable law fails to lead to liberation and pain reduction, it loses its legitimacy. Unlike fixed ideologies, this

system continuously verifies itself against the reality of Jān (as manifested through pain) and is amendable.

Rejection of Imposed Ideology:

Janism does not operate based on any fixed belief or a priori idea at all, but instead takes pain and liberation as foundational ontological data. This is inherently anti-ideological.

Therefore, the measurability and testability of these concepts protect Janism from falling into the trap of imposed ideologies.

Question 11:

The book refers to the challenges of the burned land's resistance and the denial of Jān, but are the proposed solutions sufficient to counter these structural and ideological resistances? How can the deformed memory be broken?

The Response of The World of Janism:

The World of Janism is fully aware of the depth of the burned land's resistances and the roots of the denial of Jān in ideological structures and deformed memory, offering comprehensive and foundational solutions to counter them:

Pain as a Transformative Force:

The most powerful solution is the transformative power of pain. The burned land has reached a dead end due to the denial of Jān and cannot continue. Shared pain and the shout of Jān become so pervasive and undeniable that they break resistances. It is pain that turns the need for liberation and the acceptance of Janism into an existential necessity, rather than merely a philosophical choice.

Post-Inclusion Educational System and Meaning-Centered Schools:

To break the deformed memory shaped through ideological education (such as nationalism, pure anthropocentrism, and discrimination), Janism proposes a post-inclusion educational system. This system teaches cultural difference, historical pain, and biodiversity (instead of uniformity). Meaning-Centered Schools are also spaces where Jān-centered language and words of life are taught to children and new generations. This root-level change rewrites the collective memory.

Rituals of Rewriting and Words of Life:

To counter deformed words (such as homeland, defense, and freedom, which have lost their original meanings), Janism proposes rituals of rewriting. These rituals continuously review the meanings of these words based on the experience

of Jān and shared pain. The dictionary of life also serves as a reference for Jān-centered language, actively recovering authentic memory.

Legislation from Pain as a Destructive Force for Structures:

Legislation from pain continually challenges the structures of the burned land that are responsible for pain. Whenever the shout of Jān rises (whether from a human or a non-human), Jān-centered law is obligated to modify the corresponding structure. This is an internal mechanism for coping with structural resistances.

The Translation Center and Institutions of Memory Redefinition:

The Translation Center, as a scientific-operational institution, continuously monitors and analyzes pain, thereby confronting the denial and distortion of Jān. The institutions of memory redefinition (museums, media, educational centers) are also tasked with transforming the memory of suffering into the fabric of public discourse to prevent forgetfulness and the repetition of wounds.

These solutions are a combination of enlightening, structural, and operational changes that work synergistically to break down resistances and deformed memory.

Question 12:

Are practical proposals such as translatable law, the Translation Center, and the Councils of Jān truly feasible? How can it be ensured that these institutions do not lead to ideological abuse?

The Response of The World of Janism:

The World of Janism believes that these practical proposals are not only feasible but essential, and they possess internal mechanisms to prevent ideological abuse:

Feasibility:

Jān-Bearing Technology:

Current advancements in data science, artificial intelligence, biotechnology, and ecology have provided the necessary infrastructure for monitoring pain and translating Jān. Sensors, big data analysis, and complex systems modeling make it possible to read the condition of non-human Jānans.

Translatable Law:

This concept is currently evolving within international environmental law and animal rights, although Janism elevates it to a deeper and more comprehensive level. These laws are formulated based on objective data of pain and seek concrete solutions for liberation rather than abstraction.

Translation Center:

This institution is essentially the developed and integrated form of research centers, environmental observatories, and international legal institutions whose duty is to monitor and convert biological data into legal rules.

Council of Jān:

This concept can draw models from existing representations (such as parliaments or local councils), with the difference that the lawyers of Jān operate based on existential commitment and existential witness rather than merely human interests. Initial examples of representation for nature in certain legal systems (such as rivers or forests having rights equivalent to humans) demonstrate the feasibility of this path.

Preventing Ideological Abuse:

Priority of Jān and Legislation from Pain:

Power lies not in the hands of institutions, but in the truth of Jān and the shout of its pain. Institutions are merely facilitators of this process. Any attempt to interpret pain ideologically or imposingly is deemed illegitimate due to non-compliance with the reality of Jān (which is verifiable through continuous monitoring and transparency).

Absolute Transparency:

All pain information and translation processes within the Translation Center and the Councils of Jān are publicly accessible. This transparency enables continuous and public oversight, exposing any deviation.

Rejection of Imposed Ideology and Dynamism:

Due to its dynamic nature and reliance on pain as an ontological datum, Janism constantly updates itself with the reality of Jān. This dynamism and lack of dogmatism prevent the entrenchment of a fixed ideology and subsequent abuses.

Existential Responsibility:

All individuals and institutions involved in this system operate based on an existential commitment to liberation from pain and the flourishing of Jān. This deep moral foundation creates a layer of protection against abuse.

Overall, these practical proposals are feasible based on scientific advancements and existential needs, and they are designed with rigorous mechanisms to preserve transparency and prevent ideological corruption.

Question 13:

The book critiques liberalism and socialism, but is this critique deep enough? Is there a sufficient analysis of the

ideological structures and inner contradictions of these systems?

The Response of The World of Janism:

In the first chapter of the burned land and throughout its discussions, The World of Janism offers a radical and ontological critique of liberalism, socialism, and other dominant ideologies of the burned land (such as nationalism and imposed religious dogmas). The depth of this critique lies in Janism's unique approach:

Critique from the Perspective of the Denial of Jān: Janism critiques these ideologies from the standpoint of the denial of Jān. This critique is not limited to economic, political, or merely social levels, but addresses their philosophical essence:

Liberalism:

Janism critiques the fact that liberalism, by centering the human individual and personal freedom (which often leads to the freedom of dissolution and irresponsibility), ignores non-human Jān and existential solidarity. This critique views unchecked economic growth and the unlimited exploitation of nature (resulting in pain) as a direct consequence of this anthropocentrism. Freedom in liberalism frequently means freedom from the other and freedom for domination, rather

than freedom with the other and the collective liberation of Jān.

Socialism:

Janism critiques the fact that socialism, although addressing social justice and the fight against exploitation, often restricts its critique to humans and human production systems, ignoring non-human Jān (animals, plants, ecosystems) as the primary subject of exploitation and pain. The centrality of human beings in socialism, even if from other aspects, still entails the denial of other creatures' Jān and leads to indifference toward the pain of nature.

Analysis from the Perspective of Deformed Words:

Janism demonstrates how the key vocabulary of these ideologies (such as freedom, progress, justice) has historically been deformed and turned into tools for justifying violence, exclusion, and domination. This linguistic critique reveals the depth of the ideological transformation of these concepts.

Inner Contradictions from the Perspective of Pain:

Janism shows how these systems, despite superficial goals, lead to the production of pain (both human and non-human) due to the denial of Jān. This contradiction is the focal point of Janism's critique. For instance, freedom in liberalism

leads to environmental destruction, or justice in socialism ignores the Jān of animals.

Providing an Existence-Centered Solution Instead of a Solely Human Solution:

Janism's critique is not limited to analysis; it offers its existence-centered solution (such as Jān-centered justice, the post-commodity Jān economy, and true peace) as a radical alternative. These solutions resolve internal contradictions by placing Jān as both origin and end.

Therefore, Janism's critique of liberalism and socialism is deep and radical, addressing not only structures and concepts but also the ontological foundation and existential consequences of these ideologies. This critique is not merely a repetition of previous critiques, but is carried out from the perspective of the priority of Jān and the experience of shared pain.

CHAPTER 29

Charters of the Ideal World

(Covenant of Existence)

Introduction:

In the Burned Land, charters and covenants were mostly documents formulated to manage pain and violence between humans (usually governments). They were frequently built upon the foundations of interests, power, and competition, and failed to achieve True Peace and Collective Peace for all Jānans. Because of the Denial of Jān and the failure to comprehend Existential Solidarity, these charters could never heal the deep wounds of existence.

Janism, grasping this deficiency, presents the Charters of the Ideal World as the Covenant of Existence. These charters are not merely human agreements, but the ultimate manifestation of Jān-Centered Laws that have arisen from the Global Shared Pain of all Jānans and will serve as a model for the future. These charters establish the foundational framework of the Ideal World in ontological, ethical, legal, and executive dimensions.

Charter No. 1: The Principle of Absolute Dignity of Jān

Every 'Jān', regardless of species, form, or role in existence, possesses 'Absolute Dignity' and 'Intrinsic Value'. No Jān can be turned into a 'commodity', a tool, or a means for 'humiliation' and 'exploitation'. The 'Dignity of Jān' is the foundation of all 'Existential Rights' and the basis of every decision in the 'Ideal World'.

Charter No. 2: The Principle of Existential Solidarity and the Consciousness of the Network of Jānans

All 'Jānans' in existence are bound together in a 'Network of Jān' through 'Existential Solidarity'. The 'pain' or 'flourishing' of any 'Jān' affects this entire network. The 'Consciousness of the Network of Jānans' encompasses the collective awareness of this solidarity, and decisions are made based on this 'Collective Awareness' with the aim of the 'flourishing' of the entire network.

Charter No. 3: The Principle of Commitment to Liberation from Pain and Existential Reparation

Every 'Responsible Jān-Bearer' is committed to the 'liberation' of all 'Jānans' from 'pain', as well as the 'Existential Reparation' resulting from any intentional or unintentional harm to the 'Jān' of another. The 'restoration of the wound' and the return of 'flourishing' is the highest ethical and executive value.

Charter No. 4: The Principle of Ontological Neutrality and the Rejection of Imposed Ideology

The 'Collective Awareness' and 'Jān-Centered Laws' are built solely upon the 'Existential Truth' of the 'Shout of Jān' and 'Shared Pain'. Any 'ideology', 'imposed religion', or system of thought that leads to the 'Denial of Jān', 'Deformation of Language', or the 'imposition' of a specific viewpoint on others has no place in the 'Ideal World'.

Charter No. 5: The Principle of Legislation from Pain and Jān-Centered Sovereignty

All 'Jān-Centered Laws', from the smallest 'sphere of Jān' to the global level, arise from the 'Shout of Jān' and the 'Shared Pain' of all 'Jānans' and are transformed into 'Translatable Law' by the 'Translation Center' and the 'Global Translation Council'. 'Jān-Centered Sovereignty' seeks only 'liberation from pain' and 'flourishing', not the enforcement of 'imposed power'.

Charter No. 6: The Principle of Jān-Centered Security and the Weaponless City

True Security' in the 'Ideal World' is 'Jān-Centered Security', which means 'Existential Peace' and 'liberation from all violence and threat' for all 'Jānans'. This security is achieved through the dissolution of all weapons and violent institutions (the military, prisons, police in the traditional sense) and their replacement with 'Restorative Institutions'

and 'Jān-Centered Management'. The 'Weaponless City' is the manifestation of this principle.

Charter No. 7: The Principle of Meaning-Centric Resource Allocation and Post-Commodity Jān Economy

Natural resources are not 'commodities', but the 'manifestation of the Jān of existence', and are shared as 'co-benefaction' based on the 'dignity of all Jānans' and their 'Existential Need'. The 'Jān-Centered Economy' is a 'Post-Commodity Jān Economy' for the 'Jān of existence' whose goal is 'liberation from need' and the 'flourishing' of all, not the 'accumulation of wealth' or 'profit'.

Charter No. 8: The Principle of Collective Peace and Living in the Present Moment

Collective Peace' in the 'Ideal World' is the result of consciously living in 'The Present Moment' and a deep understanding of 'Existential Solidarity'. This 'peace' is freedom from the anxiety of the past and the worry of the future, and is achieved through 'Biological Dialogue', 'Empathy', and the 'Commitment to Liberation' of other 'Jānans'. Every 'Jān', with a profound understanding of the 'consciousness of the Jān of existence', immerses itself in 'existence' and perceives life as a continuous 'liberation translation'.

Charter No. 9: The Principle of Chooseable Homeland and the Right to Choose Ecosystem

Every 'Jān' that is mature and possessed of self-conscious reason has the absolute right to the 'Chooseable Homeland' and its 'ecosystem'. 'Chooseable Homelands' are formed based on the 'Existential Covenant' and the complete and conscious consent of their members, and their laws are binding only upon insiders, with respect for the 'Absolute Dignity of Protected Jānans'. This choice is the foundation of 'liberating freedom' within the context of 'Existential Responsibility'.

Charter No. 10: The Principle of Liberating Justice and the Supreme Court of Jān-Centered Justice

Justice' in the 'Ideal World' is 'Liberating Justice', whose goal is the 'restoration of the wound', 'Existential Reparation', and the return of 'Existential Solidarity', rather than punishment. The 'Supreme Court of Jān-Centered Justice', as the highest global authority, is responsible for addressing complaints, discovering the 'truth of Jān', and guaranteeing the prevention of oppression and the deprivation of 'liberating freedom' from any 'Jān' (whether within homelands or in interactions between them). The 'Shout of Jān' is the sole final arbiter in all disputes.

Charter No. 11: The Principle of Jān-Centered Science and Technology and the Understanding of Existence

All 'scientific' activities and 'technology' development in the 'Ideal World' must be solely in the direction of a 'deeper understanding of Jān', 'liberation from pain', and the 'infinite flourishing of existence'. 'Jān-Centered Research' is intertwined with 'existential ethics', and any knowledge or tool that leads to the 'Denial of Jān', the 'production of pain', or the 'reduction of the absolute dignity of Jān' is fundamentally rejected. 'Absolute transparency' in the data of the 'Translation Center' and research results is the foundation of 'Jān-Centered Progress'.

Charter No. 12: The Principle of Jān-Centered Education and Existential Flourishing

Education' in the 'Ideal World' is a 'Jān-Centered' process whose goal is to nurture 'Collective Awareness', institutionalize 'Existential Responsibility', and strengthen the 'capacity for complete flourishing' in all 'Jānans'. 'Meaning-Centric Schools' and the educational system help every 'Jān' discover its 'hidden will of Jān', hear the 'Shout of Jān' of others, and understand its place in the 'Network of Jānans' in order to achieve 'perfection' and 'liberation'.

Charter No. 13: The Principle of Right to Equal Access to Flourishing and Vital Services

All 'Jānans', regardless of any differences, have the 'absolute right' to equal and free access to all 'vital services' required for their 'liberation from pain' and 'complete existential flourishing'. These services include 'Jān-Centered Education', 'Liberating Treatment', and all facilities that guarantee 'Jān Health' and the 'growth of awareness'. The 'Ideal World' is committed to ensuring that no Jān is deprived of the right to 'flourishing' due to 'need', and 'Existential Solidarity' in practice guarantees this universal access.

Charter No. 14: The Principle of Harm-Free Nutrition as a Civilizational Imperative

In the world of Janism, 'nutrition' is not a personal choice, but an existential, ethical, and civilizational act. All 'Responsible Jān-Bearers' (humans) are obligated to choose a nutrition that has the least manifestation of 'pain' in the existence of other 'Jānans'. Based on the 'Principle of Non-Harm' and the 'Right to Life', nutrition that is accompanied by 'slaughter', 'exploitation', or the 'deprivation' of other Jānans is a clear violation of 'existential responsibility' and a definitive obstacle to entering the 'Civilization of Meaning'. 'Vegetarianism', as the starting point of this path, is the necessary condition for 'nutritional liberation' and the

realization of 'Jān-Centered Justice' in the biological architecture of the Ideal World.

Charter No. 15: The Principle of Freedom from Homeland

No homeland, border, or political structure has the right to restrict 'Jān' to 'forced dwelling'. Homelands that operate by imposing birth, preventing departure, or denying the right to choose the place of liberation are violators of the dignity of Jān and are in need of Jān-centered purification. Geographical freedom is the inherent right of every mature Jān.

Charter No. 16: The Principle of The Dynamism of Jān and Permanent Reform

The Jān-centered world is not a static structure; rather, it is a platform for continuous movement, theoretical refinement, and biological reform. All institutions, languages, laws, and homelands must be transformed in the direction of greater well-being, less pain, and deeper awareness. Only the 'Principle of Non-Harm' is the non-negotiable point in this dynamism.

Conclusion of the Chapter: Charters of the Ideal World (Covenant of Existence)

The Charters of the Ideal World presented in this chapter are, more than a collection of rigid and fixed laws, the Covenant of Existence and a reflection of the shared Shout of Jān of all entities. In the Burned Land, charters were frequently the product of conflicting interests and human rivalries and, for this reason, could never achieve True Peace and Collective Peace for all Jānans. The root of this failure was the Denial of Jān and the lack of comprehension of Existential Solidarity.

However, The Charters of the Ideal World, which have risen from the depths of Global Shared Pain, provide a foundational yet dynamic and flexible framework for the Ideal World. These charters, which begin from the Truth of Jān and encompass ethical, legal, executive, economic, social, and even scientific dimensions, not only pave the way for liberation from pain and infinite flourishing, but also emphasize that Janism is not a static belief.

The World of Janism and the Theory of the Ideal World do not confine themselves within a closed framework. The truth of Jān and the Shout of Jān of existence are constantly unfolding and in need of continuous listening. Therefore, these charters, which are the result of our current understanding of the pain and need of existence, are considered a living and dynamic draft. They are a guiding light for the architecture of a Jān-centered civilization and

living with meaning in the future, leaving the path open for their continuous addition, improvement, and purification.

This covenant is an invitation to Existential Responsibility and solidarity, so that with Collective Awareness and Jān-Centered Language, we may heal the wounds of existence and move toward a bright tomorrow in which every Jān, in the perfection of dignity and liberation, reaches flourishing. These charters are not the end of the road, but the beginning of an infinite journey toward the perfection of Jān and existential peace.

CHAPTER 30

Final Manifesto of Janism Theory

One day, a word fell into the silence of the earth.

Not from a human mouth, but from an unnamed pain.

No one called out its name, no one knew its meaning.

Yet existence, slowly, seated itself around that word;

It summoned it: Jān was not a sound, but a presence.

This word was not a word to be spoken; it was meant to be built.

To live by.

Its name was never recorded, for all names were dissolved within it.

Yet now, from the heart of that earth, a word has sprouted that

invites the world

not to obedience and domination, but to a life in which another's wound

is my wound.

That word begins right here,

in an invitation to a world that does not flee from pain,

but transforms it into law.

What is the World of Janism?

Why was it formed? And what relation does it bear to your life?

In a world suffering from pain and meaninglessness, The World of Janism

is a promising theory for redefining existence and building a civilization based on the Absolute Dignity of Jān.

This chapter offers a comprehensive and final summary of this transformative theory; an invitation

to all to comprehend the roots of current problems and participate in creating a future where peace,

freedom, and flourishing for all living beings—from humans to plants—become

tangible realities. This text is a concise guide for a deep understanding of the foundational principles of a new world.

What is Jān?

In the theory of The World of Janism, Jān is the intrinsic essence, absolute value, and

source of the consciousness of existence. This concept, transcending any anthropocentric approach,

encompasses all entities: from living Jāns (humans, animals, plants) to Keepers of Jān

(natural ecosystems such as forests and oceans that possess collective and systemic Jān) and

Guardians of Jān (non-living resources and elemental structures that serve the flourishing of Jān). Each

Jān, in every manifestation, possesses absolute dignity and equal existential rights, and this realization

forms the foundation of Existential Solidarity and the duty of protection and safeguarding of all dimensions of existence.

From the Burned Land to Jān-Centered Awareness

Within the heart of the Burned Land, where Shared Pain resonated in every particle of existence

and the Shout of Jān remained buried in silence, the seeds of a new awareness

germinated. This book is the product of deep suffering and tireless effort to translate pain into

law, and silence into the Word of Life; the step-by-step architecture of an Ideal World

that has risen from the ruins of the past.

Reaching the Ideal World, though perilous, begins with awakening from Shared Pain,

which is itself the force of solidarity. This transition—moving from individual change to forming central nuclei

of Responsible Jān-Bearers, transnational parties, infiltrating existing legal and international seats,

and permeating art to alter public perspective—will gradually provide the groundwork for comprehensive transformation. This process will take time before it is operationally and fully realized in the world.

Janism is not merely a philosophy, an ideology, or a system

of governance. It is a foundational ontology, an existential ethics, a legal system, an

executive model, and ultimately, a Covenant of Existence. Through a deep understanding of

the consciousness of the Jān of existence and the Absolute Dignity of Jān, this theory seeks not only the

liberation of man, but the absolute liberation of all Jānans and the infinite flourishing

of the Network of Jānans. The Ideal World is a comprehensive theory for achieving the absolute well-being of Jān and realizing freedom,

equality, and peace for all Jānans, including humans, animals, and plants.

The present world is a Burned Land drowned in classes and divisions,

having emptied Jān of its true meaning. In this world, Jān is reduced to human,

human to man, man to believer, and believer to white male believer. In these

hierarchical reductions, freedom is achieved at the price of another's enslavement. The Ideal World is a belief in moving beyond this fatalism so that through free will, freedom,

and equality, the liberation of all Jānans can be secured.

The theory of Janism possesses a multi-dimensional structure:

At the ontological level:

It redefines the world based on the Network of the Consciousness of Jānans and Existential Solidarity.

At the ethical level:

It regards the absolute dignity of every Jān as an inviolable principle.

At the legal and juridical level:

It establishes the concepts of Legislation from Pain and Legal Immunity for Jānans as the foundation of civilizational construction.

At the executive and model level:

It introduces the Ideal World as a realizable construct with operational institutions and mechanisms.

This distinction demonstrates that Janism is not a singular narrative,

but a cohesive system across multiple dimensions.

Pillar One: Eradicating Pain and Wounds from Existence

We began from the Burned Land; a world where the Denial of Jān

had led to pain and countless wounds in individual, social, and environmental dimensions.

Emphasizing Shared Pain, Janism regards this pain not as a peripheral phenomenon, but as

the fundamental language of existence to declare the need for restoration and change.

By consciousness in this theory, we mean the crystallization of existential suffering and pain.

This manifestation is more intuitive in humans and is comprehensible through shouts, story writing, and poetry. Animals manifest pain through shouts and fear, and plants through withering. In ecosystems, this consciousness appears in collective destructions, and in non-living resources, it is displayed through the spread of pain (such as pollution).

All previous systems in the Burned Land—from economic systems based on

wealth accumulation and competition to political structures of imposed power, ideology,

and imposed religion—failed to eradicate pain. They themselves were generators of violence

and humiliation. Understanding this truth, Janism seeks the solution in the roots of existence.

These systems not only failed to achieve true peace and collective peace for all Jānans,

but due to the Denial of Jān and a failure to understand Existential Solidarity, they could never heal the deep wounds of existence.

By introducing Legislation from Pain, Translators of Pain,

and Jān Sensors, Janism not only identifies pain but turns it into the driving force of

Translatable Laws and Existential Reparation. This approach ensures

that every wound in existence receives attention and the restoration of existence is realized. In this theory, every Responsible Jān-Bearer is committed to the liberation

of all Jānans from pain as well as to existential reparation resulting from any intentional or unintentional harm inflicted upon another Jān.

Wound restoration and the restoration of flourishing represent the highest moral and executive value.

In the event of an offense, the system operates on the basis of restoration:

The first stage focuses on education and instruction (through cultural expression). The next stage involves a form of education through compulsion, meaning mandating and obligating attendance in teachings. In the final stage, in case of persistence, separation and removal of the offender is carried out for the safety of other Jāns (a form of banishment). This structure can be generalized to larger models when dealing with an individual, a group, or even a country, and the concepts of separation and banishment ultimately mean removing the offender and the part to prevent harm to others.

Pillar Two: Redefining Existence and Relationships Based on Jān

Janism undertakes a fundamental redefinition of our view of existence and the relationships within it. This theory

removes the mental boundaries between human and non-human, recognizing all entities as Jāns with Absolute Dignity and equal existential rights.

In the Burned Land, the anthropocentric and ownership-oriented view of nature and other beings led to reckless exploitation and the destruction of the Network of Jānans. Alienation among humans also stemmed from this same self-interested perspective.

Janism, through the principle of Existential Solidarity and the Consciousness of the Network of Jānans, emphasizes the interdependence and collective awareness of all Jānans. This principle leads to a Jān-Centered Economy built on liberation from need and Meaning-Centric Resource Allocation, rather than accumulation. Furthermore, Jān-centered language and Biological Dialogue become tools for empathy and absolute transparency in human and non-human relationships.

Freedom of expression for the purpose of criticizing any subject in the world is undoubtedly acceptable. However, the line between criticism and verbal abuse lies in lacking the intention of improvement, putting forward baseless narratives and unverified lies, committing slander, spreading falsehoods, and insulting (synonymous with swearing or humiliation). These instances are deemed verbal abuse.

Nature as the Parent of Jānans:

In the theory of the Ideal World, nature holds a position beyond a fellow Jān; it is not only a fellow lawmaker, but the parent of Jānans. The fabric of existence is not merely our living space, but the source of our existence. Nature is the great teacher of Jān-centered civilization, imparting lessons of silence, balance, and mutual respect. Jān-bearers are not merely inhabitants of nature, but its children.

Language, Violence, and Words of Life:

In the Burned Land, language was a tool for exclusion and incitement to violence, which deformed words like homeland, freedom, religion, and morality, emptying them of meaning. In contrast, the Ideal World is committed to creating Words of Life—words born of Jān that possess the capacity for law-making, institution-building, and education. In this language, freedom is neither ownership nor chaos, but a responsible choice grounded in preserving the dignity of the Jān of others. Language in the Ideal World is not a tool for propaganda, but an institution of meaning.

Pillar Three: The Architecture of the Ideal World Based on Legislation from Pain

The Ideal World is not an abstract utopia, but an engineered and realizable model in which every section is shaped by Jān-Centered Laws and forged from the pains of the past.

The governance systems, laws, and institutions of the Burned Land failed to bring true justice and sustainable peace. They were predominantly built upon power and profit, exacerbating new pains.

Jān-Centered Governance:

Replacing imposed power with a governance arising from the Councils of Jānans, sustained by bearing witness and collective awareness.

Jān-Centered Legal System:

Jān-Centered Laws that directly originate from Shared Pain and the Shout of Jān, enforced across the world by the legal network.

Weaponless City:

Living spaces entirely free from any violence and humiliation, constructed upon Jān-centered architecture and Jān-Centered Security and the Weaponless City.

In the Ideal World, the entire world and all Chooseable Homelands are disarmed, and only the international organization possesses weaponry—strictly limited to a sufficient degree—to counter war, devastation, and violations of common laws.

The International Organization of the Ideal World:

A global institution acting as the guardian of collective peace and guarantor of the existential rights of all Jānans, ensuring Existential Reparation through Restorative Institutions. This organization consists of a council drawn from all Chooseable Homelands proportional to their population and representatives, who draft laws aligned with the law of freedom.

Post-Commodity Jān Economy and Wealth Distribution:

In the Ideal World, wealth is not synonymous with Jān, and no Jān-bearer—including trees, animals, or the biosphere—is considered a tool of wealth. Natural resources are not commodities, but the manifestation of the Jān of existence, enjoyed through shared benefit based on the dignity of all Jānans and their existential need. A Jān-Centered Economy is a post-commodity economy for the Jān of existence, aimed at liberation from need and universal flourishing, rather than wealth accumulation or profit. After deducting global budgets allocated to environmental health, free education, public healthcare, and the well-being of Jānans, the remaining wealth is divided equally, in proportion to population, among the Jānans of the world. The International Organization of the Ideal World oversees this process.

Legal Immunity for Jānans:

In the Ideal World, children, animals, and plants possess absolute immunity. This means that no Jān may sacrifice or hunt animals, practice carnovorism, engage in child marriage, cut down trees, or inflict pain upon nature. Vegetarianism in the Ideal World is an undeniable imperative and an existential condition of every homeland; harm in any form is prohibited, and there is no justification for crime. Every instance of harm constitutes a crime, whether it be the violation of a human child, the killing of an animal, or the felling of a tree.

Chooseable Homeland and the Right to Choose One's Ecosystem:

Homeland shall be built by choice, not inherited. In the Ideal World, every adult Jān possessing conscious intellect holds the absolute right to choose their homeland and ecosystem. Chooseable Homelands are formed on the basis of a covenant of existence and the full, informed consent of their members, and their laws are binding only upon their own members, while respecting the Absolute Dignity of Immune Jānans. This freedom forms the foundation of liberating freedom within the context of existential responsibility. The right to build a homeland is also preserved, with the sole condition being compliance with the law of freedom: respecting the Jān of others and causing no harm to other

Jānans, whether human, animal, or plant. Freedom in the Ideal World is neither an object nor a gift, but the choice of one's own law and belief.

The Position of the Non-Believing and Change-Seeking Human:

In the Ideal World, belief is not the sole criterion for forming a homeland. Every human being, regardless of their perspective—even in a state of non-belief, seeking change, or searching for meaning—holds the right to choose or establish their own homeland. Even a non-believing yet conscious society can construct its own independent country, provided it adheres to the universal principle of causing no harm to Jānans.

Children's Decision-Making Process for Choosing a Homeland:

Children grow up within their families and are subject to foundational educational systems, yet the teaching of respect for Jān, preservation of existential dignity, and the prohibition of harm is a part of universal education. Upon reaching intellectual maturity (defined as a dynamic and mutable process), the right to choose a homeland will rest with the individual.

Intellectual maturity for choosing a homeland refers to the age at which a human being is capable of discernment

regarding their own life and can make decisions for their future. This maturity is determined by scientific evaluation criteria accepted by experts in each historical epoch and will not be static (i.e., a specific age like 18 is not declared), but will be chosen for the public in accordance with conditions and contemporary science. Furthermore, for special and exceptional cases, the possibility of separate evaluations of mental maturity with modern facilities will be provided.

There is no restriction on the number of times a homeland may be changed, except in the case of committing a crime and receiving punishment in the country of origin, for which a mechanism for handling claims under the auspices of the Jān-Centered Supreme Court of Justice is provided.

Social Responsibility of the Individual in Chooseable Homelands:

In the Ideal World, a human is defined as Jān. Individual rights are based on the principle of preserving the dignity of Jānans. However, human added value lies in becoming a Responsible Jān-Bearer: an individual who strives for the well-being of other Jānans.

Freedom in the Ideal World is intertwined with social responsibility.

Migration Between Homelands and the Status of Asylum:

Changing a homeland is entirely dependent on the laws of the destination country. Countries are autonomous and are permitted to establish specific conditions for accepting immigrants or chooseable compatriots. The central condition for acceptance is adherence to the principle of causing no harm. No country or individual along the migration path should suffer physical, psychological, or semantic harm.

Propaganda of Homelands and the Multi-Homeland Education System:

The Ideal World is obligated to provide free education, public healthcare, and universal instruction regarding Janism and the principle of causing no harm. Homelands may promote themselves, but this promotion must be non-imposed, non-compulsory, and harmless.

Dealing with Hegemonic or Radical Homelands:

Against verbal, psychological, or promotional harm, mechanisms of resistance and correction are designed. The philosophy of law in the Ideal World is restorative, not punitive. If a homeland undertakes the exclusion, humiliation, or cultural erasure of other homelands, the Moral Organization of the Ideal World intervenes to effect correction through a non-punitive mechanism.

Adjudication of Cultural Conflicts Between Homelands:

Cultural conflict is permitted—and even encouraged—so long as it remains within the bounds of debate. However, if this conflict leads to war, eradication, or harm, the Ideal World is obligated to intervene. The arbitration protocol includes the formation of a Global Moral/Philosophical Institution, voting among country representatives, and intervention by the military organization with a restorative perspective.

The Mechanism for Correcting Chooseable Homelands if They Deviate:

In the event of a homeland transgressing the principle of causing no harm, Jān-centered education and instruction is first applied so that the path of restoration may be traversed through dialogue, training, and internal reform. If the transgression persists, the Military Organization of the Ideal World reconstructs or redefines the structure with a restorative approach.

Should a specific chooseable homeland persist in conducting behaviors aligned with the harming of Jān after passing through the three-phase process, the dissolution of the homeland will be triggered, culminating through collective votes (either in destruction or permanent banishment). Such an acute and significant matter will initially be triggered by competent groups and institutions of the Ideal World, and

following collective intellectual maturity and the passage of years within the Ideal World, by public vote and a global referendum.

Pillar Four: Collective Peace and Living in the Present Moment

The ultimate goal of Janism, beyond merely the absence of pain, is the attainment of collective peace and sustainable flourishing for all Jānans. This peace is achieved through conscious living in the present moment and a commitment to liberation for oneself and others.

In the Burned Land, humanity was perpetually entangled in a past full of wounds and an uncertain future. This anxiety prevented living with meaning and the realization of existential truth.

Janism, by emphasizing Jān-Centered Education and spaces of comprehensive Jān restoration, aids in liberation from the burden of the past. Existential responsibility in the present moment empowers human beings to focus on restoration and flourishing instead of worry. This approach leads to the restoration of the collective psyche and the creation of a restorative culture across all dimensions of life.

The Role of Technology, Media, and Digital Language:

All technologies, scientific tools, techniques, media, and human data are evaluated against the touchstone of causing no harm. Freedom of expression is sustained by relying on the law of verbal abuse; insults, slander, defamation, and verbal violence are prohibited. The media is tasked with preserving semantic dignity and supporting meaning-centric living.

The Position of Art:

Art is one of the fundamental pillars for the formation and sustainability of the Ideal World. The perceptive artist is one who perceives well-being from the heart of critique and, through the creation of a work, transforms it into a semantic and civilizational response. Art holds significance not for the propagation of ideology, but for opening the horizon of the Jānans of meaning.

The Dynamism of the Theory and the Future Horizon:

The Ideal World is not a closed ideology, but a dynamic theory; a blueprint for testing, correction, and continuous evolution. The flourishing of a leaf, the flight of birds, the flow of a river are all patterns of dynamism from which the Ideal World draws inspiration. This theory continually learns from the Shout of Jān of existence and translates it into

novel solutions. Legislation from pain is itself a mechanism for critique-acceptance and continuous correction; for every pain identified leads to a revision of laws and structures. For example, if in the future a Shout of Jān emerges regarding an aspect of chooseable homelands that was not previously seen, the theory is obligated to rethink and correct that aspect. This process is not a sign of weakness, but a testament to the strength and resilience of the theory, which never claims ultimate perfection in the present time, but moves toward it.

Those who seek transformation, blossoming, and the expansion of meaning hold a special place in this theory; they are the engine of the future, not the fringe of today.

The vision for tomorrow in the Ideal World is to live in a world where no form of oppression or harm is inflicted upon any Jān in any place, time, or structure. Yet the path to reaching this tomorrow passes through dynamism: the mechanisms of the Ideal World, educational institutions, social contracts, and the laws of homelands are all capable of redefinition and reform. Everything in the Ideal World is fluid, save for one principle: causing no harm to others (human, animal, plant). This principle is not a law, but the essence of the civilization of meaning. The Ideal World is not dogmatic in its branches; it is a design for testing, correction,

and evolution. Every clause is open to critique, except for the inviolable principle of causing no harm to Jānans.

Final Invitation: Toward the Ideal World

This manifesto is not an end, but a beginning. Janism is a comprehensive and operational theory that, to stabilize itself, requires existential commitment and the participation of all Jānans. In this book, we have constructed a framework demonstrating that the Ideal World is not an unattainable utopia, but a realizable reality; a reality born of pain and imbued with the Jān of existence. This theory paves the way for true peace, Jān-centered justice, and the infinite flourishing of all beings.

Our final invitation is a call to:

Listen to the silence and translate the Shout of Jān both inner and outer.

Accept existential responsibility toward oneself and the entire Network of Jānans.

Commit to liberation from pain and the restoration of the wounds of existence.

Live with meaning and in collective peace within the present moment.

The Ideal World awaits us. This world shall be built not upon coercion, but upon shared belief, empathy, and collective awareness. This book is the Word of Jān of our making; the Words of Life that have risen from the Burned Land to cast the light of flourishing upon all existence.

If the words of this chapter have spoken to you, if you have heard the Shout of Jān within you, you are now invited. Not for praise, but to build. Not for obedience, but to blossom. This theory awaits your critique, revision, experience, and fresh translation. You are Jān. And the civilization of meaning shall begin with your responsible presence.

Idealistic World

An independent platform dedicated to elucidating the paradigm of Janism, the belief in equality, freedom, non-harm, and the critique of power structures. All written and audio works published on this website are provided freely and openly to facilitate public access.



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