

How to be *a Natural* Human

K. Stephenson

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Introduction

Unlike the majority of human beings, '**Natural Humans**' have evolved the ability to live deeply happy, fun and meaningful lives, while living in natural balance with other species, protecting and caring for the planet and its environment, never knowingly causing harm, and filling other human beings' lives with love and kindness.

The title of this book, 'How to Be a Natural Human', recognises the fact that, in the opinion of Natural Humanists, **all human beings** have already evolved the ability to live their entire lives in these hugely positive ways, but that most never do.

Instead, they live their lives as if they've never given the possibility of living such a hugely positive lifestyle a moment's thought, or as if they lack the ability to ever do so. Their lives strictly follow, and are restricted and confined by, society's traditions and conventions, preventing them from living a truly meaningful and fulfilling life, based on freedom, happiness, love and kindness and on deep connections with other human beings, with other species of living things and with the planet, its environment and the elements.

This book details every Natural Humanist value and belief, gives the reasons for each of them, and explains why living a life guided by these beliefs, is the only way of fulfilling our **absolute moral duty**, to become the 'Natural Humans' that nature has already given every one of us the full ability to become.

Natural Humanists are a worldwide family of deeply loving, thoughtful, morally driven people, who are committed, throughout their lives, to making the world a better place for all of its human and non-human residents.

Although Natural Humanism is a branch of Humanism, which includes people with a variety of different morally-driven, **but** sometimes contradictory beliefs, **every Natural Humanist shares the same values and beliefs**, which are to do with how human beings interact with the planet, with the environment, with all other human beings, and with every other living thing on Earth, both flora and fauna.

Natural Humanists publicly declare their own personal values and beliefs and make a commitment to always try to live their lives by them. They also try to encourage others to do the same, and try to support, nurture and celebrate everybody who chooses to do so.

Although anybody who doesn't share all of Natural Humanism's specific set of values and beliefs, is not considered to be a Natural Humanist, very importantly, Natural Humanists respect, value and are supportive of people of all faiths and religions, and of all non-religious people, whose personal philosophy is based on love and compassion, including those who follow religions like Christianity (2,400 million people), Islam (1,900 million people), Hinduism (1,200 million people), Buddhism (500 million people), Sikhism (25–30 million people), Judaism (14.7 million people) and Jainism (4–5 million people)¹.

Like Jains, Natural Humanists are concerned about the welfare of every living thing, believe that **every human being, and every other animal and plant, is of equal value**, and is worthy of both respect and compassion, and, like Jains, they care deeply about the welfare of the planet and the universe, try to minimise their use of the world's resources, and try to avoid ever becoming attached to material possessions².

They acknowledge that **humans are themselves, in every sense, animals** and, as such, they have an absolute lifelong moral right to live a **natural life, free from control and abuse** from anybody who does not agree with how they choose to live their lives.

They acknowledge that, in the UK, once considered to be a Christian country, only 46.2% of the population now describe themselves as “Christian”, according to the 2021 UK census³, with 37.2% describing themselves as having no religion, 74,000 people declaring themselves to be Pagan and 10,000 describing themselves as Humanists.

Natural Humanists acknowledge that every human being who believes in any God or Gods, only has these beliefs because they are victims of well-meaning, but nevertheless potentially significantly harmful grooming, by parents, friends, religious organisations, schools and the media, throughout their life, but particularly when they are at their most vulnerable to this grooming, during their childhood.

They acknowledge that religious grooming results in human beings’ natural behaviours being unhealthily restricted, significantly restricts free-thought, curiosity, and innovative ideas and ways of living, and reduces human beings’ ability to see the world in the way it truly is, and to be able to interact with it in healthy and natural ways.

Nevertheless, they believe that people of all faiths, religions and personal philosophies should be respectful and tolerant of each other and should work together, for the common good, while acknowledging and celebrating any similarities that exist in their values and beliefs.

Natural Humanists acknowledge that there is more that unites people of all religions and moral beliefs than divides them, and they strongly believe in encouraging people of all religions, to adopt into their own lives, as many Natural Humanist values, beliefs and practices as possible. They seek to spread Natural Humanist beliefs widely, worldwide, and are certain that this will make the world a far better, more equal and much happier place to live, for everybody and for every living thing.

Evolution

Natural Humanists do not believe in a 'creator' or 'God' but believe that the Earth was created by the 'Big Bang', **13,800 million** years ago⁴, when a tiny, dense fireball exploded and created the universe, and that it wasn't until **4,200 million** years ago that life on Earth first came into existence^{5,6}.

They recognise that the first species on the planet was a **distant relative of every single living thing on Earth**, and of every species that's now extinct, from bacteria, algae and fungi, to fish, sea-creatures, worms, insects, plants, trees, birds and animals⁷. They therefore recognise and celebrate the fact that, because of this, **all living things on Earth, including every single human being, are related**, so are effectively all a part of the **same global family, which all human beings have a strong moral duty to support and protect**.

Natural Humanists acknowledge that evolution only occurs, over hundreds of millions of years, because each living thing's genes differ slightly from those of their parents, with some of these genes being beneficial, so they're passed on to future offspring, and some not being beneficial, so they're not passed on, which means that, over time, any new characteristics that help a species to survive, in the environment in which they live, or which increase their ability to reproduce, become **more common within their species**, until, eventually, the **combination of all of these changes** results in a **completely new species** being created.

Incidentally, to Natural Humanists, the answer to the question, “Which came first, the chicken or the egg?” is simple. It was the egg, as the very first chicken egg wouldn’t have been laid by a chicken, it would have been laid by a member of the species which chickens evolved from!

Natural Humanists recognise that, with human beings, each newborn baby has an **average** of 60 differences in their genetic DNA, that do **not** exist in either of their parents DNA, but that the **actual number** of these differences gradually increases from around 30 to around 90, as the age of the baby’s parents at the time of conception increases, and around 80% of these differences are due to the baby’s father⁸, so potentially, the chances that human beings will evolve new beneficial characteristics, gets increasingly higher, the more males a girl or woman successfully ‘mates’ with, and the older each of these males are.

Natural Humanists acknowledge that the Earth’s natural species evolved gradually over millions of years and that, according to research^{9,10}, **red algae** first existed (at least 1600 million years ago), followed by **green algae** (1500 million years ago), **fungi** (1200 million to 1500 million years ago), **sea animals** (574 million years ago), **fish** (around 530 million years ago), **plants** (515 million years ago)¹¹, **insects** (about 480 million years ago), **arthropods** (over 400 million years ago, which were the first animals to exist on land and now include spiders, crabs and insects)¹², **vertebrates** (which have a backbone and first left the sea and started to move about on land about 390 million years ago, just before **trees** first existed on Earth, which was around 385 million years ago¹³), bird-like, **feathered theropods** appeared (around 165 million years ago) and eventually true, aerodynamic, feathered **birds** (around 150 million years ago), **followed by flowering plants** (125 million years ago¹⁴), and **grasses** (70 million years ago¹⁵). Importantly, Natural Humanists recognise that **every one of these vastly different species, as well as human beings**, all evolved from the same **first common ancestor**.

For over 90% of the time that our planet has existed, it was rocky and barren, similar to the planet Mars, and it was only about 515 million years ago¹⁶, that soil started to cover the land, making it suitable for plants to grow, and for other forms of life to live in this soil, or to feed on or live in the trees, plants and fungi that grew in it.

This soil was created by plants, which gradually evolved from ancestors of freshwater algae, allowing them to be able to live on land¹⁷. Each of these plants eventually rotted at the end of their life, creating soil, or they were defaecated by animals which fed on these plants, again making soil. The existence of this soil eventually allowed huge forests to cover the planet, which allowed plants and trees to constantly convert CO₂ to oxygen, without which, none of us would be able to breathe today¹⁸, just one example of the inter-connectedness of all species on Earth that Natural Humanists value and celebrate.

One World

All Natural Humanists consider the whole world to be their home, and believe that countries’ borders artificially divide human beings, prevent them from uniting for the common good, and lead to unhealthy competition, to conflicts and wars and to some countries and regions being obscenely wealthy, while others experience extreme poverty and struggle to survive.

They acknowledge that, 240 million years ago, there was only one continent on our planet, called Pangaea, which existed for around 100 million years¹⁹, without any country or regional borders at all, surrounded by one, single, enormous ocean, until, gradually, it started to split apart and spread out around the globe, creating, over millions of years, the variety of different continents and islands we know today, containing the hundreds of different countries we, as humans, have chosen to create.

They acknowledge that Africa didn't become a separate continent until 300 million years ago, followed by South America 225 million years ago, North America 200 million years ago, Mauritia 60-70 million years ago, Asia 66 million years ago, Australia 10 million years ago, and Europe a mere 5 million years ago²⁰. They acknowledge that these continents continue to move today, and, in around 250 million years, this same land will go on to form brand new continents²¹.

Natural Humanists recognise that every human being and every other species of living thing on Earth has **evolved from common ancestors**, but they also acknowledge that **every country and continent on Earth has 'evolved' from the same single supercontinent**, so is part of one global 'family' of nations, as is every one of their inhabitants, human and otherwise, something that they will continue to be, for as long as our planet exists.

The Human Family Tree

Natural Humanists acknowledge that **human beings** themselves, gradually evolved from a succession of **47 different species**, all of which are part of **human beings' own direct family tree**, starting, 4200 million years ago, with the **first common ancestor**, from which **all life on Earth evolved**, including all species that are now extinct²².

For **over 99.99%** of the time that **our own direct ancestors** existed on Earth, human beings (homo sapiens) hadn't even started to exist, so **virtually every one of our ancestors belonged to different species altogether**.

During the extremely long journey to eventually becoming human, our first direct ancestors gradually evolved into:²³

- ☐ Archaea (3700 million years ago)
- ☐ Eukaryota (2100 million years ago)
- ☐ Opidoma (the first ancestor we didn't share with plants, 1540 million years ago)
- ☐ Amorphea
- ☐ Obazoa (the first ancestor we didn't share with amoebas, 1300 million years ago)
- ☐ Opisthokonts (the first ancestors we didn't share with fungi)
- ☐ Holozoa (1100 million years ago)
- ☐ Filozoa
- ☐ Choanozoa (900 million years ago)
- ☐ Animalia (the last ancestor that humans shared with **every other animal on Earth**, 610 million years ago)
- ☐ Eumetazoa
- ☐ Parahoxozoa
- ☐ Bilateria (worms, 560 million years ago)
- ☐ Nephrozoa
- ☐ Deuterostomes
- ☐ Chordata (vertebrates, with backbones, 530 million years ago)
- ☐ Vetebrata (fish and vertebrates, 505 million years ago)
- ☐ Gnathostomata (jawed fish, 460 million years ago)
- ☐ Teleostomi (bony fish, 420 million years ago)
- ☐ Sarcopterygii (lobed finned fish)
- ☐ Tetrapoda (animals with four legs, 395 million years ago)
- ☐ Amniota (animals with four legs that only live on land, 340 million years ago)
- ☐ Synapsida (proto-mammals, 308 million years ago)
- ☐ Therapsid (with limbs beneath their bodies, 280 million years ago)
- ☐ Mammalia (mammals, 220 million years ago)

- ☐ Theria (mammals that give birth to live young, rather than laying eggs, 160 million years ago)
- ☐ Eutheria (125 million years ago)
- ☐ Boreoeutheria (supraprimates, which now include most hooved mammals, most carnivorous mammals, cetaceans and bats, 101-124 million years ago)
- ☐ Eurachontoglires (supraprimates, primates, cougars, tree shrews, rodents and rabbits, 100 million years ago)
- ☐ Eurachonta (primates, cougars and tree shrews, 80-99 million years ago)
- ☐ Primatomorpha (79.6 million years ago)
- ☐ Primates (66 million years ago)
- ☐ Haplorrhini (tarsiers and monkeys, including apes, 63 million years ago)
- ☐ Simiiformes (the first ancestor we didn't share with tarsiers, 40 million years ago)
- ☐ Catarrhini (apes and old-world monkeys, 30 million years ago)
- ☐ Hominoidea (great apes and gibbons, 20-22 million years ago)
- ☐ Hominidae (great apes, humans, chimpanzees, gorillas and orangutans, 15-20 million years ago)
- ☐ Homininae (chimpanzees and gorillas, 12-14 million years ago)
- ☐ Hominini (the first ancestor we didn't share with gorillas, 8-10 million years ago)
- ☐ Hominina (the first ancestor we didn't share with chimpanzees, 4-8 million years ago)
- ☐ Ardipithecus (4-6 million years ago)
- ☐ Australopithecus (3 million years ago)
- ☐ Homo Habilis (the first primitive species of humans, 2.5 million years ago)
- ☐ Homo Erectus
- ☐ Homo Heidelbergensis
- ☐ Homo Sapiens (our own species of modern human beings, 200,000-300,000²⁴ years ago)²⁵.

Human beings, just like all other species of living thing, are categorised according to certain of our characteristics or origins, for example, we belong to 'the 'sapiens' species, the 'homo' genus, the 'great apes' family, the 'primate' order (in the sub-group 'hominins'), the 'mammal' class, the 'chordate' phylum, the 'animal' kingdom and the '**Eukarya**' domain. Human beings are also vertebrates, just like other mammals, including antelopes, apes, camels, cattle, cats, dogs, donkeys, horses and zebras²⁶, so, just like them, we have a backbone and we're warm-blooded.

Today, every living thing on Earth, and every living thing that's now extinct, including dodos and dinosaurs, is either a '**prokaryote**', or, like human beings, is a '**eukarya**', but **all eukarya**, including all human beings, **evolved from prokaryotes**, billions of years ago²⁷. **Prokaryotes** are either **bacteria**, or they're **archaea**²⁸, which are single-celled microorganisms, like algae, which are similar in size and shape to bacteria, but have different cell membranes and different molecules. Every living thing on Earth, including every human being, is therefore a distant relative of algae and bacteria, so bear that in mind the next time you reach for the anti-bacterial spray!

Natural Humanists **value very highly** the fact that every species of living thing that currently exists, or used to exist on Earth, **shares one or more, or most, of our own human ancestors**, and that, even if some then went on to evolve into other species which **do not form part of our own direct ancestry**, on the way to becoming the species that they are today, or on their way to becoming species that are now extinct, like Neanderthals, **they're still part of our historic, global, natural extended family, including all animals, plants, fungi, protists** (including amoeba) and **prokaryotes** (including bacteria) on Earth.

Choosing to Evolve into Natural Humans

Natural Humanists acknowledge that it's only **because of our shared ancestors**, that we, as human beings, have been able to evolve, over millions of years, into the **most advanced and intelligent species on Earth** that we are today, allowing us, for the first time in our history, to make the conscious choice, to allow our thinking and behaviour to significantly 'evolve', until we become the '**Natural Humans**' that we're all destined to become.

Natural Humanists believe that, because humans are the most intelligent, compassionate and knowledgeable species on Earth, they have a **very strong, lifelong moral duty** to use intelligence, compassion and knowledge, to ensure that they never cause unnecessary harm to any other living thing, or to the planet or its environment. Very importantly, they also believe they have a duty to 'make good' the huge amount of damage that human beings have done to the planet, and to all of its other natural inhabitants, throughout human history.

They believe that humans have evolved to become **capable of extreme kindness**, and to have **an almost infinite capacity for love**, but that they **can only take the final step to 'evolve'** into the hugely compassionate and caring creatures that evolution has given them the capacity to become, **if they make a conscious choice and firm commitment to do so**.

They believe that the decision to 'fully evolve', is always a **conscious choice**, and that any human being who does not make this active choice, and decides, instead, to give-in to primitive natural drives, and outdated beliefs and behaviours, which are no longer relevant or beneficial at this stage of our evolution, has failed to fully evolve into a 'Natural Human', and has chosen **not to fulfil their full evolutionary potential**, making them a significant threat to the planet, to its environment, to other human beings and to all other living things.

Natural Humanists believe that a conscious choice not to fully evolve in this way is itself immoral, but also believe that humans who have taken the conscious choice to fully evolve, have a moral duty, throughout their lives, to encourage, support and assist other human beings to take this final step in their own evolutionary journey, and to always celebrate the efforts and achievements of those who do.

Natural Humanists believe that to choose not to take the conscious choice to allow our thinking, behaviour and lifestyle to reflect the capacity that humans have evolved, for compassion, intelligence and the ability to accrue and utilise knowledge, is to deny human beings' true natural humanity, and to deny that we have evolved these abilities at all.

It would be ridiculous for humans to walk on 4 limbs, when we have evolved the ability to walk on 2, or to live in the sea, when we've evolved the ability to live on land and, in the same way, it's ridiculous to be a slave to our primitive human drives, which are no longer relevant or appropriate and which, in fact, can be significantly harmful in the modern world, to ourselves, to other humans, to other living things and to the planet, when we have evolved the ability to safely control and resist these primitive drives and to live more moral, far less harmful and much more happy and fulfilled and meaningful lives as a result.

Natural Humanists believe that human behaviour should only ever be considered to be 'natural', if it's governed by an 'evolved' natural human's intelligent and sensitive judgment and assessment of any particular situation. They therefore consider the instinctive and possibly toxic behaviour of somebody who's not chosen to 'evolve' into such a 'natural human', to be completely 'unnatural' for our species, and to be hugely immoral, as such behaviour is invariably governed solely by primitive instincts or learned societal norms, and has resulted from a failure to acknowledge that all human

beings have the full natural ability to choose to be advanced and compassionate 'Natural Humans', resulting in behaviour which, at our current highly advanced stage of evolution, is now completely 'unnatural' for a member of our species.

To Natural Humanists, the definition of 'human' is the same as their understanding of the term 'Natural Human', so, to them, it's 'inhuman' for anybody to kill animals or to be violent or aggressive, it's 'inhuman' not to be polyamorous, kind, empathetic and affectionate, and it's 'inhuman' not to want to share every part of the planet fairly with every other species.

Instinctive Behaviour

Animals are governed by their intuition, to do things like build nests, to mate, and to defend their territory, and, as human beings are also animals, we too have instincts which control our thinking and behaviour.

Instincts are involuntary, pre-programmed patterns of behaviour that are found in **every** member of a particular species. They're **not** behaviours that we've learned from our own experience, or from observing others, they're 'hard-wired' into us from the moment we're born, and they're something we've inherited from our parents, and from millions of years of our ancestors.

Natural Humanists recognise that all animals, including all human beings, have aggressive instincts, as well as a drive to selfishly meet their own needs, and a drive to take risks. They recognise that these instincts can sometimes lead human beings to be involved in activities which are considered socially unacceptable, or even illegal in today's world, but, regardless of this, they recognise that all such behaviour is, unquestionably, completely natural.

As human beings, we may learn, during our lives, to repress some of these instinctive behaviours, in certain situations, but these instincts always exist within us and are a significant part of what makes us human.

For example, humans have natural instincts to be curious, to escape when trapped, to fear danger or the unknown, to be repulsed by things like gone-off food, which could harm our health, to be angry, to be jealous, to feel shame, to be self-assertive, to be submissive, to have sex, to create and nurture offspring, to protect the weak or vulnerable, to be clean, to seek out food when hungry and to laugh^{29,30}.

Natural Humanists recognise that one of the strongest instinctive drives of all is to love, and to be loved, including the strong drive to show and experience physical affection. We naturally crave love, so not being able to love or be loved can be very distressing to human beings. Other strong instinctive drives in human beings, which are of particular importance to many Natural Humanists, are the drive to be of value to others, and to the world in general, the drive to 'do good', and the drive to improve things and make things better.

However, human beings aren't just basic organisms which respond automatically, in pre-defined ways, to **instinctive drives** and to things that happen in their environment, they're **hugely complex and intelligent individuals** and, as such, as well as having instinctive genetic 'drives', every human being **also has very important human 'needs'**.

Human Needs

The psychologist, Abraham Maslow, defined a **variety of 'needs' that all human beings share**, which he believed were in a hierarchy. In other words, he believed that some needs were more urgent or important, and that it was necessary to satisfy these needs, before focussing on meeting 'higher' needs. This hierarchy of needs included³¹:

1. **Biological and physiological needs:** the need for things like air, food, drink, shelter, warmth, sleep and sex³². Natural Humanists disagree with Maslow here, in that they do not consider sex to be a human need at all. They consider love, physical affection, emotional intimacy and experiencing other human beings in their natural naked state to all be very **important human needs**, but consider sex to be merely a strong **instinctive human drive**. They believe that, however wonderfully pleasurable it might be, nobody needs sex any more than they need chocolate!

They recognise that the strong instinctive drive to have sex, motivates us to reproduce and to continue the human species and facilitate the continuation of human evolution. It strongly 'rewards' us for giving in to it, with wonderful sensual pleasure and orgasms, which encourage us to repeat it and seek it out again in the future. However, as it can be such a strong drive, it can also lead to us having sex when it's not in our own or the other person's best interests, can lead to an unhealthy focus on sex in our lives, or can lead to unplanned pregnancy, which increases the already harmfully excessive human global population.

However, despite all of this, Natural Humanists believe that sex is a beautiful, fun and extremely pleasurable way of sharing affection, physical closeness, touch and sensual pleasure, and of encouraging openness and emotional intimacy, so they believe that human beings should share it frequently and widely with as many people they love as possible, but only when this is a conscious mutual choice, not just an instinctive reaction to a biological drive.

They believe that sex should never occur when those involved are not capable of meaningfully consenting to it, for example when intoxicated, and that, ideally, sex should always involve physical affection, mutual respect, kindness and love. Natural Humanists do not value, and always try to avoid, casual sex or any superficial relationship, which they believe devalue both or all of those involved.

2. **Safety needs:** the need to be protected from the elements, to be free from fear, and the need for security, stability, order and rules³³.
3. **Love and belonging needs:** the need to give and receive affection and love, the need for acceptance, friendship, intimacy and trust, and the need to be part of a family³⁴.
4. **Esteem needs:** the need for both self-esteem (achieving goals, gaining independence, mastering skills and having self-respect) and to be accepted and valued by others (including being recognised for our efforts, achievements, qualities and skills and being important in other people's lives)³⁵.
5. **Cognitive needs:** the need to constantly increase our knowledge and our understanding of life, and of the world, and the need to be curious, to explore, to experiment with new things, to experience personal growth, and to gain a deeper understanding of life and find a meaning in life³⁶.
6. **Aesthetic needs:** valuing, seeking out, and appreciating physical and natural beauty, in all its forms, and gaining pleasure and satisfaction from seeking out new experiences that are

beautiful, and are potentially emotionally and psychologically rewarding³⁷, which for Natural Humanists, includes experiencing the full range of natural, rural environments, species and elements and the natural beauty and huge variety of the human body, but it can also include appreciating or creating art, music, dance and other forms of beauty and creative expression.

7. **Self-actualisation needs:** finding a meaning in life that's important to us, making and achieving goals that allow us to reach our full potential as human beings, rather than just existing, constantly trying to achieve personal growth, and having deep and intense experiences, which lead to lasting feelings of wonder, joy and euphoria, while allowing us to connect deeply with the world, and to notice and value everything about it³⁸.
8. **Transcendence needs:** the need to connect with a higher reality or purpose³⁹, which for Natural Humanists includes altruism, connecting deeply with their values and beliefs, in all areas of their life, connecting deeply with nature and with other human beings, supporting, nurturing and celebrating other people, and helping them to achieve their potential, expanding human knowledge, and achieving a deep sense of belonging and unity with the natural world, including by having intense and varied, deeply loving and intense romantic and sexual experiences, and intense and meaningful experiences with nature⁴⁰.

Natural Humanists believe that, when basic needs for food, warmth and shelter have been satisfied, the most important human needs are for love, physical affection, emotional intimacy and helping to make the world a better place.

They also believe that sex, although not, in their opinion, a need in itself, is such a hugely pleasurable way of sharing love, kindness and physical affection, and such an extremely strong instinctive drive, that sharing mutually pleasurable sensual and orgasmic loving sexual experiences with a large number of people is crucial, both to increase their own happiness, and to allow them, as an act of kindness, to share deep, meaningful happiness and human connection with a large number of other people. Consequently, detailed discussion of all of these crucially important parts of our humanity will, quite rightly, take up a significant proportion of this book.

Spirituality

Whether Natural Humanists are considered to be 'spiritual', depends on which definition of the word 'spiritual' is used. They do not believe that any human being has a 'soul', or a 'spirit' which is separate from them, or exists after they die, and they do not believe in the paranormal.

They believe in loving widely and deeply, but do not believe that any human being loves with their 'heart'. They believe that everything that makes a person human, involves their brain, and that when that brain dies, that person, as opposed to their physical body, ceases to exist, other than in the memories of those whose lives they have touched, and in the positive or negative ways that their existence has affected those who are left behind, including other human beings, other species and even the planet and its environment.

They're 'spiritual' in that they do not value material or physical things, but, instead, value the forming of deep and meaningful connections with other human beings, and with nature, throughout their lives. They believe that all human beings are connected, and that all living things are one global family.

They consider themselves, to quote an eastern definition of spirituality, to be 'seekers of truth', throughout their lives, because they acknowledge there is no 'great plan', and no definitive definition of 'right' and 'wrong'. Consequently, they believe that **all human beings, separately and together,**

have a duty to constantly redefine ‘the truth’, and to always try to live their lives in positive ways, which cause as little harm and as much happiness as possible, and that they also have a strong lifelong moral duty to care for and to protect other human beings, other living things and the planet.

They believe in experiencing emotions deeply, and in recognising and caring about the emotions of every other human being and living creature.

They believe that **every human being** has a significance that’s beyond their **mundane everyday existence**, and that they’re **a significant part** of the constant variation and evolution of our planet and our universe.

Religion

Because Natural Humanism is a philosophy, based on a set of shared values, beliefs and behavioural norms, which guides all aspects of Natural Humanists' lives and creates solidarity between people^{41,42}, it can, legally, be classed as a religion, and any abuse of Natural Humanists because of their beliefs, can be classed as a religious hate-crime.

They acknowledge that the United Nations’ **Universal Declaration of Human Rights**⁴³, requires that all human beings should: have the right to change their religion or beliefs at any time, the freedom (alone or with others, and in public or in private) to manifest this religion or belief (in teaching, practice, communal discussion and celebration of their beliefs, and observance) and should have the freedom of opinion and expression (including the freedom to hold opinions without interference, and to seek, receive and impart information and ideas through any media, regardless of frontiers), as well as the right to associate with anybody of their choice, to experience no discrimination of any kind (including because of their beliefs), to receive no cruel, or degrading treatment, to be seen as equal and be entitled to equal protection by the law (without any discrimination), and the right to privacy and to be free from attacks on their honour or reputation.

According to the **UK’s own constitution**, everybody has the right to freedom of thought, conscience and religion, and has the right to teach, practice and observe their religion or belief, either alone or ‘in community with’ others, and in public or in private, and also has the freedom to change their religion or belief at any time.

Article 9 of the **UK’s Human Rights Act 1998**⁴⁴, protects citizens’ right to **freedom of thought, belief and religion, including** the right to change religion or beliefs at any time, to **wear ‘religious’ clothing**, to **put any thoughts and beliefs into action** and **to talk about, preach**, and celebrate those beliefs. It protects people of **all religions**, as well as people with non-religious beliefs, **as long as these beliefs are serious, concern important aspects of human life or behaviour, are sincerely held, and are worthy of respect in a democratic society**⁴⁵, which includes beliefs like veganism, pacifism, atheism, agnosticism and Natural Humanism.

Public authorities can only legally interfere with the right to **manifest or show thoughts, belief and religion** if it’s lawful, necessary and proportionate to do so, in order to protect public safety, public order, health or morals, and the rights and freedoms of other people (with ‘proportionate’ meaning it’s appropriate and **no more than is necessary** to address the problem concerned)⁴⁶.

The UK has also declared all **religions** and **any of a person’s religious or philosophical beliefs** to be a **protected characteristic** under the Equality Act 2010⁴⁷, which makes it unlawful to **discriminate directly or indirectly** against (or to **harass or victimise**) people because of such a religion or belief, **or because they associate with someone who holds a particular religion or belief**. This includes discrimination in employment, and the provision of goods, services and facilities and also includes

discrimination involving actions and attitudes, based on **assumptions and stereotypes** about members of a particular faith or belief group, rather than based on **evidence about that particular individual**⁴⁸.

Evangelism

Natural Humanism is a 'religion' based on passionately-held shared beliefs and, as such, is an 'evangelical' religion, in that Natural Humanists believe that they have a moral duty, throughout their lives, not only to practice their religion, but also to share their strong values and beliefs with others, which fits in with common definitions of the word 'evangelical', including that it involves having very strong beliefs and often trying to persuade other people to have the same beliefs⁴⁹ and it involves passionate advocacy or support of a particular cause⁵⁰.

Hearts and Minds Wide Open

While reading this book, we ask that you try to put to one side all of your preconceptions and to read each chapter with a completely open mind, remaining open to changing your own beliefs, changing the way that you think about things, and perhaps even changing the way that you live every part of your life.

Natural Humanists never automatically accept 'received wisdom'. Instead, throughout their lives, they take the position that, **without exception**, absolutely every established belief and tradition, and every single thing that society, or the State, or religious organisations, or even their own friends and family, ever think, believe or do, is probably **wrong, unnatural or immoral**, unless **they, personally**, have thought through each of these things thoroughly, carefully, and with an open and critical mind, and have decided **for themselves** that they're **true and decent, that they're relevant in the modern world**, and that they're the **very best way to think, to behave and to structure our society**. They believe that after making up their own minds on each of these things independently, they should then discuss them with other open-minded, open-hearted, sensitive and intelligent people, to determine whether their decisions about each of these matters stand up to scrutiny, before deciding whether it's appropriate to revise their own views.

However, even after coming to their own conclusions, and even after revising them, they commit to **always, for the rest of their lives**, remaining **fully open to the possibility of changing their own mind** on each of these matters, **never** due to societal pressure, but always due to new information, new research, or due to their own, or other people's life experiences.

They believe that **nothing is right**, unless they **know it to be right** and that **nothing is wrong** just because **others** believe it to be so.

Chapter 1

Acknowledging Our Past

For around 93% of our own species' history,⁵¹ most men and some women, were 'hunter-gatherers', who only consumed what they needed to survive, allowing them to **share all parts of the planet fairly** with every other species, and allowing other species of animals and plants to **co-exist happily**.

We gathered wild edible plants, mushrooms, honey, birds' eggs and anything else that was safe to eat and also caught fish and hunted or trapped wild animals and birds⁵².

That was until around 20,000 years ago⁵³, when we started to **selfishly control and use the Earth's land, solely for our own benefit**, to grow crops, and to raise animals for food, clothing and tools, which resulted in **farming** fully replacing hunter-gathering throughout Western Europe, as recently as 6,000 years ago⁵⁴. These 20,000 years of farming might seem like a long time, but it's actually less than 7% of all the time that our unique species has existed on Earth⁵⁵, and it's only 0.0005% of the **4,200 million years** that our direct ancestors of other species have existed^{56,57}.

Our choice to become farmers, involved **deliberately imprisoning, enslaving, controlling, abusing and murdering other animals**, which were effectively part of our own global ancestral family, solely for our own benefit, but, this allowed us to provide a reliable supply of nutritious food, and was extremely important for the survival of our species, for human evolution, and for the huge expansion of the human population worldwide⁵⁸. It was also particularly important in the world's cooler northern climates, to which many humans had migrated from Africa 40,000-50,000 years ago⁵⁹, where food was scarce and animal products were needed to create warm clothing and shelter⁶⁰. So, arguably, it was a justifiable choice, given our limited understanding, knowledge and capabilities at that time in human history.

At that time, we didn't have a clear understanding of the suffering that our choices were having on the animals that we enslaved, and we didn't appreciate the hugely negative impact on the ecosystem that our use of this land would have, denying hundreds of thousands of other species of living things the ability to continue to exist on the land that humans had 'stolen' from them.

At that time, we had no understanding of nutrition, and of how we could live a far healthier life, by only eating food from plants, never from animals, and we had no technical knowledge of how we could grow all the plants we needed to survive, and to live a long, healthy life as a result, while still sharing all of the Earth's land.

In the past, humans **needed** to kill animals for food, and for clothing, but now, **neither** of these things are necessary at all, so **both** are **hugely immoral**.

Just to meet our own needs, we've taken Earth's wild biodiverse land, which allowed the co-existence of thousands of species of flora and fauna, and we've turned it into either **grazing-land for animals**, which have been bred solely for human food, or into **land used solely to grow crops**.

We've then used all of these crops to feed humans, and to feed the farm animals which exist only to provide us with food, or to feed the animals which exist solely for our entertainment, such as pets, which are 'manmade' creatures which have little in common with the wild animals that they've been deliberately bred to be different from.

This alone has resulted in very little space remaining on Earth for all of the other species of living things which previously called our planet their home, but, in addition to this, human beings have also permanently stolen vast areas of previously shared biodiverse land to build homes, roads, schools,

factories, shops and every other type of construction which forms part of the modern world, resulting in virtually all of the world's biodiverse land being permanently 'stolen' by human beings, from all the other species which had an absolute natural right to use it, just to meet human beings' own needs, or in many cases, just to satisfy their 'wants'.

Land Use

According to recent research⁶¹, because of the **devastating impact** of human beings on our planet's wildlife, **77% of all of the world's land** (excluding Antarctica) and **87% of all the world's oceans**, can **no longer be classed as 'wilderness'**, and this has increased by 10% in just the last 20 years.

Human beings often consider themselves to be 'special', or to be the only or main species on the planet. They arrogantly believe that all of the world's countries and continents, and all of its seas and oceans 'belong' to them, and they have little or no awareness at all of the **other** species which have an **exactly equal right** to share **every single part** of the planet, or any awareness that every single one of these species shares most, some, or at least one of human beings' own ancestors and DNA, and so every one of them is actually a distant relative.

In the 'real world', there are actually around **8,750,000** different **species** of living things on Earth, 6,540,000 species on land and 2,210,000 species in the ocean⁶², all of which evolved from **the same single shared ancestor**, as every human being that has ever lived, including 7,770,000 species of animals (5,620,000 on land and 2,150,000 in the ocean), although it's believed that 86% of all the land species on Earth and 91% of all the sea species on Earth have **yet to be discovered**⁶³.

The number of **different species of animals that have been defined so far include**⁶⁴: 1,050,000 million species of insects, 113,813 species of molluscs, 110,615 species of arachnids, 80,122 species of crustaceans, 36,367 species of fish, 11,733 species of reptiles, 11,188 species of birds, 8,536 species of amphibians (which start their life in water, before living on land, like frogs), 6,596 species of mammals (animals that nurse their young, such as cows, pigs and human beings) and 5,574 species of corals.

There are also⁶⁵: **611,000 species of fungi** (including 5,320 in the ocean), **298,000 species of plants** (including 16,600 in the ocean), **36,400 species of protozoa** (all of which are in the ocean), **27,500 species of chromists** (including 7,400 in the ocean), **9,680 species of bacteria** (including 1,320 in the ocean) and **455 species of archaea** (including 1 in the ocean), which, again, **all share human ancestry and all have an equal right to share our planet**.

These numbers may be huge, but they're just the number of different **species**, when it comes to the total number of **individual living things**, the numbers are **massively higher**, for example there are believed to be a colossal 3,500,000,000,000 (**3.5 million million**) individual fish on the planet^{66,67} and around 10,000,000,000,000,000,000 (**10 million million million**) individual insects⁶⁸.

Over the past 12,000 years, global land use has changed significantly, with a large proportion of the Earth's land now being used solely to meet human needs, including providing them with crops, grazing their farm animals and creating their built-up and urban areas.

About half of the world's habitable land is now used for human agriculture⁶⁹, which has massively reduced biodiversity and the existence of wilderness, and, in just the past few decades, the proportion of land used for agriculture, has slowly increased in most regions of the world⁷⁰.

Today, most countries use more land for livestock than for crops⁷¹, and in many countries, pasture-land for animal farming uses up almost half of the country's total land area and in Central Asia

(including Mongolia, Kazakhstan, and Turkmenistan)⁷², animal farming uses up to 70% of the country's total land area⁷³.

Worldwide, there are 13 billion hectares of land altogether and a massive **67% of the world's agricultural land is currently used for animal farming** (including permanent meadows and pastures used to house and feed farm animals).

This is particularly important because the world's population has more than doubled since the 1950s and is expected to continue to increase significantly⁷⁴, so it's essential that we reduce the amount of land (per person) that's required to meet our need for food⁷⁵.

According to estimates by the United Nations and the History Database of the Global Environment⁷⁶, the world's human population increased from 4 million (12,025 years ago), to 190 million (2,025 years ago) and then to 600 million in 1700, 1,650 million in 1900, 6,000 million in 1999, 8,000 million in 2023 and it's expected to increase to 9,000 million by 2036 and 10,000 million by 2058. Much of this is due to increases in global life expectancy, which, before 1800, was less than 30 years⁷⁷, but by 2023 had increased to 73 years⁷⁸.

Natural Humanists acknowledge that, **just since 1950**, when many of today's older people were alive, **the world's population has more than doubled**⁷⁹, massively increasing global demand for food, and for agricultural land to produce this food, **land which can't, as a result, be used by any of the other species which have a need and an absolute moral right to use it.**

According to the History Database of the Global Environment⁸⁰, around 1.4 hectares of agricultural land is needed worldwide for each adult and child on the planet, for both livestock and arable farming, so, unlike all of the world's other species, who share the world's natural land and resources fairly, **each adult or child, throughout their lifetime, is denying the world's other natural species of 1.4 hectares (14,000 square metres) of land**, just to provide themselves with food.

Natural Humanists acknowledge that the amount of the Earth's land that we need to use to produce this food can be **hugely reduced** by growing crops using indoor hydroponic or aeroponic agriculture, **and** by replacing all meat, dairy products and other non-vegan foods with plant-based foods, particularly as farmed animals **consume** much more protein, calories and water than **we ever obtain from** their meat and animal products⁸¹.

The amount of land needed to produce any particular type of food is called that food's "land footprint", which is the amount of land needed to produce a portion of that food containing 1 gram of protein⁸².

Meat products usually require a lot of land to produce, for example beef and mutton use nearly 60 times more land per gram of protein than some cereals⁸³, so, we can significantly reduce the environmental impact of our diets, simply by replacing beef, lamb and mutton with lower-impact foods like cereals and other vegan foods, which require much less land⁸⁴ and don't involve any cruelty, or murder of animals.

Non-vegan foods often use huge amounts of land for each gram of protein that they provide us with, for example⁸⁵, Lamb and Mutton use 184.8 m² and Beef (from a beef herd) uses 163.6 m², whereas **vegan foods use significantly less land**, for example, Pulses use 7.3 m², Oatmeal uses 5.8 m², Grains use 4.6 m², Peanuts use 3.5 m², Peas use 3.4 m², Wheat and Rye use 3.2 m² and Corn uses just 3.1 m²

⁸⁶.

As well as gradually 'stealing' the Earth's land for our own agriculture over the past 20,000 years, human beings have also, since the start of the 'industrial revolution', a mere 265 years ago, gradually started to use the planet's land to build massive quantities of houses, factories, schools, roads and every other type of construction that forms part of today's modern world.

Humans have gradually 'stolen', or taken ownership, of virtually every single bit of land on the planet, using it almost exclusively for their own benefit, as if the planet 'belonged' to them and as if the whole of the planet and all of its creatures, trees, plants, and all other living things existed solely for them to use and abuse, in whatever way they saw fit.

The industrial revolution also marked the start of capitalism, where those with power and wealth, used and abused the planet, its plants and animals, and all other human beings, in the interest of profit; of becoming increasingly wealthy at the expense of all those they abused and damaged in order to do so.

During and since this time and right up to the present day, humans have considered both the planet and all other species on Earth to exist purely for their own consumption (for example, for meat, seafood and dairy products), or for their own entertainment (for example, as pets, donkeys on the beach and horses for riding or racing) or for free labour (for example, horse-drawn vehicles and packhorses) and human beings have believed that they could treat all species in any way that suited them, no matter how unnatural, abusive, degrading, distressing or harmful this may have been, for them or for their families.

Human beings have taken over control and use of most of the world's land, preventing it from being used equally by all the millions of other species of living things. The uses to which humans have put this land include⁸⁷: Arable and livestock farming (including land used to feed humans, human's farm animals and human's enslaved pets), reservoirs and canals, commercial forests (for example for timber and paper), urban/built-up land (including buildings, asphalt, concrete, gardens, roads and pavements, driveways and car parks, railways and bus and train stations, residential, commercial and industrial land, utilities (including land used for solar panels and wind turbines) and other hugely irresponsible urban land uses, like golf courses and other sports and leisure facilities)⁸⁸.

Today, as much as 80% of our planet's land is believed to be affected by major human disturbance⁸⁹, including homes, factories, roads, and light and noise pollution, and perhaps **only 2 to 3% of the Earth's land can now be considered to be ecologically intact**⁹⁰, for example where no native local species have been hunted to extinction by humans.

The number of mammals, reptiles, birds, fish, amphibians and reptiles in the world is believed to have reduced by nearly 70% since 1970⁹¹ and **a million different species of animals and plants are now thought to be at risk of extinction**⁹².

Some of the world's land has low biodiversity, which is **not** due to human misuse of this land, and is therefore classed as 'barren land', where less than 1/3 of its area has vegetation or other cover, for example due to rocks, thin soil or sand, including beaches, sand dunes, deserts, dry salt flats and areas of exposed rock⁹³. Natural Humanists believe that as much as possible of this barren land should be used for indoor vertical agriculture, or hugely land-efficient multi-storey housing, as this land has less potential for biodiversity than other land that could be used for these things, as long as this land is not vital to certain species of wildlife which couldn't survive without it, for example beaches needed for sea turtles to lay their eggs, unless these species' needs can be accommodated, for example by having an 'open' ground floor level to this building, that can meet the needs of these species.

Natural Humanists not only believe that we should learn from our history and avoid future harm and damage to the planet, the environment and all other species of living things, but that we now have an **absolute moral duty to correct, wherever possible, all past harm**, for example, by reintroducing species that have become endangered or even extinct, or permanently rewilding as much as possible of the world's land, to provide a habitat for all of the millions of different species of wildlife which share our planet. They believe that correcting past harm should include freeing humans from having to be 'slaves' of capitalism, allowing them to regain their natural right to self-determination, and to live a meaningful life, which meets all of their natural needs as human beings.

Chapter 2

Evolution: Choosing to Take the Final Step

Natural Humanists believe that, compared to every other species on Earth, all humans have evolved to become extremely intelligent, to have the capacity for unlimited love and compassion, and to have the ability to utilise the vast amount of accrued human knowledge at their disposal, to ensure that they always live their lives in ways which do not cause harm to any other human being, to any other species, or to the planet itself.

They have also evolved, unlike other animals, the ability to appreciate the wide range of hugely negative consequences of their own species' past behaviours, on the planet and on its millions of different species and sub-species of living things, and to think deeply about how every single such negative consequence can be prevented in the future, and how negative consequences of their own and their ancestors' past behaviour can be corrected.

Despite this, most human beings choose to live their lives as if they've not developed these unique skills and abilities. Instead, they behave as if they're still a more primitive species, whose behaviour is governed solely by genetic drives and instincts, for example, to compete, to fight, or to focus only on their own needs, which are all part of their survival instinct. They even allow their choice of partner to be dictated by traditions, or by hormones and genetic instincts, which are no longer relevant in the modern world, and which result in relationships scarred by these negative behaviours, and in offspring who are more likely to inherit toxic traits and behaviours themselves.

When a baby is conceived, the genes of both parents, which are contained in their DNA, combine to form their baby's own unique DNA, which determines things like their eventual height and eye and hair colour, but also their potentially beneficial or toxic personality traits⁹⁴.

Sex is crucial both to the **continuation of our species**, and to our species' **ability to continuously evolve**, as it allows a human being to combine **half of their own genes** with **half of another person's genes**. **Each egg** that's released each month within a girl's or woman's body, has its own **unique combination of genes**, as does **each sperm** produced by boys and men, so each two combinations of sperm and egg, will **always produce totally unique human beings**.

Every **new baby** possesses certain totally new and unique variations in their genes, which lead to unique characteristics, which don't exist in either of their parents⁹⁵. If any of these make them **live longer**, or result in them eventually **having more sex (for example, due to a physically attractive appearance)**, or result in them producing more babies, or producing babies more likely to survive to be able to have babies themselves, this will increase the likelihood that **more human beings will be created during their lifetime**, all of whom will, themselves, be more likely to **also have inherited this same unique and beneficial genetic variation**, so that they too will **produce more babies in their lifetime**, all of whom will also inherit this beneficial variation, and so on⁹⁶.

Unfortunately for our species, this means that dominant, sexually aggressive boys and men will have more sex, more babies and pass on more of their genes, and also it means that girls and women, who are genetically-programmed to be attracted to such 'alpha' males, will continue to be attracted to people with traits that are potentially 'toxic' in the modern world, unless each girl or woman makes the **conscious choice**, to only have sex with such boys and men when using contraception, and to only 'mate' and raise children with 'non-toxic' males, so that **all future human beings** gradually evolve to be less toxic, and to have traits that are potentially beneficial to our own species, and to the planet and its other natural inhabitants, like sensitivity and emotional intelligence.

Desmond Morris, in his book, 'The Naked Ape',⁹⁷ suggested that nature, through evolution, may have made it more difficult for girls and women to be able to achieve orgasms during sex, compared to boys and men, so that they were more likely to be 'rewarded' by orgasms if they chose sexual partners, or 'mates', who were patient, caring, imaginative and intelligent, rather than 'macho'⁹⁸, something that Natural Humanists believe is hugely important, to 'detoxify' the future of humanity.

Natural Humanists believe passionately in polyamory, and they acknowledge that **lifelong polyamory** makes it easier for girls and women to spend time with, and form relationships with, a greater variety of boys and men, not just with the 'alpha' males that they're driven to 'date' and 'mate' with by their genetic impulses and desires. This allows them to spend more time with 'non-toxic' males, allowing them to build **meaningful relationships** with them, and increasing the chances that they'll choose these '**beta**' males as the fathers of one, some or all of their children.

As such, Natural Humanists consider **polyamory to be beneficial to human evolution** and, potentially to the happiness of girls and women, and to the quality of life of their children, so, to Natural Humanists, when it comes to the choice of a father for their children, '**beta**' is **always better!**

Natural Humanists believe that, for every human being, the **final step** to becoming the responsible, loving, thoughtful creatures that **evolution has already given us the capacity to become**, only occurs through **conscious choice**. They believe that the **only morally acceptable option**, is to **choose to take this final step, from 'the past' to the 'present'**, and to **permanently leave behind all of our species' instinctive and genetically-driven toxic behaviours**; to acknowledge that these may well have been very important during much of the 2.5 million years of human evolution, and the thousands of millions of years of evolution of the other species from which humans evolved, **but now, they're not only unnecessary, but they're harmful**, to ourselves, to other humans, and to the planet and its other natural species.

Chapter 3

Natural and Instinctive Behaviours

Human traits that are now considered to be ‘toxic’, were originally part of vitally important human instincts and genetic drives. These were crucial to our welfare and survival and allowed the continuation and gradual evolution of our species, into the advanced ‘Natural Humans’ that we all now have the potential to become.

Natural Humanists acknowledge that all animals are governed by their instincts, and that all human beings are, themselves, animals, so they too have instincts hard-wired into them. For example, we all jump or flinch at loud noises or sudden movements, which is an important instinctive reflex and is part of our ‘fight, flight or freeze’ response to potential threats^{99,100}. Similarly, human babies instinctively cry when they’re hungry, and mothers instinctively respond to their babies crying, and take part in ‘nest building’, to prepare a home for their children, and to ensure that they’re comfortable, safe and protected^{101,102}.

In today’s world, our strong subconscious instincts can very powerfully drive our behaviour, our lifestyles and even our beliefs, including our strong drive to have sex, and to raise and nurture children, and our strong survival instinct to ‘fight, flight or freeze’ when faced with a threat, which helps to protect us, and our loved ones, from danger, but can also affect the way that we face non-life-threatening stressful and challenging situations and relationships today.

Natural Humanists recognise that other natural human instincts, which form an important part of what it is to be human, include^{103,104}:

Anger¹⁰⁵, which is part of the ‘fight’ response of our survival instinct, and which can be toxic in today’s world, if not managed appropriately, but can also motivate us to take positive actions and to solve problems.

‘Broodiness’¹⁰⁶, or yearning to become a parent, is now potentially toxic in today’s hugely over-populated planet, which is also hugely lacking in biodiversity because of our own population size. Natural Humanists encourage each other not to have large families, and also to consider sharing parenting of a small number of children amongst a Natural Humanist community, of like-minded, loving, nurturing and caring people, who all form one ‘extended family’, for the benefit of all children and adults concerned, and also to consider adopting or fostering children, rather than giving birth to their own.

The human instinctive need to **care** about other human beings, other living things, and the planet and its environment, form a crucial part of our humanity and this is one instinct that is hugely more intense and developed in human beings than in any other species. We instinctively want, or need, to care for others, which is part of our natural parenting instinct, and caring for others in our social group also benefits us all significantly.

Natural Humanists believe that human beings have evolved the ability to be infinitely caring and loving, so therefore have a moral duty to help to protect and care for all other human beings, for all other living things, and for the planet. They believe that every human being has a moral duty to always ‘call out’ other people’s cruelty, intolerance, prejudice, hatred or unkindness, whoever it’s directed towards, and whenever it occurs, and that we should all try to show respect and loving kindness to everyone, no matter who they are.

Curiosity¹⁰⁷ makes us want to explore, and was essential for us to find food, shelter, and water, but today, is an important way of us getting to experience new people, places and situations, and learning to value the huge natural variations of our planet and its species. Natural Humanists believe that curiosity is essential to learning, truly and deeply, about people, and about the world, and of investigating innovative solutions to life's problems, rather than treading the 'same old tired path', in fact, they believe, strongly, that we all individually, should try to create our own path through life, and that we should 'leave a trail', to allow others to follow it themselves, if they wish to, as they believe that **everything that we learn is far more valuable if it's freely shared**.

Defending ourselves¹⁰⁸, instinctively, against perceived threats, and being **territorial**, can, today, be harmful to human beings. Natural Humanists believe that we often see people, or lifestyles, or any differences as a 'threat', but, in most cases, these are merely healthy natural variations and are potentially an opportunity for the expansion of our own minds and the learning of new ways to live our lives.

They believe that no-one should be territorial, as nobody has the right to 'own' any person, property, land, or any other living thing, and that these are all for us to share, freely and lovingly, for the common good. They believe that nobody should ever discourage anybody else from loving, or sharing emotional or physical intimacy, with anybody they love, and that they should, instead, happily and openly share their own partners and family members with anybody and everybody, whenever this is exactly what all of those involved want to happen.

Empathy¹⁰⁹, historically, allowed us to understand how others would react to various situations, so that we could modify our own behaviour, to increase the chances of a positive outcome, and decrease the chances of negative outcomes for ourselves. However, today, empathy also allows us to successfully manage relationships, which is essential for raising children, and for living and working together in mutually beneficial communities, and for sharing this planet fairly with all of its other species of inhabitants.

Fear¹¹⁰, of things that could cause us harm, was essential for our survival, but it can also get out of control, and can restrict our freedom, or lead to anxiety and phobias, or to intolerance of differences, or it can prevent us from experimenting with new ideas, or from forming new, potentially beneficial relationships.

Greed and jealousy¹¹¹ were important in our past, to allow us to ensure that we always had what we needed to survive, even if others suffered as a result, but today, these are both toxic, and deny us the ability to freely and equally share our wealth, property, the planet and our loved ones, which harms us all, but harms the weakest, the most vulnerable and the most powerless most of all.

Grief¹¹², which includes sadness, anger and guilt, is a hugely powerful instinctive emotional response to the death of a loved one, but is also experienced when we lose relationships, opportunities, or freedom and, to quote the late Queen Elizabeth II of the Commonwealth, "grief is the price we pay for love". Natural Humanists believe in loving widely and deeply, and so accept that grief will, inevitably, be an important part of their lives, but will always be worth it, because of the true joy that love has the capacity to bring to every single part of their lives. They acknowledge that both receiving the love and support of others and celebrating all the joy that loved ones have brought into their lives, are the very best 'cures' for grief.

Play is an instinctive drive which is crucial for children to be able to develop life skills and knowledge, but even adults retain this instinctive desire to play¹¹³, which is an important way of helping to build and strengthen relationships, while giving all concerned significant pleasure. Playing sports or games, or having sex, or doing fun things with loved ones, can all help to satisfy this instinctive drive and,

indeed, Natural Humanists consider themselves to be ‘party people’, who value very highly the sharing of all types of fun and pleasurable experiences, with as many people as possible.

Pleasure and lust¹¹⁴ are both central to our humanity. Sexual pleasure encourages us to take part in activities which could reproduce the species and pass on our genes, whereas lust, which is the desire for pleasure, is one of our strongest instinctive drives, and can lead to us feeling ‘incomplete’ as human beings, if we’re not in healthy sexual relationships, and can also result in us taking part in unhealthy or harmful sexual activities.

Pleasure, from any source, can lead to the release of ‘feel good’ hormones by the body, which make us feel happy, and make us want to do the same things again, which in some cases, can lead to addiction, for example to alcohol, drugs, chocolate, gambling, pornography and to risky leisure activities or relationships¹¹⁵.

Natural Humanists believe, strongly, that all human beings should recognise all the things that give them pleasure, and that, as a society, we should all find ways of safely enabling each other to obtain as much of this pleasure and happiness in our lives as possible, from as many different healthy sources as possible.

Seeking out food and drink¹¹⁶, when we’re hungry or thirsty, is one of the most basic and crucial of our natural instincts, and Natural Humanists believe that society should ensure that every single human being on Earth can be enabled to satisfy these most basic of needs, even if this means sharing, hugely more fairly, global financial wealth, land and scientific knowledge, for the common good.

Self-preservation¹¹⁷, the need to feel good about ourselves and to take action to ensure that we can, is important to us all, and Natural Humanists believe that we all have a moral duty to celebrate all of those things about each other that are admirable, to overlook all things about other people that are beyond their control, and to support each other to make positive changes to our lives, that will benefit us all, as a society. They believe strongly in equality, believe that we should all acknowledge that every one of us is fallible, and that we should all have a true and accurate view of ourselves, and should avoid ever being vain or arrogant, or ever judging other people.

Natural Humanists recognise that, undoubtedly, all **human instincts** are **totally natural**, but that some cause us to behave in ways which are harmful to ourselves, to other human beings, to other living things, or to the planet. However, they believe that such behaviour is so central to our ‘human nature’, that nobody should ever be harshly judged, or abused, by other people, or by the State, for behaving in such harmful ways, because of these strong natural human instincts.

At the same time, however, Natural Humanists believe strongly that they should always attempt to notice and strongly manage their own toxic traits, that they should always encourage and support other human beings to do the same, and that they should each celebrate each other’s efforts and achievements in trying to do so.

They recognise that choosing to become a ‘**Natural Human**’ involves **constantly**, throughout our lives, focussing on who we have the potential to be, rather than taking the easy way out, and allowing ourselves to be the instinct-driven creatures that our genetic inheritance, and our upbringing and life experiences, make it so incredibly easy for us to be.

They believe that **all human beings** are partly responsible for both **causing and sustaining** toxicity in each other and, consequently, they believe that we all have an **equal responsibility** for both discouraging other people’s toxic behaviours, and for rewarding and nurturing their positive

behaviours, because, to Natural Humanists, all human beings are part of **one global family** and, 'if **one fails, we all fail**'.

'Real Men'

It's commonly, but hugely inaccurately and harmfully, believed that a **'real man'** should be¹¹⁸ **aggressive and assertive**, and should be a **leader**, as well as being **competitive, courageous, dominant, fit and muscular, 'hard', independent and self-reliant**, and that he should also be a **leader of his family**, should be **misogynistic**, as a sign of his masculine dominance, and of him valuing his masculinity, and should also be **protective, resilient, secure with who he is, sexually dominant, stoical, strong, and unemotional**¹¹⁹.

Natural Humanists, however, view every one of these things **completely differently**.

They believe that all physical and verbal **aggression** and violence is immoral. They discourage conflict and encourage people to be open to discussing differences of opinion and reaching compromises, as well as the use of empathy, compassion and problem-solving to deal with areas of conflict. They discourage all forms of violence, including socially-acceptable activities like boxing and wrestling and believe that no war is ever morally justifiable.

When it comes to being a **'leader'**, Natural Humanists believe in absolute democracy, in all areas of life, but acknowledge that effective leadership can help to motivate others, can increase efficiency and effectiveness and can reduce waste of effort and resources. They believe that leaders should be democratically chosen, ideally due to their skills, knowledge, experience, creativity and emotional intelligence, not due to their physical strength, popularity, power or attractiveness, or due to their gender, and that they should support, nurture, motivate and celebrate others and should always value members of any team or community equally.

They believe that, in the modern world, being **assertive** (ensuring that our own needs are expressed and met, without degrading other people or denying them the satisfaction of their own needs), is equally important to all genders and to both adults and children, and it's hugely more healthy and appropriate than being passive (which involves meeting other people's needs, at the expense of meeting our own), or being aggressive (which involves meeting our own needs, while ignoring other people's).

They believe that being **competitive** usually involves satisfying one's own needs and desires at the expense of somebody else's, and that it always results in a 'winner' and a 'loser'. They view human beings as unique individuals, who are part of one global family, and therefore are all, for the whole of their lives, on the same 'team'. They discourage competitiveness, believing that we should all, instead, only ever 'compete' with our former selves, to become the best version of ourselves, and that we should also value and celebrate each other's efforts and achievements in doing so. They discourage arrogance and encourage the sharing of any 'winning' skills, to help others to become more proficient and productive themselves.

When it comes to being **courageous**, Natural Humanists nurture skills, and realistic self-confidence, in both themselves and others, and believe that there are few situations in life that people can't successfully deal with, with the right support, encouragement and assistance from others, so they highly value the fact that 'unity is strength', and that we're all in this together.

When it comes to being **dominant**, Natural Humanists value equality, cooperation, collaboration and democracy, not dominance or dictatorship.

Rather than valuing people for being **fit and muscular**, Natural Humanists believe in healthy living, including a healthy vegan diet and meaningful and productive physical activity. They also acknowledge the benefits of this to their health and longevity, but they discourage any exercise that's mainly or solely about increasing physical attractiveness, as a way of being competitive for the attention of potential partners, or which is about vanity or arrogance. Contrary to popular belief, boys and girls of similar ages have similar levels of physical strength, right up until puberty causes boys to develop greater muscle bulk. Natural Humanists do not value unnecessary muscle bulk, even if they find it sexually attractive, and instead consider personal qualities to be the most important 'strengths'.

Natural Humanists discourage everybody from being '**hard**', and discourage any coldness, aggression or insensitivity, or any attempt to physically or mentally dominate others, instead they nurture kindness, cooperation, thoughtfulness, sensitivity, empathy and love.

Natural Humanists encourage all human beings to gain knowledge and skills, and to develop the ability to be **independent and self-reliant**, in all important human activities, at the earliest age that this is possible and reasonable, and they believe that young people should then be totally free to perform all tasks independently, with any necessary support, supervision and guidance, rather than feeling dependent on others, although they consider it's usually better for activities to be performed communally, when this is a better use of human time, attention and effort and of the Earth's resources, or is likely to cause less harm to other living things, or to the environment.

Natural Humanists believe that it's no longer necessary for a man to become the **leader of his family**, as our society is now based on equality. Many families now consist of successful, nurturing and deeply loving one-parent households, and some Natural Humanists may choose to raise children jointly, as a loving community, often regardless of gender.

Natural Humanists consider **misogyny**^{120, 121} to be a harmful human trait, which involves having a stereotyped and negative view of girls and women, denying their individuality and humanity, considering them to be the enemy, or as existing purely for men's benefit, treating them as sex objects, considering them to be 'to blame' for their beauty and sexual attractiveness, as if it's a choice, and using girls and women for their own selfish sexual gratification, with any interest in female pleasure only being to the extent that it boosts their own feelings of masculinity and superiority, treating sexual partners as property, and controlling their freedom of thought and behaviour, as well as the way they dress and who they mix with, enjoying humiliating girls and women and being sexually aggressive, including, in today's world, sending 'dick pics' via social media and also not valuing meaningful loving relationships with girls and women, treating relationships only as a convenient way of securing a steady supply of sex, and of boosting their own social-standing.

Natural Humanists believe that being **protective** is an important trait for all human beings, regardless of gender, and that we should all help to support, care for and protect all members of the Natural Humanist, and human, global family, but always using peaceful means. They believe that people of all ages and genders have the potential to be deeply caring and protective, particularly if these qualities are deliberately nurtured within them, from early infancy, which is what Natural Humanists always try to do.

Although Natural Humanists don't specifically value being **resilient**, they encourage each other to constantly develop skills and confidence, and to not be afraid to take risks, or to ask for help, and they believe they have a moral duty to assist others to become more capable and resilient, to allow them to deal with life's challenges, whether alone or with help from other people. They do not

consider achieving something alone, or surviving something alone, to have more value than doing so as part of a supportive group, family or community.

They believe that all human beings should be enabled to feel proud and **secure with who they are**, and they try to nurture realistic self confidence in themselves and in each other, but they always discourage arrogance, as they believe in absolute equality, sensitivity and compassion.

Natural Humanists celebrate all sexualities, and all sexual behaviour that is fully and meaningfully consensual, so recognise that some people can get pleasure from being dominated by a **sexually dominant** person of any gender. However, they believe that sex should never be aggressive or violent, unless this is part of a mutually consensual sexually dominant experience, which both people gain pleasure from, but even then they discourage any physically or emotionally harmful sexual aggression, and believe that all relationships and sex should ideally be based on equality, love, affection, kindness, mutual pleasure, and respect for each other's boundaries, individuality, personal needs and desires.

Natural Humanists are polyamorous, and are naturists, and so believe in sharing their bodies freely with others, as an act of kindness, and as a way of meeting both their own and other people's needs for love, physical affection and sensual and sexual pleasure, as well as the basic need of all human beings to be connected to their own and each other's natural selves, by experiencing each other's fully natural naked bodies.

When it comes to being **stoical**, Natural Humanists believe in communicating their feelings and solving problems creatively and cooperatively, rather than just putting up with things, so stoicism can be seen as a sign of weakness, or rather a need for support. They value adaptability, creativity and open-mindedness, and discourage each other from ever becoming 'set in their ways'.

Natural Humanists do not value being physically **strong**, or visible muscle bulk, unless these are important to the valuable physical work that a person does in their life. They also believe that focusing on such things, promotes unhealthy vanity, competitiveness and dominance, whereas Natural Humanists value things like emotional strength, cooperation, selflessness, a deeply kind and loving nature, and emotional intelligence. For them, it's the size of a person's 'heart' that's important, not the size of their...muscles.

They consider being **unemotional** to be unhealthy, and even 'inhuman', believing that all emotions are important natural reactions to situations. They try to nurture in both themselves, and each other, the healthy and positive expression of emotions, and healthy reactions to any such emotions. They encourage and celebrate all human beings' efforts to develop emotional intelligence, openness and sensitivity, regardless of their gender, and they seek to support each other emotionally.

Natural Humanists recognise that the widespread attraction, in both women and adolescent girls, to so called '**real men**', who exhibit many or all of this **wide range of outdated and hugely toxic traits, beliefs and behaviours**, is due to a primitive historical need for child-rearing females to be protected by such 'masculine' men, and to be provided with food and shelter by them, which no longer has any place in the modern world, and de-prioritises what is actually important in all romantic partners, regardless of gender, which is a kind, sensitive, thoughtful, compassionate, loving, supportive, reliable, nurturing and affectionate nature and qualities such as intelligence and emotional intelligence.

Toxic Behaviour

Natural Humanists reject the discriminatory term, 'toxic masculinity', which seeks to blame boys and men for their natural inherited instinctive drives and behaviours, despite the fact that these behaviours are widely reinforced, encouraged, rewarded and normalised by friends, partners, siblings, parents, grandparents, teachers, employers, superficial social media 'friends', films and TV dramas, and by society as a whole, throughout all boys' and men's lives.

They recognise that **the behaviour, beliefs and attitudes, of all children and adults, of all genders, can, at times, be potentially toxic**, and that this toxicity can either be due to their own natural drives and instincts, or can be due to sub-conscious or deliberate 'grooming' by their parents, family, friends, community, or society as a whole, which encourages them to demonstrate this toxicity by normalising and even rewarding it.

They acknowledge that toxic beliefs and behaviours are **completely natural**, but that they **must never once be ignored or tolerated**. Instead, every single incidence of toxicity should always be pointed out in every human being, supportively and non-judgmentally, as it is **unquestionably the widespread tolerance of toxicity, and the rewarding of it, which is the cause of the world's problems**, not the natural toxicity itself.

Natural Humanists try to **always point out every single toxic trait, belief or behaviour in every human being**, but they also avoid ever abusing, humiliating or degrading anybody for exhibiting them, particularly when these behaviours are due to their natural instincts, and are therefore at the very core of their humanity.

They try never to reduce their own 'zero tolerance' approach to toxicity, or ever to let any example of toxicity slip through without comment, but equally they try never to hold grudges, and always try to treat those who exhibit toxic behaviours with love and kindness, and to support their attempts to overcome their unhealthy drives, and to act in pro-social ways.

They recognise that a very large proportion of women and adolescent girls are significantly more attracted to 'bad boys', who are macho, unnecessarily muscular, insensitive, hard, vein, competitive, selfish and arrogant, which, as well as being what females are genetically-programmed to be attracted to, is also widely, but hugely inaccurately, seen by society to be what a 'real man' should be like.

Having friendships and relationships with boys or men with toxic traits, and very effectively and powerfully 'rewarding' their toxicity with attention, affection, love and highly pleasurable sex, is what girls and women are genetically driven to do, and, in many cases, is what gives them significant emotional and sexual pleasure, so undoubtedly, they should always be free to do so, without any negative judgement at all.

However, what's crucially important, is that subconsciously or deliberately 'rewarding' boys and men for their unnecessary or toxic behaviours and attributes, by giving them attention and affection, is a **highly toxic female behaviour**, as is ignoring or criticising any boy or man who isn't butch and macho, or who doesn't exhibit these toxic behaviours. **Both of these things very significantly and very effectively 'reward' toxic traits in all boys and men**, ensuring that this toxicity dominates our society and also resulting in these toxic behaviours being emulated by girls and women themselves, if they have frequent contact with such 'toxic' boys and men, as they come to see these behaviours as normal, acceptable, tolerable or desirable.

Importantly, boys and men aren't just 'groomed' by the girls and women who personally 'reward' them for displaying toxic behaviours and attitudes, they're also very significantly groomed, throughout their entire lives, by witnessing every other girl or woman who ever rewards a boy or

man for any toxic behaviour, because attention, admiration, affection and particularly sex, are some of the most highly prized 'rewards', which every human being is strongly and instinctively driven to want to obtain. Natural Humanists therefore believe that **this whole cycle of female-driven toxicity is hugely morally wrong** and is extremely harmful to society, to the planet and to its other species, as toxicity always has far-reaching consequences.

The social acceptability of 'laddish' behaviour in girls and women and the widespread fascination, amongst boys and men, with attending gyms, and building totally unnecessary muscle bulk, are examples of the spread of this toxicity, which is very highly rewarded by many girls and women, with attention, admiration, affection and intimacy, thereby powerfully 'reinforcing' these toxic behaviours and ensuring that they continue. Also, these same girls and women often criticise or humiliate any boy or man who doesn't display this toxic 'manliness', which encourages them to try to increase their own toxicity, or leaves them feeling inadequate, unvalued or unloved.

Toxic Parenting

As well as the harm caused to society by rewarding toxicity in boys and men, Natural Humanists recognise that, if a 'toxic' man and woman have children together, it's likely that their children will themselves have toxic traits and will go on to pass these traits on to their own children and grandchildren, both due to 'nature' (genetic inheritance of toxic traits) and 'nurture' (the way these 'toxic' parents raise their children and the attitudes, behaviours and values they pass on to them during both their childhood and adult life, either deliberately or sub-consciously).

Any toxic parents will, through both their deliberate and their subconscious behaviour and attitudes, 'nurture' these toxic traits in their children and will also, themselves, attract friends who share, tolerate or celebrate this toxicity, who will further 'nurture' and reinforce this toxicity in their children.

They will also teach their children, by example, to value and reward toxic traits in other boys and men, and also in girls and women, and to find future friends and romantic partners and future mates' attractive, if they too demonstrate these toxic traits.

Just one single 'toxic' parent can very effectively pass on their own 'toxicity' to their children, but if both parents have these toxic beliefs and behaviours, or value and reward this toxicity in each other, then the risk of 'infecting' their offspring with these toxic genes and learned behaviours and attitudes is doubled.

These children will then, inevitably, carry, or battle against these toxic traits, throughout their lives, and will go on to nurture such beliefs and behaviours in their own friends, their family and their own future children and grandchildren, as well as in society as a whole. They will also subconsciously encourage their children to value these traits in their own friends, and future sexual and romantic partners, and also in their superficial social media 'friends', resulting in them all surrounding themselves with people with similar levels of toxicity, who will, inevitably, all encourage and value each other for these harmful beliefs and behaviours, throughout their lives.

The fact that males tend to be dominant in many relationships, further increases the risk that their toxic masculine beliefs and behaviours will be accepted and adopted by their partner, their family, and by members of each of their social groups, as well as by society as a whole, particularly in today's world, where the internet and social media provide a very efficient platform for efficiently spreading all forms of toxicity.

Natural Humanists believe that, when it comes to our species 'mating', the choice of parent for our children should always be deliberate, and very carefully thought-through, and should always favour 'mates' and co-parents with significant feminine traits, and as few 'toxic' traits as possible.

Toxic Monogamy

Natural Humanists believe that, although 'monogamous' relationships may be considered to be 'normal', for both children and adults, they're arguably both **unhealthy and completely immoral**, as they reduce the amount of love in the world and involve both of the people in the relationship controlling each other's sexual and romantic freedom.

Monogamous relationships also involve girls and women sharing love and intimacy with only one, usually toxic 'alpha' male. This love, nudity, affection and sex therefore always very powerfully 'rewards' their partner's toxicity, while also, at the same time, very successfully, if subconsciously, 'punishing' every single feminine boy and man that girl or woman knows, however respectful, supportive and kind they may have been to them in the past, for having not themselves been sufficiently toxic, and therefore not 'deserving' to be rewarded with this highly enjoyable sex, affection and emotional intimacy.

In direct contrast to this, Natural Humanists recognise that the polyamory that is central to Natural Humanism, allows people absolute freedom to share emotional intimacy, physical affection, nudity, sex and relationships with as many people as they wish, right from the start of puberty, if laws permit this, so it therefore allows them to successfully meet all of their sexual and emotional needs fully, while also giving them the freedom to have sex with both 'toxic' boys and men, and with as many 'feminine' boys and men as they wish.

Natural Humanists believe that we all have a very strong moral responsibility to all other human beings, to all other species, and to the planet, to always 'call-out', in all of the people we know, every incident we ever experience of their toxicity, in all of its forms, and to always control both our own toxicity, and our desire to 'reward' other people's toxic behaviour with attention, admiration, adoration, love, respect, affection and sex. They believe that it's every human being's lifelong responsibility, to permanently end this 'toxic vicious circle', for good.

A world full of beauty

Regardless of how simplistic the phrase may at first sound, Natural Humanists believe passionately, that to quote the English Lakeland poet John Ruskin, "A world **full** of beauty, is **everyone's duty**, in as much as we all can command".

In other words, they believe that every single one of us, has an absolute lifelong duty, to fill the world with as much beauty as we possibly can, including by:

- ② rewilding the planet, in order to restore the beauty of its wild living things
- ② sharing, widely and deeply, as much love, fun, kindness, affection and pleasure as we can muster, with as many people as possible
- ② sharing with the world, the natural beauty of our own unique personalities, and our own unique natural naked bodies, free, as much as possible, from all unnatural distortions and
- ② erasing, in every way that we can, everything that tarnishes, destroys or detracts from the beauty of the world, including hate, anger, violence, selfishness, greed, prejudice, war,

destruction and every form of pollution, as well as every physical 'scar' on the landscape, which is part of our current, or past, unnatural human-made 'built environment'.

Natural Humanists also recognise that every positive or negative thing that every human being ever says or does, acts as an example to other people, and that, therefore, everybody should try to live their lives in positive ways, which also encourage others, by example, to do the same.

Behaving in any way that's abusive, aggressive, arrogant, cold, competitive, controlling, discriminatory, hard, insensitive, intolerant, materialistic, selfish, violent, or wasteful, will help to nurture such toxic behaviours in others. Whereas, being accepting, caring, compassionate, emotionally open, generous, gentle, loving, non-abusive, non-materialistic, nurturing, peaceful, responsible, sensitive, supportive, thoughtful and tolerant, will nurture these highly positive traits in society, potentially making the world a significantly better place to live, and improving the lives and happiness of every person and every living thing on the planet.

Natural Humanists believe that the more human beings are exposed to other people's toxic behaviour, the more they become 'desensitised' to it, and the more they consider it to be 'normal' and therefore 'acceptable', but they also believe that, equally, the more Natural Humanists demonstrate hugely-positive behaviour, like love, tolerance and kindness, the more this can **positively** influence the behaviour of other people, and can alter what they consider to be normal.

They believe it's never too late to 'teach an old dog new tricks', and so it's always possible for anybody's attitudes and behaviour to positively change, but they acknowledge that the earlier a human being is exposed to positive human behaviour, the better.

Consequently, they believe that parents, and every other member of society, all have a very strong moral obligation to nurture children, to point out and discourage every one of their negative traits and behaviours, and to always nurture and celebrate all of their positive behaviours, so that they can, themselves, look forward to a hugely happy, positive, and deeply meaningful life, as 'Natural Humans'.

Rejecting Toxic Humanity

Natural Humanists recognise how harmful to humanity toxic personality traits and behaviours can be, so they aim to permanently remove all such toxic human traits from society. They believe that, although these behaviours often have genetic instinctive roots, or are due to our upbringing or negative life experiences, all human beings should learn to try to overcome these drives and to behave in positive ways, because they believe **every one of us has already evolved the ability to successfully do so**.

Natural Humanists believe that they, personally, have a duty to point out all such toxic behaviours, in their own children and loved ones and in all other human beings, throughout their lives, always in a loving, supportive and non-judgmental way. They also believe that Natural Humanists should always encourage each other to learn to live non-toxic lives and should always celebrate each other's efforts and achievements in doing so.

They acknowledge that the first and most important step to eliminating toxicity from the world, is for us to understand every one of the behaviours which can be potentially toxic, and then to think back over our own lives, so that we can recognise all of the times that we ourselves, or other people, have demonstrated these toxic behaviours, beliefs and attitudes.

This then allows us to resist the temptation to repeat this toxicity again in the future and ensures that we can always point out these forms of toxicity in other people, something that Natural Humanists believe that all human beings have a moral duty to do, because all toxicity has the potential to be significantly harmful and will often only change at all, if it's pointed out and challenged.

Toxic traits

Many of us will recognise in ourselves, or in our family members, friends, partners or acquaintances, toxic traits such as¹²²:

Abusiveness: deliberately doing, or not doing, something we know, or believe may cause emotional or physical harm, suffering or distress, often due to a lack of respect for the other person as a human being, or a lack of care for their feelings, beliefs and personal boundaries, or possibly as a way of exerting control, dominance or power¹²³. It could be the abuse and control of a pet or farm animal, or encouraging or allowing somebody else to commit this abuse on our behalf, or it could be the physical, psychological, sexual or [emotional abuse](#) of an adult or child.

Aggression:¹²⁴ whether this is verbal or physical, Natural Humanists are absolute pacifists and are opposed to any form of aggression, violence or murder of any human being or living thing.

Arrogance: a belief that we're more important, more valuable, more skilled, more intelligent, more capable, more attractive, or more worthy of attention and respect than anybody else, and that other people are of less value, and are less worthy of our time and attention, as well as failing to recognise, care about or prioritise other people's needs, beliefs or personal boundaries¹²⁵, often due to a lack of respect for them, and an inaccurate belief that that person is inferior to us and that their needs don't matter, which is always based on a lack of understanding that all human beings, and all species, are of equal value. For example, an arrogant person will rarely acknowledge, make eye contact with or smile at passers-by, or even people they know, as a deliberate or subconscious sign that they don't value them enough to do so.

Attention-seeking behaviour: always wanting or needing to be the centre of attention, which is often due to low self-esteem or arrogance, but involves deprioritising other people and their needs¹²⁶.

Being a 'drama queen': over-exaggerating things that have happened to us, often to focus others time and attention on us, rather than on things that are more important to them, and to obtain their sympathy, often due to an inability, or unwillingness, to deal with life's challenges in mature and appropriate ways¹²⁷.

Being argumentative: believing that we, and our beliefs, are superior, failing to see other people's perspectives and not allowing our beliefs and experiences to change our view, ignoring or trying to invalidate others' opinions and making them and their opinions seem inferior, arguing over the most trivial things and always trying to 'win' every argument, as if it's a battle¹²⁸.

Being cynical: viewing everything pessimistically and preventing ourselves, or others, from experiencing hope, doubting that a plan will be successful, without good cause, or down-playing the potential positives and over-playing the negatives¹²⁹.

Being condescending: communicating and behaving towards others in a way that indicates a belief that we consider them to be our inferior, for example intellectually, morally, or in terms of attractiveness, popularity or status, perhaps belittling the other person and their achievements and bragging about our own success, skills, qualities and achievements and using sarcasm and back-handed compliments¹³⁰.

Being controlling: feeling superior to others, and trying to dominate and intimidate them, control what they say, do and think, and who they spend their time with, not allowing others to be themselves or be individuals, always wanting to have our own way and being critical and intimidating¹³¹.

Being dismissive: not valuing other people, avoiding closeness and emotional intimacy, and being indifferent to others' needs, problems and achievements¹³². Natural Humanists recognise that most human beings automatically dismiss large sections of the population, because of such things as their age, gender, appearance, clothing or race, but Natural Humanists believe in welcoming, valuing and potentially loving every human being.

Being disrespectful: failing to see others as our equals, ignoring their personal boundaries, and failing to value others and their opinions, feelings, behaviours, beliefs and needs, and being rude, insulting and disrespectful, or breaking and not valuing rules¹³³.

Being domineering: trying to control others' behaviour, thoughts or feelings, often with some degree of intimidation or aggression¹³⁴.

Being judgmental: not valuing things or people, or their actions or achievements, and instead viewing them negatively and seeing them only from our own perspective¹³⁵.

Being manipulative: trying to get our own way, and meet our own needs, often in devious ways, and without any interest in how this will affect others, and, while doing so, denying the other person free-will and the ability to successfully meet their own needs¹³⁶.

Being self-centred and selfish:¹³⁷ which is against Natural Humanist's belief in equality, and in loving, caring for, nurturing, supporting and celebrating other people, and being considerate about their needs.

Being unapologetic: refusing to acknowledge to others, or ourselves, that we've done something wrong or made a mistake, refusing to say 'sorry', or clearly not meaning it when we do, not caring about the feelings of the person affected, and seeing acknowledging our mistakes as a sign of weakness¹³⁸.

Coldness: being emotionless, insensitive, hard, unaffectionate, unromantic and not noticing or caring about others' feelings¹³⁹. Natural Humanists recognise that this is a fairly common trait in males, and is one of the characteristics of a 'bad boy', to which females are genetically-programmed to be attracted, however, they believe that this is a hugely unhealthy and potentially harmful trait, so they try to value and reward positive traits instead, like compassion, a caring nature and emotional intelligence.

Competitiveness:¹⁴⁰ Natural Humanists discourage this trait in each other, as they value each other as equals and celebrate each other's skills, knowledge and achievements. They highly value humanity's infinite variety, so they encourage collaboration, skill-sharing and open celebration of each other's achievements, but they discourage competitiveness, jealousy or any form of hero worship, celebrity-

culture or one-upmanship and they discourage bragging or any visible signs of wealth or status, such as designer labels and premium brands.

Defensiveness: not accepting our own weaknesses or failings, or trying to hide them, and refusing to accept others' feedback and criticism¹⁴¹.

Gaining pleasure from other people's suffering:¹⁴² something that's very common in people of all genders, particularly from puberty onwards, whether it's a schoolboy pulling the legs of a live crane fly, any type of bullying behaviour, spreading nasty rumours about somebody, laughing at violence in movies, sharing videos, via social media, of people or animals in distressing or situations, or doing anything out of spite.

Gaslighting:¹⁴³ a way of manipulating or psychologically abusing people by doing and saying things to make them question themselves and their reality, memory, and sanity.

Having a victim mentality: demanding other people's time and attention, by making them feel sorry for us, in order to meet our own unmet need for affection, attention or love, or due to a need to be 'mothered' or cared for, instead of taking responsibility for our own lives, and also devaluing other people's suffering and needing it to be seen as insignificant in comparison to our own¹⁴⁴.

Inflexibility: Natural Humanists believe in always having their minds and hearts wide open, and in always being open to new ideas, to learning, and to personal growth, but recognise that inflexible people are 'stuck in their ways', rely on old, and often out of date, beliefs and opinions and behave and always structure their days and lives in the same old way. They're not open to trying new things and fear or are resistant to change, and rarely, if ever, change their opinions or behaviour, making them stubborn, rigid and obstinate, often due to a need to dominate and control what's going on, or due to a belief that changing their mind is a sign of weakness, or due to an arrogant belief that they're always right and never make mistakes, so there's no need to rethink or change from the well-trodden path¹⁴⁵.

Jealousy: wanting what somebody else has and feeling negatively towards that person because they have it, whether it's their achievements, attractiveness, income, material possessions, popularity, power, relationships, skills, social-standing, strength, success, or wealth. It may involve trying to disrupt these things or trying to reduce other people's admiration of them¹⁴⁶. Natural Humanists consider everybody to be their equal, and believe in sharing, wherever possible, their possessions, their lives and their love.

Lacking compassion: lacking empathy or sympathy for others, and caring only about our own needs and problems, without any interest in, or wish to help other people with their problems¹⁴⁷. Natural Humanists believe in having compassion for all human beings and all other living things, and in always trying to support, nurture and celebrate each other.

Lacking empathy: a failure to understand other's views, or to care about them, or to imagine how they might be feeling in any particular situation, and a failure to anticipate their needs, or to change our own behaviour accordingly¹⁴⁸.

Lacking self-awareness: failing to assess our own thoughts and feelings, and appreciate how others see us, and how our behaviour affects others, failing to treat others as we would wish to be treated, and failing to challenge our own misconceptions, or overcome our own weaknesses, and improve as human beings¹⁴⁹.

Lying and secrecy:¹⁵⁰ this goes directly against Natural Humanists' belief in absolute honesty and openness, in all areas of their lives, and their belief that they shouldn't value any relationship which isn't based on these important things.

Narcissism: being vain, having an inflated sense of self-importance, exploiting others, being selfish, lacking empathy and lying, cheating, deflecting and lacking accountability and self-control, or blaming the other person for our own bad behaviour, or even trying to harm their reputation¹⁵¹.

Negativity: always having a pessimistic view of life and of other people¹⁵², which can be extremely emotionally draining and demotivating for other people in contact with that person, particularly if they themselves are positive, hopeful and optimistic, which Natural Humanists always try to be.

Neediness: frequently demanding other people's attention, support, reassurance and encouragement, and prioritising our own problems over whatever is happening in other people's lives, which can lead to unhealthy and unbalanced relationships. Needy people are often attracted to very caring or empathetic people, and vice versa, but such relationships can be unhealthy, unequal and emotionally draining, and can fail to meet the needs of such a caring person¹⁵³.

Passive-aggression:¹⁵⁴ which is due to a fear of conflict, or a failure to communicate anger effectively, or to express thoughts and feelings honestly and clearly, which results, either consciously or sub-consciously, in somebody avoiding direct confrontation with the person they're angry with and, instead, demonstrating resentment and opposition to their demands, or to what they say or do, which prevents the underlying issue from being sorted out, leads to bad feeling on both sides, and can weaken relationships¹⁵⁵.

Pretentiousness: an unhealthy need to be seen as 'better' than we consider ourselves to be, and often 'better' than other people, due to feelings of insecurity and a need to be admired or adored, or a competitive need to be seen as the 'best', whether this is in terms of intelligence, social-standing, wealth or life experience¹⁵⁶. This is usually linked to an unhealthy belief that some human beings have value and some do not, which Natural Humanists believe is never the case.

Superficiality: valuing superficial, insignificant things, like popularity, physical appearance and wealth¹⁵⁷, and not focusing on, or valuing, what really does matter, and what has true value. This results in a life full of possessions, wealth and unrewarding, superficial relationships and experiences, and prevents the full appreciation of each new person, experience and relationship, and it also rewards such superficiality in others, leading to a toxic 'vicious cycle' of superficiality that pollutes society and degrades humanity.

Vanity:¹⁵⁸ which Natural Humanists are strongly opposed to, as they consider all human beings to be equal, and don't value superficial qualities like beauty, even if they're genetically driven to be attracted to them.

Vindictiveness: often due to a lack of empathy, or an inability to forgive, which results in us acting in cold, spiteful, unforgiving and malicious ways, or holding grudges, often for a long period of time, and having a need to assert our own dominance by getting revenge or causing the other person to be in fear of us¹⁵⁹, and finally:

Volatility: unpredictable and explosive anger, that's easily triggered, and can lead to rage, and possibly violence and destructive behaviour¹⁶⁰.

Natural Humanists recognise that one very common toxic behaviour, in people of all genders, is the need to selfishly 'own' and control their own romantic partner, 'punishing' them for showing a

romantic or sexual interest in anybody else and preventing them from spending time with, or sharing affection, emotional intimacy or nudity, with other potential partners.

Natural Humanists are polyamorous, so believe that all human beings should be free to love as many people as they wish, in whichever ways they choose. However, they believe that this should always be done **openly**, without any secrecy or lies, and that whenever somebody who is **already in a relationship** develops an attraction to a **new** person, **both they and their existing partner** should consider forming a loving, and possibly intimate relationship with that new person or that person's existing romantic partner or partners, **if all concerned are fully open to this**, so that each relationship doesn't, unnecessarily, have to be separate and self-contained.

They're strongly supportive of making long-term loving commitments to one or more individual partner, but they believe that this should never reduce each partner's freedom to develop meaningful loving relationships with additional partners, or their freedom to share affection and nudity with anybody else, or with everybody.

They believe that all Natural Humanists should ensure that all new friends and sexual and romantic partners know that they're polyamorous, from the very start of each relationship, and should always treat all partners with kindness and respect, never just as sex objects.

They always open their minds to the possibility of forming a longer term meaningful loving friendship or relationship with each new friend or sexual partner, if this is what that partner wants, as **spreading love widely and deeply**, and **valuing all human beings as their equals**, is at the core of Natural Humanism.

Arrogance and Vanity

Natural Humanists acknowledge that both **arrogance and vanity** have routes in **natural instinctive behaviour**, so they try to avoid negatively judging or criticising other people for exhibiting them. However, they believe that both are **hugely toxic in today's world** and that they have a moral duty to discourage all arrogance and vanity in each other. They believe strongly that all human beings are beautiful, lovable and special and that **all are of equal value**, both to each other and to all other living things, and that **nobody is ever superior, and nobody is ever inferior**.

Examples of arrogance, which Natural Humanists try to discourage in themselves and others, include¹⁶¹:

- ❑ Acting like an expert, even if somebody else has more knowledge or experience¹⁶².
- ❑ Assuming that everyone looks up to you and is interested in you or attracted to you¹⁶³.
- ❑ Being competitive, including at work or school, and on social media, and choosing to take part in competitive sport, while belittling anyone not on the 'right' team¹⁶⁴.
- ❑ Being intolerant of difference, including intolerance of people who are of a different sexuality, cultural background, religion or belief system, age-group, nationality or race¹⁶⁵.
- ❑ Being patronising and condescending, and belittling and criticising others' decisions and actions¹⁶⁶.
- ❑ Being unwelcoming of immigrants, and people not from your town, region or country, because you consider them your inferior, and don't consider them worthy enough to share the location or experiences that you freely value and enjoy.
- ❑ Believing that other people should have to treat you as 'special' and should spoil you, pay for your meals or drinks on dates, impress you and live up to your high standards, in order to 'deserve' to be in your presence, while also believing that you can treat them in any way you choose, including patronising, criticising or humiliating them.

- ❑ Believing that you're always right or never admitting that you're wrong.
- ❑ Belittling other people and refusing to acknowledge their qualities¹⁶⁷.
- ❑ Bragging about your own achievements, while ignoring or down-playing other people's¹⁶⁸.
- ❑ Bragging about your wealth, strength, popularity, achievements, physical attractiveness, sexual skill and number of sexual conquests and about your latest possessions and experiences, which is extremely common on social media¹⁶⁹.
- ❑ Buying expensive and luxurious possessions, which demonstrate your perceived superiority, and then bragging about them¹⁷⁰.
- ❑ Considering that problems must be due to other people and denying or minimising your own contribution to them¹⁷¹.
- ❑ Considering yourself to be the most important, most intelligent or most attractive person in any situation¹⁷².
- ❑ Correcting other people's small mistakes, or making them feel inadequate because of them, thereby highlighting your own perceived superiority¹⁷³.
- ❑ Deliberately asking somebody something to highlight their lack of knowledge or talking about your own area of relative expertise and criticising others for being uninformed about it¹⁷⁴.
- ❑ Dismissing experts' opinions and advice, even when you know little about the subject yourself¹⁷⁵.
- ❑ Dominating conversations and not allowing others to speak¹⁷⁶.
- ❑ Drawing attention to other people's errors, flaws, failures, comparative weaknesses or perceived inferiority, and making them feel bad about it¹⁷⁷.
- ❑ Ensuring that people believe that, whatever they've achieved, bought, done or experienced, you've done or owned or experienced something much better; never allowing others to think that they've 'beaten' you¹⁷⁸.
- ❑ Expecting others to live their lives in ways that you believe to be right, or in ways that benefit you,¹⁷⁹ which commonly occurs in schools, workplaces and friendship groups, where one person dictates what is 'cool', acceptable or appropriate and manipulates others to 'fit in' and follow suit, making them feel 'weird', an 'outsider' or 'weak' if they don't.
- ❑ Expecting a sexual or romantic partner to be 'loyal' to you, denying them the right to have whichever friends they choose, to have as many sexual or romantic partners as they wish, and to share affection or nudity with any of them. Also, controlling your friends' and your children's social, romantic and sexual freedom in similar ways.
- ❑ Forcing advice on other people, when it's not been asked for and isn't wanted, and ignoring requests not to get involved¹⁸⁰.
- ❑ Giving unsolicited advice, because you believe only your opinion or beliefs have value¹⁸¹.
- ❑ Ignoring other people in your day-to-day life, considering them to be irrelevant and of no value to you, or making them work to gain your attention and interest, as if it's their duty to entertain you or service your needs.
- ❑ Ignoring rules or conventions, thinking they don't apply to you¹⁸².
- ❑ Interrupting or talking over someone while they're speaking¹⁸³.
- ❑ Looking down on people¹⁸⁴ because of their background, where they live, how they speak, what job they do, or how much they earn.
- ❑ Making fun of someone's accent or the way they speak or behave.
- ❑ Making unilateral decisions and not asking for, or valuing, other's input¹⁸⁵.
- ❑ 'Name-dropping' as a way of publicising your status, and other's inferiority, including the designer or premium labels on your clothes, cars, tech and other belongings, your 'premium' postcode, the fancy restaurants, events and exotic locations you've visited, the school or university you attended and the 'important' or popular friends you have¹⁸⁶, or even the number of social media 'friends' you have and the number of people you've had sex with.
- ❑ Never apologising, or always doing so half-heartedly or insincerely, due to a belief that others don't matter¹⁸⁷, or that you're too good or important to have to apologise to them, or to care about them.

- ❑ Not acknowledging or celebrating others' successes, or valuing the effort they put in, unless they 'win', or you benefit¹⁸⁸.
- ❑ Not admitting when you've made a mistake¹⁸⁹.
- ❑ Not asking for, or not accepting feedback, and automatically dismissing criticism¹⁹⁰.
- ❑ Not being open to new ideas, new beliefs and new ways of doing things¹⁹¹.
- ❑ Not bothering to learn people's names, unless that person is of 'value' to you¹⁹².
- ❑ Not bothering to prepare or put in effort¹⁹³, because you think you're already perfect.
- ❑ Not caring about, or mocking others' ambitions, hopes and dreams¹⁹⁴.
- ❑ Not caring about other people's feelings¹⁹⁵, or any negative effects that you have on them.
- ❑ Not giving people eye-contact, as a deliberate or subconscious sign that they don't matter to you.
- ❑ Not listening to others during a conversation, but just using the conversation as a way of saying what's important to you¹⁹⁶.
- ❑ Not making an effort in relationships or friendships because 'everyone is expendable'.¹⁹⁷
- ❑ Not performing tasks which you consider to be 'beneath you', and degrading others by paying them to do some or all of these things for you.
- ❑ Not respecting other people's personal space or boundaries¹⁹⁸.
- ❑ Not seeking or valuing other's opinions¹⁹⁹.
- ❑ Not valuing other people's time or the effort they put in²⁰⁰.
- ❑ Ordering for somebody in a restaurant or making decisions for other people without consulting them²⁰¹.
- ❑ 'Owning' and controlling animals as your 'pets' and denying them natural freedoms.
- ❑ Refusing to admit you're wrong²⁰².
- ❑ Refusing to listen to other's ideas or instantly dismissing them without considering their merit²⁰³.
- ❑ Refusing to queue or wait your turn.
- ❑ Repeatedly doing things which you know annoy somebody, even though you know it upsets them, makes them feel uncomfortable, or goes against their values or personal preferences.
- ❑ Seeing asking for help or asking for directions to be a sign of weakness, or automatically assuming that others will be incapable of helping²⁰⁴.
- ❑ Spending lots of time admiring your appearance, and lots of money trying to 'enhance it'²⁰⁵, because you're 'worth it'.
- ❑ Sticking to your established beliefs and ways of behaving without questioning them²⁰⁶.
- ❑ Talking about yourself and expecting others to be interested or requiring them to listen²⁰⁷.
- ❑ Talking **at** people rather than having reciprocal, two-way conversations, and rarely if ever asking others' opinions or experiences, or asking about their lives²⁰⁸.
- ❑ Taking more than your fair share²⁰⁹, for example of food, or sitting on a double seat on a bus or train, in a way which gives the other person less room.
- ❑ Treating employees of businesses as your inferiors²¹⁰, such as cleaners, waiters and customer service staff, and also seeking out opportunities to degrade or humiliate them, including visiting 5 star hotels or restaurants, where staff have to meet your needs, put up with your behaviour and be seen to treat you with respect, and then treating them as your inferiors and with disrespect, rudeness or aggression.
- ❑ Treating new people as either irrelevant or as 'competition', with the main focus of any contacts with them being to assert your dominance and superiority²¹¹.
- ❑ Treating your partner, and their body, as your possessions, and attempting to control their life, behaviour and beliefs²¹².
- ❑ Using jargon, when you think others won't understand it, to make you look knowledgeable and them look ignorant²¹³.
- ❑ Wanting everybody to notice, and expecting them to care, that you've arrived at any location, including by deliberately speaking loudly, making a 'grand entrance' or being (insincerely) gregarious and the centre of attention²¹⁴.

In addition to this arrogance, Natural Humanists consider **vanity** to be a toxic trait, in people of all ages and genders, particularly because they believe that **all human beings are of equal value** and should be **loved and appreciated for who they are**, rather than for how they look.

Examples of vanity, which Natural Humanists try to discourage in themselves and others, include:

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- ☐ Always needing to be seen as 'up to date' and in fashion, or as a style-leader, or 'influencer' and to always use the 'latest' tech, listen to the 'right' music, use the latest slang and follow the latest social trends²¹⁷.
- ☐ Always needing to be seen to be right as right, as well as hiding your mistakes²¹⁸.
- ☐ Always needing to publicise your achievements²¹⁹ and anything impressive or 'cool' you've done.
- ☐ Being self-obsessed, focussing heavily on your own appearance, behaviour and public image, and possibly inaccurately assessing your own physical beauty and attractiveness²²⁰.
- ☐ Competing for others' attention, admiration or affection, even if this means belittling 'competitors,' to make yourself look better²²¹.
- ☐ Focussing on constantly improving and maintaining your superficial attractive image, to the expense of working on true self-improvement and personal development²²².
- ☐ Focussing on your own physical beauty, more than your personality, values, beliefs, intellect and character²²³.
- ☐ Frequently checking and maintaining your appearance, in a mirror, a shop window, or on a phone camera, and never wanting to be seen in any situation which doesn't show you at your best, or most physically attractive, even if this involves missing out on taking part in fun or meaningful experiences.
- ☐ Frequently talking about yourself and possibly exaggerating your own attractive qualities and hiding things about yourself that do not fit in with the image that you try to project²²⁴.
- ☐ Lacking in self-esteem or having an over-inflated ego²²⁵.
- ☐ Lacking self-awareness and often caring more about yourself than about other people²²⁶.
- ☐ Needing to be seen and adored, including on social media²²⁷.
- ☐ Only choosing jobs, friends and leisure activities which fit in with your image and show you in a positive light²²⁸.
- ☐ Only mixing with and dating people you consider 'good enough' for somebody of your perceived level of attractiveness²²⁹ or deliberately choosing to spend time with 'less attractive' people, to obtain their praise and admiration, or so that you look or feel even more attractive in comparison.
- ☐ Refusing to admit that you're wrong or admit to things that show you in a 'bad' light²³⁰.
- ☐ Seeking out others' praise and compliments²³¹, which is again common on social media.
- ☐ Wanting others to be envious of you²³².

Detoxification

Natural Humanists don't believe in judging or criticising people for doing wrong, or for having 'faults', but believe it's the **duty of every human being** to maximise the peace, love and happiness in the world and to minimise hate, suffering and harm, which requires the gradual 'extinction', from the whole of humanity, of **all** toxic traits, beliefs and behaviours.

Natural Humanists always try to draw attention to each other's toxic behaviour, but **only in caring, supportive, non-judgmental and constructive ways** and they also try to encourage, support and celebrate people's efforts to replace this toxicity with positive, constructive attitudes and behaviours.

They believe that children and adults of all genders play a part in **causing and sustaining** this toxicity in each other, and that we all have an **equal responsibility** for both discouraging other people's toxic behaviours, and rewarding and nurturing their positive behaviours, because, to Natural Humanists, all human beings are part of **one global family**, and, **'if one fails, we all fail'**.

A particularly toxic behaviour, deliberately taught to many children by their parents, is prejudice and aggressive language and behaviour towards, or about, people that they themselves dislike or are prejudiced against. For example, in the 20th century, many children were actively raised to be anti-gay, and also to be anti-German, due to memories of the evils of Nazism during the Second World War.

Today, in place like the UK, children are almost always groomed to believe that the immoral ownership, abuse and murder of animals is moral and decent, even though there's absolutely no truth in this at all. They're also often taught to be unwelcoming of, or even aggressive towards immigrants and, in many western countries, towards Muslims too, as was demonstrated by the arrest of numerous children as young as 12 years old in the British riots that were started by neo-Nazis and Islamophobes, following the murder of 3 primary-school aged girls, in Southport, by the son of 2 former immigrants, parents who were, wrongly, believed to be Muslims.

In short, Natural Humanists believe strongly that the whole of humanity is well overdue a 'detox' and that we all have a strong responsibility to actively detoxify both ourselves and each other.

Chapter 4

Be More Like a Girl

Natural Humanists believe that, in our species' history, a person's gender was significant and would affect all of their behaviour and roles in life. For example, men would protect their family or community, including by using aggression or violence, and would be hunters of animals and gatherers of wild plant foods, possibly wandering miles from home to do so, whereas women, as well as possibly being hunter gatherers themselves, would be the sole or main caregivers and nurturers, would prepare meals, and would often care for, and nurture large numbers of children, as many children died in childhood, and offspring were essential to support them in older age, due to the lack of any social security, health or care systems.

Despite these historical gender roles, which, in our past, were very important, Natural Humanists believe that, today, there is no benefit to anybody behaving in these gender-specific ways, unless they choose to, and that, in many cases, doing so can be significantly harmful to society, and to the world in general.

They believe that, in most cases, historically 'male' traits, like competitiveness, aggression and physical strength, are of no significant benefit to today's society at all, and can often be harmful, whereas historically 'female' traits, like emotional intelligence, sensitivity and a nurturing, caring, supportive and affectionate nature, are hugely beneficial to society. They believe, therefore, that all human beings, including children, of **all genders**, should be encouraged and supported to repress all inappropriate 'male' traits and drives, and to develop, instead, positive 'female' traits and behaviours, and that they should always be appreciated and celebrated for doing so.

They acknowledge that going against a lifetime of 'grooming', by family, friends, and society as a whole, to have 'toxic' beliefs and to behave in 'toxic' ways, is very challenging for every single human being, but they also acknowledge that this is significantly more challenging for both boys and men, for whom both 'toxic' behaviour and risk-taking, are also, significantly, a result of strong natural male instincts and genetic-drives, which are at the very heart of their humanity. Consequently, Natural Humanists always try to support and encourage every boy or man, who chooses to go against these strong drives, and to live a positive 'feminine' life, and they try to always celebrate all of their efforts, and any of their achievements, in trying to do so.

They acknowledge that, since the end of the 20th century, in many countries, men and boys have been increasingly free to behave in traditionally 'female' ways, and society, in some cases, has encouraged them to do so, but they also acknowledge that girls and women have also been increasingly free to behave in traditionally 'male' ways, and again society, in some cases, has encouraged them to do so, and has praised them whenever they did.

In today's world, pre-pubescent girls usually behave in significantly 'feminine' ways, which have the potential to be highly beneficial to society, and to both the planet and to nature as a whole, including being very affectionate, caring, considerate, gentle, kind, open-minded, sensitive, supportive and thoughtful.

Sadly, in today's world, because of the toxicity of society as a whole, only a **minority of girls** manage to successfully carry all of these hugely positive traits into puberty and beyond, such as the strong, mature, capable, but **highly feminine** movie characters played by Angourie Rice in 'The Nice Guys', Anna Sophia Robb in 'Bridge to Terabithia', Nell Tiger Free in 'Mr Stink', Anna Chlumsky in 'My Girl II', Anna Paquin in 'Fly Away Home', Elle Fanning in 'We Bought a Zoo', Natasha Calis in 'Can't Come Out to Play', Nicholle Tom in 'Beethoven II', Christina Ricci in 'Casper', Marine Casto in 'A Good Year',

Odeya Rush in 'Goosebumps', Emily Browning in 'Lemony Snicket's A Series of Unfortunate Events', Daisy Edgar-Jones in 'Where the Crawdads Sing', Rachel Hurd-Wood in 'Peter Pan', Sophie Nélisse in 'The Book Thief', Kara Hayward in 'Moonrise Kingdom', Izabella Vidovic in 'Wonder', Julie Davis and Abigail Rokison in 'The Darling Buds of May' and Jenny Agutter in 'The Railway Children'.

As soon as adolescence increases the influence of their peers and toxic society, girls often develop historically 'male' traits, behaviours and opinions, such as arrogance and aggression, and they become more cold, competitive, controlling, critical, defensive, hard, insensitive, judgmental, materialistic, selfish, spiteful and vein. They then often carry these traits into their adulthood, frequently being encouraged to exhibit them by their friends, families and colleagues, by society as a whole, and also by capitalism, which rates and rewards these masculine traits very highly indeed.

A very common example of this 'learned toxicity' in pubescent girls, is the pleasure many girls gain in humiliating others by videoing or photographing people, without their permission, in embarrassing situations, so that they can then 'share' these with their friends on social media, humiliating the person concerned, demonstrating a distressing lack of concern for that person's feelings, a real coldness and lack of sensitivity, and a competitive 'one-upmanship', as they're often trying to make themselves look superior in comparison.

Many girls also become openly intolerant, and sometimes even aggressively critical, of any boy or man who they consider to be 'insufficiently' masculine, as if toxic 'masculine' traits, or a 'butch' physique, or arrogance and dominance are an 'essential requirement' of anybody born with a penis.

Natural Humanists are strongly against all such toxicity in all human beings and strongly believe that all parents should work very hard to nurture their children to lose all such toxic traits, and also to encourage them not to develop them in the first place.

They believe strongly that, in the modern world, **every human being**, of every age and gender, should be encouraged **to think and behave, as much as possible, like a pre-pubescent girl**, and should always be recognised and celebrated for exhibiting, and encouraging other people to exhibit, these **hugely beneficial human traits**.

Although all girls are different, and some have been negatively affected by toxic parenting and negative societal influences, in general, Natural Humanists believe that **pre-pubescent girls are the most natural, authentic form of 'Natural Human', whose qualities we, as a species, should all, collectively, attempt to nurture and emulate**.

They acknowledge that a minority of pubescent girls manage to completely avoid, or to successfully battle against, this strong and widespread 'toxic grooming' by their peers and society, and so they manage to retain all of the wonderful qualities that they had as a pre-pubescent girl, with some even managing to go on to strengthen and develop these qualities, usually because they're either an 'outsider', who has had less social contact with their peers, or because they've experienced traumatic life events or significant bullying, which increases their sensitivity to others' feelings, or because they're unusually intelligent, or emotionally intelligent, or compassionate, or have had a particularly strong moral education and upbringing, and they acknowledge that the same is also true of a minority of pubescent boys and in children of other genders.

Natural Humanists recognise, love and celebrate people of all cis and trans genders, and of all sexualities, equally, but they believe that, quite separate from human beings' gender and sexuality, **everyone should always think and behave, as much as possible, in a feminine way**.

For Natural Humanists, **the future, for all human beings, should be feminine**, and every human being should discourage all traditionally masculine traits, in all boys, girls, men and women, throughout their lives. They believe that ever tolerating, or celebrating, any type or degree of toxic 'masculine' behaviour, in any human being, both normalises it, and allows it to dominate our society, something that Natural Humanists believe should always be avoided, and is always morally wrong.

They believe that the strong natural drive to exhibit toxic masculine traits, should never be criticised or punished in any boy or man, as this is absolutely what nature 'intended' for them, historically. However, at human beings' current stage of evolution, these masculine traits have ceased to have any beneficial purpose in a decent society, and so, **we should all commit ourselves** to take the **final voluntary step**, to 'evolve' into the deeply caring, tolerant, nurturing, supportive, affectionate and infinitely loving species that evolution has already given **every one** of us the **full capacity** to become. We should all **actively and voluntarily evolve into 'Natural Humans'**, who share citizenship of this planet with all other living things, and never intentionally cause harm or suffering to anybody, or anything, ever.

Natural Humanists believe that **every human being in the world** is **already capable of 'evolving' into** such a '**Natural Human**', if they choose to actively do so, and that anybody who already shares all of Natural Humanism's core values and beliefs, is also **already a Natural Humanist**, even if they don't know that they are. However, they believe that it's very important for all such Natural Humanists to make a **conscious choice**, and a **lifelong commitment**, to actually live **every part of their lives** in line with their beliefs, and to **publicly declare** these beliefs, and **share them freely**, but respectfully, with as many other people as possible.

For Natural Humanists, without question, the '**future is feminine**', and every human being, throughout their life, should always, wherever possible, try to be '**more like a girl**'.

Chapter 5

Tolerance, Acceptance and Celebrating Difference

Natural Humanists recognise, and celebrate, the fact that all human beings are unique. They believe that no human being is a stereotype, and should never be treated as one, so they resist ever making any assumptions about people, trying instead to really get to know people, so that they can see, and treat, every human being as the unique individual that they are.

They believe strongly in tolerance, in celebrating all differences between human beings, and believe that, without exception, every human being deserves, and is capable of, love and kindness.

They recognise that, in Europe, for over 200 years, from the 1500s onwards, as many as **9 or 10 million innocent people** were wickedly persecuted in Europe, because they were ignorantly considered by Christians to be 'witches'²³³, particularly in France, Germany, the Netherlands, and Switzerland, but also in England, where many of them were publicly murdered (or 'executed'), mainly from 1580 to 1650, with up to 80% of them being women, many of whom were single or widowed, and most of whom were among the poorest and most marginalised in society²³⁴.

Witch hunts and witch trials didn't officially end in England until 1736, but in Saudi Arabia, as recently as December 2011, Amina Bint Abdul Halim Nassar was beheaded for 'practicing witchcraft'²³⁵.

Natural Humanists acknowledge that, although most of this is now in our past, human beings still today passionately and aggressively seek to 'out', shame, degrade, humiliate, abuse or even kill people because of their differences, including their sexuality and gender alignment and, in every single case, Natural Humanists are passionately opposed to this and seek to promote the acceptance, inclusion, tolerance, love and celebration of every human being, and of every one of their differences.

Natural Humanists recognise that society not only **unhealthily** uses **stereotypes** to mis-define individual human beings, and to 'excuse' their own discrimination and prejudice towards, and abuse of, these individuals, but also, the very existence of these stereotypical beliefs plays a significant role in **causing** these individuals to behave in these stereotypical ways, because they gradually (and often subconsciously) learn to view themselves in the inaccurate ways that others see them.

Race, religion, gender, appearance, disability, sexuality, political, moral and religious beliefs, and so many other things, all make us different from each other, but Natural Humanists believe that human beings all have much more in common, than they have that makes them different.

They celebrate all human beings who are 'neuro-divergent', or have learning or physical disabilities, celebrate everything about them that makes them unique, and recognise that any community that doesn't include people with such differences, is less diverse, and so is potentially less beautiful as a result.

They're strongly opposed to any form of prejudice against any group or individual, whatever the reason, and, even when a polyamorous Natural Humanist doesn't find a particular person attractive or loveable, they still seek to accept every other human being for exactly who they are, and to always treat them with kindness, understanding, respect and tolerance, without any exceptions.

They accept that all human beings are different and always try to celebrate those differences. They actively seek not to judge other people, regardless of **what they think** (or have thought or believed in the past), **what they do** (or have done in the past) and **who they are**.

Chapter 6

Forgiveness

Natural Humanists acknowledge the simple fact of life that, **'to err is human'** ²³⁶. They recognise that literally every human being makes mistakes, which can sometimes have very severe consequences, both for themselves and for others, and which may lead to deep regret, possibly for a lifetime.

Consequently, they try to never judge anybody negatively, because of any of the mistakes they've made in their lives, however serious the consequences might have been.

They believe strongly in compassion, sharing the Dalai Lama's belief that **true compassion** towards other people, should never change, even if they behave negatively towards us, or hurt us, or hurt other people, or cause harm.

They believe, passionately, that nobody should ever judge any other human being, no matter how much others may choose to do so, until they've **'walked a mile in that person's shoes'**.

Very importantly, they believe that, given the right set of circumstances and the right type of upbringing and life experiences, **every human being** is capable of the **very worst** types of human wrong-doing, but is **also** capable of the **very best**, and that **all human beings**, given the right nurturing and support, **have** the capacity for infinite love and kindness.

They acknowledge that some wrong-doing, is due to a natural human-drive to be competitive, and to act impulsively, which is part of our natural survival instinct, and causes us to focus on meeting our own strong human needs, rather than carefully considering the needs and rights of others, and all of the ways our choices and actions might negatively affect them.

They acknowledge that some wrong-doing, is due to an attempt to meet strong human needs, or to satisfy strong human instinctive drives and impulses, including anger, fear, hatred, hunger, or sexual desire, or is due to loneliness, or the strong human need for love and human connection, all of which are at the core of our humanity, and all of which can sometimes be intense, and dominate both our thinking and our behaviour.

Sometimes, we do things that cause harm, because we lack any knowledge or understanding that our life choices have the ability to cause such harm, and sometimes we do so because we're deeply unhappy, so will do anything to try to increase the quality of our lives, even temporarily, and will try to ignore, or minimise, any potential negative consequences for other people, for other living things, or for the planet.

Natural Humanists avoid ever considering other people to be inferior to themselves, or to other people, because of the mistakes they've made, and avoid ever considering anybody to be incapable of positive change, or of learning from their mistakes.

They completely reject the idea that some people are 'evil', or beyond hope, and recognise that, given the right support, guidance, appreciation and opportunities, every human being is capable of making a hugely positive contribution to the world, and of being loved and valued for who they are.

Natural Humanists actively seek to crush any negative feelings towards any other human being, or towards any other group of the population, and it goes directly against their strongly held beliefs to ever degrade, humiliate or abuse another person. They believe that, without exception, every human being deserves acceptance, compassion and kindness and that every human being needs love.

They seek to fully understand the reasons for other people's choices and seek to support them to become a better version of themselves, to learn from all of their past mistakes, and to feel fully respected and valued for any attempts they make to avoid future wrong-doing, and to live a positive and meaningful life.

They try to always 'let bygones be bygones', to always see people as they are now, rather than as how they were in the past, and to always avoid holding grudges.

They accept that, as soon as somebody has understood and acknowledged any harm that they've caused, and has shown a commitment both to avoid any future harm or wrong-doing, and to live a positive and meaningful life, **their past should then always remain firmly in the past**, and should never negatively affect the way that people view or interact with them in the present, or in the future.

They believe strongly that nobody should ever demonise or dehumanise anybody because of who they are, or what they've done, but instead should always seek to forgive, encourage, support, nurture, include and show love, kindness and offer acceptance and hope to everybody.

They believe no wrong-doing should ever be seen in isolation, so should always be seen in the context of all the positive things a person has done in their life, all the positive things they're currently doing, and all the positive things they're planning to do in the future.

They believe that nobody should ever be viewed superficially and that all human beings are whole and complex individuals, so should always be seen and valued as such.

Very importantly, Natural Humanists consider all human beings to be part of one global family, and believe, strongly, that **'if one person fails, we all fail'**. In other words, if we, as a society and global human community, find a way of **satisfying every human need and genetic drive of every human being safely**, throughout their life, including their need for love and appreciation, then they should never want, or have any need to do wrong, unless they have a mental health problem, or a significant intellectual impairment, in which case such wrong-doing is completely outside of their control, and they should never be harshly judged for it.

Natural Behaviour

Natural Humanists believe that society has a **very** strong moral duty to research, implement and carefully monitor, every conceivable way, of safely enabling every human being to satisfy every one of their needs and drives, as fully as possible, rather than just punishing people for the consequences of them being unable to legally and safely do so.

They believe that every human being's wrong-doing should be considered evidence only of humans' natural fallibility, and that, rather than criticising, punishing and abusing wrong-doers, they should be understood, supported and educated, to ensure that they don't repeat their errors, or ever want to do so, and that they should be actively enabled to live a highly-positive and meaningful life instead.

Natural Humanists recognise the significance of the fable of 'The Scorpion and the Frog' ²³⁷, which reads:

One hot day, a scorpion reached the shore of a river. He desperately wanted to be able to reach the other side, but, as he couldn't swim, he asked a frog if she'd safely carry him across the water on her back.

The frog had been brought up to always fear scorpions, so was very reluctant to do as he asked, but the scorpion promised there was absolutely no chance that he'd sting her, not least because, if he did, they'd both drown. Reassured by this, after a lot of thought, the frog, very nervously, agreed.

Halfway across the river, the scorpion did indeed sting the frog, and, as she struggled to take her last breath, she asked the scorpion, 'Why did you choose to sting me, knowing what the consequences would be?', to which the scorpion replied, "**Because it's in my nature**".

Natural Humanists believe that **all human beings** have potentially harmful behaviours 'hard-wired' into them by their genes, and other behaviours that are central to who they are, because of their upbringing and life experiences, so nobody should ever be surprised when somebody acts in a harmful or negative way, that is absolutely '**in their nature**', due to their natural human instincts, particularly when these instinctive drives are at their strongest, for example during times of intense emotional or sexual arousal.

Natural Humanists acknowledge all human beings' humanity and seek not to judge any one of them for their past wrong-doing. Instead, they always try to make every human being feel respected, valued and loved, and try to encourage and enable all human beings to live their lives in the most positive and meaningful ways possible, while causing as little suffering or harm as possible, to other human beings, to other living things, and to the planet and its environment.

Natural Humanists believe in supporting everybody who is trying to 'better themselves' and believe in celebrating both their efforts and their achievements in doing so. They believe that they, personally, and society as a whole, have a strong moral duty to assist all human beings to make such positive changes to their lives, to discourage each other's negative traits, to praise and celebrate each other's positive traits and achievements and to genuinely value people for who they are.

Natural Humanists consider all other human beings to be their 'brothers and sisters', who should always be treated with kindness, understanding and respect, and always as their equals. Some Natural Humanists may choose to call other people 'brother', 'sister', 'bro', or 'sis' to their face, not out of habit, but as a sign of love, oneness and acceptance, and to always greet them with a smile, and a life-affirming hug.

Punishing Natural Behaviours

Natural Humanists are against all forms of deliberate abuse, harmful control, removal of important human rights and any form of degrading treatment or inaccurate and harmful 'labelling' of any human being, whatever the reason. An example of society and the State deliberately choosing to immorally abuse and harm wrong-doers is imprisonment.

Worldwide, there are hugely more men in prison than women, and hugely more boys in school 'detentions' than girls, because it's absolutely 'in the nature' of boys and men to exhibit 'toxic behaviours', including aggression, violence and, importantly, **risk-taking behaviour**, as well as for them to be driven to seek out, and to have sex, all of which were vital in humans' evolutionary history, were essential to our survival and the continuation of the human species, and allowed humans to evolve into the highly intelligent and compassionate species that they are today.

An individual person's willingness, or drive, to take part in risky behaviours, which could cause harm, or lead to severe punishment, is significantly determined by their genes, genes that are involved in regulating neurotransmitters, particularly those that influence dopamine receptors in the brain²³⁸.

In other words, **society deliberately punishes male human beings for being masculine**, even though this is what nature 'intended' them to be. However, at the same time as doing this, society also constantly 'grooms' most men and boys to be 'macho', 'butch', determined and competitive and tolerates much of their natural toxic behaviour, believing that 'boys will be boys', and that **not nurturing these toxic traits** will make them into 'less of a man', will harm their opportunities and successes in life, and will lead to claims that they're 'sissy' and 'inadequate', or believing that this will lead to them being less attractive to the opposite, or to the same, sex when it comes to relationships, **which in most cases is unquestionably true.**

Because of all of these things, many men and boys, both due to 'nature' and to 'nurture', become 'toxic' to other males, to females, and to society as a whole, as well as to other species of wildlife and to the planet. Society then punishes men and boys for the 'monsters' that **society itself** has made them into, and has rewarded them for being, by imposing such immoral and abusive punishments as imprisonment, which includes denial of family contact, removal of the right to vote and to travel and, for many prison-leavers, poverty and homelessness.

It's because of male human beings' natural and instinctive tendency to exhibit 'toxic' behaviours, that Natural Humanists believe it's even more essential, that all members of society, and the State itself, constantly encourage, support and nurture boys and men to be 'non-toxic', and constantly reward and celebrate both their efforts to do so, and any positive achievements they make.

They believe that the State itself has a strong moral duty to research and implement every possible strategy for enabling boys and men (and all human beings) to meet every one of their natural drives and needs as fully and as safely as possible, without causing harm.

Despite many girls' and women's natural attraction to toxic 'alpha males', Natural Humanists try to always make friends and partners accountable for every toxic behaviour they exhibit and try to avoid ever 'rewarding' this toxic behaviour, for example with attention, affection or sex. They prefer, as much as possible, to only share these things with people who already live a life free from aggression, arrogance, insensitivity, selfishness and unkindness, or who show a genuine commitment to doing so.

Natural Humanists acknowledge that, as human beings, **one of our greatest freedoms is over how we choose to react to things.** We can either react to wrong-doing with anger, aggression, violence, hatred and contempt, or we can accept that **no life choice or mistake is ever 'unnatural'**, and that the only moral reaction to wrong-doing is to understand, accept, and forgive, and to support and enable that person to ensure that their actions are never repeated. They believe that a person's past should never poison our view of them in the present, and that we should always be fully open to supporting, nurturing and loving them in the future.

They believe strongly that, 'to err is human',²³⁹ but so is to understand, tolerate and forgive, and that nothing is more natural and more human than the ability and willingness to love.

Over 50 years ago, psychologists proved that not drawing attention to somebody's negative behaviour, and, instead, rewarding positive behaviours, is far more effective at both reducing negative, and increasing positive behaviour, than harsh punishment of wrong-doing.

Despite this evidence, and despite the fact that this knowledge now successfully guides many schoolteachers, parents and childcare workers, these facts have not filtered through to the State's chosen methods of implementing 'consequences' for adult wrong-doing, which are nearly always abusive, degrading, deny men, and boys, basic human rights and freedoms, and potentially cause long-term harm to the 'wrong-doer', and to their whole family.

Natural Humanists do not believe in the use of prison as a punishment, unless somebody breaks the law and **chooses** to accept prison as the 'consequence' of their crime, rather than choosing a less abusive and more worthwhile and beneficial consequence of their negative actions.

They believe that imprisonment involves the State and society deliberately, in 'cold blood', abusing, degrading and causing often permanent or long-term harm to wrong-doers and, even worse, causing significant harm to their families, who are completely innocent of any crimes.

They acknowledge that 60% of UK prisoners have children, whom the State deliberately and harmfully separate from one of their parents, or possibly their only parent, while they're in prison. They acknowledge that, in some cases, this makes it necessary for any children to go into 'care', for the whole of their parent's prison sentence, destroying these children's family and home life, denying them love, affection and stability, and denying them the right to feel that they 'belong' and have roots, as well as putting them at risk of a wide range of social and mental health problems as a result.

Natural Humanists believe strongly that **'two wrongs never make a right'**, and that prison, and all other State abuses of its citizens, are hugely immoral, and should be replaced, permanently, with meaningful and worthwhile, if extremely lengthy, community sentences, with necessary supervision, including by Artificial Intelligence, G.P.S. and curfews, combined with mental health support, addiction support and psychological programmes which have been proven, unlike many existing Offending Behaviour Programmes in prisons, to prevent reoffending, or ideally one-to-one support, to facilitate meaningful personal change.

Natural Humanists believe that any person who has broken any decent, moral law, should have to make a very significant positive contribution to the world, for example, by having to do many years of highly beneficial voluntary work or charity fundraising without pay, but with all of their basic needs met, for example, for a very simple bedsit, simple food, clothing and essential toiletries and possessions, which are already provided to prisoners in most jails, and permanently wearing a GPS tag monitored by Artificial Intelligence, but with their family, who have not offended, so shouldn't be punished at all, retaining full rights to visit and contact them.

Such community sentences can make a huge and highly positive difference to the person themselves, and to the world in general, for example, voluntary work, or charity fundraising or environmental improvement work, which can help to redress the balance of past wrong-doing.

Natural Humanists acknowledge that these more positive 'punishments' are far more likely to deter somebody who has broken the law, and caused harm, from ever doing so again, and to make them feel that their lives have meaning, possibly for the first time in their lives, and that living a meaningful life is something to aspire to. They therefore believe that, to continue to use prison as a punishment, when it's been proven to be both harmful, and ineffective at preventing reoffending, is both moronic and inhumane.

Chapter 7

Kindness

Natural Humanists believe that human beings are one of the few species on Earth capable of demonstrating deep kindness, and they believe that kindness is central to humanity, hence the term 'humane' treatment.

They believe that all **human beings have an unlimited capacity for both love and kindness** and they share the Dalai Lama's belief²⁴⁰ that we should all be "kind whenever possible", and that it's "always possible." Because of this, they believe that all human beings have an absolute moral responsibility to always treat other human beings and animals with as much kindness as possible.

They believe that human beings, unlike many other species, have the ability to see the world from others' viewpoints, and to anticipate any negative consequences that their own behaviour might have on others, including on other human beings, other animals, and even on the planet and its environment. This allows human beings to predict when they're likely to cause suffering, or to do harm, but it also allows them to predict when their life-choices and behaviour could make the world, or other human beings' or animals' lives better, or could make people truly happy.

They highly value their human 'superpower' to be able to do good and to cause happiness and believe they have a duty, throughout their lives, to both reduce the amount of unhappiness and loneliness in the world, and to increase the amount of love and kindness, whenever doing so wouldn't cause them or other people harm, distress or inconvenience, involve financial cost, or prevent them or other people from doing other things that are important to them, or to their loved ones. They share the Dalai Lama's belief that "The purpose of our lives is to be happy"²⁴¹, and that compassion is "one of the few things we can practice that will bring immediate and long-term happiness to our lives".²⁴²

For example, if it doesn't cause them inconvenience or make them feel uncomfortable, they may happily choose to share all or most of their possessions, their home, their affection, their love and even legal and consensual nudity, with anybody who ever wants them to, as an act of kindness and in acknowledgment of their equality, and of each other's human needs, and of the meaningful friendships and relationships that can often result from such choices.

Natural Humanists shun social conventions and societal barriers to human connection, which keep individuals or groups of the population apart. They encourage all human beings to remain open to forming meaningful, loving friendships, or romantic or sexual relationships, or to sharing nudity or sensual pleasure with absolutely anybody, unless there is a good reason not to, regardless of whether others consider this to be 'normal' or 'acceptable'.

They encourage everybody to see every other person as an individual, not as part of a group which society considers it either is, or is not 'appropriate' for them to spend their time with, and, as they believe strongly in polyamory, they're open to sharing their time, attention, affection and in some cases non-sexual nudity or sensual or sexual pleasure with any or all of them, without being concerned about societal judgment for doing so.

Incidentally, it's been proven that if a person is kind, they're considered more attractive to potential romantic partners²⁴³, so thankfully, it's not just toxic traits that can make us popular!

Quite simply, Natural Humanists believe in **making love, making kindness** and **making the world a better place**, and they believe that anybody who sneers at that idea, or considers it to be too naïve or unrealistic, is themselves ‘toxic’.

Chapter 8

Happiness

Unlike many other species, whose lives are dominated by meeting their basic needs, surviving, and satisfying primitive instinctive drives, human beings have the capacity to experience extreme happiness, and the ability to actively help other human beings to experience extreme happiness as well, whether they know them or they’re complete strangers.

They’re also deeply compassionate, care about other people’s welfare, and have a strong ability to see the world from other peoples’ viewpoints, to anticipate other peoples’ needs and to plan ahead to do things that will increase and spread happiness.

Because of these natural abilities, Natural Humanists believe that all human beings have a moral duty to use them, and to focus a significant part of their time and energy on creating as much happiness as possible, both for themselves and for other people. **They believe that happiness itself is an important human need and is central to our quality of life.**

They acknowledge that human beings are one of the few species capable of laughter, and they try, whenever they can, to fill their own and each other’s lives with fun, laughter and meaningful happiness.

They also believe that, as well as having the ability to make other people happy, every human being has the capacity to reduce other people’s emotional pain, isolation, loneliness and suffering. Consequently, they try to always be sensitive to other people’s needs and wishes, to avoid ever deliberately making somebody else unnecessarily sad, and see it as their responsibility, and their moral duty, to try to spread kindness, love, affection and happiness, as widely as possible.

Sharing Activities

Natural Humanists try to take part in as many activities and relationships as possible which have the potential to make themselves, and ideally other people happy, and to spread joy. They also acknowledge that, if Natural Humanists socialise frequently, with other passionate, kind, loving and like-minded people, they can all nurture each other’s beliefs and values, can all give each other the opportunity to put them into practice, and can all value and celebrate each other’s efforts and achievements, every single day of their lives.

They believe that any source of happiness and pleasure in their own lives, which is not shared with other people, is an opportunity to increase human happiness that has been wasted, so they believe that solitary pursuits are selfish, if they could be shared with another person and could increase happiness, reduce loneliness and make people feel that they ‘belong’, and are loved and valued, as Natural Humanists believe that all human beings should be.

They believe that, when appropriate, it’s better to share these activities with as many people as possible, if this can further increase other people’s happiness, without significantly reducing their own.

They believe, for example, in sharing talents like singing, dancing, or gymnastic or artistic abilities, freely, with as many people as possible, not for fame, adoration or financial gain, but as an act of human kindness.

Fun and inclusive singing groups or community choirs, singing any popular song, or songs with themes in line with Natural Humanist beliefs, can allow Natural Humanists to share their talents and, in the process, both gain pleasure themselves and give pleasure to others.

Some Natural Humanists may choose to share their artistic talents or skills in person, with friends, with family, with their local Natural Humanist Community, or with their local town or village, or to share them with the whole Natural Humanist Community, or the whole world, via internet videos and social media.

Natural Humanists share the Dalai Lama's belief that, "Love and compassion are necessities, not luxuries", and they acknowledge that today's technology allows human beings to communicate with large numbers of people, worldwide, instantly and at little or no financial cost, so Natural Humanists embrace this technology and seek to use the internet, social media and live video-links, or streaming of videos, to freely share kindness, happiness, positivity and love.

Sharing Happiness

Whether it's eating or drinking alone, listening to music alone, holidaying or having 'days out' alone, or enjoying the beauty of nature alone, Natural Humanists believe that, if it doesn't significantly reduce their own enjoyment, or make them feel uncomfortable, it's **always better to share** these experiences, with friends, family or romantic or sexual partners, or with anyone, or everyone, and to spread happiness, and create or strengthen friendships and relationships in the process.

With any polyamorous partners, or even with friends, they may choose to share frequent physical affection, any type of consensual, mutual nudity or pleasurable sex, or any other pleasurable physical contact, for example, giving and receiving relaxing, sensual or even erotic massages.

They believe in getting together frequently with other people, to share fun and fulfilling activities and experiences, and any activity which increases happiness, including frequent parties, festivals and ceremonies and, whenever possible, socialising with others and possibly having a meal, a coffee or an alcoholic drink together, working, walking, swimming, playing games, exercising or practising naturism together.

They believe that every human being's own personal happiness is almost always greater when any experience, **and** the **happiness** caused by each experience, is **shared**, both at the time, and when all those involved reminisce about that experience from then onwards. They also acknowledge that, potentially, the greater the number of people that have the opportunity to take part in these fun activities, the more happiness can be created and shared.

Natural Humanists believe strongly in 'random acts of kindness', as a way of spreading love and happiness, both to people they know, and to random strangers. They recognise that such kindness can also increase others' willingness and desire to spread kindness themselves, which can potentially greatly increase the amount of happiness in the world.

They believe that 'platonic', romantic or sexual relationships, or affectionate friendships, can all spread huge amounts of kindness, love, fun, pleasure and happiness to all concerned and, consequently, they believe that polyamory is a hugely positive life choice for every human being.

They acknowledge that sharing physical affection, physical touch, nudity, sex and love, can all be powerful sources of happiness for both ourselves, and for other people, and that sharing love, widely and deeply, can spread **true, deep, meaningful and long-lasting happiness** to large numbers of people.

Natural Humanists acknowledge that every single time any human being washes themselves in the bath or shower alone, or masturbates alone, which in many cases, is every single day of their life, they have denied other human beings the opportunity to share human connection, pleasurable nudity, and possibly affection, physical touch, and sensual or sexual pleasure with them.

They may have a group of people that they trust, respect and care about, but are not necessarily sexually or romantically attracted to, or in a relationship with, that they would happily share such private experiences with, if they knew that this would create happiness, and increase the beneficial connection between them.

Whenever it's fully consensual, or is enthusiastically agreed to and can be safely and legally enabled, they may, individually, or as a small or large group, choose to bath or shower with, or in front of each other, or to wash each other, and they may also allow some or all of these people to watch them masturbate, or to masturbate them, or to masturbate in front of them, if they know that these things make one, both, or all of them happy, and do not cause any embarrassment or discomfort to anybody else.

Some may happily do these things, regardless of the other person's gender and sexuality, and regardless of any sexual attraction to them, purely as an act of kindness, and as a way of spreading happiness, because they recognise that all human beings' have a natural connection and a shared humanity, and that all human beings have needs.

They believe that we can each, individually, choose to live a life of selfishness and isolation, or to live our lives in a way that hugely increases human happiness, and which builds hugely beneficial friendships and relationships in the process.

Throughout their lives, before doing or saying anything, Natural Humanists try to think about what the consequences would be, if **every one** of the **8,200 million** people on Earth²⁴⁴, did that **same thing**. How would it damage the planet, what effect would it have on other living things, and how would it negatively affect other human beings and their happiness?

If they don't like the thought of those negative consequences, **then they try to avoid doing that thing at all**, but also, they try to think about all of the potential **positive consequences** of doing something **good**, if everybody else on Earth did that same thing, and they then try to do as many such positive things as possible, and to encourage others to do the same.

They acknowledge that, if we choose to let it, sadness, loneliness, selfishness, aggression, intolerance and negativity, can spread like a virus, and overtake the world, but, similarly, **we all have the power to spread love, compassion, acceptance, kindness, fun, happiness and pleasure**, in just as rapid and powerful a way, and they believe that, **given that we know this to be the case, we all have a strong moral obligation to do so**.

In other words, they believe that 'we must all **be** the change that we want to **see**'.²⁴⁵

Chapter 9

Non-Materialism

Every product that human beings ever use or consume, requires the use of the planet's land, and precious natural resources, to allow it to be produced, transported, stored, retailed, maintained and, eventually, disposed of. Consequently, Natural Humanists believe that consuming any product, is only morally-acceptable, if it's essential, or if natural resources can be replaced, to compensate for those taken, without damaging the environment or causing harm to any living creature.

They also believe that as many possessions as possible, should be shared and communally-owned, to reduce the total number of products required, and that as many privately-owned possessions as possible, should be re-used by other people, when no longer required, for example, via second-hand or charity shops.

They recognise that many people justify living in properties that are far too large to meet their true needs, because they believe they 'need' space to house one or more cars, or to store collectibles, or items they choose to 'bulk-buy' to save money, or to house, display and occasionally use the huge amounts of tech and other possessions they choose to own.

They acknowledge that, the more possessions we own, the more land we steal from other inhabitants of the Earth, to manufacture, retail or house this meaningless 'stuff'. Nobody needs a 'house' for their car, for example, but most homes today, misuse land for a garage for their car, and an increasing number of new homes have double or even triple garages, which in some places are a legal requirement in new homes of a certain size.

Natural Humanists believe that all use of land, to create space for non-essential possessions to be stored, displayed or used, is morally unacceptable, as is the misuse of large properties, which could better be utilised by a larger family, or a group of friends, who actually need that space.

Natural Humanists believe that owning 'stuff' does not lead to any meaningful happiness, and recognise that, according to research, as long as human beings have security, and can meet their essential needs reliably, and can have meaningful lives over which they have control, they're capable of being **just as happy** as those with very high incomes and huge accrued wealth^{246,247}. They also believe that the time taken for people to earn the money to buy these unnecessary items, is a waste of their own lives, and denies them the ability to use their limited time on Earth in more meaningful ways.

They recognise that research has proved, that a **high income does not improve a person's 'emotional well-being'**, which includes how often and how intensely they have positive experiences and emotions, like joy and affection, how little they experience negative emotions, like sadness, anger and stress, and to what extent these things balance to make their life pleasant or unpleasant²⁴⁸.

They also recognise that it's been proved, that being on a **high income, reduces** people's ability to value and enjoy life's small pleasures²⁴⁹, making them incapable of appreciating that 'the best things in life are free'.

They acknowledge that research demonstrates that emotional well-being **only** seems to increase, until we reach an income similar to the UK's basic 'Living Wage' or, according to other researchers, an income of around £60,000,²⁵⁰ so earning above this amount makes little difference to our true happiness.

Natural Humanists believe that the income necessary to achieve this highest level of emotional well-being, is likely to be **significantly less** for non-materialists, and for people who are less competitive, and who live communally, with people who value them for who they are, rather than for how much they earn or own, and who happily share possessions, and have a full social life, and meaningful work life, which fits closely with their beliefs and values, like with any Natural Humanists, who choose to live and work in a Natural Humanist Community.

They believe that materialism is 'toxic' and harmful, and that unnecessary possessions and products, including unnecessary 'throwaway fashion', and food and drink that doesn't meet our nutritional needs, effectively 'enslaves' other human beings in capitalist businesses, to produce, transport, store and retail both these products, and the raw materials from which they're made, and often also to maintain and eventually dispose of this unnecessary 'stuff'. This also prevents these workers from making a far more meaningful use of their lives, for example, by raising a family, or doing work which improves the planet, or other people's lives.

Unnecessary products and possessions also increase global warming, waste the Earth's natural resources, waste land, which could otherwise become wild, natural, biodiverse environments, and cause significant unnecessary pollution, including micro-plastic pollution, and toxins released into the air, rivers and the sea, both by the products themselves and by the factories and lorries in which they're manufactured or transported.

Product manufacturing also, irresponsibly, reduces the amount of water that's available for other human beings, and other species, to use or consume. For example, the Aral Sea, which used to cover 8,000 km², nearly dried-up completely, due to the amount of water used by the textile industry²⁵¹, which turned part of it into a desert, devastated wildlife and the local human population, whose lives and livelihoods relied upon it, and left the whole area highly polluted, creating one of the planet's worst human-made environmental disasters²⁵².

Natural Humanists believe that possessions are incapable of significantly increasing happiness, but they also believe that financial wealth is incapable of doing so as well. For example, in many countries, people's levels of perceived happiness have been found to reduce, as these countries have become wealthier²⁵³, suggesting that unhappiness is the price that we all pay for wealth.

Natural Humanists recognise that materialists value their possessions highly, considering them to be at the centre of their lives, their main source of satisfaction, and physical evidence of their 'success'.²⁵⁴

Materialists often feel that their possessions, and their own comfort, are more important than their values and beliefs²⁵⁵, and they may even depend on their possessions to 'give' them self-esteem²⁵⁶. Consequently, they may value themselves more, and expect others to value them more, because they have these possessions²⁵⁷, but also, they may feel more and more worthless, the less money and possessions they have, and they may never be able to feel fully satisfied with their possessions, because capitalism ensures that there are constantly new and 'better' alternatives available for them to consume and acquire²⁵⁸.

Research suggests that materialists have unrealistically high expectations of how much satisfaction they'll get from material goods, so their new possessions are never able to meet their high expectations²⁵⁹. Consequently, they feel the need to continue buying even more new things, all of which continue to make them feel dissatisfied with their lives²⁶⁰.

Materialists' possessions may include their home, their car, their mobile phone and their clothes, and they often consider the brand, and social-standing and wealth associated with a brand, or a particular possession, to be more important than its function.

In contrast to this, Natural Humanists, and other non-materialists, value possessions only for their ability to perform their required function, not for their appearance or how 'cool' or 'fancy' they are, or for what brand they are, or whether they're 'limited editions'. Clothes just need to keep them warm and dry, and a house just needs to give shelter from the elements and to be somewhere to live, sleep and eat.

Materialists will value things that have no useful function, such as a 10 bedroom house, when only 2 bedrooms are needed, or unnecessarily large rooms, or having as many en-suite bathrooms as bedrooms, when 1 bathroom is perfectly adequate, or having every latest gadget, or every kitchen appliance, even if they can cook perfectly tasty meals with the appliances they already have.

They will always want to 'upgrade' to the newest version of technology and the latest model of car, and they'll constantly want to move to bigger and fancier homes in 'better' neighbourhoods, even if this has little positive impact on their life.

They'll want to own a 'holiday home' or 'mobile home' or 'motorhome', or possibly all three, rather than using house-swap holiday services, or will want to temporarily 'own' a hotel room, while also owning a home which is empty and unused while they're on holiday.

They'll want to own a car, or numerous cars, instead of walking, cycling, or using public transport. They'll also value having their own items, rather than sharing communal items. For example, they'll buy a book, rather than using a library, and they'll possibly also own a 'real' book, rather than a 'virtual' digital book. They'll also surround themselves, and fill their homes, with 'nick-naks', which have little functional use.

Materialism is closely linked to consumerism, and materialists will often want to consume as many things as they can, going on as many holidays per year as possible, attending as many concerts as possible, and going out for meals and drinks, when homemade meals and drinks with friends and family would meet their needs perfectly well.

Materialistic people will seek highly paid or 'impressive' jobs, often regardless of the quality of life they allow, and regardless of how the work involved fits in with their personal values.

Materialists may value a game or sport only if they win and may 'collect' achievements and experiences, as though they're possessions, like running as many separate or consecutive marathons as possible.

Natural Humanists believe that materialists often **'know the price of everything, but the value of nothing'**, and often see their friends and partners as 'possessions', always wanting to ensure that they're the most attractive available and have the highest social standing. Also, the more possessions somebody has, and the more expensive their possessions, the more they tend to distance themselves from their fellow human beings.

They also often value friends and partners less, if their looks fade, for example due to age, or illness, and they may want to 'own' their partner, through marriage, or by fiercely ensuring their partner's monogamy, or will want to 'bed' as many people as possible, with the number, the attractiveness and the social standing of their partners all affecting their own 'value', rather than living a Natural

Humanist polyamorous lifestyle, of meaningful and loving, mutually-pleasurable, long-term relationships and friendships, based on equality and mutual happiness and pleasure.

On social media, materialists may seek to gain as many social media 'friends' as possible, including as many 'important', 'attractive' and 'influential' people as possible, and they may seek to avoid the 'wrong kinds' of people 'friending' them online at all.

Materialistic parents may also seek to ensure that their children only befriend, socialise with, date, mate with, and marry people with wealth, power, physical attraction and social-standing.

Materialism has been found to be potentially harmful to people's emotional well-being and relationships, increasing the risk of depression and anxiety²⁶¹, and often resulting in problems with people's self-esteem, which is linked to what they own, rather than to who they are²⁶².

According to research by Dr Jason Carroll, a professor at Brigham Young University, **1 in 5 couples have a strong love of money**²⁶³, but money is also their main source of conflict, and materialistic couples argue more, are less happy, have less stability in their relationships, are less responsive to their partner, are less focused on their relationship, are more likely to seek happiness through their possessions, rather than through relationships, and are more likely to have financial problems, because they're more focussed on saving than on spending, and are more interested in acquiring possessions, than in maintaining financial stability²⁶⁴.

According to research²⁶⁵, materialistic people tend to be more concerned about what they don't have, than what they do have, such as security, a home, a family and a job. They're also more likely to be depressed, with **the most materialistic** people of all being the most depressed, the least grateful, the least satisfied, and the most self-centred, focusing on physical rewards and helping themselves, rather than spending time and energy on supporting other people²⁶⁶.

Research suggests that materialistic people are more likely to be competitive, and to have little or no interest in spending their time on pro-social activities, like working for a good cause, and also, people who place a high value on wealth and status, tend to be more anxious and depressed, and less sociable²⁶⁷.

Despite all of their possessions, materialists are **more likely to be dissatisfied** with their standard of living, with how much fun they have in their lives, and with the relationships they have with friends, and are also more likely to suffer with depression, anxiety, loneliness, low self-esteem and substance abuse than non-materialists²⁶⁸.

Natural Humanists believe that **materialism, vanity and arrogance** are **toxic to humanity and to the planet**, and they believe that they should all encourage and support each other to **permanently eliminate** these toxic traits from their lives, and should value and celebrate each other's efforts and successes in trying to do so, while also raising their children, and encouraging their friends and wider family, to do the same.

They believe strongly in human equality and that, ideally, all human beings should have a similar level of wealth and possessions, which, wherever appropriate, should be communally owned, for the benefit of everybody concerned.

In short, Natural Humanists believe strongly in the motto, **'More Love, Less Stuff'**.

Chapter 10

Responsible Consumption

Natural Humanists believe that the best possible use should be made of the world's natural resources, with as little duplication, waste and irresponsible consumption as possible.

They believe that only products which are produced in environmentally-responsible ways, and which have the longest possible lifespan, should be consumed at all, for example, no 'throwaway' fashion or single-use plastics.

They believe that it's usually better to **share ownership** of something, and that private ownership is often inappropriate, selfish, inefficient and wasteful.

They believe that no product should be allowed to be manufactured, exported or imported, anywhere in the world, unless an attempt has been made to maximise its longevity, produce it using the greenest suitable materials and processes and, where possible, to allow it to be upgraded to allow for future technological advancements, without having to throw it away.

They also believe there should be a detailed plan for the recycling or responsible re-use of every product that's ever manufactured in the world, before it's allowed to be manufactured or sold at all.

They believe that the full cost of efficiently collecting and recycling products, or safely and responsibly disposing of them, at the end of their useful life, should be met by the product's manufacturer, by charging a higher retail price when selling the product to customers. This would also ensure that if two different products did similar jobs, then the product which was easier and cheaper to recycle, would also be more likely to be cheaper to buy, making it more popular, which would gradually reduce the existence of unnecessarily over-engineered or unrecyclable products on the market.

They believe that as many as possible of the component-parts of every product ever sold should be replaceable individually, and ideally should be interchangeable with parts from other manufacturers, if they fail and can't be repaired, and that each component part and raw material, within every product, should also be fully recyclable or reusable and, to facilitate this, these parts should be as easy as possible to identify and separate into individual components and materials, such as plastics, metals, paper, etc.

As non-materialists, Natural Humanists try to avoid consuming things that are unnecessary, or are over-engineered, or are unnecessarily large, or wasteful of natural resources, given how each user intends to use that product. They also recognise that the smaller the number and size of products, the less vehicles will be needed to transport them during their manufacture, wholesale and retail, thereby further reducing congestion and pollution, and reducing our species' collective carbon footprint.

In short, to Natural Humanists, when it comes to possessions, '**less is always more**'.

Chapter 11

Temporary Accommodation and 'Second' Homes

Natural Humanists are against any unnecessary and selfish misuse of the planet's land, which they believe belongs equally to all species of wildlife. Consequently, they're opposed to all 'second homes', 'holiday homes', 'mobile homes', timeshares and caravans, which all prevent the land on which they stand, from becoming permanent biodiverse wilderness, effectively 'stealing' it from the animals, plants and other living things, which had an equal right and ability to share this land, for most of our planet's history.

Holiday Accommodation

Natural Humanists are also against hotels, which misuse land in a similar way, believing that the only two morally-acceptable types of temporary or 'holiday' accommodation are **hardwearing, ideally communally owned and maintained portable tents**, sited temporarily and responsibly on wild land, not on nature-depleted campsites, which can be folded-up and transported by bike or public transport, take up no land when they're not in use, and can be fully recycled at the end of their life, and **'home-swaps'**, where somebody swaps their own home temporarily with somebody else's home for a short amount of time, for example during a holiday, thereby taking up no additional potentially wild, biodiverse land at all.

They acknowledge that 'house swaps' are often better achieved by using a house-swap agency, which doesn't require **direct swaps**, as it's unlikely that both households that want to swap at any particular time will want to stay in each other's property, or even in that region or country.

House-swap agencies effectively allow every household in the country, or the world, to 'donate' their property for a particular period of time, between specific dates, and then to use any other 'donated' property during that same period, with possible restrictions being placed on the 'value' of properties that a household is allowed to swap with. For example, the owners, or renters, of a low-cost bedsit may not be able to swap this for a large manor house, or they may be asked to pay an 'upgrade fee' if they do, or they may be required to share it with one or more other home-swappers.

Given that some areas will **always** have a very high demand for holiday accommodation, or weekday accommodation for workers, Natural Humanists believe that highly land-efficient and environmentally-responsible high-rise hotels, or blocks of small apartments, are acceptable in these locations, but only if users 'swap' use of one of these for their own home while they're staying there and if, also, any member of the public without a home is allowed to temporarily live in these hotel rooms or small apartments, during periods of low demand, for a **reasonable residential rent**, for example, in a holiday resort only busy during the summer.

They also believe that a system should exist, managed by Artificial Intelligence, which allows people to live full-time in such 'donated' house swap properties, including those in less popular areas which wouldn't normally be as easy to swap, if they're happy to move frequently whenever the 'house swap' period for each property comes to an end, for example every week or fortnight. This may include people who would otherwise be homeless and people who prefer a transient lifestyle.

Caravans, Mobile Homes and 'Park Homes'

In the USA alone, 11 million households have a 'Recreational Vehicle' (or RV)²⁶⁹ and there are around 1.14 million registered caravans, motor homes and mobile homes in the UK²⁷⁰, but caravans and mobile homes only last around 10 to 20 years, making them a huge waste of the world's resources.

They also take up land, either at their permanent site or, in the case of caravans, at both the home or parking site where they're stored when not in use, and at all the caravan sites around the world that their existence is directly responsible for creating a demand for.

Natural Humanists acknowledge that all caravans and temporary homes cause an unacceptable amount of pollution and harmful CO₂ when they're transported, adding to the owner's or user's carbon-footprint, polluting the environment, and contributing to disastrous global warming.

All caravans and temporary buildings are usually hugely wasteful of the materials and natural-resources needed for their construction, given their short lifespan, and they also need to be disposed of at the end of their short useable life, again causing pollution and wasting land that's needed for landfill waste disposal sites, which could otherwise become wild and biodiverse.

Caravans are relatively poorly insulated, so need highly polluting heating or cooling to make them comfortable and habitable. Also, just like all single-storey buildings, they're an unacceptably wasteful use of the Earth's limited land, with multi-storey, space-efficient, long-lasting, extremely highly insulated permanent buildings, constructed with 'green' materials, always being a far more responsible alternative.

Second Homes and Empty Properties

Despite the large number of people in the world who are homeless, or in overcrowded properties, according to the Royal Institute of Chartered Surveyors, there are millions of **empty properties** worldwide²⁷¹, including over half a million empty properties in the UK alone, most of which have been empty for over six months²⁷².

In addition to these **empty properties**, 772,000 households in the UK have at least one '**second home**'²⁷³, whereas in the USA, there were a massive 7.5 million second homes in 2018 and, in Spain, 28% of households are believed to own at least one second home²⁷⁴.

Natural Humanists believe that both **empty properties** and **second homes**, immorally waste the potentially biodiverse land on which they're built, while, at the same time, significantly reducing the availability of permanent homes for other people, and also, due to the laws of supply and demand, making those properties that are available, far less affordable to buy, or to rent.

Chapter 12

Anti-Capitalism

The Birth of Capitalism

Today, most human beings live in unnatural, built-up urban areas, but in Europe, from the 800s to the 1400s, most people lived in **rural areas**, where they could use land to grow their own food and graze their own animals if, in return, they did work for the person who owned that land²⁷⁵. This continued to be the case until the 1500s, which is when, according to Karl Marx, **capitalism first started to take over the world**²⁷⁶, eventually completely changing the planet and most aspects of human life.

At first, this 'capitalism' was on a small scale, with merchants and small urban workshops '**using people to make profit**²⁷⁷, and **providing them with wages in return**, an idea that was totally new to most human beings at the time.

Later, at the start of the '**Industrial Revolution**', which began in Great Britain in the late 1700s²⁷⁸, this capitalism began to spread rapidly throughout western Europe, and throughout European colonies in the American and Australian continents between 1800 and 1850²⁷⁹, until it eventually took over the world, and most of its human inhabitants.

The Industrial Revolution was the time in human history, when industry, and the manufacturing of products with machines, started to totally transform our world²⁸⁰. In Britain, this occurred mainly from 1760 to 1840²⁸¹, whereas the United States and Western Europe had a second industrial revolution from the late 1800s onwards, and China's and India's Industrial Revolution didn't occur until the 20th century²⁸².

The Industrial Revolution introduced a new way of working, and of treating fellow human beings, which involved each person performing pre-defined tasks, and **only those tasks**, and becoming specialists, in order to increase efficiency. This way of working was called the 'factory system'²⁸³, and it effectively **dehumanised and 'enslaved' factory workers**, making them into **little more than another 'working part'** of the machines or processes that they were operating.

Technology also advanced significantly during this period, in areas like communication, including radio and telegraph²⁸⁴ and transportation, including steam ships, steam trains, traction engines, cars and planes²⁸⁵, all of which were highly polluting and significantly added to our current global warming crisis.

Capitalism created an **industrialised society** and, for the first time in history, involved the **mass production of manufactured goods**²⁸⁶, which required the use of huge amounts of the world's natural resources, usually **without any concern for the wide range of negative consequences that this would have for the planet and its natural inhabitants**.

Capitalism led to a strong focus on efficiency²⁸⁷, as this was important to increase profits for wealthy business owners. This involved mechanising and automating tasks²⁸⁸, but it also **required workers to become efficient 'working parts'** of the manufacturing process themselves.

These workers had, until this point, lived in natural rural areas, just like all of their ancestors, but capitalism required them to move, on mass, for the first time in human history, to unnatural urban areas²⁸⁹, particularly as their right to grow crops for their own use had been removed by Enclosure laws²⁹⁰, which forced them to move to these urban areas, and to work in exploitative and

dehumanising capitalist industries for little pay (according to economic anthropologist Jason Hickel)²⁹¹

Incidentally, capitalism, and the industrial revolution, led to increased efficiency in agriculture²⁹² as well, which made it possible to provide more food for a larger population, but, very significantly, this also led to increased destruction of wild biodiverse environments.

Exploitation

Workers had to work long hours for very low pay and were often exploited and abused by the factories' owners²⁹³, who were themselves often extremely rich. They often had to live in unhealthy tenement buildings and overcrowded slums²⁹⁴ and to work their whole lives in completely unnatural factories, in towns and cities which were, themselves, completely devoid of nature.

The Industrial Revolution, and the capitalist society that it created, led to a small minority of increasingly wealthy people owning most of the land and property on the planet, while exploiting every other human being, and controlling their freedoms and natural rights, something which the State happily allowed, enabled and benefitted hugely from, and which most workers and their families could do nothing about, because they were disenfranchised, and so had no legal right to vote in elections, or to have any say in how their country was run at all.

Natural Humanists believe that, even today, capitalist businesses are invariably self-serving organisations, which use and abuse employees to create profit for owners and shareholders and, in doing so, often degrade these human beings, control their appearance and behaviour, deprioritise their family lives and own personal needs, deny their humanity, and fail to recognise their individuality, skills, knowledge and competence.

Capitalist businesses take advantage of the fact that, in a capitalist society, **people are valued, by businesses and by the State, only in terms of their monetary 'value' to that business or to the State**, in terms of their profit-generating or tax-raising potential, and for their ability to do things which businesses and the State find 'useful' or 'marketable'.

These businesses often deliberately prevent employees from using their full range of skills and knowledge, if these are outside of their pre-defined job role, which effectively dehumanises them, just to increase efficiency and profit.

War and Colonisation

Natural Humanists acknowledge that **capitalism**, and the **materialism** that it both promotes, and is closely linked to, **are a significant reason for many of the world's wars and conflicts**²⁹⁵, in that countries value the 'acquisition', through force, of other countries' land, view other countries as 'competitors' in a 'global market', and therefore choose not to fully cooperate and collaborate with them, and 'enslave' human beings in their armies, to operate the 'military machine' which makes these conflicts possible, while 'devaluing' human life.

Governments happily 'write off' any loss of life during a war in their 'Profit and Loss Account', focussing instead on the commercial power and huge profits that war allows them to achieve, if they 'win' a disputed territory and gain all of its land and workforce. There is also a long history of countries happily, but hugely immorally, using their own military power purely to increase or defend their existing capitalist interests abroad²⁹⁶.

Historically, capitalism also led to rich European countries 'enslaving' the inhabitants of all the countries they colonised, requiring them to work to produce products, purely for the financial

benefit of European countries and individuals who were already extremely rich, while also providing these 'enslaving' countries with important products and natural resources (according to economic anthropologist Jason Hickel)²⁹⁷.

Self-Serving State

Natural Humanists share Noam Chomsky's belief that **capitalism is inherently corrupt**, being based on **authoritarianism, oppression and inequality**²⁹⁸.

They also believe that capitalism has infected virtually all '**democratic**' **political parties**, with each party deliberately creating its own 'Unique Selling Points' (USPs), to ensure that they're seen as different from all other political parties, before using very expensive marketing campaigns to 'sell' these USPs to the public. They rarely make serious attempts to cooperate with other parties, or to have joint policies, as this 'devalues' their own 'brand'.

Political parties treat all potential voters as 'customers', to whom they focus on using the 'hard sell', and they consider the number of votes they receive as the main measure of their "business's" success. In fact, they run the whole country as a business (like UK plc) and compete with all other countries, **with their main or sole concern being their own success**, regardless of, or deliberately at the expense of, all other countries, or their main 'competitors'. In the process of doing this, they control and often mistreat citizens in the same way that irresponsible capitalist businesses mistreat their employees.

Just like dodgy 'here today, gone tomorrow' market stall traders, trading out of a suitcase, they give no guarantees or 'money back', and don't think twice about changing their policies and going back on election promises after the election has 'completed the sale'.

It's rare that any political party creates **morally right and responsible** policies (or 'products'), when they can choose policies which create huge profits for the country or the State instead, at the expense of the environment, nature and employees. Even 'ethical' policies tend to merely pay 'lip-service' to people's strongly held concerns and beliefs, often being more about 'green-washing' or 'ethics-washing' their own political party's image, or about preventing or silencing public criticism.

During recessions, capitalist governments deliberately encourage us to consume things that we don't need, by lowering interest rates, which discourages us from saving, and encourages us to spend our money instead on products and services, which creates employment, in often tedious and meaningless jobs, which promote irresponsible consumerism and materialism, irresponsibly misuse natural resources, enslave human workers and create huge amounts of waste and pollution, all to create wealth, which is unevenly shared in society, usually making the rich even richer, while also increasing the government's own income from business and employment taxes.

Financially, the State benefits hugely, from all of the different ways that capitalist businesses control and harm their employees and customers, and from all the damage to the planet and its other species that these businesses are responsible for, because the State **taxes all of the profits** which this abuse and damage allows, and also **taxes the wages earned** by these businesses' employees, as a result of this 'abusive relationship', as well as **taxing the sale price of any goods and services**, that these employees and businesses create or provide.

The State also celebrates companies' growth and financial success, while, at the same time, 'punishing' anybody who chooses not to accept work in these capitalist businesses, even if it will degrade and exploit them, by removing some or all of their welfare benefits, if they're unemployed at the time, negatively affecting their children and families, even if they're fully and meaningfully

occupied as a child-carer to their own young family, or as a carer for a family member, or as a voluntary worker or charity fundraiser.

Enslavement

Natural Humanists believe that, invariably, capitalist businesses fail to be democratic, and choose not to be, and so are effectively dictatorships, which deny employees' freedom and dignity, coercively control their movements, appearance, freedom of speech and behaviour and, in a large proportion of cases, require employees to waste their lives doing work which is of little or no interest to them, may be of little meaningful use to the world, and which wastes their skills, knowledge and potential, and denies them contact with their families and with nature, as well as preventing them from realising their full potential as human beings, and their ability to do more worthwhile work, and live a truly fulfilling and happy life.

Natural Humanists recognise that capitalism has its origins in slavery, and it legally, and very effectively, continues this 'enslavement' of human beings today, by creating 'wage slavery'²⁹⁹, where people have to work for capitalist businesses in order to survive, so, although employers don't legally **own** workers like slaveowners did, they're effectively legally '**renting**' them instead, while still having significant power to control many areas of their life.

Capitalism reinforces and perpetuates the lie that there is a meaningful difference between '**owning**' a person, and owning their home and giving them their food (**as a slave**) and '**renting**' that person (**as an employee**) and requiring them to buy or rent their own home and source their own food, when, in truth, **both enable that person's life, behaviour, and freedom of speech and movement to be closely controlled**,³⁰⁰ and both deny that person the freedom to live their life the way that they would wish to, and to spend time with their family and loved ones.

Karl Marx believed that all human beings who work for capitalist businesses are effectively 'selling themselves' to capitalism, and to the rich and powerful people it's created, so they're effectively volunteering to be lifelong slaves of capitalism and to always meet its needs, despite the fact that they're, invariably, paid low wages, which reinforce their own perceived 'inferiority' and their employers' 'superiority'.³⁰¹

Businesses control many aspects of workers' lives, including when they can see their families, where they live, how they dress, how they behave, who they spend their time with and whether they face hazards such as aggressive customers and dangerous substances³⁰².

They invariably prevent workers living as 'whole humans', instead requiring them to focus only on specific tasks and never to overlap their activities with another worker, who is better skilled in that area of work, thereby dehumanising and degrading them.

They create an immoral 'hierarchy' in their businesses, between management and workers, and between skilled and unskilled workers³⁰³ and they also deny all human beings the freedom to see and interact with each other as the equal human beings that they are.

Businesses reward people they consider have 'value', because of their attitudes, beliefs, experience, knowledge, skills and efficiency, by ensuring that they succeed and are promoted, increasing their autonomy, status and wealth, whereas anybody who fails to meet their requirements, will often be forced to accept degrading, menial and unfulfilling jobs, to receive low pay, and to have little or no opportunity to progress³⁰⁴.

Businesses often require workers to be a representative of, and a 'mouthpiece' of that business or organisation, and to never allow their own individual and unique views, personalities and behaviours to 'pollute' this.

Capitalism also controls humans' childhoods, and early adulthoods, by requiring them to take part in State education, which itself reinforces capitalist beliefs and 'moulds' each student into just the right shape of 'cog' that will fit into businesses' 'capitalist machines'.

Capitalist businesses are invariably mini dictatorships, which deny workers democratic control of both their own lives, and the businesses whose profits they're directly responsible for creating³⁰⁵. They also conspire, with the State, to control when a human being is 'no longer fit for purpose', and is therefore no longer of value to capitalism, by enforcing state retirement ages³⁰⁶.

Capitalism relies on a deliberately abusive and coercive relationship between businesses and their employees, with the sole aim being to maximise profit and, over the centuries, **human beings have learned to consider this exploitation of them, as both employees and consumers, to be 'normal'**³⁰⁷ and to **consider those who 'opt out' of a materialist, consumerist, abusive and environmentally-destructive capitalist lifestyle to be 'deviants' and 'cranks'**, while the media, which is an integral part of capitalism, reinforces these beliefs and reinforces a strong love of consumption, materialism and wealth³⁰⁸.

Capitalism's belief in control and exploitation of the weak by the powerful, and in enslavement of people for their labour, was undoubtedly central to the Slave Trade³⁰⁹, and is also central, in today's world, to the continuation of lifelong ownership, abuse and murder of animals as sources of food and clothing, as 'workhorses', and as pets, and sources of entertainment, and this exploitation of the 'weak' has also played a large part in creating unequal pay and conditions, and limiting opportunities for progression, for women and people of minority ethnic groups³¹⁰.

The competitiveness of capitalism also plays a large part in stirring up anti-immigrant feeling, as other countries are seen as 'competitors' not allies, so they and their inhabitants are seen as the 'enemy' and not to be trusted, as is demonstrated by right wing politicians considering immigrants to Britain to be a threat to the success of 'UK plc', even though this is rarely the case.

'Slave' Wages and Poverty

The selfishness, competitiveness, one-upmanship and nationalism that are closely linked to capitalism, are significantly responsible for the fact that **8.5% of the world's population (a massive 700 million people)** have to live on **less than £1.74 per day** (that's only **£635 per year**)³¹¹ and a shocking **3,500 million people (44% of the world's entire population)** have to live on **less than £5.53 per day** (that's only £2,018 per year)³¹².

In 2012, **just 1,226 of the world's richest people** had the same combined wealth as **all of the poorest 60% of the world's population** put together³¹³ and, in 2021, Oxfam found that **just 10 of the world's richest men had more wealth than all of the world's poorest 3,100 million people put together**, and that **their combined wealth doubled during the COVID pandemic**^{314,315,316} and, in 2021, Credit Suisse, estimated that, between 2020 and 2025, the number of millionaires in the world would increase by **28 million** to a huge **84 million**³¹⁷.

According to estimates, in the year 2000, **the poorest 50% of adults had just 1% of the world's wealth, but the richest 1% of adults had 40% of the world's wealth** (according to the World Institute for Development Economics Research at United Nations University³¹⁸) and, in 2012, **the top 5% of the**

world's population had 71.6% of the world's wealth (according to the Organisation for Economic Co-operation and Development³¹⁹) and **the top 10% of adults had 85% of the world's wealth**, whereas **the bottom 90% of adults had just 15% of the world's total wealth** (according to Credit Suisse³²⁰).

Natural Humanists believe that these shameful truths only exist at all, because human beings choose for this to be the case, because they allow capitalism to rule the world, and choose to separate our global brothers and sisters, according to the country in which they happen to be born, and because they don't cooperate fully, as we undoubtedly should, to eliminate totally and permanently this global poverty, and to ensure that all human beings share the world's wealth fairly, and are valued equally, as we all, morally, are equal citizens, not just of our own countries, but of the whole planet, all of which is our shared home.

The State enables the continuation of unequal distribution of wealth within their own country, through its economic policy and its policy on income tax and inheritance tax. Anybody who's already rich, can afford to give their children an expensive education, which allows them to get higher paid jobs³²¹, and often their children also get to inherit wealth from their families, which maintains or increases the wealth and income gap between human beings who have similar levels of ability, and who work just as hard as each other, for just as many hours. In fact, a **very large proportion** of the richest people on Earth were **already the richest people on the day they were born**³²².

Coercive Control of Children

An example of the exploitative and coercive collaboration between the State and capitalist businesses, is the change in the law in England, in 2015, which, for the first time ever in history, gave the State the power to prevent a child from leaving school at 16, unless they were employed in full-time work, enrolled in a further education institution, or involved in an apprenticeship, which allowed the State to effectively mould them into a commercially-beneficial 'unit' of capitalist or state wealth creation, whether they wanted to be or not.

In England and Wales, education has been compulsory for 5- to 10-year-olds since 1880³²³, but governments have deliberately increased the minimum school leaving age on numerous occasions since then, to increase children's skills and qualifications, in order to provide a steady supply of skilled labour³²⁴, purely for the benefit of capitalism and the State. To reinforce this abusive control of children, the State has, both historically, and still today, fined, or even criminalised children, or their parents³²⁵, for failing to comply with this immoral control and exploitation of children.

In the UK, the minimum legal school leaving age increased to 11 in 1893, 12 in 1899, 14 in 1918, 15 in 1947 and 16 in 1972, but, **in England in 2015, it increased to 18**, unless a child was in full-time or part-time work, or was enrolled in further education³²⁶. This was, unapologetically, due to **a desire to make children suitable for the needs of modern industry**, which required more skilled workers,³²⁷ and so, effectively, it **made children into slaves of the State and of capitalism**, for the **whole of their childhoods** and passed 'ownership' of children from their parents to capitalist businesses, in the same immoral way that **legal ownership of girls (and their property)** used to pass from their father to their husband when they married.

In many countries, the age at which children are legally allowed to leave school is the same as the age at which they're allowed to start full-time paid employment, allowing this smooth transfer of 'prisoners', from the childhood control and 'imprisonment' of school, to the adult 'enslavement' of capitalist and state enterprises.

Unquestionably, since compulsory education first began, the State and capitalist businesses have conspired to ensure that children's education is shaped to meet the needs of capitalism and the State as precisely as possible, as is demonstrated by the BBC documentary series 'Back in Time for School'. This has ensured that children are effectively dehumanised, allowing them to become the perfectly shaped and sized 'cog' to fit into the profit-generating machine of state and capitalist industry.

Historically, in the UK, the State even separated children at the age of 11 into 'technical cogs' or 'management cogs' from the age of 11, sending one to 'technical colleges' and the other to 'grammar' schools, with each having received different specialised grooming and moulding until they 'fitted' their future lifelong job-roles as precisely as possible.

The State often tries to justify laws that make school attendance compulsory for under 18s, by claiming that **children aren't capable of making sufficiently reasoned choices**, but this is directly at odds with the fact that they're held fully legally responsible for any crimes they commit from the age of 10, and are considered fully capable of legally consenting to sex and relationships with as many people as they wish from 16 years old.³²⁸

In addition to controlling children's lives, the State directly enables capitalism to extend the 'enslavement' and 'imprisonment' of human beings in workplaces (or 'capitalist prisons') by increasing retirement ages, directly against the will of the people, as occurred in the UK in recent decades, including adding a huge 5 years to the 'sentence' of all women when their retirement age suddenly increased from 60 to 65 and is gradually now increasing to 66, 67 and beyond.

Undoubtedly, in so many areas of life, the State and capitalist businesses **do whatever suits them**, regardless of whether it's successful and **regardless of which human beings, or other species suffer**, as this is seen as acceptable 'collateral damage'.

Significantly, the outcome of the Industrial Revolution and Capitalism, has been the lifelong 'imprisonment' of natural human beings in human-made artificial built environments, in towns and cities, almost always separated from both nature and any type of truly natural life, for all or most of their day and week, and often, for the whole of their lifetime.

Enforced Inequality

Natural Humanists believe strongly in **equality of opportunity, status and wealth** and in **absolute democracy**, including in all businesses and all workplaces, but, in the 20th century, followers of right-wing fascism, which is the combination of corporate, governmental and military power³²⁹, believed that **inequality** and **social hierarchy were** beneficial to society³³⁰. They therefore believed it was beneficial for some people to be considered more important, to be more wealthy, and to have a higher status than others, a belief that still exists in many Conservative thinkers. In today's world, large corporations are only interested in serving the needs of shareholders, so they have no interest in the environment, in animal or human rights, in social justice, or in anything else that's important to the comparatively poor, weak and powerless bottom 99% of the world's human population³³¹.

Capitalism couldn't exist if wealth was shared equally amongst the population of a country, or the world. It **requires** that a certain proportion of human beings will **always** receive demeaning low wages, to allow the maximisation of profits and the success of businesses.

It requires a large proportion of the population to always be relatively poor, so that they have little option but to spend their lives in unrewarding, unenjoyable and often demeaning jobs, to create profit for capitalist businesses. The State enables this exploitation of these 'deliberately

impoverished' workers, by denying them social security benefits if they choose not to accept these low paid jobs.

Significantly, capitalism values each human being differently, which goes directly against Natural Humanists' belief in equality. It considers some people to be highly valuable to businesses, and to the capitalist state, and therefore ensures that they receive huge annual salaries and can accrue massive wealth, whereas it considers others to be of very little value, so these people receive only just enough money to survive, even though they've worked the same number of hours and put in the same amount of effort.

Anybody who, through no choice of their own, is born in a country considered to be 'developing' or to be in the 'Third World', is valued even less, so is used by rich countries to do work which their own citizens would prefer not to do, and is invariably paid even less still, not even enough to meet their families' basic needs. Even 'charitable' financial aid 'donated' to developing countries, is more about benefitting powerful businesses, and the rich donor country itself, rather than meeting the developing country's needs.

Natural Humanists share the belief of Karl Marx, that a **core requirement** of a capitalist society is that a **large portion of the population** mustn't be **wealthy enough to be able to support themselves** and be financially independent, so that they can be **forced by capitalist businesses to sell their labour** for a wage³³², i.e., **that society and the State should ensure that a certain proportion of human beings can't survive without agreeing to do work that others wouldn't choose to do.**

They acknowledge that rules regarding eligibility for state benefits very effectively achieve this in today's world, making the State a very powerful and legal slave-driver, and an apologist for, and ally of, capitalism, and an enabler and creator of relative-poverty and of unequal societies.

Natural Humanists recognise that every job vacancy in every capitalist business must be filled all of the time, and, as some of these are low-paid roles and some are highly paid, **capitalism insists, and always requires, that some people will be the 'highly paid and 'valuable' ones and some people will be the less worthy and 'less valuable' ones.** This will always be the case, even if every human being on Earth has university degrees and years of experience, **as these 'lowly' roles must always be filled.**

Capitalists believe that we should all try to 'better ourselves', through study, training and hard work, and if we do, we'll have a 'good' life, with wealth and status. They look down on those who choose not to do so and consider them to be fully responsible for their 'lowly' position in society. What they neglect to admit though, is that there will always be a need for every job that exists in society, and the only thing that will be achieved by 'bettering' themselves in this way, is making certain that they, themselves, won't have to do the least popular of society's jobs, and that somebody else will be forced to do them instead.

So, what this study and hard work, to serve the needs of mighty capitalist industries and the State actually achieves, is to force other people to do these 'inferior' jobs instead, thereby reinforcing the class system, which categorises human beings as 'good, better, and best', and in doing so, goes directly against Natural Humanists' belief in equality. This training and 'improvement' just changes who is poorly paid, it doesn't, in any way, help to end the blight of low wages, or decrease the overall number of human beings who are considered inferior, and deserving of low pay.

The owners and shareholders of businesses are the only ones who gain significantly, financially, from the hard work of employees, and this uneven distribution of wealth means that a proportion of the population will always have far more money than they need³³³, which itself creates a demand for

totally unnecessary, or 'luxury', or premium products and services, which require human beings to waste their lives in pointless occupations creating and providing them, even though they add nothing significant to the world, while creating waste, pollution and increasing the difference between the lifestyles of the poor and the rich.

This then encourages the less well-off to aspire to be consumers of these unnecessary products and services, which then 'requires' them to continue to work for capitalist businesses and to develop higher-paid skills, which are 'valuable' to those businesses, but are of no value to the employee, to the planet, or to society.

Unemployment

Natural Humanists acknowledge that **capitalism values unemployment, because it creates** a more flexible labour market, ensuring that there is always labour available for new enterprises, and that staff can be fired and then re-hired, whenever this is beneficial to maximise both profits and efficiency, and they acknowledge that **the State and society view these 'necessarily' unemployed people as 'inferior'**, providing them with only a meagre income and a low status in society, and requiring them to endure often degrading conditions, to allow them to continue to receive essential state financial support.

They also acknowledge that the unemployment that's 'built into', and is an important part of, capitalism allows employers to offer lower wages, as people who are on unemployment benefits are already on a very low income, so are more likely to consent to this low pay³³⁴, something that people already in well paid jobs would almost certainly not be willing to do.

Natural Humanists believe that, if an individual citizen can't find suitable work themselves, the State should have an absolute duty to find them this work, or, if no work is available, then these citizens should be paid the same decent income to do voluntary work that's of use to society, wildlife or the environment, until this paid work becomes available.

They believe that voluntary work should be valued as highly as paid employment by society, and by the State, and that people should be considered to be 'fully and meaningfully occupied', when it comes to state benefit entitlements, whenever they're engaged in such work, and that nobody should be pressured into working in capitalist enterprises, when they're able to, and wish to, do such meaningful work instead.

They believe that, if there are always, or are frequently, too few jobs available to meet the demand from those seeking jobs, then the maximum hours that each citizen can work should be reduced nationally or locally, until enough hours are available to provide these jobless people with meaningful work. Every citizen should share the consequences of their country's inability to meet the work needs of its citizens.

They acknowledge that, at various times, capitalist societies need a proportion of the population to be unemployed, so no citizen should ever be penalised or demonised for being one of capitalism's 'fall-guys'.

'Mates Rates'

Natural Humanists are against capitalism's 'variable pricing' of products services and resources³³⁵, which charges significantly lower prices to those who are wealthy or powerful, but significantly higher prices to those least able to afford them.

This includes 'wholesale prices' compared to 'retail prices' and 'bulk-buy prices', which often mean that an individual consumer can't produce a food or clothing product themselves, which they're probably more than capable of doing, or learning to do, for a price as low as a manufacturer can sell them that finished product.

This immoral 'variable pricing' also includes things like charging wealthy people and those on high incomes much lower mortgage interest rates than poor people, people on low incomes and people who have had to take credit in the past, which they've been unable to repay, often due to relative poverty, leading to a low 'credit rating'.

Employment and Human Rights

Natural Humanists believe that every citizen should have the absolute right to a clean, simple home for themselves and their family, for the whole of their life.

They believe that all homes should be high quality, communally owned and maintained 'social housing', or that the State should act as guarantor on every citizen's mortgage, so that every citizen automatically qualifies for a mortgage, as a right, to buy their own home, and so that every homeowner gets the same low mortgage interest rate as a wealthy person with a high 'credit rating'.

Natural Humanists also believe that an important role of the State, should be to ensure that there is enough work to do in the country, to provide every single citizen with a meaningful job, and to allow them to support themselves and their family to a simple but decent standard.

'Right' to Consume

Natural Humanists acknowledge that **capitalism has made human beings selfish** and encouraged them **to believe that they have an unlimited right to consume**³³⁶, whatever the cost to others or the planet.

It's now the norm for people to heat their homes, cars, shops and offices to a level where they can comfortably wear t-shirts, even on the coldest of winter days, and for them to heat rooms, such as bathrooms and bedrooms for most of every day, even if they only use those rooms for a few hours, or a few minutes, of each waking day.

It's been the norm, for many decades, for people to own and use private cars, when most, if not all, of the journeys they make could reasonably be made by bus, train, bike or on foot, causing hugely less environmental damage and damage to human being's health from air pollution, and hugely less death to humans, insects, birds and other animals from collisions with cars.

It's also the norm to own far more clothing than people need and to dispose of it, usually in the bin, whenever it goes out of fashion, or the wearer fancies a change.

Harmful Materialism

Businesses value things that have no true value, such as wealth, power, vanity, popularity and materialism, usually at the expense of what has true value, which damages nature and the environment, misuses natural resources, creates waste and pollution and enslaves and degrades employees, and sometimes other animals too.

Businesses also very successfully groom society to be materialistic and to value possessions, and in many cases, exist solely to encourage people to spend money on products and services, which they have no real need for, and which won't add any meaningful value to their lives.

Natural Humanists recognise that capitalist businesses continuously try to think up new products and services, which none of us need, and then use marketing as a powerful way of ‘brainwashing’ or tempting us to buy as many of them as possible. This then requires people to part with money that they, themselves, will have to work additional hours to earn, often for a capitalist employer, in jobs they don’t enjoy, which take them away from potentially hugely more pleasurable or meaningful activities, and separate them from their family, their community and from nature, often for the majority of their adult life. These products also widen the gap within each country, and between countries, between the ‘haves’ and the ‘have-nots’.

Natural Humanists recognise that, in the creation of its vast wealth, capitalism creates billions of tonnes of unnecessary and polluting waste each year. This waste harms many of the planet’s natural species and further reduces species diversity, as well as damaging the planet, which is not ours to damage, as it belongs equally to every one of the Earth’s species.

They acknowledge that capitalism’s focus on providing ‘customer choice’ leads to massive waste, promotes materialism, encourages ‘one-upmanship’ and deliberately prevents cooperation between producers, the sharing of ideas and designs and the compatibility of different manufacturer’s products.

Even when products are necessary, capitalism involves numerous businesses deliberately **not** cooperating or sharing ideas, to come up with the best and most long-lasting design for a product, but, instead, deliberately coming up with unique and totally separate designs, to ensure that they have ‘USPs’ (unique selling points) which persuade potential purchasers to choose their product and not their competitors’, and which ‘justify’ them charging unnecessarily high prices for their version of that product.

To maximise profit, capitalist businesses often ensure that their products have ‘planned obsolescence’,³³⁷ so that they need to be quickly replaced with yet more planet-damaging and costly replacements, giving capitalist businesses another opportunity to make money.

Planned obsolescence is where products are deliberately designed so that they wear out faster than necessary, or quickly ‘go out of date’, or can’t be upgraded or modified to accommodate future technological improvements, or where a manufacture discontinues replacement parts, like shaver heads, or charges nearly as much for these parts as the price of a totally new product, or ensures that parts that are likely to need frequent replacement are made to be integral parts of a larger component, so that the whole component needs to be replaced, not just the small part that’s worn out, at unnecessary expense, which increases profits and increases the chances that a customer will, instead, buy a totally new product and scrap the older model, at the environment’s expense.

Some companies design products so that they’ll soon go out of fashion, for example some designs of clothing, furniture and kitchen units are pretty ‘classic’ and are popular from decade to decade, whereas others are particularly modern and will look out-of-date in a short amount of time.

Other companies deliberately upgrade product designs, and add new features, to increase the likelihood that customers will scrap their old product, even though its fairly similar, just to benefit from these new features, or to ‘keep up with the Joneses’, all of which increases the manufacturer’s profits, while wasting the world’s natural resources, massively increasing waste and pollution, requiring people to work longer to afford these products, and ‘enslaving’ human beings to create, transport and retail them.

Although **not specifically a part of Natural Humanism**, a minority of Natural Humanists may choose to live a ‘**freegan**’ lifestyle and many more will choose to incorporate **some** aspects of freeganism

into their life, because freeganism, like Natural Humanism, focuses on anti-consumerism and anti-capitalism.

Freegans try to minimise their participation in capitalism and their consumption of resources, by using wasted items like food, that already have been, or would be, thrown away, which they sometimes obtain from bins or skips, without creating any profit for producers and retailers³³⁸.

Freegans also sometimes forage for wild food, or grow their own food, and may also avoid paying for non-food products and services as well, including by making their own clothes and furnishings, buying most of their essential items from charity shops³³⁹, and obtaining furniture from skips, or from 'Free to a Good Home' adverts in newspapers or online.

Natural Humanists may choose to use charity shops for some or most of the items they need, both to reduce waste, by re-using second-hand items, and to save money, so that they can spend less of their lives working to afford things that they need, and can make better use of their lives, while also raising valuable funds for very worthwhile charities, including those protecting animals, the environment, human or animal rights, or humans in poverty.

Natural Humanists believe, wherever possible, in producing everything they **need**, as opposed to **want**, themselves, individually or as a community, or sourcing these items from charitable, not-for-profit or 'ethical' suppliers, or from Natural Humanist Communities, where Natural Humanists work, and possibly live, together and produce essential products, like food and clothing, in the most environmentally responsible way possible, and at minimal cost, which only covers essential expenses and does not create profit at the expense of human beings who **need** to consume these **essential** items.

Environment

The huge rise in the human population over recent centuries and decades has caused, and will increasingly cause, huge environmental damage, but **this massive population growth has benefitted capitalism greatly**, both providing a huge source of cheap labour, and providing a huge potential market for its products and services.

Even if population growth stopped, capitalism relies on continued growth of profits, and so it would always ensure a continuous growth in the consumption of products and services, using high-pressure marketing, ultra-efficient targeted internet marketing and the deliberate creation of even more unnecessary 'must have' products and variants of products to ensure that capitalism always 'wins',³⁴⁰ and that society, wildlife and the planet suffer, or do not meaningfully benefit at all. To quote Greta Thunberg, "Our civilization is being sacrificed for the opportunity of a very small number of people to continue making enormous amounts of money".³⁴¹

Capitalism's 'profit motive' also encourages selfishness and greed³⁴², rather than prioritising what is right for society. To capitalism, profit matters, but people and the planet simply do not.

Waste and Environmental Damage

Natural Humanists acknowledge that **climate change**, mainly created by capitalism's industry and irresponsible consumption, is likely to **increase the problems of poverty and inequality**, and is expected to result in nearly **1 in 5 of all human beings in the world**, experiencing a 'severe weather shock', which they'll struggle to recover from, particularly if they live in one of the world's poorer countries³⁴³.

Natural Humanists acknowledge that capitalism creates whole industries, such as the highly efficient and effective marketing industry, whose practices are wasteful, and which only exist to create or increase demand for products, or to increase products' market value, or to increase a particular manufacturer's market share, which **creates a demand** for products and services, but doesn't, in any way, **satisfy that demand**³⁴⁴.

They also recognise that many industries, businesses and jobs exist only to create profit and wealth, contributing little, if anything, to the satisfaction of human beings' actual needs³⁴⁵, and, in some cases, directly harming our health or well-being, like unhealthy junk food or gambling apps on mobile phones.

They also acknowledge that manufacturers and retailers deliberately produce or stock too many products, to maximise potential profit, as demand can't be predicted precisely³⁴⁶, and that this leads to a huge amount of waste and pollution, and to a waste of the time and lives of those human beings who produced and transported these unwanted products, as well as to the unnecessary death or abuse of animals used to create some of these products.

Natural Humanists believe that, ideally, no product should ever be made which causes harm to another human being or living thing, or damages the environment, that every product should be required to have the longest possible useful life, and that all manufacturers, whenever possible, should have a responsibility to always use recycled materials to produce their products, and to ensure that as many as possible of their products, and their component parts and packaging, can be, and are, recycled.

They believe that it's also hugely immoral that, during the creation of many products, materials and component parts are unnecessarily and immorally transported from one region, country or continent to another, sometimes numerous times, often just to take advantage of cheaper labour in less developed countries³⁴⁷ and to save money and maximise profits, without any thought to the environmental cost, or the unnecessary waste of drivers' time and lives.

Duplication and Inefficiency

Natural Humanists recognise that capitalism is a hugely inefficient way to provide services, with a prime example being public transport in the UK, where numerous different companies run buses on the same route, most of which are nowhere near full, or even empty, while less profitable routes have very few buses, or none at all, geographically and socially isolating people in many rural areas.

The Environment and Non-Consumerism

Capitalism requires **continual economic growth** and will eventually deplete the Earth's natural resources³⁴⁸, cause the extinction of animals and other species, and will permanently damage the planet and its environment, including through microplastic pollution.

Natural Humanists recognise that many businesses 'green wash' their products, and public image, purely to promote brand loyalty and maximise profits, and that this artificial concern for the environment hides all of the ways that their business, and most businesses, deliberately or thoughtlessly harm the environment, because they value it hugely less than profit and their own success.

As both non-materialists and anti-capitalists, Natural Humanists usually prefer not to give money or any non-essential product as a gift. If they choose to accept gifts at all, they often prefer to only

receive gifts bought at a charity shop, and which are ideally necessary, for example, clothes, rather than unnecessary luxuries, and they usually prefer environmentally responsible products.

Many prefer very simple, low-cost, homemade gifts made by the person giving the gift, for example, a homemade vegan cake or homemade biscuits or sweets, or to receive gifts which directly support Natural Humanism, for example, ethically-sourced 'green' clothing, like a long-lasting t-shirt printed with a slogan supporting some aspect of Natural Humanist beliefs, sold on the naturalhumanism.co.uk website, or a personal gift of sentimental value previously owned by the person giving the gift, so it's not been bought as a gift, and does not increase the total number of possessions in the world.

Another acceptable option would be to give a donation to Natural Humanist charities or to any charity that's supported by the person receiving the gift, for example, an animal or human rights or environmental charity, or to gift a 'Plant a Tree' or 'Create Wilderness' gift voucher, such as those available via the naturalhumanism.co.uk website, or from other organisations.

Similarly, Natural Humanists often prefer a phone call, letter, email, text, video-call or a (planned) visit to say, for example, 'Happy Birthday' or 'Happy Anniversary', rather than receiving a greetings card, which Natural Humanists may consider a waste of natural resources, and an unnecessary disposable possession. However, a polluting and otherwise unnecessary visit by car, just to say 'Happy Birthday' to somebody, would be considered even more inappropriate and environmentally irresponsible.

Producing Only What We Need

Natural Humanists believe that, ideally, products and services should only be owned or used when they're necessary, not when they're unnecessary, wasteful, or are luxuries, or when that product or service can easily be created or provided by the consumer themselves, or by their own family or community, not for financial gain, but as an act of kindness or cooperation, without the need to enslave others to produce them and without the need for products' packaging, storage, transport and retailing.

Natural Humanists believe that businesses themselves, should ideally **only produce products and services that people actually need**, which most products and services most certainly are not. They also believe that as many as possible of these **products and services should be provided by machines, computers and robots, not by humans**, and that all products essential to a simple life, including nutritionally balanced vegan foods, simple but long-lasting clothing, simple but comfortable homes, simple furniture and other **essential** items, should be produced, **strictly on a not-for-profit basis**, by highly efficient enterprises, possibly run by the State, as a servant of, not a controller and degrader of, the people, or by ethical voluntary organisations, and that all of these products and services should be **produced in environmentally responsible ways, and from environmentally responsible materials**, with as much as possible of the process carried out by machines, robots and Artificial Intelligence, from obtaining the raw materials and manufacturing the products, to distributing, retailing, delivering, maintaining and eventually disposing of and recycling them.

They also believe that **as many as possible of the products that human beings use, should be communally owned**, whenever this is reasonable, practicable and environmentally responsible and that, ideally, the only new products that should be created in the future should be those that human beings ask for or demand, not products deliberately created or upgraded by manufacturers to drive consumerism, promote materialism and increase profits.

Communal Ownership

Natural Humanists believe that all private land and property has effectively been 'stolen' from all other human beings and from all other living species who have an equal birth-right to freely share and use it. They therefore believe that every one of the natural resources exploited to create every product ever produced is, morally, 'owned' equally and jointly by every living thing on Earth, as is every bit of land ever privately-owned or built upon by human beings.

Natural Humanists believe that society, globally, should ensure that every bit of land on Earth is, gradually, returned to the shared ownership of every human being and every other species, and should then be managed, eternally, for their common benefit.

They're against the private ownership of any land or any home (or other property) and believe that, wherever possible, all products should be communally owned.

They consider that private ownership of any 'property' or possession gives the owner the right to prevent others from using it, regardless of whether or not the owner needs to use it themselves, which they consider to be immoral and wasteful and they believe increases inequality between human beings.

They're equally against private ownership of 'intellectual property', such as patents and copyrights, which prevent the free sharing of ideas, and allow the owners of this intellectual property to receive an income, for many years, without doing any work at all that's of use to society, whereas others have to work long hours to receive the same, or a much lower, income.

Toxic Masculinisation

Natural Humanists believe that capitalism values traditionally **masculine human traits**, like competitiveness, control, selfishness and greed, but considers **feminine traits** to have little, if any value, and even to be an **obstacle to maximising profit**.

They believe that, because of this, capitalism, and the society it's created, has been responsible for the **continuation of unhealthy masculine traits** in boys and men worldwide, long after they ceased to be appropriate or beneficial to the modern world, and, at the same time, it's contributed significantly to the **harmful masculinisation of girls and women** as well.

Natural Humanists seek to permanently lay to rest capitalism, and all of the forms of toxic humanity, consumerism and materialism that it nurtures, which they're certain will result in the world becoming a much better, kinder and happier place for every human being, and every other species to live.

Chapter 13

Technology and Human Innovation

Natural Humanists celebrate all human achievements, including all technological advancements, particularly if they improve international communication and the sharing of knowledge, or they liberate human beings from a life of unfulfilling capitalist enslavement, or they reduce our number of unnecessary possessions, or reduce environmental damage, or harm to human beings or other species, or if they allow human beings more time to live far more worthwhile, enjoyable and fulfilling lives.

Natural Humanists recognise the huge potential benefits of Artificial Intelligence (A.I.), for humanity, for the planet, for its environment, and for all living things, so they're very supportive of its carefully managed expansion.

They acknowledge that Artificial Intelligence is, potentially, a force for significant good in the world, and they recognise its huge potential for things like³⁴⁹:

- ☐ Allowing products to be produced in the most efficient way possible, making best use of workers' time, freeing them from demeaning, repetitive and dangerous tasks and allowing them to spend their time on more meaningful and fulfilling activities.
- ☐ Allowing 'true democracy' and the control of the State by the people, not vice versa.
- ☐ Designing and developing innovative methods of healthcare³⁵⁰, including diagnosis, health promotion, preventative healthcare, rehabilitation and treatment, as well as discovering new drugs to benefit human beings and animals, enabling automated treatment and surgery, eliminating waiting lists for diagnosis and treatment and making all types of healthcare available to the poorest and most geographically-isolated people in the world³⁵¹.
- ☐ Ensuring that people in developing countries have access to a secure and reliable supply of adequate nutritious food³⁵².
- ☐ Ensuring that products all have the longest lifespan possible and can be easily and effectively recycled³⁵³.
- ☐ Giving every human being easy access to reliable information and the ability to communicate freely, without barriers³⁵⁴.
- ☐ Greatly improving the efficiency of agricultural land use³⁵⁵, allowing land to be rewilded, to provide biodiverse environments.
- ☐ Improving human nutrition throughout the world³⁵⁶.
- ☐ Increasing efficiency and replacing human workers with technology, both of which can save money that can potentially be redirected to protecting and improving the environment or reducing global poverty.
- ☐ Minimising waste and the natural resources needed to produce products³⁵⁷.
- ☐ Monitoring deforestation³⁵⁸.
- ☐ Maximising energy efficiency in all areas of life³⁵⁹.
- ☐ Planning and managing a fully coordinated, extremely efficient communal public transport system for all passengers, commercial traffic and freight.
- ☐ Predicting climate change and the potential impact of different methods of dealing with it³⁶⁰.
- ☐ Supervising, monitoring and protecting children, while maximising their privacy and freedom and protecting their natural human rights.

Natural Humanists believe that, whenever possible, unless it would be unnecessarily harmful to the environment, or would reduce human health or safety, or the quality of human beings' lives, **technology should always be embraced.**

In such circumstances, they believe that technology should be used to replace every human being's job, and to perform or assist with every activity usually performed by human beings, whenever it's environmentally responsible to do so, and whenever such technology is able to perform these tasks as efficiently and effectively as human beings can, or even more so, particularly if this then frees humans to take part in more worthwhile or meaningful activities. They believe that it's not just animals that should be freed to live a natural life, but human beings as well.

They believe that, if replacing a human being with technology saves a business, or the State, money, but means that those human beings lose an income, then society has a responsibility to ensure that everybody replaced with technology has access to a decent income, either from a more meaningful and worthwhile job elsewhere, or through state-benefits, which should be funded through taxation of those businesses which use this technology to replace human workers, or by taxation of the purchasers of the products or services that these businesses provide.

Natural Humanists are hugely in favour of both technology and human-innovation, and they support constant research into technological innovations and advancements, but only if these are morally responsible and not likely to cause harm.

They are, however, against the hugely wasteful and inefficient capitalist method of such advancement, which involves a huge amount of wasteful duplication, all of which is paid for by purchasers of the end product through a higher sale price, and all of which avoids cooperation in the efficient development of positive technologies, or results in the creation of technologies which are unnecessary, wasteful of resources, potentially harmful to human beings or the environment, or lead to the 'enslavement' of human beings in unnecessary work, that is needed to produce, transport, store, retail, maintain and dispose of completely unnecessary 'stuff'.

They acknowledge that many technological advancements are of limited value to humanity or the planet and are mainly about making one company's products more saleable than another's, or about persuading us, through marketing, which is an efficient, but immoral form of 'brainwashing', that we 'need' the latest new 'must have' product, upgrade or accessory.

They also believe that, wherever possible, new products, and all of their component parts, should be upgradable and repairable, and should be compatible with other products and accessories made by other manufacturers, to maximise their lifespan, and minimise the need for accessories that are only useable with one product, or only with products from one manufacturer.

They believe that human beings, collectively, should look at every single problem in society, and every single problem with the planet, and should come up with as many environmentally responsible technological solutions to these problems as possible. However, they believe that the design, creation and worldwide distribution and sale of these forms of technology should be strictly on a not-for-profit basis, with no wealthy business owner ever becoming even more rich in the process.

Chapter 14

Absolute Equality

Natural Humanists believe that no human being is superior to any other, and that all human beings are of equal value to all other species of living thing on Earth.

They believe that every human being should always be treated with kindness and respect, but that nobody should ever be treated as if they're superior or inferior, including royalty, political or religious leaders and any other human being who considers themselves, or is considered by society, to be in any way superior, to be a 'celebrity', or to have somehow been 'chosen' to take precedence over them.

They're opposed to any form of 'hero-worship', or any part of celebrity culture, which values and focuses on some people, but ignores, or values less, everybody else.

They believe that, although we each, on an individual basis, may personally value our own loved ones more than, say, an insect, that insect is, unquestionably, of equal value to the world, should be treated with the same respect, and should never be deliberately killed, harmed, degraded or abused, unless this is essential, for example, to exercise our own natural right to protect ourselves or our loved ones from harm, or our right to move freely and to live our lives in the way that nature 'intended'.

They're strongly against any parent treating any of their children as if they're a 'princess' or 'prince', believing instead that every child should be raised to be a unique individual and should be valued as such, but should never be raised to believe they're better than anybody else, or more deserving of love, kindness, affection, attention or respect.

Natural Humanists value people of every age, background, colour, culture, gender, personality, political persuasion, race, religion and sexuality; of every level of ability, intelligence, knowledge, talent and skill; and of every 'nature', such as feminine, masculine, or non-binary.

They don't value people who are considered to be beautiful, or are popular, any more than anybody else, and they don't value wealth or status at all, indeed they believe that, as much as possible, all human beings should only have a level of wealth and income which meets their essential needs, and that no level of unnecessary wealth is justifiable, when other human beings are in poverty.

They believe in valuing everything that makes each human being **unique**, but also everything that we all **have in common**. They try to treat all human beings with kindness, tolerance and respect, and to open their minds to the possibility of loving everybody they meet, as deeply as possible, without any limits.

Chapter 15

We're all on the Same Team

Natural Humanists discourage competitiveness in every area of life. They believe all human beings should be encouraged to reach their full potential throughout their childhoods, and throughout their adult lives, and should be celebrated for all of their efforts and every one of their achievements. However, they believe that nobody should ever consider themselves, or be considered by other people, to be in any way 'better' than other people because of the knowledge, skills, confidence or power that they attain as a result of this, because, to Natural Humanists, every single human being will **always be of equal value**.

They believe in **always celebrating what's truly valuable** to human beings, to the planet, or to other living things, but never valuing anything that lacks this **true value**. Consequently, they don't celebrate any human trait that's considered toxic in today's world, including competitiveness, vanity, aggression, and a failure to recognise that all humans are of equal value; toxic traits which are common in many sports, and which **teams can often actively promote**.

They believe that all human beings should actively attempt to **include** other people, and should always avoid excluding anybody, for any reason. No parent should ever 'disown' one of their own children and, similarly, no human being should ever disown a member of the global human family.

They believe that **all human beings are on the 'same team'**, so should never compete against each other, unless it's essential for them to do so for their survival.

They acknowledge that **'unity is strength'** and that, in all areas of life, if we're all 'pulling in the same direction', then there is very little that we can't collectively achieve, for all our benefit.

They're opposed to the existence of any type of 'team' which **excludes people not considered to be 'good enough' to be part of it**. They're also opposed to competitiveness, which they believe is part of a now inappropriate primitive genetic drive to survive, by meeting our own individual needs, by denying others the ability to meet theirs, which Natural Humanists believe, in today's world, is rarely, if ever, appropriate.

They acknowledge the happiness that people can gain from watching and following football teams, and other competitive teams, but believe that the competitiveness of both the players and their supporters is unhealthy. They support the playing of all sports for fun and for improving individual transferable skills, particularly when any team members are chosen at random and change each time the sport is played, and possibly also at 'half-time' as well, to avoid team allegiances, and to encourage celebration of the game itself, and of cooperation with all 'types' of people, rather than focussing on supporting a specific team, which often involves being antagonistic towards members of the 'opposing' team.

They support **individual-sports**, as a way of increasing and celebrating human beings' individual abilities, talents and capacity, but, again, discourage competitiveness, believing in celebrating players for who they are, and for what they achieve, rather than because they 'won', or are in some way 'better than' everybody else.

They disapprove of any sport with higher or lower leagues, or 'knockout' competitions, where some are seen as 'good enough' and therefore 'win', but others are considered not to be 'good enough' and 'lose'.

They encourage talented players, and **every human being, with any type of specialist skill or knowledge, to freely share these skills and knowledge** with other people, to allow them to improve their own **abilities**, rather than guarding their knowledge and talents selfishly, to maintain their own relative superiority.

In other words, they believe that all human beings should view the development of any new skill, or the gaining of any new knowledge, as an important way of allowing **both themselves and other people** to develop, to grow and to achieve, so that they can all, collectively, become the best version of themselves.

Natural Humanists' strong belief in equality, tolerance and cooperation, combined with their sensitivity to each other's feelings, needs and wishes, and their objection to arrogance and to **competitive teams**, means that they usually object not only to competitive team sports, but also to nationalism, regionalism, racism, xenophobia, sexism, prejudice, or any other form of adverse discrimination, all of which they consider to be unhealthy and immoral.

They believe that all countries and regions of the world should always value both themselves, and each other, and should always actively cooperate, for the **common good**, not for the individual benefit of one, at the expense of the other.

They always favour compassion, cooperation and collaboration, rather than competitiveness, and they believe that all human beings should always be sensitive to each other's needs, as well as their own, in every part of their lives, and should also try, whenever possible, to apply this thinking to every other natural species, all of which, like human beings, are part of the same global natural community.

Natural Humanists acknowledge that religion can lead to competitiveness, intolerance and even aggression, violence and war, because people are considered to be in the 'wrong team', rather than all human beings recognising their shared humanity, shared values and shared beliefs, while at the same time celebrating all of their many differences, and finding ways to happily and peacefully co-exist, as fellow human beings, for the benefit of the planet and every one of its inhabitants, of every species.

They acknowledge that both selfishness and competitiveness are part of our natural survival instinct, so are completely natural human behaviours, and they therefore avoid ever humiliating or abusing anybody when they exhibit behaviour caused by these instinctive drives. Instead, they believe that in today's world, **it's behaviour that's 'toxic', not people**.

Consequently, they try to encourage and support each other to leave competitiveness, and every other unhealthy, instinctive behaviour in humanity's past, and to always celebrate each other's efforts and achievements in doing so, because, to Natural Humanists, we'll always be on the same team.

Chapter 16

Absolute Democracy

Natural Humanists believe in **true** democracy, in every organisation, home, community, region and country, but acknowledge that, in reality, this hardly ever exists.

Natural Humanism itself is a constantly evolving and democratic religion. Its core values will never change, but the individual beliefs linked to these values will always be open to change over time, and Natural Humanists believe they each have an equal right, and an equal duty, to be involved in this gradual process of evolution.

Individual amendments and additions are always possible, democratically, with each of the world's Natural Humanists having an equal say, and also, when changes are made, all Natural Humanists are free to either follow the original Natural Humanist beliefs, or the revised ones, as long as they always respect the right of all other Natural Humanists to make their own separate choice about which of these to follow, and always try to work together fully on all aspects of Natural Humanism on which they agree.

Natural Humanists believe in **direct democracy**, rather than **representative democracy**, believing that all citizens should be able to vote in person, on all policies and laws. This hasn't been feasible until recently, due to the time, money and effort that would be required to organise it, but in today's world, most people have a computer or smartphone, electronic voting is simple, instant and requires no staff to supervise it, and details of every proposed law and policy could easily be viewed on the internet, in simple language that everybody can understand, so direct democracy is now, without question, totally feasible.

Natural Humanists recognise that not everybody has the time or interest in politics to want to vote on every issue, and that **representative democracy** is a good back-up option, under strict conditions, where each citizen, approximately every 4-5 years, votes at an election for one politician, to represent their interests in all votes about their country, or their county, town, village or parish, and where that politician then votes on behalf of all citizens who have chosen not to take part in that vote in person, voting in whatever way they see fit, not necessarily in the way that each citizen would like them to.

At an election, there are usually numerous people (or candidates) that citizens could vote for, usually at least three. Each of these people is usually part of a political party, which has specific beliefs and values, although some may be 'independent', so won't be linked to any political party.

Each candidate usually details their personal beliefs and their proposals in an election leaflet, and each political party details theirs in an election manifesto, but each person and each party can, in theory, change their minds about anything that's detailed in these leaflets and manifestos, so that no voter is ever certain about how the person or party they're voting for will themselves vote on any particular policy.

Some citizens don't want any of these people to represent them, but, in this case, their only options are to not vote at all, which denies them any control over how things are run, or to vote 'tactically', where they vote for whichever person is most likely to stop their least favourite person, party or policy from being successful.

In each local area (or 'constituency') **only one** of these people 'wins' at each election, and only that person then represents **everybody** in that area, whether they voted for them or not, even if they

have directly opposing views. None of the other people who were candidates in the election in that area then have any power, or any voice at all.

This is a particular problem for citizens who are in minority groups, for example who (in the UK) are Black or Asian, are an immigrant, are of a minority sexuality, gender-orientation or religion, or have a lifestyle, values, beliefs, or political views, which are not shared by the majority of people.

Such citizens may never, their whole lives, have the opportunity to vote for somebody who shares their beliefs, may always have to vote for people whose views are directly opposite to theirs, or may even have to vote for people who wish to directly discriminate against, or abuse them, as the only alternative is to not vote at all.

This form of **representative democracy** is designed to put **all of the power** in the hands of citizens and politicians who have **‘popular’ mainstream values and beliefs**, and to directly **discriminate against** those with minority beliefs, values and lifestyles.

Britain is sometimes seen as the ‘birthplace of democracy’, even though it was practised centuries earlier in Greece, and elsewhere, but British ‘democracy’ was often far from ‘democratic’.

For example, in 1832, **only men** who owned property of a certain value could vote, and it was then only gradually that the right to vote was given to some urban working-class men from 1867, to more men in rural areas from 1884, to all men over 21 years old, and all women over 30 years old, but only **if they had property**, from 1918, and to all women over the age of 21, from 1928^{361,362}.

This minimum voting age has now been reduced to 18, but this still means that, worldwide, **2,415 million people**, who make up a massive **29.8% of the world’s entire human population**,³⁶³ all of whom are under 18, have **no say at all** about how their country and local area are run, meaning that they’re **deliberately ‘disenfranchised’**, have **no power at all**, and are **not represented in the political system**, putting them at significant risk of being abused, controlled or degraded by politicians, by the Government, and by all of the people who vote for them.

Natural Humanists acknowledge that, according to the libertarian socialist, Noam Chomsky, governments often like to disguise their ‘crimes’ and ‘injustices’ by using words like “democracy” and “freedom”³⁶⁴, and that western countries that claim to be liberal capitalist democracies aren’t really democratic at all, with at least 80% of the population having no control over economic decisions, which are instead made by the ‘management class’, not by the majority of the population, whose lives are controlled by a small, wealthy elite³⁶⁵.

They also share Noam Chomsky’s opposition to all forms of economic exploitation, global inequality, and careless or deliberate destruction of the environment³⁶⁶, for which they consider capitalism to be **significantly responsible**. Like Noam Chomsky, they’re also against the **authoritarian** socialism, or ‘communism’, of the former Soviet Union³⁶⁷, but believe, instead, in a deeply moral ‘libertarian socialism’, with decent socialist principles, combined with **maximum freedom**, to allow people to have autonomy, and to live in small communities, run by direct democracy and proportional representation, which have the greatest possible respect for individual rights, and which allow freedom of action and movement, freedom of conscience, and freedom of speech³⁶⁸.

They believe that **all human beings should have autonomy and freedom**, and that the State and capitalist organisations and businesses shouldn’t control, degrade, enslave, abuse, or in any other way take advantage of, or ‘dehumanise’ anyone. They believe that, in all areas of life, all human beings, of all ages, should be free to do anything they wish to do, regardless of other people’s views

on the matter, as long as it doesn't cause other human beings harm or distress, but regardless of whether it causes other people offense.

They believe that, when it comes to nurturing children, they should be given a strong moral education throughout their childhood, which focuses on equality, compassion and empathy, and that children should be enabled to foresee for themselves, the negative consequences of unwise decisions, rather than being denied the right to make such decisions, and that the roll of parents, teachers, society and the State, should always be to educate and to safely enable, not to groom, brainwash, or in any way coercively control or abusively punish anybody.

They believe that the State should only exist to ensure:

- ☐ That every human being can live a safe and decent life and have freedom and self-control.
- ☐ That the country is run in the most efficient and effective way possible, which makes the most responsible use of all natural resources, including land and human labour.
- ☐ That the country's food, and every other essential item, is only ever sourced, produced, transported, retailed, maintained, repaired and eventually disposed of or recycled in the most cost-effective and environmentally responsible way.
- ☐ That the environment and wildlife is protected and, whenever possible, land can be rewilded to increase biodiversity and species' habitats.
- ☐ That every country collaborates and cooperates for the common good.
- ☐ That every citizens' needs and natural drives can be fully satisfied and safely enabled, including those of children and those with intellectual impairments, and
- ☐ That wealth is shared fairly by all citizens.

Natural Humanists believe that the State, in its current form, is a hugely powerful, self-serving organisation, which allows a powerful majority, or more often a powerful minority, of both voters and politicians, to control, degrade, abuse and deny the natural rights and freedoms of human beings, particularly those human beings they don't like, or disapprove of, or don't value. It does this in the pretence that, because it's classed as 'democratic', it's somehow moral and decent.

Natural Humanists believe that all human beings are equal, so should have equal rights, and an equal amount of control over their lives and over how things are organised. Consequently, they reject conventional democracy completely and believe instead in 'absolute democracy'.

Absolute Democracy

Natural Humanists believe that all 'general elections' for national and regional governments should be by 'proportional representation', which means that every citizen's vote, has the same impact on which politicians and political parties 'win' the election, and on how much power each politician and political party has, in every vote that they ever cast.

To give the UK government as an example, Natural Humanists believe that, in national government 'general elections', everybody should be able to vote for **2 separate things**, firstly they should cast a vote for the **national political party** they support, and secondly, they should cast a separate vote for the **candidate** who will represent their **local constituency or region** of the country.

If, during an election, a particular constituency had, say, four local constituency candidates, but nobody at all voted for one of these candidates, then each of the remaining three candidates should automatically become a politician, and should be able to vote on every single bill and amendment that ever goes through parliament, either in person, or, if physical space in parliament prevents this, then from their own home or office, via a secure internet link.

This would mean that, whichever election candidate somebody had chosen to vote for in an election, and no matter how few votes that candidate received, as long as it wasn't zero, that candidate would become an elected politician, and would represent that member of the public in every vote in parliament, until the next general election, in 4-5 years' time.

Artificial Intelligence would automatically adjust the 'power' of each of the votes that these elected politicians ever cast in parliament, to reflect the **exact number** of people who voted for them during the last general election. For example, if there were 50,000,000 voters in a country and 500 people voted for a particular elected politician during the last general election, then every vote that that elected politician ever cast in parliament would count as 500 of the total 50,000,000 votes for that particular bill or amendment, i.e., it would have a 'power' of 0.001% of the total number of votes.

Some local constituency candidates may choose not to take up their job as an elected politician, if they don't receive many votes in a general election, and, if so, they would have appointed, before the election, **two other MPs** to take over all of their 'voting power', and would have informed all voters before the general election of who those MPs would be.

One of these MPs might be a member of the **same political party**, from a different region of the country, and the other might be an MP of a different political party, who was from **their own local area**. When they decided not to take up their seat in parliament, everyone who voted for them would have the opportunity to state, online, which of these two MPs they would like to take over the power of their vote. If anybody didn't state a preference, then the power of that elected politician's future votes would be shared equally between the two of them.

An alternative to this would be that anyone who voted for a candidate, who chose not to sit as an elected politician, would then have the right to change their original vote and give the 'power' of their vote **to any of the other local candidates**, or to any other elected politician in the country who is of the **same political party** as the MP that they originally voted for. Artificial Intelligence would then automatically adjust the 'power' of each of the votes that these MPs then went on to cast in parliament.

If all of this resulted in the **total share of voting power**, of any particular **political party** in parliament, not being **exactly** the share of voting power that the public had voted for **that political party** to have, in the last general election, then the '**power**' of the votes of all of the **elected politicians of that political party** would then be automatically adjusted by Artificial Intelligence, so that the **combined 'power' of all votes** cast by **all MPs of that particular party**, was then **exactly equal to** the share of the country's voting power, that the public had voted for that **political party** to have, at the last general election.

This would also be necessary, for example, when a local candidate had chosen not to serve as an MP, due to a low number of votes for them at the last general election, and had chosen to appoint somebody from their local constituency (to take over their voting 'power' in all future parliamentary bills and amendments), who was from a different political party, or was an 'independent' candidate, so was not linked to any party.

To increase the total number of people who vote at elections, anyone could register, in advance, a preference for a particular political party, or candidate, and then, if they chose not to vote in person at any election, a vote would automatically be placed on their behalf for that particular party (or for that candidate, if they're still standing), at every general election from then onwards. They could change their registered choice of party or candidate at any time, if their views changed, so that an automatic vote would, from that point onwards, be made on their behalf for this new party or

candidate instead, in all subsequent elections. If at any time they did vote **in person** at any election, this would prevent their 'automatic' vote from being placed, so they didn't end up voting twice.

With the current, hugely immoral and unrepresentative 'democratic' system, if there are, say, five candidates in a constituency at an election, only one of them will ever 'win', and all of the other four won't become elected politicians at all, and will have **absolutely no power at all** to vote in parliament, meaning that all those who voted for them, will have **no say at all over how their country or region is run**; they will effectively have been disenfranchised, and this is not a small number of people at all. If there were 1,000,000 voters in a constituency, and four of the candidates each received 199,999 votes, but one candidate received 200,004 votes, then **virtually 80% of voters would be 'disenfranchised'**, and would have no say over how their country and region was run for 4 or 5 years.

The current system also means that the 'winning' candidate can then vote for anything they want to, even if it deliberately goes **directly against** the needs and wishes of people who voted for other political parties or candidates, and even if what they're voting for will deliberately harm, degrade, discriminate against or abuse them.

In some constituencies, where a particular political party always wins elections, everyone in that constituency who doesn't support that party will always be 'disenfranchised', for the rest of their lives.

The current 'pseudo' democratic system can also result, for example, in two different political parties receiving **exactly the same number of votes nationwide**, but in one of these two parties then having **twice as many seats** in parliament as the other, giving them twice as much, 'voting power' in parliament as well, all because, regardless of how many votes their candidates received, it was not always more than every other candidate in their constituency, meaning that every one of that candidate's votes were effectively completely ignored.

The current system can also result in hundreds of thousands of people, nationally, **voting for** a particular **unpopular or minority party**, but this party then having **no elected politicians at all** in parliament, and having no ability to vote on laws and amendments at all, because none of their candidates, anywhere in the country, received more votes than all other candidates in their constituency, meaning that their political party, and all of the hundreds of thousands of people who voted for them, have no power at all to change the way their country is run.

In short, the current immoral political system, results in **popular** political parties, **usually or often**, gaining power for 4 or 5 years at a time, and **controlling all of our lives**, but many other parties, and all of the members of the public who voted for them, **never having any power at all**, and **never** getting what they want, or what they voted for.

This is a particularly major problem for minorities in society, of all sorts, for example, minority races, genders, sexualities, religions and belief systems, and for the minority of the population who live in rural areas, because the chances are, that the powerful parties will never bring in or amend any laws to benefit them, and that they may well bring in new laws to abuse or control them, which they'll have **absolutely no power to stop**.

The Solution

Natural Humanists believe that, at each general election, each political party should summarise, online, in a 'manifesto' document, each one of their policies, including which laws they intend to introduce, amend or abolish, and that all of that political party's candidates, should have to clearly

state, in their own personal election document, **how they themselves intend to vote on each of the policies of their party**, for example, if they intend to vote against one or more of their party's specific policies.

They believe that, if after being elected as a politician, any candidate then chooses to vote in a way that goes against the official policy of their party, but they haven't informed their voters in their own personal election document that they intended to do so, then every person who voted for that elected politician at the last election should then, if they wish, have the right to cancel their previous general election vote for that elected politician, and to give their vote to one of the other candidates who stood at the last election instead, or to withdraw their vote altogether, particularly if the main reason they voted for that candidate, at the last election, was because of their stated plan to vote in a particular way on that policy. Artificial Intelligence, a superb invention with the potential to liberate all human beings in many different ways, could then instantly amend the 'voting power' of each MP in parliament to reflect such changes in the public's votes.

Because many people do not follow politics closely in the news, they could request, online, at the time of a general election, to be automatically informed, in the future, every time that the politician they voted for votes in a way that's different from the way they said they'd vote at the time of the last election (on any policy, or just on policies which that member of the public states, in advance, that they're most concerned about), so that they can then decide whether to retrospectively change the elected politician that they voted for.

Natural Humanists believe that every voter in the country who voted for a particular elected politician, even a Prime Minister, should automatically be informed if that elected politician is ever found to have been in breach of any parliamentary standards, for example, if they break a law, lie to the public, or to parliament, or submit an inaccurate financial claim, and that all of their voters should then have the right to **immediately** give their vote to a different elected politician instead.

Informed Choice

Natural Humanists believe that, to ensure that citizens are well-informed, an **independent body** should provide an **unbiased summary**, in language that most people can clearly understand, of every bill that goes through parliament, the reasons for it, and its various positive and negative implications, which is available for all citizens to read online, before each member of the public decides whether they would like to vote, in person, on any particular policy, or whether they're happy to leave it to the elected politician they voted for at the last general election, to vote on their behalf.

Some voters might, on the whole, support one particular elected politician at a general election, but disagree with one, or more, specific policies that they're supporting. Artificial Intelligence would allow all voters to state this at the time of the election, so that it could then automatically remind them when a vote on that policy is about to be made in parliament, giving that member of the public time to vote in their own preferred way on that policy, rather than allowing their chosen elected politician to vote in a different way, which that voter doesn't agree with.

In fact, all citizens could **choose to vote, in person**, via the internet, **on as many policies as they wish**, thereby **bypassing their elected politician altogether**, whose own voting power on that policy would then automatically be reduced accordingly, by Artificial Intelligence, to reflect the fact that they no longer need to vote on that citizen's behalf, in that particular vote.

Justice Panel

Natural Humanists recognise that in **every** vote in parliament, some people 'win' and get what they want, and others 'lose' and do not. Consequently, they believe that an official independent body of unbiased, highly-trained, skilled, experienced and monitored professionals should exist, with a strict code of professional conduct, all of whom have a high I.Q., and a high level of emotional intelligence too, whose responsibility it would be, to determine which particular groups of the population would be negatively affected by each bill that's voted for in parliament, and to look at every possible way that each of these groups of the population could be excluded from any negative consequences of any new law that resulted from that bill.

They believe that every attempt should always be made to ensure that no law is ever passed which unduly restricts, degrades, harms or discriminates against any citizen or group of citizens, including deliberately disenfranchised citizens like children, prisoners and new immigrants, if there is a way of safely preventing this.

Every single voter could declare, online, that they belong to one or more particular groups of the population, for example, that they're a particular race, gender, sexuality, religion, or have specific moral beliefs, or follow a particular lifestyle, or have some form of disability, and could then, automatically, be informed by Artificial Intelligence, when a vote was about to happen in parliament, that might particularly positively or negatively affect them, so that they could choose whether to vote on it, in person.

For example, a proposed new law might result in the taking of a particular new recreational drug being made illegal. However, this panel of experts might decide that this **drug could safely be manufactured and distributed by the State**, to bypass criminal gangs, growers and producers, to ensure the purity and uniform quality of the drug, to ensure that it was at a price that didn't lead to some takers committing crime to be able to afford it, and to prevent illegal dealers grooming takers of that drug to move on to, and become addicted to, more dangerous drugs.

The panel of experts may also decide that the State could safely monitor and protect the health of all registered takers of that drug and could also protect the wider public from any anti-social behaviour, for example by making self-driving cars compulsory for everyone, or just for drug-takers, to prevent driving while under the influence of that drug.

In which case, the panel could order that any takers of that drug who are suitably supervised and monitored, could be **excluded from that law** if the drug was supplied by the State. Potentially, the law itself could also be overturned altogether, as it would **unnecessarily** restrict the natural rights and freedoms of its citizens, despite it having been proven that such restriction was unnecessary, as it could be safely enabled, which would make it an unjust, immoral and therefore illegal law that went against citizens human rights and natural freedoms.

Similarly, **existing historical laws** could be assessed by this independent body. These past laws could then be amended or abolished if found to be discriminatory, or unnecessary, or steps could be taken to ensure that all citizens, or certain groups of the populations could be safely and legally enabled to break those laws.

For example, the law preventing people under the age of 16 from legally consenting to have sex, could be abolished or amended, if, for example, it was found that the use of professional chaperones and numerous other safeguards would make this safe for some or all under 16s, in some or all situations, and, at the same time, the penalty for having sex **without** using such chaperones and safeguards could be **significantly increased**.

Whenever any new law came into force, or any existing law was amended or abolished, all those groups of the population that would be **affected by this law** could automatically be sent a message informing them of the law, of how to avoid breaking it, and of what the punishment for breaking it would be.

This would be determined by referring to which groups of the population people had previously declared themselves to be part of, for example, gender, race, age-group, sexuality, etc., and if it couldn't be decided which groups would be affected, or if everybody would be affected by that law, then a message could be sent to everybody in the country.

It would also be perfectly feasible for such an independent panel of unbiased, professional, intelligent and imaginative individuals, to accept applications from individual towns, villages or communities, to be **exempted from the restrictions of any new or existing law**, whenever it was **possible for this to safely happen**, for example, any laws governing drug-taking, or public nudity, could be legalised in that local area, but would still be fully enforced if people from that area broke that law while visiting other towns or regions, and, if considered necessary, anybody not from that area, who broke that law while visiting that area, could still be governed by that law.

Natural Humanists believe it's never acceptable for the State to abuse, degrade, or remove any of the natural human rights, of any of its citizens, or to discriminate negatively against any particular group of the population, or any individual, even if it's considered to be 'democratic'.

They believe that citizens shouldn't only have the right to vote on policies that have been chosen by the government or political parties, but should, themselves, also be able to ask, online, for any issue that's increasing in popularity amongst the public, to itself be voted on in parliament, even if politicians have no plans or wish to do so.

The government could be 'forced' in this way to have votes on any or all subjects that the public demonstrate a concern about online, and if public opinion has changed since any particular **past law** was last voted on, for example, on abortion, 'gay marriage', or on Britain not being part of the European Union, then the public should, again, be able to demand, online, that a **fresh vote** be taken on these issues as well.

Also, if the majority of citizens who have declared themselves to belong to any particular minority group, requested a vote (or re-vote) on any subject which disproportionately affected people of their minority, then, again, this should result in the government being required to have a parliamentary and public vote on that subject too.

Disenfranchised Citizens

Natural Humanists believe that 'absolute democracy' should be the right of **every citizen**, including children, and that all children should be allowed to vote, if they wish to do so. In which case, they should be given a course on how to vote, and on the basics of government and democracy, before they place their first vote.

They should also have access to different summaries of every law, and of all of its likely implications, which have been carefully worded to be more understandable to each age-group of children.

To protect them from adult coercion, they should only be allowed to vote at school, or at a designated permanent voting site, in a confidential booth, only accessible via a football-stadium-style, full-height, one-person-only turnstile, which only allows one child to enter the booth at a time, all monitored by CCTV and Artificial Intelligence, or with the protection of an alternative system for

anyone unable to use this due to disability, obesity or pregnancy, for example, a voting-booth in each town, monitored by CCTV, which is linked to a national monitoring centre.

All children could vote on a simple, fun, child-friendly computer within the booth, and would be told by the computer, before each vote, that nobody would ever know how they'd voted, so even if an adult had told them to vote in a particular way, **they could vote in any way they chose** and they could also automatically be given a summary of the pros and cons of that particular policy before placing their vote.

Democratic Businesses

In addition to national and local government, Natural Humanists believe that **all businesses** should also be run in the most democratic way possible, or at the very least, should consult all 'stakeholders', including employees, before making each important decision that will affect them, and should allow the involvement of trade-unions, with powers to ensure that every employee's voice is heard, and that their needs are met, and that they're **never** unnecessarily abused, controlled or degraded.

They believe that, ideally, all businesses should have **democratic leadership**, with all team members sharing decision-making, free expression of opinions and ideas, and open and honest discussion and debate, with everybody's input being valued. They believe that, wherever possible, each employee should be allowed to make their own decisions and to take risks, if they're in line with the team's goals and objectives, with everybody being able to learn from any mistakes³⁶⁹.

They acknowledge that listening to ideas from a wide variety of team members, increases the range of innovative solutions that are available to overcome a business's problems, and that democratic leadership also encourages creative thinking, and enables businesses to constantly adapt, while also increasing trust and accountability³⁷⁰.

Natural Humanists may choose to run their own ethical, not-for-profit businesses, either as an individual, or as a Natural Humanist Community, with democratic leadership, where all team members are encouraged to be creative and innovative, to feel empowered and valued, and to have a shared ethical vision or goal, so that they're all working for the same reason and can each be passionate about their work.

Democratic Religion

Natural Humanism itself is a constantly evolving and democratic religion. Its core values will never change, but individual beliefs linked to these values are open to change over time, and Natural Humanists believe that they all have an equal right, and duty, to be involved in this gradual process of evolution.

Individual amendments and additions are always possible, democratically, with each of the world's Natural Humanists having an equal say, and also, when changes are made, all Natural Humanists are free to either follow the original Natural Humanist beliefs and values, or the revised ones, as long as they always respect the right of all other Natural Humanists to make their own separate choice about which of these to follow, and always try to work together fully on all aspects of Natural Humanism on which they agree.

In short, Natural Humanists believe that all human beings should have as much freedom and autonomy as possible, without ever knowingly harming others, or the planet, its environment and its wildlife. They believe they should have control over the running of their country and region, over

their working lives, and over the development of their own religion and, crucially, they believe that **politicians should always be the 'servants' of the people, and never their 'masters'.**

Chapter 17

Absolute Pacifism

Natural Humanists believe that no human being should ever be violent, or ever cause injury or death, or deliberate distress or harm, to any other human being, or to any other living creature, unless this is essential to protect their own or their loved ones' life or health, or is unintentional and unavoidable, to allow them to move freely, and to meet their essential human needs.

Whether it's a fist-fight in a school playground, a parent smacking a child, the death penalty as a punishment, abortion of an unborn baby, murdering other human beings in wars and conflicts, genital-mutilation of a girl or boy for religious or cultural reasons, deliberately and unnecessarily murdering animals for food or clothing, or testing non-essential cosmetics, toiletries or cleaning products on animals, all of these things are always considered to be immoral.

When it comes to war, Natural Humanists believe that any invasion of one country by another country, or any group of countries, or any terrorist act, should be treated as a breach of international law, and should be responded to by legal and peaceful means only, never by war, or by other forms of violence, destruction or aggression.

They believe that every country in the world should be asked to sign-up to an international agreement, never to invade another country, or to seek to take control of another country's land or population. If they do, the agreement should ensure that none of the signatory countries, would then trade with that country for the duration of that illegal occupation, and for a minimum of perhaps 10 years afterwards, and that this could be extended by an additional 10 years, for every additional country that they invade thereafter, and for every additional full year that this country's illegal invasion of each of these countries continues.

Any country agreeing to sign-up to such a peaceful treatment of invading countries, could be given incentives for doing so, if this was necessary, for example, favourable trading terms, or investment in their own country's infrastructure, or low-interest loans from richer countries.

These signatory countries would agree to cooperate in trying to find and imprison any dictator or democratic President or Prime Minister, or any leader of a terrorist organisation, who is responsible for this invasion, and would also agree that this imprisonment should be for the rest of that leader's life.

This imprisonment would be considered morally-justifiable, as every new leader of every one of the world's countries, and of every terrorist organisation, would have been notified of this prison sentence at the time of taking power in their own country, and so their decision to invade would therefore be taken to be a decision to 'volunteer' for, and fully accept this lifelong imprisonment.

If a leader was imprisoned, they should, at all times, be treated with decency and respect, and given unlimited supervised video contact with their family, and the right for family to visit them, without financial cost, so that this punishment doesn't unduly cause suffering to their family. They would also agree to that family being financially supported by these signatory countries throughout this imprisonment, so that the family didn't experience any financial hardship, as a result of the imprisonment.

Natural Humanists believe that, even if any invasion did become permanent, no violence should ever be shown to the invaders, by residents of the invaded country, or by any other state, as Natural

Humanists share, strongly, the Dalai Lama's belief, that **the "true hero is one who conquers his own anger and hatred"**.

They believe instead that residents of the invaded country should offer peaceful resistance, in the same way that Mahatma Gandhi did to British invaders, who immorally controlled Africa and the Indian subcontinent, as, to quote Gandhi, **"An 'eye for an eye' will only make the whole world blind"**.

Chapter 18

Sharing the Planet

Natural Humanists believe that all human beings should share the planet fairly, with every other living thing on Earth. They believe that, whenever possible, all past damage to the planet, and to all its natural habitats, and all its natural species, whether still alive or now extinct, should be repaired and made-good, and they believe that all future land-use, should never reduce, and should ideally increase, the planet's natural biodiversity and ecosystems.

In 2023 alone, the number of human beings on Earth **increased by a massive 74 million, in just one year**³⁷¹ and this human population is expected to increase by another **2,200 million** by 2084³⁷², from 8,200 million today³⁷³, to around 10,300 million.

Natural Humanists believe that we have an absolute responsibility, to all living species on Earth, to ensure that this massive increase in the human population does not further pollute the planet, or result in yet more of the Earth's biodiverse land being stolen to house these new human beings, or to provide parking spaces for their cars, or provide for all of their other numerous wants, and needs.

Ethical Housing

Natural Humanists believe that **all housing** on Earth, but at the very least, any new housing for this future increased population, should be provided **only** in the most highly land-efficient way possible, such as by creating the large multi-storey Natural Humanist housing mentioned later in this book, particularly as all of the predicted population growth, until 2050, is expected to come from less developed countries³⁷⁴, meaning that such new, hugely land-efficient housing, funded by rich western nations, could be an effective way of helping to reduce the wealth, health and longevity gap between rich and poorer countries.

Natural Humanists believe that each human being should take up as little space on the planet as possible, and that any land which humans do need to use, should be shared in the most responsible way possible, with every other species which has a need and right to use it.

For example, they believe that single homes, particularly detached homes and bungalows, are an unforgivably extravagant and wasteful use of land, and that all human beings should live in multi-storey buildings. For example, replacing **ten** 100 square metre bungalows with **one** 10-storey block of 100 square metre flats, would allow **900 square metres of land to be permanently rewilded**.

If a 'wild meadow roof' was then installed on top of this high-rise building, then even the small amount of land taken up by the building itself, would still be shared fairly with other species.

Natural Humanists believe that, as long as it doesn't result in environmental damage, such buildings should always be as tall, and therefore as land-efficient as possible.

Furthermore, Natural Humanists believe that our homes should only be of a size that's absolutely necessary, because the bigger they are, the more land they 'steal' from other species, the more of the world's land and natural resources have to be used to build, furnish and maintain them, and the more pollution this all creates, both now, and when these buildings are eventually demolished, at the end of their useful life.

Just because we were all born into a 'built world', doesn't mean that this 'built world', is in any way morally acceptable, it's merely the legacy of immoral choices in the past. Natural Humanism, however, is all about the future, and making sure that our future planet is a much better, fairer,

happier and more moral place to live, for human beings, and for all of the planet's other natural inhabitants.

Natural Humanists believe that, wherever possible, all spaces within a building should be multi-functional, so that two different spaces aren't required for different activities. They also believe that as many spaces as possible within a building or property should be communal, to avoid unnecessary and wasteful duplication.

For example, all residents of a multi-storey building could cook and dine communally, possibly in an on-site, pleasant and stylish 'not-for-profit' Bistro, rather than each flat having its own full kitchen, and its own full range of kitchen equipment, and its own dining room and dining furniture.

All bathrooms could be very hygienic and luxurious, but could be communal, instead of each flat, building or resident unnecessarily having private bathrooms or en-suites, or possibly each flat could have its own concealed shower or bath within the main living area of each flat, which is not visible at all when not in use, particularly if residents are naturists, with a screen available for complete privacy if required, and with an extremely efficient air extraction and dehumidification system, which, whether the shower is in use or not, always maintains the ideal 30% to 50% humidity³⁷⁵ that's considered to be the best for the building and its furniture^{376,377}, and which is also the most comfortable and healthy for the property's residents³⁷⁸.

Natural Humanists acknowledge that all buildings have a limited lifespan, with the lifespan of many new homes estimated to be just 60 years, or 100-150 years in some cases, if they're well maintained³⁷⁹ and that, in the UK, 2/3 of all of the nation's houses were built in the last 69 years and 80% of homes in England were built since 1919.³⁸⁰

Consequently, Natural Humanists believe that we, as a global society, have a strong moral duty to plan for the gradual permanent replacement of all the world's existing buildings, roads, car-parks and all other constructions, when their lifespan has come to an end, with extremely well-designed, high-quality, green-roofed, multi-storey buildings, all of which are built to the very latest 'True Net Zero Carbon Building'³⁸¹ standards, are highly insulated, and are made from the most sustainable, long-lasting and most environmentally-responsible materials possible, the production of which requires the least possible use of potentially wild biodiverse land.

Ethical Transport

Natural Humanists believe that, as soon as it's both environmentally responsible and financially possible to do so, all cars and personal transport should be replaced with public transport. They believe that, as with housing, this change should occur gradually, when these existing vehicles, and all of the roads and rail-lines on which they travel, come to the end of their serviceable lives. The only exception to this being personal transport for those with conditions which impair their mobility, but only when public transport can't be designed to accommodate their needs, which in many cases it could be.

Natural Humanists believe that only the **least environmentally damaging public transport system possible** should ever be used, worldwide, and that this should use artificial-intelligence to ensure that every single journey that every human being, and every business and piece of freight ever needs to take, can be completed **in the most environmentally responsible way possible, without any unnecessary duplication at all.**

Public transport, and any roads or rail-lines it uses, should also allow as much biodiversity in the world as possible, for example, by sinking this transport into underground tunnels, or building 'green

rooves' over these roads or rail-lines, to allow other species to make use of this same land, and also to reduce the death of the billions of animals and insects that fatally collide with cars, commercial vehicles and public transport every year, as well as the large number of fatal collisions with children and adults, which totally devastate whole families.^{382,383,384}

Chapter 19

One World, Without Borders

Natural Humanists consider **all** human beings to be their **equals**, and to be their 'brothers' and 'sisters', in **one huge global family**.

They acknowledge the fact that the villages, towns, cities, counties, regions and countries where human beings live, and whether they live in urban, semi-urban or rural locations, can result in all human beings having different experiences of life, and in having different cultures, traditions and interests.

They celebrate these differences and recognise people's wish to be proud of where they come from. However, they're against any human being, from any particular part of the world, ever considering themselves to be superior or inferior to other people, or in any way discriminating against, or treating differently, any person or people, from any other location.

For example, although they may support somebody's desire to publicly celebrate and promote their own village, town, region, county or country, they're totally against any degree of prejudice against any other person or group of people who are not from that area, or are from an area or country which that person views negatively, as can sometimes be the case when somebody is a nationalist or regionalist.

They believe strongly in the socialist ethic of '**from** each according to ability, **to** each according to need'³⁸⁵, which they believe should not just be applied to citizens within a particular country, but should be applied worldwide, to ensure that financial wealth and all resources are shared fairly between the richer and poorer people, regions and countries of the world, with the rich prioritising the **essential needs** of the poorest people, countries and regions, above their own wish to have **non-essential** 'luxuries'. Indeed, they believe that **maintaining** the wealth divide between the world's countries, regions and individual human beings, which is **always a conscious choice**, is **hugely immoral**.

They absolutely disagree with the immoral conservative ethic that 'charity begins at home', which is another way of saying that **your** poor and suffering, are of **less value and importance** to **ours**, even if, as is usually the case, **their needs** are far **more severe**, or **far more urgent**.

They believe in international cooperation between all countries, in all areas of life where this can be beneficial, financially, environmentally, or ethically, or where it can reduce unnecessary duplication. They believe that all countries should seek to communicate and work together frequently, including through alliances, conferences, multi-national political unions, global aid committees, and other such examples of mutually beneficial collaboration.

They believe that cooperation and collaboration should, wherever possible, be the 'default position' of every regional and national government, and, indeed, of every single human being on Earth, and that all human beings should always consider how they can help to meet others' needs, as well as their own.

Chapter 20

Freedom to Migrate at Will

Migration from one country to another is an important part of natural human behaviour, and has formed an important part of human history, ever since human beings first migrated, on-mass, from East Africa³⁸⁶, where all human beings originally lived. They migrated to Europe and Asia, in order to escape a harsh climate and food shortages, before eventually going on to populate virtually every island and continent on the planet³⁸⁷.

Every other wild species of animal that is physically capable of migrating from one country or region to another, is completely free to do so at will, at any time, except for human beings, whose movements and right to settle in other countries are strictly controlled by law.

This is 100% a problem of our own making, and it denies all human beings their natural human right to migrate whenever they wish to. If such controls had existed during the history of our species, every human being on Earth would still live in the Rift Valley in East Africa³⁸⁸, which is known as the 'birthplace of civilisation'.

For most of the 300,000 years of our own human history³⁸⁹, and for all the billions of years of the history of every species that we evolved from, we had the absolute right and freedom to go wherever we chose to, anywhere in the world, as long as we were capable of getting there. This, in today's world, is no longer the case for our species, meaning that all human beings in the world are now effectively 'captive' animals, not able to move freely without permission.

In today's world, the planet, which used to have no barriers or borders, has been divided into different countries and regions, each with its own power to decide who can and can't enter and leave that country, and who can live and work there.

Natural Humanists believe that 'all property is theft'³⁹⁰, and that all land on Earth is, morally if not legally, 'owned' by all human beings, and all other species, equally, and that all human beings should have an equal right to move through, and live in, any country on Earth, and then to stay there permanently, or to move on again at will.

Some nations only allow people into their country if, as capitalists, they believe they are of sufficient 'value' to them, for example, they have 'useful' work-skills that are in short-supply in that country, or savings or capital which they can invest in properties or businesses, all of which will benefit the State, or that country's existing residents.

Some countries restrict entry based on whether a person has the 'right' political, moral or religious beliefs, according to that country's government, or whether they have done 'wrong' in the past, for example, if they have a criminal record, which is of even greater significance to those who might have done things that are illegal in that destination country, but are not in the country that somebody is migrating from, or vice versa. This includes things like the practising of homosexuality, punishable by death in some countries, or the taking of soft drugs, which is sometimes punishable by lengthy imprisonment, but in other countries is fully legal or is tolerated.

Natural Humanists believe in forgiveness, acknowledge that 'to err is human'³⁹¹, and believe strongly that 'if one fails, we all fail'. Consequently, they apply this to every human being, no matter what they've done in the past. They believe that all human beings have a strong moral responsibility to welcome, and to show love, kindness and understanding, to every human being, and to encourage and enable people to avoid future wrong-doing, and to live a positive and meaningful life. They also

strongly believe that 'two wrongs do not make a right', so it's never morally responsible, or acceptable, for any state to abuse, degrade or unnecessarily control somebody, or to ever deny them the right to enter or live in a country, because they're considered by those with power to have 'done wrong' in the past.

Some citizens, of some countries, believe that nobody should be allowed to live in 'their' country, unless they 'belong to their team', for example, they share the 'right' religion, sexuality, or political or moral views.

Natural Humanists are against any type of competitive 'team', so disapprove of the way that countries and regions compete with each other, as if they're opposing teams, only one of which can ever be allowed to 'win'. They believe that every human being belongs to the same global 'family', and all share common ancestors, who themselves migrated from East Africa, so they believe that every human being will always 'belong', anywhere in the world, regardless of who they are, what they believe and what they might have done in the past.

They believe that every human being should have absolute freedom to migrate, permanently or temporarily, to any part of any region, any country or any continent, and that this freedom should be a human right, enshrined in law. They believe that we all, as human beings, have an absolute right to share, equally, every part of the planet, both with each other, and with all other species, and that we all have an equal right to call any part of it our home.

They believe that migration is absolutely what nature 'intended', so it should never be restricted, but that it's down to each individual population and government to decide whether new migrants to their country should have the same legal rights as existing citizens. For example, whether they provide social housing and social security benefits to new immigrants, which jobs, if any, they're permitted to apply for, how much of their income they pay in taxes, to cover all costs of their immigration, and which public services, like non-essential healthcare for adults, they're provided with free of charge, and which they're required to pay for.

They believe that, if a country accepting immigrants does not allow them the right to vote in that country, then international law should allow them to have full voting rights throughout their life in the country in which they were born, or, if they prefer, the country from which they recently migrated, if that country permits this. They also believe that all migrants should be allowed to return to the country of their birth at any time during their life and should be given the same legal rights and privileges that are granted to people who have lived there all of their lives.

They believe that all migrants, to all countries, should always be welcomed and treated with kindness and respect, that they should never be abused, and that they should always have access to emergency and life-saving medical treatment and police protection.

They believe that any migrant should be allowed to remain in any country, as long as they're not breaking morally decent laws, and that they should be free to pay their own money to rent private accommodation, or should be free to be 'homeless', for example, living in a tent, as long as they're not damaging or polluting the local environment.

They believe that a charity or government body should have legal powers to ensure that all immigrants are protected from abuse or degrading treatment and that they have the legal right to peacefully settle in any country.

They also believe that, at the very least, all migrants should be given simple accommodation, whether funded by themselves, or by the government of the country they're in, or the country they

were born in or migrated from, **if** they choose to do full-time work that's important to the planet, or to do important voluntary work, or charity fundraising, or to start a worthwhile ethical business, or to do any type of job that's important to that country, but is unpopular with local residents, such as picking vegetables.

They believe that this accommodation should be clean, decent and meet their basic needs, for example, a room in a communal property with all essential facilities, and that doing this work should also entitle them to receive nutritious food, clothing, heating and all of the other essentials for a decent, simple, but meaningful existence, including essential healthcare and schooling, for as long as they wish to continue living there, and to continue doing this work.

In short, they believe that every human being should have the absolute freedom to travel to any number of countries during their lifetime, and to stay in each for as long as they wish, because that is exactly what nature 'intended'.

Chapter 21

Veganism

Natural Humanists are '**ethical vegans**', and so believe that **no** human being should ever deliberately or knowingly kill, control, exploit, abuse, degrade, imprison, enslave, or cause harm or suffering **to any other human being, or to any other living creature**, or should ever cause or require anybody else to do so on their behalf, unless doing so is essential for their own health **or** survival and, even then, that they should treat that living thing with as much kindness and respect as possible, and cause as little pain, stress and suffering as possible, throughout its life.

This 'ethical veganism' is one of the philosophical beliefs that are considered to be a 'protected characteristic' under the UK's Equality Act 2010,³⁹² so discriminating against any Natural Humanist because of their veganism is against UK law.

Plant Life

Natural Humanists' concern for the welfare of other living things, also extends to plant-life, to the extent that Natural Humanists are against the deliberate and unjustifiable destruction of, or damage to, any living thing, including trees and plants, fungi, algae and insects, however, they also believe that a human being **accidentally or unavoidably** killing or harming such a living thing, while attempting to meet their own natural needs, or exercise their own natural human rights and freedoms, is justifiable, and is therefore acceptable.

For example, they believe it's acceptable to eat plants for food, if this doesn't, in the long-term, reduce the total number of plants, or of that particular species of plant, in the world, for example, by efficiently replacing any plants used for food with similar numbers and types of plants.

Some Natural Humanists object to cutting grass and weeding gardens, not only because they consider all gardens to be an unacceptable use of the world's potentially wild, biodiverse land, but also because these gardening tasks involve deliberately and unnecessarily killing or harming living plants, while also possibly killing or harming other lifeforms at the same time, such as insects.

Cutting grass also reduces its ability to be used as a habitat for wildlife, so any Natural Humanists who do have gardens, may choose to plant wildflowers and to allow them to grow naturally, or to carefully nurture wildlife gardens, in any way that is recommended by wildlife charities.

When it comes to their own food, Natural Humanists believe that, as plants do not have any feelings, or suffer pain or distress, it's the total number of each natural species on the planet that's important, so eating some plants, before efficiently replacing them with an identical number of new similar plants, is perfectly acceptable, if this is necessary to meet a human need, for example, the need for healthy nutrition.

They believe that what is significantly more important, is that as much as possible of the Earth's land is wild and biodiverse, and allows as many natural species of wild animals, birds, insects, trees, plants, fungi, and all other living things to thrive, and to live in 'natural balance' with each other, as nature intended, rather than land being used solely for human beings' own benefit, for example, for roads, houses, shops and factories, or for farms, which grow food-crops solely for human-consumption, or for consumption by the pets or farm animals that human beings intend to control, abuse or consume.

Avoiding Animal Cruelty

Natural Humanists avoid consuming any product or service which involves any use or abuse of, or harm to, any living creature and believe that all creatures should have the right not to be treated as property, and not to have their natural rights and freedoms restricted. They acknowledge that cruelty and suffering is an inevitable part of animal farming and that it's not possible to breed, raise and slaughter animals without causing harm³⁹³.

They also believe it's immoral for non-vegans to 'outsource' the abuse and murder of all the animals they consume to other people, like farmers. They recognise that, when human beings **choose to eat meat**, they're selfishly choosing to require human beings to work in slaughterhouses,³⁹⁴ and to have to **murder these animals, completely unnecessarily, on their behalf**, with each person often having to murder hundreds of animals every day, something that, inevitably, can significantly affect their mental health³⁹⁵.

They believe that choosing to be vegan, both reduces the demand for animal products, and shows compassion for other living creatures, all of which share some of our own common ancestors, and all of which we, as a species, have a strong moral responsibility to both respect and protect.

Around **60,000 million land animals** and over **1,000,000 million** marine animals are used and killed by human beings each year³⁹⁶, despite the fact that **none of us** need to use **any animal** products at all to survive, **or** to live a happy and healthy life.

They acknowledge that **in over 95% of cases, farm animals are killed prematurely**. For example, chickens which could live to 10 years old, are often killed for their meat at just 6 weeks old, pigs which could live to 15 years old are killed as young as 4-6 months old, and sheep which could live to 15 years old are killed at just 3-10 months old³⁹⁷.

In the UK, around 98% of animal products sold in shops and fast-food restaurants come from **intensive farming systems**³⁹⁸, and over 15% of the meat sold comes from animals which have not even been stunned before they're murdered, as they're killed for halal meat³⁹⁹.

Whenever humans own, use, farm or eat any animal, that animal, during its lifetime, has invariably been denied one or more of the freedoms, that all human and non-human animals have a moral right to, including freedom from hunger, thirst and malnutrition, freedom from pain, injury and disease, freedom from discomfort, freedom from fear and distress, and freedom to express natural behaviours⁴⁰⁰.

Natural Humanists believe that **nobody should ever do anything to any animal**, or ever expect anybody else to do that thing to any animal on their behalf, unless they would be **happy for their worst enemy to do that same thing, right in front of them, to their own daughter, son, mother or father, against their will, and without obtaining their permission**.

As vegans, they're strongly opposed to all uses and abuses of non-human animals, which, they believe, **all have a natural moral right to life, and to freedom**. They acknowledge that **no animal can consent** to being raised for meat, or milk, or eggs, or any other 'animal product' and so, whatever conditions we choose to keep them in, farming them is **always an immoral and unjustifiable abuse of power**, and **every single human being** who chooses to consume any such food or animal product, is **fully personally responsible for this totally immoral and unnecessary abuse and murder**.

Meeting the Growing Demand for Meat and Animal Products

Human beings consume **4 times more meat now than they did in the 1960s**⁴⁰¹ and, the United Nations' own Food and Agriculture Organisation, estimated that the amount of meat we produce was expected to **almost double again by 2050**.

This will **double the already huge number of animals that are enslaved, degraded and denied a free and natural life**, and will also require the use of more potentially wild, biodiverse land, to house and feed these enslaved animals, while significantly increasing deforestation, global warming, land degradation, pollution and species extinction, as well as reducing the availability of water⁴⁰².

Natural Humanists recognise that the Earth has only a limited amount of viable agricultural land, and that climate change is reducing both the quantity and quality of this land, so animal farming is always a hugely irresponsible and inefficient use of whatever limited amount of land is available⁴⁰³.

They recognise that farmed animals **consume much more protein, water and calories than we ever obtain from them**, when we consume their meat and animal products⁴⁰⁴, so it's irresponsible to waste valuable agricultural land, by farming animals, given that, already, **800 million people on Earth don't have enough food to eat**⁴⁰⁵.

Farming uses about 70% of the world's accessible fresh water⁴⁰⁶ and it takes **at least three times the amount of water** to produce food for a meat-eater than to produce food for a vegan. For example, **15,500 litres of water** are needed to produce just **1kg of beef**, compared to just **180 litres of water** to produce **1kg of tomatoes**, and **250 litres of water** to produce **1kg of potatoes**⁴⁰⁷.

Natural Humanists consider the irresponsible use of water to produce meat to be hugely immoral, not least because many of the crops grown to feed **European** farm animals are grown in **developing countries**, where people often don't even have enough water to drink⁴⁰⁸. According to the United Nations, **the world will only have 60% of the water it needs by 2030**,⁴⁰⁹ a problem that's expected to get even worse when the world's population increases, particularly as, on average, each human being is also expected to increase their own personal consumption of meat⁴¹⁰.

Natural Humanists acknowledge that human beings kill around **1.6 trillion**, that's **1.6 million million** wild animals **every year**⁴¹¹. This is the equivalent of around **200 wild animals being killed every year for each adult or child on Earth**, and, in the **last 50 years alone**, human beings have wiped out about **70% of all of the animal populations on the planet**⁴¹².

Every single day, around **2,100 million wild fish** are killed for food⁴¹³ and, worldwide, according to the UN's Food and Agriculture Organisation, around **83,300 million farm animals are killed each year**, including over **75,000 million chickens**, around **749 million geese**, over **500 million goats**, around **308 million cows**, **52 million Guinea Fowl** and **3.5 million pigs**⁴¹⁴, most of which will have experienced pain, abuse or immoral treatment during their unnaturally short lives.

In just **one** country alone (the USA), human beings kill about **25 million** farm animals **every single day** (that's approximately **9,125 million** farm animals **every year**) and in that same country, **each year**, more than **850 million animals** reared for food never even make it to the slaughterhouse, because they've **already died from stress-induced disease or injury**⁴¹⁵ and, in addition to this, **hunters** in the USA also kill more than **100 million animals every year**.

Intelligence

Natural Humanists acknowledge that many non-human animals are capable of empathy and intelligence, with some of the most intelligent thought to be⁴¹⁶: African Gray Parrots, ants, bees, bonobos, cats, chimpanzees, crows, dogs, deer, dolphins, elephants, giraffes, gorillas, Honey Badgers, horses, hyaenas, koalas, llamas, pigs, raccoons, ravens, octopuses, orangutans, orcas, pigeons, Portia Spiders, rats, squirrels and wolves.

Knowing that many animals are intelligent and capable, forces us to question whether they should be imprisoned, enslaved, controlled, degraded and abused, and whether they should ever be killed for our food, but it also raises the question, is it any more morally right to do any of these things to an animal just because it's less intelligent than these creatures? By way of comparison, would it be **more morally acceptable** to abuse a child if they had a learning disability, than if they didn't?

Natural Humanists believe it's never acceptable to do any of these things, to any human being, or to any other animal, unless this is essential to our health or survival, **which in most cases it most certainly is not.**

Unnatural Species

Natural Humanists acknowledge that human beings have deliberately 'de-naturalised' all of the animal species that they've ever domesticated, by unnaturally and immorally 'selectively breeding' them, without their consent, to gradually create **totally unnatural versions** of these animals, just so that they can better suit human beings' own needs, regardless of any negative impacts that this might have on the animals concerned.

Distressing examples of this are unnatural breeds of dogs like Pugs, which bear little resemblance to the wild wolves from which they were domesticated and selectively bred, who have significant breathing and other problems because of their size and appearance.

Sheep were also originally able to easily shed their wool, naturally, without the help of humans, including by rubbing against things like rocks and trees, but today, they've been deliberately bred not to be able to do so, to allow all of their wool to be removed in one go by human farmers, allowing it to be used to make things like woolly jumpers, carpets and other products.

Slavery

Natural Humanists recognise that, worldwide, human beings **enslave over 1,000 million animals as their 'pets'**⁴¹⁷, with dogs and cats being the most common victims of this immoral **speciesism**.

Human beings first domesticated wild dogs, in Siberia, 19,700 to 26,000 years ago⁴¹⁸ and wild cats around 3,500 years ago⁴¹⁹. Today, there are around 600 million domestic cats⁴²⁰, and over 900 million dogs in the world⁴²¹, as well as millions of other domesticated pets, such as hamsters or caged birds, and other animals involuntarily enslaved by humans as their pets, or as things like guide dogs, sniffer dogs, guard dogs, or homing pigeons, as well as those used as involuntary subjects in scientific research, for example, to test cosmetics for humans.

Domestic cats usually receive all the food they need from their human 'owners', but, due to their natural instincts, they also kill wild birds, leading to the **death of between 1,300 million and 4,000 million birds** every single year⁴²², most of which are totally unnecessary.

For 96% of the time that our own unique species has existed, human beings were hunter-gatherers, who hunted wild animals, and gathered wild plants in nature, all of which had lived totally free and natural lives.

However, just 12,000 years ago⁴²³, at the end of the last ice age, there weren't enough wild animals to provide us with the food that we needed, and so, in some parts of the world, in order to give us a reliable supply of both food and animal skins (for clothing and shelter)⁴²⁴, we started to 'domesticate' 'farm' animals, which enslaved them, throughout their entire lives, and we also started to use wild land, that had always been shared fairly by countless species of living things, just to grow plants to feed ourselves, and to feed these enslaved 'farm' animals⁴²⁵.

All of the **cattle** we farm today originated from wild aurochs (that are now extinct)⁴²⁶, all **pigs** originated from wild boars⁴²⁷, all **sheep** originated from wild Mouflon and Urial^{428,429,430}, all **goats** originated from wild Bezoar^{431,432,433} and all **horses** originated from wild horses (either equus ferus, which are now extinct⁴³⁴, or equus przewalskii⁴³⁵, which now only exist in captivity).

Human beings 'farmed' domesticated sheep and goats from around 9000 years ago, cows and pigs from about 8000 years ago, alpacas, asses, donkeys, horses, llamas, reindeer and water buffalo from 6000 years ago, and camels and yaks from 4500 years ago⁴³⁶.

As these 'farmers' gradually migrated, livestock and arable farming gradually spread worldwide, and the reliable source of food and nutrients that this provided, allowed the world's human population to increase from about **1 million**, before the domestication of animals, to more than **8,200 million** today⁴³⁷, so, our own species has thrived, and massively increased, solely due to the deliberate imprisonment, enslavement and abuse of other living things, and the destruction of wild, biodiverse environments.

Today, over **90% of the world's food and agricultural products** come from less than **10 species of animals**, and just **15 species of plants**⁴³⁸. In fact, modern agriculture is considered to be the **main threat to our planet's biodiversity**,⁴³⁹ has been responsible for the **de-wilding of nearly 40% of the Earth's land**⁴⁴⁰, and has caused a significant proportion of human being's carbon footprint, while also creating significant pollution, including from fertilisers and pesticides.

Pollution, Carbon Footprint and Mass Extinction

Agriculture is one of the world's **biggest causes of water pollution**, with **animal farming** believed to cause more pollution than arable farming, for example due to the manure and slurry of cattle and other livestock, which contains high levels of nitrogen and phosphorus⁴⁴¹. This pollutes groundwater, streams, rivers and lakes⁴⁴², kills fish, damages the health of other animals, and contributes to harmful acid rain, because of the ammonia in animal waste⁴⁴³.

In addition to this, Natural Humanists recognise that avoiding all animal products is one of the most effective ways that we can **lower our carbon footprint**, and that we can prevent the heavy burden on the environment caused by the production of meat and other animal-derived products⁴⁴⁴, for example, due to the huge amounts of methane and CO₂ released by cattle and other farm animals.

Animal farming is damaging the world's wildlife, due to overgrazing, overfishing, land degradation, desertification, and also deforestation⁴⁴⁵, with huge areas of the world's forests having been cleared to grow animal feed and graze farm animals, including 80% of all of the deforested land in the Amazon, which is used for cattle grazing⁴⁴⁶.

Animal farming is contributing to global temperature rises of up to 5°C, and agriculture is the biggest cause of air pollution in Europe⁴⁴⁷. It's contributing to the extinction of **wild species of plants and animals**, and some scientists now believe that **truly wild nature has ceased to exist on Earth**⁴⁴⁸. To quote **Greta Thunberg**, "**we're in the midst of the sixth mass extinction, with about 200 species going extinct every single day...between 1,000 and 10,000 times higher than...normal**".⁴⁴⁹

Not Part of the Plan

A common misunderstanding amongst many meat-eaters is that human beings are somehow 'meant' to eat meat, and that veganism is therefore 'unnatural' or 'harmful' to our bodies. This misunderstanding is often linked to the inaccurate belief that human beings were somehow 'created' by a 'higher-being', who has a 'plan' for us, which includes animals and plants existing solely, or significantly, to serve and feed human beings.

Natural Humanists believe that, in fact, quite the opposite is true. They believe that no 'higher being' exists, or has ever existed, and that nature itself is not a 'being', like 'Mother Nature', and has never had any type of 'plan'.

Instead, they acknowledge that all human beings, and all other living things, all gradually evolved from the same primitive life forms, over thousands of millions of years, which only occurred by chance, because of huge amounts of slight random variations in the genes of each new offspring, over hundreds of millions of years. For example, each human child's inherited DNA is believed to contain between 25 and 75 new variations. Historically, some of these variations were beneficial, and so were passed on to all future members of that species, and some were not, so they didn't get passed on.

Throughout this gradual evolution, human beings, and all of the earlier species from which they evolved, consumed whatever foods happened to be available at the time, and one of **human beings' own direct ancestors**, called **Australopithecus**, ate a **plant-based diet**, including fruit, leaves and flowering plants, with **very little or no meat at all**⁴⁵⁰, and indeed, meat may have only become a significant part of our ancestors' diet when the Australopithecus eventually evolved into homo habilis (the earliest form of humans, before homo sapiens existed)⁴⁵¹ and this would have occurred only through necessity, because, at that time, it was either a case of eating meat or starving.

Whatever nutrients happened to be in the foods that our ancestors consumed, were the nutrients that their bodies had no choice but to use to develop into who we are today. If different foods, containing different nutrients had been available instead, then our bodies would have used those nutrients instead and, consequently, would have evolved differently, and would have become dependent on different nutrients today.

Our bodies have therefore evolved to **use**, and therefore to **need**, the nutrients that were within foods that were available at important parts of our evolution. Our bodies have no preference as to whether these nutrients come from animals, plants or even vitamin and mineral supplements, as long as our bodies can absorb and make use of them.

What modern human beings' bodies need is **not** meat, it's the **nutrients** which our ancestors historically obtained from meat, and which our bodies therefore evolved to **use** and eventually to **need**.

If we obtain these same nutrients from non-meat sources, then our bodies will be equally healthy, and also, because plants contain thousands of different naturally-occurring 'phytochemicals', which are believed to have particular benefits for human beings' health and longevity, if we choose to

obtain all of our bodies nutrients from a fully balanced vegan diet, then we won't only achieve full nutrition, but we'll also benefit significantly from these natural chemicals, which do not exist **at all** in meat, poultry, game, fish, seafood, eggs, milk or dairy products.

Another misunderstanding is that human beings are somehow 'meant' to consume cow's milk, cheese and other dairy products, or that these are essential as a source of calcium.

Not only do human beings not need to consume any milk or dairy products at all, but cows' own calves don't even need this milk after they reach maturity, as they get more than enough calcium from the grass and plants that they consume, to ensure the health of their bones, teeth and other bodily systems and functions, so it's completely unnecessary.

Indeed, human beings have only drunk milk from other animals for around 10,000 years⁴⁵², which means that animal's milk didn't form any part of our diet for 96.7% of the time that our own human 'homo sapiens' species has existed on Earth, before which, the only milk we ever drank was our own mother's breastmilk, as an infant, just as nature 'intended'.

Natural Humanists recognise that, very importantly, consuming cow's milk and dairy products goes directly against what our bodies naturally evolved to do, and so, consequently, **more than 75% of all of the world's population**, including **virtually everyone in Africa and Asia**⁴⁵³, can't properly digest the lactose in milk⁴⁵⁴, and so they're **intolerant to milk**, making the consumption of milk, cheese and all other dairy products not only unnecessary, but totally inappropriate.

In addition to this, both dairy products and meat, leave an **acidic residue** in our bodies, after they've been digested and metabolised, and our bodies then have to release calcium from our bones, hair, nails, and other parts of our bodies, into our bloodstream, in order to neutralise this **potentially harmful acidity**, and some of this calcium is then lost in our urine^{455,456}. Over a lifetime, this can result in a gradual weakening of the bones, due to calcium loss, so obtaining calcium from animal products is counter-intuitive.

This is even more of a problem for bodybuilders who consume an extremely high protein diet, with large quantities of animal protein. If they consumed this same amount of high-quality protein from vegan foods instead, then this would reduce the risk that their bones would gradually weaken.

Eating any animal protein increases acidity in the body, so consuming animal foods, frequently or in bulk, can negatively affect both our body's acidity, and our health, including consuming **dairy products** (like milk, cheese and ice-cream)⁴⁵⁷, or **eggs, fish, or seafood**, or **fresh or processed meat** (for example chicken, beef, pork or turkey), as well as **animal protein supplements**⁴⁵⁸ and **processed foods** which are high in sodium⁴⁵⁹.

In contrast to this, consuming **alkaline foods**, helps to preserve our bodies' bone density⁴⁶⁰, reduces muscle loss, helps our memory and alertness, preserves our kidneys⁴⁶¹ and may potentially extend our lifespan⁴⁶².

Naturally, our blood has an acidity level (or pH) of 7.35 to 7.45⁴⁶³, which is slightly alkaline, so our diet should contain plenty of alkaline foods, including vegan foods like fruit (such as apples, avocados, blueberries, grapefruit, lemons, limes and tomatoes), vegetables (such as cabbage, cucumbers and lettuce), as well as potatoes and legumes (such as chickpeas, lentils and beans (including soya and edamame beans, and soya products like miso, tempeh and tofu), as well as nuts (such as almonds), seeds, olive oil and some wholegrains (such as amaranth, millet and quinoa), as well as herbs and spices and herbal teas (but not mustard, nutmeg or salt)⁴⁶⁴.

In short, Natural Humanists recognise that, quite simply, **human beings do not need to eat animals or their products at all**, either to survive or to remain healthy, and that the healthiest diet of all, is a well-balanced, wholefood vegan diet, but, despite this, shockingly, **every year**, the total number of animals **raised by humans for food** (i.e. imprisoned, abused and usually murdered) is approximately **1,400 million** cattle, **1,200 million** sheep, **1,000 million** domestic pigs,^{465,466} and over **700 million** rabbits⁴⁶⁷.

It's all about the Balance

Nutritionally-balanced, wholefood vegan diets contain all of the nutrients our bodies need and, according to both the **British Dietetic Association**⁴⁶⁸, and the **National Health and Medical Research Council**⁴⁶⁹, they're suitable for human beings at **every age, and at every stage of life, even during pregnancy and breastfeeding**⁴⁷⁰. The **Academy of Nutrition and Dietetics** considers well-planned vegan diets to be suitable throughout our lives, including during pregnancy, breastfeeding, infancy, childhood, adolescence and older adulthood, as well as for athletes^{471, 472}.

Vegan diets allow the consumption of more health-promoting plant foods, including wholegrains, fruit, nuts, vegetables, beans and pulses, like lentils, which are high in beneficial fibre, vitamins and minerals⁴⁷³.

Natural Humanists believe that all human beings should be free to eat whatever foods they wish to eat, but that they should at least have a knowledge of how they could eat a **fully-nutritionally-balanced vegan diet**, which meets **100% of their nutritional needs**, and which allows them to **benefit from the hundreds of naturally-occurring 'phytochemicals' in plant foods**, like lycopene in tomatoes, which can potentially help to maximise both their short and longer-term health, and their longevity, so that they can choose to live a long and healthy life, without ever having to immorally kill or abuse other living creatures in order to do so.

Natural Humanists acknowledge that both vegans and non-vegans, who consume foods that are **surplus to their nutritional needs**, increase the risk of their own poor health, and of a shorter lifespan, and increase the risk of them being overweight, or obese, and, perhaps more importantly, they selfishly cause the totally unnecessary death of animals, or plants, which aren't needed, at all, for their balanced nutrition.

Very importantly, they also recognise that this leads to any land used to produce this unnecessary food, being unavailable for use as natural, biodiverse wilderness, which could have supported hundreds of species of wild creatures, plants, fungi and algae.

They accept that denying such living things a life, due to the misuse of their natural habitat to produce unnecessary **excess** plant or animal food, is itself the **unnecessary causing of harm to living things** and so goes directly against their Natural Humanist beliefs. Consequently, Natural Humanists may prefer to only consume vegan foods which their bodies **actually need**, and to therefore choose not to eat an inefficient and wasteful diet, but instead to eat extremely tasty, filling and nutritionally-balanced foods.

Natural Humanists acknowledge that they're not 'cavemen', who have no knowledge of how to meet all their natural needs fully, and who therefore have to eat everything they can get hold of to survive. Instead, they're a highly intelligent, knowledgeable, compassionate and advanced species and should therefore allow this to influence **all of the decisions that they make in life**, including the decision to avoid the enslavement and murder of other species. In other words, they share the Dalai Lama's belief that, "It's not enough to be compassionate, **we must act.**"

Immoral Abuse and Enslavement

Natural Humanists acknowledge that, as well as murdering animals for food, there are a wide range of other ways in which human beings exploit, degrade, enslave, abuse and risk the health and lives of other animals, including^{474,475}:

- ❑ Animals ridden by humans, always without their meaningful consent, either for leisure or while working, like horses and donkeys, as well as camels, elephants, llamas, mules and water buffalo⁴⁷⁶.
- ❑ Animals used for control, for example police dogs⁴⁷⁷.
- ❑ Animals used for military purposes, for example horses, camels, dolphins and rats⁴⁷⁸.
- ❑ Animals used to detect cancer, tuberculosis and other diseases, including dogs, rats and bees, or to detect drugs and explosives⁴⁷⁹.
- ❑ Animals used to find and gather items, like pigs and dogs used to find truffles, and monkeys used to collect coconuts⁴⁸⁰.
- ❑ Animals used to guard humans and their property, their businesses and their crops, including dogs, geese and llamas⁴⁸¹.
- ❑ Animals used to herd farm animals, like sheepdogs⁴⁸².
- ❑ Animals used to pass messages, for example carrier pigeons⁴⁸³.
- ❑ Dogs or small horses used to guide humans or assist them emotionally, like guide dogs for people with visual or hearing impairments, or assistance dogs or monkeys for people with physical impairments⁴⁸⁴.
- ❑ Horses, elephants, huskies, goats, reindeer and other animals used to help humans with ploughing, logging and powering machinery, or to help them to move and transport humans and their vehicles, goods and property⁴⁸⁵.

Natural Humanists avoid all such uses and abuses of animals, which they consider to be cruel, immoral and unnecessary, unless their use is essential to prevent a human beings' death, or to significantly improve their health.

The Value of Life

Natural Humanists believe that, **without exception, all living things are of equal value**, but this is in stark contrast to the view of the general population, who tend to value other forms of life according to how 'valuable' they are to them personally, or how 'cute' they are, or to what extent they share human qualities, such as intelligence or compassion, or the ability to feel fear or pain.

Scientific study, some of which has been abusive, has allowed human beings to appreciate that many animals share many of the same abilities, qualities and needs that were, historically, considered to be unique to humans, for example⁴⁸⁶:

African Grey Parrots have a similar or greater ability to use logic and reasoning than most five-year-old humans⁴⁸⁷.

Bees have the ability to feel emotions and imagine abstract ideas⁴⁸⁸.

Bottlenose Dolphins are often considered the most intelligent non-human animals on Earth, and the part of their brains responsible for processing complex emotions seems to be even more intricate than in humans⁴⁸⁹.

Chimpanzees share about 99% of our DNA, are highly sociable, are cooperative, use tools, communicate their emotions, and can develop cultures that are different from other chimps elsewhere⁴⁹⁰.

Crocodiles can work in groups, seem to assign different roles to each other, based on their size and ability, and can coordinate their actions in sophisticated ways⁴⁹¹.

Crows are intelligent, can remember a human face for years, can teach their offspring about humans they should avoid, can use tools, and can communicate with regional dialects⁴⁹². Two crows can also experience a situation differently, something that we previously thought only human beings were capable of.⁴⁹³

Elephants have very long memories, being able to recognise other elephants and humans, decades after they last saw them, and they're also good at problem-solving⁴⁹⁴.

Orcas (Killer Whales) have large brains, are cultural creatures, and each family of Orcas has their own unique set of behaviours, passed down through the generations⁴⁹⁵.

Octopuses, as well as their 'main' brain, have a small brain in each of their tentacles, giving them a total of nine brains, allowing each arm to move, touch and taste independently, they're also good at problem solving and can use tools⁴⁹⁶.

Orangutans can also use tools, develop their own cultures and use dialects, and can also 'discuss' events and objects from the past, which, previously, only humans were believed to be capable of doing⁴⁹⁷.

Pigs are intelligent, emotional and social animals, experience empathy, can learn to complete complex tasks, and can remember important pieces of information, which can affect their future decisions⁴⁹⁸.

Rats' brains are in many ways similar to human beings', and they can sometimes work things out, and apply learned information, faster than humans,⁴⁹⁹ and finally:

Ravens, at just 4 months old, can perform just as well at some psychological tests as human toddlers.⁵⁰⁰

So, rather than being 'dumb animals', we now know that many animals have numerous mental abilities that we thought were unique to humans⁵⁰¹, such as:

Compassion and empathy: The ability to understand and share the feelings of those around us, and to care about others, which is important to many social species⁵⁰². This can sometimes include empathy towards human beings, and towards other animals, including comforting, grieving and even rescuing each other from harm at their own expense, including elephants mourning the death of a human, and dogs comforting humans after a traumatic experience, or responding quickly to human crying⁵⁰³.

Consciousness: The ability to be aware of ourselves and our thoughts, memories and feelings⁵⁰⁴.

Insight: The ability to work out a solution through means which aren't obvious⁵⁰⁵.

Language: The ability to communicate thoughts and feelings⁵⁰⁶.

Memory: Including the ability to remember faces, avoid potential threats, and make better decisions about the future⁵⁰⁷.

Numeracy, problem solving and reasoning⁵⁰⁸.

Sapience or ‘wisdom’: The ability to behave with judgement, for example many older animals share wisdom with younger ones⁵⁰⁹.

Spatial cognition: The ability to understand where we are in relation to the world around us, which is an essential part of survival for every creature in the animal kingdom⁵¹⁰.

Theory of mind: The ability to attribute mental states to ourselves and others, allowing us to understand that others have beliefs, desires, and mental states that are different from our own⁵¹¹.

Time perception: Not an ability unique to humans, although each species seems to perceive time at different speeds, with smaller animals experiencing the world in ‘slow motion’⁵¹²; and finally:

Use of tools and weapons: An ability of numerous animals, including birds, dolphins, octopuses and pigs⁵¹³.

Natural Humanists also recognise and celebrate the fact that many animals have been found, just like human beings, to experience **complex emotions**, like **happiness, joy and respect**, as well as **shame, grief and fear**⁵¹⁴.

They consider it to be crucially important that, according to research, animals raised in **unhappy environments**, such as many farms and zoos, are more likely to see the world in **pessimistic ways**, whereas those raised in **happy environments**, are more likely to be **optimistic**⁵¹⁵.

However, regardless of how interesting these facts may be, this does not, in any way, alter Natural Humanists’ belief **that one creature is no less valuable, and no less deserving of respect, or of the freedom to live a natural life, than any other**, and that their relative personal abilities and qualities should not affect this at all.

On a personal level, we may each value a member of our own family, more than say a pig, or a tree or a mosquito, but in the grand scheme of things, to Natural Humanists, **we’re all of equal value, and all life matters, equally**.

Natural Humanists believe that all sentient creatures have the right to **live for the whole of their natural lifespan**, and to be **completely free throughout their lives**, just as nature ‘intended’. They believe that choosing to be a vegan is a **very effective way of standing up for animals**, and of **taking a stand against animal cruelty and animal exploitation throughout the world**.

Wasting Natural Land

Like all decent, morally-responsible people, Natural Humanists care deeply about their ‘carbon footprint’, which a vegan diet can significantly help them to reduce, but they believe strongly that **we should also care about our own personal ‘land footprint’**, which is the amount of the world’s land that **we personally** prevent from being **wild, biodiverse wilderness**, because of our lifestyle and life choices. This includes our choice to live in a land-inefficient bungalow, rather than a space and land-efficient multi-storey apartment, or our choice to own a car, which increases the need for car parking spaces, driveways and garages.

They acknowledge that our 'land footprint' is also affected by our choice to eat land-inefficient meat, rather than vegan foods like tofu, and that, according to 2021 statistics, on average (worldwide), each human being is personally responsible, throughout their life, for the use of **4.05 acres (0.61 hectares or 6,100 square metres) of agricultural land**⁵¹⁶, none of which can therefore be shared with the planet's other species.

Producing vegan foods uses **considerably less of the world's limited land and water** than producing animal-derived foods, and so becoming a vegan is one of the easiest, most enjoyable and most effective ways to reduce the impact that we have on the environment⁵¹⁷.

If every human being on Earth became vegan, emissions of greenhouse gases would reduce by 28% and 76% of all the world's agricultural land would no longer be needed^{518, 519}, so **an area of land the size of Africa, could potentially be permanently rewilded**.

Efficient use of the world's land will also become even more important in the future, due to the increasing problem of food and water insecurity, because of environmental and socio-economic problems, so choosing a vegan diet is an important way of adopting a more sustainable way of living, and of taking a stand against the world's inefficient and wasteful food production systems, which affect the world's poorest people far more than the rich⁵²⁰.

There are **13,000 million hectares of land** on Earth, but a massive 37% of this land is selfishly used solely by humans for agriculture⁵²¹, of which only 33% is used for crops, but a huge 67% of which is used for farm animals and their feed⁵²². Bearing in mind that some of the Earth's land is not habitable, this means that as much as **half of the world's habitable land** is used for agriculture⁵²³, preventing any significant biodiversity existing on this massive area of the planet's land, and, in the UK, it's even worse, with 71% of all of the nation's 17.2 million hectares of land being used solely for agriculture⁵²⁴.

The vast amount of grain consumed by animals farmed for their meat, significantly contributes to deforestation of our planet, and leads to the loss of wildlife habitats and the extinction of many species⁵²⁵, as well as contributing to human malnutrition around the world, as it drives people in poor regions to grow animal feed for money, rather than growing food to feed themselves^{526,527,528,529,530}. In just one country (Brazil), the equivalent of 5.6 million acres of land is used just to grow soya beans to feed animals in Europe⁵³¹.

Switching to a vegan diet not only creates a far smaller 'carbon footprint', but it also uses far less land to produce food, potentially allowing any unused land to be permanently rewilded, which again reduces carbon in the atmosphere, because of the CO₂ removed from the atmosphere when plants and trees grow, something that's known as the 'double climate dividend'^{532,533}.

The 100% nutritionally balanced vegan diet on the naturalhumanism.co.uk website, contains 100 grams of protein per day (for a 70kg male) and, according to research⁵³⁴, the **amount of agricultural land that's needed to provide 100g of protein, for one person, for just one day**, is:

Lamb and mutton (184.8 m²), beef (from a beef herd) (163.6 m²), dark chocolate (137.9 m²), cheese (39.8 m²), milk (27.1 m²), coffee (27.0 m²), berries and grapes (24.1 m²), beef (from a dairy herd) (21.9 m²), bananas (21.4 m²), apples (21.0 m²), cassava (20.1 m²), citrus fruit (14.3 m²), pig meat (10.7 m²), nuts (7.9 m²), pulses (7.3 m²), tomatoes (7.3 m²), poultry meat (7.1 m²), oatmeal (5.8 m²), eggs (5.7 m²), potatoes (5.2 m²), brassicas (5.0 m²), grains (4.6 m²), rice (3.9 m²), peanuts (3.5 m²), peas (3.4 m²), root vegetables (3.3 m²), wheat and rye (3.2 m²), maize (3.1 m²), onions and leeks (3.0 m²) and **tofu (soya bean curd) (2.2 m²).⁵³⁵**

So, obtaining our protein from lamb or mutton uses **84 times more potentially wild, biodiverse land** than obtaining our protein from vegan tofu, and is an **incredibly selfish and irresponsible choice**, not only because of the amount of land used, but also because of the exploitation, suffering and unnecessary murder that's involved in producing meat, not to mention the negative effects on human health and the environment, including pollution and global warming.

Worldwide, the total amount of **agricultural land used for livestock** farming is 2.5 billion hectares (which is about 50% of all of the world's agricultural land, and **is about 20% of all of the land on Earth**)⁵³⁶, all of which is solely used for the benefit of humans, without any consideration for any other natural species of living thing, and 40% of the world's **arable land** (used to grow crops) has to be used to produce **animal feed**,⁵³⁷ for example **41% of all of the world's cereals are used for animal feed**⁵³⁸.

Some countries use nearly 80% of all their land for agriculture⁵³⁹, preventing this land from being used for its original purpose, which was to provide a habitat for thousands of different species of living things, before human beings selfishly 'stole' it, to meet their own species' needs and wants. In 2022, according to the World Bank, 24.79% of the UK's total land was used for arable farming of crops and, shamefully, **over 46% of the UK's total land is used solely for animal agriculture**⁵⁴⁰.

Food Insecurity and Malnutrition

'**Food insecurity**' is caused by a country not having enough fertile land to produce the food it requires, or enough wealth to import it⁵⁴¹ and, because the world's demand for food **may double** between 2009 and 2039, particularly in developing countries⁵⁴², **global food insecurity is expected to get worse**⁵⁴³, unless the efficiency of agriculture increases.

Natural Humanists recognise that this could easily be achieved **by both switching to a vegan diet, and by using vertical aeroponic agriculture**, which is a hugely land-efficient way of growing vegan foods indoors, on shelves, possibly 10 or 100s of shelves high.

Furthermore, they recognise that this could be achieved in a particularly beneficial way, if the world's richest people and countries helped to level-up global wealth, by funding the large-scale creation and maintenance of these land-efficient vegan aeroponic agricultural facilities in all developing countries.

To extend a well-known saying, 'Give a man a fish and he'll feed himself for a day, teach a man to fish, and he'll feed himself and his family for the rest of his life', but provide and maintain aeroponic vegan food facilities in developing countries, and you could **end global malnutrition and premature childhood and adult deaths forever**.

Natural Humanists find it **truly shameful** that, as a species, human beings already produce enough food to feed everybody on Earth⁵⁴⁴, but, despite this, nearly 30% of humanity suffers from one or more types of malnutrition⁵⁴⁵ and, in developing countries, **199 million children under 5 years old suffer from acute or chronic deficiencies of protein and calories**⁵⁴⁶ and **each year, 11 million children die before they even reach 5 years old**, with **6.6 million of these infant deaths being linked to malnutrition**⁵⁴⁷.

This is a huge global problem, and, at the same time as **881 million of the world's adults are obese**⁵⁴⁸, there are, according to the United Nations⁵⁴⁹, a massive **2,800 million people who can't afford to eat a healthy diet**, potentially **900 million people who are chronically undernourished**, 148 million children under 5 who are affected by stunted growth, and 45 million children under 5 who are suffering from wasting of their bodies.

Natural Humanists believe it's completely immoral that, despite these shocking facts, we choose to feed about 1/3 of the world's crops to our enslaved animals⁵⁵⁰. If, instead, we fed these crops to humans, we could feed **an extra 4,000 million people**, without using any more land, enough to feed everyone on Earth, even when the human population increases in the future⁵⁵¹.

This problem is likely to increase, because, according to one estimate, the world's population is expected to increase from 8,200 million⁵⁵² to 11,000 million by 2050⁵⁵³, so it's essential that we, as a species, ensure that we use the Earth's limited land as efficiently and responsibly as possible, to provide all of the food that we need.

Natural Humanists acknowledge that, as well as the population constantly increasing, each human being's individual selfish demand for meat, dairy products and fish is also increasing as well,⁵⁵⁴ something that will itself **significantly increase** the destruction of the world's wild, biodiverse environments, just to meet human beings' **desire** for animal-based foods, which **no human being needs**.

The world's population has **doubled** since the 1960s, but meat production has **quadrupled**,⁵⁵⁵ including **4 and a half times the amount of pigs** (by weight) in 2013 compared to 1961, and nearly **13 times more chicken**.⁵⁵⁶ This is something that's expected to get even worse, as the United Nations' Food and Agriculture Organisation has predicted that, by 2050, world meat production will have **almost doubled**, which will double the amount of animals enslaved, degraded and denied a free and natural life and will significantly increase global warming, pollution, deforestation, land degradation, water scarcity and wild species extinction⁵⁵⁷.

The more animals we farm, the more crops we need to grow to feed them, and the more potentially wild, biodiverse land we need to use, to both house and graze these animals, and to grow their feed. Already, 3/4 of the world's agricultural land is being used for livestock farming, 1/3 of the world's cereal crops are fed to the animals that human beings eat, and 70% of the world's fresh water is used for agriculture and most of this is used for farming animals^{558,559}.

Antibiotic Tolerance

As well as irresponsibly wasting the Earth's land, animal farming also involves the widespread use of antibiotics, often to increase growth and prevent disease in perfectly healthy animals⁵⁶⁰. This is significantly responsible for the increase in the number of bacteria that have developed the ability to be resistant to these antibiotics, antibiotics which we can't therefore use on humans, to fight serious, potentially life-threatening infections⁵⁶¹, something that England's Chief Medical Officer for Health, Professor Dame Sally Davis, believed could put us at risk of a 'post-antibiotic apocalypse'⁵⁶² and this is all in addition to the viruses and bacteria that factory farming allows to grow, potentially making them more deadly to humans⁵⁶³.

A Long and Healthy Life

As well as helping the planet, wildlife and the poorest human beings on Earth, research suggests that healthy vegan diets can also be significantly beneficial to our own human health.

People on vegan diets seem to be able to maintain excellent health and seem to be healthier than the rest of the population, well into their older age⁵⁶⁴ and research also suggests that a wholesome vegan diet may decrease the risk of Alzheimer's disease and other dementias⁵⁶⁵.

Importantly, wholefood vegan diets contain more of the natural substances in plants, called 'phytochemicals', which have been demonstrated to be beneficial to human health, but don't exist in

animal foods, as well as plenty of nutrients and natural antioxidants, all of which could help to maintain good health in the long-term, and increase each vegan's lifespan.

Vegans seem to be less likely to die prematurely⁵⁶⁶, of diseases like cancer and heart disease, and, overall, **vegans** may have a **15% lower** risk of dying prematurely from **all causes**, than omnivores⁵⁶⁷, and may potentially **live about 5 years longer** than the general population, with meat-eaters having the highest death rates of all⁵⁶⁸.

Any increase in the lifespan of vegans is likely to be due significantly to the fact that they tend to eat more fruit, vegetables, wholegrains, legumes, nuts, and seeds⁵⁶⁹, which are packed full of beneficial fibre, vitamins and minerals, and to consume more antioxidants, fibre and plant protein,^{570,571,572,573} which have been linked to increased life expectancy^{574,575,576} and are believed to protect against some cancers⁵⁷⁷, which appear to be less common in vegans⁵⁷⁸, possibly because they're usually lower in saturated fat, are cholesterol-free and are also free from processed meat⁵⁷⁹, which the World Health Organization has classified as a cause of cancer⁵⁸⁰.

Vegans don't eat red or processed meats at all,^{581,582,583,584,585,586} and may also consume less of other unhealthy types of processed⁵⁸⁷ or ultra-processed foods, all of which have been linked to chronic health conditions. Consequently, research suggests that it's only balanced vegan diets, which avoid these processed foods, which are likely to reduce the risk of disease, and potentially increase our lifespan.^{588,589,590}

Vegans also tend to have a lower Body Mass Index (BMI), lower rates of obesity^{591,592,593}, and lower blood pressure, and wholefood vegan diets are also high in healthy fats, but contain none of the potentially harmful hormones found in many animal-based diets⁵⁹⁴.

A wholefood vegan diet is full of **healthy foods**, which give us plenty of energy to fuel our bodies, including healthier 'complex carbohydrates', which release their energy gradually, and, indeed, many athletes⁵⁹⁵ specifically choose a vegan diet to improve their performance.

Vegans generally have the most protective, 'friendly' gut bacteria, whereas meat-eaters have the most toxic gut bacteria⁵⁹⁶, which encourages inflammation and produces harmful substances. A vegan diet can also help to alleviate various bowel conditions⁵⁹⁷ and protect us from bowel cancer⁵⁹⁸.

Balanced, nutritious vegan diets could reduce the risk of heart disease by as much as 25%⁵⁹⁹ and vegans also seem to have a significantly reduced risk of diabetes, dementia and numerous types of cancer⁶⁰⁰, and are also at lower risk of some other diseases⁶⁰¹, as well as having lower cholesterol levels⁶⁰², increased energy levels, and generally eating more healthily than any other diet group⁶⁰³, while still obtaining all of their essential nutrients from plant foods.

Natural Humanists recognise that all of the **top seven diet recommendations** of the 'Global Burden of Disease Study', which are believed to be able to **reduce the risk of 90% of all diet-related ill health, can all be easily met by following a healthy vegan diet**⁶⁰⁴, with these recommendations being: Avoiding excess salt, eating 150g of whole grains per day, eating 300g of fruit per day, eating 25g of nuts and seeds per day, eating 500g of vegetables per day, consuming 300mg of long-chain omega-3 fats (EPA and DHA) per day and avoiding processed meat⁶⁰⁵.

Food Supplements

Natural Humanists recognise that some vegans choose to use individual vitamin or mineral supplements, which are often a very efficient way of obtaining important nutrients, but that they

have to be chosen carefully, to ensure they're healthy and are sourced, manufactured and packaged ethically, and to ensure that they're not classed as unhealthy 'ultra-processed foods'.

They recognise that **combined multivitamin and mineral supplements** encourage people to consume **far too much of certain nutrients**, which they're already obtaining from their diet, which **wastes the potentially wild, biodiverse, carbon-absorbing land** that's needed to produce the foods containing the unnecessary nutrients required for these supplements, and these unnecessary supplements can also cause pollution, due to any chemical fertilisers, herbicides and pesticides used.

When **supplements** rely on farming, there is often little motivation for farmers to use more environmentally responsible farming methods, and, similarly, **factories** have little motivation to use energy-efficient sustainable methods to manufacture supplements⁶⁰⁶. Also, many supplements come in plastic containers which are not recycled by the consumer, and don't use recycled plastic in their manufacture, even when this is possible⁶⁰⁷.

However irresponsible some poorly chosen nutrient supplements may be, Natural Humanists recognise that there is nothing more immoral than needlessly murdering or abusing another living creature to obtain our essential nutrition.

Unnaturally Short Lives of Enslavement and Abuse

Natural Humanists recognise that, for animals like the **1,470 million cattle** and **1,100 million sheep** on the planet⁶⁰⁸, their eventual fate, on our plate, was decided before they were even born.

Cows

Beef cows are murdered for their meat when they're as young as **11 to 12 months old** and, during the first week of their lives, they're usually castrated and have their horn buds chemically burnt out without anaesthetic⁶⁰⁹. Before being slaughtered, they're often crammed into fattening sheds, with little room to move, so they can put on weight and increase their financial value to the farmer.⁶¹⁰

Chickens

Natural Humanists recognise that, as well as human beings selfishly and totally unnecessarily being responsible for the abuse, enslavement and murder of cows, there are also a massive **26,500 million** chickens on Earth⁶¹¹, most of which exist solely to feed human beings,^{612,613} and **we kill 200 million of these chickens every day**, which is 73,000 million chickens every year,⁶¹⁴ a number that's growing all the time, because **both** the human population **and** our demand for protein are continuing to grow⁶¹⁵.

Most of the **chickens** that are eaten worldwide, are murdered at just **six weeks old**, and spend the whole of their disgracefully short **life**, inside a windowless shed, possibly with 30-40,000 other chickens, with each having only a space the size of a sheet of A4 paper⁶¹⁶. They've been deliberately bred to reach 'slaughter size' in just 41 days, so grow at an unhealthy rate, which sometimes cripples their bodies and leaves many unable to reach food or water⁶¹⁷.

Pigs

Natural Humanists acknowledge that **pigs** are just as intelligent, if not more intelligent, than dogs⁶¹⁸, yet most pigs bred for meat are kept in intensive factory farms, where they're unable to express their natural behaviours⁶¹⁹, often crammed into overcrowded sheds, on hard floors, with nothing to do⁶²⁰.

Most mother pigs are restrained in farrowing crates to give birth, barely able to move for up to five weeks at a time⁶²¹. Piglets are then denied their mother's milk from 3-4 weeks old, which can lead to

severe diarrhoea and digestive problems⁶²² and is usually treated with drugs and antibiotics, which have contributed to the development of superbugs⁶²³. Many piglets also have to suffer deliberate mutilations of their bodies, including 'teeth clipping' and 'tail docking', both without anaesthetic⁶²⁴, before they're finally murdered, often at just 5-6 months old⁶²⁵.

Immoral Vegetarian Diets

Natural Humanists believe that all farming of animals and fish for their meat is immoral and cruel, but also believe strongly that it's **just as immoral to choose a vegetarian diet**, rather than a vegan diet, as **vegetarian diets** rely heavily on milk, cheese, dairy products and eggs, which involve **enslaving animals**, throughout their **deliberately short lives**, and requiring them to have an **unnatural lifestyle** and to **suffer numerous abuses**, before they're eventually **murdered** when they become 'commercially unviable'.

They believe that **each vegetarian is personally responsible** for **all of the abuse and murder** of the cows and hens which supply them with milk, dairy products and eggs, and all of the products like cakes and chocolate that are made from them, and that this is particularly immoral, as vegan alternatives to most foods and edible luxuries are now freely available.

Milk and Dairy Production

Cows can only provide a continuous supply of milk and dairy products for humans, including vegetarians, who often consume more of them than meat-eaters, if they continuously become pregnant and give birth to calves⁶²⁶. This is often done forcibly, by artificial insemination, or by fencing lots of young female cows into a small area, while one bull inseminates all of them,⁶²⁷ similar to one 'alpha male' being locked into a local secondary school, until he impregnates every single young female.

Despite the strong bond between mother and baby, calves are usually quickly taken away from their mothers⁶²⁸, usually within 24 hours of being born, which is believed to cause significant distress to both the mother and the calf^{629,630}, with each mother having to endure this 4 or 5 times^{631,632} during her life, before she's murdered, when her efficiency as a 'producer of dairy products' deteriorates.

Male calves are usually shot at birth, because they're totally useless to the dairy industry⁶³³, whereas female calves replace their mothers as 'milk machines', just to meet the unnatural human demand for another species' milk, spending their unnaturally short lives either pregnant, giving birth or producing milk, which can lead to a variety of health and welfare issues⁶³⁴.

A minority of male calves are sent away to be reared for veal, spending their lives in unnatural veal crates, whereas cows who are 'lucky' enough to be born female are murdered when their milk production decreases, often at just **3 or 4 years old**⁶³⁵, which is long before the end of their **natural 25 year lifespan**⁶³⁶ and, in 'human years', is the equivalent to murdering children at just 11 years old⁶³⁷ because they're no longer 'useful'.

Spending most of this short life being **continually milked**, can put cows at risk of **mastitis**⁶³⁸, a painful udder infection, which is believed to be the main reason why dairy cows are murdered before they reach the end of their already short 'economically-viable' life^{639,640}. Keeping female cows indoors, often for at least half of their lives, can also lead to them **becoming lame**⁶⁴¹, because of their unnatural surroundings.

Egg Production

When it comes to human beings choosing to eat eggs, which again, vegetarians often eat more of than meat-eaters, Natural Humanists acknowledge that most of the world's eggs come from hens that are usually kept in huge sheds, sometimes with thousands of other birds, some of which never see daylight.⁶⁴² Even in the European Union, up to **9 birds can be kept in just one square metre** of floor space, stacked, shelf upon shelf, as long as they're given some kind of access to the outdoors, but, in such confined spaces, few birds actually make it outside. The European Union also allows 'enriched' cages with less than **25cm x 25cm** (600cm²) of usable space, which is **less than the size of a piece of A4 paper**⁶⁴³.

In the UK, even farmers of free-range and organic hens are allowed to cut off a large portion of each hen's beak⁶⁴⁴, which can lead to both acute and chronic (long-term) pain⁶⁴⁵. Beak trimming often occurs without anaesthetic, and is only necessary to reduce feather pecking, which is a behaviour caused by their poor environmental conditions⁶⁴⁶. Hens' beaks are sensitive and this debeaking means that they can't preen or explore properly⁶⁴⁷.

In the wild, hens would **only lay 20 eggs a year**, but modern farming can involve hens being subjected to almost constant lighting, and being fed high-protein feed, which increases their egg production to **over 300 eggs a year**⁶⁴⁸.

Chickens would naturally live to **7 years old**, but the female chickens that produce eggs for humans, are usually **murdered after just 1 year** of producing eggs⁶⁴⁹, because they become less 'efficient' as 'egg laying machines'.

The production of eggs, even 'ethical' or 'free range' eggs, also usually involves newborn male chicks being murdered almost immediately after they hatch, as they're no good for either egg or meat production, so they're often thrown, alive, into an industrial grinder or, in the UK, are gassed to death. **In the UK alone, over 40 million new chicks are killed, each year, when they're just one day old**⁶⁵⁰.

Hens are intelligent, inquisitive animals, but, on farms, they're often unable to perform any of their natural behaviours, like building a nest, dust-bathing and foraging⁶⁵¹, and their confined and crowded conditions can **seriously affect their physical and mental health**, sometimes leading to abnormal stress-induced behaviour, broken bones, osteoporosis and malignant tumours⁶⁵².

Natural Humanists consider that humans who choose to eat eggs, are personally responsible for **all of this murder, abuse and degrading treatment**, even though they've chosen to 'outsource' their abuse to a farmer.

Animal Experiments

Natural Humanists acknowledge that it's not just eating and wearing parts of animals, or consuming their milk or eggs, that's hugely immoral, but also **deliberately imprisoning and abusing them**, in order to **carry out animal experiments**.

According to Humane Society International⁶⁵³, an estimated **115 million animals are used and/or killed in laboratory experiments worldwide each year**, including birds, cats, dogs, farm animals, fish, guinea pigs, mice, rabbits, rats and non-human primates. This is despite the fact that the effectiveness of this research and testing has often been found to be questionable and ignores the fact that it can cause severe disease, pain and discomfort, with pain relief often not being provided to these animals⁶⁵⁴.

Many Natural Humanists choose not to consume any product tested on animals, or tested on animals since they became vegans, and acknowledge that new versions of many cosmetics and medications often need to be tested on animals, when perfectly adequate alternatives to these products already exist. However, many Natural Humanists acknowledge that, like all other species of living creature, **humans themselves have a right to survive, and a right to cause harm or death to another animal**, if this can prevent their own death, or a deterioration in their own health, and so, in such cases, they may choose to accept medication, or other products, that have either been tested on animals, or contain animal products.

The Solution

Natural Humanists believe, strongly, that no animal should ever be owned by, or abused, degraded or murdered by, any human being, and that **everybody who does not live an ethical vegan lifestyle, is responsible for all of this immoral treatment of these living creatures**. They believe that veganism, is a hugely effective way, of **stepping outside this circle of deliberate exploitation, abuse and murder**, and of **standing up for animals**⁶⁵⁵.

Natural Humanists follow an **ethical vegan lifestyle**, avoiding ever eating meat, game, poultry, fish, seafood, milk, dairy products and honey, or eating, wearing or using anything made using animal products, such as leather, wool, silk, bone, or ivory.

They also avoid any harmful, degrading or abusive contact with animals, for example, they don't ever use animals for labour, for transport, for entertainment, or ever 'own' and enslave them without their consent, as pets or other domesticated animals, such as horses and farm animals, unless they owned them before becoming a vegan.

They don't ride horses, donkeys or other animals, or gamble on horse-races, or support zoos for entertainment and they don't consume products which have been tested on animals since they became vegan, unless doing so is essential for their health or survival, such as certain medication.

They believe that sharing this planet with other **wild animals**, and having the opportunity to **witness their natural beauty and behaviour**, is a source of **true joy**, but that capturing, imprisoning, degrading, abusing, murdering and denying natural rights and freedoms to any animal, with whom all human beings share common ancestors, **is most certainly not**, and, that this should, instead, be a source of **deep shame** to all human beings.

They recognise and celebrate the fact that, **every time** they shop, or order food in a restaurant, and **every time** they eat, they can **choose to help and protect enslaved animals**, can **demonstrate their own human compassion and respect for other living creatures**, and can demonstrate their 'oneness' with all other living things.

Natural Humanists believe that, if what we choose to do in our lives causes harm, then we should know that it causes harm, and we should take full responsibility for trying to reduce or eliminate this harm.

They believe that **human beings should always be free** and should never be judged for the free choices they make, but they also share Nelson Mandela's belief that, "**with freedom, comes responsibility**", and, "**all of our choices have consequences**", so, because Natural Humanists **know and care about** these consequences, they choose to let this influence how they live every part of their lives.

Chapter 22

Natural Humanist Diet

Natural Humanists believe that, because every product and service that we consume during our lives uses natural resources and also requires human beings to give up their 'natural' lives to create or provide these products or services, we **all** have a **strong moral duty** to try to consume only what we **need**, and **never** to be wasteful or extravagant.

When they apply this to what they eat and drink, Natural Humanists believe their diet should meet all of their natural needs as efficiently as possible and, with this in mind, a vegan diet has been designed, which is available via the naturalhumanism.co.uk website, which is both 100% nutritionally-balanced and, naturally, contains over 100 different types and categories of 'phytochemicals'. These are natural chemicals which exist in most fruit, vegetables, beans, lentils, nuts, seeds and grains, all of which are believed to potentially improve, or help to maintain our health, and even our longevity, but none of which are in meat, dairy products or any other foods of animal origin.

A book will soon be available, via the naturalhumanism.co.uk website, which details various versions of this 'Natural Humanist Diet', including meat versions for those who are new to Natural Humanism, and are trying to gradually reduce their meat consumption, but are not yet ready to go 100% vegan, and also to allow vegans and non-vegans in the same household to consume a similar diet and similar meals together. The book also contains numerous recipes for main meals, soups, snacks, cakes, biscuits and puddings which fit into this healthy 'Natural Humanist Diet'.

As the main diet is 100% vegan, it helps to minimise impact on the planet and its living things, as vegan diets require less land and water to produce and involve no deliberate enslavement, abuse or murder of animals.

Natural Humanists will be able to suggest new recipes for the diet's foods, or to gradually and continuously further improve the diet, all of which they will be welcome to share freely with the global Natural Humanist Community, and with all human beings worldwide, for the benefit of us all.

Chapter 23

Naturism

Natural Humanists believe that nudity is the **only natural state** for all human beings to be in, **all of the time**. They believe that clothing can be highly beneficial when it allows us to stay warm in cold weather, or when it protects us from sun damage or injury, including the wearing of protective-clothing in the workplace, but they believe that, at virtually all other times, clothing is unnatural, inappropriate and totally unnecessary.

They acknowledge that, unlike many other mammals, we, as human beings, don't have fur to keep us warm, because our species' ancestors evolved to be hairless. This was because our ancestors lived in a warm climate, which made them much more at risk of **hyperthermia** (abnormally high body temperature), than **hypothermia** (abnormally low body temperature)⁶⁵⁶, so being hairless, helped their bodies to stay cool in a warm climate, particularly when trekking for miles to find food and fresh water, or when hunting, which involved pursuing animals for many miles⁶⁵⁷.

According to Charles Darwin, our ancestors also found less-hairy partners more attractive and so were more likely to have sex with them, allowing these 'less hairy' genes to be passed on and, over time, causing humans to evolve to have less and less body hair⁶⁵⁸.

Natural Humanists recognise that our newly naked skin gradually became darker, to protect it from ultraviolet radiation from the sun, and that all of our own early human ancestors lived in Africa, so would **have had dark skin**, which then became paler in those humans who migrated from Africa to northern climates, with the ability to temporarily 'tan' in summer, to provide protection from the sun's radiation.

In today's world, the average annual temperature is around 30°C in Burkina Faso, 28°C in Niger, 28°C in Sudan, 25°C in Kenya and 18°C in Gibraltar, but is only 9°C in the UK, -4°C in Canada, and -19°C in Greenland⁶⁵⁹. Consequently, Natural Humanists acknowledge that, today, having naked skin, rather than fur, makes us feel uncomfortably cold most of the time when naked, in northern parts of the world, but that this is due solely to our **choice** of location, **not** due to any 'malfunction' of human evolution. They also recognise that, because we've now developed ways of keeping ourselves warm, by clothing, housing and heating, human beings who live in colder climates **may well never evolve to become hairy again**.⁶⁶⁰

They acknowledge that we still have hair on top of our heads, because this is important for reducing heat-gain from the sun, with tightly coiled 'Afro' hair being the most efficient at both increasing heat loss from the body, and reducing heat gain from the sun⁶⁶¹, which is why people who migrated to colder climates evolved to have straight hair. The fact that we still have pubic and underarm hair, is because it holds on to the pheromones that are released by our bodies, to send natural signals to other human beings, for example, to attract sexual partners and to encourage them to 'mate'⁶⁶².

Natural Humanists recognise that our ancestors lost their body hair about 1,200,000 years ago⁶⁶³, so human beings themselves, and all of the species from which they evolved, were **always completely naked all of the time**, throughout their lives.

This only ceased to be the case when we migrated from the warmth of Africa to northern regions of the world, where we eventually had to try to survive bitterly cold weather, during the last Ice Age, which required us, from about 170,000 years ago, to regularly wear animal furs and animal skins⁶⁶⁴.

These clothes were solely worn for warmth and protection, not at all for modesty, and indeed, some humans later returned to being fully naked, all of the time, when their climate gradually became warmer, including the Aboriginal people of Tasmania, around 12,000 years ago^{665,666}.

Negative Consequences of a Nudity-Averse Society

Natural Humanists believe that, because humans evolved to be fully naked all of the time, being naked in front of others, and seeing others naked, is now so core to our humanity, that to some degree, depending on the extent to which we have been brainwashed to think that nudity is rude, anti-social or immoral, or that the witnessing of nudity can cause harm, **we all have a conscious, or sub-conscious need to see and be seen naked** by everybody, and particularly by those we love, or are attracted to.

They believe that not being able to do so, due to unhealthy social conventions, can lead to us feeling unnaturally restricted, and unable to connect fully and naturally with the rest of the natural world, and with other people, on all levels, in the way we instinctively feel we should.

If every human being was required to cover their face, with a mask, throughout their life, most human beings would find this completely intolerable, as human beings have a need to see other people's faces, but Natural Humanists believe that we all have an equal need for the rest of our own and each other's bodies not to be inappropriately and unnaturally covered and hidden from view.

Natural Humanists believe that human beings' inability to see others naked, and to be seen naked themselves, can, subconsciously make them feel frustrated and unhappy, in the same way that they would be unhappy if they were unnaturally locked in a cage, or were unnaturally prevented from speaking, by a gag, or seeing, by a blindfold, or were prevented from hugging or kissing the people that they love.

Natural Humanists believe that society's and religious organisations' grooming of humans, particularly girls and women, to be 'modest', and to hide their bodies, is hugely immoral and harmful, and goes directly against what is natural.

They consider being naked, and seeing others naked, to be the only way that human beings can be truly natural, open, and honest with each other, and that mutual nudity is an important way that we naturally express ourselves, communicate social signals and connect with others. So, in today's unhealthy nudity-averse society, we are incapable of satisfying these basic needs, which prevents us from living truly natural lives, as the natural human beings that we're all born to be.

Natural Humanists recognise that this can lead to an unhealthy fascination with seeking out other's nakedness, and that this is a significant reason for human beings recent unhealthy and unfulfilling fascination with pornography, and our 'need' to watch films and TV dramas which contain nudity, which capitalist movie companies happily exploit for their own financial gain. Filmmakers know, beyond doubt, that including nudity in a film or drama will make it much more popular and will cause people to 'need' to watch it, often again and again.

Social conventions, which prevent us from spending meaningful and mutually pleasurable or beneficial time, sharing mutual nudity with other people to whom we're emotionally or physically attracted, can cause us to develop unhealthy longings for nudity, or infatuations for particular people, or for particular groups of the population, and can also further increase any unhealthy interests in pornography, or mainstream films or TV dramas containing nudity or sex, with people who are not our partners and we'll never meet.

They believe that this need to be naked and to see others naked isn't just, or even mainly, because of a wish to experience the natural pleasure of sexual arousal, it's because it helps to satisfy our **strong subconscious need to be naturally naked with other people**, as does fantasising about romantic or sexual scenarios with people that we're attracted to in day-to-day life.

These sexual and romantic fantasies, are partly due to the fact that our natural need to be naked with other people has been repressed, as has our natural need to love an unlimited number of other people. Society dictates, both unnaturally and unhealthily, that we must only love and share affection and nudity with one partner, and that virtually the only socially acceptable occasion in which we can be naked with others, is during sex, so that's what we fantasise about, and that's what we seek to watch on TV, in films and in pornography.

Natural Humanists believe that such romantic or sexual fantasies are, subconsciously, significantly driven not by a need to have sex, but by a need to feel that we're of value to the people we care about, and a need to form the truly meaningful emotional connections with them that we're genetically programmed to want, or to need.

Natural Humanists believe that nudity should ideally always be reciprocal, so that one person only sees another person naked, if they're also naked, whether this is in a face-to-face situation, or via the internet, or shared photos or videos.

They acknowledge, however, that this is the opposite of what usually happens with pornographic photos and videos, including those shared without a person's consent, which are rarely reciprocal, and involve one person always being the 'consumer' of the other person's nudity, and actively 'objectifying' and degrading the other person to some degree in the process.

They also recognise that pornography partly satisfies an instinctive need to see other people naked, and a strong instinctive drive to have sex, if it's linked to masturbation, but, crucially, it denies any form of mutually beneficial human connection, the sharing of any type of love, affection, or admiration, or the building of any form of meaningful and mutually beneficial human relationship, and, instead, involves selfish satisfaction of one's own sexual needs, without giving the slightest sensual, sexual, or emotional pleasure, or any type of affection, to anybody else.

Sadly, because access to pornography is so easy, and instant, thanks to the internet, it causes such meaningless and mutually unfulfilling one-way nudity and masturbation, to become the norm, significantly increasing the number of sexually unfulfilled people in the world, and preventing the sharing of love and kindness, widely and deeply, that Natural Humanists are so passionate about.

It also reduces whole human beings into 'sex objects', and creates an unhealthy addiction to, and market for this pornography, which encourages the exploitation and degradation of human beings, either as 'porn stars', or as unwilling victims of 'hate porn', 'revenge porn' or 'deep fake' porn, while making millions for the capitalist porn industry, and using and degrading human beings in the process, which often causes them significant distress.

Natural Humanists recognise that this need to see and be seen naked, also leads to people choosing to wear revealing or figure-hugging clothing, which allows them to deliberately, or subconsciously, meet their own need to be 'virtually naked' in front of other people, in a legal and socially-acceptable way, but also takes advantage of other people's natural need to see them naked, which causes people to show an interest in them, and therefore boosts their own ego and self-esteem. However, this rarely leads to the forming of any meaningful emotional or sexual connection with them, so is invariably an unhealthy and selfish way of 'using' other human beings to satisfy their own needs, without giving anything meaningful and valuable in return.

When somebody wears revealing clothing, it rarely leads to them becoming fully naked, or to those who see them becoming naked, so it fails, miserably, to satisfy anybody's basic needs, for nudity, love, physical affection, or emotional intimacy, and it fails to satisfy anybody's strong instinctive drive to have sex, so it invariably leaves everybody concerned feeling frustrated and unfulfilled. It also causes those who witness this virtual nudity to become sexually aroused, because partial exposure of body parts is relatively uncommon, but this sexual arousal never goes on to be satisfied by sex with that person and, instead, it merely draws that person's attention to their own strong instinctive drive to have sex and makes them go on to focus, unhealthily, on sex and on other people's physical attractiveness, for some time afterwards.

What Nature Intended

Natural Humanists are passionate about living as their **natural selves**, connecting fully with the natural world, and connecting openly and honestly with all other human beings, and they acknowledge that naturism is central to all of these things. They consider nakedness to be the only natural way for humans to be, and the only way we can enjoy and celebrate true natural human beauty and diversity.

All Natural Humanists are Naturists, even if some rarely (or never) practise naturism themselves, possibly due to lack of opportunities or self-consciousness, or concerns for their personal safety, or fear of criticism or negative judgement by other people.

However, even if they don't practise naturism, Natural Humanists always believe that nudity is the only natural state for human beings to be in, and they always advocate and defend the moral right of every human being, of every age, gender, race and appearance, to be fully or partly naked at any time, and in any indoor or outdoor location, either alone or in the company of other people, whenever they wish to be and whenever this is legal, including in public and social settings, and they support a change in the law, worldwide, to allow this.

Natural Humanists recognise that no other species of living thing wears clothes, that it would be ridiculous if they did, and that human beings are happy for their pets (or 'slaves') to spend all of their lives naked in the family home, and outdoors, and in public spaces, but they see such nudity of members of their own species, which is equally 100% natural, to be somehow offensive.

They believe that no human being should ever be required to wear clothes, or be negatively judged, punished or criminalised if they don't, and believe that nudity should be incapable of causing offence, or harm, to any human being, as human beings were born to be naked, all of the time, throughout their lives.

They believe that **nothing that's natural is offensive**, as long as it's not intended to cause harm or distress, or could reasonably be expected to do so, however, they care deeply about other people's feelings, and acknowledge that many people have suffered a lifetime of immoral grooming, by family, friends, religious organisations and the media, and so now have unhealthy and unnatural beliefs about both nudity and sex, and also have the inability to see natural nudity as being anything other than sexual.

They believe that unwanted sexual behaviour is totally inappropriate, and is potentially distressing and harmful, and they believe that this can include 'flashing' somebody unexpectedly or against their will, but they believe it's this **sexually aggressive behaviour** that's harmful, **not** the sight of the natural human body itself.

They also acknowledge that, due to either bad experiences of sexualised nudity or sexual abuse, some people may find the sight of another person's body, or any natural signs of sexual arousal, distressing, and they may therefore prefer to only be naked in front of others after obtaining their meaningful consent, or in designated naturist or 'clothing optional' areas, such as beaches, saunas, swimming pools and social clubs, or in their own, or another naturist's home.

They believe that no friendship or relationship should ever be superficial, but should always be based on respect, trust, openness and honesty, and should always be between people who genuinely value and care about each other, as whole human beings, and as equals.

They therefore recognise that anybody who doesn't trust or care about them enough to be seen naked by them occasionally, frequently or at least once, is unlikely to care about, respect or trust them enough to be worth having as a friend or partner. They also recognise that this reluctance may also be due to their friend considering them to be 'not good enough' to deserve to see their naked body, which is a clear sign that they don't value them, are not interested in being open with them, and don't care about their happiness, or their natural needs.

Many Natural Humanists consider their own body to be a 'gift of nature', which they have a moral duty to share freely, **on a reciprocal basis**, with everybody who wishes to see it, as nature intended, rather than only 'trading it' with people whose own physical beauty, social status, or sexual attractiveness they consider to be of equal or greater 'value' to their own.

Naturism and the Law

Natural Humanists recognise that public nudity, including naturism, is sometimes, in law, considered to be 'indecent exposure', which is the '**deliberate public exposure** by a person of **a portion of their body** in a **manner contrary to local standards of appropriate behaviour**'⁶⁶⁷, so they recognise that laws that criminalise it, vary greatly from country to country, and have also changed significantly over time.

In England and Wales, in addition to the law prohibiting indecent exposure, it's illegal to '**outrage public decency**', even if the only people that were there at the time didn't actually see it happen⁶⁶⁸ and also, since 2003, it's been illegal for anybody to **intentionally** expose their **genitals**, if they **intend someone to see them**, and **intend them to be alarmed or distressed by them**⁶⁶⁹ (so no mention of naked buttocks or breasts). However, neither the Crown Prosecution Service⁶⁷⁰, nor the College of Policing⁶⁷¹, recommend **prosecution** for public nudity, if there **is no implied intention to cause alarm or distress**.

In Britain, and many other western countries, during Victorian times, it was considered indecent for a girl or woman to show her legs, and, until the 1930s, men were expected to swim in bathing suits which also covered their upper body⁶⁷². Even in the 1960s and 1970s, it was considered indecent for a woman to wear clothing that revealed her navel, whereas by the 2000s, wearing a thong bikini in public, which revealed the naked buttocks, was considered acceptable⁶⁷³.

During the late 20th century, it was considered acceptable for women to sunbathe topless on beaches, wearing just a skimpy bikini bottom, even around strangers and children, but totally unacceptable for them to just wear this anywhere else, and today, in many countries, it's, quite rightly, not classed as indecent exposure for a woman to expose her naked breasts while breastfeeding in public⁶⁷⁴.

In Afghanistan, it's normal for most of the body to be covered, and in parts of the Middle East, a woman's or adolescent girl's whole body, neck, head and face must be covered⁶⁷⁵.

In New Zealand, 'indecent exposure' is intentionally and 'obscenely' exposing any part of the genitals,⁶⁷⁶ with no mention of any other parts of the body, whereas, in Canada, it's down to judges to decide what is indecent, and some judges have ruled that naked sunbathing,⁶⁷⁷ and naked swimming,⁶⁷⁸ in public, are **not indecent**, and that girls' and women's breasts being naked in public is not, in itself, indecent or sexual⁶⁷⁹.

In some African cultures, it's acceptable for girls and women to be naked above the waist, but their thighs must always be covered⁶⁸⁰, and in tribes like the Mursi or Pirahã, it's normal to be fully naked, without this being seen as sexual⁶⁸¹.

In the Spanish city of Barcelona, it's **legal** to sit or lie naked in a public place, but it's **illegal** to walk around naked,⁶⁸² whereas, in Scandinavia, neither the genitals nor the breasts are usually considered indecent or obscene, and it's normal for people to use public saunas fully naked⁶⁸³, and, in the Netherlands, it's seen as **unacceptable not to be naked** in mixed-gender saunas⁶⁸⁴.

Legalising Natural Nudity

Natural Humanists believe in being sympathetic to others' feelings and beliefs, but also believe that being naked is so central to our humanity that, as long as those around us have been informed in advance that we intend to be naked, and have had reasonable opportunity to leave the area, or make sure that they look in the opposite direction, then full nudity is **always morally acceptable**, including outdoors and in public places, but only in public buildings or on public transport, which people opposed to nudity also need to use at the same time, if a specific section is available for nudity, for example a screened off section of a room, bus, train or plane. They believe that public facilities like swimming pools should be made available to naturists at particular times of the day or week, if demand for this exists, and that this should be a legal right.

Natural Humanists advocate the full legalisation of optional nudity in every situation, but are against any form of sexual aggression, or unwanted or unexpected sexualised nudity, and believe that all human beings should be considerate of others' feelings about their own nudity, taking all reasonable steps to reduce any discomfort or distress caused. They discourage social nudity wherever this is illegal, but encourage all reasonable means to bring about a change in the law that prevents such healthy and natural nudity.

They believe that, at the very least, every new, unoccupied residential building, residential road, or new village or 'new town' should be able to declare itself a 'clothing optional' zone, allowing all future residents full exemption from laws preventing public nudity, as long as signposting, at all entrances to it, clearly advertise this fact.

They also believe it should be possible to apply to make certain public buildings, parks, areas of woodland, sections of secluded farmland, rural public footpaths, beaches, lakes and stretches of rivers, and many other areas, accessible to the public on a 'clothing optional' basis, on certain days, or at certain times of day, or even to allow nudity absolutely everywhere, or in every outdoor location, for at least half an hour of every single day, or week.

Natural Humanists value highly their (ideally daily) connection with nature and many feel that this is best achieved while naked, whether it's a daily naked wild swim, walking naked through a wild meadow or woodland, climbing and sitting in a tree naked, or just lying on grass naked and feeling its connection with our bodies. Doing so communally can simultaneously connect us both with other natural human beings and with all other forms of nature and, for some, is a truly beautiful and emotional experience and is the ultimate form of '**nature-ism**'.

They believe that clothing physically separates us from nature, preventing us from connecting with, experiencing and feeling 'at one' with nature fully and meaningfully; for example, experiencing breezes blowing over our bodies, feeling the sun on our naked skin, or having real contact with water while swimming, or real contact with the Earth, while sitting or lying down, or walking across the Earth.

Body Image

Natural Humanists, as naturists, recognise that many people have a negative and critical view of their own body, which can significantly affect their happiness, confidence and mental health, something that's made worse by the 'perfect' bodies that we're bombarded with, through magazines, films, television, pornography and social media. However, according to research by the University of London⁶⁸⁵, people who regularly take part in naked group activities are more satisfied with their lives and more comfortable and content with their own bodies, and this increases, even further, the more they take part.

Natural Humanists believe that naturism promotes self-respect and self-esteem, respect for others and for the environment, and celebrates our own and each other's individuality and true equality. They also recognise that it's been linked to improved life satisfaction, body image and self-esteem,⁶⁸⁶ and to people feeling accepted, regardless of differences in their age, body shape, fitness and health.⁶⁸⁷

Natural Humanists recognise that it's common today for adults and even young children to have body-image issues, and that this problem is increasing, due to toxic social media, but they recognise that this has been proven to be significantly less of a problem in naturist communities and environments, where nobody is judged on their body, and difference is celebrated.

Not living a naturist lifestyle pollutes people's minds about what a 'natural' and 'normal' and 'acceptable' body should be like, resulting in people feeling inadequate, unattractive and negatively judged, all of which have been proven to be far less of a problem in naturist communities.

They acknowledge that society usually conditions us to believe that **we're not good enough**, and that **we don't measure up**, but Natural Humanists believe that naturism, and the openness, honesty and acceptance that it nurtures, allows us to see that **we're all beautiful**, that **we're all wonderfully different**, and that **we all have true value**, but also, that, **at our core, we're all the same, we're all together and we're all one**.

People new to naturism often feel far less self-conscious, and far less judged about how they look and who they are, when they're in a supportive, welcoming, accepting, inclusive naturist community, than they ever do when they're in the 'clothed' world. They also often find that conversation with, and relationships with people they meet in naturist settings, are deeper and more meaningful and beneficial.

Being 'open and honest' about our bodies through shared nudity can 'open the door' to us also being open and honest in our relationships with other naturists, which can improve the quality and longevity of these relationships.

Many people treat older people as irrelevant and as unattractive, but many older people have youthful minds, and youthful bodies which their clothing hides. Nudity allows us to instantly view each other's true physical attractiveness, without support garments, push-up bras and the like, allowing us to base our physical attraction on what a person is really like, not on pretence or secrecy,

but also, due to the **openness and honesty** that social nudity creates, it allows us to develop attraction to people's true personalities as well, regardless of their body shape or size.

Natural Humanists believe strongly that all friendships and relationships, between all human beings, should be based on openness and honesty, and that wearing clothes which disguise, or deliberately lie about, the shape, size and appearance of our bodies is dishonest. Natural Humanists wish to be seen and loved deeply for who they are, not for what they pretend to be, and seek to love others in the same way, noticing and valuing everything about them that's unique, beautiful, admirable, fun and lovable, and never expecting or wanting them to conform to societal expectations of behaviour, appearance or beauty.

They believe that everybody has the potential to be lovable, if they reject toxicity from their lives, and that only then can even the most physically attractive person ever become truly beautiful.

Many consider the most beautiful part of anybody's body to be their smile, which is a window to the love and beauty that lies within. Natural Humanists value the marks of time that both nature and life experience leave on the body and celebrate the unique life story that they tell. They see all human beings as the beautiful people that they were, the beautiful people that they now are, and the beautiful people they have yet to become, and they value all three. They also recognise that, if connected to a 'loving heart', the physical beauty of youth remains within, and never fades.

Many adults see adolescent children as their inferiors, or view them in a patronising way, but, as many children are fully sexually mature and have adult bodies by their early teens, they're more likely to be seen as mature and as 'equals' when they're naked.

Socialising naked allows people to see each other as the unique individuals that they are, so is the ultimate form of openness and honesty. Nobody is hiding parts of themselves that they're uncomfortable with (and we all have one or more of those). Everyone has removed all of the barriers between them, so they're giving an honest and accurate account of themselves, which inevitably results in people being more open and honest with each other in conversations, and in relationships as well, which can lead to deeper, more meaningful and longer-lasting relationships, built on both honesty and trust. If we trust somebody enough to let them see our 'bits and pieces', then we're naturally more open to trusting them, and to being more open and honest with them generally.

Naturism and Health

Natural Humanists encourage everybody to become naturists and acknowledge that naturism has a wide range of important benefits for human beings, including the fact that naturists appear to live longer, on average, than those who don't practice naturism⁶⁸⁸.

It's not insignificant that frequent social nudity also allows us to easily notice changes in each other's bodies, like the development of potentially cancerous moles or lumps, or an unhealthy increase in body weight, which allows us to deal with these issues early on, before they compromise our health or reduce our lifespan.

Undoubtedly, exercising, bathing, swimming, dancing and sex are five activities where clothing makes no sense at all! Natural Humanists believe that nudity is usually the most appropriate option when performing any physical activity that doesn't require the use of protective clothing, or when in any warm or humid environment, both to allow the body to cool down efficiently by perspiration, and to allow the body to move more freely and comfortably, and they acknowledge that, in many modern tropical cultures, nudity is seen as normal at some sports events and competitions⁶⁸⁹.

Naturist dances, discos, music concerts and raves, as well as being fun, help to keep our bodies comfortable and well ventilated, as do naked exercise, yoga and dance groups, naked cycling, and naked tennis, beach volleyball and other individual and team sports, as long as there's necessary protection for delicate areas in any contact sports. Nudity also allows the body totally unrestricted movement and, when it comes to artistic dance and artistic gymnastics, this can also significantly add to the beauty of the experience for spectators.

Swimming and bathing naked are sensual pleasures, both when water touches and flows over the naked body and when a breeze blows over the body after bathing. 'Wild swimming' and bathing in the sea, lakes, rivers and streams has been proven to be good for our health and to be able to boost our immune system. Doing this socially, can also be great fun and can allow people to bond, deeply, over a shared interest and shared experiences.

Replacing a daily shower or bath at home with social bathing in the sea, or in a river or lake, is also good for the environment, and saves on energy bills. Washing our bodies communally is also part of many cultures, both today and historically, including during Roman times.

Historical and Global Perspective

Natural Humanists acknowledge that Adam and Eve, who Christians believe to have been the very first human beings on Earth, were effectively full-time naturists, and that nudity is also an important part of European history.

For example, in Greek mythology⁶⁹⁰, goddesses called 'Nymphs', were considered to be the personification of nature and to be sexually-free, polyamorous girls, who were often depicted naturally naked.

In Britain, right up to the 1860s, it was considered normal, and was fully legal, for men to bathe fully naked in the sea, alone or in groups of other men⁶⁹¹, although, completely immorally, women were required to be modest, and had to wear head-to-ankle clothing while bathing, and also often had to be wheeled out to sea, hidden inside a wheeled 'bathing machine', so that nobody could see them in their extremely modest bathing suits⁶⁹².

During the Victorian era, in many British homes, the only bath was usually a portable tin bath, which family members would use in front of the fireplace, without concern about nudity, and younger family members would often bath together.

In the early 1900s, two French physicians discovered that when the human body has contact with clean air and sunlight, it can significantly improve health and well-being⁶⁹³ and, in 1902, Dr Heinrich Pudor discovered that nudity could be beneficial in mixed-gender education, and in sport⁶⁹⁴ and, from 1906, Richard Ungewitter^{695,696} reported that combining outdoor nudity with sunlight, fresh-air and physical fitness helped to improve mental, physical and moral health⁶⁹⁷, which led to a huge increase in naturism worldwide.

This then increased further when it was discovered that exposing skin to sunlight could help to cure rickets, a disease that was fairly common in many children at the time⁶⁹⁸. The more skin that's exposed to sunlight, the more vitamin D our bodies can create, which is even more important in regions of the world where the hours and intensity of sunlight are insufficient to produce enough Vitamin D during winter.

In Germany, naturism was part of the youth movement of 1896, and in 1903, Heinrich Pudor's 'Nacktkultur', which promoted a healthy lifestyle and Utopian ideals, connected nudity, vegetarianism and social reform, and was practiced by 200 clubs in the 1920s⁶⁹⁹.

Adolf Koch, a left-wing primary-school teacher, believed social nudity freed people from the authority and control of their parents, the church, mass media and the law, and he used 'Organic-Rhythmic' exercises in schools from the 1920s, and encouraged naked mixed-gender outdoor exercise, with about 70,000 children attending his schools by 1932⁷⁰⁰.

Natural Humanists believe that absolutely nothing about nudity is rude, obscene or offensive, that siblings should see each other naked throughout their lives, and that all schoolchildren, of all genders, should see each other naked regularly, throughout their childhoods. They believe that this is essential to allow children to develop a healthy opinion of non-sexual nudity, to develop respect for each other, and for each other's bodies, and to allow them to clearly understand how each other's bodies are changing.

They believe that this shared nudity can also help to prevent children from developing an unhealthy fascination with sexual nudity and sex, which, although they're both potentially highly pleasurable, are far less important and beneficial to human beings than emotional connection and meaningful relationships with people to whom they're emotionally attracted. They believe that it is children **not frequently seeing the people they're attracted to naked**, that leads to this unhealthy fascination or obsession with sex, not the other way around. If we never saw the sun, we'd long to see the sun, but if we saw it all the time, it would be of no real significance.

In Germany, in addition to Adolf Koch's belief in 'Organic-Rhythmic' exercise, Hans Surén also believed that naked gymnastic exercise could be beneficial in numerous ways⁷⁰¹ and later, naturism went on to be important in the politics of East Germany⁷⁰², where many clubs, parks and beaches are now open to naturists today⁷⁰³.

Naturism gradually became more popular in Germany, France, the UK, and other European countries in the 1920s, and in the USA in the 1930s^{704,705}, partly due to a literary movement that was based on the French concept of 'joie de vivre', which involved freely enjoying physical sensations, direct experiences, and a spontaneous approach to life,⁷⁰⁶ all of which are very important to Natural Humanists.

After 1945, naturist beaches started to appear in Europe⁷⁰⁷, but at that time, it was not unusual in the UK for children up to the age of puberty, or even slightly beyond, to be fully naked on beaches, and to swim or paddle naked in the sea, as is evidenced by a scene in the mainstream classic British 1946 film, 'A Matter of Life and Death', in which a man is seen talking to a naked boy that he unexpectedly meets on a beach, without either showing any signs of shock or embarrassment. Such full nudity on family beaches still occurs infrequently today, particularly if children are having a day out and unexpectedly want to paddle or swim in the sea.

Natural Humanists acknowledge that, in today's world, attitudes to social nudity vary considerably, with **public nudity** being permitted on **all beaches** in some European countries, including Denmark⁷⁰⁸ and Sweden⁷⁰⁹, on **some beaches** in places like Britain, Crete and Spain, and in naturist sunbathing areas in many public parks in Germany and France^{710,711}, whereas, in some places, nudity is permitted at music festivals, or at naturist festivals, which sometimes include nude body-painting and, in Japan, it's often socially acceptable for a family to see each other bathing naked⁷¹².

Since 2000, tolerance of public nudity has increased⁷¹³, particularly among younger people,⁷¹⁴ and naturism also became more popular with younger people in France and Germany, in the 2010s^{715,716} partly because they didn't want to be bound by 'social norms' or traditional ideas of beauty⁷¹⁷.

In Finland, whole families often spend time naked together, while they're bathing, or using a sauna or swimming pool, or playing on a beach, and children also sometimes play naked outside their own home⁷¹⁸, and, in Thessaloniki, Greece, a court ruled, in 2015, that non-sexual public nudity was "not lewd or lascivious", and so it recognised people's legal right to be fully naked in public, **even in urban areas**⁷¹⁹.

In Italy, girls and women can be topless, in a non-sexual context, on every beach in the country, whereas, in the Netherlands, people are usually very tolerant of full nudity on beaches and, in Spain, public nudity is not usually illegal, and the law doesn't require girls or women to cover their breasts while swimming in public, including in public swimming pools in some towns⁷²⁰, or on any beach in Spain⁷²¹, whereas, in New Zealand, social nudity is part of many summer music festivals, and a large proportion of New Zealanders are tolerant of nudity, especially on beaches⁷²².

Natural Humanists believe that the only sensible thing to do, is to be naked when we're hot, or are exercising, and to wear clothes when we're cold. They believe that the sight of others naked should be the most natural thing in the world, totally incapable of causing offence, just like the sight of every other species of living thing on Earth completely naked, doesn't cause us, or any other species, the slightest embarrassment or offence.

Inappropriate Clothing

For Natural Humanists, equality is at the very heart of their philosophy, and they acknowledge that naturism is the 'great leveller', which removes any signs of 'superiority', wealth or status, and highlights that, under our clothes, no matter how rich or poor we are, **we're all equal** when we're naked.

There are no designer labels on a 'birthday suit' and there's no clothing to indicate any 'social hierarchy', which is in sharp contrast to 'normal' life, where people often only talk to, and mix with, people who dress like them, or whose clothing suggests a similar level of social-standing or wealth, or a similar sub-culture⁷²³.

Wearing clothes can often be uncomfortable, so some Natural Humanists believe that, even in environments where clothing is compulsory, due to local rules or laws, it's perfectly acceptable, regardless of gender, just to wear, for example, a long t-shirt, possibly with a weighted-hem, or a jumper, sweatshirt, jacket, tunic, dress, skirt or kilt, particularly on a hot day, without any other clothing at all.

Some Natural Humanists may choose not to wear underwear, unless it's important for health or support reasons, rather than for modesty, as it's common for people to have to frequently adjust clothing or underwear to prevent discomfort, with boys' and men's clothing sometimes trapping the penis or testicles, and many girls and women often wanting to adjust underwear, or to remove an uncomfortable bra when they get home from work or school at the end of the day. Similarly, they may consider swimwear to be inappropriate, unless rules or laws require this, as it can leave tan-lines, or unattractive strap or elastic marks on the body, and can also prevent pleasurable contact with water, and full immersive contact with nature if wild-swimming.

They may choose to be naked in bed, or to just wear a long t-shirt or nightie, to improve ventilation and comfort, to reduce perspiration and body odour, and to keep the body comfortable. In warmer

weather, and even in cold weather if using a high-TOG duvet, sleeping naked allows perspiration to evaporate efficiently, which keeps the body at a comfortable temperature, reduces the build-up of bacteria, and improves sleep⁷²⁴, which has been proven to be essential for both our health and our longevity, with poor sleep being considered as bad for our health as smoking.

Men and boys who sleep naked, and don't wear underwear or tight jeans or trousers, are more likely to have healthy sperm⁷²⁵, and girls and women who sleep naked, and don't wear underwear during the day, particularly on warm days, are less likely to suffer from yeast infections⁷²⁶. If two or more people spend the night in bed together naked, it also increases their skin-to-skin contact, which increases their bodies' release of the hormone oxytocin, which seems to result in them being more likely to remain in a relationship⁷²⁷.

Natural Beauty

Natural Humanists believe strongly that all human beings' bodies are an important part of the world's natural beauty, and that it's immoral to deny any other human being the joy of experiencing any such beauty. They believe that covering mountains, forests, waterfalls, lakes and other examples of nature's infinite beauty and variety, so that nobody can ever experience them, would be wicked, and that, similarly, forcing or requiring human beings to cover up their own natural beauty and variety is immoral, as is grooming any young person to believe that this is appropriate.

A body does not need to be conventionally 'perfect' or 'beautiful' for Natural Humanists to value it, it just needs to be natural, because it's nature, in all of its rich variety and contrasts, that Natural Humanists consider to be truly beautiful.

Consequently, whenever nudity is not possible, or appropriate, or legal, Natural Humanists try to avoid any clothing, or underwear, that's designed to unnecessarily hide the natural shape of the human body, or which covers any more of the body than is necessary. They believe that, ideally, all clothing, including underwear and swimwear, should ideally hug the body's natural contours fully, and shouldn't have any built-in modesty features, or any features which hide, or lie about, the body's true shape and size, so that it **honestly shows, and celebrates**, the true natural size and shape of every part of the body.

Natural Humanists recognise that bras are often unnecessary for girls at the start of puberty, and also for many girls and women with smaller breasts, possibly with the exception of during exercise, and they believe that, even when necessary, they should ideally not hide the shape of the nipples or areolae, just like male underwear and trousers shouldn't unnecessarily hide the shape or size of the penis, and female underwear and trousers shouldn't hide the contours of the vulva, as if wearers of this clothing are genital-less dolls. Natural Humanists love their natural bodies, and as naturists, happily share them with others, whether they're clothed or naked.

They believe that all children should be free to share natural consensual nudity with anybody they wish, in person, preferably with the knowledge, and possibly the supervision, of an adult involved in their care, but they recognise that taking photos of children naked puts them at risk of a variety of distressing crimes, including revenge porn, 'deepfake' porn and the sharing of their naked images, globally, via the internet, with people they wouldn't wish to see them naked, or who are likely to use the images for masturbatory purposes.

They believe that, just as it's illegal in some countries to 'upskirt' somebody, which is taking a photograph or video up somebody's dress or skirt without their permission, so it should be illegal to take a photo of a naturist, or any naked person, or of any topless woman, or topless girl after the

start of puberty, without their permission, and that a legally binding permission form, or video consent app, could safely facilitate this.

They believe that taking photos of a naked child, whether they're a naturist or not, should only be permitted if it's with their permission, and even then only if all such images are then **immediately** securely stored, so that they can't ever be accessed or viewed, even by that child or the person who took the photo, without the full consent of that child **when they become an adult**, possibly using a not-for-profit secure cloud storage service dedicated to the safe storage of such images, to which all such images could be sent the moment they're taken, with anybody found to possess any naked image of a child, **when that child has not since become an adult and given their consent to this**, being punishable by law.

They believe that the taking and storage of photos in these circumstances should be made fully legal, worldwide, and that this would allow every human being to be free, throughout their childhood, to take and store photos of themselves naked in any naturist situation that was an important part of their life, without any fear that these images would be misused, or that they would be considered to be illegal.

Natural Humanists believe that nobody, including members of a naturist family or naturist community, should ever feel under any pressure to be naked at any time, and that nudity should only ever be compulsory at a designated naturist-only club site, naturist beach or naturist-only social event, but only when these are solely for the use of members or visitors who've signed to give their consent to these restrictions, and these people are capable of meaningfully consenting to this, or they appear to happily agree to it and can be safely and legally enabled to take part, for example with the supervision of a suitable chaperone.

Natural Humanist boys and men recognise that they should always be sensitive to any embarrassment or discomfort that may be experienced by other people, if they have an involuntary erection while naked outdoors, or in any social or public setting, and, consequently, they may consider it appropriate to go elsewhere, or to temporarily cover their penis, should an erection ever occur, unless they know the people they're with and know that they're not uncomfortable or embarrassed by this most natural of body changes.

Improving Access to Social Naturism

Natural Humanists believe that every human being should be able to safely practice **social naturism**, and the naturalhumanism.co.uk website hopes to set up a worldwide network of venues in every city, town and village in the world, where any naturist can spend time amongst others in their natural naked state, ideally every day of their lives.

This might include woodlands, farmland, houses, gardens, beaches, communal showers, gyms, community centres, bars, restaurants, cafes, nightclubs, saunas and swimming pools, as well as groups, in each area, which practise wild swimming or naturist rambling socially. Every venue and every group would be open only to registered members, who would agree to any inappropriate behaviour being recorded on their file and taken into account when giving access to groups and venues in the future, both locally and further afield.

All owners and organisers of such venues or groups, and everybody who attends them, would sign a contract, agreeing to never photograph, or record or stream images of any other person attending, at any time, and would agree to have their name and full details of any breaches of this contract reported to the police and publicly displayed on the naturalhumanism.co.uk website, indefinitely, as well as being banned from all future naturist events and groups.

Whenever considered appropriate, children could also attend, at any age, but only if strict rules were in place regarding inappropriate behaviour of both adults and children, and if children were accompanied by and supervised, at all times, by one of their parents, or by an adult chosen by one of their parents, with any inappropriate behaviour being permanently recorded and, when appropriate, reported to the police.

Natural Humanists believe that it's important for **every human being** to have the opportunity to share natural, non-sexual reciprocal nudity whenever they wish to, ideally daily, with as many people as they choose, but they acknowledge that many people rarely, if ever, have the opportunity to safely do so.

They recognise that anybody can already create fully believable naked photos of anybody they choose, for free, online, without their permission and, as an antidote to this, the naturalhumanism.co.uk website plans, in the future, to allow all adult members to register a detailed profile of their personality, beliefs, interests, hopes, dreams, goals and experiences, together with a non-sexualised naturist image of themselves, whenever this is legal, in both their home country, and in the UK, which is where the naturalhumanism.co.uk website is based.

Any other Natural Humanist in the world would be able to view this naturist image, but only if they agreed to the person in that photo automatically being informed that they'd viewed their image, and had agreed to that person also being given a naturist image of them as well, so that all nudity was always reciprocal, as social nudity always should be.

No profile would give a member's name, or even their locality, if any member wished this to remain confidential and, if preferred, anybody's own naked images could be shown with their face concealed, so that they couldn't be used to shame them.

Similarly, if preferred, only a naturist image of a member's body and a separate image of their face would be displayed, with the two images having been taken at different times, so with different lighting, preventing them from being joined to form a full naked image of their face and body. One image could also be black and white, or sepia, and the other could be colour, so that nobody could ever prove that the naked image was of the person whose face appears on the Natural Humanist site.

Some members may choose to only have a naked image of their body available via the website, but no image of their face at all, to give them full anonymity, while still allowing them to share consensual, reciprocal naturism with anybody they choose. Other members may prefer to only exchange naturist images with members whose own images have been certified to be real and not to have been faked using internet 'fake porn' websites.

Some members may prefer the website itself to only display a photo of their face, with any naturist image of them only ever being sent to members by email, on request, and not showing their face at all. Some may also prefer this anonymous naturist image to only be emailed to members at the same time as similar images of numerous other members with similar build and skin colour, so that the recipient couldn't prove to others that a particular body belonged to them.

The naturalhumanism.co.uk website could enable them to anonymously link up with such a group of people with similar body types, to mutually agree to their own naturist images always being sent out at the same time as each other's, so that nobody could ever prove that a particular body was theirs, eliminating the risk of shaming.

Of course, one of these members could, privately, let any particular member know which of these bodies was actually theirs, if they wished to do so, possibly by sending an anonymous message, from a phone which had 'caller ID' disabled.

Members could choose to allow all other members to request either an image of their face, or of their body, or both, or to only allow one or both of these to be made available if somebody has read their profile, which didn't state their age, or show their face, and had then chosen to ask for this image, which would have been because of a belief that they were in some way compatible or admirable as a human being, in which case, these images would be sent to everybody who requested them, without prejudice.

Some members may choose to only allow their naturist image to be sent to people who've requested less than a preset number of images of other members in the past month, or the past 6 months, if they were worried that some members might simply be asking everybody for a picture, but other members may consider this unnecessary, as all image sharing would be reciprocal and, to Natural Humanists, all human beings are of equal value, regardless of their background and physical appearance, and naturism is about freely sharing reciprocal natural nudity with anybody, not just with a carefully chosen few.

Toxic Textiles

Natural Humanists acknowledge that our unhealthy nudity-averse society encourages materialism, including an unhealthy desire to own designer-label clothing. They acknowledge that the fashion industry, particularly in today's 'throwaway' society, is one of the most polluting and damaging in the world, causing harm to nature, and denying some communities and other species access to water, as well as creating billions of tonnes of often non-biodegradable waste every year⁷²⁸.

Today, we buy 60% more clothing than we did 15 years ago⁷²⁹ and, worldwide, the huge 56 million tonnes of clothes we buy each year⁷³⁰ is expected to increase to a totally unsustainable 160 million tonnes by 2050⁷³¹, which is potentially disastrous, as the fashion industry is already responsible for 10% of all greenhouse gas emissions⁷³² and for 20% of the world's waste-water⁷³³.

The fashion industry uses a large amount of non-renewable resources, including petroleum, as well as huge amounts of water, while polluting the environment and degrading ecosystems, all to produce clothes which are often thrown away after a short amount of time, which, again, significantly harms the environment⁷³⁴.

Worldwide, we currently recycle only 12% of the material used for our clothing, and we're expected to throw away more than 134 million tonnes of textiles every year by 2030⁷³⁵. This is despite the fact that technology already exists, which is in use in the UK by at least one charity, to detect material types and to quickly and automatically sort clothing on a conveyor belt, into items that are, for example, 100% polyester, which is easily recycled into new polyester fibre. However, the sorting and recycling of clothing that's made of mixed-fibres is significantly more of a problem, and no clothing is recyclable, if, as is usually the case, it's thrown in the bin.

In contrast to the toxic fashion industry, **naturism causes no harm to the planet at all**, is the most natural thing on Earth, is great fun, and allows human beings to be their true, natural human selves, to connect fully with nature and the elements, and to make deep, meaningful human connections with other human beings.

Chapter 24

Body Art

Although Natural Humanists generally prefer not to make permanent changes to their natural bodies and appearance, some Natural Humanists believe in using temporary body art, when practicing social naturism, as a way of celebrating their own, and each other's natural beauty, and their connection with all other species of living thing on the planet, with whom we all share a common ancestry.

This may involve painting images of natural flowers, leaves or branches onto the skin, or painting, for example, leopards' spots or wild birds' plumage onto their bodies, to celebrate human beings' connection and unity with all other living things.

Couples, polyamorous groups or Natural Humanist Communities may choose to follow a particular theme in the design of their body-art, or each Natural Humanist may choose to express their own individuality in their choice of design.

They may choose to reserve the use of body art for Natural Humanist ceremonies, festivals or social events, or as a frequent or occasional expression of their individuality or unity, whenever they're practicing naturism socially.

They believe in using environmentally responsible paints and usually prefer not to use commercial body-artists, preferring to nurture their own or each other's individual artistic abilities, or for one member of a Natural Humanist Community to paint all of the other members of the community, as an act of kindness.

As always, Natural Humanists celebrate individuality, and difference, and discourage competitiveness, so value and celebrate the beauty and uniqueness of all artworks, and of all bodies, and value the contribution made by everybody who takes part, however they also value the fact that some human beings have particularly strong natural artistic abilities, and they celebrate the beauty and joy that such people can bring into the world.

Chapter 25

Natural Human Beauty

Natural Humanists celebrate all the physical variations and contrasts that make up human-kind, and its natural beauty. They usually prefer to maintain their bodies in a natural state, avoiding all unnatural body-modifications, including plastic surgery, Botox®, tattoos, hair-colouring, piercings, circumcision and female genital mutilation or modification.

However, they acknowledge and celebrate the fact that Natural Humanists come from every type of background, lifestyle, culture, religious tradition and belief, and they welcome anybody with such body changes, with love, acceptance and absolute respect, as they do all other human beings, including those who were born intersex, or who are trans-gender, whose bodies they consider to be beautiful, whether or not they've chosen to have surgery, or to take hormone supplements, and also those born with a physical difference, or whose body has been affected by a genetic condition, birth trauma, injury, surgery, amputation or disease. **They always value diversity hugely more than uniformity, and believe that variety, and individuality, adds very significantly to the world's beauty.**

Natural Humanists celebrate all the natural differences between human beings, seeing this as part of the **rich variety of nature**, and they also **celebrate the natural changes that occur** to the body over time, from puberty, to pregnancy, to childbirth and eventually to the gradual, natural ageing of the body.

They believe that the human body is a 'gift of nature', and they seek to respect their own, and other people's bodies, and to take care of their physical and mental health, and ideally to eat healthily, although they celebrate the fact that all human beings are **born free**, and so are free to eat and drink whatever they choose, and in whatever quantities they choose, without judgement.

However, they acknowledge that, for the first time in human history, capitalism and unnecessary wealth, has resulted in a major change, from most people in the world being of a healthy weight, to most people today being overweight or obese.

They believe that all human beings should be fully aware of the effects of their choices to over-consume on their body shape, health, mobility and lifespan, and that they should acknowledge their moral responsibility to teach their children to eat and live healthily, and in moderation, not least because of the negative effects of over-consumption on the planet, the environment and other species.

They acknowledge that over-consumption leads to the irresponsible use of potentially wild biodiverse land, and wastes the limited supply of natural fresh water, to grow unnecessary food that's not required for their healthy balanced nutrition, and, at the same time, it increases their carbon footprint and causes unnecessary pollution, including from any fertilisers and pesticides.

Natural Humanists acknowledge how much happiness the sight of a healthy human body can bring to other human beings, particularly in its natural naked state. Because of this, and the fact that they consider their own body to be a beautiful 'gift of nature', they believe they have a lifelong duty to share its beauty with every other human being who wishes to see, experience and enjoy it, in the same way that every human being is free to see, experience and enjoy every other beautiful form of nature, throughout their life.

They believe they have a lifelong duty to maintain this 'gift' in its most healthy, natural and beautiful state, for their own, and for every other human being's benefit, and that this can be achieved

through frequent meaningful physical activity, which is also highly beneficial for their health and longevity, while maximising their body's physical beauty and their own and other people's happiness.

Chapter 26

Meaningful Physical Activity

Natural Humanists believe that all human beings should value all parts of nature, including their own and other people's bodies, and that they should treat their own bodies with care and respect, as the 'gifts' of nature that they are, which are in their care for the duration of their lives.

This includes a belief in frequent, healthy, and ideally productive and meaningful, physical activity, as well as consuming a healthy, and ideally fully-nutritionally-balanced and phytochemical-rich vegan diet, which is the ideal 'fuel' for our bodies.

Natural Humanists believe it's very important for all physical activity to be **meaningful and productive**, and for it to ideally be **shared with other human beings**, rather than it being through selfish solitary exercises that don't produce anything worthwhile, or in any way benefit other people, other species, or the planet, in any meaningful way.

Natural Humanists recognise that '**physical activity**' includes travelling from A to B, while walking, running, cycling, roller-skating, or scooting, and includes all movement of the body while working, gardening or performing domestic activities, or any leisure activity, like swimming, sports, dancing, and even vigorous and mutually pleasurable sex.

Sex and orgasms are both classed as healthy physical activities, and, according to the British Medical Journal⁷³⁶, having two or more orgasms per week can result in men (and presumably boys too) being **twice** as likely **not to die**, of any cause, than if they have orgasms infrequently⁷³⁷. Having sex three or more times per week has even been linked to a 50% reduction in the risk of heart attacks and strokes⁷³⁸.

Natural Humanists acknowledge that sex is, in every way, a form of **meaningful** physical activity, because, as well as being a beneficial form of exercise, it also gives both (or all) of the people involved wonderful physical pleasure, and it's a superb way of socialising, sharing love and affection, and of bonding people and strengthening relationships. As Natural Humanists are polyamorous, they believe they have the maximum number of opportunities to engage in this particularly pleasurable and beneficial form of physical activity.

Any form of **moderate** or **vigorous** physical activity can **improve and maintain our health**, but the World Health Organisation recommends that adults should have at least **150 minutes of moderate-intensity physical activity per week**⁷³⁹. However, the World Health Organisation found, in 2022, that 85% of adolescent girls, 78% of adolescent boys and 31% of adults, including more women than men, don't have the recommended amount of physical activity, despite the fact that not having enough physical activity can increase our risk of dying by 20 to 30%, and that healthy physical activity can significantly improve and maintain both our physical and mental health⁷⁴⁰.

In children and adolescents, physical activity can reduce levels of body fat, while increasing fitness, heart and metabolic health, bone health, brain function, and mental health⁷⁴¹.

In adults and older people, it can reduce body fat, reduce both the overall risk of dying, and the risk of dying from cardiovascular disease, and it can reduce the risk of hypertension (high blood pressure), some cancers, type-2 diabetes, and the risk of having falls, as well as improving mental health, brain function and sleep⁷⁴².

In pregnant women, it can also reduce the risk of pre-eclampsia, and of hypertension, diabetes, excessive weight gain linked to pregnancy, and complications during childbirth, and pregnant

women's own physical activity can also improve the health of their **newborn baby**, while also reducing the risk that they themselves will experience post-partum depression⁷⁴³.

Getting There Under Your Own Steam

Of all the miles travelled in Great Britain in 2022, **87% were by car** (or other non-ticketed transport), only **13% were by bus or train** (or other ticketed transport) and only **1% were by bicycle**⁷⁴⁴.

Indeed, in the UK, **76% of all journeys of 2 to 3 miles are by car**⁷⁴⁵, even though this would only take a healthy 30 to 45 minutes to walk, or 8 to 12 minutes to cycle, and despite the fact that such car journeys pollute the environment and add to global warming.

Natural Humanist recognise that using vehicles wastes an important opportunity to gain healthy exercise, by walking, jogging, scooting, roller-skating or cycling, which would give us an opportunity to connect with nature, or with other people in our local community, while improving or maintaining our general mobility and flexibility, and even potentially extending our life.

They also acknowledge that this exercise has the potential to improve or maintain our sexual stamina and could help us to maintain a healthy weight and physique, which could make us both more physically attractive, and more likely to give sexual pleasure, thereby increasing our sexual partner's or polyamorous group's arousal and happiness, something that Natural Humanists care very deeply about.

Life Gym

Natural Humanists believe in regular physical activity, but believe it's **hugely better for themselves, and for other residents of the planet**, if this involves **meaningful activities**, not just exercise for the sake of exercising, or for vanity, and that ideally exercise should never be a way of trying to become 'better' than other people, for example, more 'buff', or stronger or faster, or more capable of dominating, or intimidating, or causing harm to others.

They don't support the use of **gyms**, unless their use is necessary for medical reasons, or due to health problems or disability, as gyms always involve meaningless, unproductive physical activities, which waste human effort and are often solitary. They also believe that both attending gyms and taking part in many **sports**, can often promote unhealthy, even toxic, 'macho' traits and interests, like competitiveness, vanity and aggression, which can help to normalise this toxicity in society, even though it has no beneficial place in today's world at all.

Instead, they believe that all human beings should obtain their physical activity through '**Life Gym**', just as nature intended. Leopards do not maintain their fitness, strength and a healthy body-weight by swimming lengths of the local swimming pool, or lifting weights at the local gym. They walk and run and fight and do everything else that's important to their own and their family's existence and quality of life, and Natural Humanists believe that human beings should, quite naturally, do exactly the same.

An example of the type of 'meaningful activities' that Natural Humanists believe in, to increase and maintain their own and other people's physical health and fitness, in beneficial ways, is spending time, on a regular basis, collecting and recycling plastic, and other human waste, that's been washed-up on to beaches or onto grass-verges beside roads, or planting trees to add to land's biodiversity, or walking door-to-door delivering (recycled paper) fliers promoting Natural Humanist values, collecting money for charity door-to-door, or collecting unwanted clothing and household items for charity resale, or helping an older person, or someone with a disability, with housework, shopping or

gardening, or walking their dog, while improving the quality of life of this enslaved animal at the same time.

The possibilities for truly meaningful, but healthy, physical activity are endless, and this includes highly pleasurable social activities, like a clothed or naturist walk in the countryside, wild swimming in rivers, lakes or the sea, an adapted form of yoga which excludes the traditional spiritual elements and may also be an opportunity for social naturism, as well as dancing, and even frequent, energetic and highly mutually pleasurable sex.

Natural Humanists may choose to consult, or add to, an online record, on the naturalhumanism.co.uk website, of every activity that's available, in each town, village or rural area in the world, which could potentially be a useful source of meaningful and productive physical activity, and which anyone could take part in.

This record could include frequent, ideally weekly social dancing, whether indoors or outdoors, and whether clothed or naked, as dancing is both an addictive and very energetic form of physical activity, and is wonderfully fun, and a superb way of socialising and sharing happiness, with all members of a community.

This online record also has the potential to allow people to find ways of helping their local community, or protecting wildlife or the planet, while improving and maintaining their physical and mental health, and also to allow people with similar interests to get together socially, to share such meaningful work or fun activities, whether it's sponsored walks or litter-picks for charity, wild-swimming groups, or any work that's needed in a particular area, for example, clearing illegally dumped rubbish, which is damaging the environment in a rural area, or helping specific elderly people with shopping or domestic tasks, all while meaningfully exercising, maintaining physical and mental health, making friends, and, very importantly, increasing the amount of both happiness and kindness in the world, because, who wouldn't want to do that?

Chapter 27

Celebrating the Elements, the Seasons and the Full Variety of Natural Environments

There are a huge variety of different types of natural environment in the world, including the sea, rivers, lakes, beaches, dunes, meadows, grassland and woodland, as well as a wide variety of other geographical features, including hills, mountains, valleys, caves and waterfalls.

Natural Humanists believe that it's very important for all human beings to try to experience, connect with and celebrate these environments, just as nature intended, because this is where we live, these natural environments are our home, and these wild species are our neighbours.

They also believe it's equally important to fully experience all natural types of weather, frequently, not just to view these through the windows of a climate-controlled house, car, bus, train or workplace. As naturists, many Natural Humanists also believe that, although not essential, it's much more natural and beneficial to experience all of these environments, and all of these climatic conditions, while they themselves are in their own most natural, naked state, preferably with other members of their own natural species.

Natural Humanists believe that experiencing breezes, strong winds, light showers, torrential rain, dew, frost, snow, hail, mist, fog, thunder, lightning, and bright, warm sunshine of different intensities, and in different humidities, as well as experiencing the various phases of the moon, and every sunrise and sunset, all increases our connection with the natural world.

They believe that this can allow human beings to connect with the 'real' world, not just with the 'human-made' unnatural built environments that dominate their lives, and that this can be both invigorating and a source of true joy, whether they're naked or not.

To Natural Humanists, it's also very important to always be aware of the passing of the seasons, and of how these affect every species and every part of the natural world, and they value and take pleasure in everything that makes each of these seasons unique.

In countries with four distinct seasons, they celebrate the growth of new life in spring, nature in full bloom in summer, nature's harvest in autumn and nature's 'resting' phase in winter, and they may choose to have parties, festivals or ceremonies to mark and celebrate the start or middle of every one of these natural seasons.

Daily Connection with Nature

Natural Humanists recognise that all human beings are an **integral part** of the natural world, but they also recognise that, in recent years, they've gradually removed most, if not all human contact and connection with nature from their lives, living instead a totally artificial, unnatural existence, in completely human-made environments.

Natural Humanists believe that it's extremely important to their humanity, and to their health and quality of life, that they have frequent, ideally daily, immersive contact with **truly** natural environments. This includes contact with natural woodland, wildflower meadows, hills, mountains, lakes, streams, rivers and the sea.

They also believe that they should have the opportunity, whenever possible, to **immerse themselves fully into these environments**, so that they can connect with and experience them, with all of their senses, allowing them to appreciate and gain joy from nature's beauty, and from their connection

with it, and from the fact that they, themselves, are **an important and integral part of this natural environment and natural beauty**.

They believe this is essential to allow them to **fully appreciate that they, themselves, are ‘wildlife’**, even though they may have lost this connection with their natural selves, and with the natural world, in most areas of their life (or may even have lost all understanding or appreciation of their own ‘human nature’).

Consequently, Natural Humanists try to experience wild, natural environments, and as wide a variety of these environments as possible, on a daily basis, either alone or, preferably, with other Natural Humanists, who value them just as much.

For some, in urban areas, it may only be possible to have this contact with artificial human-shaped modifications of nature that we have created in areas where we live, like parks and gardens, and, even in rural areas, this contact may only be by surrounding themselves with ‘human-made’ farmland, commercial forests or reservoirs, but, even then, Natural Humanists believe that this contact with ‘managed’ or ‘artificial’ nature and other species of living things, like trees and rivers, has the potential to improve their health and happiness, which is something that scientific research has clearly proven to be the case.

A Natural Humanists’ contact with nature might involve ‘wild-swimming’ in a river, a lake or in the sea, walking through natural woodland, sitting or lying on the Earth, rather than on concrete, tarmac or other unnatural human-made surfaces, or surrounding themselves with plants and trees that are wild, not owned, planted or controlled by humans, in the way that farmland is.

Natural Humanists believe in frequently connecting with all types of nature, in sun, rain, wind, snow, hail and ice, and believe in noticing, experiencing, valuing and celebrating all the subtle variations caused by the different seasons. In doing so, they further intensify their natural connection with, and experience of our planet, and of all the varieties of nature that consider it to be their home.

They believe it’s important not to rush any rural walk, but to always try to notice all the forms of nature that surround them, with all their senses and they share the view of the Welsh poet William Henry Davies, who wrote, “What is this life if, full of care, We have no time to stand and stare?”⁷⁴⁶

As naturists, they may believe that experiencing every natural environment, while they themselves, and anybody else they’re with, are in their own most natural naked state, is the best, the most natural, and the most beneficial way to have this frequent, meaningful connection with nature and with the elements, potentially significantly increasing the intensity of their connection, and increasing the sensual feedback that they experience.

Nudity undoubtedly increases the intensity of every type of connection with nature, and it’s also, in every way, more natural, as it results in both human beings, and every other form of nature, experiencing each other in their most natural of states.

Most tourists on a Safari would not consider they’d connected with nature if their only sighting of a lion or an elephant was with one almost wholly wrapped in fabric and, similarly, they wouldn’t consider they’d truly experienced the fierce winds and torrential rain of a storm, if they were covered from head to toe in waterproof Gore-Tex® and numerous layers of thermal clothing at the time, or were sat inside a heated car.

As some of our species’ more recent direct ancestors used to live, sleep and hunt in trees, some Natural Humanists like to frequently connect with trees, perhaps climbing, sitting in, or even hugging

a tree, or sitting under a tree, in the shade of its branches. Some people even consider connecting with trees, or with the intense beauty of nature in general, to be an erotic, or even orgasmic experience.

Natural Humanists believe that their (ideally daily) connection with nature can either be solitary, possibly as a way of quietly focusing on nature and meditating, or it can be communal, as a way of connecting both with other human beings' natural selves, and with all other natural animal and plant species that surround us.

They believe it's a powerful way of blocking out, or escaping, the noise and distractions of daily life, while concentrating on all the sights, sounds, smells, and the physical feel of nature, and also, if it's possible to do so safely, it's an opportunity, to pick and eat wild edible plants, or to drink water from unpolluted streams or rivers, or to sip the dew that's collected on a leaf, in order to also experience the taste of nature as well.

Natural Humanists believe in valuing and respecting, as equals, every other species of living thing that shares our planet, and they believe that an important part of this, is to learn about which creatures, trees, plants, fungi and algae share their local area, as well as attempting, from time to time, to notice and observe these 'natural neighbours'.

They may take pleasure in recognising, and teaching others to recognise, different species of living things, and understanding their connection to other species in their local environment, something that new technology can significantly help to achieve, such as mobile phone apps which automatically name any species of plant or other living thing which their phone's camera is pointed at, instantly giving details of that species, or phone apps which recognise the sound of any birds' song, which their phone's built-in microphone can detect.

Health Benefits

Research suggests that forming a connection with nature, may help to improve our cognitive abilities⁷⁴⁷, attention, empathy, cooperation and mood, and may also improve our blood pressure, while reducing both stress levels and the risk of mental health problems, including anxiety and depression, so it may be highly beneficial in improving both our physical and our mental health⁷⁴⁸.

In fact, one of the United Nations' sustainable development goals, includes the target of providing **universal access to safe, inclusive and accessible green and public spaces** by 2030, because contact with nature is potentially so beneficial to human beings.

It's been suggested that, because our ancestors evolved in wild settings and relied so much on the environment for survival, we now have an **innate drive to connect with nature**⁷⁴⁹, and even the **sounds of nature** may be beneficial for our wellbeing⁷⁵⁰.

Nature also seems to be able to make us **nicer to other people, and to the planet**⁷⁵¹, and the **feelings of awe**, which can be experienced when we connect with nature, seem to be able to increase our generosity, possibly because this makes us feel part of a much bigger 'whole'⁷⁵².

Even spending as little as two hours of recreation in nature per week, whether these 2 hours are in one go, or are spread out over the week, seems to lead to significantly greater health and well-being⁷⁵³ and people who feel more connected to nature, have more of a type of contentment that **goes beyond just feeling good** and includes having **meaningful purpose in life**⁷⁵⁴, and even people who're lonely, seem to experience high levels of well-being if they have a lot of nature nearby⁷⁵⁵.

The benefits of connecting with nature also seem to be greater if this connection is with **rural and coastal locations**, rather than with urban green spaces, and also, **areas with high biodiversity seem to have greater benefits than those with low biodiversity**⁷⁵⁶. It's also been suggested that contact with the sea, or freshwater environments, like rivers and lakes, may be even **slightly more beneficial** to our well-being than 'green spaces'⁷⁵⁷.

Contact with nature seems to be able to improve both our physical and psychological well-being and **walking in nature seems to not only** improve our mood while we're connected with nature, but also when we're back in the unnatural human-built environments where we live and work⁷⁵⁸.

In children, contact with nature has been linked to improvements in their cognitive development, and an increased ability for them to control their own behaviour⁷⁵⁹, and it may also reduce the risk that they'll go on to develop various psychiatric disorders later in life, including depression, eating disorders, mood disorders, schizophrenia, and problems with substance misuse⁷⁶⁰.

Contact with nature seems to have various important cognitive, emotional and existential benefits for all human beings⁷⁶¹, and has been linked to significant improvements in happiness⁷⁶², improved attention, working memory, and cognitive flexibility in adults⁷⁶³, as well as improving happiness, subjective well-being, and positive social interactions, and increasing feelings that life has meaning and purpose, while decreasing any mental distress⁷⁶⁴ and increasing our ability to reflect on life's problems⁷⁶⁵.

To Natural Humanists, it's also highly significant that, according to research, when people feel connected to nature, **they seem to be more likely to be committed to caring for the Earth**, including dealing with major problems like climate change⁷⁶⁶.

Natural Humanists believe that **not** contacting with nature is **the most unnatural thing on Earth**. They believe that human beings are an **integral part of nature**, and that every effort should be made to remove every obstacle that prevents human beings from living as the **fully natural creatures that they undoubtedly are, and always have been**, and from **connecting, fully, with nature, in all its forms**.

Every 'Natural Human' considers themselves to be a "**true nature's child**", and so, without question, they believe they were "**born to be wild**".⁷⁶⁷

Chapter 28

Rural Living

Natural Humanists acknowledge that human beings, and all of the species from which they evolved, have always lived in completely natural, totally wild environments, for virtually all of the past 4,200 million years^{768,769}.

This has only ceased to be the case in the past 12,000 years⁷⁷⁰ (less than 0.0003% of our ancestors' total time on Earth) when humans started to destroy these shared wild environments, solely to graze animals, which they had enslaved to provide them with food, or to grow crops, solely to feed themselves, or to feed the animals they had enslaved as their food-providers. This effectively converted these previously wild, biodiverse areas of land into totally unnatural, hugely nature-depleted outdoor 'food factories'.

Even right up to the Industrial Revolution, in 1800, over 90% of the world's population still lived in rural areas⁷⁷¹, but from then onwards, initially in Europe and the USA, they started to build houses, roads, schools, factories, towns and every other type of construction that now forms part of the almost completely unnatural 'built environments', in which most human beings spend most, if not all, of their lives.

This has resulted in human beings, for the first time in history, having almost no contact with nature, or with truly natural environments at all, and has also led to the destruction of a large proportion of the world's natural environments, thereby denying millions of other species a habitat and natural existence.

Indeed, according to the United Nations, most people on Earth now live in (unnatural) urban areas, including over 80% of all of the people in Western Europe, North and South America, Australia, Japan and the Middle East, a figure that is expected to continue to increase in the future⁷⁷².

Even people who still live in rural areas today, have very little contact with truly natural environments, as almost all land in rural areas is, in terms of biodiversity, effectively an 'agricultural wasteland', where once hugely-biodiverse wild woodland and meadows, which, for millions of years, were shared equally by thousands of species of different living things, and with which humans had daily contact, have been replaced by totally unnatural 'monoculture', such as fields of grass for our enslaved cows and sheep to eat, or fields of potatoes or cabbage or wheat, where very few other species of wildlife exist, not least because of chemicals sprayed to protect these crops at the expense of any other wild species.

Quite rightly, there is much concern today about the destruction of the rainforest, to create land for human agriculture, for example, in the Amazon region of South America. However, the sad truth about **our own countries' history** is that the majority of all land on Earth, **including most of the agricultural land in the UK**, was, itself, previously wild forest or other hugely biodiverse natural environments, and these too were destroyed, just to create our own agricultural land, which is now effectively just one huge 'open-air food factory'.

We also 'stole' this wild land to build all of the roads, buildings and other human-made 'biodiversity deserts', like golf courses, which are now part of the modern, totally unnatural human world, and are solely for the selfish benefit of human beings.

Some Natural Humanists may choose to move home, from urban areas to rural areas, and may choose rural locations which have as many natural features and environments as possible, rather

than moving to intensively farmed 'human-made' agricultural areas. They may choose to live in homes with a view of natural things, not of other homes, roads or any other artificial features.

Natural Humanists acknowledge the irony that **farm animals** have the ability to live most, if not all of their lives in rural areas, and to have daily contact with nature, even though they're all effectively **unnatural 'human-made' species**, which have been deliberately bred by humans to have characteristics which make them efficient at meeting human beings' own selfish needs, for example, for meat, milk or wool.

In contrast to this, most **human beings**, who are themselves a completely **natural species**, often have no ability at all to live in such rural or natural locations, as many governments and local councils deliberately deny them the right to build homes in such rural areas, and also restrict the numbers of new homes there, which are often only allowed to be used by people who were born in, or already have a connection with these rural areas, which, in an immoral capitalist society, means that the cost of buying or renting the limited supply of homes that do exist there, is well outside the budget of many people, possibly for the whole of their lives.

The result is that many human beings are effectively 'imprisoned', in 'unnatural' towns, cities and other human-built environments, possibly for the whole of their lives, and have little or no contact with, or even any appreciation or knowledge of, the natural world.

Chapter 29

Homes and Workplaces

Natural Humanists believe passionately in making the best and most efficient and responsible use possible of the limited land on Earth. They acknowledge that we, as a species, have no right at all to own any of the Earth's land, as it belongs to every species, and is for our shared use.

They believe that, when it comes to **workplaces**, these should be shared, whenever possible and appropriate, to ensure that they make the best possible use of the planet's land.

They believe that if a workplace or public building is not in use 24 hours a day, 365 days of the year, then, whenever possible, it should be made available to other potential users of that building, to permit more land-efficient and cost-efficient use of that land and property.

For example, a school kitchen might double as a catering kitchen for a food-manufacturing, or evening and weekend catering business, when not in use by the school, and school classrooms and shower rooms might double as a tourist hostel during school holidays, which is when most holidays take place anyway.

Natural Humanists believe that no building, road, path, or any other construction, should ever be built on the planet, unless it makes the most efficient and environmentally responsible use possible of both the land on which it's constructed, and the raw materials and natural resources used in its construction and maintenance.

To Natural Humanists, very large multi-storey buildings, with 'green' living rooves and walls, providing residential accommodation and workplaces, or allowing land-efficient 'vertical agriculture' are **essential to our future as a species, and to the future of our planet and its billions of other residents**.

They believe that such land-efficient and energy-efficient buildings could be used for all essential offices and factories, and for all other commercial and industrial purposes, as well as for highly land and water efficient vertical aeroponic agriculture, which could grow, indoors, all of the foods needed for a tasty, balanced vegan diet, possibly run by Natural Humanists, and attached to their own communal, multi-storey Natural Humanist homes, to eliminate the time, effort, expense and environmental-damage, caused by commuting to and from work, and allowing a more family-friendly work-life, and more free-time.

Huge buildings already exist, including one which takes up **985,000 square metres** of land⁷⁷³ (equivalent to nearly 1km x 1km) and skyscrapers are currently being planned that are over 1km tall⁷⁷⁴ (so potentially 350-400 storeys high), but, according to some people, in theory, they could be over 8km tall (2800-3200 storeys), or possibly even 59kms tall⁷⁷⁵ (over 20,000 storeys), which would allow the entire population of the UK to live in just one building less than 500 metres by 500 metres in size, removing the need for most of the countries roads and transport, allowing everybody in the country to be in walking distance of each other and allowing efficient composting of all toilet waste and recycling of both wastewater and rubbish.

Although fitting the whole population of any country into one building is almost certainly not desirable, Natural Humanists believe that large, tall buildings most certainly are, and that these buildings could incorporate the eco-friendly building materials, designs and construction techniques used by the latest 'green skyscrapers'⁷⁷⁶, and could have rainwater harvesting systems, solar panels

and wind turbines, as well as 'green rooves' and 'vertical gardens' on external walls, which maximise biodiversity and improve insulation and air quality⁷⁷⁷.

They believe that, at the very least, the **2,000 million new homes** that we're believed to need before the end of this century⁷⁷⁸ should be these hugely land-efficient, large, multi-storey buildings, built to 'True Net Zero Carbon Building' standards⁷⁷⁹. They also believe that **every home** that's built to replace the world's existing homes, at the end of their useable life, should also be replaced with these same green multi-storey buildings.

Given that the life expectancy of new homes is estimated at just 60 years, or 100-150 years in some cases, if they're well maintained⁷⁸⁰, this would allow every one of the world's homes to be permanently replaced by next century, freeing up millions of acres of land to become wilderness, for all species of our planet to share.

Space Efficiency

Natural Humanists believe that no building, room, corridor or any other space within any building, or within any road or any other type of construction, should ever be larger than is necessary, so that the total amount of land, and materials, used for that construction can be minimised.

They believe that all areas should be designed to maximise space-efficiency and, whenever possible, all spaces should serve as many functions as possible. For example, within homes, having a reception room that can, at different times of the day, be adapted for use as a dining room and, if appropriate, even as a bedroom or for food preparation, all utilising superbly-designed adaptable furniture, spaces and technology, to ensure that the room fully meets each of these needs without compromises.

Technology and design knowledge already exists, which could facilitate such ultra-space-efficient multi-functional homes and other constructions, but Natural Humanists believe that human beings should constantly attempt to increase knowledge, which should be freely shared, worldwide, to ensure that homes, workplaces and other constructions, can constantly become more and more space-efficient, comfortable, and environmentally responsible, while fully meeting human beings' needs.

They believe that, if it's more appropriate and is a more responsible use of space, and of potentially wild biodiverse land on the planet, for a room or facility within a building to be communal, then it should be. For example, a large high-rise residential building, could have a pleasant and stylish not-for-profit café-bar on-site, to provide all the meals, coffees, alcoholic drinks and snacks ever needed by all of the building's occupants and visitors, mainly produced and served by technology, which could be eaten in the café, or a small 'drone' delivery vehicle could easily navigate around the corridors and lifts of a high-rise building, to deliver food and drink efficiently and effectively to all homes within that building, removing the need for any of the apartments in the building to have their own kitchen or dining room, or any of the furniture or equipment usually in such rooms.

Possibly each large building could also have a small, but very attractive and high-quality shared dining kitchen, for residents to use occasionally, which could be booked, even at the last minute, for private use, and which would always be cleaned to a high standard by an employee, or by users of the kitchen, or by all residents of the building on a rota.

Each apartment could also have an optional built-in and concealed air-frier, microwave oven, toaster, boiling water urn, and folding twin electric hob, or the new style of induction hob that looks exactly like a wooden table top, which wouldn't be visible at all when not in use, all located in a corner of

the living area which had ultra-efficient hidden ventilation, and all apartments could also have a multi-functional sitting and dining area.

Natural Humanists believe that if the people within such a large high-rise building have chosen to live together, and ideally share similar values, beliefs interests and life-goals, rather than having been 'required' to live together, as is the case with many residents of high-rise social housing of the past, the communal spaces and facilities within a residential building, could significantly improve the happiness and quality of life of residents, and eliminate the loneliness that's endemic in today's society.

They believe that as many as possible of the spaces and facilities within each apartment, should be multi-functional, to minimise the size of apartments that are needed, thereby increasing their environmental responsibility, and their affordability, while minimising the use of potentially wild, biodiverse land and unnecessary building materials.

The size and design of apartments should be the decision of each resident or community within any particular large high-rise building, but one option is for each apartment to have **just one large room**, with all parts of it designed to be multi-functional, for example, dining, socialising, working, studying and watching TV, all in one area.

Having certain areas of that one room separatable, to temporarily create separate private spaces within it, could even remove the need for private bedrooms for each resident of that apartment, particularly if each such temporarily separate space, or full-height 'pod', could be fully sound-insulated, with the aid of moveable highly-insulated doors or walls, blocking all sounds from going into and out of these private spaces.

Noise-cancelling technology could also be built into each pod, and into the apartment as a whole, and 'ultrasound' speakers could be used on all TVs, radios and digital speakers, as these can be heard by those facing the speakers, but can't be heard at all by those facing in the opposite direction.

Each pod within a room could also incorporate one-way mirror glass, or the new type of glass which instantly becomes opaque at the touch of a button, to allow the user to still feel part of the main room whenever they want to, and to not feel 'claustrophobic', while still retaining complete privacy.

If there was one such, temporarily private space for each resident of each apartment, then each apartment could consist of just one large room, with each resident being able to 'retreat' for privacy into their own temporary full-height space at any time.

Each of these private 'pods' could have their own 6' 6" long sofa, suitable for comfortably sitting or fully lying down on, which, unlike sub-standard sofa-beds, could easily, at the touch of a button, pivot through 180° to reveal a hidden, high-quality, comfortable permanent bed, already made-up and ready to use, for use at night or for an afternoon nap or siesta, or for intimacy with a partner or partners.

Each pod could have its own window, lighting, ventilation, heating, cooling, de-humidification, air-purification and noise-cancelling facility, as well as its own TV, radio, music system and computer screen with internet access. Users of each pod could have instant live audio and video contact with any other pod in that apartment, or in that building, or in any other Natural Humanist Community in the world and would also have individually adjustable access to 'TV window' images.

Environmentally Responsible Construction

Natural Humanists acknowledge that buildings are responsible for 24% of the world's CO₂ emissions and over 40% of the world's primary energy consumption^{781,782} so they believe that every future residential, agricultural, industrial, commercial and public building should have the minimum possible impact on the planet.

They believe that every new building should have a **Life Cycle Assessment** of its expected environmental, social and economic impact⁷⁸³, right from the extraction and processing of its raw materials, to the manufacturing of its building materials, and their distribution and use, to the anticipated repairs and maintenance of the building during its lifetime and, finally, to the eventual disposal or recycling of its materials, with this assessment taking into account things like the amount of resources and energy used, and how much it will contribute to global warming, air and water pollution and waste⁷⁸⁴.

They believe that **every single new building in the world should be as 'green' as possible**, and that its design should ensure that it requires as little '**operational energy**' as possible, to power equipment in the building, and to provide things like heating, air conditioning and ventilation⁷⁸⁵.

It should also have as little '**embodied energy**' as possible, which is the energy needed to extract, process, transport and install the building materials used in their construction and maintenance, which can account for as much as **30% of a building's overall energy consumption during its lifetime**⁷⁸⁶.

They recognise that buildings should also be designed to **minimise air leakage**, both to prevent heat loss during cold weather, and to prevent heat gain during hot weather, and that they should have highly insulating windows and extra insulation in their walls, ceilings, and floors⁷⁸⁷, and should incorporate **sources of renewable energy** into their design, like solar panels and wind turbines, to further reduce their environmental impact⁷⁸⁸.

Natural Humanists believe that all new constructions should be built with the most responsible materials possible, ideally from local sources, to reduce transportation, and that the choice of materials should take into account the amount of energy and natural resources needed for their creation, and for their transportation, construction and maintenance, as well as the expected lifespan of the building if those materials are used, and the waste that will be caused when these materials are eventually disposed of, at the end of the building's useful life.

This is important because, over a **250 year** period, **5 times as many materials** would be required to construct, demolish and then reconstruct, a building whose materials were only expected to last 50 years, than to construct **only once** a building whose materials were expected to last 250 years, plus, the longer-lasting building would also cause **5 times less waste** over 250 years, because it wouldn't need to be demolished every 50 years, and it would also cost over **5 times less in labour and demolition costs** over the 250 year period.

A wooden building will require the use of potentially wild biodiverse land to grow the trees for its timber, which may be required numerous times over 500 years, whereas a stone building may produce a temporary 'scar on the landscape', because of the land needed to be quarried for this stone, which will only be of concern to sensitive humans, but, if all biodiverse soil excavated to reach this stone is carefully relocated to convert flat land elsewhere into mounds, which are planted with biodiversity-rich plants, then this could **increase rather than decrease the total wild biodiverse land on Earth**, as slopes have a greater surface area for plants and other wildlife than flat land.

To Natural Humanists, all living things and their natural habitats are hugely more important than lifeless rocks, and so, if human beings needs can be met by excavating and using such lifeless parts of

our planet, rather than by destroying wildlife and natural habitats, then it's perfectly acceptable to do so, as long as a careful plan has been made to minimise damage to nature during the excavation of these materials, and to ensure that the excavation site is put to beneficial use afterwards.

For example, a disused quarry could be used as the foundations for an essential high-rise green-roofed residential building, or indoor vertical agricultural facility, or could be converted into a nature-friendly lake, thereby hiding these eyesores permanently from our site, while at the same time allowing any building's green roof to increase the biodiversity of the quarry's land, bearing in mind also that the species-diverse soil removed to create the quarry site would also have continued to exist elsewhere, in its new location.

Natural Humanists acknowledge that building materials like responsibly-sourced timber, bamboo and straw, or natural stones and rocks, like granite, limestone, marble, sandstone or slate, or even recycled stone or metal may be suitable, and that numerous new 'green' building products may also be an option.

For example, a type of concrete is now available, which is made from hemp, mixed with lime or sand⁷⁸⁹, which can be made into light building blocks, which seem to **remove more CO₂ from the environment**, during the lifetime of both the hemp plants and the blocks themselves, **than is ever created by the manufacturing of both this type of concrete, and the blocks that it's made into**⁷⁹⁰.

Alternatively, 'greener concrete', made from waste materials⁷⁹¹, or greener forms of steel and cement could be used, and industrial by-products and waste could also be used for the building's foundations and construction⁷⁹², or insulation could be used which is made from 'greener cellulose'⁷⁹³, or from natural cork, which can be used as an external cladding, or as cavity wall insulation, and is totally recyclable, fire-resistant and able to increase soundproofing, and is also 'carbon negative', so, again, it reportedly reduces the overall total amount of CO₂ in the environment⁷⁹⁴.

Natural Humanists acknowledge the importance of ensuring that all new buildings can collect, use, purify, and reuse water on-site, including reusing shower water for flushing toilets, and that they use fittings like ultra-low flush toilets, and low-flow shower heads, as well as⁷⁹⁵ bidets, which eliminate the need to use toilet paper, and so allow land used for commercial forests to be rewilded.

They believe that, when any waste-water or toilet waste can safely be composted or reused, then the facility to very efficiently do so should be built into the design of every building. They acknowledge that the larger a building is, the easier and more cost-effective it is to recycle **water**, and even human waste, on-site, possibly to create natural liquid fertiliser, which provides soil with organic nutrients, and removes carbon dioxide from the atmosphere, without the high greenhouse gas emissions linked to the production and use of artificial fertiliser⁷⁹⁶.

They believe that all buildings should be as ultra-insulated as possible, ideally with no energy ever needed to heat or cool the building, and that they should have super-efficient land-source heat-pumps and communal ventilation and air-extraction, with any heat in this air captured and stored, as well as air cleansing and de-humidification, to constantly provide perfect comfort conditions, while also increasing the lifespan of the building.

They believe that all new buildings should meet 'True Net Zero Carbon Buildings' standards⁷⁹⁷, meaning that they generate the same amount of energy, from renewable sources, as they use during the building's entire lifespan, even taking into account the building's embodied carbon, which is the carbon emitted during the creation and transportation of its building materials, and during its construction. This renewable energy may come from solar panels, wind turbines or heat pumps, which are part of the building or its land.

They recognise that this would ensure that, overall, no building contributes to global-warming, something which can also be achieved by using⁷⁹⁸ low-carbon building materials like straw, wood, linoleum, or cedar, or types of steel and concrete designed to have lower embodied carbon, and by using highly efficient insulation, lighting, heating, ventilation, air-conditioning and triple or quadruple-glazed windows, and possibly by storing excess energy generated, until its needed, or by returning it to the electricity grid⁷⁹⁹.

It's been suggested that the **best type of building** for reducing greenhouse gases, is a **4-storey, multi-family** building, created with low-carbon building materials,⁸⁰⁰ but Natural Humanists believe that minimising land use, and rewilding the planet are of equal, if not greater long-term importance, to reducing carbon levels and global warming, and that rewilding land can itself contribute significantly to reducing carbon levels in the long-term.

Therefore, it may be that **buildings taller than 4-storeys** are, in fact, the most responsible and appropriate option, with as many shared or communal facilities as possible, but only if this is proved to be the case, after carefully researching the environmental impact of such large land-efficient buildings, **throughout their entire lifespan**, and weighing this against the impact they'll have on global 'net zero' targets, **which we must address urgently**.

All Under One Roof

Natural Humanists believe that bungalows and houses are always an irresponsible use of land, but they also acknowledge that the amount of heat lost through the roof of homes can be massively decreased by building multi-storey apartments, rather than bungalows or houses, so that all of the apartments in that high-rise building share just one roof, rather than having one roof each, which also greatly reduces the amount of materials and natural resources needed to build and to maintain these rooves.

They also recognise that pitched (sloping) rooves can be used to collect rainwater for use by residents of a multi-storey building, and that highly-efficient modern solar-panels, or solar-tiles or solar-glazing in rooves, and solar panels attached to all south-facing walls of such a high-rise building, all angled for maximum efficiency, have the capacity to capture huge amounts of free, green solar energy, for use in these low-energy-usage apartments. These solar panels reportedly produce more power on a south-facing roof at a 35-degree angle, but they can still work at any angle between 10 and 60 degrees, and on east or west facing rooves, or on south-facing walls, either vertically or at an angle⁸⁰¹.

Natural Humanists recognise that, if a 'green' roof is used, the entire roof could be planted with wildflowers, ideally on a pitch (slope) as this gives a greater surface area for these flowers than a flat roof would, and the whole roof could be angled towards the sun, i.e., it would only slope in one direction, not two. Such a roof would mean that even the land taken up by the footprint of this high-rise building wouldn't be lost to wildlife. In fact, the building would **increase** the amount of biodiverse land on the planet, not reduce it, as a sloping surface provides a greater surface area for wild plants.

It's Good to be Square

Natural Humanists recognise that **square** buildings are, **by far**, the most efficient use of building materials, and are therefore the most responsible and the cheapest option and, given that they have significantly less outside walls than rectangular buildings of the same total floor area, they cause significantly less heat loss as well.

For example, if a building needs to have 100 square metres of floor-space on each floor of the building, then it could, for example, be an ultra-efficient square building of 10 metres by 10 metres, which would require a total of only **40 metres** of external walls, or it could be a 100 metre by 1 metre building, which would need a massive **202 metres** of external walls (**over 5 times as much**). The external walls of this building would therefore require 5 times as much building materials, 5 times as much maintenance, would be responsible for 5 times as much heat-loss, would cost 5 times as much money to build, would take 5 times as much time to build, and would cause 5 times as much waste when the building was eventually demolished at the end of its life.

If this building had, say, 10 storeys, then this difference between 40 metres and 202 metres of external walls would be multiplied by 10, so that's the difference between 400 metres and 2020 metres of 1-storey-high walls, allowing a huge reduction in materials, time, labour and cost.

Natural Humanists recognise that, similarly, **square apartments** and **square rooms** within such **square buildings**, minimise the number of **internal walls** needed as well, which therefore reduces building costs, decoration and maintenance costs, and the amount of heat and sound-insulation required between rooms and apartments, and, similarly, the idea of making each apartment just one large multi-functional, adaptable room, means that there is no need for any walls to separate individual rooms, again reducing cost, and the unnecessary waste of building materials.

Size Matters

Natural Humanists recognise that, regardless of whether a building is square or not, if its individual apartments are the same size, then **the larger the overall building, the more efficiently it will make use of the building materials used** for its construction.

For example, if **100 apartments**, each with 10 metres by 10 metres of floorspace are required, then, ignoring any stairs or lift, the building could either be 10 metres by 10 metres and 100 storeys high, which would require a combined total of **40 metres** of external walls per apartment, or it could be 50 metres by 50 metres and 4 storeys high, which would require a combined total of only **8 metres** of external walls per apartment (**8 times less**).

Of course, an even better option would be to make this building 50 metres by 50 metres, and **10 storeys** high, so that the same amount of potentially biodiverse land could provide **250 apartments**, not just 100!

So, in summary, Natural Humanists believe that, whenever it's a responsible use of materials and does not cause more environmental damage, buildings should always be as **big** as possible, as **tall** as possible, in terms of the number of stories, and should be as close in shape to a **square** as possible. They should also ideally have multi-functional **one-room apartments** with privacy '**pods**', and should have **green sloping rooves facing the sun**, and **external walls clad with super-efficient solar panels**, angled to absorb the maximum amount of solar energy, or if solar panels are ineffective on a particular wall, due to the wall facing away from the sun, then there should be some form of '**green living wall**', which is suited to shade and can increase biodiversity.

Green Living Walls

Green living walls are basically **vertical green rooves**, or 'vertical gardens',⁸⁰² with plants either growing in soil or hydroponically. They require little or no watering or maintenance, are lightweight, and contain plants with shallow roots and, as long as they're planted with the right plants, they can be fitted to walls facing in any direction, even **north-facing** walls in narrow, shady passageways⁸⁰³. They attract wildlife, increase biodiversity, absorb carbon from the atmosphere, improve air quality,

help to insulate buildings (keeping them cooler in summer and warmer in winter), reduce energy bills, reduce the rainwater that enters drains and rivers (which reduces risk of flooding), increase our contact with nature and they also look really beautiful⁸⁰⁴.

Soil Biodiversity

Natural Humanists acknowledge that soil excavated for any type of building, road, or other type of construction is not just useless 'mud', but is home to a large proportion of the world's biodiversity, contains a large variety of organisms⁸⁰⁵, interacts closely with the wider environment, and is itself created by the activity of other species, for example rotting plant life and animal urine and faeces⁸⁰⁶.

Important nutrients that exist within plants and animals above ground, either rot, or are consumed by animals and then defaecated, either way, they end up in soil, which then feeds new plants as they grow, which, themselves, then feed animals and birds, and so the eternal circle of life continues. Living organisms in soil break down this rotting organic matter, making its nutrients accessible for use by growing plants and other organisms, and earthworms help to aerate the soil and keep it healthy⁸⁰⁷.

Natural Humanists recognise that just 1 gram of soil can contain between 100 million and 3,000 million living bacteria, and up to 1 million fungi, like yeasts and moulds⁸⁰⁸. They recognise that soil is an important habitat for a wide range of species, including⁸⁰⁹ **megafauna** (over 20mm), for example moles, rabbits, rodents and moles; **macrofauna** (2 to 20mm), for example ants, beetles, centipedes, earthworms, slugs, snails and woodlice; **mesofauna** (100 micrometres to 2 mm), for example mites, and **microfauna and microflora** (1 to 100 micrometres), for example bacteria, fungi, protozoa, rotifers, roundworms and yeasts⁸¹⁰.

They also recognise that animals like deer, mice and wild boar, feed on the fungi that grow in soil, causing it to spread via their faeces, and that some of these fungi produce a protein which helps to store both carbon and nitrogen, so it has a part to play in decarbonising the environment⁸¹¹.

Natural Humanists acknowledge that, however important it may be that all buildings are environmentally-responsible, every building must also meet the needs of its users, and they recognise that this will affect the size, shape and number of storeys of any building, and of any apartment or room. However, they believe that, with careful design, and the use of innovative materials and technology, the best and most responsible compromise possible can be achieved. They also recognise that, if these designs are shared freely worldwide, others can benefit from, and gradually further improve these designs, for the benefit of all human beings, all other wildlife and the planet.

They acknowledge that some people find high-rise buildings unsightly, but if located far enough apart, and if surrounded by dense, high, wild woodland, this is unlikely to cause a problem, and even if it does, arguably the needs of the planet and wildlife, are far more important than offending a minority of human beings' delicate sensibilities.

Windows

With all buildings, but particularly with very large square buildings, one very important consideration is windows for natural light and ventilation. Indeed, a major reason why most residential buildings are rectangular rather than square, is to ensure that every room can have a window, but human innovation has, today, removed the need for any room to have a window at all.

Virtually silent forced-air ventilation, combined with automatic heat collection and storage, de-humidification, air-purification and de-ionisation, are arguably **significantly better** than an openable window, particularly in cold weather, and in the evening, when most windows will remain firmly shut.

Windows are also one of the main ways that heat, and energy, are lost from a building in cold weather, and that excessive heat enters a building during very hot weather, which is an increasing problem due to global warming. Also, a window is lovely if it reveals beautiful views of mountains, lakes, meadows, forests or the sea, or a view over a beautiful, bustling town square, but not so much if you're looking out over the local gas works! The other problem, particularly in built-up urban areas, is that if you can see out of a window, then other people can see into your home as well, compromising your privacy.

Another problem with windows is that, every single year, **millions of insects, and hundreds of millions of birds, are killed or injured when they fly into them**⁸¹², usually on the lowest six storeys of buildings. In the USA alone, this kills between 365 million and 988 million birds **each year**, possibly reducing populations of some land-birds by as much as 2 to 9% each year, which could have a long-term effect on some species. This also kills 16 to 42 million birds in Canada each year,⁸¹³ and inevitably **kills billions more birds worldwide, every single year**.

Artificial light coming from traditional windows, even when curtains are closed, causes light-pollution and can be harmful to some species of living things outside the building. Light pollution⁸¹⁴ is the presence of any unwanted, inappropriate, or excessive artificial lighting,^{815,816} which negatively affects human health and disrupts ecosystems, whether it comes from the interior and exterior lighting of homes, offices, shops or factories, or from streetlights, lighting in parks, car parks, bus and train stations, sporting venues and illuminated advertising hoardings, or from the headlights of cars and other vehicles.

Light pollution increased by at least 49% worldwide between 1992 and 2017⁸¹⁷ and it's been estimated that 83% of all of the world's population, including 99% of Europeans and Americans, now live under light-polluted skies, and that 23 percent of the world's land area is affected by 'skyglow'^{818,819}, both of which are expected to increase.

If Natural Humanist's windowless multi-storey residential buildings, and similar agricultural, commercial and public buildings, were **built over existing roads**, this would completely eliminate all light pollution, from both the buildings themselves and from street lighting and vehicle headlights.

TV Windows

Modern technology has the ability to eliminate all of the death, pollution and heat loss caused by windows, if very large, very energy-efficient 'TV windows' are installed, instead of traditional windows, in every room, in every new domestic property. These could be designed to look like windows rather than TVs, needn't have a plastic casing, and could give a totally realistic 'live' view from cameras outside the building, 24 hours a day, or just during the hours of daylight, depending on the residents' preferences. If apartments consisted of just one multi-functional room, then potentially just one such large TV window would be required per household.

TV windows would allow people to view live, high-definition standard or 'night vision' images of the outside world and, if the view in the direction that a particular TV window is facing are uninspiring, then that TV window could show the view in a completely different direction, all or just some of the time.

Residents could view the sun rising in the east every morning, and also the sun setting in the west every evening, all from the same TV window, in fact they could constantly choose and change what they can see through their TV windows!

They could also choose to see recorded 'views', perhaps of the view on a glorious summer's day, or when the ground is fresh with snow, or if it's dark when somebody gets home from work, they could switch to a recording of that day's 'live' daytime view.

They could also choose to switch to the view from another property in that building, or from any other property or camera anywhere in the world, perhaps a live-streamed view of a favourite beach, lake, park, city square or from the top of their favourite mountain, or even a live or recorded view of the garden of their grandchildren or other family or friends, with their permission, of course, with the option of even talking (live) to the people in that garden, as if they're outside their own open window, even if they're thousands of miles away. The possibilities are endless.

Motion sensors could even automatically change the view from a TV window whenever it detects the movement of wildlife in the vicinity of the building, to increase residents' awareness of, and contact with, other species of living things, even allowing the automatic creation of a 'video' show of all that day's, or week's, wildlife (or human) movements, to be viewed at any time.

TV windows would allow residents to hear all the sounds of nature, as if they were outside, a pleasure that's denied to most people with double glazed windows, including the joy of birds' morning and evening choruses, the sound of trees' leaves rustling in the breeze and even the sound of wind, rain and thunder, significantly increasing all human being's connection with nature, every single day.

Of course, traditional windows also provide rooms with daylight, which TV windows can't, although this is, of course, only the case between dawn and dusk, which, during winter, can be as little as 10 hours a day in Britain and, on average is just 12 hours a day worldwide⁸²⁰, and for most of this time, many people are away at work. The rest of the time, artificial lighting is needed whether we have traditional windows or not and, even during daytime, many people need artificial light on rainy days and in north-facing rooms.

Natural Humanists acknowledge that all rooms can have all the light they need, **always** in the right place and at the right levels for the task being performed at the time, by using highly energy-efficient L.E.D. lighting, carefully fitted and distributed around each room, and totally controllable.

This lighting could either automatically gradually increase or reduce to reflect the actual light conditions outside the building at that particular time, throughout the day, or could be set at ideal levels 24 hours per day, or until switched off, or could be fully adjusted by residents, to give just the right level of lighting at any particular time.

L.E.D. TVs consume as little as 10 watts per hour (for example the Sceptre E18)⁸²¹ and provide light to a room, at the same time as displaying TV programmes, films, or displaying art or photographs. Usually, most of the time, this light is wasted, as it's not necessary to illuminate the room, due to the presence of daylight or artificial room lighting.

If sensors could detect the light omitted by a TV window, and by any other TV, computer screen or smartphone in a room, at any particular time, and could then reduce the level of L.E.D. lighting in the room automatically, second by second, to ensure that there was **always the same level of lighting**, then most of the power used by a TV window would actually be providing room lighting. The fact

that it would also be giving us a perfect 'view' of the outside world at the same time, would purely be an added bonus.

Any other lighting in rooms could be by the most efficient types of L.E.D. Bulbs, such as the Philips Ultra Efficient (2023)⁸²² bulb, which lasts 50,000 hours (over 8.5 years if used 16 hours per day, every day), or Philips L.E.D. Daylight Deluxe bulbs or Cree Connected's Smart L.E.D. bulbs which are both similar to daylight⁸²³, the latter of which is dimmable, to reduce energy usage and to allow only the ideal amount of light in a room at any one time, either controlled by A.I. or by the resident.

Unlike with traditional windows, TV windows would never cause the sun to shine, uncomfortably, straight into the eyes of residents, at certain times of day, and they would never cause the 'solar heat gain', which can make some rooms uncomfortably warm in summer, when the sun is shining straight into a room.

If windows' ability to allow the sun to heat a room was considered beneficial, then any external walls of the building which face the sun could be completely covered with ultra-efficient solar panels instead, capable of powering electric heating within the building.

Not having traditional windows would have the advantage of making rooms 100% dark at night, making sleep easier, and lighting could be set to gradually come on at a set time, or at the same time that the day is dawning outside, to allow the body to gradually wake up in plenty of time for the day's activities. This 'wake up' time could be set differently in each 'pod' or room of an apartment to suit each person's personal preferences.

Sharing the Planet

Natural Humanists belief in the use of smaller, more space-efficient and multi-functional homes and other buildings, reflects the fact that they are non-materialists, so do not value wealth, property or possessions. They believe that 'size is not what matters, it's what you do with it that counts', and that all human beings' life-choices should not be selfish, so should also consider the needs and rights of **all the other natural species which share our planet.**

They believe that this carefully-planned and designed, land-efficient use of space in housing, and the use of solar-panels and green rooves, should also be applied to every other type of construction on the planet, including roads with 'wildflower meadow rooves' or, better still, with very large, square, high-rise homes, factories, schools, offices, shopping and leisure facilities constructed around and over all of these roads, which themselves have green-rooves, so that the same piece of land has multiple uses, as meadow, road and residential or commercial building, or, alternatively, with these roads running through underground tunnels, with permanent wild biodiverse land on top of these tunnels.

Natural Humanists believe that, whenever possible, the location of all buildings should be chosen to minimise the need for life-draining, time-consuming, stressful and polluting travel between them, and should ideally be on land with the lowest potential for use as highly-biodiverse permanently wild environments.

They believe that, as soon as all buildings are replaced with these green and land efficient constructions, every other bit of land in the world should be returned, permanently, to the natural, biodiverse wilderness that existed there for most of the planet's history, before it was selfishly 'stolen' by humans to create their own 'built environment'.

Chapter 30

Aeroponic Vertical Agriculture

Natural Humanists believe that every single part of the Earth's land should ideally be wild and biodiverse, but they acknowledge that the number of human beings on the planet, has already reached a massive 8,200 million⁸²⁴, and is expected to continue to increase significantly in the future. They therefore accept that, to be able to meet the essential needs of such a massive number of human beings for things like food and housing, there is no option but to 'steal' land from all the other species of living things that have a need and natural right to use it.

However, they believe that this places a very strong moral duty on human beings to always use all such 'stolen' land in the most efficient and responsible way possible, **without any exceptions**.

When it comes to providing food for human beings, Natural Humanists believe that the only moral and responsible option, is for all human beings to follow a vegan diet. They also believe that, ideally, this diet should fully meet all their nutritional needs, but should not unnecessarily exceed these needs, because doing so irresponsibly wastes all of the planet's land that's needed to grow this unnecessary excess food, while also requiring the killing of living animals and plants, for no good reason.

They believe that, as quickly as it's environmentally-responsible to do so, a plan should be made to gradually permanently replace **all** of the world's land that's used for any form of agriculture, including all land used to house or graze farm animals, and all land used to grow crops to feed humans and their pets and farm animals, with the most land-efficient, large, square, high-rise **indoor agricultural facilities**, which grow **only vegan foods**, using hydroponic 'vertical' agriculture, or significantly more water-efficient 'aeroponic' agriculture⁸²⁵.

This would allow all crops to be grown anywhere in the world, **regardless** of climate and soil quality, and would also allow **10 or even 100 times more crops to be grown per acre of land**, as well as allowing numerous harvests of each crop per year, as the 'climate' inside the building can be ideal 100% of the time, all year round, regardless of the seasons. It would also allow the number of hours of artificial L.E.D. 'daylight' to be maximised, in order to ensure the most efficient growth of crops and would even allow the ideal colours of L.E.D. lighting to be used and constantly varied, to further increase the growth and healthy development of these plants⁸²⁶.

Natural Humanists believe that any former agricultural land, not needed for this land-efficient indoor agriculture, should be returned, permanently, to wild, biodiverse environments, like natural non-commercial woodland, wildflower meadows and lakes. In the past, to increase the amount of land available for growing human food-crops, natural lakes were filled-in and streams and rivers were either re-routed or were hidden underground in large pipes, with devastating effects on wildlife.

Indoor aeroponic vertical agriculture involves very large, very tall and ideally square buildings housing row after row of crops, all grown in troughs, stacked vertically on top of each other, possibly 10, 20 or even hundreds of troughs high.

All of these crops are grown without any soil at all. Instead, seeds or seedlings are held in place, while their roots grow in mid-air, suspended above these troughs, while, at set intervals, throughout the plants' life, a fine mist of nutrient-rich water is sprayed at their roots, which allows the crops to

obtain all the water and nutrition they need to grow quickly and efficiently⁸²⁷, and results in healthy, nutritious vegan foods, low in pesticides and all other unnatural chemicals.

Aeroponics allows almost any plant to grow quickly and to remain healthy, as it provides all the clean air, water, and nutrients it needs, without pests, infections or extremes of weather, and with ideal levels of CO₂ in the air, to maximise photosynthesis⁸²⁸.

This highly efficient system minimises the amount of water needed to grow crops, as any water not absorbed by the roots can be automatically collected and reused, unlike when crops are grown outside⁸²⁹. This also, results in no water being lost into soil, and to very little being lost to evaporation, as would happen when rainwater is exposed to the sun outdoors. The building's dehumidification system can also collect evaporated water, while also ensuring air humidity levels are ideal, to promote healthy growth and to prevent diseases affecting the plants⁸³⁰.

The amount and frequency of water automatically sprayed onto plants' roots, can be set to suit the precise needs of each type of plant, so that each one can remain healthy, and grow quickly. Each plant also needs to be fed less nutrients, as these are sprayed within a mist of water, directly onto the roots, where they can be taken up by the plant more efficiently, rather than much of them being lost to the soil, like in traditional agriculture⁸³¹.

Air can also circulate more freely around each plant and its roots, as the support structure keeps individual plants apart, giving their roots more access to oxygen. This maximises growth and also reduces the risk of diseases, which can often spread through soil⁸³².

Temperature and humidity levels can be automatically controlled, and low-energy L.E.D. lights provide the ideal amount of 'artificial daylight' throughout the day and night, allowing plants to grow quickly and healthily, and also allowing crops to be grown all year round, so that, rather than having just one harvest per year, the same bit of land can produce **4 or even 6 harvests per year, or as many as 30 harvests in the case of strawberries**^{833, 834}.

This effectively eliminates the idea of 'seasonal' produce, as crops can grow all year round, even in locations where climate or soil conditions would normally make it impossible⁸³⁵, potentially removing the need to import food, and protecting countries from 'food insecurity', which is one of the main causes of 'absolute poverty'⁸³⁶.

The colour of these L.E.D. lights can even be changed automatically, so that only lights of the colours which maximise healthy growth at different stages of the plants' development are ever used⁸³⁷, maximising their health and growth, while also improving both their taste and their health-giving properties⁸³⁸.

Aeroponic crops are often grown organically, in sterile conditions, which totally removes the need to use herbicides and pesticides, allowing healthier and tastier crops, with less damage to nature⁸³⁹.

Growing food closer to where people live can also remove the need for environmentally damaging transportation of food, as well as reducing the risk that food will deteriorate during transport and will have to be thrown away.

With aeroponics, vertically stacked rows of crops can often be tended to, and monitored by, Artificial Intelligence and robots, without the need for human involvement, thereby freeing humans to make more important uses of their time.

Stacks of crops, perhaps 20 or more rows high, use up hugely less land than is needed to grow the same amount of food crops on traditional farmland. For example, even if there are only 10 stacked

rows of crops on one bit of land, then for every 10 acres of agricultural land, 9 whole acres of land can be permanently returned to wild biodiverse nature, with only 1 acre being needed for these huge aeroponic buildings, which could easily be 'hidden' inside permanent woodland, to completely block them from human beings' view, if they were considered an 'eyesore'.

These huge buildings could have 'green' wildflower meadow roofs, so that even the relatively small amount of land taken up by these buildings could add to the world's biodiversity, which, in theory, would mean that **none** of the world's human food need ever 'rob' the world of **any** potentially biodiverse land.

Even the very high walls of these buildings could be completely covered, from top to bottom, by a series of carefully angled, highly efficient solar-panels, which, themselves, wouldn't take up any land at all, unlike the growing number of hugely irresponsible, and hugely low-biodiversity 'solar-farms' that are appearing throughout the world, usually to make profit for capitalist enterprises, which cover potentially wild biodiverse land with solar panels, or even cover the sea, which denies seabirds, sea creatures and marine plant life a natural existence.

This free and green solar-energy could help to power the building's low energy L.E.D. lighting, and any limited amount of heating, cooling, (de)humidification or ventilation that these buildings and their crops need, although this itself could be minimised by ensuring that all of these buildings meet the latest 'True Net Zero Carbon Building' ⁸⁴⁰ standards, which would result in them effectively being sealed, hugely well-insulated 'boxes', which maintain internal temperatures at ideal levels with little or no heating or cooling required. Even north-facing walls of these buildings could be covered entirely with green 'living walls', covered with plants that thrive in the shade ⁸⁴¹.

These aeroponic buildings would allow food to be grown efficiently, all year round, even in inhospitable locations and climates, such as extremely cold, hot or wet areas, and even in areas where no crops can usually be grown at all, which also have a very low potential for biodiversity, like deserts, or on rocky or polluted land. Using such inhospitable land and climatic regions for food production would also allow even more land to be freed up elsewhere in the country, or the world, allowing it to be permanently returned to biodiverse wilderness, in areas with a climate and land-type better suited to this biodiversity.

Dickson Despommier⁸⁴², a professor of environmental health sciences and microbiology, suggested that **30-storey farms** were perfectly possible, and that they could be built in residential areas, to eliminate 'food miles', and could be powered by anaerobic digestion of waste from nearby homes and businesses⁸⁴³, which would fit in well with Natural Humanists' belief in large multi-storey residential living, although they could also be powered by solar-panels on the south-facing walls and roof of the aeroponics building. He also believed that, if dwarf versions of crops, like wheat, were grown vertically (in stacks), a **2 hectare** building could produce a similar amount of crops to a **1,000 hectare** traditional farm⁸⁴⁴, so, **using 500 times less land**.

Currently, a vertical farm, which is controlled by Artificial Intelligence in Virginia, USA, uses **97% less land and 97% less water** than traditional farming,⁸⁴⁵ potentially making it ideal in countries susceptible to extreme climates and famine, particularly when sun is readily available to power solar panels.

As vegans, Natural Humanists believe it's hugely significant that, although vegan food doesn't directly involve the killing of animals, the use of potentially wild biodiverse land to grow fields of plant foods, **prevents a huge variety of wild plants, animals and other living things from ever existing at all**.

Traditional arable agriculture is also responsible for the death of existing wildlife, including the millions of mice that are killed every year during mechanical harvesting of fields. Arguably, just as the death of cows is the responsibility of people who eat beef, so the death of these mice and other animals, and the prevention of other species living at all, due to the lack of biodiversity, is just as much the responsibility of every vegan who eats traditionally farmed plant foods.

The large, square, high-rise aeroponic agricultural buildings which are the solution to these problems, could have pitched (sloping) 'green' rooves, possibly covered in a wildflower meadow, to ensure that every bit of land used to produce all human food is **also** a wild, biodiverse environment for nature. In theory, a huge agricultural building, with a **pitched green roof**, built on a plot of **flat land**, would provide **more** biodiverse land than if that land didn't have a building on it at all, as its sloping 'meadow' roof would have a higher surface area than the original flat land.

Natural Humanists recognise that huge high-rise buildings, for land-efficient housing, aeroponic agriculture, or for schools, offices or manufacturing, could, in theory, be built anywhere, if they had solid foundations, particularly if deep excavation, or other techniques, were used to ensure their stability⁸⁴⁶.

They recognise that, in theory, any excavated material could be used to create construction materials for the building, and any excavated soil, which is itself an important wild habitat for subterranean wildlife and those species that feed on them, could be re-sited elsewhere, on top of flat land, that's possibly rocky, sandy or has low-biodiversity for some other reason.

This could be placed in 'mounds' or artificial hills, carefully planned and shaped by Artificial Intelligence so that they look natural, and actually increase the surface area of the land on which they're deposited, allowing them to provide a habitat for trees, plants, fungi and algae, and those species that live in or feed on them, without interfering with water drainage or causing flooding elsewhere, or damaging biodiversity within the excavated soil, or within the soil on which it's deposited.

Natural Humanists recognise that local or national planning regulations, and legally-enforced building-standards and codes, would, in most parts of the world, not permit such extremely large buildings which make the most efficient use of the planet's land and natural resources, and would also not allow high-rise buildings, of 10 to 100 storeys high, in most, if not all locations, and wouldn't allow homes without traditional windows, or with small efficiently-planned rooms, or buildings where some rooms and facilities are communal, to make super-efficient use of space, and to allow residents to socialise.

They believe strongly, however, that all governments, and all local authorities, should be encouraged to permit Natural Humanists an exclusion to these usual regulations, to allow them to freely practice their strong 'religious' beliefs, and to construct such highly-efficient buildings, or, ideally, that they should consider changing their regulations to acknowledge the huge benefits to all human beings, to the planet, and to all natural species of wildlife, of everybody making such responsible choices when planning any type of construction, so that all species which inhabit this planet, can return to sharing it fairly, just as they, and all human beings have, for most of human existence.

Chapter 31

All Species' Freedom to Roam

Natural Humanists believe that every building in the world, should eventually be replaced with extremely large, square, hugely land-efficient high-rise buildings, with 'green living rooves' and 'green' external walls, and with the whole of any walls that face the sun being entirely covered with highly-efficient and suitably-angled solar-panels.

However, they believe that no building, road, or any other construction, should ever prevent any human being, or any other natural creature, from moving freely and safely around every part of the planet's land, which could be achieved by incorporating numerous tunnels through, or subways under, each of these very large buildings, and by ensuring that every road and rail line was inside a tunnel.

This would allow every human being and every other creature to move freely and safely through or over every single building and road, allowing them completely free movement around every country and continent without restriction, with the added benefit of eliminating all of the millions of deaths and injuries caused to children and adults, and to other animals, birds and insects every year, as a result of collisions with cars, buses, trains, lorries and other vehicles.

They believe that no land should ever be fenced-off to humans, or to other creatures, and that nobody has the right to have a garden, park, golf course or any other selfish use of potentially wild and biodiverse land, which has been made inaccessible or inhospitable to some or all human beings, and to all other species of living thing. They believe that any such 'private' land has effectively been 'stolen' from the planet and its inhabitants.

They believe that, if necessary, it's acceptable for human beings and other creatures to be 'channelled' around the perimeters of any essential buildings by, for example, the use of narrow paths, with green rooves, through dense permanent wild woodland, planted close to the edges of these buildings, which effectively guide human beings and other creatures to safely pass by them and get to the other side.

Removing Barriers

Millions of years ago, **all of the Earth's land formed just one continent**, with nothing but rivers, lakes and estuaries separating it, and, even when this one continent divided, **every part of this land was 100% wild**, and was **shared equally between those species of living things that needed to use it**, but today, about **20% of all the world's land**, excluding Greenland and Antarctica, is taken up by the **land around roads**, which have been built by humans, solely for their own selfish use, and even the remaining 80% of the Earth's land is divided up, by these same millions of miles of roads, into around **600,000 separate pieces of land**, 93% of which are less than 60 square miles⁸⁴⁷, and **50% of which are less than 1 square mile**, which prevents wildlife, and even human beings, from roaming freely, as nature intended them to do, and which also permanently divides important natural ecosystems.

Roads can have a negative effect on wildlife **up to 1km from both sides of the road**⁸⁴⁸. They can prevent species from migrating, can restrict gene-flow in animal populations, and can reduce the range of animals. They increase soil erosion and spread contaminants, and both these roads, and the vehicles that use them, cause air, water, noise, light and plastic pollution, and a huge increase in the level of carbon in the environment, which contributes to global warming⁸⁴⁹. Whenever new roads are built, they also significantly increase the likelihood that new relatively untouched areas of land will be subject to further human-built development.

Natural Humanists believe that one potential solution to the problem of roads and rail-lines **creating a barrier to free movement** and polluting and damaging nearby wildlife, would be to **permanently remove and rewild** every single **local** road and rail line in the world, which would result in vast areas of open wilderness, without any roads, fences or buildings to prevent human beings and all other living things from having completely free movement.

These roads and rail lines could be replaced **only** with narrow cycle routes, suitable for electric bikes or tricycles, and for self-driving 'weatherproof' enclosed mobility scooters, for people with impaired mobility, and for those who prefer not to cycle, which could be steered automatically by Artificial Intelligence. All of these cycle routes themselves could run through brand new natural woodland, between existing closely-planted trees, so that they didn't take up any land where additional trees could have grown.

The exact route of these cycle tracks, and the exact position of trees that would need to be planted beside them, could be planned precisely by Artificial Intelligence, to prevent any unnecessary waste of potentially wild land. Immediately to either side of these cycle routes, species of trees could be chosen, which give plenty of headroom beneath their lowest branches for cyclists and mobility scooters to pass, but whose branches and foliage effectively create a permanent 'green roof' over these cycle routes.

Only main 'A'-roads, motorways and mainline trainlines would **not** be removed in this way, but even these would be reduced in number, so that only essential routes between main locations would exist.

Every one of these remaining roads and rail-lines would have huge, square, green-roofed, multi-storey buildings constructed **directly over** their **entire length**, so that part of the ground floor, and possibly also the first floor of each of these long terraces of square buildings would, effectively have a tunnel running through them, which contained this road or rail-line, effectively completely hiding it from the view of any of the building's residents, or anybody outside the building, meaning that every road in the world would effectively disappear, and no vehicle noise would ever pollute the environment, not least because all vehicles could be electric.

These 'tunnels' through these incredibly long continuous 'terraces' of buildings, would effectively form one long continuous tunnel, for the entire length of each of these roads and rail-lines to travel through, totally insulated from any weather conditions outside, which might affect their safe use and free-running, including strong winds, rain, snow and ice.

Such long, linear, high-rise building developments, could potentially accommodate all or most of the country's **residential and industrial properties**. They would also allow all, or most, of the country's ugly electricity pylons to become a thing of the past, allowing them to be permanently deleted from our countryside, because virtually all properties and businesses which require electricity, could be part of this same long line of buildings, meaning that any cables could be safely concealed beneath them, at the time of their construction.

All roads concealed within these buildings, could have an overhead electrical supply, capable of providing a constant source of electricity to every type of electric vehicle, from communally-owned three wheeled electric bikes and mobility scooters, to shared electric cars, vans, buses and lorries, none of which would need polluting and natural-resource-depleting batteries, and all of which could be powered by 100% renewable sources of green electricity.

However, if all homes and businesses were part of this nationwide network of high-rise homes and commercial buildings, then the number of miles travelled by vehicles would reduce massively, as would the amount of green electricity that was required to power these vehicles.

The huge potential benefits of building **all** of a country's homes, offices, factories and even 100% of its agriculture (within vertical aeroponic buildings) over **existing roads**, can be highlighted by using Great Britain as an example.

Shockingly, **just since the year 2000**, more than **5,000 miles of new roads** have been built in Great Britain⁸⁵⁰, enough to cover the distance from the South coast of England to the north coast of Scotland **approximately 7 times**, and all of these new roads have permanently stolen **potentially wild biodiverse land from the planet, and from its other natural inhabitants**, as will every road that is ever built in the future.

There were a massive **247,500 miles** (398,228 km) of roads in Great Britain in 2020⁸⁵¹, which is the equivalent of **over 6 metres of road for each adult or child** in the country, or over **24 metres of road for a family of 4**. This included 196,800 miles (316,650 km) of 'C'-roads or unclassified roads (including residential streets), 31,800 miles (51,166 km) of 'A'-roads and motorways, and 18,900 miles of 'B'-roads⁸⁵².

Even if large, high-rise housing developments were only **built directly over every part of the 51,166 km of 'A'-roads and motorways**, but not over any of the 316,650 km of 'C' roads, or over any of the more minor or unadopted roads, or over any of the country's rail-lines, then this would still mean that every adult and child in the UK could have an apartment covering 7.8 meters or **25.4 feet** of road, if it was a 10 storey building, which is the equivalent to over 31 meters or **101.7 feet** for a family of 4, which is more than enough for a space-efficient home.

Alternatively, **every type of building** could be built over these roads, including all residential, commercial and industrial buildings, and all 'vertical agriculture' buildings, which could grow **every bit of food needed in the country**, indoors, using aeroponics. This would just involve making every one of the proposed buildings much wider, so that they all projected out further from either side of the original road, perhaps by 1km, or even much more.

This would then allow these wider buildings, in any particular part of the country, to either be 100% residential, or 100% industrial or commercial, or 100% agricultural, or any beneficial combination of the three. Possibly the residential buildings could be in the locations which are the most popular places to live, but the industrial and agricultural buildings could be in the least popular areas.

The width of all of these buildings could be exactly the same, or some could be wider, for example if a certain area was a particularly popular place to live, or there was some benefit to siting large amounts of industry in a particular location, for example with all industry being sited in just one part of the country, at the very end of one of these roads, away from where most people live, or the widest buildings could be in areas where land had the lowest potential to thrive as highly biodiverse wilderness, due to things like climate, rocky ground or altitude.

This would allow every one of the country's homes and workplaces, and every shop and leisure facility, to be accessed by highly efficient 'indoor' public transport, self-driving communally owned electric cars, 2 or 3-wheeled electric bikes, or mobility scooters, using the tunnels through these buildings.

Every other part of the country, which was not part of this nationwide complex of buildings, would also continue to be fully accessible, via cycle tracks, using 2 or 3 wheeled bikes, or self-driving covered mobility scooters, all of which would be communally owned and could be hired wherever these cycle tracks passed by, or through, this complex of buildings.

Whenever appropriate, the roads within these buildings could be sunk underground, with an open ground floor level above them, to allow human beings and wildlife to pass freely 'through' the buildings, and then multiple storeys of building above this ground level, all topped with a vast area of 'green roof', possibly covered with wildflowers. Alternatively, the open ground floor level could itself be a wildflower meadow, all growing under L.E.D. lighting, powered by ultra-efficient solar panels, which could cover the building's entire roof.

Crucially, this would completely remove the need for all of the following human-made scars on the natural landscape, all of which could be permanently demolished, so that every bit of the land on which they stood, could then be permanently rewilded, to create biodiverse environments, for every species to share equally:

- ☐ Every single type of residential or commercial building in the country.
- ☐ Every farm building and every bit of agricultural land in the country.
- ☐ Most, if not all of the existing 196,800 miles of residential roads and minor 'C' and 'U' roads.
- ☐ Most, if not all of the large number of private or unadopted roads, which weren't even counted in the 274,500 mile total.
- ☐ Every public car park and every private driveway and garage, most of which a fully integrated public passenger and freight transport system, built under these new high-rise buildings, would completely eliminate the need for.

The large proportion of most existing towns or villages, which are of no significant historical or architectural value, could be demolished, but any part of any city, town or village which human beings considered to be particularly attractive or valuable, could be retained, and a freestanding 'green roof', or a high-rise building with a green roof, could be constructed directly over these areas, so that any of the original buildings would then effectively be underneath this green roof, or would be inside this high-rise building, taking up some of its lower storeys.

From the inside of all of these large multi-storey residential buildings, residents would have views, to both sides, **only** over permanent wild biodiverse land, like woodland, lakes and wildflower meadows, because every bit of agricultural land would have been replaced by huge multi-storey aeroponic agricultural buildings, which, just like every other building in the world, would have been constructed over similar 'essential' road and rail-lines, and would be part of the same continuous 'terrace' of buildings. These agricultural buildings would also have been hidden by tall trees, as part of a large permanent wild forest, which would have been planted close to both the front and the back of these buildings, to always hide them from view.

Every resident of the homes within these huge, green-roofed buildings, would have direct access to wild countryside from right outside both the front and back door of their own building. They could also use roof-level cantilever balconies, which took up no land at all, to walk unlimited distances, with immediate views of both the adjacent totally wild countryside, and of the building's own huge wild meadow roof, with occasional raised footbridges, with green rooves, going over this meadow, to give access to the other side of the building.

Everybody could also access public transport from inside the ground level of their own building, with this transport only ever stopping at buildings which residents had requested, in advance or at short notice, using the internet or a phone app.

Nobody would ever have a long walk to a bus-stop or train station and nobody would ever have to wait in the rain, or in intense sunshine, to catch a bus or train, as all transport would be 'indoors' and passengers would know exactly when to go to catch a bus, because GPS and Artificial Intelligence would tell them exactly when it would arrive, and could even give them personalised advice on

precisely when to set off to reach the bus stop exactly on time, based on their own usual walking pace.

Integrated Public Transport

Natural Humanists believe that all trains and road vehicles should be electrically powered, virtually silent, and should be driven solely by Artificial Intelligence, with no human involvement, allowing vehicles to always travel safely at the ideal speed, and at the ideal distance from the vehicle in front.

They believe that, ideally, all vehicles should be publicly rather than privately owned, including trains, cars, vans, lorries, buses and public electric bikes and self-driving mobility scooters, and that they should be shared, to minimise both the total number of vehicles needed and the total number of miles travelled by these vehicles, with all vehicle availability and use precisely and efficiently planned, coordinated and controlled by Artificial Intelligence.

This would ensure that every human being, and all freight and commercial traffic, can always get to where they need to go, when they need to get there, in the easiest and most environmentally-responsible way possible, always by clean and well-maintained vehicles.

Natural Humanists believe that, just like with all essential food, all essential clothing and all essential personal possessions, all human and freight transport should be provided strictly on a 'not-for-profit' basis, which is affordable by all.

Every part of every country currently accessible by minor roads or local rail lines, could continue to be accessible by electric bike or self-driving mobility scooter, if it wasn't already accessible via this integrated public transport system, and all electric bikes and self-driving mobility scooters would be available to every citizen, by advance booking online, or on demand when this is not possible.

These self-driving vehicles would automatically 'deliver themselves' to that person's building at an agreed time, or in the case of bikes, would automatically be attached to another vehicle already travelling to that building, using a bike-carrier attached to a certain proportion of the country's vehicles, again all coordinated by Artificial Intelligence, which would coordinate the movements of all vehicles to safely permit this fully automatic 'pick-up' and 'drop-off'.

Each large building could have a supply of these bikes always available, with the number of bikes automatically monitored by Artificial Intelligence to ensure it was the minimum number needed to meet all requirements. There would also be the ideal number of bikes and mobility scooters always available wherever one of these roads or rail-lines meets one of the previously mentioned cycle-routes, which replaced previous local roads and local rail lines.

As the entire population would live and work along these main transport routes, all public transport would only follow these routes, so it would always be possible to get from any home, workplace, school, or any other building in the country (or the world) to any other, using this ultra-efficient, green and low-cost public transport. The fact that Artificial Intelligence would coordinate all of this, would mean that any passenger could be actively guided to any other point in the country, or the world, by this same efficient, fully integrated transport system.

These major, permanent changes to our 'built environment' would result in **all wildlife, including human beings, having the freedom to roam throughout every country of the world safely, without any restrictions**, and without any risk of collision with vehicles. This is something that all land creatures had complete freedom to do until very recently in human history, but is something that,

today, they have virtually no ability to do at all, in our unnatural, fenced-in, human-made 'built environment'.

Shared ownership of the planet could effectively be returned to every one of its wild species, with whom we currently share it so unfairly, and from whom we selfishly and thoughtlessly stole it in the past. It would return the planet to being what it always should have been, **one world, shared equally, by every single species on Earth.**

Chapter 32

Natural Humanist Communities

Natural Humanists believe that they are all part of one global, loving family, who recognise each other's similarities, and celebrate each other's differences.

Some Natural Humanists may choose to form **Natural Humanist Communities**, which could be actual physical communities, or they could be 'virtual' communities, where members have frequent contact, including via the internet, but don't actually live together and may even be in different towns or countries.

Natural Humanists believe strongly that 'unity is strength'; that we can all achieve much more, and succeed in overcoming almost any problem or obstacle, if we work together. This cooperation and collaboration is a very important part of Natural Humanist philosophy, which values the 'common good' above personal achievements.

Members of Natural Humanist Communities may share common values, beliefs and goals, and members may choose to socialise and/or work together, perhaps on a project linked to Natural Humanism. They may live in a large home, owned by one member of the community, which they've chosen to share with other Natural Humanists, or they may live in different homes, on the same road, or in the same immediate area, and all meet-up daily, or they may all live together in a large communal home, perhaps with their own small, but attractive and well-designed flat for each individual, couple, family or polyamorous group, or even a former hotel that is used as a communal home, where they can share pleasant communal areas, for example, a kitchen and social area.

If a Natural Humanist Community is large, they may share the whole of a large land-efficient high-rise building, with its own not-for-profit café/bar, where they have all, or many, of their meals communally, and where they may socialise throughout the day or week. The high-rise building may have a roof garden or social space on the roof or in a basement, where they can socialise, have parties, dances and perhaps also practice a special Natural Humanist version of yoga, or practice social naturism, without causing offence to neighbours outside the community.

Members of some Natural Humanist Communities may work together in any type of work, but possibly in work which supports or promotes Natural Humanist values and beliefs, for example, collecting and reselling clothes and possessions for charity, growing vegan food using land and water-efficient indoor aeroponic agriculture, possibly in a high-rise building attached to their home, to eliminate the need for polluting transport and wasted time during a commute to work, and to allow them to focus more time on meaningful work or social activities, and to more easily balance their work and family lives.

Some Natural Humanist Communities may consist of only one large polyamorous group, who choose to all live and socialise communally, and possibly to raise children together, either in separate families within the community, or communally as one 'polyamorous family'.

Some Natural Humanists, or Natural Humanist Communities, may prefer to adopt or foster children, rather than having their own, bringing them up in a deeply loving, supportive Natural Humanist environment, so that they're not increasing the world's over-population, and so that no child has to grow up feeling that they don't have a home, don't belong, and aren't part of a stable, loving family of people who care about, value and love them deeply and unconditionally, for exactly who they are.

Chapter 33

Communal Ownership of Possessions

As non-materialists, Natural Humanists believe that, ideally, all products should be owned **communally**, rather than **privately**, whenever this is reasonable, more environmentally-responsible, and likely to reduce the enslavement of any workers required to produce, maintain or dispose of a particular product.

They recognise that this avoids unnecessary duplication, reduces significantly the total number of each type of product required in the world, and also significantly reduces the amount of waste, at the end of a product's life, while also encouraging responsible and beneficial cooperation between users of each product.

They believe that, whenever it's appropriate, all of a Natural Humanists' current possessions should ideally be shared with all other people who have a need to use them. Whenever they have a need to use a product that they don't currently own, they believe they should first consider sharing somebody else's, rather than buying their own, or, if this isn't possible, they should consider buying that product communally, and sharing it with other people who need to use it, with all of the costs of buying and maintaining it also being shared.

This could easily be facilitated, by the use of a local, regional or international charity, which manages all Natural Humanists' current possessions, as part of a 'Product Library', ensuring that they're always clean, well-maintained and safe to use, and that everybody who needs to borrow them can do, as effectively and efficiently as possible, and with as little environmentally-damaging transportation of the item as possible.

This charity could arrange for worn-out or damaged products, to be repaired or replaced with the greenest, most long-lasting and most effective items possible, at the lowest possible cost, taking advantage of bulk-buy discounts, and could ensure that any products which had reached the end of their serviceable life were responsibly recycled or disposed of.

The charity could take similar care, to communally acquire any **new products** that are needed by Natural Humanists, but which are not currently available to share, or are in too high a demand. This might include new innovations, whenever such innovations **genuinely and meaningfully** improve the quality of **human** life. They believe that any such new products should not promote materialism, or irresponsibly harm the environment, or any of its natural inhabitants, and should not unnecessarily 'enslave' any human being involved in any stage of that product's, or its raw materials' creation, transportation, storage, retailing, maintenance and eventual disposal.

Natural Humanists believe that, ideally, they should only own what they need, and even then, they should communally own as many of these possessions as possible, whenever this is appropriate and they get far more pleasure from sharing things, than from being the only person that owns, uses and gains benefit from them.

Communal Housing

Natural Humanists believe that all homes should ideally be communally-owned, and that, wherever possible, facilities that can safely and happily be shared, should be communal. For example, small, but very carefully-designed, pleasant, individual stylish flats in a highly land-efficient high-rise building, with communal wraparound cantilever balconies on each floor of the building, which can

also be used for outdoor strolls, of unlimited length, with immediate views over wild countryside that surrounds the building, on all sides.

An attractive on-site combined café, coffee shop and bar, could provide all of the meals, drinks and snacks residents ever need, to consume either in this pleasant communal space, or for residents to consume in their own flats, within that same building, possibly automatically delivered by a small robotic delivery vehicle, and all provided on a not-for-profit basis, so that each flat doesn't require its own fully-equipped kitchen and dining room.

This would also ensure that residents do not need to duplicate tasks that can be better performed communally, giving residents more time to perform more worthwhile and meaningful activities, and ideally removing the need for all residents to **own or use** their own **private** equipment in their own individual flats, such as ovens, food-mixers, saucepans, and fridges, as well as allowing all residents of the building to socialise daily, and to develop close, meaningful relationships.

They believe that communal-ownership of homes and possessions is also highly beneficial in promoting non-materialism and cooperation, allows very easy sharing of any personal possessions, and also allows like-minded people, with similar views and lifestyles, to live together, but with complete privacy, allowing them to socialise easily, to provide each other with emotional and practical support, and to celebrate each other's attempts to live a fun, meaningful and responsible Natural Humanist lifestyle.

Such 'Natural Humanist Communities' could be **for adults (or over 16s) only**, with all residents voting to decide whether naturism is permissible in all, some or none of the building's communal areas and its outside spaces, and whether this should be all or just some of the time.

If naturism in **communal areas** was agreed, no visitors under 16 would be allowed on the premises at any time, or would only be allowed to enter or remain in the building at times designated as 'clothing compulsory' in communal areas. All visitors would have to be registered by a pre-appointed resident monitor, or monitoring panel, and would have to use their fingerprints to gain access to both the building, and to any permanently or temporarily restricted naturist areas of that Natural Humanist Community. This could easily be overridden, whenever necessary, if a **pre-agreed number of pre-approved** Natural Humanist Community residents agreed to any unapproved person or people entering the building or area.

Alternatively, a Natural Humanist Community could be for people of any age, including young families, in which case, naturism would never be permitted in any unapproved communal areas of the building, including any unapproved outside areas, although all residents, including under 16s would, of course, be free to practise naturism within their own homes, in line with whatever rules their own family or individual household chose to set, to ensure their safety.

If pre-agreed by all residents, naturism could be practised in specific communal on-site naturist facilities, like saunas, which were monitored by A.I., could only be accessed using fingerprints or facial recognition, and would not allow access to under 16s at all, or would only allow their access at times when naturism was not being practised.

After following established safeguarding policies, and with the agreement of their parents, and of all residents of the building, specific pre-approved **residents or visitors** under 16 could be allowed in specific communal naturist areas, while naturism was being practised, if they had been pre-approved, and were accompanied, throughout, by a pre-approved chaperone, which could easily be monitored by A.I., if both the young person and their chaperone wore a bracelet that could be

detected by A.I., and if fixed CCTV, or CCTV worn by the chaperone, monitored that child and any adults or children nearby, throughout that child's time in any communal area of the building.

If, for any reason at all, it was not considered appropriate for a **particular named adult or child** to be in a particular communal area of the building while **they themselves**, or **any child**, or a specific child, was practising naturism, then A.I. could **monitor** and control this, by not allowing that person into the building, or into any communal naturist area of the building, at any time when a child had been pre-approved to practise naturism, which could, if pre-approved, be all of the time.

Again, this could be ensured by using fingerprints or facial recognition, to monitor and control that person's access to the building, or to particular areas and, if necessary, by the compulsory wearing by that person of a bracelet that allows A.I. and CCTV to monitor all of their movements and actions.

If preset to do so, Artificial Intelligence could ensure that nobody under the age of 16 could ever walk through, look into or enter any corridor, outside space or communal room or area of the Natural Humanist Community, if there was anybody else in that space, whether they were naked or not.

This wouldn't affect any pre-approved naturist resident, or any pre-approved naturist visitor, who would have an implanted chip, or an unlockable chip bracelet, which Artificial Intelligence would detect, so that they could move freely through, and use all parts of the Natural Humanist Community at any time, including while naked, unless any unapproved person, or just a specific person of concern, was also in that area of the building, in which case, Artificial Intelligence could temporarily shut and lock any (or all) doors in the Natural Humanist Community, at any time, to facilitate the safe movement of that naturist through the Natural Humanist Community, or to ensure their safe use and enjoyment of communal naturist facilities.

These doors would only lock for the exact amount of time that the unapproved person was using or moving through that space, and this would be automatically overridden if the need for emergency evacuation from the building was detected.

This would allow under 16s free naturist use of the building, and all its indoor and outdoor facilities, at all times, but not when any child or adult was in the vicinity, who was not considered suitable to be in their presence while naked, or had not been pre-approved by both their parents and other residents, or was not pre-approved for specific activities, like naturist saunas, in which case A.I. would prevent any such unapproved person, or person of concern, from ever looking into, entering, or passing through any corridor, room, or indoor or outdoor area which that approved under 16 naturist was using.

If required, and pre-approved by all residents, Artificial Intelligence could carefully assess each situation. For example, it might permit a pre-approved adult, wearing a chip bracelet, to accompany a toddler into a communal bathroom, if nobody else was in the room and if the door was automatically locked to prevent anybody else entering, but, depending on how it had been pre-programmed, it might not permit an adult to accompany a 13 year old into a communal bathroom, if that person was independent with personal hygiene tasks.

As each family would have their own rules on such things, Artificial Intelligence could accommodate such differences, for example a family, or certain family members, who prefer to shower together, in a communal shower room, or like to use a communal sauna together, would be allowed by Artificial Intelligence to do this, if pre-approved by all members of that family, or by all members of that Natural Humanist Community, but Artificial Intelligence wouldn't allow people who had not been pre-approved for such specific activities to ever be in the same room or area at the same time.

Natural Humanists believe that all rented housing, whether owned by private landlords or social housing providers, should be run like a hotel, in that every single human being should be able to move into any rented property at any time, without restriction, if there is a vacancy, and they should then be free to stay there for as long as they wish, and should be free to move to a different property as often as they wish to as well, without the need to provide references, have a credit check, or give advance notice to a landlord, as long as rent is always paid a month in advance, with this rent paid by the local council if the person is in receipt of Housing Benefit.

They believe that this should be the same worldwide, and that, ideally, all properties should be small, comfortable, well designed and multi-storey, and should ideally have high quality, spotlessly clean and well-maintained communal facilities, wherever appropriate.

They believe that no council should have 'local occupancy' restrictions which deny people from outside of the area from living there, as long as it will be their only home, and that everybody should be free to remain in any property for the rest of their lives, even if the owner of their rental property changes during this time, as long as they behave in pre-agreed socially-responsible ways.

They also believe that, if too many people want to live in a particular area, then all local land-inefficient buildings should be demolished and replaced with high-rise flats, so that everybody that wants to live there, can do. They believe strongly that living in popular areas should never be the privilege of the rich, or of those people considered by landlords to be 'premium' tenants.

Chapter 34

Public Transport

Natural Humanists believe that, in most cases, the ownership and use of cars is anti-social, harmful and immoral, and that public transport or electric bikes should be used whenever transport is required.

They recognise that, according to Delft University, driving a car is responsible for road accidents, road congestion, air pollution, soil pollution, water pollution, climate change, damage to nature and landscapes, and dependence on other countries for energy⁸⁵³.

Cars also contribute significantly to micro-plastic pollution, increase ozone depletion, and can cause noise pollution⁸⁵⁴, which, when people are frequently exposed to it, can lead to hearing problems, headaches, and stress.

Manufacturing cars leaves a huge **carbon footprint**, because of the materials used to create them, like steel, rubber, glass, plastics and paints, and, at the end of the car's life, plastics, toxic battery acids, and other products, may remain in the environment, with about 1/4 of the average car not being recyclable at all⁸⁵⁵.

In addition to this, 80 to 90% of a car's environmental impact is caused by its fuel, and the greenhouse gases and air pollution caused by its emissions, every time it's driven⁸⁵⁶. Extracting petrol and diesel from the Earth is also energy-intensive, and can damage local ecosystems, and transporting these fuels also uses a lot of energy⁸⁵⁷.

Cars are responsible for harmful gases like carbon monoxide, ozone, carbon dioxide, benzene, and particulate matter, which can damage living organisms and the environment⁸⁵⁸.

Risk of Death

Vehicles cause about 1/3 of all air pollution in countries like the USA⁸⁵⁹ and, because most of these exhaust emissions occur at ground level, where humans live, not high up in the air, and are mainly in residential areas, where adults and children breathe them in, they cause or exacerbate health conditions⁸⁶⁰ and, in some cases, are specifically named on a death certificate as a 'cause of death', in some countries, like the UK.

Emissions from cars can cause, or increase, respiratory problems and disabilities, which affect large numbers of adults and children, particularly in the urban and sub-urban areas where most human beings on Earth now live, and this contributes to the needless death of numerous children and adults each year⁸⁶¹.

Motor vehicle collisions are also believed to have caused the death of an incredible 60 million people during the 20th century⁸⁶², and in just one year (2010), 1.23 million children and adults were killed due to traffic collisions⁸⁶³.

In the USA, motor vehicle accidents cause 37.5% of all accidental deaths, and crashes are the leading cause of death in children and young people aged 5 to 34, killing 18,266 Americans every year. Natural Humanists believe that the life of every single one of these children and adults matters, and that choosing to effectively drive a lethal weapon, when public transport is available, is immoral.

According to Eurostat, cars cause **10½ times more human deaths than buses**, and over **29 times more human deaths than trains**⁸⁶⁴ and that's not even taking into account the **millions** of birds, insects, cats, dogs, deer, and other animals killed **every year**, due to collisions with cars.

The more cars people buy, the more roads, garages and car-parks have to be built, or widened, to accommodate them, and the more potentially biodiverse land has to be converted into 'out-of-town' shopping and leisure facilities, each with their own huge car-park, to service them, which often effectively exclude people without cars, because they can't easily access them, potentially adding to their social isolation, and meaning that they can only use smaller and more expensive local shops for food and other essentials. These developments also damage the countryside with their construction, deny wildlife a home on the land on which they're built, and further add to pollution and carbon levels.

Cars, and the roads that they require, also create barriers, both for humans, and for all other species, reducing our natural right and freedom to roam without obstruction.

Traffic congestion leads to people having to waste their lives, spending hours each week, often alone, in traffic-jams, but it's common for only the driver to be in many cars, without any passengers at all, and so, potentially, **each electric double decker bus can replace 90 cars**, totally eliminating congestion, reducing travelling time, and hugely decreasing pollution, and the unnecessary death of living things.

Growth of Car Use

In 1909, there were just **53,000 cars** licensed in Great Britain, but this had rocketed to **22.2 million cars** in 1996 and, worryingly, then went on to **increase by another 29% in just 15 years to 28.6 million** in 2011⁸⁶⁵ and, today, there are now **around 1,470 million vehicles worldwide**⁸⁶⁶.

In the 1950s and 1960s, **buses** were one of the **main forms of transport** in the UK, but, in Great Britain, the total number of miles travelled by bus or coach each year, **halved between 1960 and 2018**⁸⁶⁷, and in 2018, **only 4% of vehicle miles** travelled were by bus or coach⁸⁶⁸, and, by 2023, less than 9% of travel in Great Britain was by train⁸⁶⁹.

Carbon Footprint

The **carbon footprint** left by everything, including different modes of transport, is measured in 'grams of carbon dioxide equivalents' (g CO₂e). For example travelling on a rural double-decker bus, **if you're the only passenger**, produces 2500g per mile⁸⁷⁰, compared to 530g per mile in an average UK car⁸⁷¹, 180g per mile in a mid-sized 5-door electric car⁸⁷², 160g on an intercity train in first class⁸⁷³, 72g per mile on a train in standard class⁸⁷⁴, 46g on a half-full London Routemaster diesel hybrid bus⁸⁷⁵, but only 6g on a full 90-seater electric bus in the UK⁸⁷⁶.

When it comes to cycling, the carbon footprint depends on which type of food we eat to provide us with the energy (calories) to pedal the bike, just like it does when we choose to walk instead, so cycling 1 mile has a carbon footprint of 310g if it's 'fuelled' by cheeseburgers, but only 40g if it's powered by bananas⁸⁷⁷, whereas **travelling 1 mile by electric bike** (at 12 mph with no hills or stops) **has a carbon footprint of just 3g (or 13g to 103g** if you include a fair share of the bike's 'embodied carbon'⁸⁷⁸, which is the carbon created by all stages of its creation). So, the less embodied carbon there is in a particular model of electric bike, and the more we, or other people, use it for preferably essential journeys during its lifespan, the lower its total carbon footprint per mile will be.

This means that using electric buses, even if they're only half-full, has the lowest carbon footprint of all, even lower than a manual or electric bike, and possibly even lower than walking, but it's essential that we collectively ensure that these buses are run in such a way, that they're always **as full as possible**, to minimise traffic congestion, and also to minimise our collective carbon footprint, as well as to reduce air and noise pollution, microplastic pollution from brakes and tyres, and the death of children, adults, birds, insects and other animals that are killed due to occasional, but inevitable, collisions with vehicles each year, which only occur at all due to our choice to use vehicles.

Natural Humanists don't focus on **never**, accidentally, killing insects and other living things, to the same degree that followers of the religion Jainism do, but they do try to organise their lives in ways that minimise their need to travel at all and, therefore reduce the likelihood that they'll contribute to others' deaths.

Wherever possible, Natural Humanists use the greenest form of transport, which, in some cases, due to low demand for buses, which prevent them from travelling full, is the use of long-lasting, low embodied carbon electric bikes, although this is a delicate balance, as a half empty bus and an electric bike following the same route, makes no sense at all, and actually adds to total carbon levels in the environment, so all such decisions should involve 'joined-up' thinking.

Anti-Social Behaviour

Before cars became commonplace in our communities, people used public transport, which resulted in people sharing buses, and waiting together at bus-stops with other people, whom they'd chat to, get to know, care about, and feel part of a community with.

Today however, in many 'advanced' countries, the use of cars results in people living their lives, sometimes without ever meeting members of their local community, contributing significantly to the growing 'pandemic' of loneliness, and the mental health problems that it causes. Consequently, Natural Humanists consider private transport, including cars, to be a selfish life choice, which denies other people meaningful human connection.

The increasing use of cars has also directly resulted in the reduction or cancellation of many public transport services, because of reduced demand, which has socially-isolated some people, including older people, families with children, and those on low incomes.

Many rural areas now have no bus services at all, or only one bus per week, severely restricting the ability of people from rural areas to access employment, leisure facilities and shops, and their ability to visit friends and family, as well as preventing many people in urban areas from getting to natural rural environments, effectively resulting in them living their lives in a human-built urban 'prison'. Reduced demand for public transport has also resulted in bus-fares increasing to reflect this reduced demand, again restricting many people's ability to travel and adding to their social-isolation.

Wasting Land

Cars use large quantities of natural resources for their construction, fuelling, and maintenance, but they also take up huge amounts of the planet's land, which could otherwise be returned to being the natural wild biodiverse land that it was for billions of years of the planet's history, land which could support thousands of species of living things.

This potentially biodiverse land is needed for the wider multi-carriageway roads that each of these private cars require, and also for all of the petrol stations and recharging stations, and all of the

residential roads, driveways and garages at every home, given that many local councils do not allow new homes to be built without these land-wasting parking facilities.

Potentially biodiverse land is also needed for all of the billions of car parks, at virtually every office, shop, school, factory, train station, cinema, pub, restaurant, and other public or commercial building and facility, most of which aren't used at all for a significant proportion of the time, including at night, and at weekends too with schools and most workplaces, not to mention during the 12 weeks or more of school and college holidays.

An example of this is the USA, which has an estimated **2,000 million parking places**, which take up around **26,800 km² of potentially wild biodiverse land**⁸⁷⁹.

Integrated Public Transport System

Natural Humanists believe that all transport, of both passengers and freight, should always be by the smallest, least-polluting, lowest-carbon vehicles possible, which should all be communally-owned and maintained, and as long-lasting and repairable as possible.

They also believe that this transport should cause as little harm as possible to the planet, in terms of land-use, pollution and the use of natural resources required for their production, usage and maintenance, and as little damage as possible to both humans and other animals, such as the human respiratory illnesses which are due to pollution from petrol and diesel vehicles, and the death of billions of insects, animals, adults and children each year, which are due to collisions with these vehicles.

An example of how the environmental damage caused by public transport could be minimised, is by using self-driving buses, operated only by Artificial Intelligence and Global Positioning Satellites (GPS), which do not follow the entire route from A to B.

Instead, each main road could have its own public transport, which only travels along that one road, only when a demand exists, with green-roofed bus-shelters located where main roads meet, to allow transfer from one bus to another during each journey, and to avoid numerous half-empty buses having to travel along the same road at a similar time, which have each come from, and are each travelling to, different places.

These buses could all be perfectly organised and coordinated locally and nationally by Artificial Intelligence, to ensure they provide a truly demand-led service, with little or no duplication, and no services running at all when none are needed, all timed and managed by Artificial Intelligence to minimise total journey time for each passenger, while also minimising the total overall miles travelled by all vehicles in any one day.

This automated and integrated system could minimise the number and size of vehicles used to meet demand at any particular time of day, including automatically switching between using double-decker or single-decker buses, mini-buses, or electric self-driving cars, whenever these are the smallest and least polluting vehicles that can meet demand at that particular moment in time.

If demand was particularly low or high at any particular time of day, Artificial Intelligence could automatically switch between a bus travelling just along one particular road, to that same bus covering a totally different road temporarily, or providing a direct service along an entire route, which involved travelling along numerous roads, or even automatically travelling to another nearby town to meet spikes in demand that occur there, whenever this was necessary and environmentally responsible.

Some journeys, for some people, are essential, and have to occur at certain times of the day or week, whereas some journeys are optional and can happen on any day, at any time, or needn't happen at all. Artificial Intelligence could manage all of these journeys in a way which always uses the least number of vehicles and the smallest and least-polluting vehicles in the most efficient way possible at any one time.

Most journeys could be booked in advance, using an internet site or phone app., but some journeys would need to be booked, cancelled or re-timed at short-notice, for example, if a businessperson's meeting overran.

If any of these last-minute changes resulted in the need for the previously planned vehicle to be changed at the last minute for a larger and more polluting vehicle, then Artificial Intelligence could immediately contact everybody who had booked to use that vehicle, and who had indicated in advance that their need to travel at that time was not essential, to ask if they would be happy to reprogramme their journey for another time. If they agreed to do this, then a smaller vehicle could be used, ensuring that, at all times, only the greenest vehicles were being used to meet actual demand.

If any booked vehicle had so few passengers booked on to it that it was hardly worth going ahead with that journey, then, again, Artificial Intelligence could automatically ask these passengers if they were happy to re-time their journey, or take a different, possibly longer route, using services with vacant seats. If they all were, then that vehicle's journey could be cancelled, but if not, the smallest vehicle possible to meet the revised passenger numbers could be used.

Some people have no preference about when they travel, and they could be placed on a waiting list by Artificial Intelligence. Whenever a vehicle was expected to travel with some empty seats, those who had shown an interest in that journey, perhaps hours, days, weeks, or even months in advance, and who were on this waiting list, could be automatically asked if they wanted to book on to that particular vehicle for that journey, so that every vehicle was more likely to travel fully-loaded, thereby minimising the overall number of 'vehicle journeys' carried out over the course of any day, week, month or year.

A demand-led system, using buses only travelling on one road each, would increase the availability of services being available to people in more isolated areas, because a bus wouldn't need to travel the entire route from, say, a town centre to that isolated area, it would just need to travel from the nearest road or place which has a more frequent or convenient bus service to that destination, which might be different at different times of day, and on different days, and at different times of year. It would also eliminate the need for buses to take long detours through, for example, certain housing estates or small villages when, at that particular time, there was nobody wanting to travel to or from that location, in fact, it would allow most bus journeys to only take the most direct route from A to B, without ever taking any unnecessary detours off this route at all.

Artificial Intelligence would know about every single bus, mini-bus and communally-owned self-driving car in the country, or the world, and so, in theory, could book passengers on very long-distance journeys, using a long series of local buses, for example, Coventry to London or Newcastle to Madrid, all by a carefully-coordinated succession of buses, or self-driving cars, either to minimise the total time taken for the entire journey, or if time is not an issue, to minimise the additional carbon footprint that taking that total journey would cause (for example, if it required vehicle sizes to be increased to accommodate some parts of that booked journey), or to allow stop-offs and detours to take-in interesting places, or overnight stops on-route. If at any point, there was a delay which caused a change of bus to be missed, then Artificial Intelligence would constantly recalculate the journey, so it was always the most time and/or carbon-efficient journey possible.

Artificial Intelligence could also enable the use of scheduled coach or train services along any part of a passenger's required route, if spaces were available. Trains are usually more polluting than electric buses, require the use of more natural resources in their construction than buses, because they're over-engineered, and have a higher overall carbon footprint per mile than fully-loaded electric buses. The existence of trains also means that potentially wild biodiverse land has to be 'stolen' from other species to house rail lines, sidings, stations, etc., in addition to roads for buses, which follow a similar route, but if a train was already travelling along all, or part, of the route that somebody needed to use, and had empty seats, then it would be better to use a train for that part of the journey, if that meant an additional bus, or buses, didn't have to duplicate all or part of that train's route.

Natural Humanists believe that, eventually, all private and public transport, and all commercial and freight transport should gradually, and in the most environmentally-responsible way possible, be totally replaced by such a state-run, not-for-profit, low cost, accessible and fully coordinated public passenger and freight transport system, which always meets actual need as efficiently and effectively as possible, with as little environmental damage as possible, with as little damage to the health of human beings and other living creatures as possible, and with as little use of potentially wild biodiverse land as possible, for example, by replacing all roads and all rail lines with underground public transport, which uses only the greenest, most long-lasting and most reusable or recyclable materials in all aspects of its creation, all coordinated, ultra-efficiently, by Artificial Intelligence.

Natural Humanists believe that this system should be fully automatic, and fully self-driving, and fully self-maintaining, as soon as technology permits this to happen, and that it should all be coordinated by Artificial Intelligence, so that as few drivers and other human beings as possible are needed for its construction, maintenance and operation, allowing these people to spend their lives on more meaningful and worthwhile work, or other activities.

They believe that, whenever appropriate and environmentally responsible, vehicles should be able to adapt to carry both passengers and commercial freight. For example, using sealed trailers, automatically collected and dropped off at special points on-route by buses, or lorries or vans, already following that route, so that a bus, and a van or lorry, don't have to duplicate any journey.

Coupling and uncoupling of such trailers could happen automatically, and again, the trailer's entire journey, or the entire journey of individual items within a trailer, and the buses or lorries it uses to pull it along its routes, could automatically be managed ultra-efficiently by Artificial Intelligence, which would also minimise the risk that any trailer would return to its original location empty, if it could carry other items, or if it could go on to somewhere else entirely, rather than returning to its original location.

Chapter 35

Human Development

Physical and Sexual Development

Natural Humanists recognise that many people know very little about their own bodies, and about the bodies of people of other genders. They also acknowledge that many children are deliberately denied information about their bodies, about puberty, masturbation and sex, as a way of trying to control the expression of their own sexuality, and of infantilising them. Natural Humanists consider this to be completely unacceptable and believe that every child should have access to reliable information on all of these things from a very early age.

They acknowledge that puberty, the period during which all human beings 'evolve' from a child to a fully sexually mature human being, with an adult body, is one of the most important stages of a human being's life. For these reasons, this book will go into detail about all aspects of puberty, including how both the body and the brain change during this period, as well as about sex, masturbation, sexuality, gender, love, relationships and polyamory.

Transgender

All discussion in this book about girls' puberty applies equally to trans boys who don't take puberty-blocking medication, and all discussion of boys' puberty applies equally to trans girls who don't take puberty-blocking medication.

Natural Humanists fully acknowledge that puberty can be a hugely stressful and distressing time for many trans girls and trans boys, as their bodies and behaviour are changing, totally beyond their control, in a way that's not appropriate for the gender they consider themselves to be. Natural Humanists are hugely proud of the mental strength that is required to deal with this, and to deal with society's negative, prejudiced attitudes towards trans people, and they value and celebrate all trans people, before, during and after any natural puberty, and before, during and after any transitional surgery or medication.

Natural Humanists fully recognise all trans people as the gender they consider themselves to be, but also fully acknowledge and celebrate their right to gain full and unrestricted sensual and sexual pleasure, from any type of sex or masturbation, which involves stimulation of any sexual parts of their body that they were born with, or any that develop during natural puberty because they're not taking puberty blocking medication, and they equally celebrate trans people gaining unlimited pleasure from their bodies after any hormone treatment or surgery.

They celebrate trans boys freely, openly and proudly gaining unlimited sexual pleasure from their vulvas, vaginas and breasts, in any way they choose, and celebrate trans girls gaining unlimited sexual pleasure from their penises and prostate glands, whenever they wish to do so, without this ever being seen as, in any way, making them less of the boys and girls that they consider themselves to be.

They also celebrate all of the sexual and emotional pleasure that can be experienced by all concerned when trans people happily choose to share these experiences with others, whether or not they have had gender-realignment surgery or any hormonal treatment at the time, and all of the loving bonds and meaningful relationships that can develop as a result.

While any trans girl or trans boy is at the age of puberty, whether or not they're taking puberty-blocking medication, Natural Humanists encourage friends or siblings who are of the same gender

that that person considers themselves to be, and who are going through puberty themselves, to offer to freely and continuously share information and experiences of their own puberty with them, as an act of kindness, if this is something that that person would like them to do, to allow them to feel more connected to the puberty of their own trans-gender. They also believe that, whenever this can be legally and safely enabled and is mutually consensual, this should also be allowed to include friends or siblings allowing them to see and touch any parts of their body that change during puberty, so that they can experience this puberty themselves, as fully as possible.

Puberty

Natural Humanists recognise that puberty is one of the most important stages of any human being's life, during which they 'evolve' from being a child, to being a full 'Natural Adult', with a fully adult body, and full adult sexual and romantic drives and needs, who is fully capable of creating new human life, whether they choose to or not, and is capable of deeply loving romantic relationships, and of enjoying mutually pleasurable, highly orgasmic sex.

The word 'puberty' comes from the Latin word *puberatum*, which means '**age of maturity**'⁸⁸⁰ and this puberty lasts a total of 4 years, at the end of which, a child's body has become an **adult body capable of sexual reproduction**, although girls are **capable of pregnancy** from the moment their periods start, **at 11-12 years old**, on average^{881,882}, which is usually 2 years after the start, and 2 years before the end of puberty, but with some girls, can be as early as 6 years old, or as late as 16 years old⁸⁸³. Boys, however, on average, start puberty at 11½ to 12 years old, are capable of ejaculating semen at 13 years old, and finish puberty at 16-17 years old⁸⁸⁴.

Puberty ends when a girl or boy, reaches **full reproductive maturity**, which is 4 years after the first physical changes of puberty appear. On average, girls start puberty at **9 years and 10 months old**^{885,886,887, 888}, meaning that **girls finish puberty and reach full sexual maturity when they're still 13 years old**, and reach their full adult height by 14-15 years old, whereas boys start puberty at 11 or 12 years old, become fully fertile at 14-15 years old, and reach their full adult height at 18 years old⁸⁸⁹.

Natural Humanists consider children to be 'Natural Adults' from the moment that they first become capable of creating new human life, which for girls, is just before their first period, so at 11 years and 10 months old on average^{890,891}, and for boys is from the first time that they're capable of ejaculating sperm within semen, at 13 years old on average⁸⁹².

Male puberty:

Boys start puberty at around 11½ to 12 years old⁸⁹³, by which time girls, who tend to start puberty at 9 years and 10 months old, on average⁸⁹⁴, are already capable of becoming pregnant and already have full adult-sized breasts.

From the very start of puberty, a boy's testicles (or 'balls'), which are contained within his scrotum (or 'ball bag'), and which hang down underneath his penis, start to gradually become larger, until, eventually, about 6 years later, at around 17½ to 18 years old, his testicles are 13 times larger than their original size⁸⁹⁵. A year after this growth begins, at 12½ to 13 years old, the length and breadth of his penis, both the main section (called the 'shaft'), and the purple head or tip (called the 'glans'), also start to permanently increase⁸⁹⁶.

Puberty also causes a boy's foreskin, which fully covers, hides and protects the head of the penis, to gradually become wider⁸⁹⁷, so that, by 12 to 13 years old, 60% of boys can comfortably pull back their foreskin, to fully reveal the purple head of their penis and, by 16-17 years old, 95% of boys can do so⁸⁹⁸.

In addition to changes to their penis, testicles, scrotum and foreskin, boys' voice boxes also grow during puberty, which causes their voices to permanently drop by about an octave, which is known as their voices 'breaking'⁸⁹⁹. Girls' voice boxes also grow in puberty and their voices also become deeper, but by nowhere near as much⁹⁰⁰.

During puberty, boys develop pubic hair above the penis, and on the scrotum, and then, over many years, they gradually develop hair in their armpits, around their anus, on their upper lip, in front of their ears, and in their beard area⁹⁰¹. This facial hair often develops at around 15 or 16 years old, although some don't develop it until well into adulthood⁹⁰².

Hair grows and gradually becomes thicker and coarser for up to 2 to 10 years after the end of puberty, so well into the early, or even the late 20s, on the arms, legs, chest, abdomen, buttocks and back⁹⁰³, although some boys and men never develop any noticeable back or buttock hair, and some only ever develop small amounts of hair on their chest and abdomen.

All boys and men have 'erections', which is where their penis temporarily increases significantly in size, something that can occur whenever they're sexually aroused, for example when they're in the company of somebody they're sexually attracted to, or when they're fantasising, or touching or 'playing' with their penis.

Erections are always involuntary, so are out of a boy's or man's control, and during each erection, it takes about 10 seconds for the penis to grow to its full size, by which time it will be longer, wider and firmer, and it will usually be standing upright, with the purple head of the penis pointing upwards, which allows the penis to be easily inserted into a partner's vagina if he has 'sexual intercourse' with her, without him having to carefully guide it into her vagina with his hands.

Erections last for as long as a boy or man is sexually aroused, or for as long as his penis is physically stimulated. During puberty, these erections can occur very frequently, including while asleep, when first waking up in the morning, and, spontaneously, at any time of day, which can sometimes be unwanted and embarrassing⁹⁰⁴.

Erections cause the foreskin to automatically slide back, fully revealing the purple head of the penis, which remains fully visible until the erection eventually disappears, for example after masturbation has finished, or after having an orgasm, or when no longer feeling sexually aroused.

Boys' testicles produce sperm, capable of making a female pregnant, from around 1 year after they start puberty⁹⁰⁵, so at around 12½ to 13 years old, and they continue to do so for the whole of the rest of their lives, even if they never have sex or masturbate.

These sperm are released from the erect penis whenever a boy or man has an orgasm, even if this orgasm is the result of masturbation while they're alone, or some other sexual act, with a partner of any gender, rather than being due to sexual intercourse.

Boys and men's orgasms last 3 to 10 seconds^{906,907}, and involve frequent strong, involuntary contractions of the muscles in their pelvis, which cause pleasurable throbbing or tingling in the penis⁹⁰⁸ and intense and highly pleasurable pulsating sensations, which travel to the tip of the penis, and which lead to an 'ejaculation'⁹⁰⁹, which is where a white creamy substance called semen automatically spurts out of the tip of the penis. This semen contains lots of tiny sperm, which are so small, that they can only be seen with a microscope.

Sexual intercourse (or 'fucking') involves sliding the purple tip of the penis, and the whole of the shaft of the penis (but not the testicles or the scrotum) into a partner's vagina, before immediately

sliding it almost fully back out again, and then immediately sliding it fully back into the vagina again, and continuing to repeat this 'in and out' motion, possibly hundreds of times, usually until the physically pleasurable sensations that this causes for both people, leads to one or both of them having an orgasm.

If a boy or man is having sexual intercourse at the time he has an orgasm, then the sperm within the semen that he ejaculates, will travel from the end of his penis towards his partner's womb, where just one of these sperm may be able to successfully fertilise her egg and make her pregnant. The fact that the erection has temporarily made his penis longer, reduces the distance that these tiny sperm have to travel to reach this egg. However, if he's wearing a condom on his penis at the time, then all of the semen and sperm that's ejaculated, will remain within the condom and won't enter his partner's body at all.

The increased length and width of the penis during an erection also increases the physical pleasure that can be experienced by a girl or woman during any sexual intercourse, as this makes the penis more capable of physically stimulating the opening and walls of her vagina, and the internal section of her clitoris.

Whenever a boy or man has an orgasm and ejaculates, he automatically loses his erection^{910, 911}, almost straight away afterwards, so the penis becomes soft and floppy, and shrinks to its normal size, preventing him from masturbating or having intercourse, or having another orgasm, for up to several hours, or even days, depending on the individual^{912,913,914}, although a lot of boys and men under 30, are able to have another erection after a relatively short time^{915,916}, perhaps as little as a few minutes in younger males⁹¹⁷, which allows them to quickly continue to give and receive orgasms with their penis, if they continue to have sex or to masturbate.

Natural Humanists recognise that this means that boys and men under 30, are much more likely to be able to experience the pleasure of receiving multiple orgasms each day, which makes it immoral for it to be illegal for them to have sex in most countries **for over half of these 30 years**, if a way can be found for them to safely have sex, from whatever young age this can be legally and safely enabled.

Despite some boys' and older men's difficulty quickly regaining an erection after ejaculating, they continue to remain **fully capable** of giving any sexual partner both sexual pleasure and an unlimited number of orgasms, either by masturbating them, giving them highly pleasurable oral sex, or stimulating them with sex toys, all of which are **significantly more likely to give girls or women sexual pleasure and orgasms**, than any sexual acts that require an erect penis,^{918,919} so it's the boy or man himself who is inconvenienced by this delay in regaining an erection, not any female partner, or partner of any other gender, who enjoys sex that doesn't involve penetration with that boy's or man's penis.

Boys and men can only have an orgasm, and can only ejaculate semen, if their penis is erect, and is physically stimulated for long enough, usually during masturbation or sex, although they can also ejaculate if they have an intense sexual fantasy, usually while asleep, which is called a 'wet dream'.

However, all boys (and presumably all trans girls) can gain sexual pleasure from touching or 'playing with' their penis, **right from infancy onwards**, and, in theory, **can experience orgasms long before the start of puberty**⁹²⁰, even though they aren't capable of ejaculating sperm or semen until about a year after starting puberty.

Natural Humanists believe that, because of this, from infancy, all boys should be informed of their ability to obtain sexual pleasure from masturbating, and of exactly how to do so, possibly by a sex

education cartoon or video, which includes information about intimate hygiene and the importance of never masturbating in any situation which might cause anybody else offence or distress.

They also believe that, if these early orgasms are considered to be sufficiently pleasurable, this may be a reason why, morally, boys should have a legal right to share sexual touching and stimulation of their own and other people's genitals, in legal and carefully chaperoned situations, with anybody they choose, if this is what they would like to do, from whatever young age this can be legally and safely enabled.

Natural Humanists acknowledge that, according to the award-winning Gynaecologist and author, Dr. Susan Hardwick-Smith, nearly 100% of young people experience their first orgasms through masturbation⁹²¹.

Masturbation is any type of pleasurable physical stimulation of somebody's own penis, vulva, or vagina, although some people also consider it to include any massaging or stimulation of a person's own breasts, or any other areas of their body which give them sexual pleasure. Masturbation usually involves stimulating the body with a person's own fingers or hands, but it can also be with a purpose-designed sex toy, or even with an object like a feather, a piece of sensual fabric, or even, with children, a teddy bear.

There is no 'right' or 'wrong' way of masturbating, as long as it's physically pleasurable, and as long as nobody else ever witnesses this masturbation who might be offended by it, or is too young to be able to be safely and legally enabled to do so. Masturbation usually occurs alone, for example in bed, in the bath, or in theory in any other indoor or outdoor location where nobody else is around, although some people enjoy masturbating in front of a friend (or friends), or in front of a romantic partner, with them either both masturbating themselves at the same time, or taking turns to do so, or even masturbating each other.

Some people are only happy to be seen masturbating, but not to watch other people masturbate, whereas others are happy to watch other people masturbate, but only like to masturbate themselves in private. Some people masturbate in front of another person, or allow them to masturbate in front of them, purely to make that other person happy, but Natural Humanists feel that this is only appropriate if they are completely happy to do so, have not been pressured into it, and (if they are a child) they are being legally and professionally chaperoned.

Some people enjoy masturbating other people, for example friends or romantic partners, who may happily choose to masturbate them too in return (which is known as 'mutual masturbation'), something that Natural Humanists believe is completely acceptable if fully consensual, or if it can be safely enabled.

For somebody to masturbate their own, or somebody else's penis, this will usually involve wrapping the whole hand around the shaft of the penis, or gripping the shaft between the thumb and the 2 fingers closest to the thumb, or just between the tips of these 2 fingers and the tip of this thumb. Whichever way the penis is gripped, it's important that it's constantly squeezed, while, at the same time, that gripped hand is continuously moved up and down the length of the penis, possibly until an orgasm occurs. If masturbating for a very long time, the penis can sometimes get a bit sore, but this is much more likely to occur if the penis was 'circumcised' in the past (where the foreskin has been surgically removed, usually for religious or cultural reasons). This problem can be solved by using a suitable lubricant throughout masturbation, or just when there is any discomfort, but for most people who haven't been circumcised, discomfort rarely, if ever occurs.

If they happily wish to do so, which some people do not, boys and men, or anybody else, of any age or gender, can also experience physical pleasure if their anus (or 'bum hole'), and the area around it, are stimulated⁹²², possibly by slowly and gently inserting a finger (preferably with short fingernails), or a purpose-designed sex toy, or an erect penis, into their anus, which is usually made easier by the use of a suitable lubricant. All boys and men, and all trans females have a prostate gland, just inside their body, which can be stimulated via their anus,^{923,924,925} potentially giving them intensely pleasurable^{926,927,928} orgasms⁹²⁹.

Girls and women (and trans males) can also experience pleasure, by gentle, lubricated penetration of their anus, as this seems to indirectly stimulate their 'clitoris', which has nerves connected to the anal area⁹³⁰, and may also stimulate their 'G-spot'^{931,932} (both of which will be discussed later), although this rarely leads to an orgasm^{933,934}, unless they also masturbate at the same time (or are masturbated by their partner)^{935,936}.

Anybody can use a suitable-sized dildo, which is a handheld plastic object the size of an erect penis, to gently penetrate their own, or their partner's anus (or vagina), by gently sliding it in with their hand. Alternatively, a dildo can be worn, by somebody of any gender, on a special belt, so that it can then be gently slid in and out of their partner's anus, using a rocking motion of the wearer's hips. For hygiene reasons, it's essential to wash the hands, body and any sex toys very thoroughly, immediately after any type of anal sex.

Female puberty:

From birth, all human beings' nipples are surrounded by a circular area of darker skin, called the 'areola', and the first sign that a girl has started puberty, will be a firm, tender lump under the centre of each of her areola, or possibly under just one of them⁹³⁷.

6 to 12 months later, they'll start to notice a gradually increasing amount of swelling underneath (and beyond the edges) of each areola, until, 12 months later, they'll have breasts that are of full adult size and shape, and the areola and nipple will have formed a second raised mound on each breast, although, in some girls, this second mound will then gradually disappear over time⁹³⁸.

Girls therefore have **full mature adult breasts** by around 11 years and 4 months to 11 years and 10 months old, on average^{939,940}, which is **at the same time**, or around **6 months before**, they have their first period⁹⁴¹, which is the point that they're **first capable of successfully conceiving, and eventually giving birth to a baby**, at around 11 years and 4 months to 12 years and 4 months old on average^{942,943} although the chances of successfully becoming pregnant gradually increases further over the remaining 2 years of their puberty⁹⁴⁴.

A girl's visible external genitals are called her 'vulva', which consists of her **outer lips** (or 'labia majora'), which can be gently parted to reveal both her '**clitoral hood**' (a flap of skin that covers her '**clitoris**'), and, below this, her **inner lips** (or 'labia minora'). These inner lips can themselves be gently parted to reveal both the tiny **opening of her urethra**, through which she can urinate, and, below this, the **opening of her vagina**. All six of these things are collectively known as her '**vulva**'.

Inside a girl's body is her '**vagina**', which is an **internal** muscular tube, leading from the opening that is between the **inner lips of her vulva**, to her '**cervix**', which is the neck of her womb (with her womb being where a baby will develop during the 9 months of any future pregnancy). A penis slides into her vagina if she chooses to have sexual intercourse, sperm travels through her vagina on its way to fertilising an egg (if a boy or man has an orgasm and ejaculates inside her), and a baby also passes through her vagina during childbirth, at which point her vagina is also referred to as her 'birth canal'.

A girl's first **pubic hairs** appear around **3 months after** she starts puberty, along the **outer lips** of her vulva, although in around 15% of girls, this pubic hair starts to develop **before** any early signs of breast development begin,⁹⁴⁵ so, on average, pubic hair starts to develop at between 9 years and 10 months and 10 years and 1 month old^{946,947,948,949}. Within 6-12 months, pubic hair will have spread to her pubic mound⁹⁵⁰ (a soft raised area just above her vulva, which helps to provide 'cushioning' during sexual intercourse^{951,952}), and gradually to her entire pubic triangle. It sometimes also extends onto parts of her thighs and abdomen, and she'll also develop underarm hair⁹⁵³.

During puberty, the outer and inner lips of a girl's vulva permanently increase in size, as does her pubic mound^{954,955}. Her vagina, which is inside her body, also changes from a red to a dull pink colour⁹⁵⁶ and becomes permanently wider, and its surface becomes more able to naturally lubricate itself whenever she's sexually aroused, allowing it to comfortably accommodate the size and friction of a penis during intercourse⁹⁵⁷, or any other type of masturbation or sex she might choose to take part in.

Puberty also causes the lower half of a girl's pelvis, and her hips, to become wider, which make childbirth possible in the future, and her body lays down more fat, particularly in her breasts, hips, buttocks, pubic area, thighs and upper arms⁹⁵⁸, which is **completely normal, natural and healthy**.

When a baby is first developing in the womb, exactly the same structure in all embryos, can either develop into a boy's penis, or into a girl's clitoris, depending on the gender of the baby^{959,960}.

Crucially, during puberty, the visible part of a girl's clitoris, which only seems to exist to give her sexual pleasure, and to help her to achieve orgasms, permanently increases in size⁹⁶¹, to become roughly the size of a pea, meaning that **girls' ability to experience significant pleasure from both sex and masturbation permanently increases, significantly, during puberty**, an ability which Natural Humanists believe that nature 'intended' all girls to make **full and unrestricted use of**.

Also, every time a girl or woman is sexually aroused, her clitoris becomes temporarily erect⁹⁶², where it significantly increases in size and becomes more able to experience physical pleasure, just like a boy's or man's penis does when he experiences an erection, and her clitoral hood, just like a boy's foreskin, starts to retract, revealing part of the hidden clitoris⁹⁶³, which makes it more able to be sexually stimulated, to give her sexual pleasure.

Natural Humanists acknowledge that every girl, from the moment she's born, has a clitoris, which seems to only exist at all to give her sexual pleasure and to allow her to experience orgasms. They acknowledge that, according to the award-winning Gynaecologist and author, Dr. Susan Hardwick-Smith, **girls are sometimes able to have pleasurable orgasms even at just 1 year old**⁹⁶⁴ and, although their puberty starts at 9 years and 10 months old, on average⁹⁶⁵, they're often **capable of experiencing orgasms of the same pleasurable intensity as adult women well before they even reach that age**⁹⁶⁶.

Girls and women can experience significant sexual pleasure and can often experience one or even multiple orgasms if their whole vulva is massaged, slowly and gently at first, but then with increasing speed and pressure and perhaps increasingly focussing on the area around their clitoris, taking care not to stimulate the clitoris directly, as this can be uncomfortable. This can be done by a girl or woman herself, or by a friend or romantic partner, **if she wishes this to happen and if it is legal and can be safely enabled**. A partner can also give her pleasure by kissing, licking or sucking parts of her vulva, or by gently inserting their tongue, or a finger (with short fingernails) into her vagina, possibly with an in-out motion.

Natural Humanists share Dr. Hardwick-Smith's belief, that the worst thing we can do, is to shame girls or boys, by telling them that masturbation is wrong⁹⁶⁷ and they believe, instead, that it's the **strong moral duty** of society to decide on a way that allows both girls and boys to be educated, from infancy, about their own ability to gain sexual pleasure from stimulating their **own** genitals, and of their ability to achieve orgasms, and that this should include the creation of a video, available freely on the internet **to all children, worldwide**, which allows them to learn about this, in detail, regardless of the moral beliefs of their own parents, as they consider the ability to experience such pleasure to be a **basic human right**.

Such a video could either be of a cartoon girl or boy masturbating, or of a **real** child masturbating, which has been filmed legally, and possibly **without human involvement**, for example with the help of A.I., and is stored safely, to prevent anybody accessing it, until that child is 18, and is only then used in the educational video if that person, as an adult, consents to this happening, which they should have an absolute moral right to be able to do.

Similarly, they believe that, prior to reaching puberty, every child in the world should have the right to access a video which clearly explains puberty, shows actual girls and boys bodies at different stages of puberty (with these images having been filmed without the involvement of any other human being, and having been stored safely and not viewed by anybody, or used in the video, unless those children have consented to this, as an adult). They believe this video should go into explicit detail about all aspects of masturbation, sex and pleasurable alternatives to sex, including massage and bathing each other, as well as about menstruation ('periods'), intimate hygiene, safe sex, conception, pregnancy, childbirth and relationships, and all about gender and sexuality.

At birth, a girl's body already contains around 60,000 tiny little eggs, any one of which could be fertilised by a boy's or man's sperm and develop into a baby⁹⁶⁸. Each month, her body releases just one of these eggs, from around 2 years after the start of a girl's puberty, until her menopause, in her 40s or 50s. Each egg that's released will then either be fertilised by a boy's or man's sperm, leading to pregnancy, or it won't be fertilised at all, and so it'll be excreted during her monthly 'period'.

Whenever a girl or woman is sexually aroused, her vagina automatically becomes wider, and lubricates itself with 'vaginal fluid'⁹⁶⁹, to allow the insertion of a penis, and to ensure that intercourse is comfortable for both people, although this lubrication occurs even if this sexual arousal is not due to the presence of (or thoughts about) a boy or man, but is due to a person of any other gender instead, or is just due to physical stimulation of her body.

Historically, girls and women were considered to have 'lost their virginity' when their hymen, a thin band of flesh inside their vagina, was damaged, usually the first time a penis entered the vagina, and it was seen as shameful for any female to lose her virginity to anybody but her husband. However, Natural Humanists acknowledge that the hymen can rupture for a variety of reasons, including when a girl or woman first uses a tampon or menstrual cup, or uses a sex toy, or when her own or her partner's fingers or tongue penetrate her vagina, or even during a medical examination, and they do not believe that this constitutes 'loss of virginity', or that it is in any way negative.

They recognise the right of people who do not have a vagina, and of people who do not have sex with people with a penis, to make up their own minds about whether or not they have 'lost their virginity', but they usually assume this to mean that they have had 'full sex' with another person for the first time in their lives, whatever 'full sex' might mean to the person concerned.

Natural Humanists believe that every human being should be free to lose their virginity with anybody they choose, at whatever age they choose, and whether or not they're in a committed romantic relationship at the time, and they value virgins and non-virgins equally. They also believe that it's

perfectly acceptable for any girl or woman, and for any other child or adult, of any other gender, to choose to never have intercourse, but instead to only have other forms of sex, or to only masturbate, or to not engage in any sexual activity at all, but that this should always be a choice that they make freely, knowing about all of the options that are available to them, and that no other human being, or any religious, moral or cultural group or organisation, should ever try to control or influence their decision, or criticise or punish them, or any of their partners, as a result.

Natural Humanists acknowledge that it's considered, by many experts, to be **normal, common and developmentally appropriate**, for children to **take part in sexual activity**⁹⁷⁰, and indeed **more than 50% of children aged 12 years or younger are believed to take part in sexual activities**, including sharing sexual experiences with other people⁹⁷¹, fondling and exploring each other's genitals, and masturbation⁹⁷².

It's seen as a sign of healthy psychosexual development for children to physically explore their own genitals^{973, 974} often from around **6 months old in boys**, and around **10 months old in girls**⁹⁷⁵ and they often continue to do this throughout early childhood.

Research suggests that **children, aged 3 or under**, sometimes touch their own genitals, or like to look at other people's⁹⁷⁶, and that, at **3 to 7 years old**, they may start touching their own genitals more^{977, 978}, and may sometimes try to see other people getting dressed or undressed and try to explore other children's and adults' bodies as well^{979, 980, 981}, out of curiosity⁹⁸².

Some children play sex games with each other like 'playing Doctor', which allows them to see, touch and examine each other's bodies and genitals, sometimes, but not necessarily, while pretending to be a doctor, who is examining a patient^{983, 984, 985, 986}. Most child psychologists consider this curiosity and exploration, and these sex games, to be a normal part of child development, at around 3 to 6 years old⁹⁸⁷, if everyone takes part willingly⁹⁸⁸, and, according to one researcher, sex games do not negatively affect children's adjustment and development, as long as they're gentle, and everybody involved wants to take part⁹⁸⁹.

Natural Humanists acknowledge that, at this age, and throughout their childhood, children, and particularly girls, are susceptible to being groomed by their family, and by society, to be unnecessarily and unhealthily modest, and to only be naked and carry out some activities in private⁹⁹⁰, such as bathing, dressing, personal grooming and masturbation, or playing, dancing or swimming naked, and so they believe it's even more important than normal, from this age onwards, to teach them, instead, to behave in ways that make them feel happy, comfortable and free, but don't cause other people offence, and are always with their permission, rather than allowing tradition, and religious and cultural norms, to dictate unhealthy, inappropriate and potentially harmful control of their natural instincts, behaviours, rights and freedoms, which might affect them for the rest of their life.

They believe that **each child's own personal preferences, wishes and desires should always be taken into account, and should only ever be restricted if absolutely necessary**.

They acknowledge that every child is always a unique individual, is morally equal to an adult, is a sexual being, and has both **sexual needs** and **romantic and sexual rights**, which parents should always respect and, wherever possible and legal, should both support and safely enable.

They acknowledge that some children start to masturbate, for sexual pleasure, at around 6 years old^{991, 992}, and often begin to be sexually attracted to other people from **6 to 12 years old**,⁹⁹³ when they may also be interested in seeing people naked, in magazines or films⁹⁹⁴, or on the internet, and

that some **8 or 9 year olds** like to seek out pleasurable erotic experiences, including visual stimulation, masturbation and sexual fantasies⁹⁹⁵.

They recognise that, in today's world, children of all ages, have easy and unrestricted access to unhealthy and immoral pornography on the internet, including explicit images of degrading, abusive and non-consensual sex, and that **children's natural need to see other human beings naked**, which Natural Humanists believe that all **human beings share**, can't easily and safely be met, in today's unhealthy, clothing-obsessed and internet-dominated world, but can be met, easily and safely, without any difficulty at all, by children seeing human beings, of all genders and ages, fully naked, throughout their lives, by practicing social naturism in a safe, supportive Natural Humanist community.

They recognise that, throughout their time at primary school, **a lot of children have a high level of curiosity about both sex and nudity**⁹⁹⁶, and that some take part in sex games with their siblings or friends⁹⁹⁷, for example, one study found that 38.6% of 10-year-olds take part in these sex games⁹⁹⁸.

At primary school, they may also have a romantic interest in other people as well⁹⁹⁹, and their interest in sex and romantic relationships **becomes higher still when they reach puberty**¹⁰⁰⁰ (which in girls is at 9 years and 10 months old, on average¹⁰⁰¹), when they may choose to take part in mutual masturbation, or experiment sexually with each other^{1002, 1003}.

One study found that 15% of females, and 10% of males, had had some form of sexual experience with one of their siblings, which, in a minority of cases, included full sexual intercourse, and that around 75% of them didn't consider these experiences to have been either abusive or exploitative^{1004,1005}.

Natural Humanists acknowledge that sex between family members can involve a very unhealthy power relationship, and that sex should only ever be between people who want to take part, and wish to share such fun, intimacy and pleasure with each other, but that, if such sex is considered to be unlikely to cause harm, and both parties enthusiastically want to take part, then, if managed carefully, legally and safely, it has the potential to be a hugely more gentle, affectionate and loving introduction to sex than a 'quickie' behind the school bike sheds, with a young and inexperienced partner, who is possibly significantly more interested in their own orgasm, or in enhancing their own social credibility, than in the personality, needs, wishes, feelings, pleasure, orgasms, or privacy of their latest 'sexual conquest'.

Natural Humanists, as parents, believe in always keeping the lines of communication fully open with their children, keeping track of their children's sexual and romantic interests, experiences and desires, and trying to always help them to find healthy ways of meeting all of their needs and desires safely and pleasurably, rather than ignoring them, and of developing a social network of people with whom they can explore these interests as fully, safely and legally as possible.

They acknowledge that both girls and women can experience orgasms and intense sexual pleasure, when their clitoris, vagina^{1006,1007,1008}, breasts, nipples or other erogenous zones of their body^{1009,1010}, or a combination of two or more of these, are physically stimulated, whether the girl or woman stimulates these areas herself, while masturbating, or a friend or sexual or romantic partner stimulates her body, with their fingers, tongue or lips, or by rubbing their own vulva or penis against her vulva and clitoris, or a sex toy is used to stimulate her clitoris, nipples or vagina, something that either she herself, or her friend or partner can do, or by having intercourse, where a penis enters and stimulates her vagina.

Girls and women can sometimes ejaculate when they have orgasms, which involves glands inside their body known as 'skene's glands' releasing a liquid, which spurts out of their urethra (the tiny hole just above the opening of their vagina)¹⁰¹¹. This is perfectly normal and healthy, and the amount of fluid released can vary, with some girls and women hardly noticing it and others never experiencing or noticing it at all¹⁰¹².

Girls and women can also experience mild or even intense orgasms just by having their breasts massaged¹⁰¹³ and some also find nipple stimulation sexually arousing and can reach orgasm just through stimulation of their nipples¹⁰¹⁴. Natural Humanists acknowledge that this may be one of many non-penetrative forms of sex which, with the support of a legal professional chaperone, girls may be able to safely take part in, with anybody of their choice, if laws changed to allow this.

Infrequently, girls and women can have orgasms just due to an erotic fantasy (while awake), or a dream (while asleep), without masturbating or having sex at all^{1015,1016,1017,1018,1019}, and in a minority of cases, particularly in younger girls, a non-sexual fantasy about an intense connection with nature while masturbating, can, on its own, lead to an orgasm.

Girls and women, just like boys and men, often find it much easier to reach an orgasm, and to experience more intense and pleasurable orgasms, if they're already emotionally or sexually aroused before starting to masturbate or have sex, for example if they've been fantasising for a long period of time beforehand, or have been flirting with a partner, or somebody else they're attracted to.

Girls' and women's orgasms, are often intense and extremely pleasurable, are felt throughout their body, and usually last about 20 seconds^{1020,1021}, though, in theory, they can last several minutes, or even an hour^{1022,1023}. They consist of a series of muscular contractions in the pelvis, including the vagina^{1024,1025} which are usually very pleasurable and can sometimes lead to deep relaxation and even an almost trance-like state¹⁰²⁶.

Unlike boys and men, girls and women can often experience highly pleasurable **multiple orgasms**, which is where they have numerous orgasms, one after another, quite close together, with each one often stronger and more pleasurable than the last¹⁰²⁷, as long as they continue to be physically stimulated after each orgasm^{1028,1029}, possibly after a short delay to allow their clitoris to relax before this physical stimulation continues¹⁰³⁰, and as long as their vulva or vagina is sufficiently lubricated, by the vaginal fluid that's naturally released whenever they're sexually aroused, to prevent any type of discomfort¹⁰³¹.

Orgasms usually lead to a happy and relaxed mental state and, due to the hormones that the body releases at the time of orgasm, they can become quite addictive¹⁰³², which is nature's way of encouraging and rewarding us for having sex and reproducing the species.

Natural Humanists acknowledge that all human beings are sexual beings, and that girls can have orgasms even at 1 year old¹⁰³³, so they believe that all girls and boys should be free, throughout their childhood, to masturbate as often as they wish, including with friends or romantic partners, if they wish to, but only if they can be legally and safely enabled to do so, and that, similarly, they should be free to explore and experiment with consensual intimate touching of each other's bodies, as well as sex and romantic relationships, whenever these can be legally and safely enabled, if this is something that they freely and happily choose to do.

They believe that, at the very least, every child, of every age, should have an unrestricted legal right to give and/or receive full body, non-penetrative sensual and erotic massage, with anybody they choose, whenever this can be safely enabled, with the supervision of a legal and professional

chaperone, and that they should also be entitled to be trained how to successfully give this type of massage to partners of any gender, at whatever age they wish to learn these skills.

Natural Humanists acknowledge that orgasms are beneficial to physical and mental health, help to reduce stress and increase feelings of relaxation¹⁰³⁴, and are a source of significant pleasure and happiness and, if shared with one or more other people, can also help to significantly bond people, emotionally, over a pleasurable shared experience and mutual kindness, and can help to build and strengthen relationships and friendships.

They acknowledge that, to be able to have an orgasm, up to 80% of women, and presumably girls too, require **direct stimulation** of the **clitoris** in their vulva^{1035,1036,1037}, either by masturbation, or by a friend or romantic or sexual partner stimulating their clitoris with their fingers, tongue, lips, or a vibrator, or by rubbing their own vulva or penis repeatedly against her clitoris, which is very sensitive to pleasurable stimulation, as it contains over 8,000 sensory nerve endings¹⁰³⁸.

Women, and presumably girls too, are much more likely to have orgasms **when masturbating or fantasising alone**, than they are when having sex with a partner¹⁰³⁹, with only 29% of women having orgasms every time they have sex with their spouse¹⁰⁴⁰, 33% of women never or rarely achieving orgasm during intercourse, and 10% of women having **never** had an orgasm at all¹⁰⁴¹. Natural Humanists consider it to be the right of every girl, and every other human being, to be informed of exactly how to achieve pleasurable orgasms, so that they can enjoy these throughout their childhood and adult lives.

Natural Humanists acknowledge that only a **small minority** of girls and women can have an orgasm **just** by continuously stimulating their **vagina**, either during sexual intercourse, or when a sex toy, tongue or fingers are inserted into, and stimulate, their vagina, which, **indirectly**, also stimulates their clitoris as well^{1042,1043}.

Because of this fact, Natural Humanists believe that all girls, as part of their sex education, should be specifically informed of the fact that they may well be **significantly less likely** to reach orgasm by having intercourse, or any other type of penetrative sex, than by stimulation of the external parts of their body, and that they should feel free, **if this is what they prefer**, to restrict any shared sexual experiences with other people to **sexual stimulation** of these **external** parts of their body, possibly combined, only if they're comfortable with it, with gentle insertion of a tongue, fingers or a penis into the vagina, to create a feeling of greater physical connection and intimacy between them and their partner, and to give their partner pleasure, as an act of kindness, without actual intercourse or internal physical stimulation taking place.

This would potentially reduce the risk of both unwanted pregnancy and STIs (Sexually Transmitted Infections), and Natural Humanists wouldn't consider this to constitute the 'taking of a person's virginity', as it wouldn't involve intercourse, although they do not in any way view loss of virginity to be a negative thing, if it's meaningfully consensual, and they believe that all girls and women should be free to lose their virginity at any age, and, indeed, believe that both a person's first shared sexual experience, and the loss of their virginity, should be celebrated as important landmark life experiences.

They believe that, if any girl is keen to experience full penetrative sex, even if this is just as an act of kindness to her partner or partners, then she should be informed of safe and comfortable ways of gently and pleurably preparing her body for such sexual acts, at whatever age she wishes to start doing this, and should be provided with any items, like dildos or vibrators of different lengths and girths, which could help her body to gradually and pleurably adjust to penetration, as well as lubricating gels, and careful instruction on how to use these safely, for example by using a legal, but

explicit, educational instructional video designed for children, and if she prefers it, with supervision and guidance, if necessary, appropriate and legal, to ensure her comfort and safety. They believe that any such supervision, that's requested by a girl, should be legalised in all countries, whenever it's in their best interests.

Natural Humanists recognise that, because girls can have orgasms right from infancy, and are more likely to reach orgasms through external stimulation of their body, every cis girl or trans boy in the world could potentially experience highly pleasurable orgasms right throughout their childhood, if they're taught, at a very young age, how to masturbate successfully, and are given the freedom to masturbate frequently, and are possibly provided with sex toys, specifically designed for their particular age and needs.

They also recognise that **all girls and all trans boys, of all ages**, if they wish to, have the full capacity to give other people sexual pleasure, and potentially to share orgasms and significant emotional pleasure as well, if they masturbate in each other's company, or share non-penetrative sexual experiences, if this is what they both, or all, wish to do.

They therefore believe that **all girls, and all trans boys**, have a moral right to be fully educated in suitable techniques, and to be legally and safely enabled to take part in such intimate or sexual acts, including by masturbating themselves in each other's company, or masturbating each other, with or without sex toys, or giving or receiving oral sex, or by rubbing together their genitals, without penetration of the vagina, or simply by washing or pleasurable massage of each other's bodies, whether or not they intend this to lead to an orgasm.

Natural Humanists also believe that all children should be given the freedom to masturbate whenever they wish to, and should be provided with somewhere private to do so, if they wish to have privacy, but that they should be taught it's never morally wrong to masturbate in another person's presence, if this can safely and legally be enabled, and if that person has freely given their permission for them to do so, and is not offended or distressed by it.

Natural Humanists do not consider nudity, masturbation, or sex, to be in any way dirty or rude, and they object strongly to traditional religious and cultural grooming of children and adults to be modest, and to believe that nudity and masturbation are shameful, particularly as Natural Humanists are both naturists and are polyamorous, and so often share both nudity and sex with multiple people, and believe strongly that **the human body, and all forms of sex, are both natural and beautiful**.

They acknowledge that, inside a girl's or woman's body, the surface of her vagina that's closest to the **front** of her body, including an area within her body known as the 'G-spot', which can be reached with a finger, as well as the top section of the opening of her vagina, are the most sensitive¹⁰⁴⁴ parts of her vagina, and can give her pleasure when stimulated, even though this isn't always intense, rarely leads to orgasm on its own^{1045,1046,1047,1048,1049,1050}, and is probably mainly due to the fact that her clitoris actually extends into this part of the vagina¹⁰⁵¹ and, just like a penis, a girl's or woman's clitoris, both the part that can be seen externally in her vulva and the hidden part of it that can be stimulated from inside her vagina, increases in size and becomes more sensitive when she's sexually aroused.

They also acknowledge that research suggests that girls and younger females may have **more clitoral tissue and nerves** than older women^{1052,1053}, and may therefore be **more capable of reaching orgasm through vaginal sex** than older women¹⁰⁵⁴, which is potentially a reason why **all girls should be legally allowed to have penetrative sex, if they wish to**, and if this can be safely enabled.

They acknowledge that some research suggests that women, and presumably girls too, **reach orgasm 81% of the time when receiving oral sex** ('cunnilingus'), but only about 25% of the time during intercourse¹⁰⁵⁵, and other research suggests that they're **more likely to reach orgasm if any sex includes cunnilingus**¹⁰⁵⁶. Consequently, they believe it's very important for all children who are sexually attracted to females, to be taught how to perform oral sex proficiently, whether this is by watching videos, using artificial prosthetic vulvas, or possibly by being legally and safely enabled to practice these skills on girls or women of their choice, with mutual consent.

They acknowledge that, according to Dr. Hardwick-Smith, the **three most reliable ways** for any woman (and presumably any girl) to reach orgasm are **(in order)**: 1. To use a vibrator or sex toy; 2. To masturbate herself, and 3. To be masturbated, or given oral sex, by somebody else¹⁰⁵⁷. They believe that, consequently, all children should have access to sex toys, specifically designed to best meet their specific needs, and should also, using the previously mentioned video, be taught a wide range of different ways of masturbating, and of reaching orgasm, including using these toys.

However, they also share Dr. Hardwick-Smith's belief that it's normal for human beings to **crave intimate connection and orgasm with a partner**¹⁰⁵⁸ and that some women (and presumably girls too) believe that sex is more satisfying if they're emotionally connected to someone, rather than just focusing on orgasm^{1059,1060} **so Natural Humanists believe that masturbating alone, is not ideal, unless there is no alternative.**

They therefore believe that the law should be changed not only to allow the creation of these educational videos, but also to allow both girls and boys the freedom to choose to experience sexual pleasure with any partner of their own choice, with the advice, guidance and supervision of a state registered romantic and sexual chaperone, **at whatever young age, thorough, unbiased research proves that they can safely do so.**

They believe that any parent who has ever experienced sexual ecstasy or the absolute joy of being in love, who **chooses to deny their own children both of these life-changing pleasures**, at whatever age they wish to, and can be safely and legally enabled to, is both irresponsible and abusive. Indeed, they believe that, in such cases, **all children should have the legal right to have their own wishes legally enforced**, if an unbiased professional panel is convinced that their wishes can be safely enabled and will improve their quality of life and/or improve their social, sexual or romantic skills.

They acknowledge that, despite the fact that children are **full sexual beings from 11-13 years old**, there is a shocking lack of research on children's **normal, healthy sexual behaviour and interests**^{1061,1062}, with any research that does exist, tending to be based on unhealthy abusive sexual experiences, which have the capacity to cause distress and harm¹⁰⁶³.

They believe that allowing such research to guide law-makers, who produce laws which deny all children's sexual and romantic freedom, is as ridiculous an idea, as making laws that prevent adults from ever having fun, consensual, pleasurable, orgasmic and emotionally-fulfilling sex with other adults, based solely on research about violent or non-consensual sex and rape of adults.

Natural Humanists believe that, in stark contrast to this, fun and mutually pleasurable, gentle, affectionate sexual experiences between friends, or with people who respect and care about them, which children have freely and enthusiastically chosen to take part in, have the potential to be hugely beneficial to children.

However, they acknowledge that healthy sex and relationships require compromise and cooperation, and require each person involved to have sufficient social skills and confidence, and to be able to

fully understand and express their own needs, wishes and desires, something that many children, and people with intellectual impairments, may lack the ability to fully achieve.

Whoever a child, of any age, chooses to share nudity, physical affection, romantic relationships or sex with, Natural Humanists believe that this should always be meaningfully consensual, unless both parties happily and enthusiastically agree to it, and it can be supervised and safely and legally enabled, with the help of a professional chaperone, so that everybody involved can **safely meet, as fully as possible, all of their own strong personal emotional and sexual needs and drives**, which, **throughout puberty can be just as strong as, if not stronger than, those of many adults.**

Age of Puberty

The average age at which puberty begins, has reduced significantly since the 1840s^{1064,1065,1066 1067}. In the 19th century, partly due to poor nutrition, air pollution and limited healthcare, boys didn't start puberty until they were 17, and didn't finish it until they were in their 20s, whereas girls didn't usually start puberty until 15 and didn't finish it until they were 19¹⁰⁶⁸. Even in the 1950s, in the UK, it wasn't at all uncommon for girls to start puberty at 15, possibly due to the rationing of food, and the limited nutrition that was available during and after the second world war.

In contrast to this, **the average age for girls to start puberty** reduced from 10 years and 10 months old in 1991, to **9 years and 10 months old in 2006**^{1069,1070}, meaning that **girls now reach full reproductive maturity while they're still 13 years old** and, in some cases, puberty can now start in girls as early as 8 years old, and in boys as young as 10 years old¹⁰⁷¹, or, in some cases, even earlier.

Numerous things can affect when a child's puberty begins. For example, research suggests that girls are more likely to start puberty earlier, if they have a lot of interaction with men¹⁰⁷² and also that girls are more likely to start puberty earlier, if their mother's new male partner becomes part of their household, possibly, **totally subconsciously**, due to a natural instinctive drive to compete for (and 'mate' with) this new male, whose 'new' genetic material could combine with that girl's genetic material, to both continue the species and promote evolutionary development.

Inadequate nutrition can **delay** puberty, including in athletes and gymnasts, who are on a strict diet and physical activity programme, and in people with anorexia, or who are affected by malnutrition, whereas being **overweight** can lead to **earlier** puberty and to girls developing breasts before they're 9 years old, because the body needs a lot of energy (calories) for all of puberty's changes and growth, which can easily be obtained from excess body fat.

Early puberty can also be due to girls being exposed to oestrogen-like substances in some haircare products¹⁰⁷³, or to chemicals called phthalates in some cosmetics, plastic food containers and toys, or to a substance called BPA in plastics¹⁰⁷⁴.

Naturism

Natural Humanists believe that the best way for children to learn about puberty is through the lifelong practicing of naturism, in a safe and supportive naturist community, which allows them to notice differences between people's bodies, and allows them to raise questions throughout their childhood, which should always be answered openly and honestly.

Naturism allows children to learn to treat people of all genders, including those they're attracted to, with respect, whether or not they're naked, while still being supervised by adults, rather than their first experience of this being when they eventually have sex, when any inappropriate behaviour won't have been dealt with, calmly and appropriately, by adults who love and care about them. It

also reduces their fascination with nudity to a healthy level, reducing the risk that they'll become dependent on pornography to meet the unquestionable human need to see others naked.

Many children immediately dismiss any child, or adult, that they find unattractive, possibly because they consider them to not have an attractive face, or to dress unattractively, or to be overweight, or to be too young or too old, and they may completely block them out of their lives, considering them to be completely irrelevant to them, or may even become harshly critical of them, or tease or bully them, or encourage their peers to have similar critical and prejudiced opinions towards them.

If children experience social nudity with all children and adults throughout their childhood, they learn that everybody is in fact multi-faceted whole human beings, with personalities and feelings, and also with certain aesthetically or sexually attractive body parts. It also eliminates the barriers that human beings create between themselves, according to how they dress, because, when naked, everybody is the same and everyone is equal.

Naturism also allows children to quickly learn how to detect when somebody is physically attracted to them, which allows any sexual attraction between any two people to be fully out in the open, as it naturally should be, rather than being repressed and hidden. Nature 'intended' all human beings to be naked and, therefore, to immediately know, from body changes in human beings of all genders, who is attracted to them (and vice versa), something that everybody has the right to know, whether any sexual or romantic attraction is mutual or not.

The size and appearance of all boys' and men's penises are very different, as are the size and appearance of all girls' and women's breasts, areolae, nipples and vulvas. It's also extremely common in girls and women for one breast to be a different size or shape to the other. Natural Humanists **celebrate all such natural variations in human beings** and believe that this adds **significantly** to the world's beauty, as they **highly value diversity**, rather than **uniformity**.

They believe that no child should be raised to be modest, and instead, should be raised to love their own body, in all of its uniqueness, as well as the significant pleasure that it can bring to them, and the happiness that it can bring to others. Natural Humanists would never try to hide the beautiful natural flowers in their gardens from other people, and similarly, they don't try to hide their own unique natural beauty from others either.

They believe that naturism allows children, and adults, to develop a healthy respect for each other as whole human beings, while also developing a respect for each other's bodies, and preventing unhealthy sexualisation of natural nudity, including the use of porn, which is widespread amongst pubescent and many pre-pubescent children, due to its unrestricted availability via the internet. This includes the increasing illegal creation, mainly by boys and men, of artificial, but completely life-like naked or sexual images of girls or women, using free online 'nudification' websites, which demean, humiliate, dehumanise and abuse girls and women, by converting any fully-clothed image of them, without their knowledge or consent, into fake fully-nude and sexualised images, which can be shared freely with friends, or with strangers via the internet, and can be used by boys, girls, women and men while masturbating, or to humiliate girls and women, or even to bribe them.

They acknowledge that, elsewhere in the world, partly due to an unmet natural need in non-naturists to experience nudity, 1 in every 100 children in the Philippines is used, and usually abused, to create images or videos of child sexual abuse for the pornography industry, often for sale to porn users in Britain and other wealthy western countries, according to the UK's National Crime Agency¹⁰⁷⁵.

They acknowledge that the natural human need to see other human beings, of all ages and genders, naked, if it can only be met by online pornography, often results in this pornography causing very strong sexual arousal, which websites and algorithms take advantage of, to gradually expose people to more and more extreme forms of nudity and sex, which forms an addiction to these, often non-consensual or abusive images, and makes huge profits for these pornographers.

Natural Humanists believe that society should acknowledge that all children, from the start of puberty, are full 'sexual beings' and have a **strong natural desire** to have sex and to form romantic relationships. They therefore believe that all 'underage' sex and relationships are **100% natural**, even if they're considered to have negative consequences, but that **enforced modesty, chastity and virginity** are always **unnatural** and are both immoral and abusive.

They acknowledge that, according to the United States Supreme Court¹⁰⁷⁶, "No right is held more sacred, or is more carefully guarded, by the common law, than the right of **every individual** to the **possession and control of his own person**, free from **all restraint or interference of others**".

They acknowledge that children, all over the world, are denied this most basic of human rights, to 'control of their own person', because the law creates a very effective legal 'chastity belt', which 'restrains and interferes' with all children's sexual and romantic freedoms, and with their right to share sexual or non-sexual nudity, with whomever they choose.

Brain Development

Natural Humanists acknowledge that, before children are 6 years old, they don't have the ability to imagine the consequences of their decisions, or to plan effectively, but by 6 or 7 years old¹⁰⁷⁷, their brains have reached 90% of their full adult size and, between 6 and 13 years old, although they can't fully understand consequences, or make fully informed choices, they're gradually becoming more able to do so and, by the time they're in their teens, children can think conceptually and in abstract ways¹⁰⁷⁸.

By 12 or 13, children are developing more independence, and can take more responsibility¹⁰⁷⁹, but according to Farrow, **children aged 13 and under**, aren't put off by the threat of strong punishment, of themselves or others, if they break rules or laws, and even if they're told that their choices could lead to them, or others, going to prison, because, at that age, they often consider themselves to be invincible¹⁰⁸⁰.

Between **10 and 25 years old**, the brain changes internally in ways that significantly affect human behaviour, particularly in parts that process thoughts and emotions¹⁰⁸¹.

The prefrontal cortex is the last section of the brain to fully develop, between the ages of 10 and 18, and this controls behaviour, critical thinking, impulses, judgment, planning and the ability to prioritise^{1082,1083}. During their teens, children's brains also become increasingly able to interpret other people's emotions¹⁰⁸⁴, but they don't have full cognitive control until they become adults^{1085, 1086} and, even in their early 20s, the brain continues to develop, particularly in the frontal lobe¹⁰⁸⁷.

Natural Humanists recognise all of these scientific facts, but also take into account beliefs which challenge them, or show them in a different light, for example, they acknowledge that:

By around 11 years old, girls' brains have reached full adult size, something that boys don't achieve until they're around 14 years old¹⁰⁸⁸, and **children are capable of understanding the consequences of their behaviour or actions as early as 12 years old**, or as late as 15 years old, in some individuals, when they develop the ability for 'abstract' thinking¹⁰⁸⁹.

According to Farrow, **children over 14** are capable of **thinking like an adult** and, in some countries, are considered to be ‘**mature minors**’, and are allowed to consent to a lot of their own medical treatment, without parental permission, including consenting to the murder of their own child by abortion¹⁰⁹⁰.

According to Womack, although it usually occurs at 14 or 15, or as late as 17 years old in some cases, **by as young as 11 or 12 years old, some children have the intellectual capacity to be able to think about the complexities of morality, and of right and wrong**¹⁰⁹¹.

Consent

In the USA and Canada, even children who are **younger than 11 years old**, can, legally, be classed as **mature enough** to be **able to fully consent, with or without their parents’ knowledge or agreement**¹⁰⁹² and, if so, they’re **allowed to legally consent to, or refuse**, any healthcare treatment, as if they were an adult, including, with girls, consenting to mastectomy (removal of their breasts, possibly due to a high risk of cancer), or consenting to fully naked examinations, including those which involve the full penetration of their vagina, or the continuous feeling of, and physical manipulation of their naked breasts, or the shaving of all of their genital pubic hair, prior to a medical procedure, and, with boys, the masturbation of their penis by a nurse, to make it erect enough to fit a sheath, in order to collect urine, or with children of any gender, the full penetration of their anus during an examination, and the washing of the whole of their naked body by an unknown healthcare worker, during showers or bed-baths.

Natural Humanists believe that, if children are considered capable of legally consenting to such nudity, hugely invasive and intimate acts, and life-changing treatments, even without their parents’ permission or knowledge, then, inevitably, some children will also have the capacity to safely consent to highly pleasurable, and potentially emotionally fulfilling shared physical affection, romantic relationships and certain specific sensual or sexual acts, if they have enthusiastically asked or agreed to take part in each of them and if these acts and relationships are suitably monitored and supervised by a legal and professional chaperone.

They acknowledge that, according to the House of Lords¹⁰⁹³, which is part of the UK’s parliament, when it comes to an ‘underage’ girl consenting to contraceptive treatment, which requires a girl to be able to **both** consent to this contraceptive treatment **and** to consent to the **full sexual intercourse** that might make it necessary, **girls under 16 years of age are capable of giving consent**, if they’re intelligent enough, and understand what’s involved¹⁰⁹⁴ and, as a result of this, usually, in England and Wales, **children have the right** to make a decision on **any matter that concerns them**¹⁰⁹⁵, including such life-changing decisions as whether they agree to the abortion of their own unborn baby and whether they receive medication that will prevent them going through puberty, if they’re transgender, and they can even do this without their own parents being informed, if, **despite being under the legal age of consent**, they’re assessed as being **mature enough to be capable of making up their own mind on these matters**. This assessment, legally, doesn’t even have to be done in a specific way, as each Doctor can simply use their own judgement about whether each individual child is capable of giving this consent¹⁰⁹⁶.

Despite the State **fully acknowledging** this ability of underage girls to be able to consent, **the law never allows girls under 16 to legally give this consent to sex**, however fun, pleasurable and orgasmic it may be, and regardless of the extent to which this sex is part of a fulfilling romantic relationship, so the State **always** severely punishes **any adult or child over 16** who has sex with that girl, including by imprisoning them, placing them on a sex offenders register, and denying them any future contact with children, sometimes for life.

Society deliberately provides no opportunities for girls or boys who enjoy the company of adults, or children over the age of 16, or have a romantic or sexual interest in them, to meet, socialise with, or form mutually beneficial friendships or relationships with them, and indeed, in countries like the UK, if an adult meets, phones or sends a text or other message to any girl or boy who is attracted to them more than once, then this is technically classed as 'grooming' and can be punished as a crime.

This creates an **unhealthy and totally artificial and unnatural separation** between human beings of different age-groups, and prevents all concerned from benefitting from each other's company, mentoring and affection, while also denying the formation of potentially hugely beneficial and enjoyable friendships and relationships.

It also denies all children whose sexuality incorporates some degree of exclusive, or non-exclusive attraction to adults, the opportunity to experience both romantic love and sex, as this would lead to their partner being severely punished and imprisoned, despite the fact that such loving and sexual relationships are not usually punished at all, in places like the UK, if they occur between two people who are both under 16.

Natural Humanists believe passionately in animal and human rights, and in living a **natural** lifestyle, and acknowledge that **a basic right of all animals, including all human beings**, is to have **the freedom to express all of their natural behaviours**. They acknowledge that wanting to form loving relationships, and to share physical affection, love, kindness, nudity, and to have sex, are all, themselves, **important natural behaviours**, which are important to allow human beings to meet strong human needs and to satisfy instinctive drives.

They therefore believe it's **completely immoral** for anybody to deny any human being, the right to freely and fully express and satisfy all of these behaviours, unless it's absolutely essential to do so, and it has been **proved, beyond reasonable doubt that there is no possible way of safely enabling them to freely express these natural behaviours**, and to safely meet these needs and satisfy these instinctive drives, with people of their choice.

Natural Humanists acknowledge that, even if there is incontrovertible proof that sex between children and adults is harmful to children, unquestionably, their sharing of meaningful friendships, affection and love, in the right circumstances, and with careful supervision, has the potential to be hugely beneficial to both parties.

Natural Humanists believe that the current inflexible '**age of consent**' laws, which immorally control children's sexual and romantic freedom, and deny them their natural human rights, are discriminatory, and go **directly against** the United Nations 'Universal Declaration of Human Rights', which states that **all human beings** should have a **right to be free**, are **equal**, are entitled to **equal protection** of the law, and should be **free from discrimination** of any kind.

In 1945, the French government increased the age of consent to 15 for heterosexual sex, but, at the time, Michel Foucault argued that children aged 14 and under **were potentially capable** of giving **meaningful consent to sex**¹⁰⁹⁷, and **also** that the **lack of meaningful consent to sex** (as opposed to enthusiastic verbal permission) was **not a sufficient measure** of whether such sex was **capable of causing harm**¹⁰⁹⁸.

Risk-taking and thrill-seeking behaviour are both more common **during adolescence**, between 9 and 18 years old, than in earlier childhood, or in adulthood, and whenever an adolescent child experiences extreme **emotional or sexual arousal, or sexual sensations**, their brains' prefrontal cortex can often become **overwhelmed**, leading them to take part in risky behaviours, or to have emotional outbursts, often due to the fact that their brains are still developing¹⁰⁹⁹.

This can lead to risky behaviour, like drinking, smoking, taking drugs and underage and risky sex^{1100,1101}, which are due to the brain not having yet developed the ability to **resist impulses** or strong natural drives, or to **fully assess risks, although**, by later adolescence, **their ability to control behaviour and think about the future increases**^{1102, 1103}.

Importantly, however, Natural Humanists recognise that often, **adolescents take risks for the same reasons that adults do**; because of their personality, and their individual interests, wishes and strong desires; they do so because they want to, and have planned to, and are keen to experience fun, excitement and pleasure, or really want to make a difference to the world, even if society, or friends or family don't approve of what they choose to do¹¹⁰⁴.

Natural Humanists believe that each human being has their own personal moral beliefs, and that **no human being should be negatively judged for doing anything that's natural, and which is acceptable using their own 'moral compass'**. However, they also believe in encouraging each other to **always live their lives in ways which do not cause harm, or physical or psychological pain or suffering, to any other human being, or to any other living thing**, and this includes not taking part in sex or relationships without meaningfully informed consent.

Natural Humanists acknowledge that when girls start puberty early, boys of their own age, are significantly less physically and emotionally mature than they are, **which is probably a significant reason why these girls are more likely to** have relationships (and have sex) with older people, including older male friends¹¹⁰⁵.

They also recognise that boys who start puberty early, are more likely to have sex earlier, and to create teenage pregnancies¹¹⁰⁶, and it's because of all of these things, that Natural Humanists believe that **society and the State, have an absolute moral obligation**, to ensure that there is a **legal and carefully planned system of professional sexual and relationship chaperones available, to support and protect such girls and boys**, allowing them the freedom to safely meet their emotional needs, and satisfy their natural sexual drives, without the risk of regret, distress, harm, or unwanted pregnancy or infections, and with as much physical pleasure as possible.

Natural Humanists believe that no sex, physical affection or sexual nudity, should **ever** occur between two or more people, **regardless** of whether they're children or adults, unless they happily agree to this, and have both the **understanding of sex and relationships**, and of all of the wide range of different ways of potentially experiencing fun and pleasurable nudity, physical affection, physical touch, sexual arousal and sexual stimulation, and have the **understanding of the potential consequences of sex**, including regret, unplanned pregnancy, loss of virginity, STIs, negative attitudes towards themselves and any sexual or romantic partner, and any laws governing sex and relationships, as well as any punishments, of themselves or their partners, for breaking these laws.

They believe that **any child or adult**, who lacks the ability to **fully understand** the consequences of their actions, or to **fully control** their natural instinctive drives and impulses, should only take part in such physical affection, nudity, sex and relationships, if they can be **safely enabled** to understand the consequences, and to make healthy decisions, and if it's considered unlikely that this will cause them harm or distress, now or in the future.

Sex Drive or Libido

Natural Humanists acknowledge that puberty occurs because of hormonal signals, sent by the brain to a girl's ovaries or a boy's testicles, and that, **throughout puberty, both girls and boys have high levels of sex hormones in their bodies**¹¹⁰⁷, with high levels of **testosterone in boys** allowing their genitals to grow and sperm production to begin, and with high levels of **oestrogen in girls** allowing

their breasts and reproductive systems to develop, and allowing them to become fertile, and with these sex hormones also allowing changes in girls' and boys' brains, bones, hair, muscles and skin¹¹⁰⁸.

They recognise that hormones produced by the body during puberty, stimulate children's **libido** (or 'sex-drive'), which can cause **powerful and compelling sensations in both girls and boys**¹¹⁰⁹, meaning that **children, throughout puberty, can have a very high sex-drive**.

According to Sigmund Freud¹¹¹⁰, all children go through a 'Phallic Stage' of psychosexual development between 3 to 6 years old, when their sexual desire (or 'libido') focuses on their own genitals, and the stimulation of their genitals, and they become aware of their own, other children's and their parents' bodies, and want to learn about the physical differences between males and females, by undressing and exploring each other's bodies and genitals¹¹¹¹.

He believed that, at this stage, boys want to have sex with their mother, and therefore see their father as being in competition with them (the Oedipus Complex), and girls want to have sex with their father, and therefore see their mother as being in competition with them (later called the Electra Complex)¹¹¹², although he believed that **these feelings were more emotionally intense for girls** than for boys¹¹¹³. He believed that, at the start of the phallic stage, girl's focus is on their clitoris, but after this stage, at 6/7 years old, their focus shifts to their vagina, and its penetration and stimulation¹¹¹⁴.

He believed that, **at the start of puberty, human beings reach their highest level of human psycho-social maturity**¹¹¹⁵, which, on average, is now at around 9 years and 10 months old in girls¹¹¹⁶, and at 11-12 years old in boys. He believed that, at this young age, children become **capable of mature love, develop a strong sexual interest in people outside of their family, want to satisfy both their social and their sexual needs and desires, develop a conscious interest in people's genitals**, and may want to start dating¹¹¹⁷, and, from the start of puberty, the Oedipus and Electra complex that they experienced earlier in their childhood reappears^{1118,1119}, resulting in sexual interest in one parent, and competition with the other.

Natural Humanists acknowledge that, as well as sex hormones causing **all children to have a high sex drive during puberty**, girls are also **more fertile than they'll ever be during their teens and their 20s**.¹¹²⁰ Boys remain fertile throughout their entire lives and continue to have a sex drive, whereas a woman's drive to have sex is at its strongest in her 30's and early 40's, possibly due to a natural instinct to reproduce before menopause causes her to become infertile¹¹²¹, reduces the blood flow to her clitoris, makes her nerves less sensitive and reduces both her sex drive and her ability to reach orgasm, unless she uses medication to increase this¹¹²².

According to Sigmund Freud, **every adult and every child has a libido**¹¹²³, so they all have **the same instinctive desire to have sex and to love**, which exists **right from infancy**, and throughout their lives. This **desire for sex and love, in children, increases significantly at the start of puberty**, with boys' **sudden and extreme sex drive** being the **highest it will ever be** at around 15 years old, before gradually reducing from then onwards¹¹²⁴.

Girls' strong sex drive during puberty, increases even more when they start to become fertile, **at 11 years and 10 months old** on average, and then temporarily increases even further every month^{1125,1126}, at the point when they are at their most fertile, which is during the 2 days before and after they 'ovulate', when their bodies release an egg, which could be fertilised if they had sexual intercourse.

Research shows that both girls and boys have an interest in **both sex and romance** by around **10 years old**, which leads to some starting to masturbate at 10 years old, leads to 25% of girls and boys

thinking about sex a lot by 11-12 years old¹¹²⁷, and leads to a large proportion of both girls and boys masturbating¹¹²⁸, and some also having sexual fantasies¹¹²⁹, by 13 years old.

Natural Humanists acknowledge that society ignores this strong instinctive desire and need for both **sex and love** in children, and that parents often discourage them from masturbating, and from having **truly loving and affectionate romantic relationships with people of their own choice**. They also recognise that the law denies them any right to have any sex at all, until the age of consent, which, for girls, is **over 6 years after** they first started experiencing such strong desires, and over 4 years after they first became fertile.

Natural Humanists believe that **girls and boys should have full sexual and romantic freedom**, whenever this **can be safely enabled**, and that it's **society's strong moral duty** to both legalise this, and to do everything possible to facilitate it.

Natural Humanists recognise that human being's strong 'sex drive' begins **at the very start of puberty**, so they believe that it's at the very start of puberty that children stop being just physically capable of giving and receiving sexual pleasure, and become, instead, **truly sexual-beings, with their own sexual needs and sexual desires**, who are capable of both **experiencing and sharing intense sexual pleasure**, and benefitting greatly from the fun, excitement, emotional connection, and meaningful relationships, that can either accompany, or can result from, such sex, physical affection and intimacy.

Consequently, they believe strongly, that it's society's **moral duty**, to make **every effort** to explore **all of the possible ways**, in which children can be enabled to **safely and fully be their natural sexual selves**, and can be enabled to **safely and legally** have, to whatever degree is possible, **full adult sexual and romantic freedom**.

They believe that this should include freedom over their own gender and sexuality, over whether they practise monogamy, serial monogamy or polyamory, and over the gender, sexuality and age of their partners, including whether they're younger or older children or are adults, as well as freedom to choose exactly which people they share affection, sensual pleasure and/or nudity with, both within and outside of these relationships. They also believe that they should have the freedom to choose partners that their parents disapprove of, with all necessary safeguards in place.

They believe that denying any human being the freedom to love anybody of their choice, is an act of true wickedness, as is to deny them the ability to find out who has such loving feelings for them. They also believe that mutual loving relationships with such people should always be fully legal, whenever they can be safely enabled, and that such safe enablement should be a moral duty of both parents and the State.

Meaningful Consent, Sex Education and Safe Enablement

Natural Humanists believe that thorough research should be carried out, to determine exactly what children of different ages **are** (and **are not**) capable of **meaningfully consenting to**, given their understanding at that age of exactly what is involved, of what the consequences might be, and of what the foreseeable benefits and risks are. They believe that this research should also determine **exactly** what difference **thorough sex and relationship education**, and the advice, guidance and supervision of a **professional chaperone**, could have on children's ability to meaningfully consent to, and safely take part in relationships and intimate acts, if this is what they would like to be able to do.

They believe that the law should be changed to **fully permit** every different type of nudity, physical affection, relationship, sexual act and other forms of touch, sensual pleasure and shared intimacy,

which children are considered **capable of meaningfully consenting to, or being safely enabled to take part in**, if they have the support of a chaperone, and if both they and their partners have had detailed sex and relationship education.

They also believe that the State should have a legal duty, to ensure that **all such education and supervision is provided** to every child, to safely enable this legal right, **and** that the State should both **legalise, and require by law**, the involvement of an experienced, professional and fully trained, registered and monitored chaperone, whenever this is considered to improve children's ability to consent and/or to reduce the risk of any harm, pain, discomfort or distress.

They acknowledge that **reliable, independent, unbiased research has not yet been done on 'safe enablement'** in such circumstances, and also, that 'safe enablement' is not legal in most countries. Consequently, they believe that, until such evidence is available, and laws have been amended to recognise this, and to legalise safe enablement, nobody should take part in any sex or romantic relationships with people considered to be incapable of consent, including all 'underage' children.

Separately, and equally importantly, they believe that research must be carried out to **prove (or disprove)** that sex and relationships with people considered (in law) to be **incapable of consent**, actually causes **harm and distress**, and to **clearly define** what **does** and **does not** cause this harm or distress, and exactly **what harm** or distress it causes.

For example does a **non-sexual** romantic relationship between a child and another child, or between a child and an adult, cause harm, or kissing, or mutual nudity, or washing each other in the bath or shower, or swimming or dancing naked together, or games like 'playing Doctor' or strip-poker, or hugging or lying on top of each other (clothed or naked), or simulated sex (when clothed), or solo masturbation in another person's presence, or mutual masturbation, or the use on each other of remote-controlled sex toys (without any physical touch), or naked or clothed full body massage (including or excluding the genitals), or kissing just on the lips, or on the breasts or genitals as well, or full oral sex (of one or both people), and so on.

They believe that this research should also **clearly determine** whether any harm and distress can be **eliminated or reduced to acceptable levels**, given that most life decisions involve some degree of risk and could potentially have negative consequences, like crossing a busy road, and, if so, exactly how this can be achieved, for example, by **thorough sexual and relationship education**, which Natural Humanists believe should be a human right of **all children** at the start of puberty, and/or by professional assessment of both, or all, partners, and by the supervision of a professional chaperone throughout.

Natural Humanists believe strongly that, even if research proves that **some forms** of sex, intimacy or relationships are potentially harmful to children, whether this sex is with other children or with adults, **every child, throughout their childhood**, should be **totally free to engage in any relationship or sensual or sexual act or naked activity**, either alone or with others, that has been **proven not to be likely to cause harm** to somebody of **their age group, or stage of development, and level of intelligence**, and that, **wherever necessary and appropriate**, they should be **safely enabled to do so**, and, very importantly, that all children should have a legal right to **be fully educated about all of these possible sources of pleasure** as soon as they're capable of understanding and benefitting from them. In other words, they believe that all children should be **allowed to be, and should carefully be enabled to be, the sexual beings that all human beings naturally are**.

They believe that, if research proves that some girls, or some boys, or some people of other genders are able to safely consent to some relationships or sex, but that some children of the same age and gender are not, then it should be possible for individual children to apply to be exempt from any

restrictive laws, if they're individually assessed to be mature enough, in the same way as, in Canada, Ontario's 'Health Care Consent Act' presumes that **all children and adults are capable of giving consent**, to all medical matters, including those which could cause them harm, pain, embarrassment or distress, or which could even lead to their own death, or the death of their unborn child, **unless there is a reason** to believe that a **particular child or adult is not capable of giving this consent**¹¹³⁰.

They believe that all human beings have a **strong moral right to be free, and to be able to take informed risks and to make mistakes**, without punishment of themselves or others for doing so, and that if this research **proves** that the risk of harm or distress from **some** relationships or affectionate or intimate acts are **not likely** to cause harm in certain circumstances, then those specific relationship and acts, should be fully legalised in all such circumstances and, very importantly, all children should have a legal right to be clearly informed of what is and is not legal, and of what punishment they or their partner might face if breaking those laws, as part of their sexual and relationship education.

Similarly, they believe that, if a thorough sex and relationship education is considered an important way of enabling children to safely take part in such sex and relationships, then it should be the **legal duty of the State** to educate **all children** in this way, at least from the very start of their own puberty, because to **not** do so is to deny children the opportunity to have sexual and romantic freedom, to experience emotional and physical pleasure, and to develop important social and life skills, and is increasing their risk of having unsupervised and illegal sex and relationships; **it's like nature giving children the keys to a powerful juggernaut, when they haven't even been taught how to safely ride a push-bike.**

Natural Humanists fully recognise, that the extent to which a child needs to be able to **meaningfully consent** to something, as opposed to enthusiastically give their permission for it, depends to a significant extent on exactly what they're consenting to, and how likely it is to both cause harm, and to cause happiness or pleasure, and to allow the development of important life skills.

They acknowledge that, in countries like the UK, a girl who is found to have had sex with an adult (or over 16) can be **legally required (against her will)**, to have an invasive internal examination of her vagina, by a Doctor, even if she **chose** to have this sex, and even if both parties confirm that they **didn't have intercourse**, as this is considered legal to obtain evidence.

Many would consider this to be an immoral legalised sexual assault of that child by the State, which Natural Humanists consider to be completely unacceptable, particularly as **all children of any age can legally consent to (or refuse)** all types of medical procedure in places like Canada, unless they have been assessed and are considered **unable to exercise mature and independent judgement**.

They acknowledge that taking part in some relationships and sexual acts can potentially be harmful or cause pain, distress or regret to a child, if they do not have the ability to meaningfully consent to these things, and that, consequently, **society has a powerful duty to protect children from these negative consequences**, but, very importantly, they believe that this must be **carefully balanced** against the potential for **significant distress**, if a child is denied the right to exercise their natural rights and satisfy their **strong needs and instinctive drives**.

They also recognise that it can be **immensely disturbing, distressing and life-changing** for a child to witness somebody they care about being **severely punished**, and possibly controlled, and denied their full human rights, possibly for the rest of their life, because they chose to have sex or relationships with them as a child, possibly with their enthusiastic permission, **just because the law has deliberately denied them, as a child, the legal right to consent.**

They believe that **all such distress and harm caused by the State, due to its choice of punishments for such offences, is just as immoral as any that is caused by children's sexual or romantic partners**, or is, arguably, **significantly more immoral**, as it's always done in 'cold blood', without being driven by powerful natural needs and instinctive drives. In other words, it involves the State **deliberately causing huge emotional pain and suffering**, which could possibly last a lifetime, to both the person being punished and their family and loved ones, as well as to the child with whom they had a romantic relationship and/or shared sexual experiences.

They acknowledge that the fact that such laws and deliberately harmful and degrading punishments exist at all, is a recognition of the **absolute 'fact of life'**, that **some human beings will always** be driven to do what is **natural**, rather than following rules or laws, and therefore the very existence of such laws and punishments, is a **deliberate decision** by the **State to cause harm and distress to fellow human beings**, through these punishments, for being who they naturally are, and for doing exactly what nature 'intended' them to do.

They believe that, instead, the State should find ways of **safely enabling every human being to satisfy every single one of their natural human needs and genetic drives safely, without causing harm**. They believe that all such safely enabled activities should then be **fully legalised**, worldwide, but that anybody choosing not to meet their needs in such **safely enabled ways**, potentially causing harm or distress to another human being as a result, should receive a **significantly stronger punishment** for doing so than currently exists for such offences, as they will effectively have chosen to 'volunteer' for these 'consequences' of their actions.

Very importantly, Natural Humanists also acknowledge that **both** the need to obtain consent, **and** the capabilities required to be able to give this consent, vary according to what is involved. Nobody would consider it necessary to seek a Doctor's, psychologist's or legal expert's approval before a child is allowed to consent to shaking hands with an adult they meet for the first time, or to hugging a friend whenever they meet, or to an infant allowing a parent, childminder or foster carer to wash them in the bath, or for a young child to share a bath with a sibling or friend, or to undress in front of friends on sleepovers, or in front of strangers or adults in changing rooms and, in Nordic countries, such approval is not sought before children share mutual nudity with other children or adults in a public or private sauna, particularly if they're being supervised by an adult who cares about their welfare.

Humans have existed for up to 300,000 years¹¹³¹, but just 12,000 years ago, during the Palaeolithic era, when life expectancy was only 22-33 years old¹¹³² and 40% of people didn't even live to be 15 years old¹¹³³, it was normal for girls to start menstruating, and therefore to be capable of having intercourse and getting pregnant, at just 7-13 years old¹¹³⁴.

Because this menstruation results in both girls and women having both a higher sex drive, and an increased ability to reach orgasm, during the part of their menstrual cycle when they're ovulating¹¹³⁵, girls of that age would inevitably have wanted to, and would have greatly enjoyed having sex, and, consequently, some experts believe that **7-13 years old, is when nature expected girls to be fertile, and to have sex, and to reproduce the species**, and they believe that, at 7-13 years old, girls would have had the level of both psychological and social maturity, that was needed to **function fully as an adult** in the relatively simple society that existed at that time¹¹³⁶, **so they would almost certainly have been allowed adult sexual and romantic freedom**.

Today's society, however, is **much more complex**, and so, in theory, girls will never again have the psychological and social maturity, or the freedom, to function fully as an adult, when they first become fertile and sexually mature, or for some years afterwards¹¹³⁷, and so, Natural Humanists believe that, today, human beings **must make every possible effort** to structure society, in such a way, that girls **can**

safely be enabled, to have **as much as possible of the freedom, autonomy and independence**, that their palaeolithic human ancestors had at their age.

They also believe that this difference, in girls' age of sexual and psychological and social maturity in today's world, **must not**, as it has in recent decades and centuries, be used as a **justification** by parents, other adults, religious organisations or the State, to **deny them these natural rights and freedoms**, or as an opportunity to **coercively control their behaviour and beliefs**, and to deny them the fulfilment, happiness and pleasure that adult freedoms, relationships and sex allow them the potential to experience.

Natural Humanists believe that parents, society, and the State, all have a **strong moral duty never to penalise children, or reduce their freedom, rights or quality of life**, because of any perceived impairment of their ability to fully perceive consequences, control natural impulses, or fully appreciate 'right' and 'wrong'.

Consequently, they believe that parents, society, and the State, all have a **strong collective responsibility and moral duty to cooperate with each other**, to provide **whatever instruction, advice, guidance, supervision and practical and emotional support is necessary**, to allow every child, whenever possible, to **safely and legally live as nature intended**, including having sex and fulfilling relationships, taking risks, and taking part in any activities, of their choice, which could be fun, exciting, or pleasurable, or which could increase their knowledge, experience, social, sexual and life skills, independence, happiness or understanding of consequences, or could allow them to connect in meaningful and mutually pleasurable ways with other people, whenever they wish to **and can be safely and legally enabled to do so**.

In other words, Natural Humanists believe that parents, society and the State, should view all children as young, but nevertheless, **full human beings**, who should always have the **same rights and freedoms as adults**, whenever this can be safely enabled, and that they also have an absolute moral duty to **cooperate**, to **fully facilitate this safe enablement**.

They believe that, without exception, it's **never morally right** for any human being to restrict the freedom and natural rights and behaviours of any adult or child, or for the State to criminalise or punish these things, unless it's already been **proved** that doing so is essential for that person's safety, or for the safety of others, **and** that there is no reasonable way of **safely enabling** these things, including by using technology, and even then, this should be regularly reassessed to ensure that any recent technological developments or research haven't provided ways of facilitating their safe enablement.

They believe that all forms of control should **always be a last resort**, when **every other option** has been fully considered, and has been **proved** to be unworkable.

They believe that parenting of adolescent children should **never** be about 'nannying' them, or infantilising them, but instead, should always be about respecting their individuality, and their own **unique** needs, hopes, goals, wishes and desires, about maximising their independence, confidence, self-esteem, life-skills and experience, and about safe enablement, learning from mistakes and becoming stronger and more discerning as a result, not about **coercive control and denial of natural freedoms**, which Natural Humanists consider to be **totally unacceptable, and to have no place in the modern world**.

They believe that denying children this assistance and freedom, is denying them the right to be treated equally as fellow human beings, and is an unacceptable form of deliberate abuse, regardless of whether such abuse is traditionally considered 'normal', 'acceptable', or even 'necessary', as

Natural Humanists prefer never to accept 'received wisdom', or to follow society's norms or traditions, unless they have carefully thought them through and believe them to be necessary, beneficial or harmless.

In other words, Natural Humanists believe strongly that, 'like a true nature's child', we were all 'born to be wild' ¹¹³⁸

Age of Consent

Human-like creatures, who were our own direct ancestors, have existed for 2½ million years, but it's only for around 0.1% of this time, during our own recent history, that, in many countries of the world, young people have been denied the right to have sex if they're under a legally-enforced 'age of consent', which is now usually 16 years of age, but in some countries can be as high as 18 or 21 years, or as young as 12 years, and has changed throughout our recent history, for example, in Britain, having sex with a girl was completely legal from the age of 12 years old right up to 1875^{1139,1140}, and it was also legal to marry a 12 year old girl as recently as 1929^{1141,1142}.

Natural Humanists acknowledge that each country sets its age of consent, based on their beliefs about the age at which children have the ability to give informed consent; about the age at which they believe it's safe for children to give that consent to sex and therefore to have full sexual and romantic freedom. Inevitably, at least one of these countries must be wrong, as the age of consent varies from 12 to 21 years old. They also recognise that, in most countries, the age of consent was originally extremely low and that, in most cases, the decision to raise it was due to the beliefs of certain religious groups, or an attempt to control girls' modesty, chastity and virginity, or an attempt to deal with problems of child prostitution, rather than dealing with that crime in more appropriate ways, without any attempt to preserve children's sexual and romantic freedom.

Natural Humanists acknowledge that, in some countries, it remains culturally acceptable, even today, for adults to marry, have sex, and have babies, with girls as young as 12 years old, but, given the girls' inability to meaningfully consent, and societal grooming of these girls to consider this to be appropriate, and lack of necessarily skilled, professional, experienced and monitored chaperones to oversee all aspects of this, which would almost certainly be impractical anyway, Natural Humanists believe that marriage at such a young age is immoral, as is any sexual relationship between an adult and a child, where the needs, rights and freedoms of children are considered less important than those of adults, or where adults have the opportunity, and even the legal right to control children.

In Britain, during the lifetime of some older people who are still alive today, any girl who chose to exercise her natural right, to love and to have sex with anybody of her choice, and who decided to have sex with a man, was declared to be a 'wicked temptress' who had 'inflamed the desires' of a man and to have 'sinned against God'.

Consequently girls were severely punished, including by being sent to 'mental asylums' or to homes for 'fallen women', where they were deliberately abused, controlled, degraded and even enslaved by the State or religious organisations and, if they'd become pregnant, would sometimes be deliberately denied access to pain relief during childbirth, and would often have their babies forcibly removed and given to adoptive families against their will, with no legal right to ever see their children again.

These were all **deliberate decisions** by the State, and by religious organisations to **severely abuse** children, just because they'd exercised their own free will, and had chosen to give and receive physical and emotional pleasure, often as a way of sharing happiness, affection and love, and of building and strengthening romantic relationships.

More recently, laws were introduced which acknowledged that a small minority of adults deliberately take advantage of children's lack of knowledge, experience, social skill and confidence, and abuse their relative power, forcing girls or boys to have sex, or grooming them to agree to it.

These laws resulted in every adult who had sex with a girl or boy, being severely punished by the State, regardless of whether the sex was gentle, affectionate and mutually pleasurable, and regardless of whether the girl or boy concerned had enthusiastically agreed to this sex, or had even asked for it, or initiated it themselves, and regardless of whether the adult concerned had deliberately or knowingly 'groomed' the child concerned, or whether it was part of a loving relationship.

Natural Humanists recognise that, arguably, this was **directly comparable to making it illegal for any man to have sex with any woman**, with mutual consent, just because a **small minority of men rape women**, or a small minority of men have coercively-controlling relationships with women.

These laws still exist today, and result in all adults (and even children over 16) who have been found to have had romantic relationships and sex with people under 16, going to prison for many years, being publicly declared to be a deliberately abusive child-abuser and sex offender, and having the whole of the rest of their lives controlled by the State, having to spend possibly the rest of their lives on a police 'Sex Offenders Register', being denied the right to have contact with their own children, the right to ever start a family or raise children, or the right to work with children in the future, and even to them being denied the right to have a conversation with any child, for many years after they're eventually released from prison.

It's also resulted in any sex which any adult has with a young person, being forever described, in law, as sexual assault, sexual abuse and/or 'statutory rape', and in any loving act that led up to this sex, such as going on dates, sending love letters, etc., being forever described as 'deliberate grooming'.

Natural Humanists believe that the definition of the word 'abuse', is the **intentional** causing of emotional or physical pain, distress or harm, **not** the **unexpected and unintentional** causing of this pain, distress or harm, and they therefore believe that somebody who didn't intend or expect to cause pain, distress or harm, should never be described as 'abusive' or as an 'abuser', if the young person concerned was believed to have enthusiastically agreed to take part in the relationship, physical affection or sex, was believed to have gained emotional and/or physical pleasure from it, and was not deliberately coerced or groomed into agreeing to it.

Natural Humanists believe that the choice of any human being to form a loving relationship, or to share physical affection, nudity, or to have sex, should always be about them exercising **free-will**, and gaining pleasure in **safe and healthy ways**. They therefore believe that every human being, of every age, should have the absolute legal and moral right, in a way that's not abusive, to love, share physical affection and nudity, and to have any form of sex with any person, or people, they choose, and that to unnecessarily deny them this natural right is itself an **intolerable abuse** of the State's power, particularly if there is a way of safely enabling these things.

The 'age of consent' is the age at which a child is considered to be fully capable of agreeing to take part in sexual acts, so is therefore the age at which they are legally allowed to give this consent to sex. Before this age, no matter how much they want to have sex, and no matter how much sexual and emotional pleasure they might gain from it, their decision to agree to, or request sex is effectively ignored, so any sex that does take place is considered to be non-consensual, and therefore illegal.

Consequently, anybody **over the legal age of consent** who has sex with anybody **under the legal age of consent**, can't claim to have had **consensual sex**¹¹⁴³, and is therefore considered to have **sexually abused** a child, even if that child asked for, or initiated the sex, gave their enthusiastic permission for it, enjoyed it, and found it emotionally fulfilling, and even if it was part of a loving relationship.

Natural Humanists recognise that one problem with this, is that the age of consent varies from country to country, and has also varied within each country throughout history, and so sex which today, in some countries, will lead to many years of imprisonment, and possibly a lifetime on a 'sex offenders register', would be **completely legal** in those **same countries** if it had happened **in past decades or centuries**, and would also be completely legal if it had happened **today in some other countries of the world**.

For example, today, the age of consent is just 12 years old in Cuba, is between 12 and 18 in Mexico, is 13 in Argentina, Niger and Western Sahara and, in many Muslim states, it's 14 (if the sex is between a married couple), whereas in many countries of the world, including the UK, it's now 16¹¹⁴⁴.

Historically, in traditional societies, the age of consent was chosen by each family or tribe, and was often linked to visible signs of puberty, or to the start of a girl's periods¹¹⁴⁵, which currently start at 11 years and 10 months old on average¹¹⁴⁶.

In the 1100s, children in Europe were considered to be old enough to meaningfully consent to marry, and to have sex within marriage, if they were over 7 years old¹¹⁴⁷, whereas in England, from 1275 right up to 1875, it was legal to have sex with a girl who was 12 years old, and also to marry her at that age¹¹⁴⁸. 12 was also the age of consent in China from 1373, because at that age, girls were considered to have 'rational sexual desires'¹¹⁴⁹.

In the 1500s, some Italian and German states permitted full sexual intercourse with 12 year old girls, as did other European countries by the end of the 1700s, whereas in Portugal, Spain and Denmark the age of consent was between 10 and 12 years old¹¹⁵⁰ and, in France, from 1791, it was 11 years old, but later increased to 13 in 1863¹¹⁵¹ and, since 1945, has been 15¹¹⁵².

In Australia, in the 1700s, it was usually parents, not the State, who decided on any punishment of their children for having sex, and it was the children themselves who were considered to have 'done wrong', not their older partner, as children were considered to be "inherently sinful and vulnerable to sexual temptations"¹¹⁵³, or, as Natural Humanists would see it, naturally free and open-minded, and driven by strong natural desires.

Until the 1800s, the age of consent in western countries varied between 10 and 13 years old¹¹⁵⁴. In England it was between 10 and 12 years old, but increased to 13 in Great Britain and Ireland in 1875, and was only then increased to its current level of 16, because of concerns about widespread child prostitution and child sexual slavery, not because of concerns about girls' ability to consent, so it was a reactionary response to a serious societal problem, not a rational and reasoned decision that ensured girls and boys safety, while maximising their personal freedom, personal development and pleasure.

In Spain, the age of consent was 12 until as recently as 1999, when it increased to 13^{1155, 1156}, before increasing again to 16 in 2015^{1157, 1158, 1159, 1160}, whereas in Germany, the age of consent is now 14 and in Iceland¹¹⁶¹, Croatia¹¹⁶², and Slovenia it's 15¹¹⁶³.

In the United States, the age of consent was 7 years old until 1895 and was 10 to 12 in most states until as late as the 1880s¹¹⁶⁴, but a campaign by women led to it being increased to 16 or 18 in most states by 1920^{1165, 1166} after which, laws gradually changed in France, Portugal, Denmark and some

other countries, to increase the minimum age to between 13 and 16¹¹⁶⁷, but again, this was **not** due to concerns for girls safety and didn't consider their natural needs, their individual wishes or their freedom to choose, and was instead about imposing on them the questionable moral beliefs of the powerful majority at that time.

Even today's consent laws (worldwide) are significantly due to a wish to allow, **or possibly to require**, children, particularly girls, to be 'childlike and innocent', or to ensure that they're 'in-line' with religious or cultural teachings or traditions, rather than allowing them to be the young 'Natural Adults' and sexual beings that Natural Humanists consider them to be.

Natural Humanists recognise the irony that, children's natural rights and freedoms are deliberately controlled and denied, worldwide, until they reach the arbitrary 'age of consent', dictated by their nation's or state's government, because they're considered to be incapable of making 'appropriate' decisions and controlling their behaviour, but, at the same time, they're usually considered to be capable of being **fully 'criminally responsible' for everything that they do**, or don't do, **at a much younger age**, for example at **just 10 years old** in England, Wales and Northern Ireland.

In some countries 'underage' sex is allowed as long as it's within marriage, for example in Yemen, where it's legal to have sex with a person from whatever age they personally start puberty, if this sex is within marriage and, in Iran, where married couples can have penetrative sex if a girl is at least 9 years old and can have any other type of sex even with early infants.^{1168,1169,1170} **Natural Humanists are completely against the legalised sexual slavery of children that all such marital laws enable and are against any sex with children that is not safely and legally chaperoned.**

In some countries, regardless of any age of consent laws, children have the **freedom** to have sex **without either themselves or their partner being criminalised**, including in the UK if **both partners** are less than 16 years old, or in Canada^{1171,1172}, where, although the age of consent is 16, any child can have sex (from birth onwards) if their partner is also a child, and is no more than a certain number of years older than them.

Natural Humanists support such flexible thinking and acknowledgment of children's sexual needs, drives and freedom, but do not agree with 'demonising' older children and adults, whose ages are above these limits, and who are therefore automatically assumed to be abusive.

In some countries, the age of consent is higher for gay and anal sex, such as in the Bahamas, the Cayman Islands, Paraguay and Suriname, whereas in the UK, Canada and Western Australia, although the age of consent is now 16 for everybody, until very recently, it was 16 in the UK for sex between a male and a female, but 21 for sex between males, whereas all **girls and women could legally have sex with each other at any age.**

One important fact here is that sex between a **girl of any age** and a woman, was considered to be **legal** and to **not require informed consent**, but sex between that same girl and a man, even if they only performed **identical** sexual acts, **did require this consent** and was illegal and punishable, **very harshly**, by law.

Similarly, in New Zealand, until 2005, it **was fully legal** for a woman to have sex with underage boys, but men who **only performed identical sexual acts** with these **same boys**, or with girls, would be harshly punished¹¹⁷³.

Undoubtedly, many, if not all laws regarding sexual consent, were, and arguably still are, based on **discriminatory views about men**, seeing them all as **aggressors**, and, inappropriately, always seeing

girls, particularly during and after puberty, as **passive victims**, rather than recognising that they're sexual beings, with strong natural romantic and sexual desires, needs and rights.

This has allowed the State, dominated by inappropriate traditional cultural and religious values and populist thinking, to unhealthily and immorally coercively control girls', and to a lesser extent boys' modesty, chastity and virginity, and to strongly punish those romantic and/or sexual partners that these children willingly choose to have sex with, and, in that way, has legally and very successfully, but hugely immorally and abusively, 'used' these children as 'jailbait' to catch and degrade those people (mainly men) whose personal morality (or gender) the State, and those with questionable populist and conservative morals, object to.

They believe that in many ways, children are **more likely** to experience unnecessary discomfort during sex, are more likely to have unsafe sex and become pregnant or develop an STI, are more likely to be pressured into doing things they don't want to do, are more likely to be photographed naked, with or without their permission (which could result in their image being shared without their consent), are more likely to be 'used' for sex and then 'dumped', are more likely to be later 'shamed' for their sexual technique or experience, and are significantly less likely to experience orgasms and sexual pleasure, if, as is fairly common today, they have **unsupervised** sex with a young and inexperienced underage child, than if this sex, and any romantic relationship in which it occurs, is with an adult, and is **carefully monitored and supervised, throughout**, by a trained, qualified, experienced, registered professional chaperone, with full details of every contact and action carefully recorded, so that it can be accessed by chaperones for the whole of the rest of that adult's life.

Natural Humanists, however, consider Chaperones to be only part of the solution. For a child to be able to safely take part in intimate relationships, they need to be well educated in all aspects of sex and relationships. Both the World Health Organisation and UNESCO, believe it's important for young people's personal development, human rights and well-being, as well as for public health, **to provide every child with a thorough, comprehensive sex education**¹¹⁷⁴, which provides detailed, accurate information about all areas of relationships and reproductive health, and about sex, sexuality, sexual pleasure, consent, contraception, safe sex, sexually transmitted infections (STIs), sexual orientations, gender identities and relationship skills.

In Norway, for example, a series of sex education videos, called 'Sex and Stuff', which is part of a science series called 'Newton', is intended for 8–12-year-olds, and includes explicit information about sex, images of simulated masturbation and sexual intercourse and teaches about anatomy, including clearly demonstrating the normal changes that occur during puberty¹¹⁷⁵.

Natural Humanists acknowledge that, according to research, **early and complete sex education** does **not** increase the likelihood that children will become sexually active. Instead, research proves that it actually **increases children's sexual health**¹¹⁷⁶, including reducing levels of unplanned pregnancy and STIs, and that it's particularly beneficial to people of minority sexualities, and those who are transgender.

Natural Humanists believe that such education should be provided, in a basic form, from infancy onwards, to meet the natural needs of children of that age, covering things like names of body parts, consent, masturbation, touching, personal space, genders and sexualities.

However, they believe that, **before the start of puberty**, all children should be taught everything there is to know about puberty, sex and relationships, and that this should be timed to reflect the fact that children often start puberty at very different ages, and that a lot of unhelpful and misleading information and opinion is often freely accessible to them online, together with explicit

and possibly distressing hardcore pornography, including images of violent, abusive and non-consensual sex.

Natural Humanists believe that this education should also explore with children, individuality, mutual respect, and the importance of people meeting each other's needs for love, affection and sensual and sexual pleasure, not just their own, but only when this fits in with their own beliefs and values.

They believe that such education shouldn't attempt to hide any information from children, and should include actual images of children of various ages naked, to show how puberty can affect people differently, with all such images only used when the children pictured have themselves reached an age where they can legally consent to such a use of these images, with any laws modified to allow this, and should show actual demonstrations of different types of pleasurable consensual nudity, sex and sensual touching, including washing or massaging each other's bodies, naked hugging, kissing the body, masturbating each other, oral sex and various positions for intercourse, and for gay and lesbian sex, as well as the use of sex toys, and a variety of ways somebody can masturbate themselves, because, for many children, this will be their only access to sex for many years.

They acknowledge that **most children** have access to extremely explicit internet porn, and that laws should be modified to allow their sex education to be just as explicit as such pornography, but **should only show gentle, affectionate sex between loving couples**, and also **between polyamorous groups**.

They believe it's wrong to only teach about mainstream sex, as this effectively grooms children to believe that other types of sex and relationships are somehow wrong, and that sex is only or mainly for making babies, which should **always** only be down to **the individual** to decide.

Critics of comprehensive sex education, particularly of younger children, claim that it 'sexualises' innocent girls and boys, but Natural Humanists take the opposite view. They believe that **all human beings**, including **all children**, are **already sexual-beings**, and that failing to acknowledge this, and failing to prepare them for a sexual life, and denying them the ability to learn how to satisfy their sexual needs and drives fully and pleasurably, is **immorally 'desexualising' children**, and as such is **dehumanising and degrading them**, just as it would be degrading and abusive to force an adolescent child to wear and use a nappy, or to hold their hand when they cross the road. It's humiliating, degrading, infantilising and abusive, and it prevents them from gaining the knowledge, skills, independence and freedom that are so crucial to all human beings' quality of life, and which are their absolute natural birth-right.

They believe that, as children often experiment with nudity and sexual touching from a very young age, all children should be encouraged to use a very detailed and comprehensive 'tick list', possibly only stored on a confidential website, to state which forms of nudity, physical affection, and sensual and sexual acts they feel they would enjoy taking part in, from an exhaustive list of options. This tick list would also detail which of these things they wouldn't like to take part in at all, and which they'd only take part in if their friend or partner wanted them to. Natural Humanists believe that all children should be encouraged to update this 'wish list' regularly, to make sure it's always current and relevant, and should be encouraged to try to stick to it, rather than ever being pressured into doing things they're not interested in or missing out on doing things they'd love to do.

They believe that all human beings' sexual lives, including any early experiences of experimenting, must always be driven by their own personal wishes, preferences and desires, **not** by being bullied, pressured or groomed to try things they don't know about, don't feel ready for or are not interested in. They also believe that no human being's choices should be based on enforced ignorance of all the wide range of options that are available to them and should never be due to either unhealthy

grooming to be unnaturally non-sexual, **or** due to pressure from other people to begin their sexual lives earlier than they're ready for.

A professionally produced educational video could be available online, worldwide, that could be accessed freely by everybody, of every age, showing people taking part in every single possible type of intimacy that is on this tick list, with all of the shared nudity, intimacy and sex shown in these videos being between real-life affectionate, loving friends, couples, or polyamorous groups, including every possible type of sex and masturbation known to humankind, every type of sex toy and how it can be used, every type of physical affection, every possible type of sex game and every possible type of sensual touch, massage and every other non-aggressive intimate act.

Natural Humanists don't consider nudity, or any sexual or intimate act to be rude, dirty, or offensive and so would not consider this video to be in any way obscene material, and would consider it to be an extremely important form of education, particularly for children, and for adults with limited experience of sex and intimacy, allowing every adult and child to choose to add various intimate acts to their own personal confidential online 'wish list', based on a clear understanding of what each act involves, and possibly with each person filmed for this video commenting after each act, on how it makes them feel and why they enjoy it, as well as any negative feelings about it, possibly with the option of individual viewers being able to message each contributor to ask further specific questions they might have about that act, with this being via a chaperone, whenever this is necessary.

Natural Humanists believe that every human being, throughout their life, should be free to share any intimate experiences on their own personal 'wish list', with anybody they choose, whenever they wish to, as long as both they and the other people involved are capable of meaningfully consenting to this, or can be safely and legally enabled to take part, and enthusiastically wish and agree to do so. They believe that, at no point during their life, should any human being be under any pressure at all to do anything that somebody else wants them to do, but they'd prefer not to do, or should ever be made to feel bad about refusing to take part in such things and, if they're under the age of consent, they should be encouraged and enabled to immediately report any such pressure or criticism to a chaperone, or to the Police, with all such controlling behaviour being permanently recorded on that person's file if they use a chaperone service.

All users of such a 'wish list' could indicate which of these acts they'd only share with somebody they're sexually attracted to, which they'd only share with somebody they have a mutual romantic connection with, which they'd only share with friends, or with people they admire, or with people they feel safe with, or would share with anybody, as long as it's reciprocal, or would only share anonymously, for example if somebody had freely and happily agreed, immediately in advance, to several friends doing a particular thing to them, but didn't know which of them had actually done it, because their eyes were closed, or they were consensually blindfolded at the time.

They believe that a similar confidential tick-box list should allow children to explore, **very precisely**, who they are **and are not romantically and/or sexually attracted to**, including which one or more genders, age-groups, personalities, levels of compassion and intellect, beliefs and values, and natures they're attracted to (for example feminine, masculine, or non-binary in nature), and again they should be encouraged to update this list regularly, to reflect any changes, as all human beings' sexualities and interests should always be free to evolve over time.

It may be that the list of groups of people that they're romantically attracted to is slightly different from the list of those they're sexually attracted to, which is again slightly different from the list of people they'd happily exchange hugs, kisses or consensual mutual nudity with, or would happily see naked, but not be seen naked by, or vice versa, and so on.

They believe that such lists would give every child and every adult the freedom to explore every area of their own sexuality, fully and freely, which would allow them to liberate themselves from the unhealthy and coercive restrictions of societal norms and parental and religious grooming. Indeed, they believe that liberating all Human beings to be freely and proudly exactly who they are, and to live every part of their life exactly the way they want to live it, as long as it doesn't negatively affect anyone else, is central to Natural Humanist philosophy.

Natural Humanists believe that it's only by learning about ourselves in these ways, that we can gain the ability to appreciate what will and will not make us happy and meet our needs. They believe that this **knowledge** can give us all the **power to achieve our own romantic and sexual needs**, and to help others to meet **theirs**, in ways that we're all happy with and which don't degrade us. To Natural Humanists, 'knowledge is power'; **the power to make ourselves and others happy**, and to successfully meet important human needs, which otherwise would remain unmet, or would leave us unfulfilled, possibly for many years, for decades, or even throughout our whole lives.

They believe that children and adults should be encouraged to **remain open to these interests changing over time**, but should be encouraged to always respect themselves, and to not be encouraged to take part in any relationships, or any intimate acts, with people they're not attracted to on some level, which needn't necessarily be physical, or with people who are not kind, respectful, caring, thoughtful and gentle, or who are not sensitive to, and respectful of their needs, wishes, desires and personal space and boundaries, or don't value them as a person, and as a unique individual, instead of just for their looks, body or social-standing. Natural Humanists believe strongly that, although it's lovely to feel that somebody finds us physically attractive, it's hugely more important and meaningful, for them to love, respect and value us for exactly who we are, and to gain true pleasure from our company, as a unique individual, something that every child and adult, of every gender, should have the opportunity to experience, throughout their entire life.

Natural Humanists celebrate the fact that all human beings are sexual beings, throughout both their childhood, and their adult lives, and they believe that their sexuality, which includes their need to share love and affection with people they're attracted to, is so core to who they are as a human being, even during childhood, that for a parent to deliberately groom a child **not** to see themselves as a sexual being, or to **not** teach them about all potential sources of individual or mutual sexual pleasure, or to **not** allow them to experiment with affectionate relationships and sexual activities whenever they wish to and this is legal and can be safely enabled, **is immoral and abusive**. Similarly, they believe it's immoral and abusive to deliberately separate children from people to whom they might be sexually and/or romantically attracted, for example, choosing to send a heterosexual boy or girl to a single-gender school, or denying them the freedom to socialise out of school hours with people of their own choice, which is also a problem for those who are bisexual, which, according to the UK's Annual Population Survey in 2023, is as much as 9.2% of all girls and women aged 16 to 24.¹¹⁷⁷

Sexual and Romantic Chaperones

Natural Humanists believe that, just like adults, **children have an identical need for love and physical affection** and, from the start of puberty at around 9-12 years old, also have **an identical strong genetic drive to share sexual and romantic experiences** with others too.

They believe that romantic love, physical affection, shared nudity and sex are perfectly acceptable and natural between any two or more people, and are potentially hugely pleasurable and emotionally rewarding, but they believe that, even though these things are **absolutely what nature intended us to do**, this is always morally unacceptable if anybody is not capable of meaningful, informed consent, unless there is somebody available with appropriate training, knowledge, skills,

experience and professional monitoring and registration, who knows that person well, fully understands their needs and wishes, and understands fully how unhealthy sex and relationships can cause harm, who can **legally consent on their behalf**.

Natural Humanists believe that 'age of consent' laws go directly against the United Nations' Convention on the Rights of the Child, which 196 countries have agreed to be bound by, and which requires governments to always act in children's best interests, and gives all children under 18 the right to express their opinions, and to have those opinions heard and acted upon, and the right to not have their lives subject to excessive interference. It supposedly gives all children the right to have their strong desires, needs and wishes acknowledged and safely enabled, to be given the right to love and share mutually pleasurable sex with anybody of their choice, to be allowed the right to have their decision to agree to have sex, or to form a loving relationship with any particular person acknowledged and respected, and to be allowed the right to be protected from abuse, which Natural Humanists believe should include the legal right to have, and to legally use, a Romantic and Sexual Chaperone.

Natural Humanists believe that all sex, **with appropriate consent and, whenever necessary, with direct supervision**, is **always morally acceptable**, even if some people may not approve of it. Consequently, they believe that it should **always be fully legal**, in all countries and regions of the world, but they also believe that sex and relationships without such consent and safeguards, or which involves some form of physical force or coercion, or deliberate grooming, can be potentially extremely harmful and distressing, and so is **always completely immoral**, even if it's part of **natural human behaviour**.

They acknowledge that, in many countries, including the UK, Doctors are allowed to make their own personal assessment about whether each individual young child is capable of consenting to life-changing treatment and, if they believe that they are, that child is then legally allowed to give their consent, even if this goes against their parents' wishes, and even if any subsequent medical intervention is without their parent's knowledge.

Similarly, Natural Humanists believe that trained, qualified and registered professional Sexual and Romantic Chaperones, should be legally allowed to assess whether each individual underage child is capable of **safely** consenting to **all** or just **some** types of relationships, physical affection, nudity and sensual and sexual acts, **without having to obtain the parents' agreement** to these assessments, **or** to these relationships and intimacy, **or** to their chaperoning of them, as they believe that **all children** should have the absolute right to privacy, autonomy and independence, whenever they can be **safely enabled to exercise this right**.

However, they believe that children should be encouraged and assisted to share this information with their parents, whenever appropriate, and that, ideally, all responsible and caring parents, supportive of their children's sexual and romantic freedom, and of the use of chaperones, should register their children while they're still young, and agree to accept these chaperones' decisions, and should also, ideally, all sign up to train to become chaperones themselves, either just to one or two of their friends' or local community's children, on a voluntary basis, or as a part-time or full-time career.

They believe that every effort should be made to ensure that sexual and romantic chaperones have the necessary knowledge, skills and experience to be able to supervise, and safely enable, all romantic and sexual relationships and activities, between any two or more people, to ensure that the risk of any discomfort, harm or regret is eliminated or minimised, as much as possible, and to ensure that young or vulnerable people, can experience as much freedom, fun and emotional and physical pleasure as possible, and develop as many positive sexual and social skills as possible in the process.

They believe that chaperones should receive professional monitoring and supervision and should require professional training and registration, with any unprofessional behaviour resulting in them being prevented from continuing to work as a chaperone and, if appropriate, resulting in legal action against them.

They believe that chaperones could ensure that any chaperoned sex or relationships do not cause harm, for example, if the person has an intellectual impairment, or they're too young to have fully developed the ability to appreciate, and understand the significance or potential negative consequences of their choices, or they lack the social skills, self-esteem and confidence to manage relationships, or don't fully understand societal norms, or have an impaired ability to control their natural drives, or to manage their sexual and emotional arousal, or to satisfy their strong emotional needs in more appropriate ways, or to express their wishes, opinions and preferences clearly and assertively, or if their limited physical development, increases the risk that they might experience pain or discomfort during sex, or if differences in the age or status of sexual partners increases the risk of being groomed, exploited or coerced, or if they have a lack of experience and knowledge of sex, and of all the alternatives to sex, which involve nudity, physical touch, and/or physical affection, including massage, bathing together or washing each other and non-contact sex, such as mutual solo masturbation or the use of remote-controlled sex toys.

Consequently, they believe that it's immoral for anyone to ever have sex or romantic relationships with anybody under the age of consent, unless that young person's abilities have been professionally assessed, and the support of such an experienced and fully trained sexual and romantic chaperone is legal and available, to supervise, guide, teach and advise them. They believe that such a chaperone should be legally required to ensure that any sex that the young person does agree to is always gentle, respectful, and ideally affectionate and mutually pleasurable, is not likely to make them pregnant or lead to STIs, and only ever involves doing things that they know about and understand, and have confirmed, in advance, that they want to take part in, thereby protecting their safety, rights, and sexual freedom, and preventing any emotional or physical pain or harm, distress or regret, while also, at the same time, allowing their client the opportunity to practice social, sexual and relationship skills, and to experience both giving and receiving love, affection and admiration, while also maximising their emotional, sensual and sexual pleasure.

They believe that all such physical affection, nudity and sexual acts, should always be fully supervised by such a chaperone, whose only concern should be enabling that person to exercise their natural human rights, meet their natural needs, and satisfy their natural drives, and to ensure that they're safe, happy and feel in control. They acknowledge that sex is an intense emotional experience, so believe that chaperones should be required to enable children to talk through their emotions before and after each experience and throughout any romantic relationships.

Natural Humanists believe that the law should be changed, worldwide, to require such chaperones to supervise **every** romantic relationship, and **every** act of physical affection, sexual nudity or sex, between any human being and any child under the age of consent, or anybody with a mental impairment.

They believe that these new laws should also permit all such relationships, emotional intimacy, nudity and sex, whenever a child or vulnerable adult appears to have **requested it, or enthusiastically agreed to it**, and if, following a careful assessment by the chaperone, it's not considered likely to cause distress, pain or harm to anybody involved, and it's also likely to be beneficial to them, for example by making them feel happy, loved and valued, or allowing them to experience orgasms or other forms of sensual or sexual pleasure, or allowing them to develop important social, relationship or sexual skills, or develop important friendships or romantic connections with other people.

Natural Humanists believe that the law should only allow all such decisions to be made by a fully-trained, qualified, experienced, monitored and registered professional sexual and romantic chaperone, if that chaperone knows that person well, and has assessed them fully and ascertained their abilities, wishes and needs.

They also believe that chaperones should be legally required to minimise any potential harm and regret, to make children aware of any potential negative consequences, and to teach them about the full range of activities which involve pleasurable touch, nudity, physical affection and sensual or sexual pleasure, so that they're able to choose, in advance, exactly what they do and do not want to take part in. They acknowledge that this has the potential to ensure that, when actually taking part in these activities, arousal, impulsiveness, over-generosity or emotional pressure, don't result in them moving on to more potentially risky or harmful activities, which they may later regret.

They acknowledge that the use of such chaperones would allow both the child and their partner to be fully assessed, would ensure that both are provided with all necessary sex and relationship education in advance, would allow compulsory supervision of all contact between the couple, and would ensure the use of suitable contraception and safe sex techniques, every single time.

They believe that if such chaperones were **freely available**, and if sex and relationships with their supervision were **fully legal**, then there is no reason why every child, of every age, shouldn't be allowed to have **full sexual and romantic freedom as a legal right**. They acknowledge that this would allow them to have romantic relationships and close, affectionate, intimate friendships, and to share whatever forms of physical affection, nudity and sensual and sexual pleasure they wish, with **any other human being, of any age, sexuality or gender**, and to have **as many such partners as they wish**, at the same time, or at different times, throughout their childhood, whenever doing so would make them happy. They believe that it would be essential, however, that all of their partners were thoroughly assessed, monitored, and supervised, and that full confidential records were kept of these things, with all of this being managed by an ethical independent charity, to avoid immoral state control or invasion of privacy.

They believe that chaperones should assess in advance precisely which intimate affectionate or sexual acts each of their clients did or did not wish to take part in, and also which of these they'd like to take part in with the partner they're with at that time, as this might be a smaller list. They should then be responsible for setting a plan for each meeting between their client and that partner, to decide which of these acts they'd like to experience during that session, so that the chaperone could ensure that that plan was not deviated from, for example due to sexual arousal or pressure from their partner, unless their client changed their mind and decided not to go ahead with one or more of the planned activities at all.

They believe that any child or adult who chose to have sex or relationships with children or vulnerable people, should themselves be thoroughly assessed, in advance, by a sexual and romantic chaperone, to ensure their suitability, and to ensure that they have enough knowledge of sex and relationships, even if this is just theoretical knowledge, rather than practical experience, and that they know about safe sex and do not have any sexually transmitted infections. They believe that all details and assessments of all chaperoned sex they ever have should be securely and confidentially stored, to inform all chaperones ever in contact with them in the future, including a fair and professional rating and review of each sexual or romantic partner, and of every contact and sexual act. This would also allow chaperones to give additional education or advice to each client, and to each of their partners, to deal with any specific weaknesses in their social or sexual skills, for the benefit of all of their future sexual and romantic partners.

All clients of chaperones should have a right to know, in advance, about any past negative ratings or reviews of people they wish to have sex or relationships with, and this alone would help to 'police' this system, discouraging inappropriate behaviour, and rule-breaking, and encouraging and enabling all partners to become better sexual and romantic partners. Anybody breaking necessary rules imposed by a chaperone could be suspended or permanently barred from using a chaperone with one or all potential partners and failing to use a chaperone could itself be illegal.

They believe that any such legal chaperones should also supervise all contact between a child and any adult (or person over 16), if they are in a **romantic relationship**, even if this relationship is **never sexual**, and they believe that any such adult, and also any adult who shares nudity or sex with any child, should be subject to very strong punishments if they **choose not to take advantage of such a chaperone service**, perhaps 3 times stricter punishments than currently exist for such offences, to reflect the fact that they will have made a **deliberate decision** not to use a service which exists to protect vulnerable people from harm, while allowing safe, mutually pleasurable sex and relationships, and have therefore effectively 'volunteered' for such consequences of their actions.

They acknowledge that the sharing of any type of nudity, or any sexual experience, can sometimes lead to regret, regardless of whether those concerned are children or adults, and that it should be a chaperone's responsibility to minimise or eliminate the chances of such regret, but also to allow children to use regret, about doing or not doing something, as an important learning experience, to guide them to making healthier choices in the future, as one of the best ways for any human being to learn is through their mistakes.

They acknowledge that regret is part of life, and can either be minor, such as regretting eating that last cream cake, or significant, for example not telling somebody who is no longer in our life that we loved them, and, in some cases, it can even be severe, but they acknowledge that many of us also significantly regret **not** sharing love, affection and sex with certain people from our past, possibly as much as, or even more than, we regret any experiences that we **did** share with other people.

They acknowledge that sex is almost always pain-free, and is often extremely pleasurable, but they believe that no child should be denied the right to both give and experience such wonderful pleasure, just because a minority of sexual acts cause discomfort or pain the very first time in our lives that they're performed, whether we're an adult or a child at the time, specifically those acts which involve penetration of the vagina or anus. Consequently, they believe that, if this discomfort is **inevitable at any age**, then it shouldn't, in itself, be a reason to deny a child the freedom to perform these acts, if they wish to, as long as they have been prepared for any discomfort and have agreed to take part.

They believe that each chaperone would have an important responsibility to ensure that all such pain or discomfort is completely eliminated, or minimised as much as possible, for example by teaching that person how to prepare their body, painlessly, for such acts, alone and in private, weeks or months in advance, possibly by using numerous dildos, of different lengths and girths, to allow their body to gently adapt to being penetrated, and, advising girls to fantasise or masturbate themselves before meeting a partner, to increase their body's release of natural lubricants, and to temporarily increase the width of their vagina, as occurs naturally and automatically during female sexual arousal, to increase their vagina's ability to be comfortably penetrated, as well as teaching their clients how to relax their pelvic muscles, to allow pain-free, gentle penetration. They believe that chaperones should be responsible for ensuring that those in their care, also always have access to suitable artificial lubricants, if they need them, before having any type of penetrative sex, and for ensuring that the initial penetration of a client's body is always slow and gentle, to make it as comfortable and pleasurable as possible.

They believe that the most fulfilling and pleasurable sex often involves the building of strong emotional bonds, and the sharing of deep affection and intense emotional experiences. Consequently, they feel that chaperones should be required to encourage and enable all clients, and their partners, to always treat sex as more than just a means of achieving orgasm or physical pleasure. They believe they should encourage them to openly discuss their feelings, to connect with each other on an emotional level, to share compliments, kindness and affection, and to genuinely care about each other's personality and individuality, and about each other's feelings and emotional happiness and pleasure.

They believe that, ideally, sex should always involve mutual respect, kindness and genuine affection. They acknowledge the right of all human beings to have sex that's not affectionate, but believe that this misses an important opportunity to share kindness, and a meaningful emotional connection with other people, and potentially devalues and even dehumanises those involved, as they believe that love and physical affection are both very strong and important human needs, and that sharing love widely and as deeply as possible, if those concerned are comfortable with it, is an extremely important way of meeting each other's needs and of recognising, valuing, and celebrating each other's humanity.

They believe that, if legal, all children should be able to have a free choice over who chaperones their sex and relationships, including whether it's a member of their own extended family, a trusted family friend, or, if they prefer it, somebody who doesn't know them at all. They believe it's important that all children should have complete freedom of choice over whether any chaperone is a very young adult, closer to their own age, or an older person, and over their gender and sexuality, for example they may prefer somebody who is of the same sexuality to themselves, so that they can better understand their experiences, or they may wish the chaperone to be of a sexuality which means that they won't be sexually attracted to them, or to their partner. The only non-negotiable should be that all chaperones must be fully trained, qualified, registered and monitored.

They believe that the precise sexuality of each chaperone should be assessed during their training, and that all their future clients should be informed of this sexuality. This assessment could include lie detector tests, or the use of technology to assess physical arousal in response to images of people of different ages, genders and other characteristics.

Whoever they chose to be their chaperone, that person could be required to keep confidential records of how each 'session' went, of all the ways future experiences could be improved, and of whether their client would like to take part in each activity again in the future with that partner, or would like to go on to take part in other intimate activities with that (or other) partners in the future.

They believe that all chaperones should be responsible for ensuring that, whenever a child wished to end contact with any partner, at any time, and for any reason, they'd be completely free to do so immediately, and that, from then onwards, any attempt to contact that child by an adult partner would be considered to be harassment, which could be dealt with safely, by legal means.

They believe that, with both their client and any of their partners, one of a chaperone's roles should be to educate all concerned on how to obtain the maximum sensual, sexual and romantic benefit from each experience, so that each experience can be a gradual learning process for both parties, allowing the gradual development of skills and knowledge in this extremely important area of human life.

They believe that anybody, of any age, who has difficulty meeting romantic or sexual partners, or sustaining relationships, or who is prevented from satisfying their romantic or sexual needs, because of a physical or intellectual disability, mental health problem, visible physical difference (for example,

a birth deformity), or because of a chronic physical health problem, or limited social skills, should have a right to be provided with additional assistance to meet their needs as fully as possible, including specialist dating services, assistive technology and sexual surrogates.

They believe that every professional adult sexual surrogate should be legally allowed to share with each of their clients, including children, any sexual experiences that their client requests, which may include mutual masturbation, intercourse and oral or anal sex. They believe that such surrogates should be monitored, rated and reviewed, police-checked, have frequent STI checks and should operate by a strict code of conduct, with any sex with children always being with the supervision of a professional chaperone, and with all surrogates either operating on a voluntary basis, or for a reasonable fee.

They believe that a child with a terminal illness, who may never reach the legal age of consent, should have enhanced legal rights to have their own expressed wishes regarding sex and relationships, given significantly greater credence than is normally the case, and they should be legally allowed to have sex and romantic relationships with anybody they choose, but only after careful assessment of both them and their intended partner, and only with the professional guidance and supervision of a chaperone, who is committed to ensuring that child's safety and happiness, and ensuring that that they can make and express their choices freely, and that any potential negative consequences are minimised or eliminated.

Also, if any child's physical, intellectual or psychological development is significantly **ahead** of their peers, such that they're believed to be capable of meaningfully consenting to and/or benefitting from sex and relationships long before their peers, then they should be entitled to have this assessed, and to be permitted to have a lower age of consent approved for them by a court, for the rest of their childhood, to reflect this, but still to have the option of a chaperone service if they wish to use it.

Natural Humanists believe that nobody should ever have sex or relationships with anybody if this is illegal, as punishment for breaking such laws is hugely damaging for everybody concerned, not just for the person being punished. However, they also believe in campaigning to abolish or amend all laws, worldwide, which unnecessarily control or prevent any relationship, physical affection, nudity or sex which independent, unbiased, careful and thorough professional research proves are unlikely to be harmful to anybody involved, **if supervised by a chaperone**, or it's likely that the risk of such harm is small, and is outweighed by the potential benefits for all those concerned.

They believe that every person ever chaperoned should be reviewed, when they become an adult, to determine any positive and negative effects they experienced, as a result of having had chaperoned sex or relationships during their childhood, to ensure that the way that people are chaperoned is constantly improved, to maximise positive and minimise negative effects, and that A.I. should be used to monitor this globally, and to suggest ways of further improving both safety and happiness for all clients.

They also believe that very careful research needs to be carried out by highly-qualified, knowledgeable and experienced psychologists, sociologists, and other professionals, to determine how young people can best be enabled to safely have sex and relationships with anybody they choose, with the constant supervision and support of such highly-trained and experienced chaperones.

Natural Humanists recognise that there is a long history of chaperones in Europe. Right from the 1700s onwards, chaperones were responsible for ensuring that a girl's **modesty, chastity and virginity** were maintained, and that her **natural behaviour was controlled** at all times, whenever she

was away from her family, especially if she was expected to meet a man¹¹⁷⁸. In other words, it was about **controlling her sexual and romantic freedom** and **protecting her eventual ‘value’ in the ‘marriage market’**, as non-virgins were considered to have little or no ‘value’. Boys weren’t required to have chaperones at all, and their value didn’t depend on their virginity. In those days, chaperones were usually married women and were sometimes the girl’s own mother¹¹⁷⁹.

Natural Humanists acknowledge that the word ‘chaperone,’ is thought to originate from the name of the **hood**, placed over the head of a bird of prey, to **stop its desire to fly**¹¹⁸⁰. Natural Humanists, however, have no wish at all to restrict any child’s desire or ability to ‘fly’, or to control any part of their romantic or sexual freedom, but, instead, they believe in **safely enabling** all children to be, both sexually and romantically, **as ‘free’ as they can safely be enabled to be, whenever they wish to**.

In **today’s modern world**, chaperones are actually a legal requirement in some countries, including the UK, and are considered both necessary and appropriate, and therefore **suitable and adequate**, in certain situations¹¹⁸¹. For example, in the UK, all children must be **supervised by a chaperone**, who must be approved by the local council, if they’re below ‘school leaving age’, and are taking part in a public performance, like a film, a play, or a concert, or they’re involved in things like sporting events, or modelling assignments, whenever they won’t be supervised by one of their parents, a schoolteacher or a home tutor¹¹⁸². This chaperone must be an adult, qualified in child protection and paediatric first aid, and is fully responsible for the child’s safety and well-being while they’re away from their parents¹¹⁸³.

Natural Humanists acknowledge that these chaperones are **already fully trusted, by both parents and the State**, to be alone with children, to always do the **right thing**, and to **professionally protect children’s safety**, so, they believe that, with additional training, safeguards and professional monitoring, there is no reason why they shouldn’t be trusted to manage and supervise all intimate contact between **any girl or boy**, and **any other human being of their own personal choice**, with restrictions on their choice of partner only being imposed if this has been proven, by careful research, to be **absolutely necessary when a chaperone is supervising**, and to be the **only reasonable option**, to both safely meet that child’s own needs and wishes, and to protect their safety and well-being.

They believe that a chaperone’s role should be restricted to ensuring that a young person’s specific personal needs and desires for love, physical affection, nudity and sex are assessed and recorded, and that these needs are met as fully and safely as possible at all times, and that nothing ever happens between that young person and any romantic or sexual partner, of any age, unless that young person has decided, in advance, that that’s exactly what they want to happen, and careful, unbiased professional study and research, has found no evidence that it causes significant harm or distress, at the time, or in the future, if it occurs in those circumstances, and with that level of professional supervision.

They acknowledge that trusted, respected and professional Intimacy Coordinators already exist in the movie industry, determining what levels of nudity and intimacy are fully acceptable to actors involved in sexual scenes and they recognise that some of the skills of these professionals could easily be adapted to suit the requirements of Romantic and Sexual Chaperones.

They believe that children and vulnerable adults should always be chaperoned in the most respectful way possible, including, where appropriate, by using artificial intelligence and/or specially designed clothes, body-worn sensors, rooms, furniture or any other equipment which ensures that only pre-agreed sexual activity occurs, as well as using remote video-monitoring equipment, and possibly thermal imaging cameras, to allow them to be supervised in such a way, that maximises their privacy and dignity, without compromising their safety.

A bedroom, and individual items of furniture, interchangeable screens, specific items of clothing with lockable fastenings, and tiny body-worn devices, detectable by A.I., which are attached to lockable straps, could all easily be designed in advance, and these could be selected, fitted, adjusted and checked by the chaperone before each client and any partner(s) entered the bedroom, without any sexual parts of their bodies ever being visible to the chaperone. This would then allow their client to do anything they wanted to in the bedroom, without being supervised by the chaperone at all, as Artificial Intelligence, would monitor everything that happened.

A chaperone could sit in a room that had direct access to both the bedroom, where any intimate contact would occur in privacy, and to two or more changing rooms, used, separately, by the client and each of their partners. The client and their partner would only be given access to the bedroom, by the chaperone, after the chaperone had checked any locks on body-worn clothing or straps, with any private parts of their bodies being hidden during such checks. If, at any time, the chaperone needed to swap over or adjust any furniture or devices in the bedroom, then this would only happen after those present had returned to the changing rooms, or had confirmed that they had covered themselves up, to preserve their privacy.

CCTV could be fitted in the bedroom, capturing everything that went on, and the footage could be stored for, say, 20 years, or until any child turned 18 or 21, but would never be viewable by anyone, including the chaperone, not even while it was being filmed, without the approval of the courts.

The chaperone could listen, live, to ultra-sensitive audio footage from the bedroom, so that they could hear anything that their client and their partners said, could detect any signs of distress or discomfort, and could hear any request of their client to stop the session.

If approved, but only when considered appropriate, and only when agreed by the client and their partner(s), and when in line with the chaperones' professional etiquette, the chaperone could view live thermal-imaging camera footage of what was happening in the bedroom, so that they could clearly see what was going on, without seeing their client's or their partners' naked bodies, to maintain their privacy and dignity.

In theory, interchangeable furniture, clothing, body-worn devices and screens could be designed, so that, individually, or in various combinations, they could **completely prevent**, or could **freely allow**, any specific sexual or affectionate acts, so that only the approved plan of acceptable acts could ever take place in the bedroom.

For example, if a client chose to have no physical contact at all, then an optional clear rigid plastic lockable screen could divide two halves of a king-size bed, allowing two people to see each other fully or partly naked, and even to watch each other masturbate, without any ability to make physical contact with each other. The client and any partner(s) could also wear specific items of clothing with lockable fastenings, so that they could never reveal any parts of their body that had not been pre-approved by the client. One person might, for example be happy to be seen fully or partly naked, but not to see the other person fully or partly naked, or vice versa.

If, for example, a girl was happy to be masturbated and to be given oral sex, but not to have intercourse, then she could sit in a very comfortable purpose-designed chair, with a minimal but strong framework or clear screen around it, that she would hinge shut herself, and would automatically lock her in place. A hole in the framework or screen would be at a suitable distance from her vulva, and would be of a suitable size and shape, that it would comfortably allow her partner to fit their head through (to give her cunnilingus) and would comfortably allow her to be masturbated, but would totally prevent any partner's penis reaching her vulva, while still allowing their partner's penis to be masturbated. Similarly, the partner could also massage kiss, lick, or suck

her breasts, if they'd chosen a screen with additional holes large enough, and in a suitable position, to permit this.

Alternatively, if the size of the hole in the screen that was close to her vulva was reduced further, then, if it was what the client preferred, her partner could freely masturbate her, but could not fit their head through to perform oral sex.

Alternatively, anybody with a penis could wear lockable shorts (possibly see-through) whenever anybody with a vulva who didn't want intercourse was not themselves wearing lockable shorts (which again could possibly be see-through), and they could take it in turns to remove their underwear in order to perform any sexual acts that didn't involve intercourse, with keys to all such shorts and other such lockable straps only existing in the changing rooms, and with the chaperone checking that no two people of opposite genders ever entered the same changing room, or ever had unlocked shorts at the same time.

If somebody didn't want to receive oral sex, then any partner could wear a clear lockable mouth mask whenever the other person was not wearing locked shorts, but at other times they would both have full access to each other's mouth and genitals, e.g. for kissing, masturbation, or intercourse.

If somebody didn't want a partner's fingers to touch any 'private' parts of their body, then their partner could wear locked gloves that gave them no sensory feedback from touch, e.g. boxing gloves, or clear rigid plastic 'gloves', whenever the other person wasn't wearing locked shorts (or a locked bra), that was possibly see-through, or could have hard plastic inserts to prevent unapproved massaging of the breasts or genitals, or they could sit in a chair surrounded by a see-through frame or screen which allowed a full view of their body, but prevented any contact at all with certain parts of it, depending on the location, size and position of the screen (and any small or large holes in it), but gave easy access to other parts of their body.

If a client had not agreed to a partner's penis touching any part of them, then their partner could be required to wear shorts with a lockable belt, and possibly with a rigid clear plastic crotch section, that gave no sensory feedback to that partner at all.

Special open-fronted lockable underwear with a rigid plastic section in the area of the anus, would prevent any types of anal contact, stimulation or sex that had not been pre-approved, but would allow all approved sexual acts involving the genitals and breasts.

The chaperone could oversee the locking and unlocking of any necessary furniture, screens, clothing, and any other devices, to ensure that only pre-approved acts could ever take place, and could have voice contact with their client throughout, but particularly whenever a new act was about to be performed, to ensure that they were still completely happy to perform that act.

In theory, Artificial Intelligence could potentially safely monitor every type of contact between partners, without the need for any such screens, clothing, or devices, and could automatically set off an alarm, and allow a chaperone immediate entry to the bedroom, if considered appropriate, if it ever detected any act that had not been pre-approved, or which the chaperone had confirmed, through voice contact with the client or their partner(s), that they no longer wished to take part in. Any such unapproved acts would have been recorded, from multiple angles, by high-definition CCTV cameras, to allow the collection of evidence of these breaches.

For example, the client and any partner could wear tiny devices on thin, comfortable, possibly see-through, locked straps, possibly around the neck, above and below the breasts, and interconnected straps around the waist, and at the top of each thigh, which would allow sensors and A.I. to detect

exactly which body parts of one person were near other people's body parts, automatically activating an alarm, to alert the chaperone, if unapproved contact looked like it was about to happen.

For example, A.I. could easily detect from a tiny device on a neck strap, that a partner's head (and mouth) were near their client's breasts or genitals, or from a tiny advice in interconnected thigh and waist straps, that two people's genitals were close to each other's, or that one person's penis was close to another's anus, or from a tiny device in a locked wrist-strap, that somebody's hand and fingers were near an unapproved part of another person's body.

Only if it was considered absolutely necessary, and was with the permission of the client, the chaperone could view a camera pointed at their client's, or any partner's face, and, if strictly necessary, at non-sexual parts of their body as well, to monitor their facial expression and body-language. This would allow them to further ensure that nothing inappropriate was happening in the bedroom, that their client was relaxed and happy, and that their partner was not using threatening facial expressions, or body language, to coerce them into continuing with a pre-agreed sexual act, that the client had since changed their mind about. Clients could be advised where, on each chair or bed, they should lie, to ensure that such cameras only ever filmed non-sexual parts of their bodies.

If new, reliable, unbiased professional research proved that intercourse, or certain other specific sexual acts, or certain other types of relationship, were likely to cause harm, distress or regret to a young person, then chaperones should only allow shared, intimate, pleasurable activities considered **not** to be harmful instead, for example, mutual nudity, full-body massage or kissing of the body, whether or not this includes the genitals or breasts, watching or washing each other while bathing or showering, clothed or partly-clothed simulated sex, masturbating in front of each other without touching each other's genitals or bodies, full body hugs and 'lie-on' hugs, while clothed, partly-clothed or naked, simulated non-contact sex using a virtual-reality headset, or the use of sex toys, including remote-controlled toys that can be operated and varied by a partner, who needn't even be in the same room and could operate these toys remotely, possibly via a video-link. It should always be about what would give the young person as much choice and freedom, happiness and pleasure as possible, without any harm, distress or regret.

Very importantly, Natural Humanists recognise that such professionally chaperoned, discreet and respectful sex and relationships, with people under the 'age of consent', is currently illegal in most countries of the world, and that punishment for somebody choosing to have sex with a chaperoned child or vulnerable person is very severe and life-changing, and that, similarly, working as such a chaperone is, itself, illegal, because anybody working in this way would themselves, in law, currently be seen as deliberately 'causing or enabling' the 'abuse' of an underage child.

Consequently, Natural Humanists believe that, unless laws change to permit such carefully chaperoned relationships, affection and sex, it's never appropriate for anybody to have sex and romantic relationships with people who are under the age of consent.

Natural Humanists believe it's essential to gather detailed research information about children, to allow an **unbiased assessment** of what types of romantic and sexual freedom children, **of each age, gender and sexuality**, wish to have, and exactly what they would like to be able to do freely, both sexually and romantically, that they're currently prevented from doing, due to others' negative opinions, or due to restrictive laws or societal norms.

They believe it's extremely important, that every sexual act, and every type of relationship, which **can**, according to **unbiased research**, be **safely enabled**, should be made legal, worldwide, and should be permitted and facilitated, through education and safe enablement, to protect children's freedom to experience a fun, pleasurable and potentially emotionally bonding love and sex life

throughout their childhood, rather than having potentially 16 or more years of their life devoid of any such natural human rights, freedoms, pleasure and mutually beneficial human connection.

They acknowledge that sex is a very strong natural instinctive human drive, that sharing nudity is an important human need, and that sharing **love and affection are two of the strongest human needs of all**. They believe strongly that every child is as much a full human being as anybody else, and has an absolute right to be loved, to experience pleasure, to be truly happy and to be free.

FGM and Circumcision

Natural Humanists are strongly against any deliberate control of any human being's sexual drives, desires, pleasure or freedom, and any deliberate mutilation of their body, whenever this is without their meaningful consent, particularly when that person has been groomed to believe that such unnatural acts are somehow moral or necessary.

Consequently, they are **very strongly against** all forms of **female genital mutilation** (or **FGM**), which is the partial or total **permanent removal of a girl's or woman's vulva**, or deliberate injury to, or symbolic cutting of her genitals, for non-medical reasons, usually shortly after birth, but sometimes as late as 5 years old, or even up to puberty or beyond¹¹⁸⁴. Disgracefully, FGM is becoming more common, and UNICEF believes that the number of people affected increased from **200 million to 230 million girls and women** between 2016 and 2024^{1185,1186}. Historically, FGM has even been used by Doctors in Europe as a 'cure' for various 'medical' conditions, including for 'excessive' masturbation in a 15-year-old girl¹¹⁸⁷.

FGM nearly always occurs without a girl's meaningful consent, and yet it deliberately reduces, or even totally eliminates, her ability to experience sexual pleasure and orgasms, for the rest of her life. It usually involves permanently removing a girl's clitoral hood, which covers her clitoris, so it results in her clitoris becoming less sensitive¹¹⁸⁸ and significantly less capable of giving her sexual pleasure and orgasms.

FGM can also involve full removal of the visible part of her clitoris (known as the 'clitoral glans') itself, and sometimes also removal of the inner lips (or 'labia') of her vulva¹¹⁸⁹. Sometimes, even her outer labia are removed, and the vulva is then sewn closed, leaving only a small hole for her urine and menstrual fluid to escape, which prevents any form of masturbation or intercourse, and with the vagina then only ever being reopened when a girl or woman gets married, to allow intercourse and childbirth¹¹⁹⁰.

Although FGM is sometimes (immorally and hugely unprofessionally) performed by health professionals, it's usually performed by a traditional unqualified person called a 'cutter', in a girl's home, sometimes without any anaesthetic, and using unsterilised equipment^{1191,1192}.

FGM increases the risk that girls and women will lose sexual desire altogether, and that they'll experience pain whenever they have intercourse. It's also been proven to cause significant, lifelong distress and harm^{1193,1194} including chronic pain, impaired ability to masturbate or experience sexual pleasure, impaired body image and self-esteem, Post Traumatic Stress Disorder, cysts, serious or even fatal bleeding, difficulty managing periods, and significant period pain, as well as significant problems getting pregnant and giving birth¹¹⁹⁵. In some cases, it can also increase the risk of babies dying during or after childbirth, because of their mother's FGM¹¹⁹⁶.

Natural Humanists are equally strongly opposed to the circumcision of boys, whenever this occurs for cultural or religious reasons. Circumcision is the permanent removal of a boy's foreskin, which covers the sensitive head of his penis (known as the 'glans'), and, although Natural Humanists are

not opposed to this if it's essential for medical reasons, they acknowledge that, in most cases, this is most certainly not the case at all, so, just like with FGM of girls, they consider circumcision to be a wicked form of **deliberate, life-changing child abuse**.

Worldwide, approximately 38% of males have been circumcised¹¹⁹⁷, so that's around **1,539 million** boys and men, and this circumcision usually took place without their meaningful consent, during their childhood, either soon after birth, or before puberty¹¹⁹⁸.

Natural Humanists acknowledge that the foreskin is as natural as every other part of the male human body, is totally hygienic if sensible hygiene practices are followed, and, very importantly, it allows the head of the penis to always remain sensitive, so it's more capable of experiencing sexual pleasure.

Chapter 36

Human Sexuality

Natural Humanists believe that human beings can belong to one of a large number of different sexualities, or sexual orientations, which affect their sexual identity, sexual attraction and sexual behaviour.

They believe that all of these sexualities can either be **exclusive** or **non-exclusive**, and that, in some cases, a sexuality can be **transient**. For example, most pubescent boys and girls are hebesexual, and therefore have a strong love of, and intense sexual attraction to **pubescent** girls or boys, but, as they grow into adulthood, this attraction may reduce, or even disappear, whereas for some hebesexuals, this strong attraction to pubescent girls or boys continues for the rest of their life and may become exclusive, or they may also become attracted to younger or older women or men as well.

They acknowledge that many people in society are ignorant of the full spectrum of human sexualities, and that many people are prejudiced against one or more sexuality, even if people of their own sexuality have a long history of experiencing such ignorant and aggressive prejudice themselves.

They also acknowledge that many people believe in reinforcing society's 'cis-normative' and 'hetero-normative' beliefs, traditions and laws, but Natural Humanists discourage everybody from ever considering being heterosexual, or living their life as the gender that is on their original birth certificate, or having any of the beliefs or behaviours that might be linked to these things, to be 'normal' or superior, or ever considering anybody else, and their beliefs or behaviours, to be 'abnormal' or in any way inferior.

Natural Humanists value all genders and sexualities equally, and do not believe in judging anybody, or judging any action, quality or behaviour, by comparing it with what is considered 'normal', as they highly value individuality and natural diversity, rather than conformity.

Natural Humanists **celebrate the fact that every human being is unique**, and believe that, although our individual characteristics form part of the person that we are, including things like our race, gender, sexuality, nationality, height, hair colour, and political or religious beliefs, **they're not all that we are**. Consequently, they believe strongly, that **none of us can ever truly 'know' anybody, until we've taken the time to truly get to know and understand them, and to see them as a complex and fully unique individual**.

They believe in **never judging anybody** based on **any** of their individual characteristics, or any part of their past, and avoid ever considering 'membership' of any 'group', such as nationality, gender, sexuality, or religion, to be a **competitive sport**. They believe that no person, and no group, is 'better' or 'worse' than any other, and that every human being is each other's natural brother or sister, with whom they share most of their ancestors, and have so much more in common, than can ever make them 'different'.

Natural Humanists celebrate people of all sexualities, and of all genders, races, nationalities, colours, beliefs and cultural traditions, and they love and value all human beings equally, as unique and multi-faceted individuals, but they also value the fact that we're all equal, we all have more in common, than we have which divides us, and that, in every sense that counts, we're all one, and should always open our hearts and minds to loving people regardless of their, and our own, history, identity and sexuality.

Natural Humanists recognise that **most human beings** are **only** romantically or sexually attracted to people of **one or more age group, or stage of development**, so they're **not** attracted to people right from birth to over 100 years old. Natural Humanists consider this to be an important part of every human being's sexuality, and believe that everybody, should be proud to declare themselves, to be **exclusively** paedosexual (attracted to children below the age of puberty), hebesequal (attracted to children going through puberty), ephebosexual (attracted to people from the end of puberty to 18 or 21), teleiosexual (attracted to people from 18 to their early 40s), mesosexual (attracted to people in their late 40s, 50s, and 60s) or gerontosexual (attracted to people from 70 to over 100)¹¹⁹⁹ **or**, that they should proudly declare themselves to be **more than one of these sexualities**, for example a teleio-meso-sexual, or a hebe-ephebo-sexual.

They believe that they should **also** proudly declare which **other sub-categories** of these age-groups of human beings they're attracted to, for example hetero-teleio-meso-sexual (if they're only romantically and sexually attracted to people of the 'opposite' gender, who are aged 18 to 69 years) or FIN-hetero-hebe-sexual (if they're only attracted to people who are '**feminine in nature**', who are of the '**opposite**' gender, and are **going through puberty**).

They acknowledge that, using the current naming structure,

there are over 600 names for different sexualities, which includes different names used for the same sexuality, or for attraction to the same group of the population¹²⁰⁰. They believe that we all, as human beings should openly, publicly and proudly declare our sexuality, at least to other Natural Humanists and to other people that we love and trust, but that ideally, such 'categorisation' of people's sexualities should be both simplified and made more precise, so that everybody can understand which group of the population people are attracted to, and can value and celebrate their sexuality, as an important part of their identity.

Natural Humanists recognise the importance of people being able to clearly and accurately describe their own sexuality, including what groups of the population they are (and are not) sexually and/or romantically attracted to, so that they can publicise and be proud of it, and can support other people of their sexuality, and more easily find partners compatible with this sexuality.

Partly because there are such a huge number of names for different sexualities, some Natural Humanists favour a simple, internationally recognisable alpha-numeric symbol to describe each potential sexuality, which declares which group or groups of the human population a person is romantically and sexually attracted to, but which does not declare what cis or trans gender they are themselves. To give a simplified example, A = female, B = male, C = gender-fluid, D = no gender alignment and E = intersex, and so on, and 1 = pre-pubescent children, 2 = pubescent children, 3 = post-pubescent children, 4 = young adults, 5 = middle-aged adults and 6 = older adults.

So, worldwide, anybody, **regardless of their own language, age or gender**, who is attracted romantically and/or sexually to both pubescent girls and post-pubescent girls would be A23, or anybody, of any age or gender, who is attracted romantically and/or sexually to both young women and to young men and middle-aged men would be A4B45.

They believe that all human beings should be free to publicly and proudly declare and celebrate their sexuality using these symbols, for example, by wearing clothing with their sexuality symbol printed or embroidered onto it, without fear of judgement, criticism, antagonism or aggression from others.

These letter and number symbols would be the same regardless of whether somebody was themselves female, male, gender-fluid, no gender or intersex, or whether their own gender was cis or trans. These symbols are also not 'hetero-normative' in the way that terms like 'bisexual' and

‘queer’ could be considered to be and are far more informative than general terms like ‘gay’ or ‘straight’.

Natural Humanists believe that the more the full variety of human sexuality is recognised, publicised and celebrated, the easier it will be for everybody to be accepted for exactly who they are, and exactly who they love, throughout their life, as every human being should be.

Adding optional lower-case letters like c (for cis) or t (for trans) to these symbols would be even more informative, for example, if somebody was attracted to middle-aged cis and trans men, they would be B5ct, or if they were attracted to young cis women and young trans men, they would be A4c/B4t.

Adding optional upper-case letters would also allow them to declare an attraction to those who are feminine in nature (F), masculine in nature (M), non-binary in nature (N), and so on, so if somebody was only attracted to young cis women and young trans men if they were masculine in nature, then they would be A4cM/B4tM

Natural Humanists are generally opposed to competitive teams, and to any group that chooses to exclude people who are not ‘one of them’, and, indeed, some would prefer, like Groucho Marx, not to be a ‘part of any group that would accept them as a member’!

They believe that many people who declare themselves to ‘belong’ to a particular sexuality, such as straight men and lesbian women, who are both romantically and sexually attracted to females, do so partly in order to exclude people who do not share their sexuality, even if they’re attracted to similar groups of the population, which goes directly against Natural Humanists’ belief in equality, and inclusion, and in our shared humanity.

They also believe that ‘membership’ of a named sexuality, discourages people from opening their minds to considering romantic love, affection, sexual attraction, or sharing nudity, sensual pleasure, or individual sexual acts, with **individual human beings** who do not neatly fit inside the unwritten ‘rules’ of their sexuality, which Natural Humanists believe that none of us should ever do, as they believe that all human beings are potentially loveable, and that all human beings can potentially share physical affection, can build meaningful and long-lasting relationships, can raise families, and can potentially give each other sexual pleasure, even if their sexuality or gender is technically ‘incompatible’, as every human being is unique.

Natural Humanists also believe that, unless specifically defined to the contrary, most sexualities apply **equally to adults and children**, so, for example a woman attracted to women, a woman attracted to girls, a girl attracted to women and a girl attracted to girls may all declare themselves to be lesbians, as may a woman attracted to both girls and women and a girl attracted to both girls and women, and that this may be true **regardless of whether they themselves (or the people they’re attracted to) are trans or cis girls or women**, and regardless of whether they consider themselves to be a girl or woman **all or just some of the time**.

Although they believe that a specific, but simplified, inclusive, international, alpha-numeric classification of sexualities is preferable, **Natural Humanists recognise and celebrate people who consider themselves to be part of every existing named sexuality**, including those who consider themselves to be¹²⁰¹:

② **Abrosexual** (fluctuating between different sexualities, including potentially asexuality, from day to day or over a period of time, also known as **Fluid**)¹²⁰².

② **Akoisexual** or **Lithosexual** (experiencing sexual attraction but not wanting it to be reciprocated)

¹²⁰³.

- ❓ **Akoiromantic** or **Lithromantic** (experiencing romantic attraction but not wanting it to be reciprocated)¹²⁰⁴.
- ❓ **Allotroposexual** (attraction to people whose gender presentation differs from the one they were assigned at birth, potentially including transgender people and gender non-conforming people)¹²⁰⁵.
- ❓ **Androsexual** (mainly attracted to masculinity, sexually, romantically, or aesthetically, potentially in people of any gender)¹²⁰⁶.
- ❓ **Aroace** (experiencing little or no romantic and sexual attraction)¹²⁰⁷.
- ❓ **Aroflux** (generally aromantic but can be more or less so from day to day)¹²⁰⁸.
- ❓ **Aromantic** (not experiencing romantic attraction but may experience sexual and/or aesthetic attraction)¹²⁰⁹.
- ❓ **Asexual** (not experiencing sexual attraction but may experience romantic and/or aesthetic attraction)¹²¹⁰.
- ❓ **Autosexual** (primarily attracted to oneself, with little or no attraction to other people)¹²¹¹.
- ❓ **Bi-curious** (people who see themselves as straight but have some attraction to some people of the same sex)¹²¹².
- ❓ **Bisexual** (sexual attraction to more than one gender or potentially all genders)¹²¹³.
- ❓ **Chronosexual** (an umbrella term for people attracted romantically and/or sexually to people whose age is significantly higher or lower than their own)¹²¹⁴.
- ❓ **Demioromantic** (romantic attraction only after developing a strong sexual connection with a partner)¹²¹⁵.
- ❓ **Demisexual** (sexual attraction only after creating a romantic or platonic relationship with a partner)¹²¹⁶.
- ❓ **Enboric** (attraction, exclusively or otherwise, to non-binary people)¹²¹⁷.
- ❓ **Ephebosexual** (sexual and romantic attraction to adolescents who have already been through puberty, usually just to people of one gender, but sometimes, in some people, to any combination of one or more genders).
- ❓ **Finsexual** (exclusive attraction to people who are feminine in nature (FIN), potentially regardless of their gender)¹²¹⁸.
- ❓ **Gay** or **Homosexual** (attraction to people of their own gender)¹²¹⁹.
- ❓ **Gerontosexual** (sexual and romantic attraction to people aged 70-100)¹²²⁰.
- ❓ **Greysexual** or **Gray-ace** (experiencing sexual attraction very rarely, or with very low intensity)¹²²¹.
- ❓ **Gynosexual** (mainly romantically, sexually, or aesthetically attracted to feminine people, perhaps including people with physically feminine bodies and potentially including cis or trans women, or men with feminine characteristics, also known as **Femsexual**)¹²²².
- ❓ **Hebesexual** (sexual and romantic attraction to people who are going through puberty, usually just to people of one gender, but sometimes, in some people, to any combination of one or more genders).
- ❓ **Heteroflexible** (similar to **Bicurious**, referring to people who are primarily straight, but are occasionally comfortable with experimenting with people of other sexes or genders, and are perhaps more likely than Bicurious people to act on their feelings)¹²²³.
- ❓ **Heterosexual** (romantic or sexual attraction to somebody of the same gender, sometimes considered a less hetero-normative expression than '**Straight**')¹²²⁴.
- ❓ **Lesbian** (females, or non-binary people, solely attracted to other females)¹²²⁵.
- ❓ **Mesosexual** (attraction to people in their late 40s, 50s and 60s).
- ❓ **Minsexual** (exclusive attraction to people who are masculine in nature (MIN), potentially regardless of their gender)¹²²⁶.
- ❓ **Monosexual** (an umbrella term for anybody attracted only to people of one gender, so, for example a gay man and a lesbian woman could be classed as monosexual)¹²²⁷.
- ❓ **Multisexual** or **Plurisexual** (any form of attraction to more than one gender, including bisexual and pansexual)¹²²⁸.

- ❑ **Neptunic** (attraction to women, feminine non-binary people, and neutral non-binary people **or** attraction to all except men and/or masculine-aligned non-binary people)¹²²⁹.
- ❑ **Ninsexual** (exclusive attraction to those who are non-binary in nature (NIN), for example non-binary, neutrois, androgyne or agender people, or anyone whose gender or presentation is androgynous)¹²³⁰.
- ❑ **Omnisexual** (attraction to all genders, or any gender, while still having a preference)¹²³¹.
- ❑ **Paedosexual** (sexual and romantic attraction to people who have not yet reached puberty, usually either to boys **or** to girls, but potentially to any combination of one or more genders).
- ❑ **Pansexual** (attraction to people of any gender, where the person's gender itself plays little or no part in why they find them attractive)¹²³².
- ❑ **Polysexual** (attracted to multiple genders, but **not all** genders, with or without a preference for one or more gender over the others)¹²³³.
- ❑ **Pomosexual** (regardless of whether a pomosexual does, or does not, experience attraction, they can't, or don't feel they need to, precisely label who they are and are not attracted to)¹²³⁴.
- ❑ **Pulsaric** (a constant attraction to one or more genders, together with a varying degree of attraction to one or more other genders, which may, at times, be zero)¹²³⁵.
- ❑ **Queer** (someone whose sexuality is not heterosexual or allosexual and/or who is not cisgender. Queer was previously an abusive term and is still offensive to some people, but has now been reclaimed by some members of the LGBTQI+ community)¹²³⁶.
- ❑ **Sapphic** (also known as WLW, which stands for 'woman loving women' and refers to a woman (or woman-aligned person) attracted to other women (or woman-aligned people), which is often considered by bisexual women and trans women to be more inclusive than the term **Lesbian**)¹²³⁷.
- ❑ **Saturnic** (attraction to androgynous-aligned non-binary people, mainly used by non-binary people)¹²³⁸.
- ❑ **Spectrsexual** (a form of multisexuality, similar to polysexuality, but more likely to be an attraction to a spectrum of identities rather than selected ones)¹²³⁹.
- ❑ **Teleiosexual** (romantic and/or sexual attraction to adults aged 18 to their early 40s)¹²⁴⁰.
- ❑ **Triasexual** (anybody, of any gender, who is exclusively attracted to people of any type of non-binary gender)¹²⁴¹.
- ❑ **Uranic** (attraction to men, masculine non-binary people, and neutral non-binary people **or** attraction to all except women and/or feminine-aligned non-binary people)¹²⁴² and:
- ❑ **Vincian** (attraction to gay men or men-aligned people)¹²⁴³.

Natural Humanists also recognise and celebrate, equally, all people who are, themselves, non-binary or genderqueer, who don't consider themselves to fit into the traditional categories of 'male' or female', and who consider themselves to be, sexually or romantically¹²⁴⁴.

- ❑ **Ceteramoric** (non-binary or genderqueer people, exclusively attracted to other non-binary or genderqueer people)¹²⁴⁵.
- ❑ **Ceterosexual** (non-binary or genderqueer people attracted to other non-binary or genderqueer people)¹²⁴⁶.
- ❑ **Diamoric** (an umbrella term for a non-binary person attracted to any other person)¹²⁴⁷.
- ❑ **Enbian** (non-binary people attracted to other non-binary people, but not necessarily exclusively)¹²⁴⁸.
- ❑ **Feminamoric** (non-binary or genderqueer people, exclusively or primarily attracted to women)¹²⁴⁹.
- ❑ **Marsic** (non-binary people who are exclusively attracted to men, maleness, masculinity, masculine gender presentation and masc aligned people)¹²⁵⁰.
- ❑ **Terraic** (non-binary people, exclusively attracted to other non-binary people)¹²⁵¹.
- ❑ **Tiric** (multisexual non-binary people, who are attracted to men and women, also known as **Ordrian**)¹²⁵².

- ❑ **Toric** (non-binary people who may or may not be exclusively attracted to men, also known as **Quadrisian**)¹²⁵³.
- ❑ **Trixic** (non-binary people who may or may not be exclusively attracted to women, also known as **Orbisian**)¹²⁵⁴.
- ❑ **Venusic** (non-binary people, exclusively attracted to women, femininity, feminine gender presentation and femme aligned people)¹²⁵⁵.
- ❑ **Viamoric** (non-binary or genderqueer people, exclusively or primarily attracted to men)¹²⁵⁶.

Natural Humanists believe that every human being should be free to celebrate and freely express their gender and sexuality and should be free to form loving and sexual relationships with anybody of their choice, if the other person can meaningfully consent to this, or can be safely enabled to do so.

They acknowledge that the United Nations' **Universal Declaration of Human Rights**¹²⁵⁷ requires that **all human beings should** have the right: to be free and to experience no discrimination of any kind, including because of their sexuality, to receive no cruel or degrading treatment or punishment, to be seen as equal and be entitled to equal protection by the law, without any discrimination, to have privacy, to be free from attacks on their honour or reputation, and to have the right to associate with, to marry, and to have a family with anybody of their choice. However, they acknowledge with great sadness, that in many countries, including the UK, people of some sexualities, are **denied all of these rights**, throughout their life.

Gender Identity

Natural Humanists believe that a human being's **gender identity** can develop as early as three years old, and determines how they feel about, describe and present themselves¹²⁵⁸.

They believe that the extent to which any human being is feminine or masculine, is partly determined before they're born, for example by androgen levels or genetic inheritance, and it's partly due to hormone levels in the body at any particular time¹²⁵⁹, for example high levels of testosterone can increase aggression and sexual assertiveness¹²⁶⁰.

They also acknowledge, however, that, to a significant extent, a person's gender identity is affected by society's expectations of the particular gender they were assigned at birth, which influences the way people act towards them, and expect them to act, either in masculine or feminine ways¹²⁶¹. They acknowledge that some people describe themselves as androgenous, because they have both masculine and feminine characteristics¹²⁶².

They acknowledge that some people consider their gender to be¹²⁶³: Abinary, **Agender** (including Agenderfluid, Agenderflux, Genderblank, Genderfree and Polygender), Ambigender, Androgyne, Androgynous, Aporagender, Autigender, Bakla, Bigender, Binary, Bissu, Butch, Calabai, Calalai, **Cis or Cisgender** (a personal identity and gender which corresponds to the gender assigned at birth, including Cis Female, Cis Male, Cis Man and Cis Woman), Demi-boy, Demiflux, Demigender, Demi-girl, Demi-guy, Demi-man, Demi-woman, Dual Gender, Eunuch, Fa'afafine, Female, Female to Male, Femme, FTM, Gender Bender, Gender Diverse, Gender Gifted, Genderfae, Genderfluid (at different times, feeling more masculine or male or feminine or female), Genderflux, Genderfuck, Genderless, Gender Non-conforming, Genderqueer, Gender Questioning, Gender Variant, Graygender, Hijra, **Intergender** (somewhere between male and female), **Intersex**, Ipsogender, Kathoey, Māhū, Male, Male to Female, Man, Man of Trans Experience, Maverique, Metagender, MTF, Multigender, Muxe, Neither, Neurogender, Neutrois, **Non-Binary** (not subscribing to the traditional 'gender binary' of 'male or female', or identifying as neither gender, both genders, or 'beyond male and female', with non-binary including Agender, Androgynous, Bigender, Demigender, Intergender, Genderfluid,

Genderless, Non-Binary Transgender, Pangender, Polygender, Trigender and Xenogender), **Omnigender**, Pangender, Person of Transgendered Experience, Polygender, Queer, Sekhet, Third Gender, **Trans** or **Transgender** (identifying as a gender not assigned to that person at birth, or outside the 'gender binary', which can include: Transgender Female, Transgender Male, Transgender Man, Transgender Person Transgender Woman, Transfeminine, Transmasculine, Transsexual (which includes Transsexual Female, Transsexual Male, Transsexual Man, Transsexual Person and Transsexual Woman), Travesti, Trigender, Tumtum, Two Spirit, Vakasalewalewa, Waria, Winkte, Woman, Woman of Trans Experience, X-gender, X-jendā and Xenogender (a gender identity including ideas and identities outside the traditional concept of gender)¹²⁶⁴.

Natural Humanists recognise, and celebrate, all human sexualities, and all genders, equally, and attempt to discourage others from ever negatively judging, stereotyping, or showing prejudice or hatred towards any other human being because of their gender or natural sexuality, even if such judgement is common and acceptable in their community, country, friendship group or family.

They acknowledge, with great shame, the wicked hatred and abuse that wonderful and vibrant people of the trans community have had to endure throughout history, and still into the present day, including the devastating and brutal murder of young people like Brianna Ghey in England, and they openly declare their love of all trans people, whose personalities, individuality, strength of character and internal and external beauty they celebrate wholeheartedly, as an important part of the beautiful natural spectrum of humanity, which adds so much to the natural beauty of the world.

They're supportive of all trans people being fully recognised as the gender they consider themselves to be and believe that they should be free to use all gender-specific spaces, including changing rooms and toilets, which are appropriate to their trans gender. They recognise, however, that in countries like the UK, only those born with female genitals are considered to be female, so only they can legally use these female spaces, with similar restrictions applying to people born with male genitals.

They consider the opposition to the use of shared spaces by trans people, such as those expressed by Tennis champion Martina Navratilova, to be ignorant and believe that it is those people who are opposed to sharing communal spaces with trans people who should not be using these spaces, not the trans people they object to. They believe that private 'unisex' toilets, changing rooms and other spaces should be provided for people with such trans-phobic beliefs, if the demand exists for them, but if not, their anti-social opinions would be the problem, not the existence of trans gender people wishing to be seen and treated as their trans gender.

Although they love and value, equally, all human beings of all cis and trans genders, and all those who do not subscribe to any gender, Natural Humanists always try to discourage in each other all potentially toxic, traditionally male traits, and instead encourage and value highly **feminine traits**, in **all adults and children, of all genders**, including being affectionate, caring, communicative, considerate, cooperative, creative, emotionally open, emotionally strong, empathetic, expressive, gentle, helpful, intuitive, kind, loving, loyal, modest, non-aggressive, nurturing, peace-loving, sensitive, sensual, supportive, sympathetic, understanding and warm-hearted.

Natural Humanists' evangelism includes attempting to spread Natural Humanist values and beliefs, by putting them into practice in all areas of their lives, not least because others may, as a result, be motivated to follow their same way of living. Consequently, they always treat people of every gender and sexuality with genuine respect, love and kindness, and they openly celebrate all genders and sexualities, and everything that makes every human being unique, believing that, in line with the teachings of Mahatma Gandhi, **we must all be the change that we want to see in the world**.

Chapter 37

Romantic and Sexual Freedom

Natural Humanists believe that sharing love, physical affection, nudity and sex with other people is potentially a source of significant happiness and emotional fulfilment for every human being.

They believe that everything that it's **natural** for a human being to do, as animals, is '**normal**', but that many things considered to be '**normal**' in some communities are, in fact, **unnatural** and **unacceptable**; for example, any unnecessary control of the sexual and romantic freedom of young people and those with intellectual impairments, any genital mutilation of girls and boys for religious or cultural reasons, and any attempts to require girls to wear clothing which hides their natural beauty, in order to protect their modesty, chastity and virginity.

Natural Humanists never criticise, or negatively judge, **any human being** for acting in **any way that's natural**, but they believe it's extremely important for people to be **encouraged and enabled** to meet all of their natural needs, desires and genetic drives **in ways that never cause harm to other people and which, ideally, cause other people as much happiness as possible**.

They believe that **an important part of the State's role, and duty, should be to ensure that the needs of every citizen, for love, affection, and sex, can be met safely**, whatever their age, gender, sexuality or degree of physical or mental impairment. In other words, they believe that the State should be a 'safe enabler' of love and intimacy for all.

They recognise that, for over 3000 years, religious organisations and the State have, inappropriately and immorally, groomed human beings to be monogamous, and for girls and women to be modest, chaste and virginal, but they believe strongly that this is not (and never has been) what is in human beings' best interests.

Natural Humanists believe that a parent deliberately grooming or using coercive control to **prevent** a young person from having sex, or from having a loving relationship, is **just** as immoral and abusive as grooming or using coercive control to **cause** a child to have sex. Similarly, they believe that grooming a child to believe that natural sex and romantic relationships are 'sinful', is a wicked form of psychological abuse of children and a totally unacceptable abuse of parents' power, regardless of their religious or moral beliefs.

They also believe that no child should ever be groomed to be unnaturally modest, or to always hide their natural beauty by wearing head or face coverings, or clothing which unnecessarily hides their body, or its natural shape. They're fully supportive of any adult whose brain has had the opportunity to fully develop, to do any or all of these unnatural things to themselves, but they believe that the grooming of children to engage in any such **unnatural behaviour** is a form of **deliberate and harmful child abuse**.

The past 3000 years of unhealthy religious grooming and control may seem like an extremely long time, but it's actually only about 1% of our own human species' history, and it's less than 0.0001% of the history of our ancestors. For the remaining 99% of our own species' history, humans were free to love anybody they wanted to love, to love as many people as they wanted to love, and to love people of any age, belief system or background, and they were also free to have sex with as many people as they wished to, throughout their lives.

Natural Humanists believe that, when it comes to sex and relationships, a '**perversion**' is something that goes against what is **natural**, not something that goes against what society, or a particular community considers to be '**normal**', or what religious or 'moral' groups consider to be '**acceptable**'.

They believe strongly that it's the **natural and moral right of every human being** to decide who they wish to love, and with whom they wish to share emotional intimacy, physical affection, nudity and sex, throughout their life. They acknowledge that it's completely normal and totally natural for most animals to have sex with large numbers of their own species, of all ages, throughout their lifetime, and even to have sex with members of their own family, and that all such behaviour is just as natural, and therefore just as 'normal', for every single human being as well, because all human beings are, in every sense, animals.

Despite this, however, they believe that, uniquely, as a highly intelligent species, **human beings have a strong moral responsibility to always try to control their own natural behaviours**, not to avoid offending other people who might have an opinion on what they choose to do, because of their own religious or moral beliefs, or cultural traditions, but because, in some cases, it can be harmful, if it's not fully, meaningfully and enthusiastically consensual, or if any sex is in any way forced, aggressive or involves deliberate coercion or grooming, or any abuse of a 'power' relationship.

They believe that every human being is a 'sexual being', from the moment they're born, regardless of their age or life stage, and regardless of the roles they have in life, such as pupil or student, employer or employee, daughter, son or parent. They therefore believe that every single human being should live every single part of their life as the sexual being that they are, and should be fully free to do so, right from early childhood, particularly when they start to be affected by the hormones that are released from the very start of puberty, which can result in powerful and compelling sexual feelings and desires^{1265, 1266}, from which point they have **exactly the same strong genetic drives and impulses to have sex and to develop loving relationships as adults**.

They recognise, however, that, despite their natural needs, drives, and rights to do so, many people fail to live their lives as 'sexual beings', because of a lack of knowledge of the full range of sexual activities, or a lack of experience of experimenting with and practicing them, or a lack of knowledge of the significant happiness and pleasure that they can bring, both to themselves and to other people. Many lack confidence or self-esteem, or fear negative judgement by friends, family or society for being polyamorous, or being openly sexual, and for fully meeting all of their sexual and romantic needs, or they lack opportunities to do so, possibly due to a physical or intellectual impairment.

They may also lack suitable opportunities to meet potential sexual partners, to whom they're sexually, emotionally or romantically attracted, or may lack social skills or confidence, which prevents them from communicating with, and forming relationships with people they do meet in their lives. Unfortunately, it may also be due to the fact that the people they do meet fail to see them as the unique and attractive people that they are, because their hearts and minds are not open, as Natural Humanists believe that every human being's should be, to connecting with every type of human being, to valuing everybody for the unique individual that they are, and to living a polyamorous lifestyle, which involves sharing love, affection, nudity and sex with a wide range of different people, regardless of whether they necessarily 'tick all of their boxes', as long as they care about and respect them, enjoy their company and enjoy all of the nudity, sex and physical affection that they share.

Many Natural Humanists believe there is little in life more satisfying than offending the small-minded, **not** ever by being in any way abusive to them, but simply by living their own life in a way that they **know to be right**, while gaining **deep pleasure** and **sharing true joy** with others in the process, regardless of outsiders' views on the matter. If anything, they take the offence of such small-

minded, controlling and judgmental people, to be clear conformation and evidence, that what they're choosing to do must be right and that their life must be 'on the right track'.

They recognise that, for virtually all of human history, human beings have enjoyed gaining pleasure from freely touching and 'playing with' their own genitals, and from exploring each other's bodies and genitals too, right from early infancy and throughout their childhood and adult lives. They also recognise, however, that, despite this, for a tiny proportion of their history, human beings have been inappropriately groomed to believe that all such totally natural and highly pleasurable behaviour is somehow sinful or immoral, or should only ever take place alone and in private, as if it's dirty, rude or shameful.

Natural Humanists believe that every human being, from birth, and throughout their childhood and adult life, should be free to touch their own body and to masturbate themselves at will, without negative moral judgement, and that they should have access to somewhere private to masturbate alone, if they wish to have such privacy, or if other people would feel uncomfortable with this happening in their presence, but they acknowledge that the law in most countries controls this, as it does virtually every other sexual freedom.

If a parent requires that their children only masturbate in private, but they fail to provide them with that privacy, or don't allow their child the necessary time to gain the maximum possible pleasure from that masturbation, then Natural Humanists consider this to be a form of abuse, and to be an unacceptable denial of their child's natural human rights, which will unnecessarily prevent them from satisfying their strong, natural human needs and drives, and from experiencing the significant sensual and sexual pleasure that masturbation allows.

Natural Humanists believe that, just like with all other life skills, having the opportunity to learn about, and practice, romantic and sexual skills, is important for human development, and that no human being should ever be denied the ability to do so, safely and legally.

They believe that enforced ignorance about all aspects of sex, relationships, sexualities and genders is immoral, and that for the State, religious organisations, the media, and parents to 'groom' any child **not** to explore sex and relationships, in healthy and legal ways, is, itself, **hugely abusive**, and is a **totally unacceptable abuse of power**.

They believe that all human beings should be taught, from early infancy onwards, in as much detail as they're capable of absorbing, about love, sex and masturbation, and about all the various fun and pleasurable ways of sharing consensual nudity, physical touch and affection, as well as about consent, personal hygiene, pregnancy, contraception and safe sex and that they should have an unrestricted legal right to this information, regardless of the moral or religious beliefs of their parents.

Natural Adults

Natural Humanists do not recognise the arbitrary 'age of majority', when human beings are considered, by the State and by society, to have become an adult, which was as high as 21 years old in England, until as recently as 1969¹²⁶⁷, and, in most countries of the world, is now 18 years old¹²⁶⁸, but in England, during the Middle Ages (476AD-1450AD) was 21 for all males, but, at the same time, was only 14 for females, if they were married, and was 16 for females if they were single¹²⁶⁹.

Contrary to common belief, the age of majority is not linked to the end of a human being's growth and development, as they can continue to grow and develop until they're 30 years old, and it's not

linked to the end of sexual development, as it's not uncommon today for puberty to end as young as 14 in boys and 12 in girls.

Natural Humanists believe that every human being should be considered to be an 'adult', from the very first day that they, as an individual, become fertile, because it's from that exact point in their life that nature has given them the ability to start creating new human life, to become a parent, and to start taking responsibility for the raising and nurturing of a child.

Becoming a parent is a particularly important responsibility for human beings to be given, as unlike many other species, human babies are dependent on their parents for all of their needs for many years.

Natural Humanists believe that they should always celebrate the start of a child's puberty, at around 9-12 years old, which is the point at which they start to 'evolve' from childhood to adulthood, and that they should also celebrate the actual start of their '**natural adulthood**' (which is the point that a girl has her first period, or a boy is capable of ejaculating sperm, approximately 1 year after the start of male puberty) and that this should involve a ceremony, parties and celebrations.

They also believe that, from this point onwards, all such '**natural adults**' should be given additional rights, freedoms and responsibilities by their families, communities, society and the State, with their **full adult rights and freedoms**, only being in any way curtailed, if it's been proven that there is no way of safely avoiding this.

They acknowledge that, far from being weak and vulnerable, many 'children' are intelligent, imaginative and deeply compassionate, and have a huge amount to contribute to the world, as well as seeing the world from an un-biased and totally fresh perspective.

Just one notable example of this, is Greta Thunberg¹²⁷⁰ who, at 15 years old, started school 'strikes' every Friday, to protest against governments' lack of action in dealing with climate change. This motivated other students to take part in similar protests, leading to the 'School Strike for Climate' movement. She also addressed the 2018 United Nations Climate Change Conference, while she was still 15, and later went on to be nominated for the Nobel Peace Prize, to write numerous books, and to set up an ethical foundation¹²⁷¹.

Natural Humanists share Greta Thunberg's belief¹²⁷² that being young is a great advantage, because it allows young people to see the world from a new perspective and to not be afraid to make radical changes, although Natural Humanists also acknowledge that some young people never stop seeing the world from new perspectives, and their passion for radical change only grows with time, so that, when they themselves become older people, they're just as open-minded, passionate, innovative and radical as they were when they were young.

Natural Humanists believe that all human beings should ideally see the world, throughout their entire lives, through the eyes of the open-minded, passionate young people they once were, who should always remain an important part of who they are, every day of their life.

Natural Humanists always **value children and adults equally**, and value childish thoughts, feelings, beliefs and behaviour equally to those that are considered by society to be 'adult-like'.

They believe in allowing children to become adults only when they feel ready to be, believing that it's perfectly acceptable for any human being to retain as many child-like qualities as they wish, well into their adulthood, and throughout their life, and they celebrate both child-like and adult qualities in every human being.

However, they are also strongly against any child being 'required' to act in childish ways, or being prevented from developing adult skills, or being denied adult rights and freedoms, if they wish to take advantage of them and can safely be enabled to experience them, whenever they feel ready to.

Despite believing that children become 'adults' at a much earlier age than society and the law acknowledges, Natural Humanists recognise that 'adults' of this age, potentially as young as 11 years old in some girls, continue to need additional support, supervision, guidance and protection, to ensure their safety and welfare, if their brain development isn't complete, or they've had a sheltered upbringing, or have very limited social and practical skills, or are at risk of exploitation or harm. However, they believe that **none of this support and protection should ever unnecessarily control or restrict them**, and that 'natural adults' of this young age should have **full adult human rights in law**, and should be recognised and respected, by all other Natural Humanists, as full adults, in all areas of their lives.

Chapter 38

Celebrating Difference

Every human being is different, and all Natural Humanists are supportive of all people, including people of all nationalities, races, religions, genders and of every nature and sexuality. They also celebrate the fact that, in countries like the UK, people increasingly feel safe enough to declare that, unlike the majority of people in the world, they, themselves, are **not heterosexual**.

This is highlighted by the fact that, in the UK, the number of over 16s identifying as bisexual **doubled** between 2018 and 2023 ¹²⁷³, and by the fact that about 10% of 16 to 24 year olds identify as LGB, compared to only 1% of those aged 65 and over¹²⁷⁴, who will have lived much of their lives in a world often aggressively opposed to people of their sexuality, and in which practicing their sexuality was often illegal.

Natural Humanists avoid any form of prejudice or hatred, and believe that no sexuality is a perversion, in fact, quite the opposite, **they believe every sexuality is a beautiful natural variation of human sexuality, and of humanity, and that natural variation is far more beautiful than uniformity.**

They believe that a person's sexuality determines which particular group of human beings they're both romantically and sexually attracted to, and that this is completely outside their control, whether it's due to 'nature' (their genetic inheritance), 'nurture' (their upbringing and life experiences) or a combination of the two.

Whichever group of people somebody is attracted to, they invariably **love, admire, adore, respect, care about, value and celebrate them much more than most other people do**, and Natural Humanists believe that **every sexuality and every human being should be celebrated equally**.

They believe that a person's sexuality is usually lifelong, and that many people are aware of their sexuality right from the start of puberty, when they fully become 'sexual beings', or even earlier. They acknowledge, however, that sometimes, a person's sexuality can be transient and can change during their lifetime, although it may be their understanding of, or their acknowledgement of their sexuality that changes, rather than their sexuality itself.

For example, most pubescent boys, girls and children of other genders, have a strong, or intense, romantic and sexual attraction to other pubescent children, and are therefore hebesexual, whether or not this is their 'exclusive' (only) sexuality. As they grow older, these children may lose their attraction to girls or boys, or this attraction may reduce significantly, but for others, their attraction to people of that age-group may continue throughout their whole life, and may even become stronger, and for some, this will be their exclusive sexuality for the whole of their life, whereas others may go on to have an attraction to both pubescent girls or boys, and to post pubescent children and/or adults.

Children are widely taught by their parents and the media, and even by teachers at school, to be intolerant of, and even aggressive towards, any adult who shows them any attention at all, however innocent and well-meaning, and also towards anybody known to, or believed to, have a romantic or sexual attraction to children, even though, just like with every other sexuality, their sexuality is totally natural and beyond their control.

A common misunderstanding of paedosexuality (romantic and sexual attraction to pre-pubescent children), hebesexuality (romantic and sexual attraction to pubescent children) and ephebosexuality (romantic and sexual attraction to post-pubescent children), all of which may be an exclusive

attraction to children of just one (or more) gender, is that people with these sexualities are, by their very nature, immoral, sleazy, abusive, controlling, secretive and selfish. However, Natural Humanists believe that if a person's sexuality is widely respected and celebrated by society, throughout their childhood and adult life, and if they can be enabled to meet their strong, natural human needs for love and affection, and to satisfy their strong instinctive drive to have sex, safely and legally, then they're no more likely to be immoral or abusive than any other member of society.

They believe that the problem occurs when, throughout a person's life, their sexuality, which is at the core of who they are, is made illegal, and is widely seen as sinful, wicked or an unnatural perversion. This leads to them feeling that they have no option but to hide their sexuality, and that they should feel bad about who they are; that they should hate and be ashamed of their natural selves and of who they love and are naturally strongly attracted to.

This can lead to them feeling they have no legal or socially acceptable way to satisfy their strong, natural sexual drives and their strong need for romantic love and physical affection, which every human being experiences.

It can lead to them feeling they've little option but to be secretive, and to have risky, potentially damaging relationships, with people to whom they're strongly attracted, and it can also lead to them withdrawing from the society that's rejected them, for the sexuality that's at the very heart of who they are, but which society despises them for.

This can result in society itself making people with these sexualities into the 'outcasts' and 'deviants' that they already believe all people with these sexualities to be.

In other words, it's society itself that creates this 'monster', and it's only by recognising this fact, and by ensuring that **people of all sexualities are accepted fully in society**, that people with these sexualities can be enabled to live safe, healthy, non-abusive, happy and fulfilling lives. This includes ensuring that they are **respected and celebrated for all that they are, and for who they love**, and are given all of the support, advice and guidance they need to manage their sexuality, in safe, healthy and legal ways, which meet their strong, natural needs for love, affection sexual pleasure and acceptance. This is also the only way that children themselves can be enabled to be safe, and to be free from potentially harmful relationships or abuse, and to have healthy, respectful opinions of, and healthy relationships with, all adults, including those with these sexualities.

Natural Humanists, in recognising all of these things, consider it to be their **strong moral duty to support, include and celebrate people of every sexuality**, and to ensure that society, and the State, actively investigate and implement every possible strategy, to make certain that **all people, of all sexualities, can have all of their romantic and sexual needs and drives satisfied safely, throughout their lives**; that they're **celebrated and can take pride in themselves for doing so**, and that they're legally protected, worldwide, from any prejudice or abuse, and from any immoral control or punishment, for being who they are; for being exactly the way that nature made them.

Natural Humanists love all of nature's infinite variety and celebrate everything that makes each and every human being different, but they recognise that society and the State love to do the opposite, preferring to dictate what is 'normal' and to isolate, dehumanise and degrade those not considered to fit into this definition of 'normality'.

An example of this is society's need to describe people as having 'paraphilias', which are 'atypical' sexual interests. A massive **62% of all adult men are considered to have at least one of these paraphilias**^{1275,1276} which includes things like paedophilia and hebephilia¹²⁷⁷, which all involve an attraction to children or adolescents, although, undoubtedly, the stigma caused by labelling

somebody as having such a paraphilia, hugely reduces the number of people who are happy to admit to such natural attractions, like the tiny proportion of the UK population who publicly declared themselves to be gay in the early 20th century, compared to the millions who now happily and proudly do so.

Historically, and still up to the present day, the State has treated paraphilias as mental disorders, just as they did 'homophilia' (a sexual interest in people of the same gender) until recent years, and, consequently, it's tried to 'cure' people of these 'disorders', including by sending gay men and women to 're-education' camps, to be 'cured' of their 'illness'.

Natural Humanists recognise that, in many cases, such 'paraphilias' are not mental disorders at all, but are in fact true sexualities, which are part of the normal spectrum of humanity. They believe that what is actually 'unhealthy', is the dismissive and aggressive attitudes of society to people with less common sexualities, and the inability of both society and the State to enable all human beings **to openly and safely 'be' the sexuality that they are, and to form healthy and mutually beneficial relationships, and to safely satisfy all of their emotional and sexual needs and drives.**

They acknowledge that the main reason that some sexualities are considered to be 'paraphilias', and mental disorders, is that they **'offend public morality', or negatively affect that person's own life or happiness, or affect public safety**¹²⁷⁸, but they also acknowledge that all of these things are the fault of the State and society and are not the fault of the person concerned.

Natural Humanists believe that **nobody** has the right to **not have their 'morality offended'** by who another person is, or by how they choose to live their life, in fact they believe that tolerance and empathy are two of the most important attributes in all human beings, and that all human beings should be respected, valued and loved for exactly who they are, rather than being 'moulded' to 'fit in' with other people.

They acknowledge that paraphilias only **'negatively affect a person's own life or happiness'**, if they're criticised or demonised for who they are, are forced to isolate themselves as a result, and consequently experience depression or anxiety. Inevitably, this will lead to deep unhappiness if somebody can never 'be' who they truly are, or can never form meaningful relationships with people that they love, or give and receive sexual pleasure, or share life-enhancing physical affection and deep human connections.

They recognise that sexualities classed as 'paraphilias', only **'affect public safety'** if the State hasn't performed its moral duty properly, by carefully researching and implementing **every possible way** of safely enabling all human beings to express their sexuality **as freely and fully as possible**, rather than just taking the easy way out, which every government in the world is guilty of, by merely criminalising those who, totally predictably, choose to share relationships and sex with people they're attracted to, often in secret, because of the totally realistic fear of lifelong abuse, and probably imprisonment, if they're ever found out.

Ephebophilia, a sexual interest in **post-pubescent** children, despite being classed as a paraphilia, is not considered to be a mental disorder¹²⁷⁹, as it's believed to be relatively 'normal' for men to be attracted to those who've finished puberty, even though many such children, particularly girls, are still 13-14 years old, so are still under the legal age of consent. Indeed, adults who do go on to have sex with children, are more likely to have sex with a 14-year-old, than with a child of any other age¹²⁸⁰, at which point many girls will have already finished puberty and will be fully sexually mature.

Some experts believe that **hebephilia, which is an** attraction to people who've begun to show physical signs of puberty, but haven't yet finished puberty, should also **not** be considered to be **either**

a mental disorder or a paraphilia^{1281,1282,1283,1284,1285} and should be fully recognised as a sexual attraction, or as a sexuality, rather than merely as a 'preference'¹²⁸⁶.

According to psychiatrist Allen Frances^{1287,1288}, attraction to pubescent children (hebesexuality) is within the 'normal' range of human behaviour, so shouldn't be considered to be a 'sexual deviance' at all, even if society has chosen, at this point in our history, to make relationships and sex between adults and pubescent children illegal. According to Karen Franklin, men have, throughout history, tended "to prefer youthful partners who are at the peak of both beauty and reproductive fertility", so hebephilia is both widespread in men, and is potentially beneficial to human evolution¹²⁸⁹.

Some other experts believe that sex between adults and adolescent children, which applies to both hebesexuals and ephebosesexuals, shouldn't necessarily be illegal or classed as 'deviant' behaviour, if a particular child's individual level of physical and mental development is considered to be sufficient¹²⁹⁰, particularly as it's more common for adults to be attracted to pubescent children than to pre-pubescent children^{1291,1292,1293,1294} and, in some cultures, sex between adults and adolescent children is considered acceptable¹²⁹⁵, not least because children are sexual beings during puberty, have strong romantic feelings and sexual desires and fantasies, are capable of intense sexual pleasure and orgasms, are fully capable of enjoying sex and intimate and loving relationships, on both an emotional and a sexual level, and may have enthusiastically agreed to take part in, or have even asked for, or initiated any sex or relationships.

It could be argued that hebesexuality is, in fact, an important evolutionary 'adaptation'^{1296,1297}, at least in men attracted to girls, in that evolution is about increasing the number of members of a particular species on the planet, and the ability of that species to survive and thrive in whatever environment they live, and is nothing to do with what is legal or socially acceptable.

If sex between men and girls was both legal and socially acceptable, and if contraception didn't exist, as it hasn't for most of human history, undoubtedly, the ability of men to be sexually attracted to girls, from the very moment they first became capable of conceiving offspring, which is as young as 12 or even 10 in many girls, would increase the length of each females' reproductive life, allowing them to have more children than if they waited until they were adults to start reproducing, and, as hebesexual men tend to have strong and deep romantic feelings for girls, not just a sexual attraction to them, they would be likely to stay around to help support such a young mother and baby as well.

Hebesexuality and ephebosesexuality also have the potential to allow both girls and boys to successfully meet their own strong natural needs, and drives, for love and sex, and gives them an opportunity to experience intense sexual pleasure, often with a mature, and often sexually experienced adult, while developing important social, sexual and relationship skills, with a person who, hopefully, unlike many child partners they might have chosen, has the emotional strength and maturity to nurture and support them, and to make them feel loved, valued and respected, and to ensure that all of their strong emotional and sexual needs are satisfied.

Natural Humanists recognise that human beings didn't evolve to have just one sexual partner for life, and so, if contraception didn't exist, any pubescent girl who did become pregnant with a hebesexual man or boy, would be likely to also get pregnant as a post pubescent girl, and as an adult, to the same adult hebesexual partner, who had formed a long-term loving bond with them, or to any other man or fertile boy, and so the opportunity to have sex right from the beginning of puberty, until menopause, would maximise the potential number of pregnancies during a female human's lifetime.

Natural Humanists recognise that, consequently, both exclusive and non-exclusive hebesexuality and ephebosesexuality, in men, could be considered to be a beneficial (or 'adaptive') part of human evolution, potentially increasing the human population and maximising the number of opportunities

for positive evolutionary change, which is possible every time we reproduce, due to new genetic variations in each new human offspring.

However, hugely more importantly, in today's massively over-populated world, which evolution neither knows nor cares about, Natural Humanists recognise that both hebese sexuality and ephebo sexuality, potentially increase the proportion of a child's life that includes pleasurable and emotionally rewarding sexual and romantic relationships, if society permits and can safely enable these, from the start of puberty, whether these are with hebese sexuals of their own age, or with experienced adults, who are potentially more capable of giving them pleasure and managing beneficial and equal relationships.

Society's current social norms, rules and laws, prevent **fully sexually mature** children, including many girls from 12 or 13 years old, or even younger, from benefitting from admiration, romantic love, physical affection, sensual pleasure and orgasmic sex for many years of their adolescence, and also limit opportunities for pre-pubescent, and early-pubescent children, to experience love and admiration, and the fun and pleasure of shared nudity and sensual experiences, whether these experiences are with other children, or with adults.

During the time of the Roman Empire, when children often worked in manual jobs from 5 or 6 years old and there was not today's distinction between children and adults, particularly after the start of puberty, it was not at all unusual for girls to marry, to have sex and to become pregnant at 12 or 13 years old.¹²⁹⁸

In William Shakespeare's celebrated and world-famous romantic play 'Romeo and Juliet', the two main characters were a young man called Romeo, and a 13-year-old girl called Juliet¹²⁹⁹. Today a 13 year old girl would be most likely to be pubescent, and so Romeo would be classed as a hebese sexual (or a hebephile) and Juliet's own mother was, herself, in a relationship at 12 or 13 years old, and became pregnant with Juliet at 13 years old, which would, again, have been to an exclusive or non-exclusive hebese sexual male.

In the UK, until 1929, it was fully legal for a man to marry a 12 year old girl¹³⁰⁰, who, in those days, would have almost certainly been pubescent or pre-pubescent, and so relationships, and sex, between adult paedose sexuals or hebese sexuals and children were perfectly legal, as was any romantic 'courting' of that girl before she was 12 years old, which would now be classed as illegal 'grooming'.

Even in the 1950s, children in the UK could legally get married, and have sex, at 16 years old, but, at that time, it was not uncommon for girls to **start** puberty at 15 years old and to finish it at 19 years old, which suggests that, at that time, **hebese sexual sex, romantic relationships and marriage** were fully legal and, for many people, were perfectly acceptable, if a couple loved each other.

Natural Humanists acknowledge that beliefs regarding sexual and romantic contact between children and adults are contradictory. For example, parents are allowed to consent to their children being fully naked in front of adult childminders and foster carers, for example at bathtime, and in front of adults they don't know, in communal changing rooms and showers, and at naturist beaches and clubs, and they can consent to their children kissing and hugging friends and adult relatives on the lips, because these things are not considered to be harmful, or to require their child to be capable of meaningful consent, but they can't consent to that same child sharing nudity with, or kissing or hugging a hebese sexual adult who they like or love, and who is romantically attracted to them.

Parents can agree to underage children having romantic relationships with a succession of children of their own age, including to them kissing, hugging and having supervised sleepovers together, but they can't consent to these same things happening if they're with a hebese sexual adult.

The law, in countries like the UK, does **not criminalise** any standard sexual act, including full sexual intercourse, or full anal sex, if this is between two underage children, if it's believed that both children have agreed to it, and that it's not abusive. This is despite the fact that, officially, this sex is illegal, and that, in law, all children of this age are considered to be incapable of consenting to any such sexual activity, or even to gentle sexual touching or sexual kissing, which, if it occurred with a hebesexual adult, would always, automatically, be considered to be abusive, even if it was within a respectful and loving romantic relationship, and so would always be punished, very severely, by the law.

Natural Humanists recognise that this goes directly against convention, in that **adults** are usually trusted and considered capable of living every part of their life without supervision or guidance, but **children** are not, and yet, when it comes to a child freely choosing between a relationship and sex with a child, or a relationship and sex with an adult, it's the relationship with the adult, who, in all other areas of life is usually respected, trusted and considered to be more responsible and reliable, that raises concerns, and is subject to scrutiny, and it's the adult partner's, not the child partner's motives that are doubted.

In countries like the UK, if a 15 year old boy and girl went into a bedroom at 11.30pm on the eve of the boy's 16th birthday and had sex within the first 30 minutes, then the law wouldn't get involved, whereas if they waited for 30 minutes, he'd be legally declared a sex offender, and could be sent to jail.

Natural Humanists recognise that, if it's a perceived unhealthy 'power' imbalance in relationships, that differentiates identically loving and mutually pleasurable romantic and sexual relationships between adults and children, from those that occur between two children, then there may well be a way of successfully overcoming this, by an unbiased and responsible adult chaperone overseeing all decisions made in the relationship, and supervising all contact between the couple, including all affectionate and sexual contact, and ensuring that the child concerned is fully educated about sex and relationships in advance, and it's always the child, not the adult, who chooses how often they meet, and who requests affection or sex each time, and who always decides, in advance, exactly which intimate acts they do and do not wish to take part in during each meeting.

A system of thorough assessment, background checks and 'reviewing and rating' of such potential adult partners could also minimise or eliminate risk of harm, as could implementing new, hugely increased punishments for adults who choose to abuse such freedoms and choose to have relationships or sex with a child without such supervision and assessment.

Natural Humanists believe that all of this should be carefully balanced against the fact that children of this age may still have insufficient brain development, social skills, confidence, control of their natural desires and impulses, and a reduced ability to foresee consequences, so any romantic relationships and sex between adults and children should only ever occur if it can be fully and professionally chaperoned and can be safely and legally enabled.

Lovers of Children

Natural Humanists believe that any child or adult who considers themselves to have a romantic and sexual attraction to pre-pubescent children (paedosexuals), to pubescent children (hebesexuals) or to post-pubescent children, who may be above or below the age of consent (epheboseexuals), should be encouraged to confidentially register with a charity set up to celebrate, support, advise and educate them, and to help them to safely and legally meet their human needs, and satisfy their natural instinctive drives, **whether they themselves are an adult or a child.**

They believe that this charity should encourage the use of sexual and romantic chaperones, whenever they wish to have a romantic relationship, or to share mutual nudity, physical intimacy, affection or sex with a child under the age of consent, or if they're in a position of 'power' over a child who is over 16, for example, if they're a teacher.

However, they believe that they should only take part in this sex and these relationships, even with a chaperone's careful assessment, approval and assistance, if this is legal and has been proved by experts to be unlikely to cause distress or harm, otherwise they should be advised not to have such sex or relationships at all, because of the harm and distress that both it, and the State's punishment of it, would cause.

In which case, they should be encouraged and enabled by this charity to satisfy their needs and drives, as much as possible, in other safe and legal ways, possibly using any legal technology to have 'virtual' relationships, and possibly 'virtual' sex, with artificial intelligence 'virtual' girls or boys, or using legal photos or videos of women or men, when they themselves were girls or boys, which have been donated to the charity, to allow adults with these sexualities to fantasise safely about relationships or sex with these people. Again, the law might need to change in most countries to allow such safe 'virtual' relationships to be fully successful, for example, to allow the use of interactive 'sex dolls', 'deep fake' pornography and virtual-reality video, all of which are based on pictures of **women** or **men** when they themselves were girls or boys, which they've fully consented, as adults, to being used in this way.

Most people who have prejudiced views towards people exclusively attracted to children, can't imagine what it's like for somebody to have to live their entire life in a world where society and the law prevents them from **ever**, their whole life, being able to tell somebody that they genuinely love them, romantically, or are sexually attracted to them; to never be able to make such a connection with anybody, not even once in their lifetime.

To overcome this problem, to significantly reduce the global epidemic of child abuse, and to allow those who are genuinely strongly romantically or emotionally attracted to children, to safely share their strong feelings of love or attraction with as many children as they wish, particularly if they're polyamorous, a charity could run a service which allows children, who are from families which are not prejudiced against people attracted to children, to upload non-sexual, clothed photos, and possibly text profiles, of themselves.

This would allow people who are romantically and sexually attracted to children, whether they themselves are children or adults, to view profiles of a large number of **anonymous** girls or boys, possibly **not** from that person's county or country, for added safety, to whom they could either send a monitored and, if necessary, censored one-off positive comment, about their personality, physical beauty, etc., or their feelings for them, or could have an online, **carefully chaperoned**, fully anonymous friendship or relationship, without their name or geographical location ever being revealed, and with their images never being available on that person's own phone, laptop or tablet, only on monitored devices owned by the charity, so that these photos or communications could never be copied, shared, used to create 'deep fake' pornography, or 'reverse image searched' (for example on Google®) to allow alternative, unsafe and unsupervised ways of contacting that child to be found. The service could, after a child turned 16, allow one-off, or regular, fully chaperoned face-to-face meetings between any child and adult who'd got to know each other through such a service, which could be allowed until they reached 18, to make doubly sure that any continued contact was fully consensual.

Such a charity could ensure that contact details of any such child are only ever shared when that child becomes an adult, and that, even then, this only ever occurs when a chaperone has assessed

that that former child happily agrees to this, and an assessment has been made of the mental health, beliefs, behaviour, and any past offending or anti-social behaviour, of the person requesting such direct contact.

This charity could ensure that all such children are always informed if somebody contacting them is polyamorous, and if they're also in contact with other children, not just them, and could assess the suitability of everybody wanting to join the scheme, to ensure they're not a threat to children, and could withdraw the right to use the service in the event of any breach of the charity's rules, or any law-breaking.

Natural Humanists recognise that such a service wouldn't be legal in many countries, so would only be appropriate if the law was changed to allow it. However, they believe that it's perfectly possible to set up such a service, and that doing so could significantly satisfy the strong natural needs of paedosexual, hebesequal and ephebosequal adults to develop loving, respectful relationships with children that they're strongly attracted to, without putting them at any risk of sexual abuse, or an unhealthy coercively controlling power relationship, and that this could, in some cases then lead to these adults having full romantic and sexual relationships with girls or boys they've got to know through such a service, when they themselves have become adults, fully capable of safely and legally consenting to every aspect of these relationships.

They also recognise that such a service would potentially allow every single girl or boy who ever used it, to feel loved, truly valued for who they are, and to feel beautiful and sexually attractive, throughout their entire childhood, and to never feel alone, unwanted or unloved, which is something that many children experience every day in the 'real world'. It would also allow them to safely develop very important social and relationship skills, self-awareness and self-esteem, while being constantly supported and encouraged by a skilled and trustworthy chaperone.

Natural Humanists recognise that seven common reasons why most people in society have a strong, but ignorant prejudice against, and hatred of, those human beings who, through absolutely no fault of their own, are naturally paedosexual, hebesequal or ephebosequal are as follows:

Firstly, they almost always consider people of all these three, quite separate exclusive or non-exclusive sexualities to belong to one group. They consider them all to be 'paedophiles' or 'paedos', which is almost always used as a term of abuse, rather than in its literal, positive and more accurate sense, as a **'lover of children'**.

Secondly, they assume that the only reason why people of these three sexualities have romantic relationships or sex with children, is that they're socially or sexually inadequate, and are incapable of attracting 'real' women or men; that they themselves, "aren't man enough or woman enough" to be able to do so; that they're weak and lack sexual and romantic skills, and so choose vulnerable people instead, and 'force' them to have relationships or sex. This is just as ridiculous as believing that gay men only have sex and relationships with other men, because they're 'not man enough' to be able to attract women.

Thirdly, they believe that it's not possible for somebody to be strongly romantically and sexually attracted to girls or boys, but not to be capable of being attracted to women or men as well, despite the fact that, in most cases, they themselves will claim to have a strong attraction to women or men, but to not be sexually and romantically attracted to girls or boys.

In other words, such people do not believe that somebody can have an upper and lower 'age limit' to their attraction, even though this clearly goes against logic and reason. If you ask any group of heterosexual men aged between 18 and 30, if they themselves are romantically and sexually

attracted to 5-year-old girls, or to 98-year-old women, they will almost certainly strongly reply that they have **no romantic or sexual attraction at all to either of these age groups of females.**

The same is true of exclusive paedo-, hebe- and ephebo-sexuals, in that they too are not attracted to females, or males, who they consider to be 'too young' or 'too old', so the only difference between them and 'normal people', is that the upper and lower age limits for their romantic and sexual attractions are different. Furthermore, some people may be, for example, both hebesexual and ephebosexual, or both ephebosexual and attracted to younger women, but this, again, simply means that the upper and lower 'age limits' for their attraction are different.

Fourthly, people fail to recognise or 'conveniently forget' their own past, and that of other children with whom they grew up and went to school, and they conveniently forget the current and recent experiences of children in their own extended family. Most children are strongly attracted to other children, both sexually and romantically, and again this strong, or intense, attraction usually has upper and lower 'age-limits', which sometimes change, as they themselves get older, for example, most boys and girls in primary school are attracted to, say, 10 or 11 year olds, who may be pubescent or pre-pubescent, meaning that they themselves, at the time, are paedosexuals or hebesexuals, but, later in their childhood, a 12 year old at secondary school may have strong attraction to pubescent and post pubescent children, meaning that they are, at that time, hebesexual or ephebosexual.

Nobody sees children with this strong natural attraction to other children as being 'deliberately abusive paedos', they see them as normal, healthy, non-abusive human beings, who are just reacting to their strong natural attraction and instincts, and simply want to share love, emotional intimacy, affection, nudity and sexual pleasure with these children, in exactly the same way that adults do, if they're romantically and sexually attracted to these exact same girls or boys.

For a very significant proportion of the adults who are strongly critical of, and prejudiced against, any adults with an attraction to children, their own first experiences of love, or unrequited love, or of kissing, or of arousing nudity, and often of some form of sexual touching, sexual intimacy, or even 'full sex', will have been with an underage child, and their first experiences of masturbating will almost certainly have involved romantic or erotic thoughts or fantasies about an underage child, who may have been their own age, or younger, or older, and **so they were themselves, at that time, the very paedosexuals, hebesexuals, or ephebosexuals that they now, as adults, choose to despise, demonise, humiliate and abuse.**

Fifthly, most parents, most schools, the State, and the media, usually brainwash all children, from an early age, to believe that all adults, or certainly all men that they don't know, are potential child-abusers and should always be distrusted and avoided, as was very successfully achieved by the UK Government's 'stranger danger' T.V. advertising campaign in the 1970s and 1980s.

All branches of the media, constantly groom every citizen to see adults attracted to children as 'dirty abusive paedos'. People queue up on chat and discussion programmes to spread hateful and ignorant opinions about these 'paedos', and any member of the public who ever says anything positive or supportive of these 'social outcasts' and 'deviants' is immediately verbally abused themselves, in the same way that people used to be abused and humiliated if they talked positively about black people, in the times of slavery, or about gay people, during most of the last century, particularly at the start of the AIDS epidemic. Today's society **requires** every citizen to **hate all adults who are 'lovers of children'**, and anybody who does not hate them, is seen as having a serious personality flaw, or harmful 'deviance' themselves.

Sixthly, people see adults who are attracted to children as being devious, secretive, outcasts and as "weird", but they fail to recognise that, even for the minority of these adults for whom some of these

things might be true, this is a problem caused not in any way by their sexuality, but solely by a lifetime of being seen themselves, or constantly witnessing other people of their sexuality being seen, as “outsiders”, or as “dirty”, perverted, abusive or inhuman.

This is similar to the way that the majority of the population, in centuries gone by, treated the completely normal human beings who they chose to describe as ‘witches’. Witches tended to be women who were loners, through choice, or because they were rejected by society, because they looked, dressed or behaved differently from the norm, who had a different world-view to ‘normal’ people and may have had an interest in ‘non-standard’ things like herbal remedies.

Society committed acts of **true evil** against people considered to be ‘witches’ in the past, including verbal abuse, burning down their homes, and torturing or murdering them, and anybody not treating them in this same abusive way, was themselves considered to be a threat to society.

Many witches were publicly physically and verbally abused, and subjected to wickedly painful and degrading murders and, as a result of this prejudice against them specifically, or against people like them, these ‘witches’ isolated themselves, became withdrawn, anti-social and secretive, and their behaviour may, as a result, have become even more ‘unusual’ and, to avoid abuse against them, secretive as well.

This has many similarities to the way that people isolate, humiliate, degrade and abuse adults who are romantically and sexually attracted to children, just as nature intended them to be, as all sexualities are natural variations of human sexuality and of humanity.

Finally, people are prejudiced against people with these three sexualities, because they consider them to be **deliberate child-abusers**, rather than the normal human beings that they are, who are no more and no less abusive than anybody of any other sexuality.

People don’t judge **all** heterosexual men, because a tiny proportion of them sexually assault or rape women, but they do not hesitate to consider all adults who are naturally attracted to children as ‘dangerous, abusive, child-abusing paedos’.

Many paedosexuals, hebesexuals and ephebosesexuals, value, respect, love, admire, adore, care deeply about, and celebrate children, of the age and gender they’re attracted to, **significantly more** than other adults do, and they would never dream of deliberately causing harm to any child, just like most heterosexual men wouldn’t dream of ever harming or abusing a woman.

Contrary to common belief, paedo-, hebe- and ephebo-sexuals do **not** stop loving somebody that they loved as a child, just because they’re no longer of the age-group that they’re attracted to, any more than, say, most heterosexual men stop loving their life partner when both of them become elderly (and cease to be physically attractive to a large proportion of the population). Their love for their partner is just as likely to continue, and to strengthen, throughout their life, as it is with any other person of any other sexuality.

What is different, is that when they meet somebody for the first time, if that person is not, at that point, of the age-group to which they’re romantically and sexually attracted, then it’s unlikely that they will **ever** experience strong sexual or romantic attraction to them, in the same way that a ‘normal’ man would be unlikely to ever experience a sexual attraction to a former supermodel, if he didn’t first meet her until she was 90 years old. In fact, an exclusive paedo- or hebe- sexual is perhaps no more likely to become sexually attracted to a woman of any age, than a homosexual man is.

They might experience strong **platonic** love or admiration for an adult partner, or a close, meaningful friendship, but it's unlikely to progress beyond that, unless that partner's body, face or personality are somehow reminiscent of a pubescent child, or they're somehow able to **retrospectively** develop these **intense** loving and sexual feelings for that adult, as they were **when they were a child**, possibly by frequently viewing photos or videos of them as a child, and listening to them discussing their life, their personality, their interests, their behaviour and their experiences as a child, particularly if their partner is completely open to that person 'bonding' with them as they were as a child, so that they can gradually develop strong feelings for them at that age, as a prelude to them gradually developing feelings for them **as the adult that they are today**.

Regardless of mainstream attitudes to it, Artificial Intelligence most definitely has the possibility to significantly facilitate this developing of loving and sexual feelings and bonds, between people solely attracted to children and their **adult partners**, in that Artificial Intelligence and virtual reality can potentially 'bring to life' their adult partner as they were as a child (with the full, informed and meaningful consent of that child as an adult), allowing a totally life-like 'avatar' of that adult (as a child) to communicate with them (and to communicate with that child's own adult self as well).

No romantic or sexual feelings for a child (who is **now an adult**) that develops in such a way, can reasonably be described as 'immoral' or abusive, if it's **fully consented to** by the object of that person's affections themselves, as a mature adult. Natural Humanists therefore believe that any laws preventing such uses of technology, in these circumstances, are immoral, and should be reformed, as such laws do not in any way protect vulnerable children, they just protect the ignorant prejudices of the ill-informed and morally-defective majority, and prevent mature adults from having the freedom to make choices about their own lives and relationships.

Unquestionably, if **heterosexuality** and **homosexuality** were suddenly made illegal, worldwide, most people in the world **would** break the law and would be considered, **for the rest of their lives** to be sex-offenders. Indeed, it could be **guaranteed** that such changes to the law would **definitely** result in a significant proportion of people with these sexualities breaking the law, because, just like criminalising people with a romantic and sexual attraction to children, the State must always put in place ways in which people with every sexuality can meet their emotional and romantic needs and satisfy their instinctive drives safely and legally. Simply banning anything is just moronic and will always fail, so criminalising a sexuality **never** solves anything, and it **causes** a whole range of severe problems of its own.

Natural Humanists believe that, although sex and relationships can be hugely positive, beneficial and pleasurable for young people, they can also sometimes be harmful if non-consensual, or if not carefully monitored and supervised, as human beings' strong genetic-drive to have sex can sometimes result in young people, or their partner, doing things that they hadn't planned to do, and which they might later regret, and which could be harmful to that young person.

Crucially, however, this can equally be the case whether a child is having sex or a relationship with an adult, or with another child, although if the sex is between two children, **both** of whom have an impaired ability to control their drives, and consider consequences fully, and **both** of whom have limited knowledge and skill, it's perhaps **more likely** that this sex will be harmful between two children, than it would be between an adult and a child, meaning that **carefully and professionally chaperoned sex and relationships**, between **carefully assessed and monitored adults and children**, may **be less likely to cause harm** than unchaperoned sex and relationships between two children, which are very common, and are not criminalised in some countries, including the UK. This also means that **such chaperones may be beneficial for all relationships between 2 or more children as well, not just for relationships between children and adults**.

Natural Humanists believe that laws, like those in the UK, which **do** criminalise sex and relationships between adults and children, but **do not** criminalise sex and relationships between two children, need to be totally reformed, based on logic, reason and thorough scientific research and unbiased professional appraisal, and that the legalisation and professional registration of chaperones is essential. They believe that such laws should **never** be based on ignorance and prejudice, should **never** try to 'control' children's modesty, chastity and virginity, should **never** deny children natural freedom, should **never** prevent children from taking control of their own romantic and sexual lives, should **never** prevent them from developing important social and life skills safely, and should **never** prevent any child from loving exactly who they want to love.

It could be argued that the current legal system, and societal attitudes, are the **cause** of the high level of sexual assaults and abuse of children in many countries, but, with careful reconsideration, **they could easily be the cure**.

Natural Humanists believe that all adults, all vulnerable people and all children, whether they're under or over 16, have a natural and moral right to have sex and relationships with anybody of their choice, but they also believe that, whenever this involves an 'underage' child or a vulnerable person, then, if it's possible to **carefully plan and professionally monitor** this sex and these relationships, to ensure they're **not abusive and don't cause harm**, then **nobody** should **ever** be allowed to have such sex and relationships with underage children or vulnerable adults, unless all such careful planning and professional monitoring always takes place. They therefore believe that the law should strongly 'punish' any sex and relationships with children and vulnerable adults which are kept secret, and are deliberately not supervised by such a legal chaperone, perhaps with punishments that are significantly stronger than those currently given to people having sex and relationships with children or vulnerable adults, to reflect the fact that a deliberate decision has been made not to use a service which exists to enable safe, mutually pleasurable sex and relationships, while protecting children and vulnerable people from harm.

Chapter 39

Contraception and Abortion

Natural Humanists believe that, although it's normal and natural for sex to lead to pregnancy, and although nature intended there to be no control of this natural consequence of sexual intercourse, human beings have a very important moral obligation to ensure that pregnancy only occurs when this is planned, and when at least one of the people who created the pregnancy wants to be a parent, and is committed to ensuring the child is loved, supported, nurtured and protected throughout their childhood and beyond.

They acknowledge that the past huge increase in the human population, has resulted in severe damage to the environment, and to millions of species of wildlife, and so choosing to have a baby should be considered very carefully.

They believe, for these reasons, that contraception is essential if those involved do not want a pregnancy to result from sex, or if pregnancy would be harmful to the mother, or if one or more of the parents is too immature, or has insufficient intellectual and life skills to be a responsible and loving parent, who could meet the baby's and child's needs, unless adequate support will reliably be available to ensure that these needs are met.

They believe that all human beings have a moral responsibility to practice 'safe sex', both to avoid the risk of unwanted pregnancy and also to avoid spreading STIs to each other, and to future partners, as well as to any babies born as a result of that sex. They believe that one person's wish to remain free from STIs and to not experience unplanned pregnancy, is far more important than any wish that their partner might have themselves to have sex without protection, for example, to gain more physical pleasure, or to allow spontaneous, unplanned sex, which can sometimes prevent the use of contraception or other safe sexual practices.

Pro-Life and Pro-Choice

When it comes to abortion, Natural Humanists are **both 'pro-life' and 'pro-choice'**, in that they're against any type of aggression or violence towards, or murder of, any human being or animal, and they consider abortion to be the **deliberate murder of an unborn child**. They also believe that a human being's life begins at the point of 'conception' (the moment when a sperm fertilises an egg), not at the point when this fertilised egg later implants itself in the womb, so consequently, they believe that the **'morning after pill' can itself potentially be a form of abortion**, and therefore a form of murder.

Despite these strongly held beliefs, Natural Humanists also believe that, until a baby is born, it's **physically a part of its mother's body**, and therefore, **the mother has an absolute right to do anything she wishes to her baby, i.e., to her own body**, including ending the pregnancy.

Natural Humanists believe that nobody should ever criticise or abuse mothers who choose to exercise their natural right to abort their own babies, and that such mothers should always be treated, like all other human beings, with **love, kindness, understanding and compassion**, but that all pregnant mothers should be **encouraged and supported** not to abort their babies, whenever possible.

They also believe that, whenever possible, Natural Humanists should open their minds and hearts to the possibility of adopting or fostering children themselves, to ensure that every child, including those given up for adoption by mothers who choose not to abort their own babies, has a loving

home, has security and stability, feels admired and respected, and is part of a caring, supportive community that really values them as an individual, every day of their life.

Chapter 40

Freedom and Enslavement

Before human beings are born, they're free to live a completely natural existence, without any controls, but as soon as they're born, all human beings' natural behaviour is immediately controlled by laws and rules, for the rest of their lives, none of which are of their own making, and they're judged according to the values, beliefs, norms, and expectations of their family, community, school, employer and religious organisation, and by those of society as a whole, and those of the State.

Natural Humanists believe that all human beings are born to be free, so they value every aspect of freedom extremely highly, believing that the freedom of every child and every adult should never be restricted, unless this is essential to protect another person's freedoms or rights.

They believe that **freedom**¹³⁰¹ includes **every human being** having the **power and the right** to say and think whatever they want, to control their own life and future, to not be enslaved (for example by the State or capitalism or a monogamous partner), to travel and to live wherever they want in the world, to be free from threats, intimidation and coercive control, to be free from grooming or brainwashing, to not have to fear or follow any god, to not have to fear death or hell, to not have to fear poverty, pain or judgement, to not be governed by habits or traditions, to be able to seek the truth, to be able to spend time with whomever they wish, to have no inhibitions, worries or fears, to have full autonomy and independence, to not have to live their life dominated or controlled by others' values and beliefs, to be able to share their own thoughts, feelings and beliefs with others, to be able to love widely, deeply and freely, to be able to proudly be exactly who they are¹³⁰², and to become exactly who they want to be, and to be able to live their life in any way they choose, and to do whatever they want, **whenever they, themselves, know this to be right.**

They acknowledge however, that to quote the human rights campaigner, Nelson Mandela, **"to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others"**¹³⁰³. To Natural Humanists, this means that, whenever any human being makes any life choice, they should always take into account, **and care deeply about**, the impact of that choice on other people, and on all of the other species of living thing on Earth, and that they should seek to protect the freedoms and rights of others as much as possible, as well as their own.

They also strongly believe that, although all human beings should be 'born free' and remain free throughout their lives, to quote Nelson Mandella, "with freedom, comes responsibility", so we all have a **strong, lifelong, moral responsibility** to recognise that **all of our actions have consequences**, and that we should **never knowingly cause harm**, unless this is unavoidable.

Natural Humanists take this responsibility **very seriously**, always seeking to live and behave in ways that cause as little harm, pain, or distress as possible to other people, to other living things, and to the planet and its environment. They do **not**, however, believe that they have a duty to **not cause other's offence**, if they know that what they **choose to say or do**, or choose **not** to say or do, is **right**.

Natural Humanists believe that, in every country of the world, all human beings, of all ages, should be free to meet every one of their natural human needs and drives in the most positive, safe and least harmful way possible, and that they should be encouraged, supported and enabled to do so, by parents, communities and by all branches of the State.

They believe that no human being should be controlled, unless this is essential to protect them, or other people, or other species, or the planet, from harm, and that any essential control should always be as minimal and non-abusive as possible.

They believe that no human being, family, community, business, school, religious organisation or state should ever unnecessarily control or deny any natural freedom to any person or group, or to any other living thing, including freedom of choice, freedom of beliefs and freedom of speech, movement and actions.

Consequently, they're against all involuntary imprisonment; coercively-controlling behaviour or relationships; traditional marriage (if this involves one or more people gaining the right to control, or in any other way restrict, the freedoms or natural rights of a spouse, including restricting their romantic and sexual freedom); capitalist control and 'enslavement' of workers by businesses, or by the State; unnecessary control of children by parents or schools; grooming, coercive control and 'brainwashing' by religious organisations; deliberate 'grooming' of children by sexual abusers; and any other unnecessary and unreasonable restrictions on any human being, or any other living creature.

Natural Humanists believe that every country and state in the world should have a constitution of human rights, which details everything that all human beings have a legal right to, which Natural Humanists believe should include all of the rights detailed in this book. They believe that, ideally, this should be an international constitution, which every country in the world should sign-up to.

They believe that all human beings, including children, should be **equally** protected by these constitutions, and that no minority, or disenfranchised person, should ever be abused by their own country's government, which is something that happens frequently today.

They believe that no government should be allowed to amend these rights, although they could be added to in the future to create additional rights. They also believe it should never be possible for any government to remove any individual human being's rights, including those of people they don't approve of.

They also believe that these constitutions should cover important rights that should exist in law to protect the huge number of other species which share our planet, for example, always making the greenest possible use of land and rewilding any land not needed.

Most countries have laws protecting citizens' human rights, but Natural Humanists acknowledge that most people don't know about the protections that these laws provide and that the State and businesses often try to deliberately bypass or ignore these laws, to achieve their own goals.

In the UK, the European Convention on Human Rights¹³⁰⁴, which was created after the Second World War and the Holocaust, is enforced by the European Court of Human Rights, which is not connected to the European Union. Since 1951, it's guaranteed people's human rights, including protecting them from torture, killing and slavery, and has guaranteed their privacy and freedom of speech, religion and assembly¹³⁰⁵.

It helped the press to have freedom of expression, helped decriminalise homosexual acts in Northern Ireland, allowed LGBT+ people to serve in the Armed Forces, increased religious freedom, increased the liberty of some people with disabilities, increased the right to protest, and ensured that everybody has the legal right to change their gender¹³⁰⁶.

More specifically, Article 12 of this Act, protects the right of men and women of marriageable age, to **marry and to start a family**, but only if national laws permit this marriage¹³⁰⁷. Consequently, it doesn't permit marriage of more than two people, or of close relatives, and, although 16 or 17 year olds have always been free to get married until the last couple of decades, they now have full

freedom to live together, to have sex, to get pregnant and to raise a child, but they are legally barred from ever getting married until they're 18.

In 2002, the European Court of Human Rights, extended this right to transsexual people¹³⁰⁸, who are now able to marry or enter civil partnerships in their acquired gender, and it also potentially allowed adults to marry their adult daughter-in-law or son-in-law, as English law preventing this was based mainly on tradition, and there was no legal reason why a couple in this situation couldn't have a relationship¹³⁰⁹.

Natural Humanists acknowledge that, if this is the case, and if it's what **both people want**, then there should also be no legal reason why genetic brothers and sisters, or any other blood relatives can't marry, particularly if they plan to use contraception and to adopt or foster children, rather than having their own, although, contrary to popular opinion, there appears to be only a relatively small chance that any genetic offspring they produced would have any genetic abnormality, and this is always a risk anyway, with all newborn children. Natural Humanists consider traditional monogamous marriage to be immoral, but they believe that the only people who should ever have any right to decide who should get married, should be those people themselves, and that they should be free to make this decision regardless of whose morality their choices might offend.

Very importantly, in cases like this, and **in all areas of life**, Natural Humanists believe that people **should always be free to make their own choices, without any unnecessary restriction of their freedom at all**, and **regardless of whether other people disapprove, or find the idea offensive**.

They consider that **causing offence** is not itself a form of harm, and that indeed, such **offence can be important in encouraging human beings to make changes, and to find solutions to life's problems**. Indeed, it's hugely important and positive that inspirational people, like Greta Thunberg, used her **offence** at the inaction of governments in preventing climate change, to motivate her inspirational campaigning, and that **offence** at inequality, led Nelson Mandela to fight to end Apartheid in South Africa, and that **offence** at gender inequality led to women in Britain forming the Suffragette movement.

They believe, strongly, that we all, as human beings, have **the moral right to cause others offence**, but that, similarly, we ourselves should never negatively judge anyone else for making any free choice which causes us offence.

Natural Humanists believe strongly that, in nature, and in every area of human life, **variety is far more beautiful than uniformity and conformity**, and so they always try to **celebrate variety and diversity, in every area of life, celebrating every type of lifestyle and all of the connections between every human being and everybody they choose to share their lives, their love and their bodies with**.

In addition to the European Convention on Human Rights, since 2000, the UK's own **Human Rights Act 1998**, incorporated many of the existing rights created by the European Convention into domestic British law, and set out rights and freedoms that everyone in the UK was entitled to, including¹³¹⁰ freedom of thought, belief and religion, freedom of expression, freedom of assembly and association, freedom to marry and start a family, the right to respect for people's private and family life, and their home and correspondence, freedom from torture and inhuman or degrading treatment, the abolition of the death penalty, freedom from slavery and forced labour, and also the legal right to life, liberty and security, to a fair trial, to peaceful enjoyment of any property, to education, to participate in free elections and to protection from any type of discrimination regarding these rights and freedoms¹³¹¹.

Article 8 protects people's right to **respect for their private and family life**, including the right to determine their sexual orientation, their lifestyle, and **the way they look and dress**, and it also protects people's **right to control who sees and touches their own body**¹³¹², which Natural Humanists believe should include the legal right to be naked in public and, also, for under 16s, the right to choose to share nudity or sexual intimacy with any human being, of their choice.

They also believe that, because this law gives people **the legal right to develop their personal identity, forge friendships and other relationships**, and participate in essential social, cultural and leisure activities, and because this law also recognises that, in some circumstances, **public authorities may need to help some people to enjoy these rights**¹³¹³, under 16s should have an absolute right to access professional sexual and relationship chaperones to safely and legally enable them **to have relationships with anybody of their choice, without restriction**.

Natural Humanists recognise that it's common for so called 'human rights' and freedoms, to **not apply equally to 'disenfranchised' children**, which is effectively **every single child under 18**, as they are all deliberately denied the legal right to vote. They acknowledge that this effectively **legalises the 'dehumanisation' of every single one of the world's children**, which, according to UNICEF, is **over 2,415 million people**, who make up a massive **29.8% of the world's entire human population**¹³¹⁴, all of whom are legally classed as 'children', so are deliberately denied adult human rights and freedoms. Natural Humanists consider this to be **completely immoral and abusive**, and they believe strongly that every possible way should be sought, both to increase children's rights, and to safely enable every one of their freedoms.

They acknowledge that, for example, schools are allowed to **require** children to wear uniforms, to dress 'modestly', to wear underwear, and are also legally allowed to punish those children who do not conform. The State also prevents anybody under 18 from willingly taking and sharing photographs of their own naked body, and denies them the right to agree to anybody over 16 years of age forming a romantic relationship with them, or touching their naked body, in a sexual way, even with their permission, and also prevents people over 16 from showing their naked body to any child under 16, even if this is at their request.

Natural Humanists recognise that any government, at any time, can introduce laws which fit in with the 'moral' beliefs of **their** supporters, but which deliberately restrict the freedoms of people they disapprove of, or wish to control or degrade, as well as all of the vast number of disenfranchised people, like children and prisoners, whose disapproval won't in any way affect their share of future election votes.

Despite existing human rights laws, any of these new abusive, harmful or discriminatory new laws can legally interfere with the **right to respect for private and family life**, because, legally, this is permissible if they can prove that doing so is 'lawful, necessary and proportionate' to 'prevent disorder or crime', which such a new law would have made sure that it does, as it would, effectively, have created a new 'crime'. The State can also interfere with this human right to a private and family life, if they can prove it's necessary to protect morals or health, protect the rights and freedoms of other people, protect public safety, national security, or the economy, with 'proportionate' meaning that it must be appropriate and **no more than necessary** to address the problem concerned.

Although Natural Humanists do not generally support traditional marriage, they recognise that recent laws which now prevent any marriage of 16 and 17 year olds, **are unquestionably not 'proportionate'** to prevent the **minority** of these young people from being coerced into marriage, as this immorally prevents the freedom and rights of those who would happily marry, and this problem could easily be dealt with by assessing each couple, on an individual basis, possibly by the use of lie-detectors, if necessary.

Chapter 41

Polyamory

In today's world, 33% of the entire human population experiences loneliness¹³¹⁵. Indeed, loneliness is a modern-day epidemic, which negatively affects our happiness and mental health, and also prevents people from contributing positively to other people's lives and happiness.

Natural Humanists believe that human beings have a totally infinite capacity for love, that they can love, deeply and meaningfully, a large number of people in their lives, separately or at the same time, and that love has the potential to cause all concerned significant happiness and fulfilment. They share the Dalai Lama's belief that, "Cultivating a close, warm-hearted feeling for others...is the ultimate source of success in life."

They believe that, compared to traditional monogamy, polyamory is a significantly more 'romantic' life choice, as it involves a belief that love is one of the most important things in life, and that sharing it, widely, adds to the beauty of the world, and allows relationships to be controlled by love, rather than by laws, or society's expectations, conventions or rules.

A true polyamorous Natural Humanist, knows beyond doubt, that there are already thousands, if not millions of people in the world whom, although they've never met them yet, they could very easily love very deeply, some of whom they may be sexually attracted to, and some of whom they won't, but all of whom they'd love to share their time, their affection and possibly their naked body with, whether or not this involves any form of sex.

They gain a feeling of true joy from this knowledge, and remain open to connecting with all human beings, as a way of discovering who these people are, as they know it's only by exploring beneath the surface, and seeing beyond the superficial, that we have the opportunity to see just how loveable a person is. To quote the band Hozier, Natural Humanists aren't ashamed to "fall in love just...a little bit, every day with someone new".

They share the belief of Anne Frank, who was murdered, together with her family by the Nazis, that we should all look at the beauty that's around us and be happy, in other words, that we should notice all of nature's beauty, including other human being's physical beauty, the beauty of their personalities and the beauty of love itself, and that we should share and celebrate all of these things widely and freely.

Natural Humanists **shun superficial relationships** and believe that **all people in romantic or sexual relationships**, and **all people in friendships**, should always see and treat each other as their equals, and always with respect, kindness and platonic or romantic love and affection. **They try to connect with all human beings on a deeper level, and may choose to generously share kindness, love and physical affection, with as many of them as they wish.**

All Natural Humanists try to **keep their hearts and minds wide open**, throughout their lives, and believe that all human beings should try to **remain receptive to genuine affection, from everybody who has affectionate feelings for them**, and to never close their minds to the possibility of **feeling love for them too in return**, even if they're not the 'usual type' of person that they're physically or emotionally attracted to.

They believe that, just like with emotional pain,¹³¹⁶ **love demands to be felt**. They therefore believe that no human being should ever resist their strong natural need to love deeply and widely and, instead, should always acknowledge, communicate and celebrate all forms of love freely.

They aim to make every relationship, throughout their entire life, as deeply loving, affectionate and physically intimate as both of them are completely comfortable with and to always be open to extending their circle of polyamorous partners and loving friends at any time.

They acknowledge that, if they're polyamorous, no two human beings ever have to 'tick all of each other's boxes', as long as a connection between them has the potential to bring some form of happiness to both of their lives, and as long as they respect each other's boundaries, and always treat each other with kindness and respect.

They believe, strongly, in complete openness and honesty in all types of relationships, and believe it's always very important, at an early stage, and throughout any friendship or relationship, to ascertain, and always fully respect, the level and types of affection and intimacy that the other person is comfortable with, or is ideally seeking, and to monitor any changes in this, as they both get to know, respect and connect with each other on a deeper level.

They believe that superficial relationships prevent both people from meeting their true needs, involve treating the other person as if they're unimportant or valueless, and don't allow people to truly be themselves, and to be valued for exactly who they are, so are a waste of their time and their life, and prevent them from focussing their attention and emotional and physical energy, on hugely more meaningful and beneficial activities and relationships.

Natural Humanists believe in setting no limits at all to the type and number of relationships that they have, believing in sharing love, physical affection, nudity and sensual or sexual pleasure with as many people as they wish, but always based on kindness and respect, and always with the full knowledge of the other people they're in relationships with.

They believe that solitary pleasure is selfish, but they don't deny themselves any pleasure or try to resist any temptation in life, if it can be shared lovingly with other people, and ideally with as many people as possible. In fact, they believe that the more opportunities for shared pleasure they can create during their life, the better, as this will significantly increase the amount of love and happiness in the world.

They avoid basing their decisions to initiate, or not initiate, new friendships or relationships, on stereotyped views of people of a particular age, gender, race, sexuality or social or cultural background, and consider everybody to be potentially loveable, or capable of bringing them happiness, or in some way expanding their mind or adding to their life.

They may choose to agree to meet all or most people who ever express an interest in them, even if this is only once or twice, so that they can both more accurately, and less superficially, assess their compatibility. They try to never consider any other human being to be 'not good enough' for them to share some of their time, kindness and affection with.

They recognise that polyamory is, arguably, a positive evolutionary development, in that it increases the opportunities to have sex and increase the human population, and therefore maximises the opportunities for evolutionary advancement, while also potentially maximising happiness, love, physical affection and sensual and sexual pleasure in the world, while hugely reducing loneliness.

Some evolutionary psychologists believe that girls' and women's ability to have multiple orgasms, may be due to the fact that humans are naturally 'programmed' to have multiple partners, not to be monogamous¹³¹⁷.

Human beings are 'primates' and other female primates, like macaques and chimpanzees, who have sex with multiple partners, have orgasms, but, female Gibbons, who are generally monogamous, don't seem to have orgasms at all¹³¹⁸, so, in theory, multiple orgasms 'reward' girls and women for having sex with numerous people, thereby increasing the chances that they'll become pregnant, and increasing the chances that they'll produce offspring with new genetic variations, which could be beneficial for human evolution.

It's also been suggested, that the shape of the tip (or 'glans') of a boy's or man's penis, allows one male partner's penis to 'pull' another partner's semen away from a female's egg during sexual intercourse, increasing the chances that his own sperm will successfully fertilise that egg, which humans would only have evolved the ability to do, if our ancestors were originally polyamorous or 'polygamous'.

Natural Humanists value the fact that, if humans choose to share physical affection, nudity or sexual intimacy with any, or all, of the people that they love, then all of these people can benefit from the joy that this can bring, rather than just two people benefitting, as in a traditional monogamous relationship.

Despite our infinite capacity for love, and the fact that love can bring true happiness to people's lives, most human beings traditionally share their love with just one life partner, for the whole of their adult lives, and, in a different and possibly significantly diluted form, with family members and a small group of close friends.

Monogamy involves having just **one romantic or sexual partner** at a time, but Natural Humanists believe in **polyamory**, which is also known as ethical or consensual non-monogamy, which involves having romantic or sexual relationships with **more than one partner at the same time**, where everyone concerned is aware of, and meaningfully consents to practice, this non-monogamy.

In the UK, 19% of adults already openly identify as polyamorous, or non-monogamous, and polyamory is becoming increasingly popular¹³¹⁹, but many may lack the confidence or opportunity to have a relationship or sex with more than one person at the same time, wasting their potential to increase the amount of love and happiness in the world. In Africa, however, from where our human ancestors migrated, having more than one partner is a lot more common, particularly in West and Central Africa^{1320,1321}.

Natural Humanists believe that polyamory is more morally responsible than monogamy, if only because it significantly increases the amount of love in the world, increases the amount of physical affection and sexual pleasure in people's lives, increases the kindness, respect and feeling of being wanted and valued that people can experience, massively increases the chances that everybody who wants to have love, affection and sex in their lives can do, and because it reduces the existence of superficial relationships, which deny meaningful connection between human beings, superficial relationships which are required by, and are enforced by society, due to their belief that having multiple loving partners is somehow immoral.

They acknowledge that the ideal romantic life partner, may or may not also be the ideal co-parent, or the ideal sexual partner, and that it's much more responsible to have more than one partner, to allow all concerned to meet all of their own and each other's needs as fully as possible, rather than accepting the 'one size fits all' solution of monogamous relationships.

All Natural Humanists are polyamorous to some extent, so believe in sharing platonic **or** romantic love with multiple people and, consequently, they don't feel the need to only ever choose the 'best'

partner, and are, instead, open to having people in their polyamorous circle that they love for all sorts of different reasons.

They might love some people in their polyamorous circle for their kindness, compassion, fun-loving personality or intelligence, regardless of their gender, age, or sexuality, but might love others for their physical beauty, sexual attractiveness or sexual skill, and they might be open to sharing some degree of consensual love, affection, nudity and sensual or sexual pleasure with any or all of them, once, occasionally or frequently, without feeling 'bound' or constricted at all by what other people might consider 'appropriate' or 'acceptable', and regardless of how each of them 'rates' on superficial scales of attractiveness, or traditional scales of 'compatibility', and regardless of whether each one 'ticks all of their boxes' for an 'ideal' partner.

All Natural Humanists commit to never have any relationship, or share any nudity or sex, if this is illegal or likely to cause harm, but they believe that all laws should be amended, to allow all relationships, affection, nudity and shared sensual or sexual experiences, which are fully and meaningfully consensual, or are enthusiastically agreed to by those involved, and can be safely and legally enabled by a professional chaperone.

They also believe that we all have a duty **to help each other** to gradually improve our social, relationship and sexual skills, not only so that we can benefit from these improved skills ourselves, but also to allow the other person, and all of their other current and future friends and partners, to benefit from them as well.

Natural Humanists don't believe that only people with strong romantic or sexual skills 'deserve' to share friendships, affection, relationships or sex with them, and acknowledge that we all have to start somewhere, and can all only become better versions of ourselves, if **we both give and receive** caring and constructive feedback, and show a willingness to change and improve, and to help other people that we care about to do the same.

Natural Humanists take love as their 'default position', when connecting with any other human being for the first time. They assume that somebody is loveable, and treat them lovingly, unless they discover that, for some reason, they're not ready to receive their love at that point in their life.

They believe that they themselves, and every other human being on Earth, deserves acceptance, admiration and love for exactly who they truly are, and they don't feel the need to compete for other's attention or affection, believing that, to some degree, all of us should always be open to loving everybody who loves us, unless they demonstrate a lack of respect for and kindness towards us (or others), or seek to dominate our time and attention, or control our relationships with other people, or show an unwillingness to address toxic behaviours, which we've made them aware of, in a caring, supportive and non-judgmental way.

Natural Humanists recognise how much joy it brings to human beings, to share relationships, love, affection, nudity and intimacy with other people, and so they choose to completely ignore conventional morals and societal rules regarding love and sex. Instead, they open their minds to allowing other people (and possibly even everybody) to share this joy with them, as an act of kindness, and in recognition of our common human needs, and our huge capacity to increase happiness, if we choose not to be insular and selfish.

Natural Humanists acknowledge that some human beings are popular, or are considered to be physically attractive, but that some are not, and that those who are, will have their choice of the 'best' and most attractive partners, whereas those who're not, may experience little or no love, affection or pleasurable intimacy, possibly for most, or even all of their lives.

Consequently, as an act of kindness, some polyamorous Natural Humanists may agree to ‘team up’ with a friend of a compatible sexuality, who is kind and loving, but is considered less physically attractive, or is less popular for some other reason, such as age or disability, and will agree that they will only share nudity and sexual experiences with partners who are happy to affectionately and respectfully share similar experiences with their friend as well, or at least full body erotic massage, either at the same time, or separately, in private, and either once or frequently.

Undoubtedly, Artificial Intelligence could allow people to find someone to team-up with in this way and could even match people so that every human being, statistically, has **precisely** the same access to pleasurable intimacy and human connection, at least once per week or month, allowing equality and hugely increasing happiness, while also allowing everybody’s latent abilities to love and to share pleasure to develop and to be fully utilised, for everybody’s benefit.

Natural Humanists acknowledge that any human being can give sensual or sexual pleasure and orgasms to any other human being, even if they’re not sexually attracted to each other, or even of ‘compatible’ sexualities, and that this is perfectly acceptable if both are happy to share such experiences, as a ‘one off’, or occasionally, or even on a regular basis, for example if neither of them have a romantic partner, but still want to enjoy sexual pleasure, and want this to ideally be with somebody they trust and care about, for example a friend, or even a family member who is capable of safely and legally consenting, and of legally taking part in these activities.

Each Natural Humanist is different, and always makes their own decisions, with some choosing to have just **one life partner**, plus one, two, or a very large number of additional polyamorous partners, with whom they **both, as a couple, or separately**, share love, affection and nudity. Some may choose to also have sex with one, many, or all of these partners, separately, or only ever together with their life partner, but others may choose not to have sexual contact at all, or may only share mutual or solo masturbation, or full body massages, or washing of each other’s bodies, or other specific naked activities or intimate acts.

During their lifetime, an individual Natural Humanist might practice different types of polyamory, at different stages of their life, or they may prefer, and only ever practice one.

One type of polyamory is ‘**hierarchical polyamory**’¹³²², where people have just one (or more) ‘**primary**’ partners, who they may choose to live with, have children with and may even be ‘married’ to, or have had a Natural Humanist ‘Loving Union’ ceremony with, with any such ‘primary’ partners taking priority over any person, or people, who are ‘secondary’ partners. This may, for example, involve a loving, committed couple being each other’s primary partner, but with one or both of them having one or more additional secondary partners with whom they share love, affection and/or sex from time to time, separate from, or sometimes or always together with, their primary partner.

Natural Humanists believe that all such partners should fully consent to all of each other’s partners and relationships, and any sex between them, and must also consent to, themselves, being classed as ‘primary’ or ‘secondary’ partners, as, to Natural Humanists, all humans have equal value.

Another type of polyamory is ‘**non-hierarchical polyamory**’¹³²³, where **every partner and every relationship** may be unique and function differently, but is considered to be of **equal value**. This sometimes involves ‘**polyfidelity**’¹³²⁴, where all partners in that polyamorous relationship have agreed that they’re not open to starting new relationships, and instead wish to be faithful to each other, in which case they may have formed a ‘**Triad**’ (or a ‘**Throuple**’)¹³²⁵, where three people are all in a romantic or sexual relationship together, or a ‘**Quad**’¹³²⁶, where four people are in such a relationship, with **every person** in that triad or quad being in a relationship **with everybody else**, or

they may be a ‘**Vee**’¹³²⁷, where **one person** has **two equal consensual** romantic or sexual partners, but these two partners are **not**, themselves, in a romantic or sexual relationship with **each other**.

Another type of polyamory is ‘**Mono-polyamory**’¹³²⁸, where a polyamorous person forms a relationship with somebody who is monogamous, with the polyamorous person having more than one partner, but their monogamous partner having, and wanting to have, only one partner, with whom they have a romantic relationship and/or sex.

Natural Humanists believe it’s even more important than normal for any such monogamous partner to fully consent to such a relationship, and believe that such a partner may experience jealousy, or feel under-valued, and so this type of relationship should only be entered into with great caution. They believe that this monogamous partner’s wishes and preferences should always be sought, including when considering starting a new relationship with any new polyamorous partner, and that they should always be made to feel genuinely valued, and should be having all of their needs for love, affection, respect and sex met fully.

One type of polyamory that Natural Humanists choose not to practise is ‘**solo-polyamory**’¹³²⁹ where, regardless of whether somebody is single or in a casual or committed relationship, and regardless of whether they live alone or with a partner or partners, the main focus of their major life decisions is themselves, rather than their partners and their relationships. Natural Humanists consider such relationships to be selfish, to be based on arrogance, and to involve not giving partners the respect that all human beings deserve, while missing an extremely important opportunity to make other human beings feel loved, valued and respected.

Some Natural Humanists might be open to sharing their partner fully, with one, two, three, or an unlimited number of people or couples, with **both** taking part in **mutual** polyamorous loving, affectionate and sexual relationships or experiences with the same people, **together, as a couple, at the same time**, or they may have agreed, in advance, to them each sharing such experiences separately, and at different times, with the same members of their shared consensual polyamorous circle.

For others, with some partners, they may choose not to share any sexual contact with each other at all, but might happily allow those partners to see them naked, or bathing, or masturbating or having sex, and some other couples might happily allow another couple, that they care about and respect, to make love to each other, or to masturbate, in the same room as them, but with no physical contact between the two couples, just because it’s fun, exciting and helps to bond them over a shared experience, even if they’re not sexually attracted to that couple, but genuinely care about them, and enjoy making them happy, and sharing fun and liberating experiences together.

Some other Natural Humanists **may choose not to have a life partner at all**, and may choose, instead, to share love, affection, nudity and/or sex with a **large number of people** who they **care about and respect**, either separately, or together, throughout their lives.

What is crucial to Natural Humanists, however, is that **all polyamorous relationships are based on openness and honesty (no secrets and no lies, ever)** and are based on **mutual respect, affection and on making each other, not just themselves, happy**. They’re against all forms of deliberate abuse and coercive control, and any behaviour which degrades another person.

Natural Humanists believe that all human beings have value, so they prefer to avoid **any superficial sexual relationships**, which degrade, or fail to value, or meet the emotional or sexual needs, of one or more of those involved. They believe that all sexual and romantic partners should be treated as an equal, and **with kindness, decency, affection and respect**.

They discourage each other from taking part in sexual encounters that are purely for short-term superficial physical pleasure, preferring sex to lead to meaningful friendships or loving relationships, and they believe that all sexual experiences should cause physical and/or emotional pleasure for all involved, as well as providing a fun and pleasurable way to build meaningful and mutually beneficial relationships with one another.

To Natural Humanists, being polyamorous affects all relationships in their life. They're always driven to increase the openness, honesty, and trust, in all friendships and relationships, and they try to connect with all human beings on a deeper level, and to generously share kindness, love, physical affection, emotional intimacy, happiness, fun and pleasure, including, when appropriate, sensual or sexual pleasure, with as many people they respect and care about as possible.

They ask themselves, with each person in their life, "how can I make this person happier, feel more valued, respected and celebrated for exactly who they are as an individual, feel more loved and wanted, feel special, and share true happiness, love and fun with them".

They go directly against the norm, in that they start every type of friendship and relationship with the intention of making it as open, honest, strong, deep, loving, affectionate and physically intimate as possible, whenever this is appropriate, and they only hold back from any of these things, if there is a good reason to do so.

Not deeply connecting with each of the people in their life is often the exception, not the rule. They try to avoid putting up barriers and try to let everybody into their heart and into their lives. As naturists, they may happily share consensual nudity with everybody they know, regardless of whether they're sexually or romantically attracted to them, and regardless of their sexuality and gender.

Natural Humanists reject the tradition amongst heterosexuals, of the male asking the female on a date, and of females avoiding ever doing the same to males. They believe that, instead, whenever it's safe to do so, all human beings, of all genders, ages and sexualities, should always let every other human being to whom they have any type of platonic, romantic or sexual attraction, know exactly how they feel, as soon as they first start to have these feelings for them, even if they haven't met before.

They do not believe that somebody has to be part of their existing social circle, or know people that they know, to be 'worthy' of sharing their time, or getting to know them, or, potentially, forming relationships, or sharing mutually consensual intimacy with them. They believe that everybody has this right, if both of them are comfortable with this, and both of them are respectful of each other's wishes, preferences, needs and personal limits and boundaries.

Natural Humanists believe that we should all actively try to create a world in which, with the help of technology, **every human being on Earth** knows about hundreds or thousands of people who **genuinely** like them, or are romantically or sexually attracted to them, or would be happy to spend time with them, or share leisure activities, hugs, or even a communal home, so that **nobody** is ever lonely, and everybody can 'spread the love' and connect with people who care about them and want them in their life, including those who are happy to share hugs, or kisses or nudity, or various types of sensual or sexual pleasure.

They believe that, without exception, every human being, as well as using such a system to find out about who's attracted to them, should also use it to inform every single person that they have the slightest attraction to, about how they feel, so that everybody's feelings are fully out in the open and everybody knows that they're wanted, respected, valued and loved. They believe that, in

comparison, the monogamous tradition of only being honest about our feelings to just one person, and of males doing the 'chasing' and females waiting to be 'chased' are toxic, disproportionately benefit the most physically attractive and popular people, and prevent every human being from feeling wanted, and from utilising their natural capacity to love widely and deeply.

They share the Dalai Lama's belief that, "great love and great achievements involve great risk", and believe that we should **all** tell everybody, that we like or love, **exactly how we feel about them**, even if we've never met them before, and even if we feel that they won't feel the same about us, so that everybody who is potentially 'compatible' can have the opportunity to meet, and increase their loving polyamorous circle, with everybody **happily and non-judgmentally receiving these messages**, no matter who they're from.

Natural Humanists fully accept that all human beings have the right to have deep feelings of love or sexual attraction to any other human being, regardless of whether these feelings are mutual, and they avoid ever criticising anybody for having such feelings for them, or for telling them about their feelings, even if the attraction isn't mutual.

They believe in always being open to sharing meaningful friendships, or mutually-consensual romantic relationships, and, if they're comfortable with it, physical affection, natural nudity or some form of sensual pleasure or sex, with anybody who makes them aware of their own interest in them, even if that person is not of a 'compatible' sexuality, or is not of the age, background, or physical appearance that they're usually attracted to, as they believe in always keeping an open mind and 'heart', and considering every other human being to be their equal, and never considering that some human beings do, and some human beings don't, 'deserve' to be with them.

Natural Humanists value all loving relationships and all loving commitments made between human beings, but they do not value traditional monogamous marriage, which, historically, is about **actual ownership** of both women and children by men, which is enforced by **law**, and is about **control** by the State and/or the church or other religious organisations, and also by brides and grooms themselves, of their romantic and sexual freedom, and is also about a financial contract, rather than being exclusively about celebrating the love and unique individual personal commitment between two or more people.

Natural Humanists acknowledge that marriage was, and in some countries still is, about ownership of a spouse, "to the exclusion of all others", and goes against Natural Humanist beliefs in freedom, equality and polyamory.

Until 1870, in the UK, all of a woman's existing wealth and possessions, and any money she would ever earn, became **exclusively her husband's property** when they married¹³³⁰ and, until 1889, **a wife, herself, also became her husband's physical property, as did any children they ever had together**¹³³¹ and, in the UK and many other countries, laws gave married men the right to control, physically beat and sexually assault both their wives and their children, who were all considered to be their physical 'property'.

They acknowledge that, even today, marriage is about the control of people's morality and romantic and sexual freedom, by both each other and by the State, and that marriage allows the State to infantilise adults, deciding who they can and can't marry, and what types of relationships it considers to be moral or acceptable, and preventing polyamorous marriage, as well as continuing the traditional belief that having children outside of marriage, or as part of a polyamorous family or community, is immoral.

They acknowledge that this infantilisation extends to restricting if and when a marriage can end, with divorce having been illegal until 1996 in Ireland¹³³², a country where, disgracefully, the rape of a woman by his wife was legal until 1990.¹³³³

Natural Humanists acknowledge that marriage gives the State immoral power and control over the private lives, behaviour, morality and freedom of citizens and, in many countries, the State prevents all marriages that are not between a man and a woman, all consensual marriages between family members, all marriage by divorced people, any marriage to somebody who already has a spouse, which prevents formal loving union of polyamorous people, and all marriage to people under 18, which is well above the age at which they're legally considered to be able to fully consent to sex.

They acknowledge that marriage is a form of state-promoted control of one person by another person, with each denying the other the moral right to love, have sex with, or have children with anybody else, ever again.

They acknowledge that the State has historically coercively controlled the population, including by giving financial incentives to those who conform to society's norms, such as tax-breaks for married couples¹³³⁴, but denying these to anybody whose sexuality or relationships the State didn't approve of, including people who were the 'wrong' age, gender or sexuality.

They acknowledge that, historically, marriage has reinforced the duty of brides to be virgins, the duty of couples to 'consummate' their marriage, by having sexual intercourse¹³³⁵, and the duty of women to meet their husband's sexual needs, throughout their lives. They acknowledge that, even today, worldwide, this is still a requirement in some cultures, something which has been linked to despicable 'honour killings' of women, who were suspected, but not proved, to have not been virgins when they consummated their marriage¹³³⁶. According to Amnesty International, sex outside marriage is still punishable by death in some parts of the world¹³³⁷ and, in Yemen, it's even illegal for a wife to go out of the house without her husband's permission¹³³⁸.

Natural Humanists acknowledge that, historically, the legal requirement, or societal expectation, to 'consummate' a marriage, and for a wife to always meet her husband's sexual needs, before contraception and abortion became widely available, meant that many women were required to endure unwanted pregnancies¹³³⁹, and to become mothers, often to large numbers of children, against their will, for example 10 or more children was not uncommon in the UK until 100 years ago.

They acknowledge that marriage has traditionally reinforced the social obligation of wives to be child-carers and 'housewives', and to prioritise their husband's job and career over their own¹³⁴⁰, and that, even today, wives do more of the childcare, housework and cooking, and also earn less money than their husbands, which can make them dependent on their husband, and even cause them to remain in a marriage to ensure their continued financial security.

They believe that, in many cases, marriage is a well-intentioned lie, in that people promise to be romantically and sexually faithful to their spouse, for life, but a significant proportion end up having secret extra-marital affairs, and they also promise to be married for life, but, in recent decades, divorce rates almost reached 50% of all marriages in some countries¹³⁴¹.

To Natural Humanists, traditional marriage involves an unhealthy materialistic need to 'own' another person, and to prevent anybody else from 'sharing' them, and is based on capitalist attitudes and behaviours, including people placing a 'value' on both themselves and their prospective partners and only allowing romantic or sexual 'transactions' with people of matching or higher 'value'.

They object to vows in traditional Christian marriage ceremonies like, to be ‘true only to him/her’ and that their relationship should be ‘to the exclusion of all others’, both of which go directly against Natural Humanist beliefs.

Natural Humanists are supportive of anybody who has any type of loving relationship and any type of sex, as long as these are always mutually pleasurable and meaningfully consented to by both (or all) people concerned, who have a clear understanding of what is involved and of all of the alternatives that are available to them. They’re against any form of marriage, that denies any human being, the absolute freedom to love, share physical affection and sex, develop romantic relationships and have babies with anybody, and with as many people as they wish, without negative judgement.

Natural Humanists recognise that marriage didn’t exist at all, for 99.5% of our own human species’ history, and, in the UK, didn’t exist until about 500AD, when the main religion in the UK was paganism¹³⁴². Even right up to 1140, the main reason for marriage was money and security. Then, in 1543, King Henry VIII required his son Edward VI to marry Mary, Queen of Scots, who was just **7 months old** at the time¹³⁴³, and, in 1549, Thomas Cranmer, a former Archbishop of Canterbury, wrote the Church of England’s first wedding vows, which are very similar to those used today¹³⁴⁴ and, from that point, marriage gradually changed from being about a contract to provide security, wealth and power, to being about mutual love¹³⁴⁵.

All marriages had to take place in the Church of England, until, in **1836**, non-religious marriage was legalised in register offices¹³⁴⁶. At that time, anybody could marry a girl if she was at least 12 years old, or a boy if he was at least 14 years old, if their parents consented¹³⁴⁷, and consummation of the marriage (sexual intercourse) was both legal and expected, from the day of the marriage onwards¹³⁴⁸, until 1929, when the law changed to prevent the marriage of those under 16¹³⁴⁹. It wasn’t then until 2005, that ‘civil partnerships’ between same-sex couples were legalised¹³⁵⁰ and then, from 2014, same-sex couples could have State marriages in England and Wales^{1351,1352}.

Today, in the UK, according to the Office of National Statistics, **42% of marriages end in divorce**, usually within the **first 10 years of marriage**, but the risk of divorce is even higher if one person has been divorced before, and is higher still, if both have previously been divorced¹³⁵³.

Some couples, some people in polyamorous relationships and even some entire polyamorous circles or Natural Humanist communities, may choose to have Natural Humanist ‘Loving Union’ ceremonies and celebrations. Natural Humanists believe that these ceremonies should celebrate the love between those concerned, their commitment to each other, which is personal, and in no way prescribed or controlled by the State, or any religious organisation, and their commitment to celebrate the person or people concerned, and to support their romantic and sexual needs, and their life goals, including, where appropriate, their wish to be polyamorous, either always together with that person, or those people, in shared relationships, shared sexual experiences and possibly shared co-parenting of any future or current children, or, if they both (or all) prefer it, then with some or all of these relationships being separate from that particular relationship, and with all, some or none of these relationships including loving sex.

Natural Humanists believe that all such ceremonies should involve a commitment to always treat each other with equality, respect, kindness, tolerance and understanding, to always try to be fully open and honest with each other, and to support each other to live a life that’s, as much as possible, in line with their shared Natural Humanist beliefs, and that they should be jointly committed to share these beliefs with any children they raise.

Some Natural Humanists may choose to have children with one or more of their life partners and/or with other polyamorous partners that they do or do not live with, whereas others may choose not to have children at all.

Some Natural Humanists who are particularly 'broody' and therefore have a very strong drive to become parents, may choose a small, or even a large group of people who they love and respect, who love children, but prefer not to add to the already excessive world population, to actively and lovingly co-parent any children they conceive naturally, as one large 'family'.

Some Natural Humanists may choose to live in a dedicated Natural Humanist Community, consisting only of their own polyamorous partners, or in a Natural Humanist Community, shared with some people who are not their polyamorous partners, but either way, they may choose to share parenting of all or some of their children with other (or all) members of that community, as one 'extended family'.

They may choose to have a Family Ceremony, during which members of a child's birth family and/or any number of unrelated people, may make a public commitment to support, protect and nurture that young person as one 'family', to help them to develop skills and knowledge and to protect their right to be independent and free, both throughout their childhood and beyond. This may include some or all members of the child's parents' Natural Humanist Community, neighbours, or other Natural Humanists, who may also commit to raise the child to have Natural Humanist values and beliefs, but to have the freedom to believe whatever they wish to believe. Such ceremonies may also occur to 'create' or extend an older person's family, for example, to declare a commitment to treat them as a grandparent figure and to love and support them, regardless of whether they are a relative.

Natural Humanists acknowledge that one of the most joyous experiences in life, is being able to witness our own children's smiles, laughter, hugs and kisses, and watching each of them grow, develop, become independent and form their own unique personality and individuality. They acknowledge that shared or community parenting, allows numerous people to share these joyous experiences, every day, throughout that person's childhood, and allows large amounts of people to fill that child's life with love, affection and kindness, and to nurture, support and protect them, and make them feel loved, valued, and an important part of a community.

Whatever decision they make on parenting, Natural Humanists believe that all children should be brought up as Natural Humanists, until they reach an age where they're capable of making up their own mind about what they do and do not believe.

They also believe in teaching all children about the basics of other religions and guiding philosophies, as well as about atheism and agnosticism, both to prevent ignorance of, and prejudice towards other faiths and lifestyles, and to allow children to come to their own conclusions about their own beliefs as they mature, with no pressure put on them to remain Natural Humanists at all.

They share the Dalai Lama's belief that, "We can live without religion...but we can't survive without human affection" and they try to ensure that their children feel deeply loved, valued and respected throughout their lives.

They believe it's perfectly acceptable for children to be brought-up to share their parents' beliefs, but feel that grooming any child to believe that every one of their own thoughts, feelings and actions are being 'watched' and 'judged', by a **non-existent supernatural, omnipotent being**, who will potentially punish them, possibly after death, as a result of the things that they think, do, or don't

do, is a **completely unacceptable form of life-changing child abuse**, which is likely to affect the whole of that child's life, even if there is no intention to abuse or to do harm.

They recognise that such a groomed child, even if they cease to believe that such a being exists later in their life, is likely to still occasionally try to prey to, or to 'come to a deal' with such a non-existent being, in times of extreme stress in their life, for example, when a loved one is severely unwell, because of fear that that being might indeed exist and that they, themselves will be 'responsible' for anything that happens to their loved one if they don't prey, or that prayer somehow has the ability to change the natural course of events, which Natural Humanists are certain it does not.

Love, Care and Intimacy

Natural Humanists believe that sex is in no way a 'human need', but instead is a **powerful genetic drive**, which, in our species' history, has been **essential** to ensure the continuation of our human species, and has enabled us to evolve into the hugely intelligent, compassionate, knowledgeable creatures that we are today. However, they believe that now, we live in a hugely over-populated world, which has no need at all for prolific human breeding, and so Natural Humanists believe that we should all **share much more love** and **have much more loving, affectionate and orgasmic sex**, but that we, as a species, should **hugely cut down on the conception!**

This is because, today, there are roughly **2000 times more people on Earth** than there were 12,000 years ago, when the entire world's population was around **4 million, less than half the current population of London!**¹³⁵⁴ Even as recently as 1800, when many people were expected to die in their 20s, the world's population was only about **1 billion**, but this increased to **4 billion** by 1974, and has now more than doubled again, to **8.2 billion**, which is almost 7.5% of all the human beings that have **ever** existed on Earth¹³⁵⁵, and, today, average life expectancy has shot up to 73 years old, or even much higher in some areas!

Natural Humanists recognise that, as well as fuelling a population explosion, our strong instinctive drive to have sex, can lead us to form relationships with people who are less than ideal for us, and are less than ideal as co-parents to any children, and, very often, it can instinctively drive both girls and women to form relationships, and create new families, with men with toxic human traits, that are not only unnecessary in today's world, but are inappropriate and even toxic, like aggression, arrogance and vanity, which can go on to 'infect' their offspring.

In contrast to this not always beneficial **genetic drive** to have sex, which our bodies 'reward' us for taking part in with pleasurable orgasms and sensual pleasure, Natural Humanists believe that **love and affection** are very strong and important **human needs**, that all of us have a strong need to satisfy, in order to be truly happy and fulfilled.

They believe that, in the context of loving friendships or relationships, sex is a truly wonderful way of sharing love, kindness, affection and emotional and physical pleasure. They believe it can help to build and strengthen the mutually beneficial bond between two or more people and that gentle, affectionate sex is always moral and decent, if those involved are capable of meaningful and informed consent, for example, if they're not intoxicated, or if they can be safely and legally enabled to take part, with support from a highly knowledgeable and skilled, fully trained and registered chaperone, who knows the person well.

Some Natural Humanists, because of their belief in polyamory, or in naturism, or both, may choose to share sexual or non-sexual nudity with everybody who ever wishes them to, believing that refusing somebody's request to share mutual nudity is a sign of arrogance, and of believing

themselves to be superior to that person, and to that person not being 'good enough' to see them naked.

Others may choose to only share nudity with people they trust, respect and feel safe and comfortable with, regardless of whether they're romantically or sexually attracted to them, and may also happily bath or shower with other people, or wash each other's bodies, as a caring act of kindness, as a way of totally eliminating unnecessary barriers between each other, as the ultimate sign of openness and honesty, and as a sign of each other's true equality, as well as for the sensual pleasure of human touch.

Natural Humanists recognise that, for a parent, bathing their baby is one of the most caring, protective, loving, and bonding experiences that they can share with them, and some Natural Humanists feel that human beings of all ages can also gain huge emotional benefits from carefully and lovingly washing each other's whole bodies, regardless of any sexual attraction to each other, regardless of each other's sexuality, and regardless of whether they're each other's friend or romantic or sexual partner.

They recognise that this can help to strongly bond them emotionally, can help them to nurture deeply caring feelings for each other, and to develop a deeper connection to each other's true selves, while also totally abolishing all unnecessary and restrictive barriers between them, that might prevent them from having the closest and most mutually beneficial friendship or relationship.

Historically, the Ancient Greeks used to bathe naked in communal baths and showers, inside large communal gymnasiums, and indeed, the Greek word 'gymnos' actually means naked¹³⁵⁶. The Ancient Romans also had public baths, where people bathed naked together while socialising¹³⁵⁷, and, in Japan, people bathed together in public bathhouses from the 1200s, and in communal steam baths from the end of the 1500s, where men and woman would bathe naked together, right up to the 1800s or even 1900s, and where people would sometimes be assisted to wash their hair and their backs¹³⁵⁸.

There was also communal bathing in Mediterranean countries, and in places like Constantinople (Istanbul), Paris and Naples, but many European bathhouses eventually closed down, partly due to the Protestant Church's immoral prohibition of nudity¹³⁵⁹. In the 1800s, the Ottoman Empire had large public bathhouses, and also modern public bathhouses started to open throughout Britain from 1829, which had lots of individual bath-tubs in one large communal room¹³⁶⁰.

To many Natural Humanists, occasional, frequent, or even daily, shared or communal bathing or showering, and in some cases consensual washing of all or part of each other's bodies, is a powerful way of caring for other human beings, of demonstrating kindness, absolute openness, equality, and acceptance, of shunning materialism and enforced modesty, of demolishing barriers between human beings, and of celebrating the 'oneness' of humanity, and the beauty and variety of nature, and is also a way of connecting with each other's true, natural selves, while enjoying the sensual pleasure of touching, and being touched, either just with one or more romantic or sexual partners, or with friends, family members, other Natural Humanists, or even consenting strangers.

For some, this is a way of demonstrating that no **one person** 'owns' our bodies, or has the exclusive right to see or touch us naked, such as a partner, and that these rights can be extended to **anybody**, or to **everybody** who consents, and is capable of consenting, or being safely enabled to take part, and is also a way of demonstrating that each person cares deeply about the other's welfare, including their health and cleanliness, and about their happiness, including their sensual, but not necessarily sexual, pleasure, and of not keeping any secrets from each other, like hiding stretch marks or 'love handles'.

They consider providing such intimate personal care to be an act of deep love and kindness, which they believe that all human beings deserve, regardless of whether it's from a romantic or sexual partner, a friend or member of that person's community, or even a consenting stranger. They believe that loving kindness should be their 'default' behaviour towards all human beings.

They also believe in complete openness and honesty, in all friendships and relationships, and in always ensuring that everybody they like, everybody they admire, everybody they love, and everybody that they're sexually attracted to, knows about their feelings for them, from the very moment they first start to have these feelings.

They're open to friendships with people who are sexually attracted to them, and possibly to shared nudity, even if they themselves aren't sexually attracted to the other person, but do love them, value them and respect them as a friend, and even if they have 'incompatible' sexualities, for example a lesbian woman with a straight woman, but believe in setting clear ground-rules for such friendships, including about any shared affection or nudity.

They may choose to have a friend with such an 'incompatible' sexuality, or a friend that they're not sexually attracted to, within their polyamorous circle, even if any romantic love or sexual attraction is only one-way, if they believe that doing so will make the other person happy, or any of the other people in their polyamorous circle happy, as an act of kindness, and may agree to share nudity or intimacy in a variety of specific, pre-agreed, mutually consensual ways.

For some Natural Humanists, the priority is creating as much happiness, fun and pleasure as possible, and liberating themselves, and each other, from society's rules and conventions. For example, more than two people may choose to share affectionate sex together, even if all of them don't 'fit into' each other's sexuality.

An example of this could be a straight man, a lesbian woman, a bisexual man and a bisexual woman, all having sex at the same time. Each of them may choose to only perform sexual acts with the partner or partners who are compatible with their own sexuality, but they may still happily have sex in front of those who are sexually 'incompatible' with them (and allow those people to do the same in front of them).

They may all be happy for the others to have sex with their 'compatible' partner whenever this fits in with that partner's sexuality, for example the lesbian woman allowing her bisexual female partner to have sex with the straight man in front of her, and they may all be happy to masturbate in front of each other, and possibly even to perform certain specific intimate acts with people they're not compatible with, as an act of kindness, or for their mutual pleasure, or for the pleasure of their own partner, for example a lesbian woman allowing a straight man to massage both her and her bisexual female partner's breasts while the two women take turns to give each other oral sex, so that all concerned experience additional pleasure as a result. The important thing here is that they recognise each other's humanity, human needs and desires and care about each other's pleasure and happiness, and that they don't allow society's unwritten rules to ever interfere with this.

Natural Humanists believe that there are a wide variety of fun alternatives to sex, that can be shared with a person's own polyamorous group, or any group of friends, or any other individual person, or **any group of people who are happy to take part**, of any age, if the law allows, as an act of kindness to a person or people they're not sexually or romantically attracted to, or as a way of building and strengthening a relationship with people they are attracted to, all while sharing fun and affection, strengthening any friendships and maximising mutual pleasure.

A small selection of these fun activities includes:

- ❑ Being a naked servant to each other (and possibly also to each other's friends or family members) for an hour or two, or for a day, or regularly being another person's 'hands' for a while, including dressing and undressing them whenever necessary.
- ❑ Blind-folding one person at a time, before placing their hands on a part of somebody else's body, for example their genitals, and allowing them to touch, squeeze, cup, tickle, massage, or even kiss or lick that body part, without them knowing who they are touching, which of course requires **careful obtaining of advance consent and pre-set limits**.
- ❑ Blowing air over each part of someone's body, with the mouth or a small fan.
- ❑ Eating a meal off each other's naked bodies, as long as it's not too hot.
- ❑ Going for naked walks, or naked wild-swims together.
- ❑ Hosing someone with water, while naked outside.
- ❑ Intimate 'cupping', which involves covering the other person's breasts or genitals or buttocks with your own hands and leaving them there for as long as you're both comfortable with this, cupping that part of their body in a loving and protective way, and demonstrating to each other that you're happy to share your body with another person, even if you're not ready for sex, or even if you're not sexually attracted to the other person, but they are to you, and you like them and want to make them happy.
- ❑ Kissing all or just some parts of somebody's body while fully clothed or in underwear, swimwear or pyjamas, or while naked or topless.
- ❑ Licking any type of vegan ice-cream, yogurt, treacle, or any other edible food off naked parts of a person's body.
- ❑ Masturbating in the same bed or same room as somebody else (with their meaningful consent), either fully visible to them, or with them only seeing your face, or only seeing your non-sexual body parts (with other parts hidden by clothing, a sheet, furniture or bath-bubbles), while they're either watching (or not) and are either masturbating themselves as well (or are not), and possibly with you sharing and talking through your sexual fantasy while you're masturbating, and possibly with you both masturbating while one of you describes a shared fantasy, bit by bit (possibly while sitting or lying back-to-back, with your backs touching, while you both masturbate, or one or both of you masturbating while one or both of you are (consensually) blind-folded).
- ❑ Masturbating, or having sex with another person, in front of another person or people.
- ❑ Moisturising, or applying sun lotion, to each other's bodies.
- ❑ Naked dancing, totally regardless of any skill, either together, or in front of each other.
- ❑ Naked games, such as strip poker, and strip card or board games, naked group 'Twister', or 'Doctors and Nurses'.
- ❑ Naked sunbathing together.
- ❑ Naked wild swimming, with any nudity only occurring beneath the water, or out of the water as well.
- ❑ One or both people agreeing to be kissed on every part of their body, either while naked, or in underwear, or when fully clothed, even if they have no wish to share any other intimate acts with that person, possibly ever, but are perfectly happy to be kissed like this, possibly just as an act of kindness to that person.
- ❑ One or both people being partly or fully naked for an agreed amount of time, whether it's just for a few seconds, or for minutes or hours.
- ❑ Openly discussing each other's past sexual fantasies, ultimate sexual fantasy, earliest and other past sexual experiences, and even sexual fantasies about a person or people you're with at the time, even if they're not attracted to you, but do love or care about you, and find such openness exciting and liberating, even if neither of you ever plan to do what you're fantasising about, and possibly even suggesting to another person the specifics of a sexual fantasy you'd be happy for that person to have about you, even if you're not sexually attracted to them, but know that they are to you, and even have no intention of ever putting it into practice in real life, or coming up

with a shared or group fantasy, for some or all of you to masturbate over together, at the time, or later, in private, before then feeding back experiences of this later on.

- ☐ Partly-clothed or naked massage, including or not including the private parts, possibly with any massage of the breasts, buttocks and genitals not being to the point of orgasm, unless this is consented to in advance, or occurs unintentionally.
- ☐ Playing 'truth or dare'.
- ☐ 'Rewarding' a particular person, or any person, whenever you're together, for doing any of the things you've agreed in advance that you'd like them to do for you, possibly with a kiss, nudity or consensual touching, each lasting a pre-agreed length of time, or rewarding these things with a particular sexual act, for example if they cook you a meal, give you a massage, or are particularly supportive or kind, or they do anything else that's important to you.
- ☐ Sharing anonymised legal naked photos of yourself with others, possibly with the face and/or some or all of the private parts fully or partly censored by photo-editing software, as an act of kindness.
- ☐ Sharing baths or showers, or washing in front of each other in the bath or shower, or washing all or parts of the other person's, or each other's body, or just allowing them to wash yours.
- ☐ Sharing naked hugs, while standing, while lying on top of each other, while spooning, or while one's legs are wrapped around the other person's waist, while seated or standing, where one or both people can be either fully or partly naked.
- ☐ Sharing naked saunas, naked yoga, and naked sports, or naked games, like 'tig', possibly agreeing, in advance to kiss, or be kissed, on the lips, or elsewhere on the body, or to touch or be touched on a particular part of the body, by anybody who 'tigs' you, or to remove an item of clothing after each 'tig', or after anybody scores a goal, wins a point or wins a round in any game you're all playing.
- ☐ Simulating various pre-agreed sexual acts, while one or both people are fully or partly clothed, or one person is fully naked.
- ☐ Sitting next to, opposite, or between the legs of another person in a bath or hot tub while naked, or, if there are more than 2 people in a bathroom or hot-tub, everyone consenting to take turns to wash pre-agreed parts of each other's bodies.
- ☐ Sitting with another person, or in a group, and writing the names of body parts on pieces of paper and then, with prior approval before the game begins, picking one of these pieces of paper at random from a bag or dish, before then touching, gently squeezing, or stroking, the named part of the other person's body, while either naked, topless, or fully clothed, for 5 seconds, or a minute or more, and/or allowing the other person to touch that part of your own body, with the touch being outside or inside clothing or while naked and involving some, lots or no movement of the fingers while touching, with each person choosing to either only be touched, or only to touch, or both, or if there are more than 2 people, touching that named part of all of their bodies, in turn.
- ☐ Stimulating each other's bodies by rubbing an ice-cube or a discarded feather over all or parts of their body, after first running the ice-cube under warm water to prevent it from being too cold.
- ☐ Taking moulds of each other's genitals and creating models of them or creating life-like dildos of someone's penis and then using it later to masturbate ourselves or another person with, possibly without touching their body at all.
- ☐ Topless or naked body painting.
- ☐ Trimming, shaving or waxing each other's pubic and body hair.
- ☐ Using 'non-contact' remote control male or female sex toys to cause sexual arousal or orgasm.

Natural Humanists recognise that all of these activities should only ever be carried out if legal, require the setting of strict rules, in advance, and that nobody with a restricted ability to meaningfully consent should ever take part, including those under the influence of alcohol or drugs, unless they can do so safely, with the support, guidance and supervision of a suitably trained and

experienced chaperone, who knows them well and, even then, only if this is legal. They also believe that care must always be taken to ensure privacy, and that nothing that's said or done is photographed, recorded or videoed.

All of these things are totally a matter of personal choice, and Natural Humanists believe that no human being should ever feel under the slightest pressure to ever share nudity, or any sexual experience with anybody, and that no Natural Humanist should ever try to exert such pressure on anybody else, ever.

In the future, the naturalhumanism.co.uk website plans to help people to find one or more loving polyamorous partners or loving friends, via their website, who share their Natural Humanist values and beliefs, and who have provided proof that they're above the age of consent.

They believe that every human being, whether they're a child or an adult, should have a safe way of finding out about every human being, of every age, race, gender or sexuality who has any interest in having them as a friend, a romantic partner, or sharing naturist activities or sexual experiences with them, but should have the freedom to only contact those of these people whom they themselves have some sort of interest or attraction to, so that they can keep their mind open to forming meaningful connections with all sorts of people, but never have any pressure to respond to any interest in them.

They also plan to help individual members, or even whole **polyamorous** groups, to find close friends, with whom they can share certain specific fun or meaningful experiences, which they already take part in, but would be no less fun, and could even be more fun, if they were shared with one or more additional people, because Natural Humanists believe in trying to increase the overall level of happiness in the world.

They acknowledge that many people in the world feel alone and unloved, whereas, at the same time, many popular people take attention and affection very much for granted, and have no understanding of, and can't imagine, what it's like to be a 'nobody', or to be totally invisible to other human beings, and possibly to have nobody in the world who values or cares about them, or even knows them at all. To quote the character Kya in the film, 'Where the Crawdads Sing'¹³⁶¹, "Sometimes I feel so invisible, I wonder if I'm here at all".

They believe very strongly that such loneliness and isolation should never be experienced by anybody who is, themselves, kind, thoughtful and respectful of other people and their boundaries, and that it should also never be the case that any human being only has friends or superficial acquaintances, but has no idea that there are people out there who are sexually attracted to them, or who find them beautiful, or who admire, or care about them, or have loving feelings for them, or would dearly love to be able to share genuine affection, kindness, fun, pleasure and deeply meaningful experiences with them, and to make them feel truly valued, respected and loved, very deeply, for exactly who they are.

They believe it's morally wrong to deny anybody the right to know that somebody loves, cares about, admires or is sexually attracted to them, whether or not these natural feelings are reciprocated, and, consequently, they encourage all Natural Humanists to always make every person that they have any type of attraction to, aware of their attraction, from the moment they first experience it, whether it's an admiration of that person's intellect, emotional energy, personality, beliefs, behaviour, talents or achievements, an admiration of their physical beauty, or a sexual attraction to them.

They see this as a very important way of putting into action the Natural Humanist belief in openness and honesty (**no secrets, no lies, ever**), and the belief that no girl, boy, woman or man should ever

be 'left behind', and that **we should all care about all human beings' welfare and happiness**, and their ability to make hugely meaningful and mutually beneficial human connections.

Natural Humanists believe that human beings openly and honestly sharing their feelings for each other, opens the door to us all forming deep, meaningful, pleasurable and emotionally-fulfilling friendships or relationships, and fun, affectionate friendships, with as many people as we wish, to the benefit of us all, both individually and collectively as a society, and they therefore discourage any Natural Humanist from ever reacting aggressively or critically to anybody who makes them aware of such an attraction, as they believe strongly that we're all equal, that we **all** have a right to be attracted to **anybody**, and that no human being is 'not good enough' to have the right to admire, to love or to be attracted to us, or to have the right to imagine, or to wish for, a deeper connection with us, even if these feelings are not reciprocated.

To Natural Humanists, a '**polyamorous circle**' is a group of polyamorous Natural Humanists who are all connected through their current romantic and/or sexual partners. It may be that they're all current or past sexual or romantic partners, or that they're all open to developing romantic or sexual relationships with, or sharing sexual experiences with, each other in the future. Some, or all of them may live together, all or some of the time, and either every one of them is open to sexual and/or romantic experiences with everybody else in that circle, or each member of the circle would only consider sex and relationships with certain people in that circle, but they're fully open to others in that circle sharing love and sex with whomever they choose, whenever they choose.

Natural Humanists in polyamorous circles may value all other members of the circle and seek to love them all, even if only on a platonic level. If they're naturists, they may happily share social nudity with all members of the circle, and they may also be happy for all other members of the circle to see them naked while bathing or showering, or even while having sex, if all parties consent to this. Each polyamorous circle is different and will set their own ground rules.

Some polyamorous circles may choose to raise each of their children together, as one community or 'extended family', and some members of the circle may choose to have children by more than one member of that circle, or to adopt or foster children together.

In short, polyamory is at the very core of Natural Humanists' philosophy, as is spreading love as widely as possible, throughout their lives, and actively avoiding, and discouraging others from ever spreading hate, or knowingly causing harm, or unhappiness to anybody else, ever.

They believe strongly that **love is the answer...now what's the question?**

Chapter 42

One Global Family

Natural Humanists acknowledge that, in most countries, tradition, or the law, dictates that all human beings take their father's surname from birth, and that women traditionally lose their father's surname when they get married, at which point they take their husband's surname instead. They also acknowledge that, historically, surnames were often a symbol of men's actual 'legal ownership', as property, of both their wives and their children.

Natural Humanists believe passionately in equality and freedom, and that every human being should be free to use any name they choose, rather than having to always use the names their family gave them, if they prefer not to. They acknowledge that the law, in many countries, now allows people this freedom, and gives them the right to change their name at any time, for any reason.

Some Natural Humanists believe that the tradition of taking a father's or husband's surname is no longer relevant in the modern world, but all Natural Humanists believe that every human being should be free to make up their own mind on this matter, with nobody ever being negatively judged, whatever their decision.

Natural Humanists consider themselves to be part of a global Natural Humanist family, as well as a member of their own biological family, so some may choose to lose their surname altogether, with their middle name then becoming their 'surname', by default.

Others may choose to take a new surname of their own choice, instead of, or in addition to their original surname, possibly choosing a name which reflects their Natural Humanist values and beliefs, for example, 'Love', 'Hope', 'Peace' or 'Freedom' and others may choose to take the same shared surname chosen by their partner, or by some or all of their polyamorous group, or by their own Natural Humanist Community.

Some Natural Humanists may choose to give this same new surname to their own children, until they're old enough to choose whether they'd like to change it, which Natural Humanists believe is at the age when they become 'Natural Adults', when they first become biologically capable of creating new life. Others may choose to just give their children a first name and one or more 'middle' name, with the last 'middle' name becoming the child's 'default surname' in any legal documents, and with the child then being free to choose any surname they wish later in their life, or to remain without a surname.

For some Natural Humanists, their decision is guided by the belief that all humans are part of one global family and also have historical evolutionary 'family' connections with most other species of living thing on Earth, with whom they'll always share distant ancestral links, regardless of their surname.

Chapter 43

“No Hell Below Us, Above Us Only Sky”¹³⁶²

Natural Humanists do **not** believe in **any** God, and do not believe in **any other** type of ‘creator’, ‘higher power’, omni-potent or supernatural being, heaven, hell, devil, demon, or in a ‘mother nature’.

They acknowledge that our human species has existed for around 300,000 years¹³⁶³, but for **98.2% of this time we didn’t follow any religion at all**, and we have only followed most of the world’s **current** religions **for less than 0.7% of this time**¹³⁶⁴, with Judaism and Vedic Brahmanism, which is linked to Hinduism, being the only current religions that date back more than 4,000 of these 300,000 years¹³⁶⁵. They also recognise that, in Britain, which has traditionally considered itself to be a Christian country, there are now more atheists than those who believe in God.

Natural Humanists do not believe in reincarnation, or an afterlife, and believe that this is our **one chance to make a difference** to the world and to live a truly happy, meaningful and fulfilling life, because, **when we die, we only continue to exist in people’s memories, and in the legacy that we leave behind.**

Natural Humanists believe, passionately, that all human beings, throughout their lives, should always ‘live as one’, not only with other human beings, but with all other species of living thing on Earth. They recognise that we’re all connected by the same common ancestors, all share the same planet, and all have a moral duty to live our lives without ever unnecessarily causing each other harm, and, wherever possible, supporting and nurturing each other, to make the very most of our short time on Earth.

Natural Humanists believe in the ‘Big Bang’ theory of how the world was created, which is that it suddenly came into existence approximately 13,700 million years ago, when all matter existed in a tiny amount of space, but then suddenly expanded, explosively, to create our vast universe¹³⁶⁶.

They believe that all human beings evolved, over thousands of millions of years, from primitive life-forms, to sea creatures, which gradually evolved the ability to live on land, to walk with 4 legs, and eventually to live in trees, and to walk upright with two legs, before, finally, after billions of years of evolution, they developed, around 300,000 years ago¹³⁶⁷, into our own unique human species, called ‘homo-sapiens’, at which point every single human being on Earth lived in the Rift Valley region of East Africa, which, today, includes Ethiopia, Kenya, Tanzania, Uganda and Zaire¹³⁶⁸.

Natural Humanists acknowledge that, from East Africa, Humans gradually migrated to inhabit most parts of the world, with some research¹³⁶⁹ suggesting that they inhabited Southern Africa (150,000-260,000 years ago), Western Africa (130,000 years ago), Western Eurasia (Europe and Asia) (115,000-130,000 years ago), the United Arab Emirates (125,000 years ago), parts of China (111,000-139,000 years ago), Oman (106,000 years ago) and to southern China around 100,000 years ago¹³⁷⁰.

Sadly, many of the human beings who migrated up to this point in our history **eventually died out**¹³⁷¹, and it wasn’t until around 50-75,000 years ago, that migrations from Africa began, that would lead to **permanent settlement** of the world by human beings, including migrations to Yemen and the Indian Subcontinent 75,000 years ago, to Australia around 50,000 to 65,000 years ago, to South Asia by 55,000 years ago, to Polynesia and Siberia around 52,000 years ago, and to Europe, including Britain, Germany and Italy, around 40,000 years ago¹³⁷².

At this time, Northern European temperatures sometimes dropped to -20 or -30 °C, and humans could only survive by wearing animal skins, building primitive homes with fires, and burning animal bones for heat¹³⁷³, however, a volcanic eruption near Naples in Italy, eventually covered much of eastern Europe with ash, which killed off these first European migrants¹³⁷⁴, so today's Europeans are thought to have derived only from humans who migrated to Europe after the effects of this eruption, and after the 'ice-age' that occurred 36,000 to 38,000 years ago, so humans didn't permanently inhabit Europe until as recently as 25,000 years ago¹³⁷⁵.

Humans also migrated to Siberia, Korea and Japan by about 35,000 years ago¹³⁷⁶, to the islands of Southeast Asia, which, at that time formed one land mass called Sunda (20,000 years ago), and from there, across the sea to Sahul, which at that time was a land mass that incorporated Australia and New Guinea, from where they eventually migrated into North America¹³⁷⁷.

They also migrated from Central Asia to the Americas, reaching North America at some point between 15,000 and 20,000 years ago¹³⁷⁸, using the natural land bridge between eastern Siberia and what is now Alaska, before then migrating throughout North and South America by the end of the last 'ice-age'¹³⁷⁹.

After the last ice age, about 9,000 years ago, humans started migrating into areas previously covered by glaciers, and also migrated to the Caribbean, both 5500 to 6000 years ago (from Central America) and 4000 years ago (from South America)¹³⁸⁰, and they also migrated to North America's central and eastern Arctic around 4500 years ago¹³⁸¹.

Migration didn't start to happen **by sea**, until humans from Austronesia, sailed from Taiwan, to the islands of Southeast Asia (3000 to 4200 years ago)¹³⁸² and humans also migrated to Micronesia (3000 to 4200 years ago), Melanesia (3000 to 3600 years ago), Vanuatu, New Caledonia, and Fiji (3200 years ago), Samoa and Tonga (2800 to 2900 years ago), the Cook Islands, the Society Islands and the Marquesas (1300 years ago), Madagascar and the Comoros Islands (by 1500 years ago), Hawaii (1100 years ago), Rapa Nui (1000 years ago) and New Zealand (800 years ago)¹³⁸³.

Natural Humanists recognise that all this migration, was an incredibly important part of our human history, and that humans have continued to migrate ever since, for a variety of reasons. Consequently, they believe strongly, that migration will always be an important part of what it is to be human.

Natural Humanists also acknowledge that, although our own unique human species, homo-sapiens, has existed for only 300,000 years¹³⁸⁴, **every human being on Earth**, of every race, colour, religion and culture, **has many of the same direct ancestors**, dating back **hundreds of millions of years**, and, very importantly, **all other living things on Earth**, also evolved from the **same common early ancestors** that we did. Natural Humanists therefore recognise and celebrate the fact that all human beings, and every other living thing on Earth, are effectively related, and so are **one massive, global 'extended family'**.

Despite the fact that human beings have existed for as much as 300,000 years¹³⁸⁵, on average, we only started to **live beyond 30 years old** about 30,000 years ago, which was the first time that human beings had ever lived long enough to see their own grandchildren¹³⁸⁶. Even in the Palaeolithic era (12,000 years ago and earlier), life expectancy was still only about 33 years¹³⁸⁷ and, 40% of people didn't even reach 15 years old¹³⁸⁸, whereas in Classical Greece, about half of people died before puberty and, in Ancient Rome, only about half of people reached 10 years old¹³⁸⁹.

From the 1500s, until the early-1800s, life expectancy throughout Europe was around **30 to 40 years**, and around 25% of all children died before they were 5 years old¹³⁹⁰. Even at the beginning of the

1800s, no country in the world had a life expectancy above 40 years, and it was still 40 years in England, Belgium and the Netherlands in 1840.¹³⁹¹

However, due to improved access to clean water and nutritious food, and improvements in healthcare, immunisation and sanitation¹³⁹², **average life expectancy, worldwide**, finally increased from around 31-32 in 1900, to around 45.7 to 48 in 1950 and finally to around 72.6 to 73.2 in 2020, and it's even higher than this in some places, like Hong Kong, where it's 85.3¹³⁹³, and some human beings can even live to be over 122 years old¹³⁹⁴.

Natural Humanists recognise that life expectancy is expected **to continue to increase**, although some researchers believe that **obesity**, which is due in no small part to immoral over-consumption of animal products, **may stop or reverse this increase**, including in the USA, where 2/3 of the population are overweight or obese, and so are at higher risk of conditions like heart disease and type 2 diabetes^{1395,1396}.

Natural Humanists recognise that this increased life expectancy, combined with the already massive human population on Earth, are a direct threat to all the other species of living things with which we share the planet, so unfairly.

Our planet and its millions of species of living things may have been able to survive when the world's population was similar to that of a small city, but now the population is 8,200 million,¹³⁹⁷ the only moral option is to drastically how human beings interact with and use our shared planet.

Abusing the Planet

Our own human species, 'homo-sapiens', first came into existence 300,000 years ago¹³⁹⁸, and for most of the time we've existed, we've been **hunter-gatherers**, so, like all other living things, we've lived in 'natural balance' with all other species on the planet, without owning or destroying any part of the Earth.

However, a mere 13,000 years ago, we started to domesticate and 'farm' previously wild animals for their meat, skins and other body-parts¹³⁹⁹, at first sheep, around 11-13,000 years ago, and then cattle, around 10,500 years ago¹⁴⁰⁰, at which point we 'stole' land, from all of the thousands of other species of plants, animals, fungi and algae that had previously, for millions of years, called it their home.

We used this 'stolen' land solely to graze, house and grow feed for these captive (imprisoned) animals, and later to also grow plants as food crops, purely for our own benefit, either to feed ourselves, or to feed these farm animals, which we later killed for our own food.

It was this switch to a secure, reliable and plentiful supply of nutritious food, from these imprisoned and enslaved animals, and from this 'stolen' farmland, which allowed the population of human beings on Earth to sky-rocket from 4 million (12,000 years ago) to 1,000 million in 1800, and finally to a massive **8,200 million** today^{1401,1402}.

Natural Humanists recognise that, in addition to 'domesticating' or enslaving animals on farms, human beings also have a long history of immorally imprisoning, enslaving, degrading and abusing animals as their 'pets'.

The first animals which human beings domesticated, were dogs, in Siberia, 19,700 to 26,000 years ago¹⁴⁰³, which was before agriculture even existed, when humans were hunter-gatherers. Today, there are about **471 million pet dogs worldwide**¹⁴⁰⁴, all of which evolved from a type of wolf that's now extinct, whose nearest living relative is the modern grey wolf¹⁴⁰⁵.

All domestic cats evolved from African wild cats, in Egypt and the Near East, and although they first lived with humans so that they could hunt rodents, they were eventually fully domesticated around 3,525 years ago¹⁴⁰⁶ and, today, there are about **600 million domestic cats worldwide**¹⁴⁰⁷.

Because of our selfish decision to domesticate, control and abuse animals for our own needs, human beings and their enslaved pets and farm animals now take up most of the land on the planet, and 40% of the non-frozen land on Earth is now **non-biodiverse monoculture**¹⁴⁰⁸, for example, fields of crops planted by humans for food, or pasture-land for humans' farm animals, or grass in fields and gardens intended solely for human leisure activities. Consequently, **worldwide populations of wildlife have reduced by a massive 69% in just the last 48 years**¹⁴⁰⁹

Shamefully, of all the countries on the planet, **the UK** is now one of the **most nature-depleted and least biodiverse** countries of all¹⁴¹⁰, for example, research suggests that the UK and Ireland have lost at least **90% of their wetland habitats in the last 100 years**¹⁴¹¹, often due to human beings draining them, or building dams or flood barriers, or allowing them to become polluted by untreated sewage, and so over **2/3 of freshwater and wetland species in the UK are now in decline and over 10% are threatened with extinction**¹⁴¹².

Natural Humanists recognise the huge importance to our planet of **biodiversity**, which is the **huge variety** of different plants, animals and micro-organisms that exist, or are capable of thriving, in a particular area, or in a particular climate, as well as their genes, and the '**ecosystems**' that they're part of¹⁴¹³.

They acknowledge that these '**ecosystems**' are **combinations of different species**, which **coexist and support each other's existence**, by providing each other with things like oxygen, water, food and numerous other benefits¹⁴¹⁴. For example, trees provide a habitat for algae, birds and insects, produce fruit which feeds animals and bacteria, and discard leaves and branches which provide food and habitats for a wide variety of living things, as well as forming part of the nests of birds. Trees also turn the CO₂ that human beings and other animals breathe out, into oxygen that's essential for the survival of human beings and many other species¹⁴¹⁵.

Incidentally, Natural Humanists believe, passionately, that **all human beings, throughout the world, should try to work together, and to support each other, in the same way that diverse species do within ecosystems**. They also believe that it's always better for human beings to live, and to work together, than to selfishly try to meet only their own needs, while ignoring those of other human beings or other species, something that, sadly, is at the core of many human beings' existence in today's world.

In nature, biodiversity is important to allow ecosystems to adjust to threats like fires and floods, and helps to prevent the spread of diseases¹⁴¹⁶, but, today, as many as **one million animal and plant species are threatened with extinction**¹⁴¹⁷ and as many as around **1/3 of all of the world's known species could become extinct**, including 12% of birds, 21% of mammals and 29% of amphibians¹⁴¹⁸.

Natural Humanists recognise that human beings, and all other species on the planet, have **always** been an **important part** of these ecosystems, with each species helping to meet the others' needs, until human's started to farm land and animals for food, at which point, both all **human beings, and all of their domesticated farm animals and pets**, started to exist almost entirely **outside these ecosystems**, hardly contributing anything to other species at all, while also permanently stealing their land, and their sources of food and habitat, all solely to meet human beings' own needs and, increasingly, to satisfy human beings' unnecessary, and hugely selfish 'wants' and desires as well. Consequently, in the modern world, human beings often feel disconnected from the ecosystems of

which they've always been part, as they no longer obtain their food from wild plants, or hunt wild animals, and even their own waste is treated, on an industrial scale.

Natural Humanists acknowledge that **only about 75% of the world's biodiversity still exists**, whereas, in the UK it's only 50%¹⁴¹⁹, which, arguably, is significantly down to the **deep scars** left on the UK by both the **industrial revolution** and by **capitalism**.

They recognise that **biodiversity is now declining faster than at any time in human history**,¹⁴²⁰ and, since 1970, the population of mammals, birds, fish, reptiles and amphibians has **reduced by an average of 70%**¹⁴²¹ and, today, almost a quarter of all the world's mammals, birds, fish, reptiles and amphibians are thought to be threatened with extinction¹⁴²².

Today, there are **perhaps as many as 30 million different species of living things on Earth**¹⁴²³, although some believe there may be as many as **100 million species**¹⁴²⁴, but biodiversity is not just about the **number of species**, as there is also huge variety even **within any particular species**. For example, dogs all belong to one species, but there are a huge variety of different breeds, most of which we've unnaturally bred to be our slaves, from Pugs to Great Danes¹⁴²⁵, and there are also a huge range of different trees, from oaks and pines to apple trees, with each of these having hundreds of different varieties.

Tropical areas of the world are more biodiverse than areas with a 'temperate' climate, like the UK, or than 'boreal' areas, which are in northern parts of Asia, Europe and North America, have a sub-arctic climate and are particularly vulnerable to climate change^{1426,1427}.

The most biodiverse regions on Earth are along the **equator**, in **tropical rainforests and coral reefs**, with the Amazon Rainforest having the greatest biodiversity of all, including 1/3 of all the world's known species of plants and animals¹⁴²⁸, including 40,000 species of plants, 3,000 species of fish, 1,300 species of birds, 427 species of mammals, 427 species of amphibians, 378 species of reptiles, and more than 125,000 species of invertebrates¹⁴²⁹.

In all areas of life, Natural Humanists value diversity far more than uniformity, and they believe passionately that human beings have a strong moral obligation to gradually rewild the planet, and to massively increase biodiversity, worldwide, so that all of the world's species, all of which share common ancestors, can thrive.

'Sharing all the World'¹⁴³⁰

Natural Humanists may not believe in any God, but they do believe passionately in love, kindness, tolerance and freedom. They're hugely romantic, believing in sharing deep and meaningful love and affection with large numbers of people throughout their lives, as well as loving and valuing everything about the natural planet on which they live, and taking every possible opportunity to meaningfully connect with the natural world, of which they consider themselves to be an equal and integral part.

They share, passionately, the views expressed in the song 'Imagine' by John Lennon (of The Beatles) and Yoko Ono, which may have been written around half a century ago but is still highly relevant. The song imagines a world that's completely at peace, with no barriers or borders, where people aren't separated because of their nationality, or their religion, and are, like Natural Humanists, not concerned about material possessions.

To quote the song: "Imagine there's no heaven, It's easy if you try, No hell below us, Above us only sky, Imagine all the people living for today. Imagine there's no countries, It isn't hard to do, Nothing

to kill or die for, And no religion too, Imagine all the people living life in peace...You may say I'm a dreamer, But I'm not the only one, I hope some day you'll join us, And the world will be as one. Imagine no possessions, I wonder if you can, No need for greed or hunger, A brotherhood of man, Imagine all the people sharing all the world...You may say I'm a dreamer, But I'm not the only one, I hope some day you'll join us, And the world will live as one".

Chapter 44

Beliefs in Action

In some countries, Natural Humanists' shared, strongly-held values and beliefs, which affect the way that they live every part of their lives, can legally be classed as a 'religion'.

As such, Natural Humanism is an **evangelical** religion, in that Natural Humanists are passionate about their beliefs, and about how following these beliefs can make human beings' lives better, and can be hugely beneficial to the planet, the environment and to all other species of living things.

Consequently, they are usually keen to try to share these values and beliefs with other people, whenever possible and appropriate, but always in a respectful way, as they share the Dalai Lama's belief that, the "way to change others' minds is with affection...not anger."

Natural Humanists may choose to use the internet and social media to spread their beliefs, or to give talks at community centres, schools, colleges and universities, or at conferences, or to distribute recycled paper leaflets, door-to-door, or in a busy town centre to passers-by, or to write or distribute books or articles on topics linked to Natural Humanism, or to place adverts, or contribute to articles, in newspapers or magazines, or on internet sites, or to promote Natural Humanism on TV and radio, or to wear t-shirts, or other environmentally responsible merchandise, with slogans promoting various Natural Humanist beliefs, or simply by living a Natural Humanist lifestyle and teaching others by example.

They also believe in always openly praising and celebrating everybody whose choices and behaviours are in line with Natural Humanist beliefs, whether that person is a Natural Humanist or not.

They believe that all Natural Humanists, worldwide, are one global community, or family, and they try to connect with this worldwide community, and to support, share thoughts and ideas with, celebrate the achievements of, and share love and kindness with, as many of these fellow Natural Humanists as possible, in as many ways as possible.

They may also choose to include some, many or even all of them, in their own 'polyamorous circle' and may choose to use the internet to enable, build and nurture these meaningful connections with each other, both locally and worldwide.

Evangelism

Natural Humanists try to devote part, or all of their lives, to promoting, supporting and putting into practice Natural Humanist values and beliefs. For some, this may include working full or part time on meaningful work, either as their main career, or during any free-time, or during a 'gap year' after leaving school, or even during their retirement, in older age.

This may include voluntary work, fundraising, campaigning, environmental work, animal or human-rights work, researching and writing books and articles on subjects related to Natural Humanism, producing environmentally-responsible products, or providing important services needed by other Natural Humanists, or by the general public, in the most responsible and ethical way possible.

This may also include 'evangelical' work, including giving talks to groups in the local area, or promoting Natural Humanism using social-media or the internet, or distributing or selling Natural Humanist books. It may also include 'life-swaps', where an individual or family, or an entire Natural Humanist Community, swap homes, jobs and social lives with another Natural Humanist Community,

anywhere else in the world, to promote international peace, love and understanding, and to learn from each other's perspectives on life.

They acknowledge that there is little point in a person having strong beliefs, unless they're going to let them affect the way that they live, ideally every part of their life, and also that there is little point in one person trying to change the world by themselves, but, together, human beings can achieve almost anything, if they're all focussed, passionate and committed, and all 'pull in the same direction'.

Each Natural Humanist, or each Natural Humanist Community, or each couple, family or polyamorous group, may choose to make an informal commitment to put their beliefs into action in specific ways. They may choose to renew or update this commitment regularly, and some may choose to do so as part of a Natural Humanist public 'Commitment Ceremony', or even as part of any 'Loving Union' ceremony with their romantic or sexual partners.

Chapter 45

Celebrating all Culture and Beliefs

Natural Humanists love and value human beings of all religious and moral beliefs, and of all guiding philosophies. They recognise the many similarities that exist between their thinking and celebrate all the significant good that's done by people, throughout the world, because of their beliefs.

They believe that everybody, in every country of the world, should be tolerant of each other's religious and cultural beliefs, behaviours and traditions and should support the right of all human beings to live their lives in the way they believe to be right. They recognise the knowledge, experience, compassion and achievements of religious leaders, but they consider these leaders, just like all other human beings, to be their equals.

They acknowledge and celebrate the fact that, although there may be differences in our opinions on certain things, far more importantly, there are also many similarities, in how we think, in what motivates us to do what we do, and in what we're all ultimately trying to achieve.

Consequently, Natural Humanists believe that whenever human beings are trying to reach the same specific goals, it shouldn't matter why they're trying to achieve them, or how they each individually believe these goals should be reached, all that should matter is that they all work together to achieve them, for the common good.

Natural Humanists acknowledge, however, that religious organisations are perhaps the world's most prolific groomers, enslavers and controllers of human beings, denying them the freedom to live their lives in healthy and natural ways, often threatening them with punishment by a 'higher power' if they 'misbehave', and potentially causing significant harm to every human being who chooses to, or is coerced into, being one of their followers, particularly children. They also appreciate the extent to which parents are themselves directly responsible for this potentially harmful grooming and control of their own children, or for allowing and facilitating this grooming of their children by other people, however well-intentioned this may be.

Whatever a human being's religious beliefs might be, however, Natural Humanists ask people of all religions and belief systems to consider adopting, into their own lives, any Natural Humanist values beliefs or practices, which don't go against their own beliefs, or the teachings of their own religion, or which are one way of enabling them to live their life in a way that their own religion encourages or requires them to do. They acknowledge that celebrating each other's common values and encouraging, enabling and celebrating each other's putting into practice of these values, can benefit us all.

Chapter 46

Freedom to Say Goodbye

Kindness, compassion and tolerance are at the heart of Natural Humanist values, and they believe strongly that all human beings should have full freedom to choose how they live every part of their lives, and over how and when they die.

Consequently, they're fully supportive of every human being having a legal right to end their own life, through suicide, which is illegal in some countries, or through carefully-monitored assisted-dying, for example, when somebody has dementia or a long-term health condition, long-term physical or emotional pain, or a disability which they themselves believe reduces their quality of life to such an extent, that they would prefer their life to end.

They support the use of 'Living Wills', which enable this basic human-right, and believe that any law requiring any human being to remain alive against their will, when they're in pain, or are suffering psychologically, or no longer value their own life, is hugely immoral and abusive, as is denying them the least painful and distressing, and the most dignified and controlled way possible of ending their life, which is certain to be successful, or the right to choose to have assistance from a person, or people of their choice, including a Doctor, to safely and legally achieve this, in a dignified way.

Natural Humanists don't believe in burial, preferring instead to use more environmentally responsible options, such as composting or cremation. They acknowledge that visits to graves by car add to a person's carbon footprint long after their death and that burial sites are an irresponsible long-term use of potentially biodiverse land. They recognise that purchasing a small proportion of a large plot of land to bury composted or cremated remains, without any urns or containers, with a view to all of that larger plot of land becoming permanent biodiverse wilderness, is one of the most responsible options of all.

Chapter 47

Natural Humanist Education

Natural Humanists believe that many jobs, and many educational subjects in schools, colleges and universities, are of little value to the planet and its natural inhabitants, and that some go directly against Natural Humanist values. Consequently, they believe that Natural Humanists should discourage each other from wasting their time and potential as human beings, by concentrating on such work or education.

Some Natural Humanists may choose to utilise their own knowledge and experience, to create books and educational materials, which allow people to study Natural Humanism, or subjects linked to Natural Humanist values or beliefs, or subjects of particular relevance to Natural Humanists.

This may also include teaching the skills needed to run, or work in, not-for-profit businesses or charities, which put into practice Natural Humanist beliefs, or which provide essential ethical products and services, locally or worldwide, that are needed by other Natural Humanists, or by all human beings who live an ethical lifestyle, so not products and services that are unnecessary, or that are in some way harmful to individuals, to society, or to the natural world.

Natural Humanists may choose to make the educational materials they produce available online, on a not-for-profit or charitable basis, to allow people to learn freely, without limit or cost, right throughout their lives, via the internet, from any part of the world. They may also choose to supply this material to mainstream schools, for use as part of their general religious and social education syllabus, or to allow people to study Natural Humanism as a subject in its own right, possibly at primary or secondary school, or at college or university.

Some may choose to set up and run dedicated Natural Humanist schools and colleges, which may give a general education, but focus on Natural Humanist values and beliefs, and on subjects which prepare young people for a life and career that can meaningfully put these beliefs into action.

Preparing Children for Life

Natural Humanists believe that all children should be taught all the knowledge and skills they'll ever need to be fully independent, autonomous and free, from the earliest age that they, individually, are capable of doing so. They also believe that every time a child learns any of these new skills, they should then, as soon as possible, be safely enabled to practice them as much as possible, throughout their childhood, whenever they need or wish to do so, possibly with supervision or assistance initially, but then fully independently as soon as this is safe and appropriate.

Natural Humanists believe strongly in teaching their children to always have an open, curious and questioning mind, and to always **think for themselves, to think freely, and to have their own opinions**. They allow their children to develop their own beliefs, even if these differ from Natural Humanist philosophy, but encourage them to only believe things if they've **considered them carefully, and can justify their reasons for holding these beliefs**, never merely as an act of defiance, or as an attempt to 'fit in' to wider society, or a particular social group.

They encourage children to take educated risks, and to always accept, and learn from, the consequences of these risks, but also believe that parents have a duty to keep lines of communication with their children wide open, so that they can assist them to predict and assess risks beforehand, and can provide the right level of supportive, nurturing, non-judgmental supervision and guidance, to safely enable all such activities, whenever this is necessary and appropriate. They

try to always make themselves available as loving, non-judgmental, supportive enablers of whatever is important to their children's freedom, quality of life, true happiness, and personal development.

Emotional Intelligence

Natural Humanists recognise that **general intelligence (IQ)** is a measure of somebody's ability to learn, to understand, to apply information to skills, and to filter out irrelevant information, and that it includes their mathematical skills, and their capacity for abstract and spatial thinking, logical reasoning, and word comprehension^{1431,1432}.

They acknowledge, however, that this is very different from a person's **emotional intelligence (EQ)** which is the ability of children and adults to identify, evaluate, understand, control, and express **both their own and other people's emotions**, and their ability to **use emotions** to facilitate their thinking^{1433,1434}.

Natural Humanists acknowledge that people with a **high EQ** are more able to understand, empathise with, care about and connect with people around them, something that Natural Humanists value very highly.

They acknowledge that a child's **emotional awareness** can^{1435,1436}, and therefore **should**, be strengthened, from an early age, both by their parents and by the child's wider Natural Humanist community, by encouraging them to share, to cooperate, to think about other people, to put themselves in other people's shoes, and to respect other people's individuality, personal space, boundaries, beliefs, goals, wishes and desires.

They believe strongly that many parents fail to do this, which leads to an increase in selfishness, toxic thinking and behaviour, all of which are a significant threat to our society, to our planet and to all other species.

Similarly, they believe that every single incidence of toxic human behaviour exhibited by, or witnessed by, their own children, for example on TV, should always be pointed out, and used as a learning opportunity. They acknowledge that, in wider society, most human beings exhibit toxic behaviours and beliefs every day, without these ever being criticised or commented on, which promotes public tolerance and acceptance of toxicity, and encourages its widespread repetition, and viral spread.

Social and Romantic Skills

As they believe in polyamory, Natural Humanists believe it's very important to teach their children how to share love, how to balance their own needs and wishes with those of everybody else that they love, how to assert themselves in healthy ways, and how to listen actively, to allow them to truly hear and understand what others think and feel.

They also believe it's important to teach their children about tolerating, accepting and celebrating difference, about the importance of communicating their own boundaries, desires and wishes and respecting other people's, about the importance of forgiveness, and about the importance of learning from both their own and other people's mistakes.

They believe strongly that children should be taught, from birth, to always care about, respect and support their siblings, and to care about all aspects of their happiness and welfare, rather than just tolerating each other, as so many siblings do.

They believe in teaching siblings to play together from an early age, to share friends, to include each other in social and leisure activities, to be affectionate with each other, and for older siblings to assist younger siblings with personal care whenever this is necessary and appropriate, including changing nappies, helping with dressing, and washing them at bathtime, if this can safely be facilitated.

They also believe that washing all, or just certain parts of each other's bodies in the bath, is an important act of loving kindness for siblings, or friends, of any age, even into and beyond puberty, always with each other's permission, and with any boundaries for this decided between them, and any guidance and supervision being made available by their parents whenever this is necessary. They believe that this teaches children, from an early age, about setting, upholding and respecting personal boundaries, about respecting people of different genders, and about consensual and non-consensual touching, and that it also helps children to develop healthy views of their own, each other's, and other people's bodies, and discourages unhealthy sexualisation of natural nudity.

They believe that brothers should be taught to understand and respect the pain, discomfort, and pre-menstrual symptoms experienced by their sisters at various stages of their menstrual cycle, and to always be kind to and supportive of them, whenever they're experiencing these symptoms.

Infantilisation

Natural Humanists believe that, in so many areas of life, parents, society and the State, deliberately infantilise children, despite the fact that this is neither necessary, nor appropriate, and that it can delay their development.

They frequently, unnecessarily 'mother' children and prevent them from developing knowledge and skills, and from becoming fully independent. They ignore their emotional, psychological and physical maturity, as well as their 'adult' needs, wishes, desires and natural rights, and treat them like fragile and incompetent infants, encouraging or forcing them to behave in childish ways, and ignoring their maturity, in age or experience, as well as their skills and knowledge, and their value as human beings.

They acknowledge that this infantilisation by parents, society, the State and the legal system, is particularly inappropriate, immoral and harmful, when children become both physically and reproductively **adults**, which can be at just 13 years old, or even younger, in girls.

They recognise that this infantilisation denies them important rights, freedom, autonomy, independence and equality, and coercively controls them, treating them as 'property', whose 'value' has to be constantly maintained or increased, including their '**value**' to **capitalism**, via 'success' in the education system and future employment, their '**value**' as **chaste virgins** to future life-partners, and their '**value**' to **their family**, as representatives of the 'family brand'.

Evidence of the increasing trend to infantilise children, includes the fact that the age at which parents potty-train their children has increased, in the UK, from 28 months old in the 1950s, to 37 months old in 2025, ¹⁴³⁷ and the fact that the age at which British children are legally allowed to leave school has increased from 12 in 1899, to 14 in 1918, to 15 in 1947, to 16 in 1972 and to 18 in 2015¹⁴³⁸, and also the fact that the age at which children are allowed to get married has recently increased in England and Wales from 16 to 18.

Today, children in the UK are also 62% less likely to play away from their own home, without adult supervision, than their grandparents did¹⁴³⁹, which according to Helen Dodd, Professor of Child Psychology at the University of Exeter, is likely to have consequences for their development, including their ability to negotiate and share communal spaces, develop friendships, learn social skills, experience freedom, develop independence, and could also negatively affect their mental

health¹⁴⁴⁰. Indeed, those children under 13, who do frequently have the opportunity to play out, seem to have comparatively good mental health¹⁴⁴¹, particularly if they're involved in adventurous play, as this allows them to increase their resilience and well-being, according to Anita Grant, the chair of Play England¹⁴⁴².

Natural Humanists believe it's a direct threat to children's natural freedom and human rights, that parents and society have become so 'risk-averse', constantly feeling the need to protect their children from reality, and from perceived risks and threats, which are often blown up out of all proportion. They recognise that this is often significantly due to parents not recognising their children's ability to safely deal with these situations, or failing to prepare them for such situations, or is due to an unhealthy need to 'wrap them up in cotton wool' and to prevent them from facing, and learning from risks and challenges, as nature 'intended' all human beings to do.

A common expression amongst such risk-averse and controlling parents, is "let children be children", but this can often be more truthfully reworded as "force children to remain children", which may successfully allow these parents to fulfil their own selfish 'need' to be needed, and to be able to 'mother' their fast-maturing children, but, in the process of doing so, also denies their children the ability to develop at a pace they're fully capable of, and which would allow them to maximise their freedom, independence and control over their own lives, something they undoubtedly have an absolute moral right to be able to do.

In contrast to this, Natural Humanists attempt to always treat children as their equals, and as unique individuals, and to always support their rights and freedoms, in every way that's possible and appropriate, while also guiding, supporting and safely enabling this freedom and independence. They seek to enable all children to become fully capable, independent and proficient in all areas of life, as soon as they're capable of, and interested in doing so, regardless of society's views and conventions on the matter.

Natural Humanists believe it's immoral not to allow, or enable, all human beings, from early childhood onwards, to learn all the skills they'll ever need to prevent them from becoming unnecessarily dependent on their family, on other children or adults, or on capitalist businesses. For example, having the ability to make all their own meals, drinks and snacks, to perform all personal care tasks and domestic activities, to grow plant foods at home, to make and mend their own clothes, and to perform basic housework, DIY and household maintenance tasks.

They believe that children should always be enabled, encouraged and supervised to contribute fairly to all aspects of family and community life, and that they should be allowed to gain pride, confidence respect and self-esteem from doing so.

They believe that children's increasing skills, knowledge and independence should always be celebrated by their family and community, and that they should have the opportunity to, and be encouraged to, put their combined knowledge and skills to meaningful uses, of their choice, throughout their childhoods, rather than parents just 'babysitting' them until they reach adulthood.

They believe it's immoral, and abusive, for any parent to deny their children the right, and the opportunities, to develop skills, confidence, self-esteem and independence at a time, and at a pace, which matches their individual capabilities, and that it's similarly immoral to deny them the degree of freedom that their level of skills, knowledge and experience allows them to safely have. They're against the unnecessary control of any human being or animal, and this most certainly includes their own, or other people's children.

Sharing Skills and Knowledge

Natural Humanists share Pablo Picasso's belief that **the meaning of life is to find one's gift and that the purpose of life is to give it away**¹⁴⁴³, so, in all areas of their lives, and at all ages, Natural Humanists believe they should always be open to sharing their own skills and knowledge with each other, for the common good.

They believe that keeping skills and knowledge to themselves, rather than freely sharing these with other people who would benefit from them, denies these people the ability to become the most skilled, knowledgeable and competent version of themselves, causing them to remain dependent on other people, something that Natural Humanists recognise is an important part of what allows capitalism to dominate our lives.

As anti-capitalists, Natural Humanists believe in always doing things for themselves, whenever they can, or doing them as a community, rather than 'buying in' products or services from capitalist businesses. For example, if somebody teaches them, all human beings can make delicious coffees, cakes, snacks, alcoholic drinks and a wide variety of delicious meals, both for themselves and for their family or community, so it's rarely, if ever, necessary to use profit-making cafes, bars and restaurants.

The same is true of every product or service which a Natural Humanist could create or perform themselves, or which a member of their own family, or their friends or community, could create or perform for them. Doing so not only removes the need to pay for these things, and the need to work in meaningless and degrading jobs to earn the money for them, but it also removes the need for them to effectively 'enslave' other human beings, who are employees of these capitalist businesses, to do things that they're perfectly capable of doing themselves.

Natural Humanists believe that capitalism prevents or discourages human beings from becoming and remaining the competent, self-sufficient, multi-skilled people that Natural Humanists all have the ability to become, and which we all were, earlier in our human history. They also believe that sharing knowledge, nurturing each other's skills, and celebrating each other's achievements, are all important ways of bonding together, as a supportive and loving community, as is using our own skills to provide others with things they want or need, as an act of kindness, or in exchange for a favour in return.

Some Natural Humanist Communities may choose to obtain all or most of the products and services they ever need from their own (or the global) Natural Humanist Community, or from charitable or not-for-profit businesses, either at cost-price or on a 'not-for-profit' basis, which just covers the cost of that business or charity creating or providing these products and services, including a modest wage for staff, without exploiting them as a customer, or unnecessarily boosting the wealth of the business owner.

Chapter 48

Natural Humanist Radio and TV

Natural Humanists acknowledge that most television and radio services in the world are commercial, so rely on advertising by capitalist businesses to fund all of their broadcasts. As non-materialists some Natural Humanists prefer, wherever possible, not to expose themselves and their families to this commercial brainwashing and temptation.

Some Natural Humanists also feel uncomfortable about radio and television promoting values which go directly against Natural Humanist beliefs, and acknowledge that the more of these things that programmes, films and adverts contain, the more 'normalised' and popular they become, including shallow, unloving sex, aggression, violence, selfishness, arrogance, vanity, celebrity-culture, materialism, intolerance, right-wing political ideology, hetero-normative and cis-normative ideas and behaviour, and the normalisation of a non-vegan, consumerist lifestyle.

They also acknowledge that news programmes tend to focus on wars, murders, sexual assaults and other criminal behaviours, on royal and celebrity news, and on team sports, none of which are in line with Natural Humanist beliefs, while hardly ever focussing on positive news stories, or news that concerns, or is of interest to children, or minorities, or which fits in with Natural Humanist values and interests, and with most news being reported from the political viewpoint of the newsreader, the channel, or its advertisers or sponsors.

Consequently, the naturalhumanism.co.uk website hopes to, eventually, provide its own television, radio and news services, with content more in line with Natural Humanist beliefs, and using presenters who are themselves Natural Humanists, who can give a Natural Humanist perspective on all news items and programmes.

Natural Humanists may choose to volunteer to create audio or video files of themselves discussing any subject related to Natural Humanism, from any angle, or reviewing, on a daily or weekly basis, all of the news stories, locally, nationally or internationally, which are relevant to Natural Humanism, or going into detail about their own views or experiences of a Natural Humanist lifestyle, or any aspect of Natural Humanist philosophy, in any serious, fun or entertaining way.

A succession of such short news items, from numerous Natural Humanist contributors, could also be combined to make an online 'radio programme', interspersed with music, either chosen by the naturalhumanism.co.uk website's creators, or by its contributors, or linked to listeners own personal online playlist, so that the programme entertains and is personalised to listeners of all ages and backgrounds, with such programmes potentially focussing on and being 'presented' by people of different 'groups' of the population, including children, and people of different sexualities, genders and races.

Natural Humanists may also wish to contribute video files of themselves singing, dancing or performing any other sort of entertaining activity, talent, or skill, in order to freely share their own natural talents with as many other human beings, worldwide, as possible, for the common good, while helping to maximise human happiness, or they may contribute videos of them hosting Natural Humanist yoga sessions, for other people to follow at home, all as an act of kindness, rather than for financial gain.

Some Natural Humanists may also choose to share their own fully legal, non-sexual, mutually consensual naturist experiences via the internet, either in online videos, in group video chats, or via Natural Humanist social media groups.

The naturalhumanism.co.uk website also plans to feature a constantly updated online review and guidance service, which allows all Natural Humanists, worldwide, to make informed choices about what to watch and listen to, using online reviews and ratings from other Natural Humanists, and with guidance about anything within a film or broadcast which reinforces or goes against Natural Humanist beliefs, such as violence, materialism and vanity, not necessarily so that they can avoid them, but so that they can prepare themselves for them, and can use them as a learning opportunity for their children, to allow them to think about how such negative behaviours affected other people, and how they could have been avoided.

In short, Natural Humanists acknowledge that film, TV and radio are very effective methods of spreading Natural Humanist beliefs, worldwide, of supporting and entertaining the global Natural Humanist community and of efficiently spreading happiness.

Chapter 49

The Ideas Factory

This book has detailed a variety of ways that specific Natural Humanist beliefs can be put into practice, and that various problems in the world can be overcome, but this is merely scratching at the surface.

Natural Humanists believe that, as a global family and community, they have a moral duty to address every one of the world's problems, and to consider an unlimited number of different innovative ways to overcome each and every one of them, and then to publicise these solutions widely and, whenever appropriate, to ensure that as many of them as possible are implemented, monitored and gradually improved, to maximise their efficiency and effectiveness and to minimise any of their negative 'side-effects'.

They believe that every Natural Humanist, and every human being, should constantly be trying to use their own knowledge, skills and imagination to try to suggest their own solutions, and to 'fine tune' other people's solutions, to every one of the world's problems, no matter how tiny or immense they may be, and that all of these ideas should be available for all to read and to supportively and constructively comment on, and to suggest improvements to, so that all contributors can be part of a **global 'Ideas Factory'**, which, rather than producing materialistic and unethical products, produces the most valuable 'products' of all: hugely positive solutions to every one of the world's problems.

Natural Humanists believe that no matter how imperfect the world may be, and how difficult it may seem to solve its many problems, to paraphrase Greta Thunberg, "We **must** take action. We **must** do the impossible. Because giving up is **never** an option".

Chapter 50

We Need You!

We truly hope that this book has helped to open your mind, and has changed your opinions on one, or many things, and if it has, we'd love you to let us know.

We'd also love it if you'd let other people know about this book, and how it's changed the way you think, including via social media. The more people who read this book, the more people's beliefs, and the way that they live their lives, can be changed for the better, which has the potential to significantly benefit both themselves, and the wider world.

If this book hasn't, in any way, changed your thinking, then we would ask you to consider reading it again, but this time with your mind and heart wide open, without your natural self-defence mechanisms fighting off both new ideas, and anything that might threaten the safe and comfortable 'status quo' in your life.

If you still disagree with any part of this book, then please let us know. Our minds are always wide open to new viewpoints, if they're based on logic and reason.

Very importantly, we'd love you, personally, to contact the naturalhumanism.co.uk website, to give as much detail as possible about **everything** you've learned from this book, everything you agree with, and anything you disagree with.

We'd also love to know whether you are a **Natural Humanist** and whether you are a **Natural Human**, and to hear all about exactly how this book has changed the way you think, feel, behave, interact, or live your life, and how you hope or intend it to change your life in the future, and, if you've shared the book, or its contents, or how it's affected you, with other people, then please let us know.

We value every human being equally and value all of your opinions and experiences equally.

We may choose to publish or quote all or parts of your message or contribution, on the naturalhumanism.co.uk website, so it's absolutely essential that you let us know if you're not happy for us to do so.

Due to lack of staff, we're unable to reply directly to letters and contributions, but we will read and value them all, so we thank you in advance, with all of our hearts, if you choose to get in touch.

Please note that we're unable to pay any fees for any letters, or any other types of contribution we receive from you, even if they're used on the website, and that we're also unable to return any written contributions after we've read them, so please always keep a copy.

If you, or anybody you know, has specialist knowledge of any subject related to any Natural Humanist belief or proposal, or any relevant skills or experience that may assist us to promote Natural Humanism, or extend Natural Humanist knowledge, then please contact us, we need you!

If you would like to write your own book, article or essay, provide an additional chapter or illustration for future additions of this book, or provide your own artwork, podcast or streaming video on any related topic, then please feel free to contact us, or submit this via the naturalhumanism.co.uk website.

We do not provide any form of financial or other reward, payment or expenses for any such contributions, but may be able to suggest ways to obtain charitable assistance to cover your costs,

including a basic 'minimum-wage' income for any hours you spend on creating your contribution, if this is formally agreed in advance.

We'll happily do whatever we can, to help you to promote and distribute, worldwide, any useful or inspirational material which could benefit other Natural Humanists, or could help to promote Natural Humanism, or to expand the Natural Humanist population worldwide.

You have the power to spread the message of this book worldwide, so please send a link to www.naturalhuman.co.uk to as many people as you can, by email, by letter, by phone or by social media, and encourage them to download and read the book, before passing it on to as many of their friends, colleagues and family as possible. If ten of your friends read it, then ten of each of their friends, ten of each of their friends, ten of each of their friends, ten of each of their friends and ten of each of their friends, then **a million people would have read this book's message!** If then ten of each of their friends read it, then ten of each of their friends, ten of each of their friends and ten of each of their friends, then **everybody in the world would have read it, so please don't keep it to yourself, please share it generously!** To quote John Lennon, "A dream you dream alone is just a dream, but a dream you dream together, well that's reality".

If you're multi-lingual and would be happy to help translate this book into every one of the world's languages, then we'd love to hear from you, however, again, we are unable to pay for this, although we may be able to discuss the option of you receiving a fair proportion of the sale price of any translated version of the book, if we've agreed this with you in writing, in advance.

If you have, for example, skills in subjects like website-building, publishing, social-media influencing, marketing, green or high-rise building construction, aeroponic, hydroponic or vertical agriculture, human evolution, anthropology, human psychology and sociology, human or animal rights, chaperoning or intimacy coaching, artificial intelligence, public transport planning, veganism, nutrition, charity finance, PHE-LGBTQI+ issues, campaigning, or any other relevant subject, and you would like to help out, as an act of kindness, or you would like to share your own Natural Humanist-compatible beliefs, or to share your own skills freely, then get in touch.

We, your planet, and all of its other species need you!

Appendix i

The Best Vegan Documentaries and Dramas^{1444,1445}

- ❑ **73 Cows:** An award-winning short documentary about Jay and Katja Wilde, who gave up their herd of beef cows to take up organic vegan farming.¹⁴⁴⁶
- ❑ **A Prayer for Compassion:** Encourages us to extend our compassion to all sentient life of every species, whatever our religion or beliefs, to tackle global suffering.¹⁴⁴⁷
- ❑ **Blackfish:** A documentary exploring the incredible pressure experienced by captive orcas, and potentially all animals held in captivity, and the consequences of that pressure.¹⁴⁴⁸
- ❑ **Carnage: Swallowing the Past:** A funny and thought-provoking ‘mockumentary’ by comedian Simon Amstell, imagining what a vegan future might look like and how silly the arguments for meat-eating may sound to future generations.¹⁴⁴⁹
- ❑ **Dominion:** Featuring the worst of the meat and dairy industry’s practices.¹⁴⁵⁰
- ❑ **Cowspiracy:** About the environmental impact of food production and factory farming.¹⁴⁵¹
- ❑ **Earthlings:** A shocking documentary on how animals are used and abused for profit.¹⁴⁵²
- ❑ **Eating You Alive:** A health and food documentary, featuring Samuel L. Jackson, James Cameron and a wide range of scientific research, to inspire us to make the change to a vegan diet. Can changing our diet fight or even cure chronic disease? ¹⁴⁵³
- ❑ **Eating Animals:** A documentary exploring what it means to eat meat in the modern world, from its environmental impact to labour issues in the meat-production industry. Narrated by Natalie Portman.¹⁴⁵⁴
- ❑ **Farm to Fridge:** A 12-minute documentary showing the almost unbelievable misery experienced by animals so that we can use and consume them, which is sure to make even a committed meat-eater think twice.¹⁴⁵⁵
- ❑ **Food Choices:** An investigation into what is the healthiest possible human diet, which details the comprehensive benefits of a vegan diet.¹⁴⁵⁶
- ❑ **Forks Over Knives:** Leading experts’ opinions on why a wholefood plant-based diet is the best way to improve our health and well-being.¹⁴⁵⁷
- ❑ **From the Ground Up:** A documentary disproving the myth that animal flesh is necessary for protein and exploring the relationship between veganism and athleticism.¹⁴⁵⁸
- ❑ **H.O.P.E.:** A documentary discussing how changing our diet can not only improve our personal health, but can shape the world around us, making it a better, safer, healthier place for future generations.¹⁴⁵⁹
- ❑ **Land of Hope and Glory:** A distressing investigation, including undercover footage, into the UK meat industry.¹⁴⁶⁰
- ❑ **Live and Let Live:** A comprehensive vegan documentary, following 6 people, including a butcher and a dairy farmer, as they transition to a vegan lifestyle.¹⁴⁶¹
- ❑ **Meet Your Meat:** A documentary, narrated by Alec Baldwin, looking at the abuse and misery experienced by animals on factory farms. Contains distressing images.¹⁴⁶²
- ❑ **Okja:** The story of a young girl raising a “super pig”, only to have it stolen away by the meat industry. It deals with themes of factory farming and the ethics of eating animals and includes disturbing images of animal abuse.¹⁴⁶³
- ❑ **Peaceable Kingdom: The Journey Home:** A documentary exploring the moral dilemmas faced by those working in factory farming and animal agriculture.¹⁴⁶⁴
- ❑ **Planeat:** A documentary exploring the numerous benefits of a vegan diet for the environment and for our own health, which also looks at the diversity of vegan cuisine.¹⁴⁶⁵
- ❑ **PlantPure Nation:** A documentary from the writers and producers of “Forks Over Knives”, exploring the connection between animal products and common chronic diseases, which follows renowned nutritional scientist T. Colin Campbell and his son, Nelson Campbell, as they try to spread the message of a wholefood plant-based diet across the USA and the world.¹⁴⁶⁶

- ❓ **Seaspiracy:** Exposing the truth about the widespread environmental destruction of our oceans.¹⁴⁶⁷
- ❓ **Speciesism: The Movie:** A powerful exposé of the meat industry, which highlights how humans consider themselves superior to other species.¹⁴⁶⁸
- ❓ **Swine:** A 16-minute short drama-documentary about the meat industry's role in creating antibiotic-resistant bacteria.¹⁴⁶⁹
- ❓ **The Cove:** An Oscar-winning documentary about the slaughter of dolphins in the Japanese city of Taiji.¹⁴⁷⁰
- ❓ **The Engine 2 Kitchen Rescue:** A documentary about how Rip Esselstyn, a former firefighter and triathlete, helps two families to transition to a plant-based diet, full of both flavour and energy.¹⁴⁷¹
- ❓ **The Game Changers:** A health documentary about whether meat is necessary for human health and muscle growth.¹⁴⁷²
- ❓ **The Ghosts in Our Machine:** A powerful documentary by photojournalist and activist Jo-Anne McArthur about the "machine" of animal food production.¹⁴⁷³
- ❓ **The Milk System:** A German documentary about the milk industry, containing interviews with farmers, dairy owners, lobbyists, politicians, NGOs and scientists.¹⁴⁷⁴
- ❓ **The Witness:** About a New York construction worker, looking after the kitten of a woman he's trying to have a fling with, exploring how his relationship with the kitten develops and how this affects his view of, and feeling of connection with, other animals, leading him to open an animal sanctuary.¹⁴⁷⁵
- ❓ **Unity:** An overview of how humanity has grown, worked, and warred, all fuelled by the planet's finite resources. It features numerous celebrities and asks, "Why can't we all just get along?"¹⁴⁷⁶
- ❓ **Vegan 2020:** A positive documentary, looking at the hopeful state of veganism today, worldwide, including the growing number of vegan celebrities.¹⁴⁷⁷
- ❓ **Vegan: Everyday Stories:** A documentary following the lives of four very different people living a vegan lifestyle.¹⁴⁷⁸
- ❓ **Vegucated:** Three people cut out all animal products for over a month, documenting their experiences along the way.¹⁴⁷⁹
- ❓ **What the Health:** About the human health effects of a diet high in animal products.¹⁴⁸⁰

Appendix ii

Natural Humanists, like many other Humanists:

- ☐ Are atheists or agnostics¹⁴⁸¹.
- ☐ Do not believe in any God, higher power, hell, heaven or afterlife¹⁴⁸².
- ☐ Do not believe in the supernatural¹⁴⁸³.
- ☐ Do not believe that human beings have any specific or pre-defined purpose¹⁴⁸⁴.
- ☐ Believe in the use of liberal human values¹⁴⁸⁵.
- ☐ Believe that all humans should show respect to all other humans, irrespective of their class, race or creed¹⁴⁸⁶.
- ☐ Believe that all opinions should be open to revision and correction, and that beliefs should evolve¹⁴⁸⁷.
- ☐ Believe that human beings can, and therefore should, give their own lives meaning by seeking or creating happiness in their own life, and by helping others to do the same¹⁴⁸⁸.
- ☐ Believe that humanity should advance by its own efforts¹⁴⁸⁹.
- ☐ Believe that humans, individually and as a species, should achieve their potential through open communication, discussion and constructive criticism and, in the same way, should reach an agreement on how best to live their lives^{1490, 1491}.
- ☐ Believe that human society should be based on moral equality, and that all human beings should have autonomy¹⁴⁹².
- ☐ Believe that people should live an honest and meaningful life, and that this does not require any religious beliefs¹⁴⁹³.
- ☐ Highly value freedom, justice and tolerance¹⁴⁹⁴.
- ☐ Make their ethical decisions based on empathy, and a concern for the welfare of all human beings, and the welfare of all other sentient animals¹⁴⁹⁵.
- ☐ Rely on a scientific understanding of how the universe works, and of how the world, human beings and all other living things came to exist¹⁴⁹⁶.
- ☐ Use logic, reason and science to understand humanity and to structure human communities¹⁴⁹⁷.
- ☐

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