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**|| Humanics || Capitalism As the System of Powers: To Create a Disempowerment Gradient to Gather Infinite Powers to the Feet of the Powerful by Directing Channelling and Circuiting All Powers Away From the Powerless Rendering Them Infinitely Powerless ||**



|| Saturday: March 06: 2021: Munayem Mayenin || á. At the heart of dehumanisation is the infinite disempowerment of the whole of humanity by virtue of which the act of the falling away from natural justice took place where a section of humanity decided to bring in ownership: exercised,

primarily, over three things: a: that everything, in which humanity itself is included as a thing, can be and are owned; b: that a section of humanity can and does own all, that it can own; c: that powers must be maintained so to support the owning section to keep its powers over the dispossessed; d: that all humanity now has abandoned natural justice and is now divided into two opposing groups: the owners or the powerful and the owned or the powerless or dispossessed; e: this created the psychopathy of power over the whole humanity, both the owners and the owned, and they must accept this psychopathy as part of the system and exist as zoohumanity in psychopathy; f: in this psychopathy the powerful allowed themselves an elective power whereby they can barter a better deal for their psychopathy while the powerless were issued a mandatory psychopathy about which they have no control whatsoever. Any power systems, all power systems are such, power systems, are nothing but this that they create, enforce, sustain and maintain this psychopathy by which the status-quo is kept going.

Because this psychopathy, as it has enforced the slavery of the ownership over the entire humanity, creates, sustains, enforces and ingrains the psychology of psychopathy or the psychology of zoohumanity, which is nothing but enslavement as opposed to a state where nothing or no one was owned so that humanity was at liberty and at equality at the same time. Ownership and humanity are two absolutely incongruous and anathematic to each other's existence. Psychopathy is the 'resource package', the 'coping mechanism', issued to the dehumanised humanity to be able to 'cope' with being in this enslavement so that they can remain psychopathic and continue to be enslaved normals in being zoohumanity and there, the entirety of their existence, the way they look at and understand things, the way they behave, conduct and run their lives, express nothing other than the desperate behaviour and conduct of the desperately suffering and dying breed of animals, of being zoohumanity in the open zoo of the enslaved humanity.

And this psychopathy of power has been installed in the populace as enforced in the sociological classification of the range of types by which all the psychopathic individuals are classed as, bear in mind that humanics has rejected the Marxist classification, primarily, the powerful and the powerless but, secondarily, all of them are placed in a: normals, b: ill, c: mads, d: sociopaths and e: psychopaths whereas the entire group of the powerful fall in all these sub-groups as the powerless do. However, the largest group, formed of all of the powerful and the powerless, in the common psychopathic group, is the army of normals. The powerful normals differ from the powerless normals only through this: that the powerful normals have elective psychopathy and some degree of control over things and the powerless normals mandatory psychopathy without any control whatsoever. However, it is psychopathy, that defines both: the psychopathy is the means to dehumanise so that one can choose how, how far and when to apply that dehumanisation. A billionaire is as much psychopathic as any other normals from the powerless because the former uses elective dehumanisation so that she:he treats his own with deep humanity while dehumanises the rest of humanity and treats them as things, as objects, as means to keep her:his status, positions and powers intact while the latter does the same differently: she:he treats her:his own with deep

humanity while dehumanising the rest of humanity not because she:he wants to do so but because this is the only way she:he can keep on 'coping' being in this psychopathic hole and this is how she:he looks at them with great indifference and non-care, as much as the powerful one does. The ultimate resultant of imposing dehumanisation over humanity is the psychology of psychopathy. Because as opposed to natural justice, only in which humanity is and can be humanity naturale, humanity becomes its exact opposite, which is what it does become in dehumanised a state, that makes it zoohumanity because it no longer lives as and in nature but in its breach, its break, its cracks, in its devastations, in dehumanisation, in sociology of squalors and in sociology of evil.

This is how power systems are: powers are natural and they all do, should, ought and must reside in there, in nature and under the 'jurisprudence' of the natural universal laws, which was how powers were in nature where humanity was humanity naturale and, therefore, it existed in liberty and equality. But when that state of being in nature and in natural justice got broken by means of dehumanisation powers were taken out, away from nature and, thus, was deposited into the hands of the powerful, that could not create powers nor could the powerless create any power. Powers are and can only be taken from nature and can be and are concentrated in the hands of the powerful and this is how we have the imbalance that the powerful have all the powers while the powerless none: this is the power-gradient of dehumanisation where the powers from the powerless are directed, designed and circuited away from the powerless and as they keep on becoming more powerless the powerful keep on becoming more powerful. Because this enslavement started a long while ago in human development and it has gone through continual development, power systems began to get better and more sophisticated with time, through the long period of slavery spreading across the landscape of the earth, through the new feudal system taking it over, enhancing and enlarging it and then grew capitalism, through the period of expansion with colonisation and imperialism and it having faced and defeated Marxism and the Marxist system of economics, capitalism has become a global and internationalised system of powers, that has established itself as the system of powers and it has taken this system of powers to its highest state of sophistication so that the powerless has become infinitely powerless and the powerful infinitely powerful. One, that earns about £07 pound an hour and one, that earns a million pound a day can be the metaphorical expression of that infinite difference of powers between two specimens of the two group of the powerless and the powerful.

This is the mechanism by which capitalism is now running itself and, therefore, this infinite disempowerment must we try to understand in order to find a way out of this disenfranchisement of humanity, the powerless in which we find there are a few different groups, sharing the same poverty-paradigm of capitalism: a: the working humanity in slave or poverty-wage, b: the unemployed and unemployable humanity on poverty and punishment-social security where it exists, c: the unable to work humanity and d: the elderly, the infirm, the ill and disabled and the young of 0-16, these last two groups are in poverty and punishment social security where it exists and where it does not, in most of the world, it does not exist, all of these humanity are left in the

high-cruelty, high-brutality and high-barbarities of destitution warrant to suffer poverty, hunger, malnutrition, rough-sleeping, homelessness, lack of medication and lot more. While infinite disempowerment has shifted all their powers towards the other side of the power gradient where the powerful have got infinitely empowered. This power disequilibrium is the most natural outcome of seeking to apply anti-nature laws on and against nature so to curtail it to make powers work and support the powerful. And, therefore, we ought to seek to identify the mechanism of the organisation of these powers and, therefore, we must go and take a look at the state, the body, the organisation, the mechanism by which powers are not only organised and run but, also, are enforced over the populace.

A state is such that it must have certain components in order for it to come to existence: that is has a defined, declared, demarked boundary, that it has declared for itself, which is accepted, acknowledged by the forces outside it or, at the least, it is tolerated and not violated by others and were any to do so this unity shall rise to defend its own integrity within these borders because it has the means or powers to do so. This is its land. On that land there must, and this second, is the foundational part of this state, without which the state can not come to exist nor can it continue to exist, the people, the best definition of this word, 'people' is this that it is deemed as the pluralities of humanity residing on that land within the demarked border. Then there must exist within that state systems: an executive or government, a legislature and a judiciary among many other things, incorporated and extended from this, such as, a national bank, a national currency, law enforcement, armed forces etc, all of which are organised by laws, that that people must have means or access to exercise their powers so to create their perimeters of business and support their organisation, determination and conduct.

Now we look at this state and see that there are powers, organised and set up in various ways, which we can list as: political and governance, political economics, legislative and judicial and with all these powers can be seen organised in ways, that are a: philosophical, b: political philosophical, c: political economical, d: jurisprudential, e: socio-economic, f: socio-cultural and g: socio-ecological or socio-spiritual or cultural. These are the spheres in which powers are organised and there we must look and study to see how all these arrangements have enabled the power gradient to channel and circuit all natural powers to be taken away from the powerless and making them the most powerless while rendering the powerful the most powerful.

a: Philosophical: The powers, robbed off, at the first pronouncement of the people, because the state declares itself sovereign. A state is not a natural body as a lake or a river or a mountain or a human being but as one, that is being created as an organisation, that is not organic nor can it be so. Therefore, it can not be sovereign itself because it, even, lacks the very rudimentary powers, to come into existence, unless people, humanity pluralities come to bring it into existence and so long these humanity pluralities continue to keep it in existence it can exist. This means that such an entity can not ever be deemed to have sovereignty because a sovereign power is such that it declares that power knowing that it has the powers and prowess to defend itself should anyone challenge its

powers or sovereignty. This means that the very concept of sovereignty can not but relate to and, must, always, remain at its sustaining foundation: that it arises and resides in the people or the humanity pluralities of that land, where this state is supposed to exist. However, we do not see that this philosophy has taken this view, that now runs across the earth; this has taken the wrong view: that it has declared sovereignty of the states and not of the people, not of the humanity, that these states are supposed to exercise. This is the philosophical disempowerment and disenfranchisement of capitalism's power system because it does not do anything to empower the powerless but its owners: the powerful.

b: Political Philosophical: Where there are representative democracies in the world, and most part of the world, even, this poor expression of democracy do not exist but these parts have mushroomed very many kinds of despotism, dictatorship, monarchic despotism and other monstrosities, humanity pluralities or the people are disempowered and disenfranchised by this political philosophical view that says that people, humanity pluralities can not be deemed capable of exercising any powers. Therefore, powers must be exercised by those, that it sees as fit and capable of doing so and they shall be the ones exercising powers and not the 'commoners' of the powerless and because of this disempowering and disenfranchising view it theoretical gives the people a 'pseudo power', to elect representatives to exercise their powers on their supposed behalf. At intervals people are asked to give away their own very powers to those, they are to elect as their representatives, to represent them so that, effectively, they are becoming mute for the fixed duration. This utterly, completely and comprehensively dehumanises the whole populace and brings into existence the 'brutality' of adversarial politics, conducted by the construct of political parties, which spread in other constructions, such as, agencies and organisations, that support these political parties, all of which subscribe to the same power gradient, established by capitalism and, thus, all of them subscribe to and support to maintain the Status-Quo Complicity Mechanism to keep on maintaining capitalism. This dehumanises all humanity and enforces and sustains the infinite disempowerment and disenfranchisement of the populace, the powerless the most. Where there are the other extreme ends running the power systems, such as, dictatorship, despotism, monarchic despotism etc, the dehumanisation, disempowerment and disenfranchisement are infinitely worse than the representative democracies.

c: Political Economical: Here as with the philosophical and political philosophical we find capitalism's political economics is constructed on the same principle of dehumanisation, of psychopathy, of disempowerment and disempowerment in which we see that it is constructed with and by a poverty-paradigm, that establishes robbery as the acceptable, accepted and enforceable law or establishes immorality as its moral course. It enables the working humanity created values and worth to be robbed away and off them by the powerful so that it, not only robs the workers off but, also, sentences them all, as well as, all those, listed in the powerless group, with the enslavement of and by poverty-wage and other related ways. This poverty-paradigm enforces not just dehumanisation and machination but, also, creates sociology of squalors across the landscape



where it creates, sustains and maintains the sociology of evil, that creates and sustains the psychology of psychopathy and expand zoohumanity, taking them the farthest away from being humanity naturale. Poverty is not just enforced on the working humanity but to all other groups of humanity, that are part of the powerless and their existence become nothing but a perpetual serving of an ever-going live-in-life-sentence of suffering, agony, strife, hardship and pain and poverty expands beyond their homes, those, who have them and those, who do not, into the entire expressions of all spheres, domains, areas and arenas of life. It is everywhere and it is all-where, all-days and all-times.

d: Jurisprudential: Because this whole of capitalism is constructed in the design of an anti-nature gradient, its power gradient, its poverty-paradigm it has accepted irrationality, incongruity, paradox and contradiction as its guiding principles, it, at the same time, has accepted immorality as its morality so that it does not stop nor does it blink when the entire of its architecture shows nothing but the expressions of high-cruelties, high-brutalities and high-barbarities, by and with which it paints the ecology of a sociological hell across the earth. All these injustices, all these oppressions, all these unnatural cruelties, barbarities and brutalities and vicious, obnoxious and revolting violence of monstrosities become 'natural' in appearance and none of it has any jurisprudential pathways to find means to bring these barbarities to an end or offer any redress. Instead, it creates a 'disabled' jurisprudence, where, one can only seek to get redress, if, one has the power of money and means and, even, then, it can only ask for redress for 'futile issues', such as, a robbed off a pair of shoes or something like that while this very same person or people can not seek redress as to why one's children are going hungry while one works. One can not get redress from such jurisprudence as to why one does not have a home or why one suffers from treatable illnesses because one is poor or why one's children die because one is poor or why all human beings in a country do not get the same right to get an education or why people can not have the right to breathe in natural air because many are dying of breathing toxic air etc. It lets people die in hunger, suffer malnutrition and get mauled by it or suffer rough sleeping and homelessness and much more. One can get redress, if, one does not get paid the punishment-social security but one does not get to ask or seek redress for the punishment-social security itself. No one gets punished, if, one commits suicide because one's punishment-benefit got stopped, that was their only means of sustenance but, if, any on the deceased's behalf seeks redress, they, may, get paid, some of that benefit, that was withheld but the vital injustice remains beyond redress: that a helpless human being got thrown into the mercy of elements by a government, that was supposed to look after its people. Capitalism has put up a whole construct of high irrationality and high immorality as its guiding eternal paths and principles of monstrosities for only monstrosity can call barbarity civilisation and immorality morality.

e: Socio-Economic: The disempowerments and disempowerments arising out of the philosophy, political philosophy and political economics of capitalism are now spread across the spectrum of all socio-economic spheres where everything and everyone now show the crystal clear appearance

of that poverty and of that division between the minority of the powerful and the vast majority of the powerless. They are poor of vary many kinds but they all exist in poverty at home and outside. Poverty determines not only their life and existence but, also, determines their quality and their length and it apportions the range of sufferings, hardships, agonies, pains, barbarities, cruelties and brutalities they must endure. There is no escape from it. If, one is working at poverty-wage one can not ever escape it nor can one escape from punishment-social security nor can one get out of child poverty or where one is rough sleeping on the hard streets, there one must remain till death comes to visit them. A state says that all humanity pluralities are its citizens; except, within the same breaths it takes that citizenship away from the very people by enforcing ownership to homes so that most of the people in that country are now rendered homeless of vary many types. Homelessness of these kinds, effectively, take away the very citizenships of all the people, rendering them, effectively, stateless because without a home these citizens have no connection to their own country and own land.

This is capitalism regardless of how it makes itself appear to us because it has the means to do so. It can make all of us see the non-existent Emperor's Clothe. It can make us not see the non-existence of civilisation in its spread and it can make us unable to see the vast monstrous reality of the spread of inhumanity, high-cruelties, high-brutalities and high-barbarities it has created and spread across the earth over the vast majority of the powerless humanity. And in this we can still live in believing that we live in a civilisation while we know that our law makers are passing laws inside the UK Houses of Parliament while there are dead rough-sleepers lay hidden on the passages and pathways around that House? And everyone feels such high-octane sense of being among those, who are living in civilisation where this very capitalism enforces punishment-social security to those, most unable and most vulnerable in society? We are civilised under capitalism where poverty, even, acts as the gravitas determinant on the babies growing in malnutrition inside their mothers' wombs, who are poor and many of them would not come through at birth and many of their mothers would perish away at the same time. This is capitalism's civilisation where the word denotes 'natural cruelty', created by capitalism.

f: Socio-Cultural: Poverty-paradigm determines everything: micro, macro, nano, nano-micro expressions of all spheres under capitalism. The primary deliverance of it is when capitalism gates education away from the majority and that determines, even, the humanity we are capable of being and becoming. That is the primal and foundational death sentence on human existence. Make sure that humanity do not get an education, no higher education, no life-long learning and only by doing so you are and can be absolutely sure that these humanity shall always be the easiest to be 'controlled' and directed. Add to that: make them homeless, make them suffer poverty, hunger, unemployment and the consequences of malnutrition and ill health and countless other cruelties so that they have no power to do anything else other than keeping on concentrating at each of their gasping breath. This determines the very features, appearances and practices of all the socio-cultural endeavours and from most of it the poor or the poverty-destined humanity are barred out.

Anything, that empowers, anything, that enfranchises are gated away from the powerless and all, that disempower and all, that disenfranchise are where they are all thrown onto and kept within for perpetuity.

g: Socio-Ecological or Socio-Spiritual or Cultural: The highest all of capitalism's all high-cruelties, all high-brutalities and all high-barbarities is the eradication, wiping out and termination of hope: because everything has been cemented to this: there is no one, there is no way, there is no force, there is no path or passage or ventilation left open for changing capitalism and this is the lot of humanity on this earth: to run and get burnt in the sociological hell of a human condition on earth till the end of humanity. And, what is, even, more frightening is this that 'All Is Quiet in' Every Front of the earth for wherever we look at we see nothing else but the face of the same Status-Quo Complicity Mechanism to which all political parties subscribe to and support the same capitalism for perpetuity. Yet, there are worlds: the advanced economies, the developing or the middle of the road economies and the 'Shanty Town' of capitalism, all the least developed countries but, in all of them, there exist capitalism's same power-gradient, same anti-nature gradient and same immorality construction with its poverty-paradigm, poverty-wage, punishment-social security and destitution-warrant for the dispossessed or the powerless. Poverty's quality, character and feature do not change across the earth it, only, varies in geo-located variations and expressions: the same poverty, the same suffering, the same agony, the same hardship, the same live-in-life-sentence go on being enforced eternally.

No philosopher has time for these sorts of issues nor any political philosopher is interested about any of these nor can you find any so-called economists or political economists, who would dare speak of any of these vitally important realities because they all, too, like the rest of us, have fallen into the same death-darkness of the eradication of hope: that this is it: capitalism and its sociological hell is the best we can hope for as a human condition on earth and, thus, we must accept that hope has eternally been killed off and that now we all must get ourselves the title of do-nothing champaign-nothings. Well, dear reader: humanics has rejected all this for hope is beyond killing because hope is the seed, sign and science of progress. So, go and rise to challenge this sociology of hell of capitalism to create an infinitely better world for an infinitely better humanity in an infinitely better human condition where all humanity reach liberty and equality under the rule of law in natural justice.

Those, who have it all figured out and spelled it all as capitalism, let them note this: because humanity is an infinity unfolding itself, it has barely begun spelling humanics for it shall take another few hundred million years of continual learning, development, progression and evolution for humanity to reach young-adulthood by when 100% of its human genome will have been expressed; capitalism is the absolute mess, that can not keep on going forever because it is evil in construct, it is immoral in design and it is destined to get buried in the dust heap of the past, that awaits it in the nearest future. Humanity shall have to go this far in order to see what it is capable of being and doing at its height of development. Then, let that humanity remember this soul, that



had told their predecessors, who thought hope had eternally been killed off, that hope was the sign, seed and science of progress and that humanity was an infinity unfolding itself and that science of unfolding that infinity had been architected in the vision and philosophy of humanics, by which this soul had existed and left the earth with and by. He had left behind humanics in a world, that did not find it revolting, repugnant and evil that capitalism had gotten us to this state where we lacked the moral decency to find it objectionable that the fittest should survive. This capitalism's world has established that those, who have money can and do get all the vaccines to keep themselves protected from a viral pandemic while the rest of the poor humanity can get to their graves because it is the fittest, who should survive. Because humanity ought to be humanity naturale it can not exist and be here on earth, wasting its existence in a sociological hell of a human condition, doing nothing but being zoohumanity. Humanics has rejected capitalism so shall humanity rise one day to reject and burry it into the dustbin of history. Humanics because it is not just a vision and philosophy but an architecture of a science of existence, of human existence, of the infinite human imagination, infinite ingenuity and infinite creativity because in Mother Nature resides the mother of all branches of learning, knowledge and wisdom to which humanics has connected humanity to rise to become that infinity unfolding itself.

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**|| The Humanion has not been published on March 04, March 05 and March 06 for unavoidable reasons ||**

**<https://thehumanion.com/EndHomelessnessTheHumanionCampaign.htm>**

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

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

## What Are Building-Block Foundational Human Rights



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

### The Building-Block Foundational Human Rights

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



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

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

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

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

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

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

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

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

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

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

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

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

Although, this large volume is of metaphysical work, it has brought the whole humanical universal view in a harmonious outlook, unifying all expressions, fields, areas and arenas of

human existence and in this process this work envisioned the coming into existence the new branches of science, that has already been mentioned.

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

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

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

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

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

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|| Humanity Will Continue to Live an Inferior Life Than What is Possible Until the Two Halves, Women and Men, with All Individuals in Them, are Absolutely, Fundamentally and Jubilantly Equal at Liberty. Humanity, Therefore, Is Not and Can Not Be Free Until All Humans are Equals for Only by the Yardstick of This Equality Their State of Being Free Can Be Measured. In Other Words, There Can Not Exist Liberty Unless There Exists Equality Between and Among All Humans and This State of Equality Can Not Come to Exist So Long There Remain Two Groups of Humans: The Powerful and The Powerless: Whereby the Former Controls the Later and Creates, Maintains and Carries Forward the Perpetual State of Inequality: Economically, Politically, Judicially, Constitutionally, Socially, Culturally and Spiritually. To Reach the State of Equality and Liberty, the Task Before Humanity is, Therefore, to Change This State by Taking Away Ownership and Money and, with Them, the Power They Generate and Confer, That Lets One Small Group of Humans, The Powerfals, Subjugating the Vast Multitude of Humans, The Powerless, Under Their Dictatorship. For Only by Taking Away 'the Gun' of the Power of the Powerfals, Humanity Can Bring About the State of Liberty, as Well as, Equality at Once: Equality and Liberty Can Not and Do Not Exist Separately But Together and Simultaneously. Equality and Liberty Exist as The Promethumean Fire: In Which There is the Light and There is the Heat in One Flame: The Humanion Stands Here on the Path of Humanics: A State of Liberty for All Humanity at Equality. The Promethumean: Where Prometheus is Not Seen as a Man But a Human: In Short, Regine Humanics Foundation Ltd and The Humanion Stand for These and Exist and Work for the Promotion of This Vision of Humanics for a Better Human Condition for All Humanity Across the Mother Earth on the Mother Universana: We Invite You All for Your Support: Join Us in Telling the World and World Humanity That: An Infinitely Better Human Condition for All Humanity Across the Mother Earth IS Possible. || Regine Humanics Foundation Ltd ||

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The world has, apparently, accepted that Capitalism is the High Pinnacle of All Systems and, some still dream that Marxism will rescue humanity from this Killing Mechanism Capitalism, we refuse to subscribe to that. Humanics is the Post-Marxist and Post-Capitalistic World View of What Humanity can be and what it can do and how infinitely better a human condition can be created in a Humanical Society, by eradicating ownership and money and by establishing belongingship in human enterprise, setting all humans at liberty and equality under the rule of law in natural justice with a direct form of democracy, humanics calls it, Humanicsovics, in which, each human soul is her:his own High Representative. In this, Humanics is the Minority Vision and we do not and can not expect millions and billions of people supporting our vision today but We Whole-Heartedly Believe That ONE DAY This Humanity Shall BE ALL HUMANICAL: By When: We Know Not But This: That Being a Monstrous Killing Mechanism Capitalism IS Unsustainable: The World Shall Change One Day and Every Change Begins with an Idea, with a Vision:

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



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There can not be any sustainability until and unless we take the view that sustainability comes as philosophical, political philosophical, political economical, ethical, moral, sociological, educational, jurisprudential, socio-cultural and ecological and humanical spiritual so that we are able to create a sustainable 'architecture' of existence in a clean, green, circular and sustainable political economics, that underpins all forms and expressions of sustainability and when such an 'architecture' exists within the Larin Paraske Maxim or Oath: Do No Harm to Anyone or Anything: all things and all living forms must have equitable status in the sphere of all existence or all life on earth, with an emphasis on the Universana. Because humanity does not just exist on earth but it does so in the Sunnara, in the Home Bay of the Milky Way Galaxy in the vast expanse of the



Universe, our home Universana. Dear Reader, we are on the path of humanics, please, tell the world and world humanity that humanics has arrived on earth from ‘the without of human imagination’, learning, questioning and thoughts, gained from the eternal walks of this human soul’s eternal journey on the eternal path of eternal learning, with its humanical metaphysics, humanical philosophy as natural science, humanical psychology, humanical political philosophy, humanical political economics, humanical jurisprudence, humanical sociology, humanical moral science and humanical arealism. For capitalism has created global warming and climate change and wracked the earth with environmental degradations and pollutions in all spheres, where bio-diversity is getting lost at an alarming rate as the earth keeps on being heated up. Humanity is devastated by capitalism’s poverty-paradigm, delivering all its high-cruelties, high-brutalities and high-barbarities. This is why it is paramount that that we speak up and out and try our hardest to inspire faith, hope, determination and resolution among all humanity of this world, women and men, that we shall not just accept this ‘sentence of doom’, that capitalism’s mindless consumerism, infinite greed of infinite profiteering, decadent voguism and venomous voyeurism, orchestrated by the Distorteddia have brought us and, yet, that we can, we should, we ought, we must keep on trying: ‘to seek to try: to do: to change: to make better the human condition’ and we do so as one humanity, as women and men, working together as one, in unison with the same aim, same goal, same objective: to get all humanity to liberty, equality, fairness and justice in the rule of law in natural justice, with a purpose and meaning to our existence, where we all humanity, with our all-unity and all-diversity, exist as one humanity naturale on one Mother Earth, in one Sunnara, in one Home Bay Milky Way Galaxy in the one Universana with the humanical foundation of faith: humanity is an infinity unfolding itself, in which, we are all-for-one and one-for-all.

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