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|| **Dehumanisation of Humanity: Feudal Period: Munayem Mayenin**

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Dehumanisation of Humanity

This work is based on this fundamental

People are free because they are equal and they are equal because they are free. Without equality in existence liberty cannot exist, and without liberty in existence equality cannot either. This is the rationale, in which a new civilisation must be born to replace this uncivilised, ruthless and brutal system of so called civilisation; that is based on power, rooted in money, owning, winning and pride, that is expressed and exercised in the fiercest of competition and, that is run like an excellent machine, and that tries to put the mask of rasion in the ugliest of irrationality and, that waters and nurtures inhumanity and bars all the avenues of human potentials to be-to be free and equal and to live and deny to accept a state of merely staying alive.

Munayem Mayenin
London
2004

In this phase of the system of civilisation we see the zeal of the system of power continued and it continued its efforts to expand its boundary as wide as possible. In slavery the system established its authority and imposed its rules and regulations and ownership on human beings and turned them into slaves. Moreover, it had been able to put in place mechanism and apparatus to sustain its dominance and maintain it. Now in feudal system it went onto expand its dominance on the

land and tie the slaves and lands together and hereby establish the power even strongly and forcefully. In doing so it went onto enhance the mechanism and apparatus to support that.

Here we see another effort to take humans much more away from nature. The slaves were uprooted and placed onto a different environment. In Feudal system the people have been first uprooted and then placed onto lands that somebody else owned. Slavery began the concept of ownership of people as slaves feudalism expanded it to ownership of land while people working on it are treated as a mechanism that comes with the land. It is like if one buys a plant and it has already got fruits on it. Thus the fruit is a free-buy.

The people became attached to the land and lost their identity as humans. But they did not become part of the nature, rather been cut out of it. They were uprooted from the nature so that the sense of belonging to the land that they used to feel could be eliminated. So now they do not have that at all as they can not feel a sense of belonging because of the fact that somebody else owned that land and they had laws protecting that ownership. So if one wants to belong to a land the owner of that land would come along and accuse them of trespassing or of illegal occupation.

Different part of the world developed different forms of this land-based system of power. However, in essence they are the same. This system imposed the authority over lands with people. People had no ability or opportunity to feel belonging to the house they live, the garden they labour or the fields where they spend and produce foods. They lost their connection with the very environment they live in. They can not even treat the rivers or the woodlands or the sky as their own. Thus people were left in an open prison. They cannot go and fish in the lakes or river or ponds as they belonged to somebody else.

In countries like South Asian sub continent we see a land system which tried to impose that ownership in a way that still acknowledged some degree of people's touch with the land. The land belonged to the people who plough them and the produce belonged to them.

As soon as British East India Company took the British Crown to India and imposed it on the people of that subcontinent they abolished that and created a system of ownership whereby no one who was ploughing had any rights over the land or the produce. They merely became lease-holders whereby they pay a tax to the owner and live and produce on the land. There were series of sub owners of the land as the land in theory belonged to the Crown, hence in a way tenancies were given out: A got it from the representative of the crown and then sub tenancy was given out. By the time the people who lived and ploughed the land came to the picture they were merely the means to pay taxes and work to produce so that all these tenants got their share that would reach up to the crown.

Having made the land (and the people on it) nothing but the means of paying land tax and labourers of producing foods the system in return offered them the "rights" to live on the land and get to have enough food and drink. However, if flood or drought affected the produce they had no choice



Dehumanisation of Humanity: 'People are free because they are equal and they are equal because they are free. Without equality in existence liberty cannot exist, and without liberty in existence equality cannot either. This is the rationale, in which a new civilisation must be born to replace this uncivilised, ruthless and brutal system of so called civilisation; that is based on power, rooted in money, owning, winning and pride, that is expressed and exercised in the fiercest of competition and, that is run like an excellent machine, and that tries to put the mask of rasion in the ugliest of irrationality and, that waters and nurtures

inhumanity and bars all the avenues of human potentials to be to be free and equal and to live and deny to accept a state of merely staying alive.' And this is what Humanics declares and demands of humanity in this volume: we are one.

'.....Dehumanisation of Humanity is Munayem Mayenin's Magnum Opus.' Dr Geoffrey Kempner: Philosophy Pathways. Some of his philosophical works have been published on the Philosophy Pathways Journal of the International Society for Philosophers. Mayenin attended and read a paper On Dehumanisation of Humanity at the 12th Philosophy Born of Struggle Conference in 2005 at The New School University, New York. He edits and publishes The Poet's Letter Group of Magazines, is the Founder and Festival Director of London Poetry Festival and Founding Editor of Poets' Letter Group of Publications. He was Poet in Residence at Southwark libraries (2005-09). Mayenin is an author of many published books of poetry, sonnets, prozzitries, poetic romantic fiction, screenplay, play, children's poetry, philosophy and a novel. Mayenin's aesthetics is arealism, philosophy humanics and breath of his identity comes from belonging to the humanion of humanity that flowers in an overwhelming awe of a bloom on the surface of the Mother Earth; at home in the wondrous infinite Universe he sings the joys and wor

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Dehumanisation of Humanity

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Munayem Mayenin

to keep food for themselves as they had to pay the taxes. The taxes goes to the owners who had to pay a part of it to the government and who then pay part of it to the British Treasury. Thus people continued to die of hunger and famine.

Moreover, the people, who were working on lands as virtual slaves, had no access to education, health care or entertainment. They were supposed to learn farming and pass that on to their off springs. They had no sense of the power and its apparatus. They did not have the education and means to see or understand how the power system worked.

The system had the monarchs or kings on top. In principle all the lands were owned by the monarchs or kings or emperor and they then distribute that to the people who supported them in acquiring the thrones or have promised their allegiances to the throne as and when it required that. These people then went onto contribute to maintain an army for them or the monarchs to help maintain order or fight or lodge wars. These are the second owners of the lands. They then have a mechanism to exercise their ownership using their means and ways. They will, though have to pay a tax to the throne as they are the main owner of the lands. Then they will give the lands out to small landlords to make sure they distribute that to people who will live and work on the lands and produced and pay taxes to the landlords. They in turn make sure they pay part of it to their superior who will support them in case of farmers standing up against them. All these layers of people will

have people to enforce that system. They will have private army to make sure their control is established and respected and obeyed.

This system again is nothing but broadened slavery. However, the system still lacked sophistication and had not yet taken universal form or design. The peasants or the land labourers had no education at all apart from their understanding of their village or locality or community gained from their illiterate family, friends and community. The question of literacy and institutional education comes into play as these people were now living in a system of power. People could not understand it unless they get educated about it in a system, which conveyed the understanding of it in a positive way. Thus the education system of these folks remained to be the one that people of zero ground used. However, these peasants or land labourers could not use that education system at all as it was not available to them and hence they relied upon whatever values they could gain through their own old system related to nature yet that was not at all compatible with power based values. Moreover, the face and force, the arrogance and brutality of power and omnipresent danger of threat, the continuous culture of fear of losing life, losing land, going to prison, torture and fear of getting their women tortured or raped. All these created a blind degree of obedience and compliance.

There were peasants' upheavals at different times but they had always been small scaled, short lived and brutally suppressed. For the power was not there to exercise humanity.

The land based feudal society continued its power on land. The power could be measured in length; how far one's land goes. And anything in or on that land is the property of the owner. People existed because the system needed labourers to produce which could provide food and allow money to be made out of it so that taxes could be paid which in turn could pay for the services rendered to protect the system of power and protection of power.

The Land based slavery has been able to not only expand and enhanced slavery they finalised and in a way normalised it so that no one could find it 'offensive' and thus it would be an acceptable system. The most horrible phenomenon that goes with this system is this that people have finally been cut out of nature and the death of the value system that still continued through slavery, the values that were born in nature and nurtured by humanity had been totally crashed, killed and replaced by the imposed values by the system; people now live near nature but could not be further apart. It is like the prisoners in a prison near a green field.

The measure for the mere and sheer power of this system was measured by how far one's land goes. The power wants to see how far their hands of power extend. That is where the root of colonial aspiration of feudal system grew. They wanted to expand the reach and acquire more power. The furthest they could reach the more power they would have. Most importantly once they established the principle that power could not only enslave people and but also land and thus nature there would not be any problems of going for the rest of the lands that were waiting to be occupied and enslaved. The land included the land and anything and everything on it, under it and over it, water

and air stayed theoretically outside it, because of the fact that these two still now could not be completely regulated by power and because of the fact that it would endangered people sheer biological survival.

One other situation is to be considered is this that by than the system had invented another means to show off and measure power, in the name of real money. There were fortune hunters ready to try and earn their fortunes, as everybody wanted a piece of power. If they would not get it in their countries than they would go out and seek where there were lands to be gained to be owned by force and have it, and thus we have all these colonialists spreading around the world in the hunt for fortunes- for a little share of mere power.

In this process they sow the seeds of capitalism to follow the feudal system. We shall be looking at it in greater detail later; however, we still need to consider some other issues that are related to this.

Dehumanisation of Humanity

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Munayem Mayenin: London: England: United Kingdom: ISBN: 978-1-4477-1330-2: First Published: July 2007:
Second Edition: July 2009: Third Edition: May 2011

The feudal society was a dominant one. There were no questions about the 'naturalness' or normalcy of power in the system. Everybody had a place cut out for them. The classes and subclasses and their subs continued to be present and all had been taught in accepting their place. Some religions

would have casts system, which was very much supported by powers and its supportive classes as it serves their purpose.

In general terms, although it maintained its dominance feudal system was not a sophisticated system and thus it did not face much difficulty, particularly, there were unexplored whole world out there and the ones could not have a share in their own countries they could always venture out. The majority of the world was out there to be had. So there were not many people who would stay and create any political challenge.

Although it could be seen that feudal system faced big challenges from colonial bases as people rose up for their liberty and so on. However, feudal system knew that it was not about morality and goodness, rather it was about power and power does not take challenge seriously. Hence all of the challenges had been crushed ruthlessly. Although it must be said that still now any and every challenges to power is and always will be dealt with sheer ruthlessness and precision.

Going back to the fundamental human values that we established what could be seen or found in this system.

There was no natural justice in India being occupied by British Empire and its people being put under subjugation. There is nothing natural about Australia being occupied by the Europeans and its own original inhabitants being made ruthlessly homeless in their own land. There was no natural justice in getting the whole of black Africa massacred by Europeans and polluted by the filthy apartheid and its original inhabitants the black people had been made imprisoned slaves in their own lands. There was no natural justice in getting the original Americans becoming absolute foreigners in their own land.

It could not have been natural justice, as a consequence the power had to try and establish order over these people by using sheer force and brutality.

These people could not have been able to live in peace because the basis of rationality had been broken in many ways. They had first lost themselves to their power system. They had been cut out of their nature and sown with the land as a part of it (as objects). They had to bleed, because they were part of the Mother Nature yet cut apart from her. Then they finally had been sold to foreign powers and now they are not only slaves they but imprisoned slaves, tragically, in their own 'country'. (own in a very simplistic way).

There were no equals among these people. There was and could not be any liberty either. When Europeans band black people to breathe near a white person who could talk about liberty and human rights!

Human beings were no longer humans except in their physical form as they had no natural justice, nor did they have liberty, equality or a purpose. Rationality went out of the window. Well, slavery had already dealt with rationality really well and there was no way feudalism would be weak enough to allow it back. Power could share with Satan but not with rationality! Oh, no! Power can

not afford to be moral. It had to show people, who were in control. Most importantly, it had to establish order and suppress opposition and continue preaching the divinity of power. Order is not a natural phenomenon it is a by-product of power. You can not have power without first destroying peace and the rationale and basis of it to grow and survive. That is why power lives sleepless nights and worries sick endless days and tries its hardest to keep order as it is scared to death like Macbeth in case the ghost of King Duncan turns up and faces him for what he had done. You can not have peace in power. Humanity can only grow where there is no power but peace. There would not be any peace until power is destroyed and people are back to peace with their mother The Mother Earth. They were far away from that in feudalism and as we shall see they were going nowhere near there. Rather they went further away from that point.

::: Feudal Period: Dehumanisation of Humanity: Volume I of IV: By Munayem Mayenin, London, United Kingdom: ISBN: 978-1-4477-1330-2: First Published in 2007 :::

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- 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 envisioned 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 envisioned 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 Humanicovics: 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 humanicovics, 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 Anatophysiosophicamonimayareginata: 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 Powerfulls, Subjugating the Vast Multitude of Humans, The Powerless, Under Their Dictatorship. For Only by Taking Away 'the Gun' of the Power of the Powerfulls, 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:

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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.

|| The Humanion ||

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