



## A societal self-correction beyond the perverted present



Can we continue to allow that an illegitimate, parasitic, and corrupting minority, self-proclaimed elite, decide alone on the human future, and use us as submissive subjects, accepting against our interest the privatization of common resources, their monetization, their mercantilization, and finally their monopolization? No, obviously.

However, even if everyone can refuse such abuses and resist individually, the situation can only be corrected in a collective way, by a sufficiently numerous, motivated and coordinated citizen whole set. And a legitimate citizen majority can correct this only by being united by a common force that is not confiscated or divertable, that belongs to and that really benefits everyone.

That is to say, a force based on a **coherent common set of protective values**, which are themselves based on clear, incorruptible and irreversible ethical and structuring principles, All of this being carried out in the widest human interest, and by the first interested parties: the pro-human citizen volunteers.

But the abusers are against it. The insatiable elitist minority of predators and monopolists who plunder us, coordinated into clans, factions, sects, lobbies, viciously enriched, has unfortunately calculated that the prevention of the legitimate citizen self-correction was necessary for the societal undermining and destructuring from which it takes profit.

In their vicious seizure of power, and in order to facilitate their private plunder of the public utility and common resources, these anti-societal predators have thus instilled a dissolving, informational, political counter-culture, consumerist, literary, artistic, etc., which has distorted civic morals and bearings almost everywhere, including with a distortion of words and concepts, and also substitution, reduction, or amplification, of the sense and affects they induce. Citizens' responsiveness has been further undermined, in most of the victim peoples.

Globalism is a natural way of the cohesion of Humanity, as long as it is not perverted. Here, however, a destructuring globalism has spread by weakening many human communities, and by producing a large-scale societal neo-tribalisation, preventing the naturally increasing interhuman cohesion. Worse still, the culpable predators played the sorcerer apprentices, because the resulting chaos, which they thought could manipulate in their interest, became uncontrollable. Their perverse organization will inevitably collapse, one way or another, with its victims.

All this has thus become a great loser-loser game, to the point that in the face of the resulting societal and environmental destruction, it has become vital to react strongly. This implies promoting a courageous, conscious and educated [self-correction](#), therefore proactive, designed and applied according to the general interest of the whole common Human House, by the synergy of a maximum of good will citizens.

Fortunately, to help us go together repairing a common human House that then truly protects us and that we can truly love, we can rely on a cultural repository that encourages us to use (and maintain) a strong conceptual bridge that our ancestors have already built between yesterday and tomorrow, between the best of our past and the best of our future, passing over this or that foul pit of a temporarily corrupt present, and saving us from falling in it.

Eco-humanism carries such a [reference-guide](#), with which there is no question of recycling failing models and structuring elements that contributed to the current societal catastrophe, and neither tinkering ex-nihilo, day-to-day, unlikely new salvatory concepts, reflections of the psycho-social diseases of the moment. On the contrary, it is a matter of making timely use of the most protective and reliable values and principles of our historical development heritage, updated in light of the needs and knowledge of our time.

This is what eco-humanists do, while sharing their resources with as many other citizens as possible, and by contributing to the natural legitimate flow of self-correction of our great common human House, without advocating a nihilistic solution such as a hypothetical societal rebirth after a desperate liberating leap into the unknown, at the risk of a self-destruction. While being courageous, let us also be reasonable, and let us manage our risk-taking, in order to adapt to the random and the unknown, in the best possible conditions, with our real best resources.

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