

ECO-HUMANISM

***reminds us that our ancestors
bequeathed us a great natural
protective project, of which
we are all heirs, generation
after generation.***



At the beginning of the 21st century, the world human community, divided, stressed, ready to internal confrontation, seems temporarily in lack of common collective project of general interest. That is to say in lack of project really profitable for everyone, going beyond the religious, political, communitarian, or racial, divisions, and which pushes to a cooperation in solidarity, in the general interest of the whole human species. Many badly informed people think that it is not possible.

This project exists nevertheless, strengthened for more than 26 centuries by metacultural humanist values, able to be shared among every human Beings of goodwill. A project self-generated naturally by Humanity in evolution, according to a universal tendency, like our global planetary living system, built gradually by the complementary self-corrected interactions of its elements. This tendency induces a structuring power which helps the progressive self-cohesion of the human whole set.

In fact, as we see the falling tree but not the growing forest, we see less the continuous maturation of the human society than its accidents. That is why this project remained for a long time underlying, intuitive, and little formulated in the public general communication, but it has such a power that nothing until then was able to stop it. It incited, and still incites Humanity to develop, then to coordinate, its cultures, its peoples, and its other resources, making the human set better and better able to thrive and solidarily survive in an environment where many obstacles and dangers threaten us, very beyond the climatic or political events of the moment.

A globalization of the human set is thus a natural tendency which can be usefully structuring and protective, on condition obviously that it is neither corrupted nor monopolized by particular interests, against the human general interest, and that its phenomena of internal conflicting competition are well regulated. The duty of those who know is to inform about such a project those who do not know it yet, while making this process more and more conscious and participative.



Because resulting from the permanent interactions of every powers of our human society, the quality of this project depends on the constructive contributions of the most possible number of human Beings. It is based on the synergy and on the intelligent dynamics of the biggest possible human community.

For centuries, great thinkers of different origins have brought their contributions in it, improving the possibilities of choices of Humanity to thrive in its environment and in its society. Some international conventions, voted by the UN General Assembly, partly resumed its spirit. Unfortunately, the UN has no (or no longer) structure and enough effective means to make them really known and implemented.

To compensate for this temporary deficiency of institutionalized political effectiveness, the world civil society must take the relay, without borders.

Because this project-heritage, carrying hope, which belongs to everybody, can be shared and improved among as much human Beings as possible, thanks to the progress of modern communication means, with the relay of organizations of goodwill.

Its contemporary formalizing is called **Eco-Humanism**. But its contents are more important than its naming. Humanism is one of the most ancient historic metacultural expressions, among which its last major formulation, Eco-humanism, places effectively the human fact in its environment and in its societal framework, while making Humanity more and more aware of the proactive evolutionary project which it develops naturally to assure its survival and its progress, very beyond our disrupted current time, but able of correcting it.

There is a lot of pleasure, good relations, advantages, to get from such a commitment, which associates in harmony the individual interest and the collective interest. Let us continue to carry out altogether OUR project, while protecting us however from false humanisms, in particular "liberals", with which manipulators dress their operations, while ignoring hypocritically that an abuse or excess of freedom is as much fatal for the societal cohesion as an insufficiency of freedom.

The worrisome generalized conflictiveness of the moment is a sad consequence of it ; what justifies even more the implementation of a great unifying collective project, capable of correcting all that.



The essence of eco-humanism is summarized in 2 major charters:

1. FUNDAMENTAL CHARTER of the Protective Societal Principles

Preamble. *Humanity is the intelligently organized whole set of the human species. It self-determines according to its own will and to its general interest. It strengthens in a solidarian community federating all its strengths, where no part harms to the whole set, and where every part contributes to the well-balanced strengthening of the whole set. The necessities of its protection in its environment and in its society, integrated into its laws, justify the preservation of its cohesion, and oblige all its parts. In these conditions, federative universal principles are the basis of its rules and its models, and give them a sense, by insisting particularly on the intra-societal values most useful for its cohesion, such as respect, justice, sharing, solidarity, permanent self-correction. So :*

- The duty of each human Being is to contribute permanently to the survival and to the happiness of Humanity, and thus to the optimization of its development, by its organization, its information, its resiliency, and its good reactivity, implying to
- Protect at the maximum and first and foremost Humanity, united in its diversity, of which every member is equal to the others in rights and in duties, and free of its own beliefs, of which the expression must not however go against the human general interest, particularly by corruption, perversion, or conflict (*).
- Know as well as possible the beings, things, and strengths, of all the environment, adapt to it permanently ; free and educate the human thought to manage at best appearance and uncertainty ; prevent, correct, and punish any corruption of information.
- Manage well the environment in which and by which Humanity develops, without exhausting there or destroy, except for major necessity of general interest, the resources and biotopes.
- Respect and enforce everywhere, locally and globally, the limits of development allowing the best possible societo-environmental interactions, without demographic or technological excess ; optimize health and safety in every human structure.
- Favor the improvement, the preservation, and the transmission of Humanity's heritage for the benefit of the current and future generations ; develop with caution and determination knowledge and tool.

- Do so that any agent, natural or artificial, human or non-human, which puts in danger Humanity, is prevented, or else destroyed, by all possible means, and prevent the human Being or whole from being subjected to anything causing his enslavement, or falsifying his most beneficial evolution ; protect the natural human integrity.

- Live free, united, and responsible, among other free, united, and responsible human Beings, exchange with them as much sympathy and mutual help as possible ; self-structure, and help children to get structured, for living as well as possible in the human society, where a not legitimately deserved citizenship can be suspended or cancelled ; give always the best example ; optimize the quality of education and information of everybody.

- Deserve to be respected, and respect reciprocally others ; have the right to error in counterpart of the duty to self-correct, to repair, and to deserve trust ; do everything so that nobody, neither noxious nor at fault against the human society, or rehabilitated, feels sickness of living in it.

- Share fairly the natural resources, and those of collective usefulness, among all the federated human Beings and groups ; organize among all them the best cooperation ; prevent and punish in the strongest and the most dissuasive way any anti-human predation and perversion, abuse of sharing, and alienation by obligation or excessive debt ; subordinate the having to the being.



- Contribute at best to the public resources ; prevent and punish any cornering, deceit, abuse, perversion, of the public authority and means, as well as any excessive, abusive, and/or illegal private means of wealth.

- Get organized and organize the human society by protecting firstly the general interest; neither bear nor make bear any authority, power, constraint, behavior, going against that ; fight at the maximum any illegitimate aggression and threat, by mobilizing all adequate capacities of defense of oneself and of the community ; forbid any coercive organization of private interest, and any economic parasitism.

- Prevent any organization of powers, not modifiable in due time by direct reaction of a citizen majority, and any armed force opposed to the human general interest ; provide the public governance by drawing lots of capacified volunteers ; contribute to the conception and to the enforcement of laws as long as they do not go either against the human general interest, or against the linked fundamental rights and duties ; govern by arbitral rather than by arbitrary.

(*) Annex clause : freedom of conscience and personal beliefs must be guaranteed, but however not against the superior general interest of human society, what implies in particular that any behavioral model, religion, dogma, which excepted the cases of justifiable reaction in defense of Humanity and its fundamental rights, has for consequence a violence between human Beings, their endangerment, or a social conflict, by its principles or its practice, is strictly forbidden and made non-transmissible.

2. COMPLEMENTARY CHARTER OF PROTECTION OF ENVIRONNEMENT AND OF FRAME OF LIFE

insertable in the constitutional and legislative corpus of any interested country or union of countries, after the political legitimate representation has discussed and adapted the most appropriate formulation of it.

Preamble. Every human community must be conscious and responsible of its acts towards the present and future generations, knowing that the modern human demography and activity can impact strongly the balance of the environment and the quality of the biotope which conditions the life in it. Because the action of the some can have consequences for the others, each one must be responsabilized in it.

Every human community thus has to get organized and to cooperate in order to manage the common biotope in the most profitable conditions for the general interest, by limiting in it the impact of its activity, and by reacting effectively and conveniently to all which can threaten the balances and the symbioses useful for the best common development.

The general interest is the superior collective interest allying the global, legitimate, and impartial, interest, with all the particular interests which do not oppose it, and which protect and favor the whole set, while preserving its cohesion.

In accordance with these necessities, is agreed what follows :

- The global biotope and its physical support, with all which favors their balance, and all the resources which are available there, must be protected as belonging to the collective natural heritage of all the resident Humanity. Anonymity in massive disposition of natural and/or societal resources is prohibited.
- The development of any human activity in this environment must be organized and driven in ecological, ethical, and demographic limits, based on the human general interest, and on the good sharing of resources which it implies. This development must be reasonably limited and conditioned by principles of prevention, precaution, and sanction.

- The best resource management requires their fair and well-balanced sharing, on all territories, between all the concerned communities, and in every community. The private hoarding or the abuse of all or part of the collective resources of public interest, is forbidden and sanctionable.
- Everyone must participate in the environmental protection and in the balance of the biotope, and must not cause any harmful effect in it. In return, public authorities have to help everyone to live healthily in a secure environment, and have to favor in it a balance as fulfilling as possible for all, in a demography adjusted at best, locally and globally.
- Public authorities, at every concerned level, must implement all the necessary means for the information, the education, and the correction, of individuals and communities, regarding development, protection of the environment and of the human species, and resource management.
- In every community, and up to the world highest level, information, education, and law, must determine the choices, behavior, and limits, which allow to improve the environmental and societal impact of the human activity. The law determines the conditions of hindrance and repair in which any infringement on the balance, and on the quality of the environment and life, must be managed.
- At all collective levels, the scientific research and the technological application have to light and respect the ethical and political choices, not opposite to the human general interest, legitimately expressed in the fields of development, environmental protection, quality of life, balance of the biotope, and more widely socio-environmental symbiosis. Laws and regulations establish with a faculty of permanent updating the forms and the conditions of this expression, in the spirit and in the form of the most direct possible participative democracy.



Eco-humanism protects the self-sovereignty of peoples



Any form of illegitimate domination, imposed on all or part of a human societal whole set, is opposed to the eco-humanist principle of a balanced and legitimate self-structuring of this whole set. And this runs counter to a major eco-humanist political objective, which is the construction of the best possible human living-together.

In organizational matters, correcting this implies, up to the global level, a combined effort of relational education (emphasizing civism and social respect), of political organization (with direct democracy and priority popular legitimacy), and of civilizational structuring (in effectively arbitral, and subsidiarized, federation).

In operational matters, this also means having, in each independent set, an armed militant protective force, non-professional and internationally coordinated, supplemented by a citizen force (e.g. sY) of immunization against anti-societal toxic agents.

This, notably, because each nation (or federated community, or ethno-cultural group) not at fault and not harmful to the general human interest, has the right to the respect and to the defense of its territorial, socio-cultural, and economic integrity. That allows it, if necessary, to fight what and those in action to destroy it and which work to destroy it.

This legitimate societal self-defense is neither negotiable nor relativisable. The fact of harming illegitimately one or more peoples is not excusable by any pretext, or allegation, even of force majeure. Any offender must be condemnable for it without opposing through a dilatory quibbling, pre-texting particularly ignorance.

Those who create and/or aggravate suffering, spoliation, and/or destruction of non-faulty human Beings or groups are unforgivable criminals who must be treated with the utmost severity, and all victims of these criminals have the natural and imprescriptible right to self-defend against them and to obtain reparation from them, by all means, including, in case of public failure or inefficiency, by citizen self-defence structures.



Eco-humanism is not under the influence of any political party, business lobby, religion, or sect. No church, no apparatus of power, no dogma, encloses it. This great metacultural current belongs to all human Beings for more than 26 centuries.

Everyone can freely learn, express, strengthen, and pass on this historic heritage, which has already proven its worth by perpetuating and improving itself to us.

It is not an ideological ready-to-think, it is a guide of construction of open, well-educated, well-informed human minds, capable of contributing together to the functioning of a collective brain whose objective is happiness, development, and protection, of the great common human House.



This common House of Humanity, the human House, must always help each of its not noxious members to feel happy to live in it, under the condition of a respect for the general interest. In return, each of these members must always contribute in order that the human House is capable to do it. Each one so works for himself, for others, and for the set of himself and the others.

COHESION - ADAPTATION - RESILIENCE

are indispensable qualities of any human societal organization

SOLIDARITY - EQUALITY - JUSTICE

are indispensable qualities in any social organization

DIGNITY - COURAGE - IMPROVEMENT

are indispensable qualities of any eco-humanist

International Non Governmental Organization (INGO) GAIA MATER
Eco-humanist collective structure in permanent consultative status in the UN