

THE PROTECTIVE PATRIMONY OF **ECO-HUMANISM**



In order to better serve the **common House** of Humanity, eco-humanism strengthens and transmits a great civilizational heritage, in improvement for more than 26 centuries, which encourages an equitable and mutually beneficial sharing of our resources, to live happily and in good balance, in our society and in our environment.

It is thus not an unprecedented societal program, aiming at tinkering suddenly with a new artificial human society. On the contrary, this results from a great evolutionary collective enterprise, active for a long time, and continually improved by many ancestors who have relayed them until us, by gradually constituting an exceptional common tool of development, at the service of the human whole.

Updated in every epoch, this tool-heritage belongs necessarily to everyone, freely, as an existential public wealth.

This is why, in the general human interest, its service continues mobilizing a humble and courageous elite, an elite of knowledge, of being, and of duty, naturally opposed to the parasitic pseudo-elites of appearances, having, and power, who did already much harm in our common Human House.



If you too, you want to serve in the general human interest in your turn, you can apply and transmit eco-humanism, and thus contribute more effectively to build a lastingly better legitimate society.

Because the eco-humanist **basis** (updated in 1999) are mainly available in written form, and freely distributed (including by the internet), you can appreciate them, in your own way, at your own pace, wherever and whenever you want. You can think about it before deciding.

Then, it's up to you to move forward, as much as possible with other EHs (eco-humanists). In advance, thank you for your contribution.

**EH : for
seeing further
and further,**



**and going
there together,
in security.**



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The conceptual excellence since the greek School of Miletus (7th to 5th centuries BC)



In a connected way to the advent of the antique Greek city (*polis*) where were henceforth promoted, particularly by the impulse of the archon legislator Solon, the equality of citizens in front of the law (*isonomy*), their solidarity, and a decent regulation of debts, the physicist philosopher Anaximander had developed with the milesian philosophical school a preeminence of wisdom (*sophia*) over traditional belief (*doxa*), and over the supernatural, in break with a theistic explanation of the origin of the world (*theogony, or theogeny*). From then on, there were in it the essential ingredients to begin to edificate a modern human civilization, profitable to every human groups, based on reason, science, cohesion, and justice. Not everything was yet perfect in such a society, but a great movement was started.

The quality of the "*logos*" used by the Milesian school was even such that, twenty-four centuries before Darwin and Newton, Anaximander could already profess that a natural interaction of water with telluric materials, in a warm temperature, had produced embryos of life, then fish-like animals, which had evolved, up to human beings. And he exposed the idea of a founding principle (*apeiron*) characterizing the indefinite and unlimited universe in which human beings lived.

Other philosophers have extended and broadened this way. In addition, Heraclitus explained by a concept of energy (which he represented by the caloric power of fire) the numerous possible modifications of matter, a matter that Democritus and Leucippus described from their part in an atomistic conception, all things which will be confirmed by modern science twenty-four centuries later.

The exemplary quality of the contributions of these pioneers, political, philosophical, and scientific reformers, constituted the historical starting point of a fundamental process of conceptual and societal excellence, a process which will be improved then from century to century, and which eco-humanism still contributes to protect and to pass on in the service of the civilized human whole (*the human House*).

Because in our epoch, a long historical trajectory of
strengthening and improvement continues to determine
the human collective future,



contributes to strengthen effectively these dynamics.

Eco-humanism encourages as many human structures, organisms, and social tissues as possible, to constitute a lastingly protective community, where they can intelligently share their resources, in their general interest, in order to succeed in a common great *civilizational project* guaranteeing their development and their survival.

With all its synergies and symbioses, internal and external, and its important adaptive capacity, this community is called the "Common House of Humanity", or more simply, the "*human House*".



Some explanations to improve the understanding of eco-humanism.



What is eco-humanism ? By definition :

It is an existential philosophy of the common **human House** which ameliorates the development of the human fact, by contributing to make the organization of Humanity as much cohesive, reactive, and protective, as possible.

Does that seem to you a little bit short ? or still a few complicated ? Let's explain more.

What is the human House ? (eco or oïkos in ancient greek = house)

It is the whole human and pro-human evolutionary entity, with its synergies and its symbioses, solidarily organized by necessity, and in permanent self-corrected adaptation in its living environment.



The term entity represents a whole set of elements considered as an undivided global unit, including all its properties and its constituent parts.

What does the "existential" mention mean ? It induces a notion of survival.

This recalls the importance of the conditions of life and organization of our global human evolutionary entity, necessitating a priority of the general interest, sharing of resources, and cohesion, to solidarily adapt and survive in an environment which is naturally carrier of multiple dangers and accidents.



all of this is detailed in a

Fundamental Charter of the Protective Societal Principles.



Consult it freely !

In accordance with these principles, we can act effectively and ethically, according to the motto

"ONE FOR ALL AND ALL FOR ONE"



because the 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 the set of himself and the others. It is a win-win relationship. In summary,

Eco-humanism has for vocation to contribute always better to the cohesion, to the protection, and to the happiness, of our great common human House,

*according to cultural foundations which improve and are freely transmitted for already **more of 26 centuries**.*

*To know more, download and consult the **Eco-humanist Annals** of the last 20 years (1998-2018)*

Concretely, since in the Common House of Humanity, and in each of its parts, no particular group or interest must act against the general human interest, this is translated into objectives and actions, in conformity with a great natural pro-human spirituality.



While respecting its principal bases,

Eco-humanism



impulses constructive objectives and acts, in the human general interest :

- globally, a maximum **resilience and preservation** of our common living environment, natural and societal, improving our collective development, with particularly
 - an **intelligent and equitable management and sharing of resources** (including the resources of our natural environment, as well as those of our society, with housing, food, employment, transport, energy, information, education, health, etc) ;
 - a **direct and legitimate democracy** (with drawing lots of capacified decision-makers, referendums of civic initiative, subsidiarized federalism, priority of the public over the private) ;
 - a strong **citizen self-protection** (with prevention and exemplary punishment of predation and abuse + a militia institutional force) ;
 - a **management of money entirely in the public interest** (with, in complement, prohibition of the anonymity of capital, and of any economic parasitism) ;
- a public **basic income** for each citizen, and a reduction in excesses of private resources (including a capping on highest private incomes and patrimonies).
- a **reinforcement of the natural social links** (familial, cultural, associative, solidarian, etc) and of the collective public assets and services (health, education, security), with a reminder that citizenship must be deserved, at the risk of being suspended or cancelled.

These objectives are conforms to the [Fundamental Charter of the Protective Societal Principles](#) established in 1998-1999 by the world eco-humanist community, admitted in 2006 in permanent consultative status at the UN (Economic and Social Council) by its main network of Ngos. They imply an absolute priority of the general human interest, before any particular interest. And they subordinate the having to the being.

The achievement of such objectives can deeply change the quality of life, the happiness, the security, of each human being, and of the whole human set, strengthening the cohesion, the means, and the reactive dynamics, of the great **common House** which must always protect us, and guarantee our best development.

The philosophical and civic eco-humanist movement courageously contributes to the success of the natural evolutionary project of the Human House, which becomes more and more structured and master of its dynamics, along the way this project is carried out. Eco-humanist principles have already been implemented by governments in diverse countries, and are shared through Ngos, universities, syndicates, parties, etc.

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Eco-humanism induces a clear and legitimate societal choice.

In the 21st century, two worldwide systems compete for a control of powers and resources, with mutually opposed goals, values, and means.

There is on the one hand

and on the other hand



Their opposition is very implicating. The confrontation of these mutually antagonistic systems makes that even the main religious and philosophical currents, and the main political models, are questioned according to their involvement for or against. Antagonism is also evident in everyday life, where on the one hand there is excessive consumption and looting/waste of resources, while on the other hand there is a reasonable consumption and preservation of resources; and on the one hand there is private conflict and violence, while on the other hand there is cooperation and justice of general interest.

In these circumstances, because it can participate only in the most legitimate and protective system of the human whole, eco-humanism can only contribute to the success of an international arbitral order as balanced and correcting as possible, which ensures in particular the quality of education and the cohesion of the common human house, and which opposes good sharing against grabbing.

It therefore necessarily contributes to the success of the pro-human system based on international law, cooperation, and legitimacy, and it opposes the pluto-imperialist system that favours private predation and conflict. The historical and scientific study of human adaptive dynamics, since the earliest times, confirms that our survival depends increasingly on our societal quality.

Eco-humanism uses with success an unalterable alloy of spirituality and pragmatism.

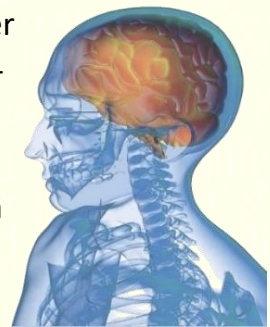


Eco-humanism does not derive from any cosmic revelation, divine grace, or other imaginary source, terrestrial or extraterrestrial. It is a pure product of the conceptual genius of our free-minded ancestors, who have gradually accumulated a great **cultural heritage**, transmissible and improvable from generation to generation, specifically adapted to human Beings, and to no other species or power.

With such a heritage, eco-humanism can make shared an open spirituality, based on science and reason, which strives to develop the human spirit, far beyond simple day-to-day material concerns, and as far as possible in harmony with the known nature, terrestrial and cosmic, to give a constructive and projective meaning to our intelligent human existence.

So, eco-humanism answers important existential questions by bringing a dynamic sense to our personal and collective development. And this, through a probative **cultural analysis**, realistic, and most of all evolving, shielded from -and beyond- all fixed superstitions and beliefs which, for example, in the name of such or such supposed esoteric spirituality, exploit mysteries with assumptions ranging from the simplistic to the abracadabrant, without tolerating criticism, doubt, or free examination.

Eco-humanism prefers to develop the human psychic power through an open culture, and in the general interest, without promise of any future paradise for disembodied spirits, because we are more and more concretely performing by being both body and spirit, including -and mainly- collectively. So we evolve in balance in our real environment, where our global collective brain, generator of culture and cohesion, has become our main force of survival and development, in space and time.



This prevents us in no way from discovering and exploring the many psychical, spiritual, and physiological springs which animate us intimately, and from being permeated with our real environment, as long as this does not lead us into deceptive and dead-end ways. Human happiness being first and foremost in the quality of the motivating relations shared between human beings, eco-humanism insists on this. We are all the more able to feel and to understand our environment than we understand also our own consistence, and than we improve our conceptual and relational quality. And in this, eco-humanism helps us very much.