



As much as possible, with regard to eco- humanism, it is better to prefer the traceable original to the uncertain copy.



Taking advantage of the public success of historical eco-humanism, and of its good worldwide development, appear from time-to-time copies or restatements, often ephemeral, but above all, whose cultural content, and whose effects, have nothing to do with the common philosophical eco-humanist fundamentals. Some openly mention eco-humanism, while others more cautiously use names such as eco-humanity instead of eco-humanism, or house of humanity instead of human house. This may concern fanciful or micro-sectarian structures, which are generally not very dangerous, but also false and more corrosive structures, which discredit authentic eco-humanism, and/or abuse its good reputation to introduce socially harmful ideas and behaviors.

It must therefore be remembered that historical eco-humanism is sufficiently inclusive and open, so that all serious trends and structures prosper freely in it, enriching the common heritage. And there, autonomy, free initiative, and diversity, are all the better practiced as they are balanced by a constant concern for quality and coherence, because as one of the main vocations of eco-humanism is a sharing of resources in the general interest, it is important that its participating structures always give themselves of it a good example.

Beyond this self-regulatory framework, experience shows that some marginal structures, claimed to be eco-humanist, but without sufficient synergy with the natural eco-humanist whole set, can be potentially deceptive, even harmful. New eco-humanists must therefore be vigilant before getting involved with a new structure, displayed as eco-humanist, but not sufficiently traceable, nor culturally clear, nor sharing resources in the general interest, especially if it exists only virtually on the internet.

They must compare the actual content of their project with the common cultural bases, publicly shared and improved by the vast majority of existing eco-humanist structures, including their most representative NGOs and networks, able if necessary to sponsor the launch of the serious new collective structures that request it, and to make them all the more traceable. What is useful, because even if public authorities may question the HCCEH for its opinion, this body knows only the collective structures which have already communicated the information concerning them, which is not the case for some new unknown structures.

For all these reasons, it is better to keep in mind the title of this warning, what does not prevent the development of new reliable and traceable structures, capable of contributing from their free initiative and according to their means, to the good sharing and and to the maintained quality of the common eco-humanist heritage. But the strength of HE being in its coherent diversity, this one must obviously remain preserved from eventual toxic elements.

Some useful sources of verification :

- Nemesis Pilot Network contact@nemesis.center
- Commission for the restructuring of the Gaia Mater NGO network cr@gaiamater.org
- HCCEH (Eco Humanism High Committee of Coordination) hcceh@gaiamater.org
- EH common Fundamental Charters (CFPSP + CCPECV) [download link](#)
- Annals of transnational eco-humanist redeployment (1998-2018) [download link](#)

References for English speaking regions are being updated.