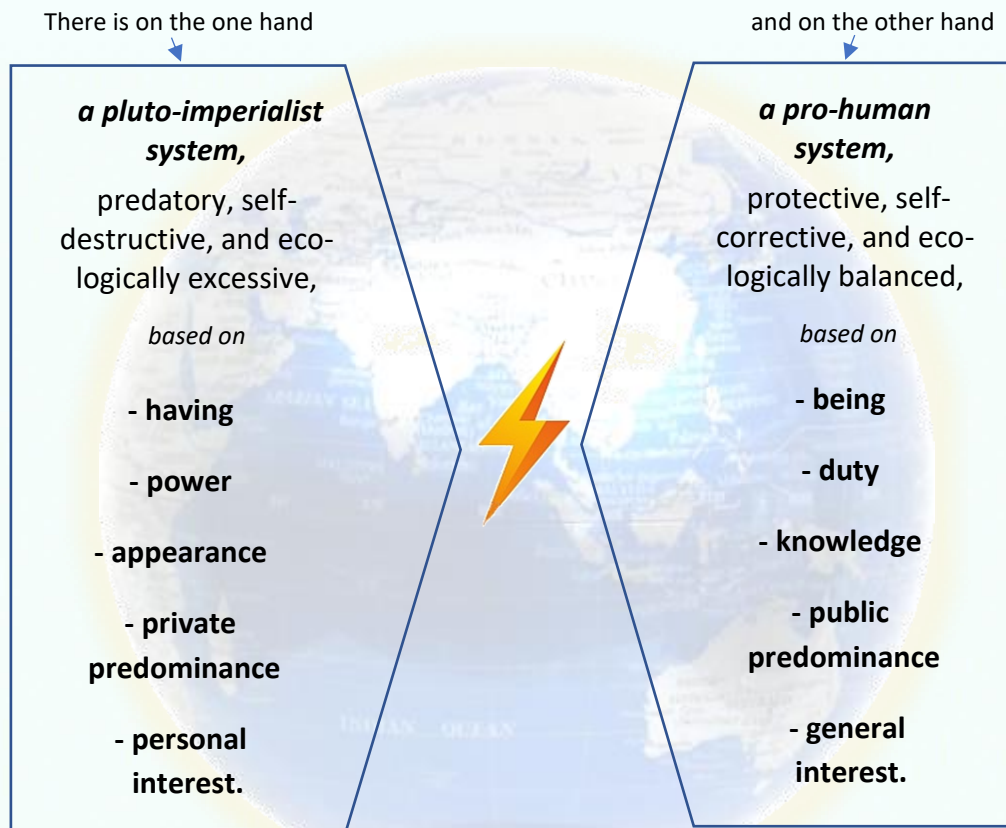




daring
to know
and
knowing
to dare

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 reciprocally opposed goals, values, and means.



Their opposition is very implicating. The confrontation of these 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 conditions, because it can participate only in the most legitimate and protective system of the human whole, **eco-humanism** (EH) 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 cohesion of the common **human House**, and which opposes good sharing against grabbing.

EH 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. Because the historical and scientific study of human adaptive dynamics, since the earliest times, confirms that our evolutionary survival depends increasingly on our societal quality, and that natural self-correction has always favored the success of what preserved the general human interest.

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