

*Major texts of the International Alternative Edition*

# The final world mobilization for a legitimate civilizational correction

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**to the attention of the eco-humanist international movement**

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The Gaia Mater eco-humanist network of NGOs was admitted in permanent consultative status in the UN in 2006

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# The conditions of the ongoing global civilizational correction



**Important situation note** of 02/04/2022.

For the new adherents, remember that eco-humanism transmits a great historical civilizational project, based on the concept of a common self-protective House of all humanity. It had been foreseen in the 20th century that this House, in progressive construction for more than 26 centuries, could be inaugurated in the 21st century, provided that modern societal forces, sufficiently powerful and cohesive, could have adequate technology and organization for carrying out the necessary operations. This in a legitimate way, since, in addition to stemming from a majority will, this construction would continue to follow the plans of a naturally self-corrected patrimony of development, belonging to every sane people, and that important thinkers and socio-political currents of each epoch, respectful of the general human interest, have ever enriched until then.

Such societal forces have finally mobilized, supported by significant economic and military resources, and by a solid political alliance of several great peoples. From now on, a new corrective civilizational model concretely driven since February 2022 by Russia, accompanied by China, and by more and more other nations, began to realize the necessary conditions for the inauguration of the first part of the modern Common Human House.

It is a major metahistorical event, bearing ruptural consequences, including a purge and/ or amputation of the toxic (western) societal minority, pathologically opposed to the legitimate human general interest for several centuries. In addition to the military route, this predatory and fraudulent minority will be eliminated, including economically and politically. Its reactions and the resulting damage are however unpredictable, its latest weapons being mostly terrorist.

But whatever occurs, eco-humanists will have to contribute to the maximum to the success of the corrective and protective forces, legitimately allied for the defense of the common Human House, which already represent a large majority of the world population. Many eco-humanists active in Africa and Latin America immediately took up the cause. For their part, those who reside in North America and Europe are forced to act much more prudently, but they remain ready to intervene as well, because nothing can stop the ongoing civilizational correction.



If you are interested by an eco-humanist volunteering at the service of this legitimate correction, know that the necessary [knowledge bases](#) are available free of charge, and that you can assimilate them at your own pace, including by self-taught way if you do not have access to an adequate local educational structure (association, university, etc.). Then you can join an existing eco-humanist collective structure, or create a new one with other volunteers. "

Good courage for all.

Marc CARL

## Nobility and usefulness of the eco-humanist vocation

A reminder of our conceptual foundations : more we discover and learn eco-humanism, more we can verify that modern humanity can no longer lastingly develop without a good cohesion of its whole set, and that its development in this direction must always be protected and improved. More precisely, the evolutionary power of modern humanity depends on the complementarity of three forces : its organization (structuring force), its motivation (psychomotor force), and its cohesion (synergetic force). If any of these forces diminish, and/or if their complementarity deteriorates, the power of the whole weakens, until risking its existence as a systemic entity.



This is why preventing this risk requires a well self-corrected and well relayed civilizational progression. More and more advanced minds have contributed to it, century after century, especially since they have understood that human beings owe what they are, and what they have today, to the activity of their best ancestors, what implies that they have in counterpart the responsibility to pass on the best of it to their descendants. For doing its part in this sense, eco-humanism has formalized, over time, a both transmissible and self-correcting civilizational model, belonging in common to the whole of the great common human House, and enriched by important socio-political thinkers and currents of each epoch.

In this model, a major eco-humanist objective is the construction of an indispensable "well-living-together", as a basis that conditions the evolutionary power of the organized human fact. This requires a cultural education (insisting on civility and mutual respect), a political organization (with a direct democracy and an according law), and a civilizational structuring (effective world arbitral federation). And this implies that all that promotes the best human development of general interest be helped, and that all that hinders the cohesion and protection of the whole human set be combated.



A practical behavior ensues from this : for Humanity, the main discriminating factor between its parts, or even the only one, can only be in the appreciation of the participation of each person, principle, structure, to the quality and development of the whole organized human set, in the widest general interest, which implies in particular that each person sincerely contributes to it according to his possibilities, and receives from it according to his legitimate needs, in balance and justice.

It is therefore both out of a concern for justice and out of the need for a well corrected adaptive balance that abuse, waste, illegitimate destruction or use of resources of general interest must be prevented and punished. Information and education resources must be particularly protected, because corrupting information also corrupts the adaptive responses of the organisms and systems that use it, what can be fatal to our modern evolution.

Another additional provision is that harming the human House is not justifiable by any pretext or artifice. Any wrongdoer must answer for it without being able to make misleading arguments. Because the quality of our social and societal life depends on our good cultural programming, especially for our relational and psychological functioning, this programming must not be perverted, so as not to distort our adaptive reactions, guarantees of our survival in the long-term.

In these conditions, not being a technological tool but a cultural tool, eco-humanism does not produce any directly material and consumable stuff, but it does better: it programs the human spirit so that the Human Being, his groups, and the human whole, develop in self-corrected synergy, culturally and materially, so as to produce what is really most useful for their better common evolution, and for their quality of life.

This measurable process makes possible to recognize and appreciate the contributions of eco-humanism, by which the human spirit (immaterial) is inclined to make transformed and improved other resources (material, energetic, biological, etc.) in the general interest of the whole human entity. By making good use of these resources, in each trial of their existence, both the human collective set and the basic human Being can effectively mobilize their proactive potential, forged by a combination of education, will, and courage.

As the essential goal of all this is to follow the best possible development trajectory, while facilitating the happiness and the perennial survival of the human organized entity, contributing to it is one of the noblest and most useful activities that a human Being can carry out.

## The permanent conceptual contributions which reinforce eco-humanism



It has become clear today that modern eco-humanism (heir to ancient naturalist humanism, which had as effect the improvement of the intelligent human fact since the 7th century BC), has succeeded in making fruitful an integrative conceptual set, patiently assembled and balanced over time by the contributions of many major scholars and thinkers, imbued with their different cultures, but capable nevertheless of useful complementarities and of a good sharing of their knowledge, in the general interest.

A natural selection acted among all the contributions, since only the most relevant, evolving, and useful were able to prosper and be transmitted. Some independent providers of ideas have sometimes tried, out of ignorance or lack of humility, to reinvent or rephrase certain parts of the transmitted patrimony, according to their personal analyses of the moment, even going so far as to seek to extend these analyses as new generalizing or even holistic concepts. But sooner or later, in the absence of enough broad and obvious general interest consensus and usefulness, the inadequate approaches have produced only ultimately fruitless results. Collective self-correction intervened also in this.

Having understood from historical experience that no part of a conceptual set could represent the whole reference set (and even less the whole of the human evolutionary fact), eco-humanism has necessarily remained an integrative process, permanently self-corrected, and maintained in cohesion by the balanced and updatable complementarity of its most useful contributions and parts.

Under these conditions, although it practices a holistic approach to the universal natural environment and to the interactions of humanity in this environment, eco-humanism has no holistic certainty (only probabilities), in particular because of its relationship to the restrictive and relativizing phenomenon of belief, which confines both science and philosophy to what is most useful in real time to the evolving human whole, requiring to compensate for this by a permanent correction.

Therefore, when new conceptual works are really of high utility, their authors gain trying to integrate them harmoniously into the existing eco-humanist cultural corpus, by proposing them to the eco-humanist community as an improving contribution, or as a relevant correction, in the concerned part, but in harmony with the whole. When this is really good and timely, this succeeds.

This success rewards an approach profitable to the good human adaptive development, insofar as eco-humanism has as goal the permanent self-improvement of the coordinated human fact. Progressive contributions, consensually accepted, have already led it to the modern concept of a great common human House, symbiotic and self-correcting. And the adaptive adventure continues, step by step.

The cultural corpus that feeds this dynamic belongs from full natural right to the whole organized human set (and not to one or other of its parts) where it is constantly fed by the most useful contributions, without arbitrarily supplanting the others to the detriment of the general cohesion. We must continue to move forward collectively on this path, sharing in it our best resources.

To do so, we must encourage the contribution of new adequate works, of new conceptual paths, capable of enriching and updating the coordinated cultural heritage that best helps us to progress collectively, welcoming new and talented contributors of each epoch.

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